



**MINUTES**

**216th GENERAL ASSEMBLY**

**2004  
PART I  
JOURNAL**

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OFFICERS

*Two Hundred and Sixteenth General Assembly (2004)*  
Presbyterian Church (U.S.A.)

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ELDER RICK UFFORD-CHASE

*Vice-Moderator*

THE REVEREND JEAN MARIE PEACOCK

*Stated Clerk*

THE REVEREND CLIFTON KIRKPATRICK

*Associate Stated Clerks*

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THE REVEREND GRADYE PARSONS  
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THE REVEREND GARY TORRENS  
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THE REVEREND CARLOS MALAVE  
ELDER DOSKA ROSS RADEBAUGH  
ELDER JOAN RICHARDSON  
ELDER MARGERY SLY  
ELDER VALERIE SMALL

## ERRATA—2003

The following errors in the *Minutes of the 215th General Assembly (2003)* are called to the attention of users of that volume:

1. Page 125—The action statement of the assembly on Item 02-04 should be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

### “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.]”

2. Page 125—Recommendation B. of Item 02-04 should be amended to read as follows:

“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].”

3. Page 125—Recommendation C. of Item 02-04 should be amended to read as follows:

“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.”

## **EXPLANATORY NOTE**

Changes made by the 216th General Assembly (2004) 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.



## **SECTION ONE**

### **Proceedings of the 216th General Assembly (2004) Presbyterian Church (U.S.A.) Including Reports of Assembly Committees**

[Note: In this section, there will be no reports from 02 Assembly Committee on Bills and Overtures.]

#### **The World Wide Web**

**<http://www.pcusa.org/ga216>**

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 2004, the Web site will be updated with six reports as approved by the assembly, including a study guide on four 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>

- \*Human Rights Update 2003–2004, Item 13-05, p. 918
- Iraq: Our Responsibility and the Future, Item 12-05, p. 863
- \*Report and Recommendations on Limited Water Resources and Takings, Item 10-04, p. 720
- \*Resolution Calling for a Comprehensive Legalization Program for Immigrants Living and Working in the United States, Item 10-05, p. 737
- Resolution on Allegations of Child Sexual Abuse Against Educators, Item 10-12, p. 809
- \*Transforming Families, Item 10-06, p. 747

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



**THE JOURNAL OF THE  
216TH GENERAL ASSEMBLY (2004)**

Saturday, June 26, 2004, 1:00 P.M.

The 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) was convened by Moderator Susan Andrews, in the Greater Richmond Convention Center, Richmond, Virginia. Moderator Andrews led the assembly in the convening prayer.

**Dedication of the Building and the Furnishings**

The Dedication of the Building and the Furnishings was begun with an opening prayer, led by Vice-Moderator Charles Easley. Dedication of the Baptismal Font was led by Elder Conrad Rocha (in English); the Pulpit by Fernando Rodriguez Barrios (in Spanish); the Bible by YAD Porsha Peterson (in English); and Communion Vessels by the Reverend Yohan Kim (in Korean).

Katherine Cunningham, moderator of the Committee on the Office of the General Assembly, read John 10:1–11 from Scripture.

**Commissioning of Commissioners and Advisory Delegates**

Stated Clerk Clifton Kirkpatrick led the assembly in a Service of Recognition of Commissioners and Advisory Delegates, which included a litany of Christ's Call. Moderator Andrews charged commissioners and advisory delegates to do everything, in word or deed, in the name of Lord Jesus, giving thanks to God.

**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 216th General Assembly (2004) be established by the list of those who had registered or would register. Based on pre-registration with the General Assembly Meeting Service, there will be present at this assembly

- 544 commissioners from presbyteries
- 167 youth advisory delegates
- 25 theological student advisory delegates
- 8 missionary advisory delegates
- 15 ecumenical advisory delegates

The assembly approved that the roll of the 216th General Assembly (2004) be established by the list of those who had or would register.

**The Roll of the General Assembly**

The roll of the General Assembly can be found on page 1061.

**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 1068.

Moderator Andrews welcomed the corresponding members.

## **Report of the Committee on Local Arrangements**

The report of the Committee on Local Arrangements of the Presbytery of the James was presented by its moderator, R. Jackson Sadler, and its vice-moderator, Patricia B. Valentine. The report included a video presentation of the history of Presbyterianism in the Presbytery of the James. A second video presentation was shown regarding Hands Against Hunger, a fair trade workshop in Peru, that made the manta tote bags distributed at the 216th General Assembly (2004).

## **Orientation for Commissioners and Advisory Delegates**

Commissioners and advisory delegates were divided into three groups, using names of persons important to the early history of Presbyterianism: the Calvin group, the Witherspoon group, and the Knox group. The three groups were oriented to their service in three segments as follows:

1. *Common Mission in the Life of the Church*—Led by General Assembly Council (GAC) Executive Director John Detterick and Stated Clerk Kirkpatrick. This segment included a brief summary of the middle governing body consultations that have taken place during the last three years.

2. *Common Work of the Denomination*—Presented by elected leaders of the six agencies of the church, including Katherine Cunningham of the Committee on the Office of the General Assembly; Vernon Carroll of the General Assembly Council; Elinor Hite of the Presbyterian Foundation; Molly Baskin of the Presbyterian Investment & Loan Program, Inc.; Earledean Robbins of the Board of Pensions; and Robert Bohl of the Presbyterian Publishing Corporation. This segment introduced the joint annual agency report with suggestions as to how it could be used as a teaching tool in presbyteries and congregations.

3. *Common Life*—Led by Moderator Andrews, Conrad Rocha, Co-Platform Manager and Associate Stated Clerk Gradye Parsons. This segment included information to help those who make up the General Assembly learn about the various kinds of assistance available to them, and to become familiar with a few of the procedures by which the assembly would deal with the business coming before it; information regarding logistics, including health needs, safety precautions and instructions, 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 reimbursement procedures. Information regarding the worship life of the assembly, which provides spiritual enrichment for the time shared at this assembly, was also highlighted. This segment included an introduction on how to work together to accomplish the work of the assembly and instruction on use of the electronic voting pads, the significance of different paddle colors, and other logistical information unique to plenary.

The first report from the General Assembly Nominating Committee was presented by Susan Davis Krummel, moderator of the General Assembly Nominating Committee, who described the process by which names to various entities of the General Assembly are placed in nomination and procedures for making nominations from the floor.

## **Report of the Moderator**

Following the three-segment orientation, the 216th General Assembly (2004) was reconvened by Moderator Andrews who called upon General Assembly Vice-Moderator Charles Easley to assume the chair. The Vice-Moderator recognized the Moderator of the 215th General Assembly (2003), Susan Andrews, who presented the report of the Moderator. Following her report, Moderator Andrews again assumed the chair.

## **Actions to Convene Assembly**

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



According to the count, there were present:

- 146 youth advisory delegates
- 22 theological student advisory delegates
- 5 overseas advisory delegates
- 5 ecumenical advisory delegates

Stated Clerk Kirkpatrick then instructed commissioners to use their keypads to establish that there was a quorum of commissioners present. There were 462 commissioners present and the Stated Clerk announced that the quorum requirements of G-13.0105 had been met.

Moderator Andrews declared a quorum was present and the 216th General Assembly (2004) 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: Diana Barber, Margie M. Boyd, A. Vanessa Hawkins, Lydia Hernandez, Sally J. Hinchman, Dee Hoge, Jill Hudson, Howard Jackson, Don Lincoln, Mary Paik, Kevin Porter, Carl Schlich, and Pat Schumann.

### **Assembly Committee Structure**

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

1. Business Referrals
2. Bills and Overtures
3. General Assembly Procedures
4. Church Polity
5. Church Orders and Ministry
6. Ecumenical and Interfaith Relations
7. Mission Coordination and Budgets
8. Theological Issues and Institutions
9. Evangelism and Higher Education
10. National Issues
11. Health Issues
12. Peacemaking
13. International Issues
14. Pensions, Foundation, and PILP

### **Announcements**

Stated Clerk Kirkpatrick made several announcements, including a reminder that the deadline for business to be submitted to the assembly was 1:00 p.m., Sunday, June 27.

### **Closing Prayer**

The Moderator called upon Dana Mayfield, theological student advisory delegate, Austin Theological Seminary, and Jane Busey, theological student advisory delegate, Dubuque Theological Seminary, who offered the closing prayer for this meeting of the General Assembly.

### **Recess**

The assembly recessed at 5:45 p.m., to reconvene at 7:30 p.m. The official group photograph was taken following recess.

The 216th General Assembly (2004) reconvened at 7:30 p.m. with Moderator Andrews presiding. The Reverend Robert Douglas Cranston, ecumenical representative from the Church of Scotland, led the assembly in prayer.

#### **REPORT OF THE ASSEMBLY COMMITTEE ON BUSINESS REFERRALS**

Moderator Andrews recognized the moderator of the Assembly Committee on Business Referrals, Nancy Thornton McKenzie, who presented the committee's report. The assembly approved Item 01-01 (proposed docket). The assembly approved Item 01-02, after removing the following items from the consent agenda: C.1., F.12., and F. 13. The assembly approved Item 01-03 (referrals of business to committees). This concluded the report of the Assembly Committee on Business Referrals and is as follows:

**The 216th General Assembly (2004) approved the following recommendations:**

**Item 01-01, Docket of the Assembly.**

**That the recommendation is approved.**

**Item 01-02, Plenary Consent Agenda.**

**That the recommendation is approved with amendment.**

**Remove Items C.1., F.12., and F.13. from the consent agenda.**

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

**That the recommendation is approved with the following amendments:**

**1. Item 05-13 is referred to the Assembly Committee on Pensions, Foundation, and PILP (14) rather than the Assembly Committee on Church Orders and Ministry (05). [Note: Because this change in referral occurred before the printing of the reports, this item was mailed to commissioners with the correct item number (Item 14-14).]**

**2. That the following items from the General Assembly Council are referred as indicated:**

- Item 05-13. On Church Leadership Connection. Referred to Assembly Committee on Church Orders and Ministry.**
- Item 07-09. Recognition of Leaders in Basic Mission Support. Referred to Assembly Committee on Mission Coordination and Budgets.**
- Item 08-13. President of Princeton Theological Seminary. Referred to Assembly Committee on Theological Issues and Institutions.**
- Item 08-14. President of Louisville Theological Seminary. Referred to Assembly Committee on Theological Issues and Institutions.**
- Item 08-15. Louisville Seminary Articles of Incorporation. Referred to Assembly Committee on Theological Issues and Institutions.**
- Item 12-08. Call to Confession of Prison Abuse in Iraq. Referred to Assembly Committee on Peacemaking.**

**3. That the following item from the General Assembly Committee on Ecumenical Relations is referred as indicated:**

- Item 06-11. Delegate and Alternate to WARC. Referred to: Assembly Committee on Ecumenical and Interfaith Relations.**

**4. That the following item from the Moderator is referred as follows:**

- **Item 00-05. Nominations for the General Assembly Nominating Committee. Referred to: Plenary. [Note: Since this item was received before the mailing of Reports to General Assembly (RGA) II, it was included in that mailing.]**

**Election of the Moderator**

Moderator Andrews announced the Order of the Day, the election of the Moderator of the 216th General Assembly (2004) 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: K. C. Ptomey, Presbytery of Middle Tennessee, who was nominated by Annika Lister Stroope, Presbytery of Twin Cities Area; Rick Ufford-Chase, Presbytery of De Cristo, who was nominated by Patricia Mason, Presbytery of Pittsburgh; and David McKechnie, Presbytery of New Covenant, who was nominated by Florida Ellis, Presbytery of Greater Atlanta.

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, Fahed Abu-Akel, Moderator of the 214th General Assembly (2002), 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 expiration of the time allotted for this process, the candidates were escorted from the hall by former Moderator Abu-Akel. Stated Clerk Kirkpatrick explained the electronic voting procedures.

Rick Ufford-Chase was elected Moderator of the 216th General Assembly (2004) on the second ballot, receiving a total of 275 votes. Of the total votes cast, David McKechnie received 186 and K.C. Ptomey received 40.

Moderator Andrews declared that Rick Ufford-Chase was duly elected to the office of Moderator of the 216th General Assembly (2004).

After being escorted back into the hall by former Moderator Abu-Akel, elected Moderator Rick Ufford-Chase was accompanied on the platform by family members: Kitty Ufford-Chase (spouse), Teo Ufford-Chase (son), and Lerold W. and Ethel Chase (parents); and friends: Patricia Mason, Pat Brandenburg, Kelly Weselink, Laura Crim, Jennifer Hill, Dan Murphy-Cairns, and Jan DeVries.

**Dissent**

The following commissioner filed a dissent from the action taken to elect Rick Ufford-Chase as Moderator of the 216th General Assembly (2004): George J. McIlrath, Presbytery of Tropical Florida.

**Induction Service and Presentation to  
Newly Elected Moderator**

Retiring Moderator Susan Andrews inducted Rick Ufford-Chase into the office of Moderator. Jennifer Hill led the assembly in prayer for its newly elected Moderator.

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

Moderator Ufford-Chase then addressed the assembly briefly and expressed appreciation to family members and friends for their prayers and support.

### **Presentations to Retiring Moderator**

Stated Clerk Clifton Kirkpatrick presented to retiring Moderator Susan Andrews 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**

<b>Name</b>	<b>Year</b>	<b>G.A.</b>	<b>Church</b>
Ben Lacy Rose	1971	111th	PCUS
Howard Rice	1979	191st	UPC
Albert C. Winn	1979	119th	PCUS
William H. Wilson	1985	197th	PC(USA)
Isabel W. Rogers	1987	199th	PC(USA)
Price H. Gwynn III	1990	202nd	PC(USA)
Herbert D. Valentine	1991	203rd	PC(USA)
John Fife	1992	204th	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)
Douglas W. Oldenburg	1998	210th	PC(USA)
Freda A. Gardner	1999	211th	PC(USA)
Syngman A. Rhee	2000	212th	PC(USA)
Jack Rogers	2001	213th	PC(USA)
Fahed Abu-Akel	2002	214th	PC(USA)
Susan Andrews	2003	215th	PC(USA)

### **Announcements**

Following announcements by Stated Clerk Kirkpatrick and prayer by Youth Advisory Delegate Megan Grieshaber from the Presbytery of Santa Barbara, the assembly recessed at 10:00 p.m., to be reconvened at 5:00 p.m. on Sunday, June 27, 2004.

Sunday, June 27, 2004, 10:00 A.M.

### **Opening Worship and Service of Holy Communion**

Commissioners of the 216th General Assembly (2004) and other participants assembled for worship on Sunday, June 27, 2004, in the Richmond Coliseum, Richmond, Virginia. Susan Andrews, Moderator of the 215th General Assembly (2003) preached a sermon, entitled "Abundant Abundance." Scripture readings were from Exodus 16:1-3, 9-21, Psalm 23, and John 10:1-15. Ministers and elders from the Presbytery of the James assisted in the distribution of communion elements.

Moderator Ufford-Chase designated the offering from this service for the following mission programs: Education in Ethiopia, including the Bethel Evangelical Secondary School (BESS) and the Gidado Bible College (GBC); and the Coalition of Immokalee Workers, Immokalee, Florida.

### **Commissioning of Mission Personnel**

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

Sunday, June 27, 2004, 12:00 P.M.

Following the opening worship service, commissioners and others participated in various afternoon events, including a lunch sponsored by the Committee on Local Arrangements, and the Moderator's Reception.

Sunday, June 27, 2004, 5:00 P.M.

The 216th General Assembly (2004) was reconvened at 5:00 p.m. by Moderator Rick Ufford-Chase, with prayer by Marie Cross, co-executive of the Synod of the Covenant.

Moderator Ufford-Chase introduced the Reverend Jean Marie Peacock, associate pastor of the Lakeview Presbyterian Church, Presbytery of South Louisiana, whom he appointed to serve as Vice-Moderator of the 216th General Assembly (2004). Vice-Moderator Peacock briefly addressed the assembly.

Moderator Ufford-Chase announced the offering at the Opening Worship Service totaled \$42,245.21 and that the offering supports were listed in the opening worship program.

### **Report of the Stated Clerk Review/Nomination Committee**

Moderator Ufford-Chase, according to Standing Rule G.1.c., appointed Gradye Parsons, Associate Stated Clerk, to serve as temporary Stated Clerk during the report of the Stated Clerk Review/Nomination Committee.

Sandy Peirce, moderator of the Stated Clerk Review/Nomination Committee, gave the report of the committee. Kathy Walker, Thomas Are Jr., and Charles Heyward, members of the Stated Clerk Review/Nomination Committee, gave an overview of the work of the committee's work.

Moderator Ufford-Chase announced the intent of three additional candidates for Stated Clerk of the General Assembly of the Presbyterian Church (U.S.A.): Robert Davis, Linn W. Rus Howard, and Alex Metherell. All candidates were invited to the platform.

Matthew Johnson, elder commissioner from the Presbytery of the James, nominated Dr. Alex F. Metherell; Christopher Scruggs, minister commissioner from the Presbytery of Memphis, nominated the Reverend Robert B. Davis; Sandy Peirce, on behalf of the Stated Clerk Review/ Nomination Committee, nominated the Reverend Clifton Kirkpatrick; and Rodney Bakker, minister commissioner from the Presbytery of Great Rivers nominated the Reverend Linn W. Rus Howard.

Moderator Ufford-Chase, as directed by the Standing Rules, asked the nominees if they reaffirmed a willingness to serve as Stated Clerk, if elected. The nominees answered in the affirmative.

### **Report of the General Assembly Nominating Committee**

Moderator Ufford-Chase recognized Susan Davis Krummel, chairperson of the General Assembly Nominating Committee, who described the process for reassignment of classes and extension of terms for some members of permanent committees to accommodate moving to biennial assemblies. The assembly approved these reassignments as Item 00-04.

### **Orientation to Committee Work**

Moderator Ufford-Chase recognized Associate Stated Clerk Parsons and Kathy Lueckert, deputy executive director of the General Assembly Council, for a period of orientation to committee work.

### **Announcements**

Associate Stated Clerk Parsons made several announcements, including a reminder that the deadline to sign up for the open hearings of committees was 7:00 p.m., Sunday, June 27, 2004.

### **Closing Prayer**

Following prayer led by the Moderator's father, Lerold W. Chase, the assembly recessed at 6:10 p.m. to reconvene at 2:00 p.m. on Wednesday, June 30, 2004.

Sunday, June 27, 2004, 7:00 P.M.

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

Monday, June 28, 2004, 7:00 A.M.

Commissioners, advisory delegates, and other participants gathered for breakfast in Ballroom A-B of the Greater Richmond Convention Center. Millard Fuller, founder and president of Habitat for Humanity International, was the speaker.

Following breakfast, the commissioners, advisory delegates, and other participants worshiped together with singing and the reading of Scripture.

Monday, June 28, 2004, 9:30 A.M.

The assembly met in committees from 9:30 a.m. until 12:30 p.m. and from 2:00 p.m. to 5:00 p.m.

Monday, June 28, 2004, 6:45 P.M.

Commissioners, advisory delegates, and other participants worshiped together in Ballroom A-B of the Greater Richmond Convention Center. Teri Thomas, pastor, Northminster Presbyterian Church, Indianapolis, Indiana, was the preacher.

Monday, June 28, 2004, 8:00 P.M.

The assembly met in committees from 8:00 p.m. until 9:30 p.m.

Tuesday, June 29, 2004, 8:30 A.M.

Commissioners, advisory delegates, and other participants worshiped together in Ballroom A-B of the Greater Richmond Convention Center. Jin S. Kim, Church of All Nations, Brooklyn Center, Minneapolis, Minnesota, was the preacher.

Tuesday, June 29, 2004, 9:30 A.M.

The assembly met in committees from 9:30 a.m. until 12:30 p.m. and from 2:00 p.m. to 5:00 p.m.

Wednesday, June 30, 2004, 8:30 A.M.

### **Ecumenical Service of Worship**

Commissioners, advisory delegates, and other participants gathered for an ecumenical service of worship in the Carpenter Center, Richmond, Virginia. The preacher for the morning, Thomas L. Hoyt Jr., bishop of the Christian Methodist Episcopal Church and president of the National Council of Churches of Christ in the (U.S.A.), preached a sermon entitled, "A Transformed Non-Conformist." Scripture readings were from Psalm 99 and Romans 12:1-12.

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

Wednesday, June 30, 2004, 2:00 P.M.

The 216th General Assembly (2004) reconvened at 2:00 p.m. with Moderator Rick Ufford-Chase presiding. Moderator Ufford-Chase introduced Chip Andrus who, along with other musicians, would lead the assembly in musical offerings during the 216th General Assembly (2004). Chip Andrus introduced the other musicians.

K. C. Ptomey, commissioner from the Presbytery of Middle Tennessee, led the assembly in prayer.

Moderator Ufford-Chase recognized Pat Valentine of the Committee on Local Arrangements, who presented the Moderator and Vice-Moderator with a gift of gavels. The Moderator's gavel was crafted from an ancient Virginia oak tree. On behalf of the Committee on Local Arrangements, the Moderator of the 215th General Assembly (2003), Susan Andrews, presented Vice-Moderator Jean Marie Peacock with the gift of a stole.

### **ASSEMBLY COMMITTEE ON BILLS AND OVERTURES—REPORTS ONE AND TWO**

Moderator Ufford-Chase recognized Nancy Thornton McKenzie, moderator of the Assembly Committee on Bills and Overtures, who presented Report One of the Assembly Committee on Bills and Overtures, which is as follows:

**The 216th General Assembly (2004) approved the following recommendations:**

#### **Referrals of Commissioners Resolutions**

**Item 03-25. *On Providing Disability Awareness Training for Commissioners to the 217th General Assembly (2006).***

**Item 03-26. *Emphasizing the Importance of Scripture.***

**Item 03-27. *Recording Commissioners' Votes in the Minutes of the General Assembly, Part I.***

**Item 06-12. *Recommendation #2. On Calling on the Stated Clerk to Justify His Endorsement of the World Council of Churches and Reviewing PC(USA) Relationship with the World Council of Churches.***

**Item 06-13. *Cooperative Ecumenical Strategy.***

**Item 07-10. *On Creation of a Presbyterian Credit Card.***

**Item 07-11. *On Developing a “Conceptual Framework for a New Mission Funding System.”***

**Item 07-12. *On Strengthening Hispanic Latino Ministry.***

**Item 08-16. *Regarding the Presbyterian Church (U.S.A.) Developing an Online Commentary to the Bible.***

**Item 08-17. *Regarding the Presbyterian Church (U.S.A.) Call for Presbyterians to Lead a Simpler Life.***

**Item 08-18. *On Celebrating the “Social Creed” of the Churches and Considering a 21st Century Social Creed.***

**Item 08-19. *On Recognition That One of the Great Ends of the Church (G-1.0200) Is the Preservation of the Truth.***

**Item 10-13. *On Seeking a Thorough, Calm, and Reasoned Review of the USA Patriot ACT.***

**Item 10-14. *On Appointing an Action Committee That Will Identify Media and Advertising That Has Excessive Sex, Violence, and Other Immoral Content for the Purpose of Influencing Producers and Sponsors.***

**Item 10-15. *Denial of Civil Rights in Virginia.***

**Item 10-16. *On Supporting the Federal Marriage Amendment.***

**Item 10-17. *Recognize Civil Marriage for Same-Gender Couples.***

**Item 11-06. *On Reaffirming Ethical Values of Fetal Research.***

**Item 12-09. *On Establishing a Palestine Working Group.***

**Item 12-10. *Recommendation #1. On Calling on the Stated Clerk to Justify His Endorsement of the World Council of Churches and Reviewing PC(USA) Relationship with the World Council of Churches.***

**Item 13-08. *On the Murders of Women in Ciudad Juarez, Mexico.***

**Item 13-09. *On Opposition to the Central American Free Trade Agreement (CAFTA)***

**Item 13-10. *On Rescinding Policies Regarding Cuba That Cause Hardship to Families.***

**Item 13-11. *Basic Education.***

**Item 13-12. *On Commissioning 2005 Mission Co-Workers During 100th New Wilmington Missionary Conference.***

**Item 14-15. *Benefits Feasibility Study.***

#### **Referrals of Items Pulled from the Consent Agenda**

**Item 11-07. 2002 Referral: *Item 13-08. Overture 02-52. On Pastoral Resources for Women Who Have Experienced Abortion—From the Presbytery of Donegal (Minutes, 2002, Part I, pp. 70, 654).***

**Item 07-13. 2002 Referral: *Item 09-04. Recommendation That the 214th General Assembly (2002) Grant a Two-Year Deferment to Congregational Ministries Division Publishing in Order to Make Available a “Library of Resources” in Addition to the Current General Assembly Action to “Review and Revise” the “God’s Gift of Sexuality” Curriculum [in response to Overture 00-70, 1999 Referral 27.007, Overture 99-46, and 2000 Referral 25.085]—From the General Assembly Council (Minutes, 2002, Part I, pp. 45, 493–94).***



**Item 07-14. Alternate Resolution to 2003 Referral: 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 (Minutes, 2003, Part I, pp. 43–44, 401).**

**Declined Commissioners' Resolutions**

**Commissioners' Resolution 1. On Initiating a Strategic Planning and Interpretation Mission on Behalf of the Presbyterian Church (U.S.A) [PC(USA)] to Strengthen Its Ministry and Effectiveness. Declined: Standing Rule B.5.e. The issue is already before the assembly as Item 09-09.**

**Commissioners' Resolution 28. Concerning the Abuse in Iraq. Declined: Standing Rule B.5.e. The issue is already before the assembly as Item 12-08.**

Nancy Thornton McKenzie then presented Report Two of the Assembly Committee on Bills and Overtures. The assembly approved Report Two, which is as follows:

**The 216th General Assembly (2004) approved the following recommendations:**

**Docket**

**Wednesday, June 30**

2:00pm

Opening Prayer

**BUSINESS MEETING 4**

- Assembly Committee on Bills and Overtures
- Stated Clerk's Orientation II
- Assembly Committee on General Assembly Procedures (Financial Implications)
- Assembly Committee on Mission Coordination & Budgets (Financial Implications)
- COTE Henry Luce Presentation
- Assembly Committee Reports
  - Assembly Committee on Theological Issues & Institutions (8)
  - Assembly Committee on Ecumenical & Interfaith Relations (6)

Announcements

Closing Prayer

Recess

6:00pm

Dinner Break

7:30pm

Opening Prayer

**BUSINESS MEETING 5**

- Speak-out
- Assembly Committee on Bills and Overtures
- Ecumenical Greeting
- Top Ten Giving Presbyteries
- Memorial Minute for David Stitt
- Assembly Committee Reports
  - Assembly Committee on Pensions, Foundation & PILP (14)

Announcements

Closing Prayer

Recess

**Thursday, July 1**

8:30am

Morning Worship (Plenary)

9:30am

Opening Prayer

**BUSINESS MEETING 6**

- Assembly Committee on Bills and Overtures
- Ecumenical Greeting
- Assembly Committee on General Assembly Procedures (Financial Implications)
- Assembly Committee on Mission Coordination & Budgets (Financial Implications)
- General Assembly Nominating Committee

• Decade of the Child  
• Assembly Committee Reports  
    Assembly Committee on Health Issues (11)  
Announcements  
Closing Prayer  
Recess  
12:30pm Lunch Break  
2:00pm Opening Prayer

**BUSINESS MEETING 7**  
• Speak-out  
• Assembly Committee on Bills and Overtures  
• Ecumenical Greeting  
• Presbyterian Hunger Program  
• Assembly Committee Reports  
    Assembly Committee on General Assembly Procedures (3)  
    Assembly Committee on Mission Coordination & Budgets (7)  
    Assembly Committee on Evangelism & Higher Education (9)  
Announcements  
Closing Prayer  
Recess  
6:00pm Group Dinner  
7:30pm Opening Prayer

**BUSINESS MEETING 8**  
• Speak-out  
• Assembly Committee on Bills and Overtures  
• Ecumenical Greeting  
• Mission Initiative: Joining Hearts and Hands  
• Assembly Committee Reports  
    Assembly Committee on National Issues (10)  
    Assembly Committee on Peacemaking (12)  
Announcements  
Closing Prayer  
Recess

**Friday, July 2**

8:30am Morning Worship (Plenary)  
9:30am Opening Prayer

**BUSINESS MEETING 9**  
• Assembly Committee on Bills and Overtures  
• Ecumenical Greeting  
• Assembly Committee on General Assembly Procedures (Financial Implications)  
• Assembly Committee on Mission Coordination & Budgets (Financial Implications)  
• Stated Clerk's Election  
• Assembly Committee Reports  
    Assembly Committee on International Issues (13)  
Announcements  
Closing Prayer  
Recess  
12:30pm Group Lunch  
2:00pm Opening Prayer

**BUSINESS MEETING 10**  
• Speak-out  
• Assembly Committee on Bills and Overtures  
• Ecumenical Greeting  
• Middle East Delegation Report  
• Memorial Minute for Dorothy Barnard  
• Assembly Committee Reports

Assembly Committee on Church Orders and Ministry (5)  
 Arrested Reports  
 Announcements  
 Closing Prayer  
 Recess  
 6:00pm Dinner Break  
 7:30pm Opening Prayer

**BUSINESS MEETING 11**

• Speak-out  
 • Assembly Committee on Bills and Overtures  
 • Ecumenical Greeting  
 • World Prayer Concerns  
 • Assembly Committee Reports  
 Assembly Committee on Church Polity (4)  
 Arrested Reports  
 [9:50pm] Announcements  
 Closing Prayer  
 Recess

**Saturday, July 3**

8:30am Morning Worship (Plenary)  
 9:30am Opening Prayer

**BUSINESS MEETING 12**

• Assembly Committee on Bills and Overtures  
 • Assembly Committee on General Assembly Procedures (Financial Implications)  
 • Assembly Committee on Mission Coordination & Budgets (Financial Implications)  
 • Introduction of Sheppards & Lapsley Committee on Local Arrangements  
 Closing Prayer  
 Noon ADJOURN

**Minutes**

**The Assembly Committee on Bills and Overtures examined the minutes of the General Assembly from the time of its convening on Saturday afternoon, June 26, through the end of business Sunday afternoon, and found them in order. All had been done in compliance with the Standing Rules.**

**Stated Clerk's Orientation II**

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

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

Moderator Ufford-Chase recognized Judith Hartley, 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. Hartley announced that the total financial implications of actions recommended by assembly committees would increase the per capita rate by half of a cent. Per capita for the year 2004 is \$5.51/member, which cannot be changed. For the year 2005, per capita would increase by 6.48 cents; and for the year 2006, per capita would increase by 6.86 cents, if all actions recommended are approved. Hartley reported that two alternative proposals for the per capita rate were being considered by the committee, as follows:

1. Approve per capita at a rate of \$5.46 for 2005 (which is a reduction of .05 cents), and \$5.56 for 2006 (which is an increase of 10 cents, or an increase of five cents from the 2004 level);
2. Approve per capita \$5.51 for 2005 and 2006 (which would be the same as in 2004 without change for the next two years).

The committee will make a recommendation on the last day of the assembly. A brief summary will be presented each day.

**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, Catesby Woodford. Woodford reported the total financial implications of actions under consideration by the assembly for the mission budgets was: \$0 for 2004; \$155,791 for 2005; and \$101,566 for 2006.

**Committee on Theological Education (COTE)  
Henry Luce Presentation**

Moderator Ufford-Chase recognized Dottie Hedgepeth, associate director for Theological Education, Congregational Ministries Division, who introduced Liza Hendricks, moderator of the Committee on Theological Education (COTE). Hendricks introduced members of COTE who were present. Hendricks then introduced C. Samuel Calian, president of Pittsburgh Theological Seminary, who presented the Henry Luce Award for Excellence to Henry Luce III. Luce briefly addressed the General Assembly and expressed his thanks for the award.

**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, Michelle Moe.

The assembly approved the consent agenda: Items 08-02 (approved), 08-03 (approved), 08-04 (approved), 08-07 (approved), 08-08 (approved), and 08-15 (approved). The assembly approved Item 08-01 with amendment. In response to Item 08-05, a statement was approved. Item 08-06 was referred to the General Assembly Council, Office of Theology and Worship. Item 08-09 was approved. Moe recognized Jenny Stoner, co-moderator of the Task Force on the Peace, Unity, and Purity of the Church, who offered a preliminary report for the task force. Mark Achtemeier and Stacy Johnson, members of the task force, continued the preliminary report. Moe continued the report of the assembly committee. Items 08-10 and 08-11 were approved. Item 08-12 was answered by action taken on Item 08-05 with an additional statement, which was amended from the floor, as follows: "The 216th General Assembly (2004) affirms the ~~primary~~ significant and instructive role of *The Book of Confessions*. . . ." Moe introduced Jorge Cartagena-Cruz, vice-moderator of the Assembly Committee on Theological Issues and Institutions, to continue the report. Cartagena-Cruz, introduced Samuel Calian, to recognize Tom Gillespie, president of Princeton Theological Seminary, upon his retirement. Gillespie addressed the assembly and then introduced his successor at Princeton Theological Seminary, Iain R. Torrance, who spoke briefly to the assembly. Item 08-13 was approved. Cartagena-Cruz presented Liza Hendricks, who introduced Dean K. Thompson as the new president of Louisville Presbyterian Theological Seminary. Thompson addressed the assembly. Item 08-14 was approved. Moe presented the remainder of the report. The assembly disapproved Item 08-16 and also deleted the comment recommended by the assembly committee. Item 08-17 was disapproved with comment. Item 08-18 was approved with the following amendment: "Insert the following sentence as the end of the recommendation: 'This work should be coordinated with the Office of Theology and Worship.'" Item 08-19 was disapproved.

The report of the Assembly Committee on Theological Issues and Institutions was concluded, and is as follows:

The 216th General Assembly (2004) approved the following recommendations: [Consent agenda items are indicated by an asterisk (\*). Items with financial implications are indicated by a dollar sign (\$).]

### Presbyterian Publishing Corporation

#### Item 08-01. Regarding Production of New Presbyterian Hymnal.

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

“The Presbyterian Publishing Corporation (PPC) recommends that the 216th General Assembly (2004) authorize the Presbyterian Publishing Corporation, the Office of Theology and Worship, and the Presbyterian Association of Musicians to begin research into the feasibility of a new Presbyterian hymnal, [that the feasibility report be given to the 217th General Assembly (2006),] and further that, subject to action of a future General Assembly upon presentation and approval of a comprehensive publication plan, the 216th General Assembly (2004) designate the Presbyterian Publishing Corporation as the prospective publisher of the next Presbyterian hymnal, which would be developed in partnership with the Office of Theology and Worship and the Presbyterian Association of Musicians.”

#### \*Item 08-02. PPC Bylaws, Articles of Incorporation, Organization for Mission Changes.

That the recommendation is approved.

### Lord's Supper

#### \*Item 08-03. Grant Permission to Theological Institutions to Celebrate the Lord's Supper.

That the recommendation is approved.

#### \*Item 08-04. Authorize the Celebration of the Lord's Supper at Listed Conference Centers and at Listed Events.

That the recommendation is approved.

### *Book of Order*

#### Item 08-05. On Reorganizing and Improving the Presentation of G-2.0300, G-2.0400, and G-2.0500 Without Material Alteration to its Actual Content—From the Presbytery of John Calvin. \*ACC +OGA +GAC

In response to this recommendation, the 216th General Assembly (2004) approved the following statement:

The 216th General Assembly (2004) affirms the right and responsibility of presbyteries to determine whether candidates and ministers “sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church,” together with all other matters expressed in ordination and installation vows.

Ordination vows and essential tenets have a long and complex history in the Presbyterian church. The church has worked through the issue of “essential tenets” many times before, so attention to that history is essential.

From the beginning, the church has lived in the space between two tendencies. One stressed the more “objective” aspects of Christian faith such as theological precision, the distinct character of the ministry, and ordered church government. The other placed more emphasis on spontaneity, vi-

tal experience, and adaptability. In 1729, division was averted by recognizing the concerns of both groups in the “Adopting Act.” The Adopting Act required:

1. That all ministers and candidates accept the Westminster Confession, together with the Larger and Shorter catechisms . . .
2. . . . but not categorically.
3. That all ministers and candidates must declare “agreement in and approbation of” the confessional standards “as being in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine.”
4. That any minister who did not accept any particular part of the Confession or catechisms should state his scruple concerning that part, and the presbytery should then decide whether or not the scruple involved “essential and necessary articles of faith.”

The Adopting Act regularized confessional standards, but it did not require adherence to every confessional articulation. “Essential and necessary articles” were not identified. The Adopting Act was refined in 1758 at the repair of the Old Side/New Side schism:

1. With respect to any action deemed essential and necessary by the church, “every member shall actively concur . . . or passively submit . . . or peaceably withdraw.”
2. It became a censurable offense irresponsibly to accuse other ministers.
3. Presbyteries were to examine candidates on “religious experience” as well as doctrine.
4. Five questions were to be asked at ordinations and installations, including, “Do you sincerely receive and adopt the confession of faith of this church as contained in the system of doctrine taught in the holy Scriptures?” The “system of doctrine” was interpreted in the spirit of “essential and necessary.”

The 1910 General Assembly of the Presbyterian Church in the United States of America declared that the Adopting Act of 1729 called upon judicatories to determine which articles of faith are “essential and necessary.” The assembly then identified five doctrines as “essential” (although the assembly added, “others are equally so.”) (1) inerrancy of Scripture, (2) virgin birth, (3) sacrificial atonement, (4) bodily resurrection, (5) Christ’s miracles.

Although the 1910 deliverance was challenged repeatedly, it was not repealed. Following the 1923 General Assembly, and in reaction against the 1910/1916/1923 doctrinal deliverance, more than 1,200 ministers signed the “Auburn Affirmation” declaring that the five-point deliverance

attempts to commit our church to certain theories concerning the Inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ. We all hold most earnestly to these great facts and doctrines... Some of us regard the particular themes contained in the deliverance of the General Assembly of 1923 as satisfactory explanations of these facts and doctrines. But we are united in believing that these are not the only themes allowed by the Scriptures and our standards as explanations of these facts and doctrines of our religion, and that all who hold to these facts and doctrines, whatever theories they may employ to explain them, are worthy of our confidence and fellowship.

The issue was set: narrowly defined confessional subscription or broadly defined confessional subscription. The question was not *whether* confessional subscription was required, but the specific nature of that confessional subscription.

The matter was referred to a special commission that reported in 1926 and 1927. The upshot of the special commission’s report, adopted by the 1927 General Assembly, was that:

1. The *General Assembly* does not have the constitutional power to give binding definition to the church’s essential faith. By denying that the assembly has the right to define authoritatively the “essentials” of the church’s faith, the commission eliminated the five points as a source of controversy.
2. While a measure of tolerance was embedded in the church, it was made clear that the church, and not the individual, must decide the limits of tolerated diversity, “either *generally*, by amendment to the constitution, or *particularly*, by Presbyterial authority.”

The church has decided limits *generally*, by amending the constitution to create *The Book of Confessions*, and *particularly*, by the continuing examination for ordination of candidates and for reception into membership of ministers. To this end, it must be acknowledged that in ordination the presbytery has historically demonstrated its power and responsibility in determining confirmation with the church’s theology.

**Item 08-06. On Amending W-2.4006 and W-2.4011 Concerning Who May Participate—From the Presbytery of Central Washington. \*ACC +GAC**

That the recommendation is referred to the General Assembly Council, Office of Theology and Worship, which is conducting work on sacramental study; with a report due to the 217th General Assembly (2006).

**Trustees**

**\*Item 08-07. Approved the New Trustees Elected by PC(USA) Theological Institutions in 2003.**

That the recommendation is approved.

**\*Item 08-08. Approve the Nominees for Mountain Retreat Association Trustees of Stock Board of Directors.**

That the recommendation is approved.

**Other**

**\$ Item 08-09. Trinity Work Group Report.**

That the recommendations are approved.

[Financial Implication: 2005: \$18,700 (Mission-Restricted)]

**Item 08-10. Encouraged Gatherings of Presbyterians of Varied Views to Covenant Together to Discuss the Affirmations in the Task Force's Preliminary Report.**

That the recommendation is approved.

**Item 08-11. On Appropriate Language to Describe the Ministry of All Believers—From the Presbytery of New Brunswick.**

That the recommendation is approved.

**Item 08-12. On Examining the Conscience of Candidates—From the Presbytery of Hudson River.**

That the recommendation is answered by the action taken on Item 08-05 of this report, with the following statement added:

The 216th General Assembly (2004) affirms the significant and instructive role of *The Book of Confessions* as guide to interpreting Scripture in the examination of candidates for ordination as ministers, elders, and deacons, and their reception or transfer into new installed calls, congregations, or appointments to mission service.

**Item 08-13. Approve Iain R. Torrance as President of Princeton Theological Seminary.**

That the recommendation is approved.

**Item 08-14. Approved Dean K. Thompson as President of Louisville Presbyterian Theological Seminary.**

That the recommendation is approved.

**\*Item 08-15. Louisville Seminary Articles of Incorporation.**

That the recommendation is approved.

## Commissioners' Resolutions

**Item 08-16. Regarding the Presbyterian Church (U.S.A.) Developing an Online Commentary to the Bible.**

**That the recommendation is disapproved.**

**Item 08-17. Regarding the Presbyterian Church (U.S.A.) Call for Presbyterians to Lead a Simpler Life.**

**That the recommendation is disapproved and that the assembly notes the comment from the General Assembly Council:**

**Comment: The General Assembly Council (GAC) welcomes the attention that this commissioners' resolution brings to the encouragement of simpler lifestyles. We believe that several components of the requested action are already in place. The GAC suggests that the most effective approach to accomplishing the commissioners' intent would be a communication from the assembly that calls Presbyterians to use existing programs as resources in a journey toward simpler, more faithful lifestyles.**

**Encouragement of simpler, less consumption-oriented, living finds expression in various programs of the General Assembly Council. The Spiritual Formation office commends simplicity as a spiritual practice; the Stewardship Education office interprets simpler living as a matter of Christian stewardship; and the Presbyterian Hunger Program encourages simpler lifestyles as a way to assure that all people share in God's abundance. All see a commitment to simpler lives as an expression of Christian discipleship.**

**The Presbyterian Hunger Program supports and promotes the work of the ecumenical organization Alternatives for Simple Living and distributes its "Whose Birthday Is It Anyway?" resource each year as an encouragement to a simpler observance of Christmas. Alternatives' resources deal with many dimensions of simpler lifestyles, from wedding plans to energy conservation.**

**For the past three years, several programs of the General Assembly Council have jointly sponsored the Enough for Everyone program, which promotes a related approach to congregational lifestyles. Through the Presbyterian Coffee Project, Sweat-Free T-Shirts, Electric Stewardship, and Investing in Hope, congregations are invited to engage in activities that represent a more just participation in the global economy.**

**\$ Item 08-18. On Celebrating the "Social Creed" of the Churches and Considering a 21st Century Social Creed.**

**That the recommendation is approved with amendment:**

**Add a new Recommendation 4. to read as follows:**

**"[4. This work should be coordinated with the Office of Theology and Worship.]"**

**[Financial Implication: 2005: \$25,066; 2006: \$31,957 (Per Capita-GAC)]**

**Item 08-19. On Recognition That One of the Great Ends of the Church (G-1.0200) Is the Preservation of the Truth.**

**That the recommendation is disapproved.**

## Committee Final Action and Report to Plenary

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

Item 08-A. Minutes, Committee on Theological Education.

That the minutes are approved.



Item 08-B. Minutes, Presbyterian Publishing Corporation.

That the minutes are approved.

Following a short break, the work of the 216th General Assembly (2004) continued.

**REPORT OF THE ASSEMBLY COMMITTEE ON  
ECUMENICAL AND INTERFAITH RELATIONS**

The Report of the Assembly Committee on Ecumenical and Interfaith Relations was presented by its moderator, Mary Gene Boteler. The consent agenda was approved as follows: Items 06-08 (approved), 06-10 (approved), and 06-11 (approved). Item 06-01 was approved as amended. Item 06-02 was disapproved with instruction to the General Assembly Council and the Office of the General Assembly. Items 06-03, 06-04, and 06-05 were approved. Item 06-06 was approved as amended. Recommendation 1. of Item 06-09 was approved as amended. Recommendation 2. of Item 06-09 was disapproved. Rebecca Drover, vice-moderator of the Assembly Committee on Ecumenical and Interfaith Relations introduced a video on the National Council of Churches of Christ in the U.S.A. Ellen Babinsky, moderator of the General Assembly Committee on Ecumenical Relations, gave a brief overview of their review of the National Council of Churches of Christ in the U.S.A. Item 06-07 was approved. Boteler presented the remainder of the assembly committee's report. Recommendation 2. of Item 06-12 was disapproved. Item 06-13 was approved.

This concluded the report of the Assembly Committee on Ecumenical and Interfaith Relations and is as follows:

**The 216th General Assembly (2004) approved the following recommendations: [Consent agenda items are indicated by an asterisk(\*)].**

**Interfaith Relations**

**Item 06-01. Recommendation Regarding Expansion of Work Regarding 1999 Referral 25.246: To Equip Presbyterians to Better Articulate Their Faith in Interreligious Contexts.**

**That the recommendations are approved with amendment:**

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

**“1. Expansion of work responding to the 1999 referral to better equip the church for witness in pluralistic society, to be designed and carried out by a cross-divisional staff team coordinated by the Interfaith Relations Office. This team will also involve at least the Office of Theology and Worship and the Committee on Theological Education in the Congregational Ministries Division, the Office on International Evangelism in the Worldwide Ministries Division, and the Office of Evangelism and Church Development in the National Ministries Division. [To invite and include specialized ministers, chaplains, and others who work frequently in interfaith contexts to be included as part of the cross-divisional staff team.]”**

**Item 06-02. On Forming a Task Force to Draft a Denominational Policy Consistent with the Religious Pluralism Reality in the U.S.A.—From the Presbytery of Eastern Oklahoma. +GAC**

**That the recommendation is disapproved and, recognizing the religious pluralism that exists in the U.S.A. and the world that informs our religious life, we instruct:**

**1. The Office of Interfaith Relations of the General Assembly Council to communicate the strong policy statement opposed to religious bigotry and stereotyping as found in General Assembly *Minutes*, 1999, Part I, pp. 79 and 663, and as printed below; and**

**2. The Office of Interfaith Relations, together with other appropriate offices of the General Assembly Council, to prepare a guide for congregations that makes known and available the resources already available in regard to religious pluralism and Christian discipleship; and**

**3. The Office of the General Assembly and the Office of Interfaith Relations of the World Ministries Division to bring the 217th General Assembly a recommendation on what further study or action might be needed to better equip the church to live in a religiously plural world.**

**Policy Statement from 1999**

. . . 1. call upon congregations and governing bodies of the Presbyterian Church (U.S.A.) to work prayerfully and carefully to eliminate the language, imagery, and symbols in their preaching and teaching ministries that perpetuate stereotypes through (a) viewing all persons of a particular religion as having certain characteristics in common without giving attention to differences within a religious community or tradition; (b) deriving characterizations of a religion from external sources rather than from the sources within the particular tradition involved; and, (c) comparing the best of Christian practices with the worst behavior or beliefs of the other community;

2. call upon individual Presbyterians to reflect carefully and prayerfully on their use of language, symbols, and images in relation to other religions and to challenge stereotypes through appropriate means;

3. call upon congregations and governing bodies to create opportunities for dialogues that provide opportunities to share ideas with adherents of other religions and to get to know them as persons of faith;

4. call upon congregations and governing bodies to join in interfaith ministries of justice with individuals or congregations, or other appropriate groups;

5. call upon individual Presbyterians to view media presentations of other religions critically and to challenge stereotypes when they are presented;

6. direct the [General Assembly Council, Worldwide Ministries Division, to make available resources that guide Presbyterians in overcoming problems that have developed through the history of Christian relationships with peoples of other faith communities and];

7. direct the Stated Clerk to communicate this action to congregations and governing bodies for study and action. (*Minutes*, 1999, Part I, p. 663)

**Item 06-09. On Re-Examining the Relationship Between Christians and Jews and the Implications for Our Evangelism and New Church Development—From the Presbytery of Hudson River. +ACREC +GAC**

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

“1. Direct the Office of Theology and Worship, the Office of Interfaith Relations, and the Office of Evangelism to ‘reexamine [and strengthen] the relationship between Christians and Jews and the implications of this relationship for our evangelism and new church development in continuing response to the 211th General Assembly (1999) mandate to guide the church in “bearing witness to Jesus Christ in a pluralistic age.” ‘ “

That Recommendation 2. is disapproved.

**Ecumenical Relations**

**Item 06-03. Invite Churches to Send Ecumenical Advisory Delegates to the 217th General Assembly (2006).**

That the recommendation is approved.

**Item 06-04. Congregations and Middle Governing Bodies Study and Response to WCC Decade to Overcome Violence.**

That the recommendation is approved.

**Item 06-05. Support for Ecumenical Formation.**

That the recommendation is approved.

**Item 06-06. Presbyterian Church (U.S.A.) Understanding of 16th and 17th Century Condemnations of Other Churches in *The Book of Confessions*. \*ACC**

That the recommendations are approved with amendment:

1. Amend the second paragraph (policy statement) of Recommendation 1. as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“Specific statements in 16th and 17th century confessions and catechisms in *The Book of Confessions* contain condemnations or derogatory characterizations of the [Roman] Catholic Church: Chapters XVIII and XXII of the Scots Confession; Questions and Answer 80 of the Heidelberg Catechism; and Chapters II, III, XVII, and XX, of the Second Helvetic Confession. (Chapters XXII, XXV, and XXIX of the Westminster Confession of Faith have been amended to remove anachronous and offensive language. Chapter XXVIII of the French Confession does not have constitutional standing.) While these statements emerged from substantial doctrinal disputes, they reflect 16th and 17th century polemics. Their condemnations and characterizations of the Catholic Church are not the position of the Presbyterian Church (U.S.A.) and are not applicable to current relationships between the Presbyterian Church (U.S.A.) and the Catholic Church.”

2. 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. Amend the Preface to *The Book of Confessions* by inserting the policy statement [above] between [paragraph 4 and] paragraph 5 [~~and the concluding quotation from the *Book of Order*.~~”

3. Add a new recommendation, “6.” to read as follows:

“[6. Direct the General Assembly Committee on Ecumenical Relations to consider proposing an additional paragraph in *The Book of Confessions*’ Preface concerning condemnatory language in *The Book of Confessions* towards other world religions similar to the one regarding the relationship between the PC(USA) and the Catholic Church.]”

**Item 06-07. Review of National Council of Churches in Christ (U.S.A.).**

That Recommendations 1.–10. are approved.

\*Item 06-10. Elect Delegates and Alternates to the 9th Assembly of the World Council of Churches (2006).

That the recommendation is approved.

**Other**

\*Item 06-08. Amend Standing Rule E.8.b. Regarding the Committee on Ecumenical Relations.

That the recommendation is approved.

\*Item 06-11. Confirm Election of Delegate and Alternate to the 24th Council of WARC.

That the recommendation is approved.

**Commissioners’ Resolutions**

**Item 06-12. Recommendation #2. Reviewing PC(USA) Relationship with the World Council of Churches.**

That the recommendation is disapproved.

**Item 06-13. On Cooperative Ecumenical Strategy.**

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

That the minutes are approved.

**Announcements**

Stated Clerk Kirkpatrick announced that Wednesday evening's meal traditionally was a simple meal with the amount saved donated to a local hunger project. Although the evening's meal was not a group meal, commissioners were invited to participate in this project by donating all or part of the per diem allowed toward this project.

**Recess**

Following prayer by Melissa Manhong Lin, ecumenical advisory delegate from the China Christian Council, the assembly recessed at 6:03 p.m., to reconvene at 7:30 p.m.

Wednesday, June 30, 2004, 7:30 P.M.

The 216th General Assembly reconvened at 7:30 p.m. with Moderator Ufford-Chase presiding. Lavender Kelley and Shannon Meacham, theological student advisory delegates from Louisville Presbyterian 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. Moderator Ufford-Chase then recognized persons, who spoke on various concerns.

**ASSEMBLY COMMITTEE ON BILLS AND OVERTURES**

Moderator Ufford-Chase recognized Nancy Thornton McKenzie, moderator of the Assembly Committee on Bills and Overtures, who presented an oral report from the committee.

**Ecumenical Greeting**

Moderator Ufford-Chase recognized the Reverend Younan Shiba, ecumenical advisory delegate, who brought greetings to the assembly from the Assyrian Presbyterian Church of Iraq.

**Top Ten Giving Presbyteries**

The Moderator recognized Vernon Carroll, chair of the General Assembly Council. Carroll gave a report recognizing the following top ten giving presbyteries: Donegal, Cascades, Lake Michigan, Carlisle, Philadelphia, Chicago, Grace, Mission, Detroit, and Whitewater Valley. The following presbyteries were recognized for their per-member giving: Santa Fe, Southeast Illinois, Redwoods, Des Moines, Kiskiminetas, and Alaska.

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

The report of the Assembly Committee on Pensions, Foundation, and PILP was presented by its moderator, Gilda Bonnemere. The assembly approved the consent agenda: Items 14-01 (approved), 14-02 (approved), 14-03 (approved), 14-05 (approved), and 14-06 (approved). Item 14-04 was approved. Ray Tanner,

General Assembly Council, introduced Robert Leech, president and CEO of the Foundation, who thanked the General Assembly. John Bartholomew addressed the 216th General Assembly (2004) regarding the review of the PILP. Item 14-07 was approved. Molly Baskin, PILP Board of Directors, introduced Jay Hudson, president of PILP, who thanked the General Assembly. Item 14-09 was approved. In response to Item 14-10, the assembly approved an alternate resolution. In response to Item 14-14, an interpretation was approved. The assembly voted to disapprove Items 14-08 and 14-11 with comments. The assembly voted to answer Item 14-12 by action taken on Item 14-09. The committee moved the disapproval of Item 14-13 with comment. An amendment from the floor was approved to add the following to the comment: “Hardship exceptions to this policy may be offered by the Board of Pensions on a case-by-case basis with an internal procedure to be established by the Board of Pensions.” The assembly voted to disapprove Item 14-13 with the comment as amended in plenary. The committee moved the referral of Item 14-15. An amendment was approved to strike the words “implementing the policy of the church by” in Item 14-15. The assembly voted to refer Item 14-15 as amended in plenary. This concluded the report of the Assembly Committee on Pensions, Foundation and PILP, and is as follows:

**The 216th General Assembly (2004) approved the following recommendations: [Consent Agenda items are indicated by an asterisk (\*).]**

### **I. Board of Pensions**

**\* Item 14-01. Board of Pension’s Recommendation.**

**That the recommendation is approved.**

### **II. Foundation**

**\* Item 14-02. Foundation’s Mission and Ministry.**

**That the recommendations are approved.**

**\* Item 14-03. Amended and Restated Articles of Incorporation and Bylaws.**

**That the recommendation is approved.**

**Item 14-04. Confirmation of Robert Leech.**

**That the recommendation is approved.**

**\* Item 14-05. Transfer of Constituent Corporations.**

**That the recommendation is approved.**

### **III. Presbyterian Investment and Loan Program (PILP)**

**\* Item 14-06. Recommendations Regarding PILP Board.**

**That the recommendations are approved.**

**Item 14-07. Confirmation of Jay Hudson.**

**That the recommendation is approved.**

### **IV. Overtures**

**Item 14-08. On Appointing a Task Force to Review the Medical Plan of the Board of Pensions—From the Presbytery of Abingdon.**

**That the recommendation is disapproved with the following comment:**

**Comment: That the concerns raised in the overture be referred to the General Assembly Committee on Review for the Board of Pensions and reported to the 217th General Assembly (2006).**

**Item 14-09. On Directing the Board of Pensions to Revise Their Rules For The Calculation of Salary for Churches With a Clergy Couple Installed to One Position—From the Presbytery of Southeastern Illinois.**

That the recommendation is approved.

**Item 14-10. On Creating a Fund to Provide Shared Equity Loans for Pastors Serving Churches Where the Average Cost of a Home is Twice the US Average—From the Presbytery of San Francisco.**

In response to this item, the 216th General Assembly (2004) approved the following:

That PILP organize a work group to explore the possibility of the creation of a program through PILP to establish shared equity loans for areas with high home ownership costs. This work group shall be made up of members of the PILP, the Presbyterian Foundation, and the Board of Pensions, along with members of presbyteries with home ownership cost of at least twice the average in the United States. Each entity shall underwrite the expenses of their work group members. The 216th General Assembly (2004) directs the work group to report to the General Assembly Council within one year with recommendations.

**Item 14-11. On Appointing a Task Force to Review the Pension and Medical Plans of the PC(USA)—From the Presbytery of Providence.**

That the recommendation is disapproved with comment:

Comment: That the concerns raised in the overture be referred to the General Assembly Committee on Review for the Board of Pensions and reported to the 217th General Assembly (2006).

**Item 14-12. On Urging the Board of Pensions to Correct an Inequity for Churches Calling a Married Couple as Co-Pastors Sharing Less than Two Full-Time Calls—From the Presbytery of Northern New England.**

That the recommendation is answered by the action taken on Item 14-09 of this report.

**Item 14-13. On Reinstating Board of Pension Medical Coverage for Persons on Active Duty—From the Presbytery of Eastminster.**

That the recommendation is disapproved with comment:

Comment: The overture addresses the availability of medical coverage for returning military personnel for the period of time between release from active duty and resumption of their civilian lives. The overture proposes that the Benefits Plan provide free medical coverage for up to 185 days to former Plan members and dependents upon their return from service. However, this coverage is already provided by the military benefit program and by the requirement that the former civilian employer immediately rehire the returning employee with full reinstatement of benefits.

TRICARE, the program that provides healthcare benefits to members of the uniformed services and their eligible dependents, continues coverage when members of the Reserve or National Guard return to civilian status.

Effective November 6, 2003, the Transitional Assistance Management Program provides 180 days of coverage for members of the reserves who were deployed more than thirty days and who separate from active duty status before December 31, 2004. Members who are deployed for thirty days or less retain coverage under the Benefits Plan for their entire period of military service. Several bills presently before Congress would extend the December 31, 2004, date. If the temporary program is not extended, service members with five or more years will be entitled to 120 days of free coverage and those with less than five years will be entitled to sixty days.

In addition, any Plan member who is mobilized for military service is covered by Federal law, the Uniform Services Employment and Reemployment Rights Act of 1994 (USERRA). The USERRA requires that the military members' civilian employers immediately restore the jobs and any medical cov-

erage to which they were entitled prior to their military service. As a result of this reemployment requirement, all Plan members who serve in the uniformed services will be able to return to civilian employment and resume their prior medical coverage immediately.

Plan members' spouses and dependent children under age twenty-one who are mobilized retain their coverage under the Benefits Plan during their period of military service and coverage continues with no interruption upon their return. Dependent children age twenty-one or over who were previously enrolled as full-time college students experience a disruption of their coverage under the Benefits Plan if they are mobilized. These individuals are entitled to free coverage under TRICARE for 180 days after their return. If the TRICARE benefit expires before the next school term begins (fall or spring semester), the Board of Pensions will provide medical coverage for an affected dependent child between the end of the TRICARE benefit period and the first available date that the child may re-enroll as a fulltime student. Coverage is provided on the same terms as for any other dependent. Under the traditional Benefits Plan, no member contribution is required. For participation under the Affiliated Benefits Program, the contribution requirement, if any, will be that established by the employing organization for coverage of dependent children.

Because these existing programs fully meet the needs of returning service members, no additional benefits are required of the Board of Pensions of the Presbyterian Church (U.S.A.).

Hardship exceptions to this policy may be offered by the Board of Pensions on a case-by-case basis with an internal procedure to be established by the Board of Pensions.

**Item 14-14. ACC Request Regarding G-14.0506b(2), Mandatory Participation in the PC(USA) Benefits Plan—From Minister, Presbytery of Pittsburgh. [ACC]**

In response to this item, the 216th General Assembly (2004) approved the following interpretation:

The language of G-14.0506b(2) includes the mandatory “shall” and not the permissive “may.” Therefore, the language does not permit the employing body to omit the payment based on a sum equal to the requisite percent of the minister’s compensation.

## V. Commissioners’ Resolution

**Item 14-15. Benefits Feasibility Study.**

That the resolution, with amendment and with comment, is referred to the Board of Pensions to report back to the 217th General Assembly (2006):

**Amendment:** Strike the words “implementing the policy of the church by” so that the recommendation shall now read as follows: [Text to be deleted is shown with a strike-through and with brackets.]

“That the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) request the Board of Pensions to explore the feasibility of ~~implementing the policy of the church by~~ providing domestic partners in long-term committed relationships the same benefits accorded to married couples, and to report its findings to the 217th General Assembly (2006).”

**Comment:** That the Board of Pensions review/deliberate the resolution in accordance with the *Constitution of the Presbyterian Church (U.S.A.)*.

## VI. Committee Final Action and Report to Plenary

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

Item 14-A. Committee on Review of the Presbyterian Church (U.S.A.) Investment and Loan Program.

That the report is approved.

Item 14-B. Receive Reports Regarding Amendments to the Benefits Plans.

That the report is approved.

Item 14-C. Minutes, Board of Pensions.

That the minutes are approved.

Item 14-D. Minutes, Foundation.

That the minutes are approved with comment:

Comment:

1. No recording of substantive decisions by negative vote.
2. No follow-up minutes of called conference call—page 92.
3. Acronym NCF mistyped NFC—page 81.
4. Underlining corrections needed—page 137.
5. Slashes not present on the following pages: 15, 31, 34, 37, 39–42, 47, 53, 56, 87, 102, 126, 158, 165, 169.

Item 14-E. Minutes, Presbyterian Investment and Loan Program

That the minutes are approved.

**Memorial Minute for David L. Stitt**

Louis B. Weeks, president of Union Theological Seminary-Presbyterian School of Christian Education, was recognized and presented a memorial minute for David L. Stitt.

Memorial Minute: David L. Stitt, 1912–2003

Prepared by Louis B. Weeks

David Leander Stitt, child of the covenant, faithful Presbyterian minister of the gospel, Moderator of the Presbyterian Church in the U.S., was born October 5, 1912, in Fort Worth, Texas. He received formal education at Texas Christian University, at Austin College (A.B. 1933), and Austin Seminary (B.D., 1936). After serving pastorates at First Presbyterian Church, Haskell, Texas, and at Westminster Presbyterian Church, St. Louis, Missouri, he was called in 1945 to be the fourth president of Austin Seminary. He served as that seminary's president for twenty-six years, and, with good colleagues he called to help, directed the growth of that flourishing institution that continues to thrive for the sake of the church.

In 1971, Dr. Stitt, who had been granted honorary doctorates by Westminster College, St. Louis, Austin College, Texas Christian University, Southwestern at Memphis (now Rhodes), Davidson College, and Presbyterian College, moved again into local congregational leadership as an associate pastor at First Presbyterian Church, Houston, and as pastor of the Bellaire Presbyterian Church of that city, from which he retired July 31, 1981.

His wife and partner in all efforts was Dr. Jane Dupuy Stitt, a Christian of uncommon gifts and a woman of wisdom and deep insight. The Stitts enjoyed thoroughly their six children and the extended family that eventually joined them. In the time of their retirement, the Stitts continued in effective ministry together, with Jane serving as the eyes of David when blindness overtook him.



In the words of his good friend and fellow Texan, James Wharton, when David Stitt “took over the reins as president of Austin Seminary, he soon discovered that while he indeed had the reins, he had no horse.” The seminary had a sizeable debt, few buildings and those in poor conditions, a tiny faculty, and eighteen students. Thanks to his strong leadership, his determination, and his consummate skill in challenging Presbyterians with the promise and merits of excellent theological education, he superintended the growth in the student body from 18 to 150, the exponential increase of the endowment, the securing of superb faculty members, and the general respect for Austin Seminary among Christians in North America and more broadly in the world. Friends at Austin remembered him returning to his office on Mondays after preaching, especially in West Texas, and emptying pockets stuffed with checks, dollar bills, and even loose change given for the seminary. Others remember him visiting the cities of the southeast, playing tennis, speaking and teaching, then managing one more tennis matches before supper and an evening responsibility.

In 1980, David Stitt served as Moderator of the Presbyterian Church in the U.S., and he brought to that task his customary strong leadership, boundless energy, and good sense of humor. In Christian hope, we rejoice in his presence among the Church Triumphant, October 3, 2003.

### **Announcements**

Stated Clerk Kirkpatrick announced that an offering of \$ 3,442.47 was received at the Ecumenical Worship Service, which will benefit the Commission on Religion in Appalachia in Mississippi. Kirkpatrick also announced a Red Cross Blood Drive to be held in Room B15c of the Greater Richmond Convention Center from 9:30 a.m.–3:30 p.m. on Thursday, June 1, 2004. Also announced was that prayer concerns raised would be displayed on the monitors between business meetings of the assembly.

### **Closing Prayer**

Following prayer led by Elder Nancy Maffett, the assembly recessed at 9:30 p.m. to reconvene at 9:30 a.m. on Thursday, July 1, 2004.

Thursday, July 1, 2004, 8:30 A.M.

Commissioners, advisory delegates, and other participants worshiped together in the Hall A-B of the Greater Richmond Convention Center. J. Barrie Shepherd, from the Presbytery of Philadelphia, preached the sermon.

Thursday, July 1, 2004, 9:30 A.M.

The 216th General Assembly (2004) reconvened at 9:30 a.m. with Moderator Ufford-Chase presiding. Abdoulaye Abba Moussa, ecumenical advisory delegate from the Evangelical Church of the Republic of Niger, led the assembly in prayer.

### **Ecumenical Greeting**

Moderator Ufford-Chase recognized Lynne Herring, stated clerk, who brought greetings to the assembly from the Cumberland Presbyterian Church in America.

**FINANCIAL IMPLICATIONS UPDATE:  
ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES**

An oral report of the Assembly Committee on General Assembly Procedures was presented by its vice-moderator, Leah Johnson. The total financial implications to the per capita budget for actions approved by the assembly to date is \$0 for 2004; \$25,066 for 2005; and \$31,957 for 2006.

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

An oral report of the Assembly Committee on Mission Coordination and Budgets was presented by its vice-moderator, Rebecca Gibbs. The total financial implication to the mission budget for actions approved by the assembly to date is \$8,700 for 2005.

**REPORT OF THE GENERAL ASSEMBLY NOMINATING COMMITTEE**

The Moderator recognized Stated Clerk Clifton Kirkpatrick, who presented the procedures for approval of the General Assembly Nominating Committee report (Item 00-02).

The Moderator then recognized Susan Davis Krummel, moderator of the General Assembly Nominating Committee. There were no floor nominations submitted within the required timeline. Krummel moved, as a single motion, Item 00-02 (the list of nominees). The assembly approved the motion. The report was concluded and can be found below:

**Key for General Assembly Nominating Committee Report**

1. 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

Key:

**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 bi-racial or multiracial, i.e. H/B—Hispanic and African American.

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

**SYNOD:**

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

**MEMBERSHIP CATEGORY AND OTHER ABBREVIATIONS:**

A—Asian American; AA—Asian At-large slot; AC—Asian Caucus; ACWC—Advocacy Committee on Women’s Concerns; AL—At-Large; B—African American; BC—Black Caucus; CW—Clergywoman; D—

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

**The General Assembly Nominating Committee nominated and the 216th General Assembly (2004) approved the following persons for election.**

#### **A. ADVISORY COMMITTEE ON THE CONSTITUTION**

##### **Class of 2008**

1. John Matta	WME	65+	Pittsburgh	TRI	AL	REN
2. Frances Pitts	BFE	65+	Detroit	COV	AL	REN
3. William E. Chapman	WMC	65+	Palisades	NE	AL	*

##### **Class of 2010**

4. James A. Wilson	WME	36–45	Scioto Valley	COV	AL	REN
5. George T. Adams	WMC	56–65	Philadelphia	TRI	AL	*
6. Alyson Janke	WFE	46–55	John Knox	LAK	AL	*

#### **B. ADVISORY COMMITTEE ON LITIGATION**

##### **Class of 2010**

1. Timothy T. Read	WMC	36–45	The James	MAT	AL	*
2. Margaret H. Taylor	WFE	36–45	Salem	MAT	AL	*

#### **C. ADVISORY COMMITTEE ON PRESBYTERIAN HUNGER PROGRAM**

##### **Class of 2006**

1. George T. Bates	WME	56–65	Mississippi	LW	AL	*
2. Rebecca G. Dodson	WFE	65+	San Joaquin	PAC	AL	*

##### **Class of 2008**

3. Gaylan Friesenborg	WME	65+	Plains and Peaks	ROC	AL	REN
4. Helen G. Engelseth	WFE	65+	Nevada	PAC	AL	*
5. R. Michael Winters	WMC	46–55	Chicago	LIN	AL	*
6. Luis G. Collazo	HMC	56–65	Noroeste	BPR	AL	*

#### **D. ADVISORY COMMITTEE ON THE NEWS**

##### **Class of 2006**

1. Jane D. Hines	WFE	65+	Middle Tennessee	LW	AL	REN
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##### **Class of 2008**

2. Vicki Fogel Mykles	WFE	46–55	Plains and Peaks	ROC	AL	REN
3. Pamela Wineman	WFE	36–45	Denver	ROC	AL	REN

**E. ADVISORY COMMITTEE ON SOCIAL WITNESS POLICY****Class of 2006**

1. Ronald Stone	WME	56-65	Pittsburgh	TRI	AL	REN
2. Ronald J. Kernaghan	WMC	56-65	Los Ranchos	SCH	AL	*
3. Esperanza Guajardo	HFE	56-65	Mission	SUN	GAC	*

**Class of 2008**

4. Jacqueline Cho (YA)	AFE	26-35	Chicago	LIN	AL	REN
5. Leslie Klingensmith (YA)	WFC	26-35	National Capital	MAT	AL	REN
6. Jack M. Terry	WMC	56-65	Cascades	PAC	AL	REN
7. Dianne L. Briscoe	BFE	46-55	Denver	ROC	AL	*
8. Charles Easley	BME	65+	Greater Atlanta	SA	GAC	*

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

1. Ralph E. Scissons	NME	60+	Boise	PAC	NC	REN
2. Mauricio Chacon	HMC	46-55	San Francisco	PAC	HC	*

**Class of 2008**

3. Judith Armour-Pingel	NFE	46-55	Sierra Blanca	SW	AN	REN
4. John Spangler	WMC	56-65	Cherokee	SA	AL	REN
5. Patricia Lee	AFE	56-65	South Louisiana	SUN	AC	REN
6. Arlene Esparza (YA)	HFL	26-35	Mission	SUN	AH	*
7. Adel Malek	MME	46-55	Los Ranchos	SCH	MC	*

**G. ADVOCACY COMMITTEE FOR WOMEN'S CONCERNS****Class of 2006**

1. Adeline deCastro	NFE	65+	Alaska	ANW	AL	REN
2. Sarah Colwill (Y)	WFL	25-	Mid-Kentucky	LW	AL	REN

**Class of 2008**

3. Karen Breckenridge	WFC	36-45	Seattle	ANW	AL	REN
4. Nancy Ellen Neal (YA)	WFE	26-35	New York City	NE	AL	REN
5. Jerri Rodewald	WFE	65+	Los Ranchos	SCH	AL	*
6. William Gray	WME	46-55	Western New York	NE	AL	*
7. Terry Alexander	WMC	56-65	The James	MAT	AL	*

**H. AUDIT COMMITTEE****Class of 2008**

1. Jesse C. Swanigan	BME	65+	Giddings-Lovejoy	MAM		AL *
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**I. BOARD OF DIRECTORS OF PRESBYTERIAN PUBLISHING CORPORATION****Class of 2006**

1. Beth Elliott	WFE	46-55	Santa Barbara	SCH	AL	*
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**Class of 2008**

2. Jose R. Irizarry (YA)	HMC	26-35	Suroeste	BPR	AL	REN
3. Judy D. Lussie	AFE	56-65	San Francisco	PAC	AL	REN
4. D. Eugene Sibery	WME	65+	Peace River	SA	AL	REN
5. Deborah Block	WFC	46-55	Milwaukee	LAK	AL	*

**J. BOARD OF PENSIONS****Class of 2006**

1. Jane Jakobsen	WFE	65+	East Iowa	LAK	GAC	REN
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**Class of 2008**

2. Jefferson Aiken, Jr.	WMC	56-65	Lehigh	TRI	AL	REN
3. Stephen E. Gorman	WMC	46-55	Cincinnati	COV	AL	REN
4. George Gotcsik	WME	56-65	Genesee Valley	NE	AL	REN
5. Isaac H. Green	BME	36-45	New Hope	MAT	AL	REN
6. Gurnie Gunter	BME	65+	Heartland	MAM	AL	REN
7. Thomas Parks Jennings	WME	46-55	National Capital	MAT	AL	REN
8. Dan Junkin	WMC	56-65	Indian Nations	SUN	AL	REN
9. Joseph J. Leube	WME	56-65	Philadelphia	TRI	AL	REN
10. Adan A. Mairena (YA)	HME	26-35	Santa Fe	SW	AL	REN
11. Anne C. Petersen	WFE	46-55	Chicago	LIN	AL	REN
12. Laird Stuart	WMC	56-65	San Francisco	PAC	AL	*
13. Nancy Rhodes	WFL	46-55	Giddings-Lovejoy	MAM	AL	*
14. Ann Drennan	WFE	46-55	Monmouth	NE	AL	*
15. Susan Reimann	WFL	36-45	New Brunswick	NE	AL	*

**K. COMMITTEE ON ECUMENICAL RELATIONS (GENERAL ASSEMBLY)****Class of 2006**

1. Philip Wickeri	WMC	46-55	Hudson River	NE	AL	REN
2. Kathleen Owens (Y)	WFE	25-	Cascades	PAC	AL	*
3. David Jensen (YA)	WML	26-35	Mission	SUN	AL	*

**Class of 2008**

4. Kristine Thompson (YA)	WFE	26-35	National Capital	MAT	AL	REN
5. George Telford	WMC	65+	The James	MAT	AL	*
6. Joseph Pallikathayil	AMC	56-65	Heartland	MAM	AL	*

\*If Standing Rule amendment passes, CER is seeking to expand its size:

**Class of 2006**

7. Sylvia Casberg	WFC	65+	Denver	ROC	AL	*
8. Lemuel Garcia	HMC	36-45	Mission	SUN	AL	*

**Class of 2008**

9. Vincent Das	AME	65+	Giddings-Lovejoy	MAM	AL	*
10. Sarah Segal (YA)	WFL	26-35	New York City	NE	AL	*

**L. COMMITTEE ON THE OFFICE OF THE GENERAL ASSEMBLY****Class of 2006**

1. Katherine Cunningham	WFC	46-55	Palisades	NE	AL	REN
2. James Tyler Ward II (Y)	WME	18-25	Transylvania	LW	AL	*
3. Rick Ufford-Chase	WME	36-45	deCristo	SW	GAModerator	

**Class of 2008**

4. Helen Baily Cochrane	WFC	65+	Lehigh	TRI	AL	REN
5. Stephen S. Grace	WME	46-55	Lake Huron	COV	AL	REN
6. Kathleen Walker	BFE	46-55	Tampa Bay	SA	AL	REN
7. James Babcock	WME	65+	Yellowstone	ROC	AL	*
8. Barbara Corwin	WFE	56-65	Kendall	PAC	AL	*
9. Kent Grimes	WME	56-65	Memphis	LW	AL	*

**M. COMMITTEE ON REPRESENTATION (GENERAL ASSEMBLY)****Class of 2006**

1. Robert Cross	BME	56-65	Twin Cities Area	LAK	S	REN
2. Megan Acedo (Y)	H/WFL	25-	San Joaquin	PAC	S	*
3. Glen Bezuyen	WME	36-45	Grand Canyon	SW	S	*

**Class of 2008**

4. Marinda Harris	BFC	46-55	Greater Atlanta	SA	S	REN
5. Roy Knight	BME	65+	Baltimore	MAT	S	REN
6. Angelica Michail	AFE	56-65	San Gabriel	SCH	S	REN
7. Efrain Rivera-Vega	HME		San Juan	BPR	S	REN
8. Carol Tompkins	WFC	46-55	New Covenant	SUN	S	REN
9. Stanley Bhasker	AMC	36-45	Redstone	TRI	S	*
10. Alma-Jean Marion	BFE	56-65	Seattle	ANW	S	*
11. Pending				LW	S	*

**N. COMMITTEE ON THEOLOGICAL EDUCATION****Class of 2006**

1. Kenneth E. Kovacs	WMC	36-45	Baltimore	MAT	AL	*
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**Class of 2008**

2. John L. Herndon	BMC	56-65	Northern Alabama	LW	AL	REN
3. Laura Aull Johnston	WFC	36-45	Southeastern Illinois	LIN	AL	REN
4. Jo Ann Staebler	WFE	46-55	National Capital	MAT	AL	REN
5. Joel Weible (YA)	WMC	26-35	Mid-Kentucky	LW	AL	REN
6. Terry Holland	MFE	65+	San Joaquin	PAC	AL	*
7. Steven Kaszar	WMC	46-55	John Knox	LAK	AL	*

**O. GENERAL ASSEMBLY COUNCIL****Class of 2006**

1. Judy A. Angleberger	WFC	56-65	Beaver-Butler	TRI	P	REN
2. Karen Dimon	WFC	46-55	Cayuga-Syracuse	NE	P	REN
3. Isaac St. Clair Freeman	WME	56-65	Abingdon	MAT	P	REN
4. Lewis S. Graves, Jr.	WMC	56-65	New Hope	MAT	P	REN
5. Jane Jakobsen	WFE	65+	East Iowa	LAK	P	REN
6. Yong J. Lee	AME	65+	Carlisle	TRI	P	REN
7. Douglas Theuner	WMC		Ecumenical Advisory Member			REN
8. Gretta Simon (YA)	NFE	26-35	Dakota	LAK	P	*
9. Carolyn Knight	WFE		Utah	ROC	S	*
10. Michael Kruse	WME	36-45	Heartland	MAM	S	*
11. John Michael Castronis	WMC	46-55	Charleston Atlantic	SA	P	*
12. Andrew Sonneborn (Y)	WME	25-	Great Rivers	LIN	Youth	*
13. Choong J. Kim	AME	46-55	Eastern Korean	NE	P	*
14. Jonathan Abiera	AME	46-55	Blackhawk	LIN	S	*
15. Douglas Fromm	WMC	56-65	Ecumenical Advisory Member			*

**Class of 2008**

16. John A. Bolt	WME	46-55	West Virginia	TRI	P	REN
17. John Davison	WME	65+	Genessee Valley	NE	P	REN
18. Pamila Deichman	WFE	36-45	Des Moines	LAK	P	REN
19. Charles F. Easley	BME	65+	Greater Atlanta	SA	P	REN

20. B. Gordon Edwards	WMC	56-65	Cimarron	SUN	P	REN
21. Edwin Gonzalez (Y)	HME	25-	San Juan	BPR	S	REN
22. Carol Hylkema	WFE	56-65	Detroit	COV	S	REN
23. Mary Marks King	WFC	46-55	Kiskiminetas	TRI	P	REN
24. Linda Knieriemen	WFC	46-55	Lake Michigan	COV	P	REN
25. Reg Kuhn	WME	36-45	Homestead	LAK	P	REN
26. Ann H. Moe	WFE	56-65	Lake Huron	COV	P	REN
27. Dale Morgan	WFC	56-65	Santa Barbara	SCH	S	REN
28. Kenneth R. Newbold	WME	65+	Coastal Carolina	MAT	P	REN
29. Manley Olson (D)	WME	56-65	Twin Cities Area	LAK	S	REN
30. John C. Pruitt	WMC	36-45	Western No. Carolina	MAT	P	REN
31. Bill Saul	WME	65+	Los Ranchos	SCH	P	REN
32. Dan K. Schomer	WMC	46-55	Eastminster	COV	P	REN
33. Allison K. Seed	WFC	46-55	Heartland	MAM	P	REN
34. Gary Skinner	WMC	65+	Seattle	ANW	S	REN
35. Andrea Stokes (Y)	WFE	25-	Giddings-Lovejoy	MAM	Youth	REN
36. Linda Toth	WFC	46-55	Eastern Oregon	PAC	P	REN
37. Frank Adams	WME	46-55	Florida	SA	P	REN
38. Alice Okazaki	AFE	65+	San Francisco	PAC	S	*
39. Alan D. Ford	WME	46-55	Elizabeth	NE	S	*
40. Ellen R. Rexing	WFE	46-55	Ohio Valley	LIN	P	*
41. Ethan R. Powell (Y)	WME	25-	Geneva	NE	P	*
42. Thomas W. Gillespie	WMC	65+	New Brunswick	NE	P	*
43. Bettie Jones	WFE	65+	New York City	NE	P	*
44. Jean Demmler	WFE	46-55	Denver	ROC	P	*
45. JoAnn Fassett	WFE	56-65	Olympia	ANW	P	*
46. Jacqueline J. Lyman	WFE	56-65	Riverside	SCH	P	*
47. Steve Benz	WME	46-55	East Tennessee	LW	S	*
48. LaVert Jones	BME		Cherokee	SA	P	
49. Jim Dave Wilson	BME	65+	Newark	NE	P	*
50. Rick Ufford-Chase	WME	36-45	deCristo	SW	GA	Moderator

## P. MISSION DEVELOPMENT RESOURCES COMMITTEE

### Class of 2006

1. Charles Howell	WMC	56-65	Salem	MAT	AL	*
2. Jonathon Schmick	WMC	56-65	Olympia	ANW	S	*

### Class of 2008

3. Ralph J. Aker	BMC	56-65	Central Florida	SA	S	REN
4. Flavia Alvarez	HFE	56-65	Noroeste	BPR	S	REN
5. Melvin K. Khachigian	MME	65+	San Joaquin	PAC	AL	REN
6. Harold H. Shin	AMC	56-65	Midwest-Hamni	LIN	AL	*
7. Edwin Lupbarger	WME	65+	South Louisiana	SUN	AL	*
8. Anne D. Brown	WFE	56-65	Southern Kansas	MAM	S	*

## Q. MISSION RESPONSIBILITY THROUGH INVESTMENT

### Class of 2006

1. Jacque French	WFE	65+	Cascades	PAC	AL	REN
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### Class of 2008

2. Bernice McIntyre	BFE		National Capital	MAT	AL	REN
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**R. MISSION SUPPORT SERVICES****Class of 2008**

1. David Van Arsdale	WMC	46-55	Lake Michigan	COV	AL	REN
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**S. PRESBYTERIES' COOPERATIVE COMMITTEE ON EXAMINATIONS FOR CANDIDATES****Class of 2006**

1. Patricia Tull	WFC	36-45	Mid-Kentucky	LW	AL	REN
2. Mark Douglas	WMC	36-45	Greater Atlanta	SA	PTI	*
3. Syngman Rhee	AMC	65+	Atlantic Korean	MAT	PTI	*

**Class of 2008**

4. John P. Burgess	WMC	36-45	Pittsburgh	TRI	PTI	REN
5. Carole Stiles	WFE	56-65	Minnesota Valleys	LAK	AL	REN
6. Jeffrey Siemon	WMC	36-45	San Gabriel	SCH	AL	*
7. Michelle Bartel	WFC	36-45	Ohio Valley	LIN	AL	*
8. James F. Reese	BMC	65+	New York City	NE	AL	*

**T. PRESBYTERIAN COMMITTEE ON THE SELF-DEVELOPMENT OF PEOPLE****Class of 2006**

1. Charles Hichui Chae	AME	56-65	Whitewater Valley	LIN	S	REN
2. Cecilia Moran	HFE	56-65	Stockton	PAC	AL	REN
3. Michelle K. Uchiyama	WFE	36-45	Cherokee	SA	AL	REN
4. Vera Rivers	BFE	65+	Long Island	NE	AL	*
5. Jesse L. Haynes	BME	65+	West Virginia	TRI	AL	*
6. <i>Pending</i>			<i>Giddings-Lovejoy</i>	<i>MAM</i>	<i>P</i>	*

**Class of 2008**

7. Sid Birt	BME	56-65	Cascades	PAC	AL	REN
8. John Etheredge	BME	46-55	New Hope	MAT	AL	REN
9. Linda Harter	WFC	56-65	Carlisle	TRI	AL	REN
10. Joseph Johnson	WMC	46-55	South Alabama	LW	AL	REN
11. Elizabeth Kirkpatrick-Brucken (YA)	WFC	26-35	Northern New England	NE	AL	REN
12. Helena Lee	BFE	56-65	Coastal Carolina	MAT	AL	REN
13. Paul A. Lucia	WME	56-65	Albany	NE	AL	REN
14. Ledonia Ward Kimball	BFE	56-65	Baltimore	MAT	S	REN
15. Paul Rader	WMC	56-65	East Tennessee	LW	P	REN
16. Joseph Brooks Smith	WMC	46-55	Elizabeth	NE	P	REN
17. Ted Vero	WME	56-65	Washington	TRI	AL	REN
18. Dennis Demmert (D)	NML	65+	Alaska	ANW	AL	*
19. Karen Finney	BFE	46-55	Twin Cities	LAK	S	*
20. Josephine Njoroge	BFE	56-65	Heartland	MAM	AL	*
21. Julius A. Montero	HMC	36-45	Chicago	LIN	AL	*
22. LaNoir Dawkins-Leeper	BFE	65+	Arkansas	SUN	P	*

**U. PRESBYTERIAN COUNCIL FOR CHAPLAINS AND MILITARY PERSONNEL****Class of 2006**

1. Gordon Schweitzer	WMC	65+	Seattle	ANW	AL	*
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**Class of 2008**

2. Wendy Bausman	WFC	36-45	Muskingum Valley	COV	AL	REN
3. David L. Waters	WMC	56-65	Trinity	SA	AL	REN
4. Michael McCallum	WMC	46-55	Minnesota Valleys	LAK	AL	REN
5. Dwayne G. Lee	WME	56-65	Los Ranchos	SCH	AL	*
6. Richard A. Cooper	WMC	46-55	Western Kentucky	LW	AL	*

**V. PRESBYTERIAN DISASTER ASSISTANCE****Class of 2008**

1. Don W. Brock	WME	65+	Northern Kansas	MAM	AL	REN
2. Thomas A. Burselson	WME	56-65	Holston	LW	AL	REN
3. Donna Wenger	WFE	56-65	Carlisle	TRI	AL	*
4. Jeannette Sutton (YA)	WFE	26-35	Denver	ROC	AL	*

**W. PRESBYTERIAN CHURCH (U.S.A.) FOUNDATION****Class of 2006**

1. Elinor Hite	WFE	56-65	Chicago	LIN	AL	REN
2. Martha Farmer	WFE	56-65	Transylvania	LW	AL	REN
3. Barbara J. Sarjeant	BFE	46-55	Charleston-Atlantic	SA	AL	REN
4. Jack L. Stotts	WMC	65+	Mission	SUN	AL	REN
5. Joyce Tucker	WFC	56-65	Monmouth	NE	AL	REN
6. Marshall Bassett	WME	46-55	Philadelphia	TRI	AL	*
7. Sam McNairy	WME	56-65	New Hope	MAT	AL	*
8. Marcia Porter	WFE	56-65	Holston	LW	AL	*
9. Sharon Fesler	WFE	56-65	Blackhawk	LIN	AL	*

**Class of 2008**

10. Joanna Moseley Adams	WFC	46-55	Chicago	LIN	AL	REN
11. Jorge L. Cartagena-Cruz	HME	56-65	Noroeste	BPR	AL	REN
12. Steve Martin	WMC	56-65	Salem	MAT	AL	REN
13. David Olson	WME	46-55	South Dakota	LAK	AL	REN
14. Earl M. Thompson	BME	56-65	Miami	COV	AL	REN
15. Timothy P. Clark	WME	46-55	Lake Huron	COV	AL	REN
16. Frank Fisher	WME	46-55	Eastern Oklahoma	SUN	AL	REN

**X. PRESBYTERIAN MEN, BOARD, NATIONAL COUNCIL OF PRESBYTERIAN MEN****Class of 2008**

1. Robert Price (YA)	WMC	26-35	Shenango	TRI	AL	*
2. Charles A. Talley	WMC	46-55	Northern Waters	LAK	AL	*

**Y. THE REVIEW COMMITTEE ON GENERAL ASSEMBLY AGENCIES – PRESBYTERIAN CHURCH (U. S. A.) FOUNDATION****Class of 2006**

1. James Conklin Moore	WME	56-65	Genesee Valley	NE	AL	*
2. Zane Buxton	WMC	56-65	Denver	ROC	AL	*
3. Martin Shell	WME	46-55	San Francisco	PAC	AL	*
4. Joseph Kinard	BML	46-55	San Diego	SCH	AL	*
5. Isaiah Jones	BMC	56-65	San Jose	PAC	AGENCY	*
6. Richard Lohrer	WML	65+	Pacific	SCH	AGENCY	*

7. Brian Child (YA)	WML	26-35	East Tennessee	LW	AGENCY	*
8. Gregg Neel	WMC	36-45	Great Rivers	LIN	AGENCY	*
9. Rebecca Cavallucci	WFE	46-55	Central Florida	SA	COMM	*
10. Linda Shatzer+	WFC	46-55	East Iowa	LAK	COMM	*
11. Margie Boyd	WFC	46-55	Salem	MAT	COMM	*
12. Michael Lindvall	WMC	56-65	New York City	NE	COMM	*

+Chairperson

**Z. THE REVIEW COMMITTEE ON GENERAL ASSEMBLY AGENCIES—PRESBYTERIAN CHURCH (U. S. A.) BOARD OF PENSIONS**

**Class of 2006**

1. James Henderson	WME	56-65	Western N. Carolina	MAT	AL	*
2. William Cobb	WML		Ecumenical	NE	AL	*
3. Nancy Becker	WFC	56-65	Wabash Valley	LIN	AL	*
4. Gabriela Canepa	HFL	65+	Boston	NE	AL	*
5. Barbara Campbell Davis+	BFE	56-65	New Hope Presbytery	MAT	AGENCY	*
6. J. Oscar McCloud	BMC	65+	New York City	NE	AGENCY	*
7. William Longbrake	WME	46-55	Seattle	ANW	AGENCY	*
8. Charles Kim	AME	65+	Long Island	NE	AGENCY	*
9. Edward McLeod	WMC	46-55	New Harmony	SA	COMM	*
10. Anna Case-Winters	WFC	36-45	Chicago	LIN	COMM	*
11. John Hougen	WMC	46-55	East Iowa	LAK	COMM	*
12. Deborah McKinley	WFC	46-55	Philadelphia	TRI	COMM	*

+Chairperson

**MODERATOR NOMINATIONS TO THE GENERAL ASSEMBLY NOMINATING COMMITTEE**

The Moderator recognized the Susan Andrews, Moderator of the 215th General Assembly (2004), who brought nominees to the 2008 and 2010 classes of the General Assembly Nominating Committee (Item 00-05). Andrews moved, as a single motion, Item 00-05, the list of nominees, except for the names of Laura VanDale and Elona Street-Stewart. The assembly approved the motion. Andrews nominated Laura VanDale for election to the General Assembly Nominating Committee (Class of 2008). Commissioner Alison Bucklin nominated Sharlyn W. Stare from the floor to replace the Moderator Andrews' nominee, Laura VanDale. The assembly approved the nomination of Laura VanDale. Andrews nominated Elona Street-Stewart for election to the General Assembly Nominating Committee (Class of 2010). Commissioner Harper Brady nominated Penny Tvrdik from the floor to replace Moderator Andrews' nominee, Elona Street-Stewart. The assembly approved the nomination of Elona Street-Stewart.

**Decade of the Child**

Moderator Ufford-Chase recognized Patricia Chapman, associate for child advocacy, Social Justice Program, National Ministries Division, General Assembly Council, for a presentation on the Decade of the Child, which was produced by David Young.

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

The Moderator recognized Leigh Morris, vice-moderator of the Assembly Committee on Health Issues, to present the report of the committee. On behalf of the committee, Morris moved the approval of a response to Item 11-02. Kim Nelson, commissioner from the Presbytery of San Jose, presented a minority report concerning Item 11-02. Morris spoke briefly to the main motion. Moderator Ufford-Chase recognized Nelson. Nelson introduced Gloria Albrecht, commissioner from the Presbytery of Detroit, who spoke briefly to the minority report. The floor was opened for amendments to the main motion. The assembly voted that the main motion was perfected. The Moderator declared the minority report perfected. The merits of the main motion and the

substitute motion were debated. Following prayer, Moderator Ufford-Chase placed before the assembly the question, “Shall the minority report be substituted for the main motion?” The assembly voted to substitute the minority report for the main motion. The assembly voted to approve the response to Item 11-02. The assembly voted to answer Item 11-03 with the action taken on Item 11-02. The assembly voted to approve Item 11-05 with amendment. The assembly voted to approve Item 11-06. The assembly voted to approve Item 11-07 with comment. The assembly voted to disapprove Item 11-01 with comment. The assembly voted to disapprove Item 11-04. This concluded the committee’s report and is as follows:

**The 216th General Assembly (2004) approved the following recommendations: [There were no consent agenda items in this report. Items with financial implications are indicated by a dollar sign (\$).]**

## I. Health Issues

**\$ Item 11-02. On Urging Churches to Affirm in Their Ministries the Protection of Babies in the Womb Who are Viable—From the Presbytery of Charlotte. +ACSWP + ACWC**

In response to Item 11-02, the 216th General Assembly (2004) approved the following:

That the Moderator of the 216th General Assembly (2004) and the Stated Clerk shall write a pastoral letter to the congregations on the issue of problem pregnancy. In order to provide pastoral and tangible support to women and families confronting problem pregnancies, their letter shall include a copy of the pamphlets published by the Women’s Ministries program area, National Ministries Division, Presbyterian Church (U.S.A.), entitled:

- *When No Choice Is Easy: For the Pregnant Woman,*
- *When You Need the Wisdom of Solomon: Helping Others Face Problem Pregnancies,*
- *There Is Always a Father: Does the Father Have a Problem Too?,* and
- *When Pregnancy Involves Loss: Helping Others Face Problem Pregnancies.*

To be included with these excellent resources shall be the publication *Statement on Post-Viability and Late-Term Abortion*, approved by the 215th General Assembly (2003). The letter shall also affirm adoption as a provision for women who deliver children they are not able to care for, and ask our congregations to assist in seeking adoptive families within the household of faith.

It is hoped that the pastoral leadership expressed by our denomination on this sensitive issue will assist pastors and congregations and the people with whom they work.

[Financial Implication: \$3,700 (2004) (Per Capita: OGA)]

**Item 11-03. On Clarity of Late-Term Pregnancy—From the Presbytery of Beaver-Butler. +ACSWP +ACWC**

That the recommendation is answered by the action taken on Item 11-02 of this report.

## II. Other

**Item 11-05. On Opposing the Change in Requirements of Emission from Smoke-Stack Industries—From the Presbytery of Savannah. +ACSWP**

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

**“1. Declare our opposition to the change in requirements of emission from smoke stack industries[, changes instituted by the Environmental Protection Agency on August 27, 2003, in the New Source Review permitting requirements for emissions from power plants and manufacturing facili-**

ties]. ‘The new rules would allow thousands of older power plants, oil refineries, and industrial units to make extensive upgrades without having to install new antipollution devices’ (*New York Times*, August 22, 2003, by Katherine Q. Seeley).

“2. Petition the president of the United States to draft rules that would further reduce tailpipe emissions by increasing the fuel efficiency of new [~~automobiles~~] [vehicles].

“3. Petition the major manufacturers of vehicles to accelerate the use of existing technologies that would increase fuel efficiency and to develop new technologies that would achieve further gains].

“~~3.~~ 4. Request the Stated Clerk to communicate this action to the president of the United States and the administrator of the Environmental Protection Agency and the appropriate members of Congress. The communication should include the impact that smoke stack and tailpipe emissions is having on the health of our most vulnerable population[s] and on our environment due to acid rain[, smog, increased ozone levels, and emissions of mercury and heavy metals].”

### III. Commissioners’ Resolution

**Item 11-06. On Reaffirming Ethical Values of Fetal Tissue and Stem Cell Research.**

That the recommendation is approved.

**Item 11-07. (Removed from Plenary Consent Agenda). 2002 Referral: Item 13-08. *Overture 02-52. On Pastoral Resources for Women Who Have Experienced Abortion—from the Presbytery of Donegal.* (Minutes, 2002, Part 1, pp. 70, 654)**

That the response is approved with comment.

**Comment:** Committee approval only recognizes that the materials that have been prepared are in accordance with the directives of the original overture. The committee takes no action regarding the content of the brochure.

### IV. Abortion

**Item 11-01. On Calling for the End of Abortion, and Inserting a Statement in the *Book of Order* Regarding Abortion—From the Presbytery of Upper Ohio Valley. \*ACC +ACSWP**

That the recommendation is disapproved with comment.

**Comment:** In addition, we urge the Advisory Committee on Social Witness Policy (ACSWP), in their mandated monitoring report to the 217th General Assembly (2006) on the implementation of the assemblies’ policy on problem pregnancies, to include a survey of the ministries and educational resources seeking to implement the policies and to provide further encouragement and recommendations for additional ministries and resources as needed.

### V. Other

**Item 11-04. On Urging the FDA to Make Emergency Contraception Available Over the Counter—From the Presbytery of Baltimore. +ACWC**

That the recommendation is disapproved.

### Dissents

The following commissioner filed a dissent from the action taken on Item 11-02 of the Assembly Committee on Health Issues: Joseph Phipps, Presbytery of Lake Michigan.

The following commissioner filed a dissent from the action taken on Item 11-03 of the Assembly Committee on Health Issues: Joseph Phipps, Presbytery of Lake Michigan.

### **ASSEMBLY COMMITTEE ON BILLS AND OVERTURES**

Moderator Ufford-Chase recognized Nancy Thornton McKenzie, moderator of the Assembly Committee on Bills and Overtures. Upon McKenzie's recommendation, the assembly approved changing the docket to move the report of the Evangelism and Higher Education up on the docket.

### **ASSEMBLY COMMITTEE ON EVANGELISM AND HIGHER EDUCATION**

The Moderator recognized Jeanne McIver, moderator of the Assembly Committee on Evangelism and Higher Education, to present the report of the committee. The assembly approved the consent agenda: Items 09-03 (approved), 09-04 (approved), 09-05 (approved), 09-06 (approved), 09-07 (approved), 09-10 (approved), and 09-11 (approved). The Moderator recognized William Teng, vice-moderator of the committee, to present the next items of the report. The assembly approved Item 09-01 with amendment. The assembly approved Item 09-02 with amendment. The report of the committee was arrested.

### **Closing Prayer**

Following prayer led by Lisa Valenti-Hein, youth advisory delegate from the Presbytery of Winnebago, the assembly recessed at 12:30 p.m. to reconvene at 2:00 p.m.

Thursday, July 1, 2004, 2:00 P.M.

The 216th General Assembly reconvened at 2:00 p.m. with Vice-Moderator Jeanne Marie Peacock presiding. Lisa Larges, led the assembly in prayer.

### **Speak-Out**

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

### **ASSEMBLY COMMITTEE ON BILLS AND OVERTURES**

Vice-Moderator Peacock recognized Nancy Thornton McKenzie, moderator of the Assembly Committee on Bills and Overtures, who presented the committee's report orally. McKenzie informed the assembly that the report of the Assembly Committee on Evangelism and Higher Education that was arrested before lunch would resume.

### **Ecumenical Greeting**

Vice-Moderator Peacock recognized the Reverend Alejandro Figueroa, ecumenical representative, who brought greetings to the assembly from the Dominican Evangelical Church.

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

Vice-Moderator Peacock recognized the vice-moderator of the Assembly Committee on Evangelism and Higher Education, William Teng, who introduced Curtis Kearns, director of the National Ministries Division. Kearns briefly addressed the assembly and presented a video showing ads for the Presbyterian Church (U.S.A.). These television ads are showing in Richmond this week. Kearns also announced that there were printed ads as well and encouraged Presbyterians everywhere to use these resources.

Teng continued the presentation of the report of the Assembly Committee on Evangelism and Higher Education. Item 09-08 was referred to the General Assembly Council with comment. Item 09-09 was approved as amended by the assembly committee with Recommendation 2. being amended from the floor as follows: “beginning with the word growth, strike that word and the entire rest of the sentence and replace with the words ‘making disciples for the ministry and mission of Christ’s church.’” The moderator of the Assembly Committee on Evangelism and Higher Education, Jeanne McIver, resumed presentation of the report of the committee. Item 09-15 was approved with amendment and comment. Item 09-12 was referred to the General Assembly Council with comment. Item 09-13, Recommendation 1., was approved with comment and with editorial correction. Item 09-13, Recommendations 2 through 10, were referred as amended from the floor by adding two paragraphs as follows: “11. That Presbyterians be called upon to confront the stubborn continuance of racial prejudice, particularly the persistence of societal attitudes that discourage academic achievement among economically disadvantaged and children of color students and others at risk.” And “12. That because of the present educational difficulties that face many economically disadvantaged children of color and youth, the General Assembly Council, National Ministries Division, is charged with considering the advisability and feasibility of founding new primary and secondary schools open to all students that addresses the urgent educational needs of economically disadvantaged children of color and other students placed at risk due to the continuing effects of racial prejudice.” Item 09-14 was disapproved with comment.

This concluded the report of the Assembly Committee on Evangelism and Higher Education, and is as follows:

**The 216th General Assembly (2004) approved the following recommendations: [Consent agenda items are indicated by an asterisk (\*). Items with financial implications are indicated with a dollar sign (\$).]**

### **I. Immigrant Fellowships**

**Item 09-01. On Amending G-9.0503 Regarding Voice and Vote for Immigrant Fellowships—From the Presbytery of Des Moines. \*ACC +OGA +ACREC**

**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 in shown with an underline and with brackets.]**

***“(a) For immigrant fellowships the presbytery may, if it determines that its strategy for mission with that constituency requires it, grant designated leader(s) of a fellowship voice and vote in the meetings of presbytery on an annual basis.”***

**Item 09-02. On Amending G-9.0503 Regarding Recognizing Leaders of Immigrant Fellowships as Elders—From the Presbytery of Des Moines. \*ACC +OGA +ACREC**

**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 in shown with an underline and with brackets.]**

***“(b) For immigrant fellowships with roots in the Reformed tradition, if the presbytery determines (1) that its strategy for mission with that constituency requires it and (2) that the chosen lay leadership of the immigrant fellowship is equivalent to elders and session, then the presbytery or its administrative commission may recognize that status as equivalent and proceed to ~~ordain~~ recognize those leaders as elders. In making this determination the presbytery shall be guided by written criteria developed by the presbytery. These criteria shall be based upon the description of the nature of ordained office found in G-6.0100 and G-6.0300.”***

[Note: The amendments in Items 09-01 and 09-02 were approved by the assembly with the alphanumeric designations of “(a)” and “(b)” respectively. For purposes of continuity, these designations were switched when the amendments were sent to the presbyteries for their vote. Thus, Item 09-01 became “(b)” and Item 09-02 became “(a)”.

## II. Transfers/Unions

**\*Item 09-03. On Uniting Churches in Philip, South Dakota to Form a Union Church, the United Church of Philip—From the Presbytery of South Dakota.**

**That the recommendation is approved.**

**\*Item 09-04. On Transferring the Korean Presbyterian Church of Staten Island from the Presbytery of New York City to the Eastern Korean Presbytery—From the Presbytery of New York City.**

**That the recommendation is approved.**

**\*Item 09-05. On Approving the Transfer of Trinity Presbyterian Church, Fairfield, Ohio, from the Presbytery of Miami to the Presbytery of Cincinnati—From the Synod of the Covenant.**

**That the recommendation is approved.**

## III. Evangelism

**\*Item 09-06. *Alpha—From a Reformed Perspective.***

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

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

**\* \$ Item 09-07. On Encouraging National, Presbytery, and Synod Leaders to Foster Evangelism—From the Presbytery of the Trinity. +OGA +ACREC**

**That the recommendation is approved.**

**[Financial Implications: 2004: \$4,250; (Per Capita-OGA)]**

**Item 09-08. On Undertaking the Publication of a Mission Magazine that Would Use the Powerful Voice of American Youth—From the Presbytery of Huntingdon. +GAC**

**That the recommendation is referred to the General Assembly Council with comment:**

**Comment: We ask that the General Assembly Council seriously address the need for a youth-oriented publication that is both copy and Web-based form containing the elements found in Item 09-08 and seek funding for such a venture.**

**We ask that the General Assembly Council report on this matter to the 217th General Assembly (2006).**

**We thank the Presbytery of Huntingdon for bringing this matter to our attention and commend the youth of our denomination for seeking this publication.**

**Item 09-09. On Taking Decisive Action to Recover from the Decline in Membership and Development of Ministry and Mission—From the Presbytery of Mackinac.**

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

**“1. That the Presbyterian Church (U.S.A.) take decisive action to initiate decisions that will lead to ~~[the PC(USA)’s recovery from its decline in membership]~~ [growth] and development of ministry and mission.**

**“2. That the General Assembly, synods, presbyteries, and congregations reaffirm ~~[as its first priority, the fulfillment of]~~ the goal of ~~[recovery of membership and development of ministry and mission of this church]~~ [making disciples for the ministry and mission of Christ’s church].**

**“3. That the whole church embrace, fund, and implement the goals of the mission initiative JOINING HEARTS AND HANDS—A Campaign to Renew the Church for Mission as the initial initiative to ~~[recover]~~ [growth in] membership and develop ministry and mission of this church.**

**“4. That the PC (USA) mobilize itself with continued and fervent prayer for the Holy Spirit to be poured out on our church for increase.”**

**Item 09-15. On Directing NMD to Develop a Plan for Resourcing and Funding Evangelism with Racial Ethnic Persons and Persons of Limited Economic Resources—From the Presbytery of Miami. +ACREC**

**That the recommendation is approved with amendment and with comment:**

**Amendment: [Text to be deleted is shown with a strike-through with brackets; text to be added or inserted in shown with an underline and with brackets.]**

**“The Presbytery of Miami (Synod of the Covenant) overtures the 216th General Assembly (2004) to direct the National Ministries Division to develop a comprehensive plan for ~~[resourcing]~~ [accessing resources] and ~~[for]~~ funding evangelism with racial ethnic persons and persons of limited economic resources, including but not limited to coordination between Racial Ethnic Ministries and Evangelism and Church Development for funding and resources.”**

**Comment: The challenge of the implementation of the racial/immigrant church growth strategy must never be considered as a program of racial ministries program area, or as coming from the racial ethnic church, rather from the whole church that sees itself under a mandate to be an inclusive church.**

#### **IV. Education**

**\* Item 09-10. List of Colleges and Secondary Schools.**

**That the recommendation is approved.**

**\*Item 09-11. On Supporting the Association of Presbyterian Schools (APS)—From the Presbytery of Mississippi. +ACSWP**

**That the recommendation is approved.**

**Item 09-12. On Recognizing Bloomfield College as a Racial Ethnic College Related to the PC(USA)—From the Presbytery of Newark. Concurrence: Presbytery of New Brunswick. +GAC**

**That the recommendation is referred to the General Assembly Council, National Ministries Division (NMD), with comment:**

**Comment: That the NMD (1) consider the special circumstances of Bloomfield College as a historic institution in the Synod of the Northeast; and (2) consider ways in which Bloomfield College might be**



admitted to a list of racial ethnic colleges in a way that would not diminish the funding to other institutions.

**Item 09-13. On Improved Education for African American and Other Students Placed At-Risk for an Excellent Education—From the Presbytery of National Capital. +GAC +ACREC**

1. That Recommendation 1. is approved with comment.

**Comment:** That the National Ministries Division consider using the Pentecost Offering for some funding for youth and young adults at risk.

2. That Recommendations 2. through 10. are referred to the General Assembly Council, National Ministries Division, so that a feasible plan can be developed to address the central concerns of this overture; with a report being made to the 217th General Assembly (2006). And to add two additional recommendations, as follows:

**“[11. That Presbyterians be called upon to confront the stubborn continuance of racial prejudice, particularly the persistence of societal attitudes that discourage academic achievement among economically disadvantaged and children of color students and others at risk.]”**

**“[12. That because of the present educational difficulties that face many economically disadvantaged children of color and youth, the General Assembly Council, National Ministries Division, is charged with considering the advisability and feasibility of founding new primary and secondary schools open to all students that addresses the urgent educational needs of economically disadvantaged children of color and other students placed at risk due to the continuing effects of racial prejudice.]”**

## V. Other

**Item 09-14. On Recognizing Ms. Dianne Davis and Constructores Para Cristo for Their Christian Ministry in Mexico—From the Presbytery of New Harmony. +GAC**

**That the recommendation is disapproved with comment:**

**Comment:** The General Assembly recognizes the legitimacy of the needs being addressed and encourages the discipleship and witness of Presbyterians in ministering to that need. Thousands of Presbyterians are following the leadership of the Lord in mission and their efforts are bearing great fruit. It is commendable that presbyteries are celebrating this fact.

## Presbyterian Hunger Program

The Vice-Moderator recognized Gary Cook, associate director for Global Service and Witness, Worldwide Ministries Division, General Assembly Council, who, with Lionel Derenoncourt, associate for International Hunger Concerns, presented a report concerning the Presbyterian Hunger Program.

### REPORT OF THE ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES—PART ONE

Vice-Moderator Peacock recognized Judith Hartley, moderator of the Assembly Committee on General Assembly Procedures, to present Part One of the assembly committee's report. The assembly approved the consent agenda, following removal of Items 03-02 and 03-27. The remaining consent agenda included Items 03-01 (approved), 03-03 (approved), 03-05 (approved with amendment), 03-06 (approved), 03-10 (approved),

03-20 (approved), and 03-21 (approved). Item 03-04 was approved. Items 03-07 and 03-08 were disapproved. The assembly approved an alternate resolution to Item 03-09. Item 03-23 was answered by the action taken on Item 03-09. Item 03-22 was disapproved. Items 03-11 and 03-24 were referred to the Committee on the Office of the General Assembly task force. Item 03-12 was disapproved, failing to receive the required 2/3 affirmative vote. Item 03-13 was referred to the Committee on the Office of the General Assembly. Item 03-14 was disapproved.

Moderator Ufford-Chase assumed the chair.

The report of the Assembly Committee on General Assembly Procedures continued, presented by its vice-moderator Leah Johnson. Item 03-15 was disapproved. Recommendations 1., 2., and 5. of Item 03-16 were approved. Item 03-17 was disapproved. Judith Hartley, moderator of the Assembly Committee on General Assembly Procedures, presented the remaining items of the assembly committee's report. Item 03-18 was approved. Item 03-19 was approved with amendment. Item 03-25 was approved. Item 03-26 was approved with the following floor amendment: "add the phrase 'in the questions that are asked of commissioners and advisory delegates' between the words 'Scripture' and 'in' in Recommendation 1." Items 03-02 and 03-27, which had been removed from the consent agenda, were disapproved.

This completed Report One of the Assembly Committee on General Assembly Procedures, and is as follows:

**The 216th General Assembly (2004) approved the following recommendations: [Consent agenda items are marked with an asterisk (\*).]**

#### **Publication Matters**

**\*Item 03-01. Changes in Publication of the *Minutes*.**

- 1. That Recommendation 1. is approved.**
- 2. That Recommendation 2. is approved.**

**Item 03-02. Use Session Annual Statistical Report Regarding Invitation of Racial Ethnic Ministers.**

**That the recommendation is disapproved.**

**\*Item 03-03. Direct the Stated Clerk to Prepare a Comparative Statistical Report, to Include a Summation of the Sources and Uses of Funds by Presbyteries, Synods—From the Presbytery of Albany. +OGA**

**That the recommendation is approved.**

#### **General Assembly**

**Item 03-04. Change Dates for Birmingham Assembly (2006).**

**That the recommendation is approved.**

**\*Item 03-05. Amend Standing Rule D. to Include Provision for Special Meetings.**

**That the recommendation is approved with amendment:**

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

*“b. The Book of Order establishes the minimum number of signatures to require a called meeting. The Moderator, upon receipt of the petition, shall ask the Stated Clerk to [~~do~~] [complete] the following within thirty days:”*

**\*Item 03-06. Instruct Presbyteries to Work on Diversity and Inclusiveness When Electing/Selecting Commissioners to General Assembly.**

**That the recommendation is approved.**

**Item 03-07. Amend Standing Rule B.5.e. Regarding the Timeline for Submitting Commissioners’ Resolutions—From the Presbytery of Eastminster. +COGA**

**That the recommendation is disapproved.**

**Item 03-08. Amend G-13.0104 to Require Annual Meetings of the General Assembly—From the Presbytery of National Capital. \*ACC +COGA**

**That the recommendation is disapproved.**

**Item 03-09. Direct GAC to Provide an Introduction to Anti-Racism Training for Assemblies in 2006, 2008, and 2010, Making Recommendations in 2010 for Future Events—From the Presbytery of Detroit. +COGA/GAC +ACREC**

**In response to this item, the 216th General Assembly (2004) approved the following:**

- 1. Requests that the Committee on the Office of the General Assembly (COGA) and the General Assembly Council (GAC) create a proposal regarding the implementation of presenting an Introduction of Antiracism Training at each General Assembly and bring the proposal before the 217th General Assembly (2006).**
- 2. Request the implementation of said proposal at the 218th General Assembly (2008), the 219th General Assembly (2010), and the 220th General Assembly (2012).**
- 3. Direct that antiracism training be provided for all members of the General Assembly Council in their meetings for the numbers of years described in 1 and 2 above.**

**Item 03-23. Introduction to Anti-Racism Training for Assemblies in 2006, 2008, and 2010, and at General Assembly Council Meetings—From the Presbytery of San Francisco. +ACREC**

**That the recommendation is answered by the action taken on Item 03-09 of this report.**

**Item 03-22. Appoint a Panel to Study the Apportionment of General Assembly Commissioners from Presbyteries—From the Presbytery of San Diego. +COGA**

**That the recommendation is disapproved.**

**Historical Society**

**\*Item 03-10. Amend Standing Rule E.7. and G.3.c. Regarding the Presbyterian Historical Society.**

**That the recommendation is approved.**

**Item 03-11. On the Montreat Historical Center—From the Presbytery of South Louisiana. +COGA**

**That the recommendation is referred to the Committee on the Office of the General Assembly-appointed task force, who will report in 2006.**

**[Note: This task force, formed in 2001 after receiving a report from an archival consultant, Warner-Yakel, is comprised of members of the Committee on the Office of the General Assembly (COGA), the General Assembly Council (GAC), the Presbyterian Historical Society (PHS), and the Montreat community.]**

**Item 03-24. Direct OGA to Develop a Long-Range Plan for the Department of History to Provide for Regional Historical Centers—From the Presbytery of Western North Carolina.**

**That the recommendation is referred to the Committee on the Office of the General Assembly-appointed task force, who will report in 2006.**

**[Note: This task force, formed in 2001 after receiving a report from an archival consultant, Warner-Yakel, is comprised of members of Committee on the Office of the General Assembly (COGA), General Assembly Council (GAC), Presbyterian Historical Society (PHS), and the Montreat community.]**

**Advisory Delegates**

**Item 03-12. Amend the Standing Rules to Increase the Number of YADs to the Biennial Meetings of the General Assembly—From the Presbytery of Greater Atlanta. +COGA +ACREC, ACWC**

**That the recommendation is disapproved.**

**Item 03-13. Amend Standing Rule A.2. Regarding Advisory Delegates—From the Presbytery of Minnesota Valleys. +COGA**

**That the recommendation is referred to the Committee on the Office of the General Assembly for review regarding appropriate levels of youth, missionary, ecumenical, and theological student delegates' participation. A report and recommendations should be brought back to the 217th General Assembly (2006).**

**Item 03-14. Amend Standing Rule A.2. to Give Advisory Delegates the Same Privilege in Committee as They Have in Plenary—From the Presbytery of Northeast Georgia. +COGA +ACREC +ACWC**

**That the recommendation is disapproved.**

**Item 03-15. Amend Standing Rule A.2. to Remove Advisory Delegate Vote in Assembly Committees, and to Investigate the Possibility of Study Credit for YADs—From the Presbytery of the Peaks. +COGA +ACREC +ACWC**

**That the recommendation is disapproved.**

**Per Capita**

**Item 03-16. Per Capita Budget Recommendations.**

1. That Recommendation 1. is approved.
2. That Recommendation 2. is approved.

[Note: Item 03-16, Recommendations 3.a.–b. and 4., will appear in 03 Assembly Committee on General Assembly Procedures Report Two, which will be presented to plenary on Saturday, July 3.]

5. That Recommendation 5. is approved.

**Item 03-17. Amend G-9.0404d Regarding Per Capita—From the Presbytery of Lake Erie. \*ACC +COGA**

That the recommendation is disapproved.

**Other**

**Item 03-18. ACC Request for an Interpretation Concerning General Assembly Moderator as an Entity.**

That the recommendation is approved.

**Item 03-19. Amend Standing Rule F. Regarding Moderator of the General Assembly.**

That the recommendation is approved with amendment:

Amend “3.c.(5)” 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.]

*“(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 [and Vice–Moderator] who is known to the Stated Clerk and who wishes to be included.”*

**\*Item 03-20. Amend Standing Rule A.3. Regarding Corresponding Members.**

That the recommendation is approved.

**\*Item 03-21. Study Recent General Assemblies Concerning “Affinity Groups” and “Special Interest Organizations.”**

That the recommendation is approved.

**Commissioners’ Resolutions**

**Item 03-25. On Providing Disability Awareness Training for Commissioners to the 217th General Assembly (2006).**

That the recommendation is approved.

**Item 03-26. Emphasizing the Importance of Scripture.**

**That the recommendation is approved with amendment:**

**Amend Recommendation 1. as follows: [Text to be added is shown with an underline and with brackets.]**

**“1. To be careful to include and emphasize fidelity to Scripture [in the questions that are asked of commissioners and advisory delegates] in the commissioning service at future General Assemblies.”**

**Item 03-27. Recording Commissioners’ Votes in the *Minutes of the General Assembly, Part I.***

**That the recommendation is disapproved.**

**Committee Final Action and Report to Plenary**

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

Item 03-A. Minutes, Presbyterian Historical Society.

That the minutes are approved.

Item 03-B. Minutes, General Assembly Committee on Representation.

That the minutes are approved.

**Announcements and Recess**

Stated Clerk Kirkpatrick announced there was a group meal for the evening. He also told the assembly that \$6,787 had been donated in response to the option for commissioners, advisory delegates, and staff to donate a portion of their per diem for Wednesday evening’s meal. Following announcements by Stated Clerk Kirkpatrick and prayer by Leah Hrachovec and Joel Tolbert, theological student advisory delegates from Columbia Theological Seminary, the assembly recessed at 6:00 p.m., to be reconvened at 7:30 p.m.

Thursday, July 1, 2004, 7:30 P.M.

The 216th General Assembly reconvened at 7:30 p.m. with Moderator Ufford-Chase presiding. Hannah Nutt, youth advisory delegate from the Presbytery of Muskingum Valley, 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. Moderator Ufford-Chase recognized persons who spoke on various subjects. Jean-Marie Peacock, Vice-Moderator of the 216th General Assembly (2004), led the assembly in prayer at the end of the speak-out period.

## ASSEMBLY COMMITTEE ON BILLS AND OVERTURES

Moderator Ufford-Chase recognized John Bell Jr., vice-moderator of the Assembly Committee on Bills and Overtures, who presented the committee's report. The assembly voted to limit speeches to two minutes.

### Ecumenical Greeting

Moderator Ufford-Chase recognized Seung K. Choi, who brought greetings to the assembly from the Korean Presbyterian Church in America.

### Mission Initiative: Joining Hearts and Hands

The Moderator recognized Bill Saul, co-chair, Mission Initiative, General Assembly Council, who presented a report concerning the Mission Initiative: Joining Hearts and Hands.

## REPORT OF THE ASSEMBLY COMMITTEE ON MISSION COORDINATION

Report One of the Assembly Committee on Mission Coordination was presented by its moderator, Catesby Woodford. The assembly approved the consent agenda as follows: Items 07-01 (approved), 07-02 (approved), 07-03 (approved), 07-04 (approved), and 07-05 (approved). The assembly approved Item 07-13 with comment. The assembly approved Item 07-14. The committee approved Item 07-06. The Moderator recognized Rebecca Gibbs, vice moderator of the committee, to present the next part of the report. The assembly disapproved Item 07-10 and Item 07-11. The assembly voted to approve Item 07-12 with amendment. The Moderator recognized Catesby Woodford, moderator of the committee, to present the remainder of the report. The assembly approved Item 07-08, Recommendations 1, 2, 3.g.-i., 3.k.-m., and 3.p. The assembly referred Item 07-08, Recommendation 3.a., and voted to answer Item 07-08, Recommendation 3.b., with the action taken on Item 07-08, Recommendation 3.a. The assembly voted to take no action on Item 07-08, Recommendation 3.c. The assembly approved Item 07-08, Recommendation 3.d., with amendment. The assembly approved Item 07-08, Recommendation 3.e., with amendment. The committee moved the approval of Item 07-08, Recommendation 3.f., with amendment. The assembly voted to amend Item 07-08, Recommendation 3.f., by striking the word "Direct" and inserting the word "Encourage." The assembly then approved Recommendation 3.f. as amended. The assembly approved Item 07-08, Recommendation 3.j., with amendment. The assembly approved Item 07-08, Recommendations 3.n. and 3.o., with amendment. The assembly approved Item 07-09. The assembly approved Item 07-07 with comment. This concluded Report One of the committee and is as follows:

**The 216th General Assembly (2004) approved the following recommendations:**

### *Manual of Operations/Organization for Mission*

**\*Item 07-01. Change in *Manual of Operations* Regarding COTE.**

**That the recommendations are approved.**

**\*Item 07-02. Changes to *Organization for Mission* Regarding Budget Cycle.**

**That the recommendation is approved.**

### Budgetary Concerns

**\*Item 07-03. Mission and Program Budget.**

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

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

**\*Item 07-04. Reserved or Committed Funds and Contingent Liabilities**

**That the recommendations are approved.**

**\*Item 07-05. Support for General Assembly Mission.**

**That the recommendations are approved.**

**Final Response to Referrals**

**Item 07-13. Congregational Ministries Division Final Response to Referral**

**That the response is approved with comment.**

**Comment: The Congregational Ministries Division is encouraged to include resources sensitive to our ethnic diversity.**

**Item 07-14. Congregational Ministries Division Final Response to Referral**

**That the response is approved.**

**Special Offerings Task Force**

**Item 07-06. Report of the Special Offerings Review Task Force**

**That the recommendations are approved.**

**Commissioners' Resolutions**

**Item 07-10. On Creation of a Presbyterian Credit Card.**

**That the recommendation is disapproved.**

**Item 07-11. On Developing a "Conceptual Framework for a New Mission Funding System."**

**That the recommendations are disapproved.**

**Item 07-12. On Strengthening Hispanic Latino Ministry.**

**That the recommendations are approved with amendment:**

**Strike the text in Recommendations 2. and 3. insert new text to read as follows:**

**~~"[2. To make the hiring of Hispanic-Latino staff a priority in filling staff positions until the racial-ethnic percentages exceed those of the most immediate staff reduction.]~~**

**~~"[3. To commit sufficient budget resources to assure the implementation of the Hispanic Strategy Report.]~~**



**“[2.To urge the hiring of racial ethnic staff as a priority in filling exempt staff positions, recognizing the need to hire Spanish-speaking, culturally proficient staff, until the racial ethnic percentages exceed those prior to the most immediate staff reduction.]”**

**“[3.To encourage the General Assembly Council to commit additional resources to assure the implementation of the Hispanic Strategy Report and to make this a priority for the 2007–08 budget.]”**

### Climate for Change in PC(USA)

#### Item 07-08. Advocacy Committee for Racial Ethnic Concerns (ACREC)

**1. Recommendations 1., 2., 3.g.–i., k.–m., p.**

**That the recommendations are approved.**

**2. Recommendation 3.a.**

**That the recommendation is referred back to the Advocacy Committee for Racial Ethnic Concerns to determine a new term to replace “racial ethnic.”**

**3. Recommendation 3.b.**

**That the recommendation is answered by the action taken on “2. Recommendation 3.a.” above.**

**4. Recommendation 3.c.**

**Withdrawn by the Advocacy Committee for Racial Ethnic Concerns.**

**5. Recommendation 3.d.**

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

**“d. Encourage all PC(USA) corporate agencies to adopt for utilization and implementation the tools of Cultural Proficiency or some other comparable approach throughout PC(USA), including its boards, agencies, and institutions, as a means to develop and sustain healthy corporate church cultures for addressing the issues that arise in a diverse environment [~~;~~ this utilization and implementation is to proceed in light of and according to the confessional and biblical witness of the PC(USA)]”.**

**6. Recommendation 3.e.**

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

**“e. Inform all vendors and businesses with which it does business that PC(USA) agencies (or most PC(USA) agencies) subscribe to the principles and practices of ‘cultural proficiency’ (or a similar diversity initiative) and urge vendors and businesses with whom it does business to do likewise. [Said actions would be phased in over a one- to three-year period to minimize expenses to all PC(USA) corporate bodies.]”**

7. Recommendation 3.f.

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

“f. ~~Direct~~ Encourage the General Assembly Council to adequately fund<sup>5</sup> and staff<sup>5</sup> ~~and rename~~ the GAC Office of Equal Employment Opportunity and Affirmative Action (EEO/AA) ~~to the Office of Cultural Proficiency and Emerging Majority Concerns~~ to implement PC(USA)’s commitment to becoming a culturally proficient organization by addressing issues of inclusiveness, representation, and systemic misuse of privilege and entitlement.”

8. Recommendation 3.j.

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

“j. Encourage GAC to expand the Foundation-managed Creative Investment Fund to encompass greater participation with Racial Ethnic Presbyterian Ministries and to gradually increase the Creative Investment Fund ~~from \$8M to \$20M over a five-year period,~~ for the purpose of investing in community economic projects, particularly in areas where there is an established Presbyterian ~~emerging majorities~~ racial ethnic presence.”

9. Recommendation 3.n.

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

“n. Encourage the Presbyterian Church (U.S.A.) Board of Pensions (BOP) and the Presbyterian Church (U.S.A.) Foundation (PFN), beginning in fiscal year 2006, to invest a minimum of 10 percent of their respective portfolios with money managers who are women and/or representative of the ~~emerging majorities~~ racial ethnic population within the United States to be reported to each agency’s respective General Assembly Committee.”

10. Recommendation 3.o.

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

“o. Direct the Office of the Stated Clerk (Office of the General Assembly) to acknowledge the profound underrepresentation of ~~emerging majorities~~ racial ethnic persons and women in upper management positions of General Assembly (GA) corporate agencies and to recommend procedures to remedy this situation. This acknowledgment and the subsequent recommended corrective procedures, along with expression of the PC(USA)’s displeasure with the current situation, should be communicated by the Office of the Stated Clerk through written communication to all PC(USA) constituencies, including but not limited to: Advocacy Committee for ~~Emerging Majority Concerns (ACEMC)~~ Racial Ethnic Concerns, Advocacy Committee for Women’s Concerns (ACWC), Presbyterian Women (PW), National Cross-Caucus, the sessions, middle governing bodies and their resource centers, the libraries of the theological seminaries, and PC(USA) congregations.”

Other

Item 07-09. Express Appreciation for Support of Mission Causes.

That the recommendation is approved.

## Consultations

### Item 07-07. Presbytery and Synod Consultations.

**That the recommendations are approved with comment.**

**Comment: The 216th General Assembly (2004) commends Clifton Kirkpatrick, Stated Clerk; John Detterick, Executive Director of the General Assembly Council; and Gary Torrens, Coordinator of Governing Body Relations, for their efforts in undertaking these consultations.**

### Committee Final Action and Report to Plenary

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

#### Item 07-A. Minutes, General Assembly Council.

That the minutes are approved.

#### Item 07-B. Minutes, PC(USA), A Corporation.

That the minutes are approved.

#### Item 07-C. Audit.

That the audit is received for the years ending December 31, 2003, and December 31, 2002, with comment.

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

#### Item 07-D. Minutes, Synod of Alaska-Northwest.

That the minutes are approved with the following exceptions:

1. There is no report of the committee on representation.
2. There is no indication that the moderator solicited nominations from the floor.

#### Item 07-E. Minutes, Synod of the Covenant.

That the minutes are approved with the following exception:

The treasurer's full annual review and a report of the results of the audit were not included.

#### Item 07-F. Minutes, Synod of Lakes and Prairies.

That the minutes are approved with no exceptions.

Item 07-G. Minutes, Synod of Lincoln Trails.

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

Exceptions:

1. There is no record of the celebration of the Lord's Supper.
2. The roster of former members of the permanent judicial commission by classes was not alphabetized.

Comment: The time and type of governing body meeting was not indicated.

Item 07-H. Minutes, Synod of Living Waters.

That the minutes are approved with no exceptions and with a comment.

Comment: The attestation that the minutes of meetings of the most recent previous session or sessions have been reviewed by the General Assembly did not give page references to action on exceptions noted.

Item 07-I. Minutes, Synod of Mid-America.

That the minutes are approved with the following exception:

The roster of former members of the permanent judicial commission by classes was not alphabetized.

Item 07-J. Minutes, Synod of Mid-Atlantic.

The synod meets biennially. There are no minutes to report.

Item 07-K. Minutes, Synod of the Northeast.

That the minutes are approved with the following exception:

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

Item 07-L. Minutes, Synod of the Pacific.

That the minutes are approved with the following exception.

The roster of former members of the permanent judicial commission was not included.

Item 07-M. Minutes, Sinodo Presbiteriano Boriquen en Puerto Rico.

That the minutes are approved with the following exception.

The roster of former members of the permanent judicial commission by classes was not alphabetized.

Item 07-N. Minutes, Synod of the Rocky Mountains.

That the minutes are approved with no exceptions.

Item 07-O. Minutes, Synod of South Atlantic.

The synod meets biennially. There are no minutes to report.

Item 07-P. Minutes, Synod of Southern California and Hawaii.

That the minutes are approved with no exceptions.

Item 07-Q. Minutes, Synod of the Southwest.

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

Exceptions:

1. The order of the permanent judicial commission was included in the minutes, but not the full action in the appendix.

2. The roster of former members of the permanent judicial commission by classes was not alphabetized.

Comment: The attestation that the minutes of meetings of the most recent previous session or sessions have been reviewed by the General Assembly did not give page references to action on exceptions noted.

Item 07-R. Minutes, Synod of the Sun.

That the minutes are approved with no exceptions.

Item 07-S. Minutes, Synod of the Trinity.

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

Exceptions:

1. The type of meeting “stated,” “adjourned,” or “special,” was not indicated.

2. There was no report of the committee on representation.

3. The review of the records of presbyteries, including any exceptions taken was not indicated.

4. A report of property and liability insurance carried by the synod was not included.

5. The title page does not show attestation that the minutes of meetings of the most recent previous session or sessions were reviewed by the General Assembly and do not give page references to action on exceptions.

6. There was no signature and attestation by either the moderator or stated clerk of the synod; such signature should appear at the end of the journal before any appendix or supplement.

7. There was no indication that the meeting was opened or closed with prayer.

8. The names of members of commissions, committees, and similar groups, including those groups that exist only during a synod meeting, were not indicated.

9. The treasurer’s full annual review and a report of the results of the audit were not included.

10. There is no indication that the minutes were read and approved by the synod or by its authorized committee.

11. The commissioners' list did not indicate whether they were minister or elder commissioners.

Comments:

1. The index referencing the pages to which items appear is not included.
2. The time at which a governing body meeting convened should be included.

#### ASSEMBLY COMMITTEE ON NATIONAL ISSUES

The report of the Assembly Committee on National Issues was presented by its moderator, James H.Y. Kim. The assembly approved Items 10-01 and 10-02. The committee moved the approval of Item 10-03 with amendment. The assembly voted to amend this item by inserting "as a resource" after the words "to the church" in Recommendation 4.a., and by inserting "bearing in mind that the Belhar Confession emerged from the context of racism in South Africa" at the end of existing text in Recommendation 4.a. The assembly approved Item 10-03 as amended. The assembly approved Items 10-04 and 10-05. The committee moved the approval of Item 10-06 with amendments. The assembly voted to amend this item by striking the word "natural" and inserting the word "biological" in the second paragraph of "II. Theological Context," "A. Loyalty to God," "1. Sovereignty and Idolatry." The assembly approved Item 10-06 as amended. The committee moved the approval of a response to Item 10-11. Donald Wade, commissioner from the Presbytery of Greater Atlanta, presented a minority report on Item 10-11. Margo Tomlinson, vice-moderator of the committee, spoke briefly to the main motion. Moderator Ufford-Chase recognized Wade, who spoke briefly to the minority report. The main motion was declared perfected. The minority report was declared perfected. The merits of the main motion and the minority report were debated. Moderator Ufford-Chase placed before the assembly the question, "Shall the minority report be substituted for the main motion?" The minority report was defeated. The assembly voted to approve Item 10-11 with an alternate resolution.

The assembly voted to limit debate to 1½ minutes for the remainder of the meeting. The assembly voted to approve Item 10-15. The assembly moved the response to Item 10-17. The assembly voted to amend the statement in the response by inserting a new second bullet to read: "• Affirms the Presbyterian church's historic definition of the meaning of marriage as 'a civil contract between a woman and a man' (W-4.9001, as quoted in a resolution of the 208th General Assembly (1996), Minutes, 1996, Part I, p. 122)." After prayer, the assembly voted to approve the alternate response to Item 10-17 as amended. The assembly voted to approve the alternate statement to Item 10-16. The assembly approved Item 10-12 with amendment. The assembly approved the alternate response to Item 10-07. The assembly approved Item 10-09 with amendment. The assembly approved Item 10-10. The assembly disapproved Item 10-14 with comment. The assembly disapproved Item 10-08. The assembly approved Item 10-13. This concluded the report of the committee and is as follows:

**The 216th General Assembly (2004) approved the following recommendations: [There are no items for the consent agenda.]**

#### **Item 10-01. Analysis of Church's Effort to Combat Racism.**

**That the recommendations are approved.**

#### **Item 10-02. Task Force on Election Report.**

**That the recommendations are approved.**

**[Note: The Assembly Committee on Bills and Overtures points out that this item comes from the General Assembly Council and could be funded within its budget.]**

**Item 10-03. Task Force to Study Reparations Report. +OGA**

That the recommendations are approved with amendment.

Amend Recommendation 4. 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. Direct the Stated Clerk to initiate the process described in C-18.0201b by appointing a committee to consider designing a confessional statement repenting of the sin of racism and its various expressions, including slavery and genocide for inclusion in *The Book of Confessions* and to report to the 217th General Assembly (2006).”~~

“4. a. Commends the Belhar Confession to the church as a resource for reflection, study, and response, as a means of deepening the commitment of the Presbyterian Church (U.S.A.) to dealing with racism and a means of strengthening its unity; bearing in mind that the Belhar Confession emerged from the context of racism in South Africa;

“[b. Requests the General Assembly Council, Office of Theology and Worship, to prepare materials to facilitate churchwide reflection and study;

“[c. Urges each presbytery and all congregations to undertake a study of the Belhar Confession before the 218th General Assembly (2008);

“[d. Directs the Office of the General Assembly and the General Assembly Council, Office of Theology and Worship, to receive responses, prepare a summary, and report results to the 218th General Assembly (2008), together with possible recommendations for further engagement with the Belhar Confession.]”

**Item 10-05. Resolution Calling for a Comprehensive Legalization Program for Immigrants Living and Working in the U.S. +COGA**

That the recommendations are approved.

**Item 10-04. Report on Limited Water Resources and Takings.**

That the recommendations are approved.

**Item 10-06. Transforming Families.**

That the recommendations are approved with amendment:

1. Amend the second paragraph of “II. Theological Context,” “A. Loyalty to God,” “1. Sovereignty and Idolatry” 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.]

“Jesus honored his family, but he also challenged deference to family authority with the shocking words: ‘Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple’ (Luke 14:26). Furthermore, he called people to new family ties that went beyond ~~[natural]~~ [biological] ones. When he was told that his mother and brothers were outside and wished to speak to him, Jesus replied, pointing to his disciples: ‘Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother’” (Matt. 12: 49–50).

2. In “II. Theological Context,” “C. Marriage and Family,” “2. Marriage as Basic to Human Relationships,” amend the first paragraph 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. Marriage as Basic to Human Relationships*

“Affirmation of marriage’s significance in the Christian tradition is by no means a claim that marriage exhausts what the church means by family. The church upholds the meaning and significance of marriage between a man and a woman, but it does not denigrate other forms of family life [that demonstrate and nurture godly character]. The language of the Confession of 1967 is instructive. The marital-biological family that is basic to human relationships is just that: basic. The marital-biological family is neither exhaustive nor exclusive as a family form. Rather, as the Confession of 1967 affirms, the marital-biological family ‘exemplifies in a basic way God’s ordering of the interpersonal life for which [God] created humankind,’ but it is not the only form of interpersonal life; and it does not fully exemplify God’s ordering of interpersonal life.”

3. In “II. Theological Context,” “E. The Nurture of Children,” “1. The Importance of the Nurture of Children, amend the fourth (last) paragraph 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.]

“[Parents and guardians have the primary responsibility to care for their children, while [C]hurches are called to be communities that support and complete the nurture of children. Teaching children who they are in Christ is an honorable and important duty for the entire community. We should strive to provide for them, to keep them safe, to ensure that they will not be hungry or homeless, to prepare them for life, and to encourage their participation in the mission of the Triune God. In this way, families, individuals, and the entire church learn to live lives of service and love for the whole world.”

4. Under “2. Approve ‘A Vision of Transforming Families,’” amend the fifth paragraph 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.]

“We envision a society in which the well-being of every child is nurtured and supported. In light of sociological data indicating that a loving, lasting marriage of the mother and father is the most successful (90 percent) context for children’s flourishing and that children who experience divorce flourish in a smaller, though significant, majority of cases (75–80 percent), the church urges both parents or guardians to be active in the nurture of children and recognizes the important assistance that congregations and other family support systems can offer. <sup>1</sup> The church commits itself to give special attention to those families ~~[, both single-parent and two-parent,]~~ where the well-being of children is most at risk. With support from church and other institutions, ~~[stepfamilies, adoptive families, and single-parent]~~ [even at-risk] families can successfully move through difficult times and their children can grow into healthy adulthood.”

5. Under “3. Approve the following recommendations,” insert a new item, “q.” to read as follows:

“[q. That the Advisory Committee on Social Witness Policy (ACSWP) report back to the 217th General Assembly (2006) on the progress it has made implementing these recommendations.]”

Item 10-11. On Endorsing “A Christian Declaration of Marriage—From the Presbytery of Santa Barbara. +GAC +ACSWP +ACWC

In response to this recommendation, the 216th General Assembly (2004) approved the following:



**That the 216th General Assembly (2004) ask all church members to join in a year of prayer for marriage renewal and reconciliation, and urge synods, presbyteries, and local congregations to seek ways of working with other Christian bodies in their areas toward these same purposes.**

**Item 10-15. Denial of Civil Rights in Virginia.**

**That the recommendation is approved.**

**Item 10-17. Recognize Civil Marriage for Same-Gender Couples.**

**In response to this recommendation, the 216th General Assembly (2004) approved the following resolution:**

**Recognize Civil Rights for Same-Gender Couples**

**That the 216th General Assembly (2004) affirm the following statement and request the Office of the General Assembly to communicate this action to all middle and lower governing bodies of the Presbyterian Church (U.S.A.), as well as to the president of the United States of America and to all members of the Congress of the United States of America.**

**Statement**

**The 216th General Assembly (2004) does the following:**

- **Offers prayerful thanks for the Scriptures informing us that all persons are created in the image of God (Gen. 1:27).**
- **Affirms the Presbyterian church's historic definition of the meaning of marriage as a "civil contract between a woman and a man" (W-4.9001, as quoted in a resolution of 208th General Assembly (1996), *Minutes*, 1996, Part I, p. 122).**
- **Declares that all persons are entitled to equal treatment under the law (Constitution of the United States of America); therefore**
- **Urges state legislations to change state laws to include the right of same-gender persons to civil union and, thereby, to extend to them all the benefits, privileges, and responsibilities of civil union, and urges all persons to support such changes in state laws.**
- **Urges the Congress of the United States of America to recognize those state laws that allow same-gender union and to change federal laws to recognize all civil unions licensed and solemnized under state law to apply in all federal laws that provide benefits, privileges, and/or responsibilities to married persons.**

**Item 10-16. On Supporting the Federal Marriage Amendment.**

**In response to this recommendation, the 216th General Assembly (2004) approved the following statement:**

**Nothing the 216th General Assembly (2004) has said or acted upon is to be construed to state or imply a position for or against the Federal Marriage Amendment. General Assembly entities shall not advocate for or against the Federal Marriage Amendment.**

**Item 10-12. Resolution on Allegations of Child Abuse Against Educators.**

**That the recommendations are approved with amendment:**

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

“a. adequate policies on child abuse that set forth the responsibilities and rights of both students [when they are abused] and educators [when they are falsely accused];”

2. Strike Recommendation 7. and re-number the following recommendation.

~~“[7.Direct the Advisory Committee on Social Witness Policy (ACSWP) to conduct a study of the future of contemporary public education in the context of the long history of Presbyterian support for public education. The study of the systemic issues confronting public education should focus on the individual’s role in supporting public education, and the appropriate citizenship for a multicultural and interfaith society and report to the 218th General Assembly (2008).]”~~

**Item 10-07. On Setting Compensation Standards—From the Presbytery of New Hope. +ACSWP**

In response to this recommendation, the 216th General Assembly (2004) approved the following:

The 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) commends the Committee on Mission Responsibility Through Investment (MRTI) for raising the issue of corporate compensation standards through proxy voting recommendations, and instructs MRTI to develop a comprehensive plan for increased advocacy on compensation standards, including dialogues with corporations, filing of shareholder resolutions, and public education. The MRTI should proceed to increase advocacy as it can within its mandate, and report its actions, and any recommendations, to the 217th General Assembly (2006).

**Item 10-09. On Preparing a Policy Statement on Usury in the United States—From the Presbytery of Utah. +ACSWP, ACREC, ACWC**

That the recommendations are approved with amendment:

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

“The Presbytery of Utah overtures the 216th General Assembly (2004) to direct the Advisory Committee on Social Witness Policy to investigate the question of usury in the United States and to prepare a [~~policy statement~~] [resolution] for the 217th General Assembly (2006) that would do the following:”

2. Add a Recommendation 4. to read as follows:

“[4.Develop ethical criteria consistent with the Reformed Tradition for evaluating usury laws and other legislation to address various forms of lending, such as payday loans, sub-prime loans, predatory lending, and cash-back tax preparation arrangements.]”

**Item 10-10. On Reaffirming the Importance of our Nation’s Social Insurance System (Social Security and Medicare)—From the Presbytery of Hudson River. +ACSWP, ACREC**

That the recommendations are approved.

**Item 10-14. On Appointing an Action Committee That Will Identify Media and Advertising That Has Excessive Sex, Violence, and Other Immoral Content for the Purpose of Influencing Producers and Sponsors.**

That the recommendation is disapproved with comment:

**Comment: Entities within the Presbyterian Church (U.S.A.) sufficiently address the concern of Item 10-14:**

- **Mission Responsibility Through Investment (MRTI) partners with Interfaith Centers on Corporate Responsibility to advocate for change in business entities that create and market violent video games;**
- **The Presbyterian Church (U.S.A.) includes on its Web page a link to “the Electronic Great Awakening” with the purpose of making Presbyterians more aware of the immoral content in much of the media that we consume, including music, movies, and television;**
- **The Child Advocacy Office, with its focus on The Decade of the Child, disseminates information concerning the detrimental effects of violent video games on children and youth;**
- **The Presbyterian Peacemaking Office emphasizes the World Council of Churches’ Decade to Overcome Violence.**

**Item 10-08. On Expressing the Desire That the Patriot Act Be Repealed—From the Presbytery of Northern New York. +ACSWP, ACREC**

**That the recommendation is disapproved.**

**Item 10-13. On Seeking a Thorough, Calm, and Reasoned Review of the U.S.A. Patriot Act.**

**That the recommendations are approved.**

### **Committee Final Action and Report to Plenary**

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

Item 10-A. Minutes, Advisory Committee on Social Witness Policy

That the minutes are approved with exception.

Exception: The minutes of the meeting of January 22, 2003, were not approved by the committee itself.

Item 10-B Recipients of Awards

The Assembly Committee on National Issues reports to the 216th General Assembly (2004) that the awards were acknowledged and will be presented to the recipients at meetings of their respective presbyteries.

1. *Women of Faith Awards*—Christine Mann Darden, Rogene F. Henderson, Ruth Rivera Lane.
2. *Partners in Mission Awards*—The Trinity Restoring Creation House Church, Representative Bobby Scott.
3. *Sam and Helen R. Walton Awards*—Cornerstone Presbyterian Church, Synod of the Northeast, Presbytery of Monmouth; Oconee Presbyterian Church, Synod of South Atlantic, Presbytery of Northeast Georgia; Shelton Presbyterian Church, Synod of Alaska-Northwest, Presbytery of Olympia.
4. *Restorative Justice Award*—Presbyterian Interracial Dialogue of Winston-Salem, N.C.

### **Dissents**

The following commissioner filed a dissent from the action taken on Item 10-11 of the Assembly Committee on National Issues: Joseph Phipps, Presbytery of Lake Michigan.

The following commissioner filed a dissent from the action taken on Item 10-15 of the Assembly Committee on National Issues: Matthew A. Johnson, Presbytery of the James.

The following commissioners filed dissents from the action taken on Item 10-16 of the Assembly Committee on National Issues: Lou McAlister East, Presbytery of Salem; Victoria (Vicki) Byroade, Presbytery of Tampa Bay; Theresa M. Roos, Presbytery of the Twin Cities Area; Todd B. Freeman, Presbytery of Grace; Charles H. Howell, Presbytery of Salem; S. Suzanne Shoffner, Presbytery of Salem; Cynthia M. Kirkman, Presbytery of Salem; Darcy E. Hawk, Presbytery of Pittsburgh.

### **Recess**

Following prayer led by Tracy Johnson, theological student advisory delegate from Gordon Conwell Seminary, and Harold Armstrong, theological student advisory delegate from San Francisco Seminary, the assembly recessed at 11:00 p.m., to be reconvened at 9:30 a.m. on Friday, July 2, 2004.

Friday, July 2, 2004, 8:30 A.M.

Commissioners, advisory delegates, and other participants worshiped together in the Hall A-B of the Greater Richmond Convention Center. The preachers for the morning worship were Nathan Ballentine, Tallahassee, Florida, and Patricia Massey, Davidson, North Carolina, co-moderators of the Presbyterian Youth Connection.

Friday, July 2, 2004, 9:30 A.M.

The 216th General Assembly reconvened at 9:30 a.m. with Moderator Ufford-Chase presiding. Katie Givens, theological student advisory delegate from Auburn Theological Seminary, and David Baer, theological student advisory delegate from Yale Divinity School, led the assembly in prayer.

The Moderator announced that Associate Stated Clerk Gradye Parsons would serve as Stated Clerk during the meeting, in accordance with the Standing Rules regarding the election of the Stated Clerk of the General Assembly.

### **Ecumenical Greeting**

Moderator Ufford-Chase recognized Hendrik Shanazaria, ecumenical representative, who brought greetings to the assembly from the Synod of the Evangelical Church of Iran.

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

An oral report of the Assembly Committee on Mission Coordination and Budgets was presented by its moderator, Catesby Woodford. Woodford reported the financial implications for actions taken this week by the assembly on the mission budget as follows: \$0 for 2004; \$15,719 for 2005; and \$0 for 2006. He reported the financial implications of items still to be approved as follows: \$0 for 2004; \$63,015 for 2005; and \$22,500 for 2006.

### **Floor Motion Regarding Time Limit on Speeches**

The assembly approved a motion from the floor to limit the time for speeches on business before the assembly to 1½ minutes.

### **REPORT OF THE STATED CLERK CANDIDATE REVIEW COMMITTEE**

The Moderator announced the order of the day, the election of the Stated Clerk of the General Assembly. Moderator Ufford-Chase welcomed the candidates for Stated Clerk, Bob Davis, L. Rus Howard, Clifton Kirkpatrick, and Alex Metherell to the stage. The four nominees were given the opportunity to address the assembly for five minutes each. Questions were addressed to the nominees for thirty minutes. At the expiration of the time allotted for this process, the nominees were escorted from the hall. The Reverend Dr. Clifton Kirkpatrick was reelected Stated Clerk of the General Assembly, receiving 349 of a total of 530 votes cast. After being escorted back into the hall by the moderator of the Committee on the Office of the General Assembly, the Reverend Katherine Cunningham, Kirkpatrick was accompanied on the platform by his daughter, Elizabeth Kirkpatrick-Brucken, and staff members. Kirkpatrick addressed the assembly briefly.

Moderator Ufford-Chase led the assembly in the installation of the Stated Clerk of the General Assembly.

### **World Prayer Concerns**

Moderator Ufford-Chase recognized Fran Calderwood, the chairperson-elect of the Worldwide Ministries Division, for sharing of concerns and prayer through the powerpoint presentation of "The World Concerns Prayer 2004."

### **Announcements and Recess**

Following announcements by Stated Clerk Kirkpatrick and prayer by Jean Emile Ngué, ecumenical representative from the Federation of Evangelical Churches and Missions in Cameroun, the assembly recessed at 12:30 p.m., to be reconvened at 2:00 p.m. on Friday, July 2, 2004.

Friday, July 2 2004, 2:00 P.M.

The 216th General Assembly reconvened at 2:00 p.m. with Moderator Rick Ufford-Chase presiding. Dustin Stovall, youth advisory delegate from the Presbytery of Northern Kansas, led the assembly in prayer.

### **Speak-Out**

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

Moderator Ufford-Chase recognized Vice-Moderator Jeanne Marie Peacock, who led the assembly in prayer.

### **ASSEMBLY COMMITTEE ON BILLS AND OVERTURES**

Moderator Ufford-Chase recognized Nancy Thornton McKenzie, moderator of the Assembly Committee on Bills and Overtures. McKenzie reminded the assembly that the Standing Rules of the General Assembly had been set aside to limit the time allowed for debate. Upon McKenzie's recommendation, the assembly amended the docket for Business Meeting 10 to consider the following items of business: Assembly Committee on Peacemaking, Memorial Minute for Dorothy Barnard, and the Assembly Committee on Church Orders and Ministry.

### **Ecumenical Greeting**

Moderator Ufford-Chase recognized the Reverend Dr. M. Lynette Delbridge, ecumenical advisory delegate, who brought greetings to the assembly from the Moravian Church.

### **Middle East Delegation Report**

Moderator Ufford-Chase recognized John Detterick, Executive Director of the General Assembly Council, who introduced the report of the Middle East Delegation. Stated Clerk Kirkpatrick introduced Lilian Oats, vice-moderator, Justice and Peace, Presbyterian Women. George Conn and Carol Hylkema, members of the General Assembly Council, continued the report. The Middle East Delegation report was concluded by Detterick.

### **FLOOR MOTION**

The 216th General Assembly (2004) approved a suspension of the Standing Rules to allow a motion regarding the electoral process. The assembly approved a motion from the floor that the Committee on the Office of the General Assembly investigate the integrity, openness, and fairness of our electoral process. Moderator Ufford-Chase recognized Stated Clerk Kirkpatrick to explain how the assembly would be informed of the results of this investigation. Stated Clerk Kirkpatrick told the body that the results would be included in the post-assembly publication *Continuing the Journey* and that it was possible that recommendations concerning the process could be brought to the 217th General Assembly (2006).

### **ASSEMBLY COMMITTEE ON PEACEMAKING**

The report of the Assembly Committee on Peacemaking was presented by its moderator, Bruce Gillette, who led the 216th General Assembly (2004) in a unison prayer. The assembly approved the consent agenda: Items 12-03 (approved with amendment and with comment), 12-07 (approved with amendment), and 12-09 (alternate resolution approved), with the exception of Item 12-06, which was removed. Item 12-01 was answered by approval of an alternate resolution. Item 12-02 was approved with amendment and with comment. Item 12-04 was approved with amendment. Moderator Gillette introduced the Reverend Younan Shiba, who brought greeting to the assembly from the Assyrian Evangelical Presbyterian Church of Iraq. Item 12-05 was approved with amendment. Item 12-06 was approved with the following floor amendment to Recommendation B.1.b., “delete the word ‘Discourage’ and insert the word ‘Disavow’.” Item 12-08 was approved with amendment. Item 12-10 was disapproved.

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

**The 216th General Assembly (2004) approved the following recommendations: [Consent agenda items are indicated by an asterisk (\*). Items that have financial implications are indicated by a dollar sign (\$).]**

### **Overtures**

**Item 12-01. On Supporting the Geneva Accord, Urging Israel and Palestine to Implement the Accord—From the Presbytery of St. Augustine. +ACSWP, ACREC**

**In response to Item 12-01, the 216th General Assembly (2004) approved the following:**

**At the time the Presbytery of St. Augustine approved Item 12-01, support for the “Geneva Accord” urging Israel and the Palestinians to implement the Accord seemed a practicable way forward in light of the derailed “road map,” especially in light of action taken by the 215th General Assembly (2003) strongly urging 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” (*Resolution on Israel and Palestine: End the Occupation Now, Recommendation D, Minutes, 2003, Part I, p. 636.*)

At this time, however, several months since the approval of the proposed item by said presbytery, the situation and the prospects for a negotiated just peace have so deteriorated that people in the region generally, and particularly the Palestinians, have been driven to the edge of despair and hopelessness. Therefore, the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) does the following:

1. Confesses the sovereignty of God over all nations, states, governments, and peoples, acknowledging God’s supreme act of love for the whole world manifest in Jesus Christ so that by faith the world might not perish but be saved. In Christ, God has called us to show love, seek peace, and to pursue justice, so that the world might be transformed into a foretaste of God’s peaceable kingdom.

2. Continues to be inspired by the tenacity of hope of our Palestinian Christian partners in the face of ominous, cumulative gloom and foreboding; it affirms that God has not given us a spirit of timidity, nor have we been called to surrender hope to an attitude of despair.

3. Commends the Presbytery of St. Augustine on its concern for a just resolution of the conflict between Israel and the Palestinians, and for moving the Presbyterian Church (U.S.A.) to persist in voicing this concern. The assembly, therefore, welcomes the possibilities for peace contained in the “Geneva Accord,” as a useful and practical approach. It would also be encouraged by other inspired initiatives that could advance the prospects of peace in the Middle East.

4. Reiterates and reaffirms the call of last year’s General Assembly on the Israeli government to “end the occupation now,” asserting that:

a. The occupation must end; it has proven to be at the root of evil acts committed against innocent people on both sides of the conflict.

b. The security of Israel and the Israeli people is inexorably dependent on making peace with their Palestinian neighbors, by negotiating and reaching a just and equitable solution to the conflict that respects international law, human rights, the sanctity of life, and dignity of persons, land, property, safety of home, freedom of movement, the rights of refugees to return to their homeland, the right of a people to determine their political future, and to live in peace and prosperity.

c. Horrific acts of violence and deadly attacks on innocent people, whether carried out by Palestinian “suicide bombers” or by the Israeli military, are abhorrent and inexcusable by all measures, and are a dead-end alternative to a negotiated settlement of the conflict.

d. The United States needs, now more than ever, to become an honest, even-handed broker for peace, and should review its approach to the problem, allowing more room for the more meaningful participation of other members of the U.N.-designated “Quartet” (the United States, Russia, Germany, and France) and others.

e. The international community has an obligation to provide physical protection for those isolated by fear and/or by physical and psychological barriers, thus making space for the restoration of security and creating a climate for the resumption of negotiations between the Israelis and Palestinians. We support the Palestinians’ persistent request to the United Nations to send a peacekeeping force.

5. Vigorously urges the U.S. government, the government of Israel, and the Palestinian leadership to move swiftly, and with resolve, to recognize that the only way out of this chronic and vicious impasse is to abandon all approaches that exacerbate further strife, lay aside arrogant political posturing, and get on with forging negotiated compromises that open a path to peace.

6. Endorses the letter sent on April 19, 2004, by the Stated Clerk, reiterating concerns of our denomination for Christian partners and their institutions that serve as agents of reconciliation and hope,

as well as for their Palestinian and Israeli neighbors, in the Holy Land, in the framework of previous statements of the General Assembly.

7. Refers to Mission Responsibility Through Investment Committee (MRTI) with instructions to initiate a process of phased selective divestment in multinational corporations operating in Israel, in accordance to General Assembly policy on social investing, and to make appropriate recommendations to the General Assembly Council for action.

Item 12-02. On Calling for an End to the Construction of a Wall by the State of Israel—From the Presbytery of Chicago. +GAC +ACSWP, ACREC

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

“[The Presbytery of Chicago respectfully overtures] [Recognizing that God’s love as evidenced in Jesus Christ is for all God’s children, and recognizing the human rights of all people to God’s resources including land and water and livelihood,] the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) [to] request[s] [that] the Stated Clerk make known to the president of the United States, the members of Congress of the United States, [and] the State of Israel[, and the Palestinian National Authority,] its opposition to the construction of a wall and other barriers by the State of Israel and further to make known the desire of the Presbyterian Church (U.S.A.) that the United States of America make no monetary contribution to the 1.3 billion dollar cost of the construction of this wall, construction of which has already begun and will continue for several years.”

Comment: The General Assembly of the Presbyterian Church (U.S.A.) has approved numerous resolutions on Israel and Palestine, repeatedly affirming, clearly and unequivocally, Israel’s right to exist within permanent, recognized, and “secure” borders (for example: 1969, 1974, 1977, 1983, 1989, etc.). It has deplored the cycle of escalating violence—carried out by both Palestinians and Israelis—which is rooted in Israel’s continued occupation of Palestinian territories (cf. statements of successive assemblies since 1967). Presbyterians have continued to be concerned about the loss of so many innocent lives of Israelis and Palestinians (see “Resolution on the Middle East,” approved in 1997, and “Resolution on Israel and Palestine: End the Occupation Now,” approved in 2003).

Because of its deep concern for peace in the area, and how the “Separation Barrier,” generally referred to as the “Security Wall,” is impacting the lives of people on both sides, the GAC expresses grave alarm at the construction of this barrier. Further, given the long-standing, deeply rooted spiritual and programmatic bonds existing between the Presbyterian Church (U.S.A.) and its partner churches in the Holy Land, it is particularly concerned that the life and ministry of the dwindling remnant of the Christian community will be severely impeded. As it voices these concerns within the framework of many General Assembly statements over more than thirty-five years, the GAC wants to help Presbyterians to understand some of the aspects of the wall’s impact. These may be summarized as follows:

- The “Separation Barrier,” currently under construction, consists of a twenty-five-foot high concrete wall meandering through mostly Palestinian lands, plus stretches of electrified barbed-wire fence extensions of the wall.
- Israel claims it is building the wall between Israel and the West Bank, but only 10 percent will be on the Green Line (i.e., Israel’s 1967 border).
- Ninety percent of the rest stretches into the West Bank, isolates significant amounts of land, and affects the lives of many thousands of Palestinians. This year approximately 210,000 people will be economically and socially cut off from their neighborhoods, their families, their farmlands, their employment, their educational and health-care facilities, and their places of worship.



- A wall built along the Green Line would be half the length of the current wall and much easier to patrol.

Many believe that the route of the wall has been determined not by security, but by the political goals of maintaining the settlements and impacting future peace talks. Palestinian church partners have expressed the view that they might not object to the construction of a wall if it were built on Israeli land. The current wall ghettoizes the Palestinians and forces them onto what can only be called reservations.

The General Assembly Council is engaged in various ministries that support the Christian churches and ecumenical bodies in their own work of evangelism, outreach and church growth, health ministries, education, economic and social development, peacemaking, interfaith dialogue, reconciliation, and cooperation.

Especially following a recent visit by an official PC(USA) delegation to Israel and Palestine (in February 2004), the GAC believes that the best hope for security for both Israelis and Palestinians may be found in laying down all forms of aggression on both sides, ending the Israeli occupation, and finding ways to build bridges of peace rather than walls of separation. Good neighborly relations, rather than mutual isolation and suspicion, are urgently needed between Israel and its neighbors in Palestine and the Middle East.

**\*Item 12-03. On Confronting Christian Zionism—From the Presbytery of Chicago. +GAC +ACSWP, ACREC**

That the recommendations are approved with amendment and with comment.

Amend Item 12-03 as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“The Presbytery of Chicago respectfully overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) to actively oppose Christian Zionism and to develop a plan to communicate the theological and political ramifications it engenders within our denomination, in the mass media, and among U. S. government officials. Specifically, we call upon the General Assembly to do the following:

“1. [Call upon the Stated Clerk to] [I][i]ssue to all churches in the Presbyterian Church (U.S.A.) a pastoral letter on Christian Zionism and the ongoing conflict in Israel and Palestine by making this letter available on the PC(USA) Web site. [The assembly requests the following offices to assist the Stated Clerk in the preparation of this letter: the Advisory Committee on Social Witness Policy, Corporate Witness, Interfaith Relations, Middle East, and the Office of Theology and Worship.]

“2. [Direct the Stated Clerk to] [I][i]nform current government officials [~~of the Christian alternatives to Christian Zionism~~] [that Christian Zionism does not represent the majority of American Christians and the faith of the Presbyterian Church (U.S.A.)].

“3. Direct the General Assembly Council to continue to commend and promote the PC(USA) list of resources found in the September/October 2003 issue of *Church & Society*, entitled “Israel and Palestine: The Quest for Peace,” so that Presbyterians can and will become knowledgeable of the present day Middle East situation and have a better understanding of its history and people.

“4. [Direct the Office of the General Assembly and the General Assembly Council to] [E][e]ducate Presbyterians about the Reformed principles for interpreting Scripture [~~in light of the gospel and the rule of love of God and neighbor,~~] as affirmed by previous General Assemblies. [Specifically, interpreting Scripture as follows:

“[a. In light of the entire witness of Scripture: ‘Thus the New Testament’s emphasis on the gospel is not to be understood apart from the Old Testament’s emphasis on the grace of the law; and the Old Testament’s emphasis on the law is not to be understood apart from the New Testa-

ment's emphasis on the grace of the gospel,' *Presbyterian Understanding and Use of Holy Scripture* (Minutes, PCUS, 1983, Part I, p. 615).

“[b. And the rule of love of God and neighbor: ‘The fundamental expression of God’s will is the two-fold commandment to love God and neighbor, and all interpretations are to be judged by the question whether they offer and support the love given and commanded by God,’ *Presbyterian Understanding and Use of Holy Scripture* (Minutes, PCUS, 1983, Part I, p. 615).]

“[5. Direct the General Assembly Council (GAC), through its offices on the Middle East, Interfaith Relations, Theology and Worship, and the Presbyterian Peacemaking Program, to develop a brief resource and study guide to assist Presbyterians in understanding how biblical faith and Reformed theology guide our understanding of present realities and possibilities in the Middle East. This resource/study guide is to be mailed to all churches and posted on the PC(USA) Web site.]

“[5.] [6.] Continue to cooperate with other denominations]’ church bodies and] like-minded groups to promote [an understanding of] peace in the Holy Land.

“[6.] [7.] Urge our Presbyterian Church (U.S.A.)-related colleges and seminaries to address this issue.

“[8. Commend to the church the following works to better understand dispensationalism and Christian Zionism:

“[a. Our own resources from the Presbyterian Church (U.S.A.):

“[• *Between Millennia: What Presbyterians Believe About the Coming of Christ* (PDS 70-420-01-007)—commended by the 213th General Assembly (2001) to the church.

“[• ‘Eschatology: The Doctrine of Last Things,’ *Minutes of the General Assembly, Journal* (Presbyterian Church in the United States, 1978).

“[• ‘Dispensationalism,’ *Minutes of the General Assembly* (Presbyterian Church in the United States, 1944), pp. 123–27.

“[• GAC CMD Comment 12-03 from the GAC that lays out the theological context of Dispensationalism and Christian Zionism.

“[b. Resources from outside the PCUSA:

“[• Wes Granberg-Michaelson, ‘Christian Zionism distorts faith and imperils peace,’ <http://www.warc.ch/update/up134/01.html>].

“[• Don Wagner, *Peace or Armageddon?: The Unfolding Drama of the Middle East Accord* (HarperCollins, 2004).

“[• Stephen Sizer, *Christian Zionism : Road Map to Armageddon?* (InterVarsity Press, 2004) [forthcoming].

“[• ‘Christian Zionists in Their Own Words and Articles on Christian Zionism.’ Sabeel Center.

“[• Gary Burge, *Whose Land? Whose Promise?: What Christians Are Not Being Told About Israel and the Palestinians* (Pilgrim Press, 2003).

“[9. Pray for the guidance of the Holy Spirit to illumine our minds as we continue to seek a deeper understanding of God’s Word for us and for the world today.]”

**Comment:** Item 12-03 calls on the General Assembly to oppose Christian Zionism and to develop a plan to communicate the theological and political ramifications it engenders to the Presbyterian Church (U.S.A.), in the mass media, and among U.S. government officials.

Item 12-03 rightly calls on the General Assembly to look closely at the role that Christian theology has in relation to current struggles in Middle-East politics and to work for peace in that troubled region.

Presbyterians have a strong history of careful theological and social analysis, and the question of Christian Zionism and its relation to U.S. policies toward the Middle East deserves that type of consideration.

### 1. *What Is Christian Zionism?*

Christian Zionism “weds religion with politics and interprets biblical faithfulness in terms of fidelity to Israel’s future” [<http://www.hcef.org/hcef/index.cfm/ID/159>]. It is a particular political philosophy and strategy. Christian Zionist leaders share 5 core beliefs:

(1) **The Covenant.** God’s covenant with Israel is eternal and unconditional; the promises of land given to Abraham will never be overturned. The church has not replaced Israel; therefore, Israel’s privileges have never been revoked.

(2) **The Church.** God’s plan has always been for the redemption of Israel. When Israel failed to follow Jesus, the church was born as an afterthought or “parenthesis.” At the rapture the church will be removed and Israel will once again become God’s primary agent in the world. We now live in “the times of the Gentiles” that will conclude soon. There are two covenants now at work, that given through Moses and the covenant of Christ. The new covenant in no way makes the older covenant obsolete.

(3) **Blessing Modern Israel.** Genesis 12:3 is applied literally and applied to modern Israel: “I will bless those who bless you and curse those who curse you.” Christians have a spiritual obligation to bless Israel and “pray for the peace of Jerusalem.” While many Christians throughout history have also believed it important to observe the injunction of Genesis 12:3 in regard to the Jews, Christian Zionism links this specifically to support of the modern state of Israel. To fail to support Israel’s political survival today will incur divine judgment.

(4) **Prophecy.** The prophetic books of the Bible specifically refer to events today, though some may also refer to events in biblical times. Therefore when we look at, say, Daniel 7, if we possess the right interpretative skills, we can see current events foreshadowed in it. This quest for prophecy has spawned countless books of end-time speculation involving the state of Israel based on Biblical prophecy.

(5) **Modern Israel and Eschatology.** The modern state of Israel is a catalyst for the prophetic end-time countdown. If these are the last days, then we should expect an unraveling of civilization, the rise of evil, the loss of international peace and equilibrium, a coming antichrist, and tests of faithfulness to Israel. Above all, political alignments today will determine our position on the fateful day of Armageddon. Since the crisis of September 11, the wars in Afghanistan and Iraq, it has been easy to persuade the public that history is unraveling precisely as Dispensationalism predicted. [<http://www.hcef.org/hcef/index.cfm/ID/159>]

### 2. *What Is Dispensationalism?*

Historic Premillennialism holds that Christ will return to the earth prior to the Last Day in order to exercise rule over the nations for a thousand years in the last stage of human history. It is pessimistic concerning the role and prospects of the Church in human history; therefore it posits another age, the millennium, between Christ’s return and the Last Day, during which Christ rules in person over a theocratic kingdom to which all the nations of the world are subject.

Periods of great world upheaval and crisis have tended to spawn and multiply despair in society, and premillennial visions within Christianity. . . .

Dispensationalism gives premillennialism a complete system. Human history is regarded as a series of ages (dispensations) in which humanity is tested with respect to some aspect revealed of God's will. In each case humankind fails, is judged by God, and then set on the trail under new covenant conditions. (For further detail, see "Dispensationalism," *Minutes*, PCUS, 1944, Part I, pp. 123–27.)

The General Assembly in 1944 was very careful to distinguish premillennialism in general from its specific application in Dispensationalism. It was the latter that was singled out for specific criticism:

It is the unanimous opinion of your committee that Dispensationalism as defined and set forth above is out of accord with the system of the doctrine set forth in the *Confession of Faith*, not primarily or simply in the field of eschatology, but because it attacks the very heart of the Theology of our Church, which is unquestionably a Theology of one Covenant of Grace. ["Dispensationalism," *Minutes of the General Assembly*, PCUS, 1944, Part I, pp. 123–27.]

We, too, must make important distinctions. Most Christian Zionists are Dispensationalists, but this does not imply that all Dispensationalists are Christian Zionists, especially in respect to political action. Many Dispensationalists still remain completely apart from the U.S. political system, for instance. Further, we cannot assume uniformity on every point. For instance, Item 12-03 states "Finally, pre-millennialist interpretations that underlie Christian Zionism ultimately exclude any validity of the continuity of efficacy of God's covenant with the Jewish people themselves, and ultimately are anti-Semitic." John Hagee, a popular television preacher and Christian Zionist leader who recently delivered \$1 million to Israel [<http://www.hcef.org/hcef/index.cfm/ID/159>], has defended a parallel and enduring covenant with the Jews: "I believe that every Jewish person who lives in the light of the Torah, which is the word of God, has a relationship with God and will come to redemption" ["San Antonio fundamentalist battles anti-Semitism," *Houston Chronicle*, April 30, 1988, sec. 6, pg. 1.]. In such matters, the Presbyterian Church (U.S.A.) must speak with a firm, but careful voice. See [<http://www.pcusa.org/ga213/business/OVT0125>] and [<http://www.pcusa.org/theologyandworship/issues/reflection>] "Between Millennia" and "Eschatology: The Doctrine of Last Things."

In a time when the PC(USA) is beset with its own internal disagreements, we should resist the temptation to bolster our own self-confidence by throwing stones at others. Any judgments must be made with great care.

Item 12-04. On Urging Peace in Colombia, South America—From the Presbytery of Baltimore. +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.]

"The Presbytery of Baltimore overtures the 216th General Assembly (2004) to do the following:

"[1. Reaffirm the positions of the 210th and 213th General Assemblies (1998) and (2001) that call for ecumenical efforts toward peace in Colombia and call for the United States to demilitarize its anti-drug policies and support in Colombia, that it speak against the violation of human rights, and that aid be in the form of national debt relief and humanitarian and self-developmental grants for the Colombian people.]

"[1.] [2.] ~~Join the Presbyterian Church of Colombia, Council of Churches of Colombia, and Colombia's Commission of Human Rights and Peace in calling for the transformation of the vicious circle of death and destruction produced by military aid into a 'virtuous circle' of abundant life and peace, so that the Colombian people will begin to receive a different type of message from the north, sent by the church, a message of solidarity and respect for human life. [Join the Presbyterian Church of Colombia, other Christian churches, and other Christian organizations in calling for the~~

redirection of United States military aid into social, educational, health, and developmental assistance in the hope that peace would be restored.]

“~~[2.]~~ [3.] Decry the characterization of human rights workers as terrorists.

“~~[3.]~~ [4.] [Commend the Nonviolent Communities of Resistance in Colombia] [Support and accompany the ‘communities of peace and resistance’] who reject all military involvement [by guerrillas, paramilitary, and Colombian armed forces].

“[5.] Call for the immediate closure of the Western Hemisphere Institute for Security Cooperation, previously known as the School of the Americas.]

“~~[4.]~~ [6.] Stand with our sisters and brothers in Colombia who are witnessing to the truth that peace cannot be achieved by [armed military] violence.

“[7.] Because of the dire plight of more than 3 million internally displaced people in Colombia, including the Colombian Church, we urge the members of the PC(USA) to pray for displaced people, and to provide direct aid to the church, for their work with the displaced; and we direct the Stated Clerk and Presbyterian Washington Office to use every opportunity to urge the United States government to provide food, water, medicine, and other necessities to Colombia rather than weapons.

“[8.] Commend the ministry and work of the Reverend Dr. Alice Winters with the Reformed University of Colombia, School of Theology. Winters has served on behalf of the PC(USA) since 1977.]

“~~[5.]~~ [9.] Urge Presbyterians to [go to Colombia to get to know our sisters and brothers there] [learn about the situation through study and organized visits] and better understand the realities ~~[they]~~ [Colombians] deal with every day.

“[10.] Call upon all transnational corporations operating in Colombia to utilize their influence to promote publicly peace and justice, protect their employees from violence in the workplace and as they participate in trade union activities, and contribute to the well-being of the communities where they are located.

“[11.] Commend to the church the resource created by the Presbyterian Peacemaking Program, in cooperation with the PC(USA) Office for Latin American and the Caribbean, entitled ‘Colombia,’ (PDS # 70-270-04-015), which is available from the Peacemaking Office and through the PC(USA) Website.]”

#### § Item 12-05. Iraq: Our Responsibility and the Future.

That the recommendations are approved with amendment.

1. Amend the third paragraph of the resolution 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.]

“Opposition to the military action against Iraq based on just war principles and other principles of conscience, while not unanimous among Presbyterians, has been sufficiently widespread to indicate much concern. From the beginning, it has been the judgment of many church leaders, both in the United States and elsewhere, that an [essentially unilateral] invasion of Iraq has been unwise, immoral, and illegal. The [216th] General Assembly [(2004)] concurs with this judgment. That judgment has also been evident in widespread public feeling in numerous countries, including countries long friendly to the United States.”

2. Amend the fourth paragraph of the resolution 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.] [Note that the last two sentences of paragraph four become a new paragraph.]

~~“[Since ‘God alone is Lord of the conscience,’ those who have come to a different judgment are entitled to their convictions, but they are not entitled to regard those with other views as ‘unpatriotic’ or somehow lacking the moral stamina to combat evil.] [Presbyterians affirm, ‘God alone is Lord of the conscience.’ Every member of the Presbyterian Church (U.S.A.) is both entitled, and called upon, to consider this matter prayerfully and lovingly. Every Presbyterian, however, is also called upon to treat those with whom they disagree with respect. We deplore the actions of those who regard persons with positions different from their own as being unpatriotic or un-Christian.]~~

“Moreover, the military action taken against Iraq is not directly or necessarily connected to the effort to deal with the threat of terrorism. It raises different issues and must be assessed using different moral considerations.”

3. Amend paragraphs five and six by merging them into one paragraph to read as follows:

“Despite the moral cloud surrounding the military invasion of Iraq and growing concern about the loss of life on both sides of the conflict, there is widespread agreement that the United States bears a legal and moral burden for the reconstruction of Iraq. Many people feel this burden can only be carried out properly and successfully through full cooperation with the international community, especially the United Nations. The complexities and difficulties in the road ahead must not be the occasion for indecision or for seeking simplistic solutions in the momentous task of nation building. Acknowledging the moral perplexity caused by Operation Iraqi Freedom, the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) does the following:”

4. Amend Recommendations 5. through 7. 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.]

~~“5. Urges the United States government to move speedily to restore sovereignty to Iraq, to internationalize the reconstruction efforts without penalty to those nations that chose not to endorse the U.S.-led invasion, and to recognize the United Nations as the body most suitable to facilitate the transition to peace, freedom, and participatory governance in Iraq. We commend the administration for its recent efforts to work through the United Nations to help Iraq people take charge of their own political destiny and urge the United States to recognize that the United Nations should play the leading role in helping the transition to Iraqi self-rule. [In light of the transfer of power from the representatives of the United States Government to the Interim Governing Council in Iraq, we urge that further steps be taken to internationalize the reconstruction efforts and to help the people of Iraq to take charge of their own political destiny. Meanwhile, we continue in prayer for peace and stability in that country.]~~

~~“6. [We suggest] [Suggests] that the United Nations, with more than fifty years of experience of peace-building in more than 170 countries, play a lead role in the recruiting and training of persons who have special skills in establishing the rule of law—police, judges, [lawyers,] court staff, and corrections officers—to establish peace and stability in Iraq and other areas of the world striving to build post-conflict stability and order. The deployment of military personnel for this purpose should be avoided as much as possible as it places additional burden, responsibility, and need for training that stretches the current forces beyond their expertise.~~

~~“7. [We deplore the use of torture against prisoners. Such use violates international law, the best traditions of our country, Christian morality, and just war teaching.] [Condemns in the~~

**strongest possible terms torture and abuse of prisoners held any place in the world, in United States government, military, or civilian custody, and we oppose any continuation of this practice.]** As a church in the United States, we acknowledge and repent of our complicity in the culture leading to such acts, confess our collective sinfulness that is at the root of this practice, and ask God’s forgiveness.”

5. Add a new Recommendation 9. to read as follows:

**“[9.Supports the people of Iraq on a long-term basis in rebuilding their government and nation without prejudice to any ethnic and religious group and urge the United States government to provide assistance to Iraq in the long-term rebuilding efforts, including working for relief of foreign debt.]”**

6. Amend Recommendations 9. through 12. as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

**“[9.] [10.] Commends the Stated Clerk of the General Assembly for his strong leadership in [opposing, on the basis of previous General Assembly policies, the U.S. led intervention in Iraq, [representing policies of the General Assembly and brothers and sisters in the church at large,] and for his leadership among world religious leaders in calling for interfaith cooperation to address the crisis created by this action for relations between Christians and Muslims.**

**“[10.] [11.] Expresses deep regret over the failure of the current administration, prior to military action, to meet with religious leaders seeking to offer a full explanation of the basis for their opposition to an invasion of Iraq, and the subsequent unwillingness of the administration to meet with those leaders to discuss the role the churches might play in creating a free and prosperous future for Iraq.**

**“[11.] [12.] Approves the report as a whole for churchwide study and implementation (noting that the study developed for *Iraq and Beyond*, approved by 215th General Assembly (2003), has continuing usefulness for the church: PDS order # 68-600-03-005).**

**“[12.] [13.] Directs the Office of the General Assembly to publish the resolution (with recommendations and background rationale) and place the document as a whole on the PC(USA) Website, sending a copy to the presbytery and synod resource centers, the libraries of the theological seminaries, making available a copy for each requesting session or middle governing body, and directs the Stated Clerk to notify the entire church of the availability of this paper on the Website.**

7. Add new recommendations 14. and 15. to read as follows:

**“[14. Due to the immense sacrifice of our partner churches in Iraq, calls on the PC(USA) to give sacrificially to the real needs of our brothers and sisters in Christ. We call on the General Assembly Council (GAC) to immediately develop and promote a coordinated effort to highlight the Extra Commitment Opportunity titled, ‘Iraq—The Peace Fund for Solidarity with the Churches’ (E051722).**

**“[15. Calls on the GAC to research and dialogue with our partner churches in Iraq in order to present at the 217th General Assembly (2006) a plan for the use of personnel (mission co-workers, mission volunteers, etc) and other resources that responds to the needs and concerns of our brothers and sisters in Iraq.]”**

[Financial Implications: 2004: \$950 (Per Capita-OGA)]

**§ Item 12-06. Resolution on Violence, Religion, and Terrorism.**

That the recommendations are approved with amendment.

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

“ b. [~~Discourage~~] [Disavow] the resort by the United States government to ‘preemptive attack’ against other nation states as a means to deter terrorism.”

[Financial Implications: 2005: \$14,605 (Mission-Restricted)]

**\*Item 12-07. Commitment to Peacemaking.**

That the recommendation is approved with amendment.

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

“1. Commends [~~those sessions~~] [the 4,723 sessions (as of June 4, 2004)] that have adopted the ‘Commitment to Peacemaking[.]’ [and the 216th General Assembly (2004) gives thanks for the faithful work for Christ’s peace by the Presbyterian Peacemaking Program staff and countless volunteers throughout the PC(USA) for twenty-five years.]”

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

“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.”

**Item 12-08. Call to Confession of Prison Abuse in Iraq.**

That the recommendations are approved with amendment.

1. Strike the title and insert new copy 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.]

~~“[CALL TO CONFESSION OF PRISON ABUSE IN IRAQ]~~  
[A RESOLUTION AND CONFESSION ON THE TORTURE AND ABUSE OF PRISONERS]”

2. Strike Recommendation 2. (including letter and prayer) and insert new copy to read as follows:

“2. The treatment of those incarcerated in the naval base in Guantanamo, Cuba, and in the Abu Ghraib prison in Iraq (and perhaps elsewhere), has highlighted serious legal and moral issues that cannot be ignored and must not be allowed to pass unexamined. Violations of international law as well as serious moral malfeasance are involved.

“[Such treatment is contrary to the Geneva Convention Relative to Treatment of Prisoners of War (1949), particularly Articles 13, 14, 15, 17, and 18. Article 17, Fifth Paragraph, provides:

“[Neither physical or mental torture nor any other form of coercion may be inflicted on prisoners of war to secure from them information of any kind whatever. Prisoners of war who refuse to answer may not be threatened, insulted, or exposed to any unpleasant or disadvantageous treatment of any kind.]

“[Objections to such practices have been voiced by lawyers within the armed services as well as by human rights organizations. Such practices have been deplored by a great majority of the citi-



zens of our country, quite irrespective of their views as to the legitimacy of taking military action against Iraq. These actions have undercut American claims to a moral high ground and opened the way for enemies to maltreat members of our own society that fall into their hands. Moreover, they constitute flagrant violations of the Geneva Convention Relative to the Treatment of Prisoners of War, to which the United States is a signatory [<http://www.unhchr.ch/html/menu3/b/911.htm>].

“[As citizens of our country, members of the Presbyterian Church (U.S.A.) have been urged to engage in repentance for these actions, even if their personal responsibility for them is indirect and minimal. That call for repentance is an indication of the extent to which these actions must be deplored.]

“[But efforts must be made to ensure that such actions are eliminated from future practice. This can be done only if there is a complete and adequate understanding as to why they have arisen—a matter of present uncertainty and possible confusion.]

“[3. Further, efforts must be made to ensure that such torture and abuse do not occur in the future. To that end, the 216th General Assembly (2004) directs the Stated Clerk to take the following actions:

“[a. Commend all who have brought this prison abuse to the attention of the public as well as all who have recognized the seriousness of the issues raised and the need to deal vigorously with the policy and administrative questions that are involved;

“[b. Urge the U.S. Congress to direct an appropriate independent and formal inquiry to determine what led to these events. This body should have full investigative powers and issue its findings publicly.]

“[c. Urge government officials to develop safeguards that will serve to prevent such behavior from arising in the future.]

“[4. Write and send a pastoral letter to the churches, communicating the intent of this resolution.]”

#### Commissioners’ Resolutions

##### \*\$ Item 12-09. On Establishing a Palestine Working Group.

In response to Item 12-09, the 216th General Assembly (2004) approved the following:

1. Direct that the formation of a Worldwide Ministries Division-related Palestine Mission Network move forward as soon as possible, for the purpose of creating currents of wider and deeper Presbyterian involvement with Palestinian partners, aimed at demonstrating solidarity and changing the conditions that erode the humanity of Palestinians living in Jerusalem, the West Bank, and Gaza.

2. Authorize a feasibility study to be conducted by the Worldwide Ministries Division (WMD) of the General Assembly Council to explore the dimensions, costs, appropriate development approach, stability of political conditions, availability of expertise, and possible sources of funding, of an intentional and systematic effort of development and compassionate action in Palestine either by or through a team connected to the WMD-related Palestine Mission Network, and to make recommendations for concrete measurable action plans to the General Assembly Council at its fall meeting in 2005.

[Financial Implications—Committee Action: 2005: \$15,000; 2006: \$0; 2007: \$0; 2008: \$0]

**Item 12-10. Recommendation 1. On Calling on the Stated Clerk to Justify His Endorsement of the World Council of Churches and Reviewing PC(USA) Relationship with the World Council of Churches.**

**That the recommendation is disapproved.**

**Memorial Minute for Dorothy Barnard**

Moderator Ufford-Chase recognized Gay Mothershed, executive of the Presbytery of West Virginia, who offered a Memorial Minute for Dorothy Barnard, Moderator of the 121st General Assembly of the Presbyterian Church in the United States.

Memorial Minute for Dorothy Gaskill Barnard, 1925–2004

Prepared by Gay Mothershed

February 28th would have been her 79th birthday. Instead of the small dinner party planned for family and a few friends, more than four hundred gathered that Saturday morning in LaDue Chapel in St. Louis for a service of witness to the resurrection and to celebrate the life of Dorothy Gaskill Barnard. Her courageous battle with pancreatic cancer ended on February 25 when she joined the great cloud of witnesses who from their labors rest.

Dotty, elected in 1981 as the Moderator of the 121st General Assembly of the Presbyterian Church in the United States, was the second woman to hold this office. She deemed it her highest honor and her greatest privilege. Dotty relished every moment and she blessed the church with her leadership. Many of us remember her leading the PCUS assembly through the halls of the convention center in Houston, Texas, to interrupt the 193rd General Assembly of the United Presbyterian Church in the U.S.A., following the approval by both assemblies of the recommendations of the Joint Committee on Presbyterian Union. “Holy kisses” and the joyous singing of “Amazing Grace” captured the joy and excitement of that occasion in 1981.

For fifty-six years, Dotty was the beloved wife and companion to Gene. Their home was a center of activity and a symbol of hospitality. Daughters, Susan, Lynn, and Cindy, sons-in-law, Bob West and David Stinson, and grandchildren, Sean and Robin, filled her life with joy.

Reared in St. Louis, Dotty graduated magna cum laude from Washington University with a B.S. in Education and an A.B. in Liberal Arts. She was a member of Phi Beta Kappa and Kappa Delta honorary societies. Throughout her life, Dotty met monthly with her Pi Beta Phi sorority sisters, symbolic of her loyalty as a friend.

In every area of her life in the congregation, presbytery, synod, and General Assembly, Dotty expressed her faithful commitment to partnership and ecumenicity: serving as the regional communicator of the Synod of Mid-America, providing leadership for Church Women United, working tirelessly as a member of the Consultation on Church Union and its successor, Churches of Christ Uniting, visiting and interpreting the ministries of our national and international mission efforts, and dedicating her energy and gifts to the office of ordained elder.

For the past eight years, she served as the director of mission of St. Luke’s Hospital, working to integrate the Episcopal-Presbyterian heritage into the day-to-day operations and initiating mission-based activities at the hospital. Called the “heart and soul” of St. Luke’s, she was instrumental in relocating the Pediatric Care Center to improve access and provide care to more children. Of this she seemed most proud!

Among her honors, there is the PC(USA) Woman of Faith Award, the Church Women United Valiant Woman Award, the St. Louis Woman of Achievement Award, and, in 2004, she was listed in the St. Luke’s Top 100. Westminster College in Fulton, Missouri, granted her the Doctor of Divinity degree in 1982.

Dotty treasured the opportunity and faithfully attended each General Assembly. She was humbled each year as she stood with the great host of leaders who have served the Presbyterian church as moderators! However, to the best of my knowledge, she is the only Moderator of either the present or former denominations who has ever been hijacked on an airplane between St. Louis and Kansas City! She loved to share that story!

Through all her life, Dotty was a Christian by example. If you met her casually, you would never know of her many accomplishments. But once you were around her, you would understand the strength of her faith and her willingness to work to accomplish God's tasks. Dotty was like a river slowly but steadily moving across the rock until suddenly a canyon emerged. She was not a religious zealot, but a person of immense faith and spirituality that crystallized through her action, the way she lived her life, the relationships she built with others and the differences she made in the lives of others. Throughout her life, Dotty exhibited kindness, strength, perseverance, compassion and gentleness. If Dotty wanted to get something done, it was truly just a matter of time before it would be accomplished. As she reflected over the last months of her life, she asked two questions, "Did I make a difference? And, will I be remembered?" Her life speaks for itself.

Thanks be to God for the gift of Dorothy Gaskill Barnard!

### ASSEMBLY COMMITTEE ON CHURCH ORDERS AND MINISTRY

The report of the Assembly Committee on Church Orders and Ministry was presented by its moderator Scott Schaefer. The assembly approved the consent agenda: Items 05-03 (approved) and 05-13 (approved), except Item 05-02 that was removed. Schaefer presented Muriel Brown, vice-moderator of the assembly committee, who continued with the presentation of the report. Item 05-04 was approved with amendment. Item 05-01 was disapproved. Stated Clerk Kirkpatrick offered a definition of an authoritative interpretation of the *Book of Order* in preparation of a vote on Item 05-02. Item 05-02 was approved. Items 05-10 and 05-11 were disapproved. Item 05-12 was approved as amended. Schaefer resumed presentation of the committee's report. The committee moved the approval of a response to Item 05-07. Moderator Ufford-Chase announced there was a minority report for Item 05-07. Schaefer, moderator of the assembly committee, briefly spoke to the main motion. Moderator Ufford-Chase recognized Kyle Otterbein, commissioner from the Presbytery of East Iowa, who presented the minority report. The main motion was amended as follows: "Add the sentence 'The 216th General Assembly (2004) encourages the Task Force on the Peace, Unity, and Purity of the Church in its work and calls the church prayerfully to seek God's will as it receives the task force report in 2006.'" The main motion was declared perfected. The minority report was declared perfected. The merits of the main motion and the minority report were debated. Moderator Ufford-Chase placed before the assembly the question, "Shall the minority report be substituted for the main motion?" The minority report was approved. The assembly voted to approve the alternate statement to Item 05-07. Items 05-05, 05-06, 05-08, and 05-09 were answered by the action taken on Item 05-07.

This concluded the report of the Assembly Committee on Church Orders and Ministry and is as follows:

**The 216th General Assembly (2004) approved the following recommendations: [Consent agenda items are indicated by an asterisk (\*).]**

#### Clergywomen

**\*Item 05-03. Research Programs and Support for Clergywomen in Ministries.**

**That the recommendations are approved.**

**Item 05-04. Monitor Clergywomen's Call Processes.**

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

**“The Advocacy Committee for Women’s Concerns (AWAC) recommends that the 216th General Assembly (2004) encourage all committees on ministry to conduct [awareness training for] gender[,] [and] racial ethnic [awareness training][, and disabilities concerns] with ~~[its nominating committees for all clergy]~~ [all pastor nominating committees].”**

#### Other

**Item 05-01. On Amending G-14.0513 and G-11.0502f. to Clarify Language Regarding Temporary Pastoral Relations—From the Presbytery of the Twin Cities Area. \*ACC**

**That the recommendations are disapproved.**

**Item 05-02. ACC Request Regarding G-6.0502, Authoritative Interpretation Concerning Persistence in Disapproved Work—From Minister Member, Presbytery of the Cascades. \*ACC**

**That the recommendation is approved.**

**Item 05-10. Amend G-14.0310c Regarding Ordination Exams. \*ACC**

**That the recommendation is disapproved.**

**Item 05-11. On Amending G-14.0705c, G-11.0407, W-3.3603, and W-3.3616 Regarding Certified Christian Educators—From the Presbytery of Western North Carolina. \*ACC**

**That the recommendations are disapproved.**

**Item 05-12. ACC Interpretation of G-14.0515d, Parish Associates—From Executive Presbyter, Presbytery of Whitewater Valley.**

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

***“d. The agreement between the session, ~~and the parish associate, and the presbytery shall, whenever a pulpit becomes vacant, be terminated upon due notice by the session or the parish associate with the approval of the presbytery terminate when the call to the installed pastor is dissolved [or the presbytery acts to dissolve the relationship with the parish associate].~~ [The presbytery may dissolve the relationship with the parish associate upon the recommendation of the committee on ministry.]”***

**\*Item 05-13. Revise all Portions of the Church Leadership Connection.**

**That the recommendation is approved.**

#### Ordination Requirements

**Item 05-07. On Issuing an Authoritative Interpretation Clarifying Standards for Ordination—From the Presbytery of the Western Reserve. \*ACC**

**In response to Items 05-07, the 216th General Assembly (2004) approved the following statement:**

**We, the 216th General Assembly (2004), recognizing the church’s commitment to a churchwide process of discernment with the leadership of the Theological Task Force on Peace, Unity, and Purity of**

**the Church, call upon the church to pray for the task force and to engage faithfully in the processes of discernment as led by the task force.**

**Item 05-05. On Amending G-6.0106b Regarding Gifts and Requirements for Officers—From the Presbytery of Western New York. \*ACC**

**That the recommendation is answered by the action taken on Item 05-07 of this report.**

**Item 05-06. On Striking G-6.0106b from the *Constitution* in Order to Welcome All Persons into the Life of the Church—From the Presbytery of Baltimore. \*ACC**

**That the recommendation is answered by the action taken on Item 05-07 of this report.**

**Item 05-08. On Declaring That the Definitive Guidance Statements of 1978 and 1979, and Subsequent General Assembly Statements Shall Be Given No Further Force or Effect—From the Presbytery of Detroit. \*ACC +GAC**

**That the recommendations are answered by the action taken on Item 05-07 of this report.**

**Item 05-09. On Amending G-6.0106 and on Approving an Authoritative Interpretation—From the Presbytery of the Twin Cities Area. \*ACC**

**That the recommendations are answered by the action taken on Item 05-07 of this report.**

#### **Announcements and Recess**

Following announcements by Stated Clerk Kirkpatrick, Isaiah Jones led the assembly in song and a prayer was offered by the Reverend Hernan Mendoza, ecumenical representative and moderator of the Reformed Synod of the Presbyterian Church of Colombia. The assembly recessed at 6:45 p.m., to be reconvened at 8:00 p.m.

Friday, July 2, 2004, 8:00 P.M.

The 216th General Assembly (2004) reconvened at 8:00 p.m. with Moderator Ufford-Chase presiding. Moderator Ufford-Chase announced that, at the recommendation of a number of commissioners and advisory delegates, and in consultation with the leadership of the Assembly Committee on Bills and Overtures, the Speak-Out was cancelled for the evening's meeting. Moderator Ufford-Chase recognized William K. Lo, ecumenical advisory delegate from the Presbyterian Church in Taiwan, who led the assembly in prayer.

#### **ASSEMBLY COMMITTEE ON BILLS AND OVERTURES**

Moderator Ufford-Chase recognized John Bell Jr., vice-moderator of the Assembly Committee on Bills and Overtures, who presented the proposed revised docket for Business Meeting 11. The assembly amended the docket for Business Meeting 11 to consider the following items of business: Assembly Committee on Church Polity (04) and then Assembly Committee on International Issues (13). Moderator Ufford-Chase advised the assembly that, time permitting, a Speak-Out would be held at Business Meeting 12.

#### **Ecumenical Greeting**

Moderator Ufford-Chase recognized the Reverend German Zijstra, ecumenical representative, who brought greetings to the assembly from the Iglesias Reformadas en Argentina.

## REPORT OF THE ASSEMBLY COMMITTEE ON CHURCH POLITY

The report of the Assembly Committee on Church Polity was presented by its moderator, Jeffrey Clayton. The assembly approved the consent agenda, with the exception of Item 04-04, which was removed. The remaining consent agenda contained the following items: Items 04-01 (disapproved), 04-03 (approved an alternate resolution), 04-05 (disapproved), 04-06 (approved), 04-07 (approved), 04-15 (approved), and 04-16 (approved). Item 04-02 was disapproved. Item 04-04 was disapproved. Clayton introduced Paul Masquelier Jr., chair of the Independent Committee of Inquiry, to offer a history of the work of the committee. In response to Item 04-08, Recommendation 3, an alternate resolution was approved with comment. In response to Recommendation 4., an alternate resolution was approved. Recommendation 5. was approved. In response to Recommendation 6. an alternate resolution was approved with amendment. In response to Recommendation 7., an alternate resolution was approved. In response to Recommendation 8., an alternate response was approved. Recommendation 9. was approved; Recommendation 10. was disapproved. The assembly approved a floor motion to change the word “child” to “minor” in Recommendation 11., Sections a, b, and c. Item 04-08, Recommendation 11., was approved with amendment from both the committee and from the floor and with editorial correction. Item 04-09 was answered by the action taken on Item 04-08, Recommendation 11. Annika Lister Stroope, vice-moderator of the Assembly Committee on Church Polity, continued presentation of the assembly committee’s report. The assembly approved a floor amendment to Item 04-10 as follows: “Strike the words ‘or unpaid’ and insert after words ‘resolution of the matter.’ the sentence ‘[The cost of such shall be borne by the employing entity whenever possible, or be shared by the presbytery as necessary.]” Item 04-10 was approved with an alternate resolution. Item 04-08, Recommendations 1 and 2, were answered by the action taken on Item 04-10. Item 04-11 was answered by the action taken on Item 04-10. In response to Item 04-12, an alternate resolution was approved. Items 04-13 and 04-14 were approved. Clayton presented the remainder of the report. The assembly approved Item 04-17 as amended from the floor as follows: “Insert the following after “c.” and before “Special administrative review”

“[The General Assembly has authority to undertake special administrative review of synods (Book of Order, G-13.0103k). There are three ways the General Assembly could be requested to consider such review:

“(1) By an overture from a presbytery or synod (G-11.0103t(3); G-12.0102o; Standing Rule B.5.c.;

“(2) by request from one of the General Assembly entities (Standing Rule B.5.a.–b.); or

“(3) By a commissioners’ resolution (Standing Rule B.5.e.). If such overture, request, or resolution is acted on favorably by the General Assembly, the General Assembly could undertake Special Administrative Review (G-9.0408–.0410) through commission or special committee as provided for in Standing Rule B.8. and G-9.0501–.0503.]”

Item 04-18 was referred to the Advisory Committee on the Constitution. Item 04-19 was approved with amendment.

This completed the report of the Assembly Committee on Church Polity, and is as follows:

**The 216th General Assembly (2004) approved the following recommendations: [Consent agenda items are indicated by an asterisk (\*).]**

### Rules of Discipline

**\* Item 04-01. On Amending D-10.0401c, Time Limits, When Utilizing Alternative Dispute Resolution—From the Presbytery of South Louisiana. \*ACC**

**That the recommendation is disapproved.**

**Item 04-02. On Amending D-1.0103 to Add a Call to Prayer and Confidentiality—From the Presbytery of Western North Carolina. \*ACC**

**That the recommendation is disapproved.**

**\* Item 04-03. On Amending D-6.0306a and D-8.0302a to Specify a Time Limit in Exercising the Right to Challenge the Findings of the Moderator and Clerk—From the Presbytery of San Francisco. \*ACC**

**In response to Item 04-03, the 216th General Assembly (2004) approved the following:**

**The 216th General Assembly (2004) directs the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:**

**1. Shall D-6.0306a 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. If a challenge is made to the findings of the moderator and clerk *within thirty days after receipt of those findings*, either by a party to the case or by a member of the permanent judicial commission, opportunity shall be provided to present evidence and argument on the finding in question. Parties shall be invited to submit briefs prior to the hearing on the jurisdictional questions.”**

**2. Shall D-8.0302a 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. If a challenge is made to the findings of the moderator and clerk *within thirty days after receipt of those findings*, either by a party to the case or by a member of the permanent judicial commission, opportunity shall be provided to present evidence and argument on the finding in question.”**

**3. Shall D-13.0302a be amended as follows: [Text to be inserted is shown as italic.]**

**“a. If a challenge is made to the findings of the moderator and clerk *within thirty days after receipt of those findings*, either by a party to the case or by a member of the permanent judicial commission, opportunity shall be provided to present evidence and argument on the finding in question.”**

**Item 04-04. On Amending D-10.0201a to Specify a Time Limit—From the Presbytery of North Puget Sound. \*ACC +ACWC**

**That the recommendation is disapproved.**

**\* Item 04-05. On Amending D-10.0202h to Allow Dissemination of Findings—From the Presbytery of North Puget Sound. \*ACC +ACWC**

**That the recommendation is disapproved.**

**\* Item 04-06. ACC Request Regarding Conflict Resolution—From the Manager of Judicial Process and Social Witness, Office of the General Assembly.**

**That the recommendation is approved.**

**\* Item 04-07. ACC Request Interpretation of D-10.0102, Referring a Statement of Offense from a Non-Member of the PC(USA)—From the Manager of Judicial Process and Social Witness, Office of the General Assembly.**

That the recommendation is approved.

### Sexual Abuse

**Item 04-08. Independent Committee of Inquiry: Amendments to the *Book of Order*. \*ACC+ACWC**

1. That Recommendations 1. and 2. are answered by the action taken on Item 04-10 of this report.
2. In response to Recommendation 3., that the 216th General Assembly (2004) approve the following with comment:

The 216th General Assembly (2004) directs the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall D-1.0101 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italics.]

“Church discipline is the church’s exercise of authority given by Christ, both in the direction of guidance, control, and nurture of its members and in the direction of constructive criticism of offenders. *The church’s disciplinary process exists not as a substitute for the secular judicial system, but to do what the secular judicial system cannot do.* ~~Thus,~~ 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 achieve justice and compassion for all participants involved;* to correct or restrain wrongdoing in order to bring members to repentance and restoration; *to uphold the dignity of those who have been harmed by disciplinary offenses;* 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. In all respects, ~~members~~ *all participants* are to be accorded procedural safeguards and due process, and it is the intention of these rules so to provide.”

Comment:

### Elements of an Apology

1. We, the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) acknowledge that our children, adolescents, and adults have suffered sexual abuse, molestation, and exploitation as committed by members and leaders of our congregations, governing bodies, and agencies, including those specific incidents that occurred in the Congo and continued in the U.S. church during the period of 1946–1985, as identified in the *Final Report of the Independent Committee of Inquiry, Presbyterian Church (U.S.A.)* (September, 2002).

2. We apologize that we as a church did not take adequate steps to prevent the specific incidences as confirmed in the *Final Report*, that our church did not understand the significance of, or believe, the earliest reports of incidents of sexual abuse when survivors turned to people in positions of authority and responsibility, that our church did not do more at the time of their reporting to intervene and stop the perpetrators of sexual abuse, and that our church did not do more after discovering the truth of the victims’ allegations to reach out to others who might have been victimized.



3. We apologize that some of us in our church chose to doubt and discredit the survivors who came forward with the truth, that some dismissed the reports, and that some demonized them, all of which added a layer of pain and anguish to the original abuse.

4. We apologize that our church's inactions over the years allowed hurt and harm to extend to the survivors' families, children, friends, and faith. We recognize that we as a church have suffered losses in the nature and quality of our relationships as a community of faith.

5. We apologize that some of us in our church were complicit as our sisters and brothers in the body of Jesus Christ suffered the loss of their innocence, had childhoods stolen, lost opportunities to enjoy more of the fullness of life that God offers all in Jesus Christ (John 10:10b), and lost a child's ability to trust the people of the church.

6. We acknowledge that survivors who have come forward have demonstrated a primary motivation to work through the church to improve our faith community, tell the truth, prevent further victimization, seek healing, and make our church safe for all.

7. We express our thankfulness to God for the courage of the survivors whose witness has held us accountable to be true to our calling as the followers of Jesus Christ. We express our gratitude to those among us who have listened to victims, supported their efforts, and worked for justice.

8. We welcome the many other women and men in our church who have been abused as they come forward, and we pledge to work with them so that they may be restored to God's fullness of life.

3. In response to Recommendation 4., the 216th General Assembly (2004) approved the following:

The 216th General Assembly (2004) directs the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall D-11.0403e 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. If the accused is found guilty or after the guilty plea, the session or permanent judicial commission ~~may~~ should hear evidence as to the extent of the injury suffered, mitigation, rehabilitation, and redemption. This evidence may be offered by either party, or the original accuser, or that person's representative. The person who was directly harmed by the offense may submit a victim impact statement. The statement shall not be subject to cross-examination. The session or permanent judicial commission shall then meet privately to determine the degree of censure to be imposed. (D-12.0000) Following such determination and in an open meeting, the moderator of the session or permanent judicial commission shall then pronounce the censure.”***

4. That Recommendation 5. is approved.

5. In response to Recommendation 6., the 216th General Assembly (2004) approved the following:

The 216th General Assembly (2004) directs the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes

Shall G-9.0503a be amended by adding a new section to read as follows: [Text to be added is shown as italic.]

***“(7) To make pastoral inquiry in the event that jurisdiction in a judicial proceeding is ended as a result of the death of, or renunciation of jurisdiction by, the person accused of the disciplinary offense of ‘sexual abuse of another person.’ (D-10.0401b) The inquiry shall:***

- “(a) not be a part of the church’s judicial proceedings;*
- “(b) be empowered to receive witnesses and to consider evidence; and*
- “(c) reach a determination of truth related to the accusation and make a full report to the governing body who appointed it, including recommendations for appropriate action.”*

6. In response to Recommendation 7., the 216th General Assembly (2004) approved the following:

The 216th General Assembly (2004) directs the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

Shall D-10.0000 be amended as follows:

a. Amend D-10.0202 by adding a new “b.” and re-lettering current “b.-i.” as “c. -j.” The new section “b.” shall read as follows:

*“b. provide the person making the accusation with a statement of the investigating committee’s procedures;”*

b. Amend D-10.0203 by adding new sections “a.” and “b.” and by adding a “c.” to the current text so that it shall read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

*“a. The investigating committee shall inform the person making the accusation of the right to be accompanied by an advocate at each and every conference between the person making the accusation and the investigating committee, the prosecuting committee, and the session or permanent judicial commission. The role of the advocate is to provide support and consultation.*

*“b. If the statement of accusation is submitted on behalf of another person who is alleged to have been harmed by the offense, the investigating committee shall notify that person of the right to be accompanied by an advocate at each and every conference with the investigating committee, the prosecuting committee, and the session or permanent judicial commission.*

*“c. At the beginning of each and every conference ...”*

7. In response to Recommendation 8., the 216th General Assembly (2004) approved the following:

The 216th General Assembly (2004) directs the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

Shall the following sections be amended:

a. Amend D-12.0103 by adding a new section to read as follows:

*“d. In a case in which the offense is sexual abuse of another person, the rehabilitation program may include the advice that the person found guilty complete a voluntary act or acts of repentance. Such acts may include: public acknowledgement of guilt, community service, symbolic restoration of what was lost by the person who was harmed, and/or contributions toward documented medical/psychological expenses incurred by the person who was harmed.”*

b. Amend D-12.0104 by adding a new section “c.” and re-letter current “c.”–“h.” as “d.”–“i.” The new section shall read as follows:

*“c. In a case in which the offense is sexual abuse of another person, the rehabilitation program may include the advice that the person found guilty complete a voluntary act or acts of repen-*

*tance. Such acts may include: public acknowledgement of guilt, community service, symbolic restoration of what was lost by the person harmed, and/or contributions toward documented medical/psychological expenses incurred by the person who was harmed.”*

8. That Recommendation 9. is approved.

9. That Recommendation 10. is disapproved.

10. In response to Recommendation 11., the 216th General Assembly (2004) approved the following:

The 216th General Assembly (2004) directs the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

Shall G-6.0000 be amended as follows:

a. Shall G-6.0204 be amended by adding an “a.” to the existing text and adding a new section “b.” to read as follows: [Text to be added is shown as italic]

*“b. A minister of the Word and Sacrament shall report to ecclesiastical and civil legal authorities knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of a confidential communication as defined in G-6.0204a; or (2) she or he reasonably believes that there is risk of future physical harm or abuse.*

b. Shall G-6.0304 be amended by adding an “a.” to the existing text and adding a new section “b.” to read as follows: [Text to be added is shown as italic]

*“b. An elder shall report to ecclesiastical and civil legal authorities knowledge, gained in the course of service to the church, of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication; or (2) she or he reasonably believes that there is risk of future physical harm or abuse.”*

c. Shall G-6.0402 be amended by adding an “a.” to the existing text and adding a new section “b.” to read as follows: [Text to be added is shown as italic]

*“b. A deacon shall report to ecclesiastical and civil legal authorities knowledge, gained in the course of service to the church, of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication; or (2) she or he reasonably believes that there is risk of future physical harm or abuse.”*

**Item 04-09. On Adding New Sections G-6.0204, G-6.0304, and G-6.0402 Regarding Reporting Requirements of Child Abuse, in Response to the GA Independent Committee of Inquiry—From the Presbytery of Grace. \*ACC +GAC +ACWC**

That Item 04-09 is answered by the action taken on Item 04-08, Recommendation 11., of this report.

**Item 04-10. On Adding Section D-10.0106 to Provide for Administrative Leave in Case of Alleged Child Abuse by Clergy—From the Presbytery of Baltimore. \*ACC +ACWC**

In response to Item 04-10, the 216th General Assembly (2004) approved the following:

The 216th General Assembly (2004) directs the Stated Clerk to send the following amendments to the presbyteries for their affirmative or negative votes:

Shall a new section, *D-10.0106*, be added to the Rules of Discipline to read as follows:

***“D-10.0106 Administrative Leave When Allegations of Sexual Abuse Submitted***

*“When a written statement of an alleged offense of sexual abuse toward 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 the Word and Sacrament, the stated clerk receiving the allegation shall immediately communicate the allegation to the permanent judicial commission. The moderator of the permanent judicial commission shall, within three days, designate two members who may be from the roster of former members of the permanent judicial commission, to determine whether the accused shall be placed on a paid administrative leave during the resolution of the matter. The cost of such shall be borne by the employing entity whenever possible or be shared by the presbytery as necessary. 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 Baptism, funerals, or weddings.*

*“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 administrative leave or other restrictions upon the minister’s service. Such administrative leave or restrictions will continue until resolution of the matter in one of the ways prescribed in the Rules of Discipline or the leave or restrictions are altered or removed by the designated members of the commission.*

*“b. If the designated members of the commission determine that no administrative leave or restriction is required, the investigating committee appointed to investigate the allegations shall be free at any point in its investigation to present additional evidence to the designated members supporting the imposition of administrative leave or other restrictions.”*

**Item 04-11. On Adding a New Section D-10.0106 Regarding Administrative Leave in Case of Alleged Child Abuse by Clergy—From the Presbytery of Northern New York. \*ACC +ACWC**

**That Item 04-11 is answered by the action taken on Item 04-10 of this report.**

### **Form of Government**

**Item 04-12. Undertake a Cycle of Consultation Regarding the Form of Government.**

**In response to Item 04-12, the 216th General Assembly (2004) approved the following:**

**That the 216th General Assembly (2004):**

**1. Assign the following tasks to the Office of the General Assembly:**

**a. To undertake an extensive cycle of consultation with various groups and constituencies within the PC(USA), including but not limited to: governing bodies (sessions, presbyteries, synods), governing body staff, the Advisory Committee on the Constitution, racial ethnic caucuses, youth, women, pastors, new immigrant leaders, and other persons and groups interested in the role of the Form of Government in the mission and ministry of the PC(USA).**

**b. To bring recommendations to the 217th General Assembly (2006).**

**2. Assign the following tasks to the Office of the General Assembly and the General Assembly Council, Office of Theology and Worship:**

**a. To undertake a similar analysis of the Directory of Worship with the goal of evaluating its influence and effectiveness in guiding sessions, pastors, and higher governing bodies in planning and conducting worship that is authentically Reformed and culturally appropriate.**

**b. To bring recommendations to the 217th General Assembly (2006).**

**Item 04-13. On Amending G-7.0306 On Who May Moderate a Congregational Meeting—From the Presbytery of Heartland. \*ACC +ACREC**

That the recommendation is approved.

**Item 04-14. ACC Request Interpretation on Whether an E-mail Vote Is Permissible—From Stated Clerk, Presbytery of Winnebago.**

That the recommendation is approved.

**\* Item 04-15. ACC Request Regarding G-9.0705, Termination of Presbytery Staff—From Member, Administrative Commission, Presbytery of Hanmi.**

That the recommendation is approved.

**\* Item 04-16. ACC Request Regarding G-7.0304a.(3) and G-14.0603, When a Motion to Dissolve the Pastoral Relationship Is in Order—From Stated Clerk, Presbytery of Missouri River Valley.**

That the recommendation is approved.

#### Other

**Item 04-17. On Adding Standing Rule B.8.c. to Provide for Special Administrative Review.**

That the recommendation is approved with amendment:

Insert new text following after “c.” and before “Special administrative review” as follows: [Text to be added is shown with an underline and with brackets.]

“c. [The General Assembly has authority to undertake special administrative review of synods (Book of Order, G-13.0103k). There are three ways the General Assembly could be requested to consider such review:

“(1) by an overture from a presbytery or synod (G-11.0103t(3); G-12.0102o(2); Standing Rule B.5.c.;

“(2) by request from one of the General Assembly entities (Standing Rule B.5.a.–b.); or

“(3) By a commissioners’ resolution (Standing Rule B.5.e). If such overture, request, or resolution is acted on favorably by the General Assembly, the General Assembly could undertake Special Administrative Review (G-9.0408–.0410) through commission or special committee as provided for in Standing Rule B.8 and G-9.0501–.0503.]”

*“Special administrative review of an alleged synod irregularity or delinquency may occur when a written request for such review is received by the Stated Clerk of the General Assembly from another synod or a presbytery within the synod of the alleged irregularity or delinquency. ... [the remainder of the paragraph is unchanged.]”*

**Item 04-18. On Amending Standing Rule G.2.g. and C.7. Regarding an Assembly Committee on Administrative Review—From the Presbytery of Mississippi. \*ACC +COGA**

That Item 04-18 is referred to the Advisory Committee on the Constitution.

**Item 04-19. Add Standing Rule E.11. Regarding Independent Review Process for Permanent, Advocacy, and Advisory Committees and Commissions of the General Assembly.**

**That the recommendations are approved with amendment:**

**Amend Recommendation 3. as follows: [Text to be deleted shown with strike-through and with brackets.]**

**“3. The Committee on the Office of the General Assembly (COGA) and the General Assembly Council (GAC) recommend [~~that the 216th General Assembly (2004) refer~~] to the 217th General Assembly (2006) the [~~decision of the~~] application of this process as it relates to the General Assembly Permanent Judicial Commission.”**

**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. Vote of Presbyteries**

The Report of the Votes of the Presbyteries to the 216th General Assembly (2004) on proposed Amendments to the *Constitution* is confirmed.

**Items of Information**

**Item 04-Info**

All items in 04-Info were received as information.

**Recess**

Moderator Ufford-Chase suggested to the assembly that the remaining report from the Assembly Committee on International Relations be presented at Business Meeting 12. Following prayer led by David McKechnie, commissioner from the Presbytery of New Covenant, the assembly recessed at 10:02 p.m., to be reconvened at 9:30 a.m. on Saturday, July 3, 2004.

Saturday, July 3, 2004, 8:30 A.M.

Commissioners, advisory delegates, and other participants worshiped together in Hall A-B of the Greater Richmond Convention Center. The preacher for the morning worship was Chris Glaser, elder from Atlanta, Georgia.

Saturday, July 3, 2004, 9:30 A.M.

The 216th General Assembly reconvened at 9:30 a.m. with Moderator Ufford-Chase presiding. David Tenbrook, youth advisory delegate from the Presbytery of San Francisco, led the assembly in prayer.

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

The report of the Assembly Committee on Bills and Overtures was presented by its moderator, Nancy Thornton McKenzie, who reported that the committee had reviewed the minutes of the General Assembly through Friday morning, July 2, 2004; had found them in order; and that, in accordance with the Standing Rules of the General Assembly, the minutes of the remaining meetings shall be sent to the Assembly Commit-

tee on Bills and Overtures subcommittee for review after the meeting. McKenzie reported that the committee had received protests and dissents, found them in decorous language, and that these protests would be recorded in the *Minutes* as follows:

Protest of Item 12-05, Third Paragraph of the Resolution (War in Iraq Deemed Illegal)—From Ted Worley, commissioner from Cherokee Presbytery; David Andrew, commissioner from Presbytery of Glacier; G. Christopher Scruggs, commissioner from Presbytery of Memphis; Richard Kreutzer, commissioner from Presbytery of Mission; John Judson, commissioner from Presbytery of Mission; Nancy E. Reeves, commissioner from Presbytery of Mission; Martha Richardson, commissioner from Presbytery of Mission; Lita Simpson, commissioner from Presbytery of Mission; Bruce Goodlock, commissioner from Presbytery of Mission; Eugene Smith, commissioner from Greater Atlanta; Donald D. Wade, commissioner from Greater Atlanta; Walter D. Seigfried, commissioner from Presbytery of Pittsburgh; Anne Beach, commissioner from Presbytery of Charlotte; Rod Bakker, commissioner from Presbytery of Great Rivers: “We protest the action of this General Assembly declaring the involvement of the United States in the war in Iraq as ‘illegal.’”

Protest of Item 11-02—From Timothy Harrison, commissioner from Presbytery of Elizabeth: “We voted against the committee decision to protect the life of children still viable in the womb. However, in the video affirming the Decade of the Child: “We take seriously our baptismal vows to take care of all children.” I see these two actions in direct opposition to one another, and therefore protest the vote on 11-02.”

Protest of Item 13-04—From Mary H. Schaafsma, commissioner from Presbytery of Chicago: “During debate of whether or not the minority report shall be the main motion, I stood in line with a yellow paddle to ask a question about whether or not the Women’s Concerns Committee agreed to the minority report. I was not allowed to ask the question, despite the fact that I was in line before debate was ended. I thought the assembly would benefit from an answer to that question, particularly given the fact that Advocacy Committee for Women’s Concerns spent time considering this overture.”

Moderator Ufford-Chase recognized Vice-Moderator Jean-Marie Peacock, who assumed the chair.

#### REPORT OF THE ASSEMBLY COMMITTEE ON INTERNATIONAL ISSUES

The report of the Assembly Committee on International Issues was presented by its moderator, Justin Johnson. In response to Item 13-07, the assembly voted to approve an alternate response.

The assembly voted to answer Item 13-01 with the action taken on Item 13-07. [Item 13-02 was withdrawn before the start of the assembly.] The assembly voted to approve an alternate resolution in response to Item 13-03. On behalf of the committee, Johnson moved the disapproval of Item 13-04. David Henry, commissioner from the Presbytery of Utah, presented a minority report concerning Item 13-04. Johnson spoke briefly to the main motion. Henry spoke briefly to the minority report. After opening the floor for amendments, Vice-Moderator Peacock declared the main motion and the minority reports perfected. The merits of the main motion and the substitute motion were debated. Peacock placed before the assembly the question, “Shall the minority report be substituted for the main motion?” The assembly voted not to substitute the minority report for the main motion. The assembly voted to disapprove Item 13-04. Johnson introduced Marcia Borgeson, vice-moderator of the committee, who presented the next section of the report. The assembly approved Item 13-05 with comment. The assembly approved Item 13-06. Johnson assumed presentation of the remainder of the report. The assembly approved Item 13-08 with amendment. The assembly approved Item 13-09 with amendment. The assembly voted to approve Item 13-10 with amendment. The assembly approved the referral of Item 13-11. The assembly approved Item 13-12 with amendment.

This concluded the report of the committee and is as follows:

**The 216th General Assembly (2004) approved the following recommendations: [There are no items for a consent agenda. Items that have financial implications are indicated with a dollar sign (\$).]**

## Taiwan

**Item 13-01. On Expressing Our Solidarity with the Presbyterian Church in Taiwan and with the Taiwanese People—From the Presbytery of New Covenant. +ACSWP, ACREC**

That the recommendation is answered by the action taken on Item 13-07 of this report.

**Item 13-07. On Expressing Our Solidarity with the Presbyterian Church in Taiwan and with the Taiwanese People—From the Presbytery of the Pacific. +ACSWP, ACREC**

In response to this recommendation, the 216th General Assembly (2004) approved the following:

The 216th General Assembly (2004), recognizing and honoring the feelings about national identity expressed on both sides of the Taiwan Straits, reaffirms the action of the 208th General Assembly (1996) in both its “Resolution: Taiwan Monitoring” (*Minutes*, 1996, Part I, pp. 522–23, paragraphs 36.443–.456) and the ‘affirmations concerning partnership in mission with Christians in Hong Kong, Taiwan, and China’ (*Minutes*, 1996, Part I, pp. 381–82, paragraphs 34.019–.027). In addition, the 216th General Assembly (2004) does the following:

1. Directs the Stated Clerk to commend both the Taiwan Center for Disease Control for its prompt and thorough action in addressing the outbreak and management of Severe Acute Respiratory Syndrome (SARS) and the United States of America Center for Disease Control and Prevention for its mission and continuing commitment to engage in the international public health community and, particularly, for its involvement with Taiwan during the SARS outbreak.

2. Directs the Advisory Committee on Social Witness Policy (ACSWP), in consultation with the General Assembly Council (GAC) and the National Taiwanese Presbyterian Council (NTPC), to continue its monitoring of the mainland China/Taiwan relationship as an emerging issue fraught with danger and to consider providing study materials on the situation.

3. Calls on Presbyterians and General Assembly entities to advocate for access that permits direct interaction and provision of services in the World Health Organization for Taiwan and other peoples and places in times of health crisis.

4. Encourages all Presbyterians to become familiar with issues and concerns of the East Asia region and the United States foreign policy in regards to the United States-Taiwan-mainland China triangular relationship.

5. Invites all Presbyterian Church (U.S.A.)-related media outlets and publications, such as *Presbyterians Today*, *Stewardship for Public Life* (Washington Office), and *Church & Society* magazine to devote one publication on the human rights and democracy development in Taiwan.

## Other

**§ Item 13-03. On Authorizing the Inclusion of a Fund to Combat HIV/AIDS and Diseases of Poverty in Africa in the One Great Hour of Sharing Offering—From the Presbytery of New Castle. +GAC +ACREC, ACWC**

In response to this recommendation, the 216th General Assembly (2004) approved the following resolution:

The 216th General Assembly (2004) directs the General Assembly Council, Worldwide Ministries Division, of the PC(USA) to make a concerted, coordinated effort to lift up and publicize the existing



**Extra Commitment Opportunities pertaining to HIV/AIDS issues. There is no question that there is an overwhelming need for funds to address this crisis in Africa and around the world.**

**[Financial Implication: 2005: \$33,500; 2006: \$22,500 (Mission-Unrestricted)]**

**Item 13-04. On Global Population Stabilization and Reduction—From the Presbytery of Lackawanna. +ACWC**

**That the recommendations are disapproved.**

**Item 13-05. Human Rights Update.**

**That the recommendations are approved with comment.**

**Comment: The “Human Rights Update 2003–2004” should not be construed by the members of the Presbyterian Church (U.S.A.) as the definitive statement of all the human rights violations received by the General Assembly Council during the course of the year.**

**Item 13-06. Remove Talisman Energy from the GA Divestment List.**

**That the recommendation is approved.**

#### **Commissioners’ Resolutions**

**Item 13-08. On the Murders of Women in Ciudad Juarez, Mexico.**

**That the recommendations are approved with amendment.**

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

**“1. Instruct the Stated Clerk to express the concern, dismay, and grief of the Presbyterian Church (U.S.A.) to [President Vicente Fox and] Governor Patricio Martinez Garcia, State of Chihuahua, Mexico, over the systematic murder and disappearance of large numbers of young women in Ciudad Juarez, Chihuahua, over the last eleven years.”**

**2. Amend Recommendation 4. 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. Direct the General Assembly Council to participate in [, and request the Moderator of the 216th General Assembly (2004) to represent the PC(USA) in,] a service to be planned by [Pesos] [Pasos] de Fe, the presbyteries of Sierra Blanca and Tres Rios, in dialogue with the church in Mexico and other ecumenical partners to join in public witness and worship that cries out for justice and claims the promise of the Resurrection.”**

**Item 13-09. On Opposition to the Central American Free Trade Agreement (CAFTA).**

**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.]**

**“That the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) do the following:**

**“1. Declare our opposition to the Central American Free Trade Agreement (CAFTA) [in its current form, as it fails to adequately protect workers’ rights, human rights, food security, and environmental standards, and it limits the ability of governments and sovereign indigenous peoples to regulate corporations to protect the common good].**

**“2. Direct the Stated Clerk to communicate with the president of the United States and members of Congress the opposition of the Presbyterian Church (U.S.A.) to the Central American Free Trade Agreement [and other free trade agreements].**

**“3. Direct the General Assembly Council, [in consultation with borderlands synods and presbyteries, to prepare a study document on the Central America Free Trade Agreement,] [through the Presbyterian Church (U.S.A.) 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,] with emphasis on those sections [of CAFTA and other free trade agreements] that negatively affect our partners [in Central America].**

**“4. [Urge synods, presbyteries, and congregations to study the impact of the Central America Free Trade Agreement on our] [Request the General Assembly Council to identify] sisters and brothers [and institutional partners] [in Central America and to communicate their concerns to members of Congress.] [who have been impacted by free trade policies, and help interpret these stories and effects to church members through itineration in the U.S. and inclusion of these into a congregational study guide on trade issues and economic globalization.]**

**“5. Direct the Committee on Mission Responsibility Through Investment [(MRTI)] to explore the implications of CAFTA [and other free trade agreements] and advise the General Assembly.**

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

**“[a. Become educated about how CAFTA, and other free trade agreements, can further economic globalization policies that are unsustainable and unjust, by drawing on the resources of the Presbyterian Hunger Program, the Presbyterian Washington Office, and other offices of the National and Congregational Ministries Divisions.**

**“[b. Advocate with state legislators and U.S. senators and representatives, urging them to oppose CAFTA and other free trade agreements in their current form.**

**“[c. Join in coalitions with community and nonprofit groups, including other Christian denominations, which are organizing opposition to CAFTA and other free trade agreements with similar provisions.]”**

**Item 13-10. On Rescinding Policies Regarding Cuba That Cause Hardship to Families.**

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

Strike the existing language and insert the following:

**“[That the 216th General Assembly (2004) call upon the Office of Foreign Assets Control of the U.S. Treasury Department to rescind new regulations published in the June 16, 2004, *Federal Register* and permit travel to Cuba.]”**

**Item 13-11. Regarding Adult Basic Education.**

That the recommendation is referred to the General Assembly Council, Global Education and International Leadership Development Office and the International Presbyterian Education Network, with the encouragement that issues of adult basic education be raised with partners as plans are made

**for Presbyterian Church (U.S.A.) involvement with and support of international church partners' educational ministries.**

**Item 13-12. On Commissioning 2005 Mission Co-Workers During the 100th New Wilmington Missionary Conference.**

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

**“That the 216th General Assembly (2004), meeting in Richmond, Virginia, from June 26–July 3, 2004, direct that the commissioning of mission [~~co-workers~~] [personnel and volunteers] in 2005 shall take place during the meeting of the 100th New Wilmington Missionary Conference, July 23–30, 2005.”**

### **Dissent**

The following commissioner filed a dissent from the action taken on Item 13-04 of the Assembly Committee on International Issues: John L. Muntz, Presbytery of Western Reserve.

### **Ecumenical Greetings**

On behalf of the General Assembly, the committee received ecumenical greetings from the following ecumenical delegates, representatives, and guests: Bishop Munjita Kamuya, moderator, the United Church of Zambia; The Reverend Dr. Dieudonne Massi Gams, general executive secretary of the Eglise Presbyterienne Camerounaise and president of the Alliance of Reformed Churches in Africa; The Reverend Antonio Neves Mussaqui, moderator, Presbyterian Church of Angola; The Reverend Dr. Jean Emile Ngue, general secretary, Federation of Evangelical Churches and Missions in Cameroun; The Reverend Wilbert Sayimani, clerk of the Presbytery of Zimbabwe, Uniting Presbyterian Church in Southern Africa; The Reverend Paul Neshangwe, pastor in the Presbytery of Zimbabwe, Uniting Presbyterian Church in Southern Africa; The Reverend John P. Chalmers, Church of Scotland; The Reverend Dr. Soon Kwon Kim, moderator, Presbyterian Church of Korea; The Reverend Ok-Nam Kim, moderator, Presbyterian Church, Republic of Korea.

Moderator Ufford-Chase assumed the chair.

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

Report Two of the Assembly Committee on General Mission Coordination and Budgets was presented by its moderator, Catesby Woodford. The assembly approved Item 07-03, Recommendation 3. with amendment.

This concluded the report of the committee and is as follows:

**The 216th General Assembly (2004) approved the following recommendation:**

**\*Item 07-03. Mission and Program Budget, Recommendation 3.**

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

**“The General Assembly Council recommends that the 216th General Assembly (2004) approve the 2005 General Assembly Mission Budget and Program in the amount of \$114,891,603 for revenue, and expenditures in the amount of \$114,387,431, and the 2006 General Assembly Mission Budget and Program in the total amount of \$115,048,841, and direct the General Assembly Council to make the ad-**

**justments necessary to incorporate into these budgets the items with financial implications that have been approved by the 216th General Assembly (2004)].”**

The assembly voted not to reconsider the motion to refer the Stated Clerk election process to COGA.

### Speak-Out

Commissioners, advisory delegates, and corresponding members were given an opportunity to speak out on issues of importance to them that were not related to business before the assembly. The speak-out period lasted five minutes, with thirty-second limits on individual speeches.

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

Report Two of the Assembly Committee on General Assembly Procedures was presented by its moderator, Judith Hartley. Hartley reported that actions taken by the assembly had increased the per capita budget by \$8,900 in 2004, \$155,972 in 2005, and \$162,088 in 2006. The assembly approved Item 03-16, Recommendation 3.a., as amended. The assembly approved Item 03-16, Recommendation 3.b. The assembly approved Item 03-16, Recommendation 4., as amended. The assembly approved commissioners' vouchers amounting to a total sum of \$177,610.11 plus an additional 114 vouchers yet to be processed according to the same policies.

This concluded Report Two of the committee and is as follows:

**The 216th General Assembly (2004) approved the following recommendations:**

**Item 03-16. Per Capita Budget, Recommendations 3.a., 3.b., and 4.**

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

**“a. approve the Proposed 2005 Per Capita Expenditure Budget totaling ~~[\$12,403,390]~~ [\$12,559,362] and a Proposed 2006 Expenditure Budget totaling ~~[\$15,003,117]~~ [\$15,165,205].”**

**2. That Recommendation 3.b. is approved.**

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

**“4. The Committee of the Office of the General Assembly and the General Assembly Council recommend two proposals to the 216th General Assembly (2004) for determining a per capita apportionment rate for each year 2005, and 2006:**

**“~~[Proposal I: To approve a per capita rate of \$5.46 for 2005, per active member (a reduction of five cents per capita), and a per capita rate of \$5.56 for 2006 (an increase of ten cents per capita), OR]~~**

**“Proposal II: To approve a per capita rate of ~~[\$5.51]~~ [\$5.57] for each year 2005 and 2006, per active member (same as in 2004, without change for the two years).”**

### Commissioners' Vouchers.

**The Assembly Committee on General Assembly Procedures is also charged with approving commissioners' expense vouchers.**

**The 216th General Assembly (2004) approved commissioners' vouchers amounting to a total sum of \$177,610.11 plus an additional 114 vouchers yet to be processed according to the same policies.**

The youth advisory delegates from the committee offered thanks to members of the Committee on Local Arrangements and all the volunteers.

### **OGA Thanks to 2004 Local Committee**

The Moderator recognized Assistant Stated Clerks Dennis Cobb and Deb Davies for a presentation to the Committee on Local Arrangements (COLA) from the Presbytery of the James. Dennis Cobb introduced COLA Co-moderators R. Jack Sadler and Pat Valentine and thanked them for their service to the church on behalf of the 216th General Assembly (2002). Cobb presented the COLA co-moderators with a gift of a stoneware plate engraved to the Presbytery of the James. Cobb then presented a gift of a banner to the Moderator from the participants in the Project Burning Bush, a program of Union Theological Seminary.

### **Youth Advisory Delegate Presentation**

The Moderator recognized Anthony Elfering and Helen Halverson, co-moderators of the Youth Advisory Delegate Caucus, for a youth advisory delegate presentation. Gifts were presented to the Stated Clerk and to the Moderator.

### **Greetings from the 2006 Local Arrangements Committee, Presbytery of Sheppards and Lapsley**

The Moderator recognized the co-moderator of the 217th General Assembly (2006), Dana Waters, to bring greetings from the 2006 Committee on Local Arrangements of the Presbytery of Sheppards and Lapsley. Waters introduced a video on the city of Birmingham.

### **Introduction of Leadership for Year Ahead General Assembly Council and the Committee on the Office of the General Assembly**

Moderator Ufford-Chase recognized Neal Presa, vice-chairperson of the General Assembly Council (GAC), and Katherine Cunningham, moderator of the Committee on the Office of the General Assembly (COGA). Katherine Cunningham introduced the new COGA moderator, Steve Grace, and the new vice-moderator, Jim Collie. Grace recognized the work of Katherine Cunningham during the past year as moderator. Presa introduced the new General Assembly Council chair, Nancy Kahaian, and the vice-chair, Paul Masquellier.

### **Thanks to Staff**

Moderator Ufford-Chase recognized Stated Clerk Clifton Kirkpatrick, who expressed thanks to staff, volunteers, and the 216th General Assembly (2004) Committee on Local Arrangements. Kirkpatrick introduced a brief video showing the work done behind the scenes to get ready for the assembly meeting.

### **Announcements**

Kirkpatrick announced that 372 commissioners had contributed a total of \$6,928 to hunger efforts in the region through their observation of a simple meal during the course of the assembly. A total of 1,763 books and more than \$4,000 in cash was received for the program Books for Ghana.

### **ADJOURNMENT**

Moderator Ufford-Chase 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 216th General Assembly (2004) adjourned, and dissolved upon the convening of the 217th General Assembly (2006) on June 15, 2006, in Birmingham, Alabama.” The 216th General Assembly (2004) stood adjourned at 11:35 a.m.

## **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 216th General Assembly (2004) approve the following assembly committee structure [a brief list of the business to be referred to that committee follows the committee title]:

### 02 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.).

### 03 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, General Assembly Committee on Representation.

*Agency Summaries and Reports:* Committee on the Office of the General Assembly, Office of the General Assembly, Advisory Committee on Litigation, General Assembly Committee on Representation, General Assembly Nominating Committee, Moderator's Report, Affinity Groups, Per Capita Report by Presbytery.

### 04 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; Reports on Orders in Judicial Decisions.

### 05 Church Orders and Ministry:

*Consider matters related to:* Amendments to Chapter VI and XIV of the Form of Government with Advisory Committee on the Constitution advice; requests for interpretation; recruiting, enlistment of persons to service of church.

*Agency Summaries:* Advocacy Committee for Women's Concerns, Presbyteries' Cooperative Committee on Examinations of Candidates.

### 06 Ecumenical and Interfaith 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.

*Minutes:* General Assembly Committee on Ecumenical Relations.

*Agency Summary and Reports:* General Assembly Committee on Ecumenical Relations, Worldwide Ministries Division, Corresponding Body Reports.

### **07 Mission Coordination and Budgets:**

*Consider matters related to:* Mission programs authorized by General Assembly; PC(USA) vision and mission goals; Organization for Mission and General Assembly Council Manual of Operations; mission budget; audits; churchwide compensation.

*Minutes:* General Assembly Council, Presbyterian Church (U.S.A.), A Corporation, 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.

### **08 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, Presbyterian Publishing Corporation.

*Agency Summaries and Reports:* Congregational Ministries Division, Presbyterian Publishing Corporation, Theological Task Force on Peace, Unity, and Purity of the Church, Committee on Theological Education, Office of Theology and Worship.

### **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.

*Agency Summaries:* National Ministries Division.

### **10 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:* Advisory Committee on Social Witness Policy, Advocacy Committee for Racial Ethnic Concerns.

### **11 Health Issues:**

*Consider matters related to:* Health, managed care, disabilities, abortion.

### **12 Peacemaking**

*Consider matters related to:* Peacemaking, military affairs, and the arms race.

### **13 International Issues:**

*Consider matters related to:* International matters; human rights; plight of refugees worldwide; international economic justice; global evangelism and education.

### **14 Pensions, Foundation, and PILP:**

*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 pro-

grams; business related to the Presbyterian Church (U.S.A.) Foundation; business related to the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc.

*Minutes:* Board of Pensions, Presbyterian Church (U.S.A.) Foundation, Presbyterian Church (U.S.A.) Investment and Loan Program, Inc.

*Agency Summaries:* Board of Pensions, Presbyterian Church (U.S.A.) Foundation, Presbyterian Church (U.S.A.) Investment and Loan Program, Inc.

## Item 00-02

[The assembly approved Item 00-02. See p. 28.]

**The General Assembly Nominating Committee recommends that the 216th General Assembly (2004) approve the 2003 nominations as found on pages 28–36.**

## Item 00-03

[The assembly approved the Reverend Dr. Clifton Kirkpatrick for a third, 4-year term. See p. 63.]

**The Stated Clerk Review/Nomination Committee recommends that the 216th General Assembly (2004) elect the Reverend Dr. Clifton Kirkpatrick for a third, four-year term as Stated Clerk of the General Assembly.**

### Committee Report and Rationale Part I

The Stated Clerk Review/Nomination Committee (SCR/NC), elected by the 215th General Assembly (2003), has the responsibilities of (1) conducting an end-of-term evaluation of the Stated Clerk; (2) deciding whether to nominate the incumbent Stated Clerk to another term; (3) receiving applications of potential candidates who may wish to stand for Stated Clerk; (4) ensuring that information regarding any candidates for Stated Clerk is made available to the commissioners and advisory delegates to the 216th General Assembly (2004); and (5) placing in nomination a single candidate at the 216th General Assembly (2004). (See Standing Rules (SR) G.1.c.(1)(c)–(k) and G.1.c.(2)(a).)

Following an organizational meeting by teleconference on July 22, 2003, the SCR/NC met on September 2–3, 2003, in Chicago, Illinois, to review the applicable Standing Rules of the General Assembly and begin its end-of-term evaluation of the Reverend Dr. Clifton Kirkpatrick, current Stated Clerk of the General Assembly. Input was sought and received from throughout the Presbyterian Church (U.S.A.) and its ecumenical partners.

The committee prepared a broad-based evaluation questionnaire that included effectiveness of the Stated Clerk in carrying out the required responsibilities regarding the *Constitution*, General Assembly sessions, ecumenical relations, actions of the General Assembly, and administration. Evaluation was also requested regarding qualitative areas such as communication and listening skills, leadership style, ecclesiastical expertise, organization and planning, supervision, and team building.

Questionnaires were sent to representatives of General Assembly and Office of the General Assembly staff and elected leaders, ecumenical partners, all presbytery and synod stated clerks, and other PC(USA) committees and organizations, including some affinity groups, that worked with the Stated Clerk during his second term. Three hundred fifteen questionnaires were sent out; 168 were returned—over 50 percent response. Also, several persons provided verbal comments to SCR/NC members at the fall meetings of stated clerks and executive presbyters.

Additionally, the Committee on the Office of the General Assembly (COGA) provided its end-of-term review, which the SCR/NC reviewed and considered. This evaluation represented the views of some thirty staff and elected persons.

Further, the committee invited comments from members of the church-at-large regarding the evaluation of the Stated Clerk. About 190 letters were received.

Also, the Rev. Dr. Kirkpatrick submitted an end-of-term self-evaluation along with several documents describing his work relating to the responsibilities of the Stated Clerk.

At its November 24–25, 2003, meeting in Chicago, Illinois, the SCR/NC considered all the information, responses, letters, and comments. The committee found widespread affirmation and appreciation of the work and ministry that the Rev. Dr. Kirkpatrick has done to carry out his responsibilities as Stated Clerk during his second, four-year term. For example, regarding the responses received to the questionnaire (1–5 scale with 5 being excellent), the Rev. Dr. Kirkpatrick received mostly 5s with some 4s performance rating across all categories of evaluation on more than 95 percent of the responses. This strong positive evaluation was echoed in the results of the COGA end-of-term review and a majority of the letters from members at large.

Examples of descriptive comments received: passionate love for the church; trustworthy and candid, conscientious and dedicated; clearly delineates proper authority of the clerk; collegial, pastoral; shines at assemblies; excellent at grasping a vision and suggesting concrete actions toward it; leader in ecumenical relationships; effectively and eloquently carries out actions of General Assembly; knowledgeable, supportive, joyful; brings people together; respectful listener; energetic, and has the style of leadership needed in the church.

The committee did receive a few questionnaire responses and some letters with negative comments and criticisms of the Rev. Dr. Kirkpatrick's performance. These comments and criticisms were reviewed with the Rev. Dr. Kirkpatrick (maintaining the confidentiality of the sources). The committee acknowledges that some of the actions or inactions of the Stated Clerk raised concerns among some in our church, reflecting the variety of views held by members of the church around the country. However, the committee is satisfied that the criticisms communicated to us were based on what the committee views as a misunderstanding of the Stated Clerk's role and responsibility or represented genuine disagreement with what a vast majority of other responders thought was appropriate action of the Stated Clerk.

The SCR/NC had extensive review and dialog with the Rev. Dr. Kirkpatrick at its November 2003 meeting, including sharing summaries of the results of the questionnaires and other information received. The questionnaire responses also identified areas for growth that may further enhance the effectiveness of the Rev. Dr. Kirkpatrick's performance. These comments were reviewed with the Rev. Dr. Kirkpatrick as well (again maintaining the confidentiality of the sources). The Rev. Dr. Kirkpatrick expressed his strong support for the review process and his thanks to all who participated in the review.

The committee concluded that the Rev. Dr. Kirkpatrick has fulfilled the responsibilities of the Stated Clerk of the General Assembly with competence, pastoral sensitivity, appropriate firmness and tact, a large measure of commonsense and uncommon wisdom, and with obvious Christian faith and conviction. The committee strongly affirms his job performance during his second, four-year term.

As provided for in Standing Rule G.1.c.(1)(f)(1), the Rev. Dr. Kirkpatrick sent a letter on December 19, 2003, to the committee declaring his sense of God's call to seek renomination for another term as Stated Clerk.

At its meeting on January 28–29, 2004, in Berkeley, California, the SCR/NC unanimously and enthusiastically declared its intention to nominate the Rev. Dr. Clifton Kirkpatrick at the 216th General Assembly (2004) to serve a third, four-year term as Stated Clerk of the General Assembly (Standing Rule G.1.c.(1)(f)(2)) and issued a press release to that effect.

Also at its January 2004 meeting, in accordance with G.1.c.(1)(f)(3), the committee established an application process for other potential candidates, who may want to stand for election for Stated Clerk. An application form

was prepared and a press release regarding the application process was issued to notify the church at large. The prescribed 120-day deadline to submit applications was February 27, 2004. Three other persons have submitted applications. The Rev. Dr. Kirkpatrick's background information submitted during the end-of-term review was accepted as his "application."

The committee intends to review the applications, conduct preliminary screenings of the applicants, including contacting references and others as appropriate, and request the information and answers to questions prepared by the committee as called for in Standing Rule G.1.c.(1)(k). Such information and answers of the Rev. Dr. Kirkpatrick and any other person who previously submitted an application and formally declares to the committee his/her intention to be nominated for Stated Clerk by May 13, 2004, will be sent to the Office of the General Assembly for distribution to the commissioners and advisory delegates.

The committee plans to meet on March 22–23, 2004, in Charleston, South Carolina, to continue its work.

## **Committee Report and Rationale Part II**

In Part I above, the Stated Clerk Review/Nomination Committee (SCR/NC) summarized its work regarding the end-of-term evaluation of the Stated Clerk of the General Assembly, the Reverend Dr. Clifton Kirkpatrick, and its recommendation to the 216th General Assembly (2004) to elect Rev. Dr. Kirkpatrick for a third term as Stated Clerk. This report reviews the committee's work regarding applications of others for the position of Stated Clerk and answers some questions commissioners may have relating to the Stated Clerk Review and Nomination process.

The SCR/NC did receive three applications for the position of Stated Clerk submitted to the committee by February 27, 2004, 120 days before the opening of the 216th General Assembly (2004) as required by Standing Rule (SR) G.1.c.(1)(h). After review of the applications and phone interviews with references, the committee found the applications in order at its meeting on March 22–23, 2004, in Charleston, South Carolina. The applicants have until May 13, 2004 (forty-five days before the opening of General Assembly), to formally declare to the committee their intention to be nominated for Stated Clerk (G.1.c.(1)(j)). The committee then requested from Rev. Dr. Kirkpatrick and from the three applicants the information called for in Standing Rule G.1.c.(1)(k)—background information and answer to committee questions—which will be submitted to the commissioners by the time of the convening of the General Assembly. The committee also reviewed time deadlines and General Assembly process details with the applicants and Rev. Dr. Kirkpatrick.

At its March 22–23, 2004, meeting, the SCR/NC affirmed its decision to nominate the Reverend Dr. Clifton Kirkpatrick for a third term as Stated Clerk.

The top ten questions (and answers) commissioners might have regarding the Stated Clerk review and nomination process and the SCR/NC's role in it are as follows. The standing rules referred to are from the current Standing Rules of the General Assembly and were approved by previous General Assemblies.

### 1. How were the members of the SCR/NC selected and elected?

The SCR/NC consists of nine members selected as specifically prescribed in Standing Rule G.1.c. Three members, including the moderator, are from the Committee on the Office of the General Assembly (COGA), nominated by COGA; one member is from the General Assembly Council (GAC), nominated by GAC; and five members at large—one governing body stated clerk and four past General Assembly commissioners—nominated by the General Assembly Nominating Committee. This slate was elected by the 215th General Assembly after opportunity for nominations from the floor for the at large positions.

### 2. In the end-of-term evaluation process, did the SCR/NC receive back directly the questionnaires it sent out and the comment letters it requested?

As part of the end-of-term review of the Stated Clerk, the committee prepared and sent out more than 300 questionnaires to specific individuals having firsthand knowledge of the work of the Stated Clerk. The committee

also invited written comments from the church at large. All returned questionnaires and all written comments were received directly by the committee through its staff person, the Reverend Katherine Runyeon. The questionnaires were not sent to nor were they reviewed by staff of the Office of the General Assembly or anyone else.

3. Did the SCR/NC review and consider all the questionnaires returned and all the comment letters received?

The committee did read and consider all questionnaires that were returned (more than 160) and all letters that were received (approximately 190).

4. How did the SCR/NC make its decision to renominate the Reverend Dr. Clifton Kirkpatrick for another term as Stated Clerk?

Our decision was based on a thorough review of the functions of the Stated Clerk, how well Rev. Dr. Kirkpatrick was fulfilling those responsibilities as measured by evaluation by others and Rev. Dr. Kirkpatrick's self-evaluation, and our assessment of how well Rev. Dr. Kirkpatrick would continue to carry out the functions of the Stated Clerk for another term.

The responsibilities of the Stated Clerk are broad and varied—duties regarding the *Constitution*, General Assembly meetings, ecumenical relations (which includes serving as the Presbyterian Church (U.S.A.) representative on a variety of interchurch bodies), reporting the actions of the General Assembly, and administration (which includes serving as the chief executive officer of the Office of the General Assembly). As noted in our earlier report, we found widespread affirmation of Rev. Dr. Kirkpatrick's outstanding work in all these areas from our questionnaires received. The committee was very satisfied that Rev. Dr. Kirkpatrick would continue to very ably fulfill the duties of the Stated Clerk for another term.

5. What about the letters received by the committee that expressed concerns about how the Stated Clerk was carrying out his responsibilities?

As noted in our first report, we did receive some letters with negative comments and criticisms of Rev. Dr. Kirkpatrick's performance. We read them all. The committee acknowledges that some of the actions or inactions of the Stated Clerk raised concerns among some in the church, reflecting the variety of views held by members of the church around the country regarding several issues. However, the committee was satisfied that the criticisms communicated to us were based on what the committee viewed as a misunderstanding of the Stated Clerk's role and responsibility or represented genuine disagreement with what the vast majority of other responders thought was appropriate action of the Stated Clerk.

6. Can other persons apply to stand for Stated Clerk and how do they do so?

Yes, others could apply. They must have submitted an application to the committee no later than 120 days before the opening of the General Assembly—Standing Rule G.1.c.(1)(h). Then they were required to formally declare their intention to be nominated to the committee no later than forty-five days before the opening of the General Assembly—Standing Rule G.1.c.(1)(j).

7. Why did the SCR/NC announce its intention to renominate Rev. Dr. Kirkpatrick before applications of others were received?

The Standing Rules provide for a sequential order of actions—Standing Rule G.1.c.(1)(f). The Stated Clerk must declare his/her intention to be renominated no later than 180 days before the beginning of the General Assembly, which Rev. Dr. Kirkpatrick did. Then the SCR/NC must declare its intention as to whether it will nominate the incumbent no later than 150 before the opening of the General Assembly, which the committee did based on the reasoning stated in answer to Question #4. As noted above, other applicants have until 120 days before the opening of the General Assembly to submit their applications. In this situation, the SCR/NC receives any such

applications and gathers required further information regarding the applicants for the commissioners' review, but the SCR/NC is not a search committee.

8. If not in the current situation, when would the SCR/NC act as a search committee on behalf of the General Assembly?

In the event Rev. Dr. Kirkpatrick had decided not to stand for renomination or the SCR/NC had decided not to nominate him, the SCR/NC would then proceed to conduct a search, including recruiting, receiving applications, screening, interviewing, and selecting a candidate to nominate for Stated Clerk—Standing Rule G.1.c.(1)(g).

9. Are there any rules or guidelines regarding campaigning for the position of the Stated Clerk?

Although there are Standing Rules relating to the expenditure of funds and other campaign activities in connection with the election of the Moderator (Standing Rule F.1.c.), there are currently no corresponding rules for Stated Clerk campaign practices. The committee will recommend to COGA that such campaign rules be added to the Standing Rules for future elections.

10. Regarding the election of the Stated Clerk, why are nominations made on Sunday afternoon (2nd day of the General Assembly), but the election is not held until Friday morning (next to the last day of the General Assembly)?

The Stated Clerk election procedures at the General Assembly are provided for in Standing Rule G.1.c.(2). Nominations are to take place within forty-eight hours of the convening of the General Assembly. If there are multiple candidates, the election is to take place as the first order of business on the next to the last day of the assembly's session.

Have a question that is not on the list? All of the SCR/NC members (listed below) will be at the General Assembly and available to answer commissioners' questions. In particular, some members of the committee will be at the Group Dinners on Sunday, June 27; Monday, June 28; and Thursday, July 1. You are welcome to come and speak with one of us.

It has been an honor and a privilege to serve the 215th and 216th General Assemblies (2003) and (2004) as the Stated Clerk Review/Nomination Committee.

The Stated Clerk Review/Nomination Committee consists of ministers Sandy Peirce, El Dorado Hills, Calif., chair; Thomas Are Jr., Prairie Village, Kans.; Karen Dimon, DeWitt, N.Y.; John Goodman, Elizabethtown, N.C.; and Charles Heyward, Charleston, S.C.; and elders Cynthia Joe, San Francisco, Calif., vice chair; Stephen Grace, Midland, Mich.; Suzanne Souder, Mechanicsburg, Pa.; and Kathy Walker, St. Petersburg, Fla. Staff to the committee is the Reverend Katherine Runyeon, stated clerk of the Presbytery of San Francisco.

## Item 00-04

[The assembly approved Item 00-04. See p. 7.]

**The General Assembly Nominating Committee recommends that the 216th General Assembly (2004) approve the following reassignment of classes and extension of terms:**

### 1. *Advisory Committee on Litigation*

<b>Class of 2006: Joanne Whitt</b>	<b>WFC</b>	<b>46–55</b>	<b>San Francisco</b>	<b>PAC</b>	<b>Reassignment of class</b>
<b>Class of 2008: Justin M. Johnson</b>	<b>BME</b>	<b>65+</b>	<b>Pittsburgh</b>	<b>TRI</b>	<b>Reassignment of class</b>

2. *Advisory Committee on Social Witness Policy*

Class of 2008: F. Nile Harper	WMC	65+	Detroit	COV	Reassignment of class
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3. *Advocacy Committee for Racial Ethnic Concerns*

Class of 2006: Evelyn L. Kelly	BFE	56–65	Olympia	ANW	Extension of term
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Class of 2008: Eugene Turner	BMC	65+	Cayuga-Syracuse	NE	Reassignment of class
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4. *Advocacy Committee on Women's Concerns*

Class of 2006: Dean E. Foose	WMC	56–65	Philadelphia	TRI	Extension of term
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5. *Board of Pensions*

Class of 2006:

Linda Crawford	WFE	36–45	Detroit	COV	Extension of term
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James Mortimer	WME	36–45	Chicago	LIN	Extension of term
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Edwin Shoaf	WME	36–45	Charlotte	MAT	Extension of term
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6. *Committee on the Office of the General Assembly*

Class of 2006: James M. Collie	WMC	46–55	Santa Fe	SW	Extension of term
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Class of 2008: Catherine Ulrich	WFC	46–55	Arkansas	SUN	Reassignment of class
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7. *General Assembly Committee on Ecumenical Relations*

Class of 2008: Edward Chan †	AME	26–35	Pacific	SCH	Reassignment of class
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8. *General Assembly Committee on Representation*

Class of 2006: Artence Walton*	B/NFE	65+	Miami	COV	Extension of term
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9. *Mission Support Services Committee*

Class of 2006: Walter M. Baker	WME	56–65	Twin Cities Area	LAK	Extension of term
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10. *Permanent Judicial Commission*

Class of 2006:

Jesse H. Butler	BME	65+	Heartland	MAM	Reassignment of class
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Gwen O. Cook	WFE	46–55	Western Colorado	ROC	Reassignment of class
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John Dudley	WMC	46–55	Mississippi	LW	Reassignment of class
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Jane E. Fahey	WFC	36–45	Greater Atlanta	SA	Reassignment of class
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Christopher A. Yim	AMC	36–45	National Capital	MAT	Reassignment of class
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Class of 2008:

Catherine G. Borchert	WFC	56–65	Western Reserve	COV	Reassignment of class
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Mildred Morales	HFE	46–55	Suroeste	BPR	Reassignment of class
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Ernest E. Cutting	WME	46–55	Twin Cities Area	LAK	Reassignment of class
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Leon E. Fanniel	BMC	65+	Pacific	SCH	Reassignment of class
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<b>Bruce Gore</b>	<b>WME</b>	<b>46–55</b>	<b>Inland Northwest</b>	<b>ANW</b>	<b>Reassignment of class</b>
<b>Wendy Warner</b>	<b>WFC</b>	<b>46–55</b>	<b>Stockton</b>	<b>PAC</b>	<b>Reassignment of class</b>

**Class of 2010:**

<b>William Carlough</b>	<b>WMC</b>	<b>65+</b>	<b>Northumberland</b>	<b>TRI</b>	<b>Reassignment of class</b>
<b>Fred L. Denson</b>	<b>BME</b>	<b>56–65</b>	<b>Genesee Valley</b>	<b>NE</b>	<b>Reassignment of class</b>
<b>Fane Downs</b>	<b>WFC</b>	<b>56–65</b>	<b>Tres Rios</b>	<b>SUN</b>	<b>Reassignment of class</b>
<b>June Lorenzo</b>	<b>NFE</b>	<b>36–45</b>	<b>Santa Fe</b>	<b>SW</b>	<b>Reassignment of class</b>
<b>Janet Wilson</b>	<b>WFE</b>	<b>65+</b>	<b>Chicago</b>	<b>LIN</b>	<b>Reassignment of class</b>

**11. Presbyterian Church (U.S.A.) Foundation****Class of 2008:**

<b>Lois Clarke</b>	<b>WFE</b>	<b>56–65</b>	<b>Abingdon</b>	<b>MAT</b>	<b>Reassignment of class</b>
<b>Karen Garrett</b>	<b>WFL</b>	<b>36–45</b>	<b>Heartland</b>	<b>MAM</b>	<b>Reassignment of class</b>
<b>Mark Lu †</b>	<b>AME</b>	<b>26–35</b>	<b>San Diego</b>	<b>SCH</b>	<b>Reassignment of class</b>
<b>Doug McArthur</b>	<b>WML</b>	<b>36–45</b>	<b>Denver</b>	<b>ROC</b>	<b>Reassignment of class</b>

**12. Presbyteries' Cooperative Committee on Examinations**

<b>Class of 2006: Ernest Kimmel</b>	<b>WME</b>	<b>56–65</b>	<b>New Brunswick</b>	<b>NE</b>	<b>Reassignment of class</b>
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***Rationale***

These recommendations are in response to the following referrals:

- *Item 02-03. That the General Assembly Nominating Committee Bring to the General Assembly Any Request for Extensions to the Two-Term Limit (Minutes, 2003, Part I., p. 122).*
- *Item 02-09. That the General Assembly Nominating Committee, in Consultation with the Various General Assembly Entities ... 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 (Minutes, 2003, Part I, p. 139).*

The General Assembly Nominating Committee reconfigured the classes for persons currently serving on a General Assembly entity. This change was made necessary by the General Assembly's action to meet biennially in even-numbered years as well as to change terms of service in light of the shift to biennial assemblies.

Persons who are eligible for renomination to a second term are being renominated to the Class of 2006 or the Class of 2008. The names appear in the slate of nominees found in Item 00-02. The change to biennial assemblies means that some persons who are serving in the Class of 2005 and anticipated finishing their second term at the close of the 2005 General Assembly will now complete their service a year earlier—at the close of the 216th General Assembly (2004).

The General Assembly authorized the General Assembly Nominating Committee to make a limited number of exceptions when adjusting terms. In considering requests for exceptions, the General Assembly Nominating Committee took great care to ensure that the diversity of committees was not adversely affected by the transition. In many instances the exceptions or extension of terms take into consideration the need to maintain balanced diversity on the entity.

In proposing extensions of term and reassignment of class of classes, the General Assembly Nominating Committee considered a number of factors including diversity and balance issues, implication to future classes, need to maintain a historical sense on an entity, etc. In addition, the General Assembly Nominating Committee, through the reassignment process, ensured that classes for all entities are converted to even-numbered years.

† Young Adult

\* Disability

## Item 00-05

*Moderator of the 215th General Assembly: Nominations for Members of the General Assembly Nominating Committee*

[The assembly approved Item 00-05. See p. 36.]

The Moderator of the 215th General Assembly (2003) recommends that the 216th General Assembly (2004) approve the nomination of the following persons for election to the General Assembly Nominating Committee:

Nominee	Diversity	Age	Presbytery	Synod
<b>Class of 2008</b>				
1. Laura VanDale	WFE	36-45	Western Reserve	Covenant
2. William Gregory Elmore Sr.	WME	46-55	Mississippi	Living Waters
<b>Class of 2010</b>				
3. Elona Street-Stewart	NFE	46-55	Twin Cities Area	Lakes & Prairies
4. James M. Madson	WME	65+	Giddings-Lovejoy	Mid-America
5. David Bennett (YA)	WMC	26-35	Albany	Northeast
6. Janet Schlenker	WFC	56-65	Denver	Rocky Mountains
7. Richard Kampa	WME	65+	de Cristo	Southwest

Key to abbreviations:

NFE=Native American, Female, Elder

WFC=White, Female, Clergy

WFE=White, Female, Elder

WMC=White, Male, Clergy

WME=White, Male, Elder

YA=Young Adult

### *Rationale*

The *Book of Order* (G-13.0111) mandates the following for the General Assembly Nominating Committee:

... 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. ... 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. ...

There are seven vacancies on the General Assembly Nominating Committee. The Moderator has consulted with each of the synods where a vacancy exists. Each of the persons nominated has been highly recommended by one or more person in her or his synod. This slate of nominees represents the greater diversity of the Presbyterian Church (U.S.A.) as mandated by G-4.0403 in the *Book of Order*. Elmore filled a one-year vacancy and is eligible for renomination.

If this slate is elected, the full membership of the General Assembly Nominating Committee will consist of

6 laywomen

5 laymen

5 ministers of the Word and Sacrament

The racial ethnic breakdown will be:

1 Asian American

1 African American

1 Hispanic

1 Native American

12 Caucasian

The membership of the General Assembly Nominating Committee will include two young adults (26–35 years of age) and one member with a disability.

A short descriptive paragraph for each nominee is included below.

#### Biographical Information:

David Bennett—David is a Presbyterian minister. He is a new pastor who is serving the Presbyterian Church of Ballston Spa in Ballston Spa, New York. During his studies at seminary, David served as an elder at Fort Square Presbyterian Church in Quincy, Massachusetts. He represented Gordon-Conwell Theological Seminary as a theological student advisory delegate in 2001. Bennett's commitment to Jesus Christ takes on its fullest expression within his family and community, yet he feels called to serve beyond the local level. David believes his gifts of discernment and shepherding will benefit the larger church as he serves at the General Assembly level. David and his wife have one daughter.

William Gregory Elmore Sr.—Greg is an elder and a member of Briarwood Presbyterian Church in Jackson, Mississippi. He has served as moderator of presbytery council and the committee on ministry. He now serves on the committee for preparation of ministry and as elder commissioner to the Synod of The Living Waters. As a member of the Presbyterian Ministry Partnership Committee, he was the liaison to the Mississippi Campus Ministry Board, and was recently nominated as synod stewardship coordinator. He is currently a member of the General Assembly Nominating Committee and is completing a one-year vacancy in the Class of 2004. Greg has two children, Eleanor and William.

Richard Kampa—Dick is an elder serving the third and final year of his term on session at St. Andrew's Presbyterian Church in Tucson, Arizona. One of his main interests is in outreach ministries and he leads the active Mission Committee of ten with a woman co-elder. Dick's faith in Christ was solidified while living and working for Motorola in Peru and Ecuador where he completed a thirty-five-year career as a general manager of new ventures. He is married and has four children and ten grandchildren.

James M. Madson—Jim is an elder member of the First Presbyterian Church of Kirkwood, Missouri, where he is clerk of session and serves on the staff as a volunteer director of new programs. Dr. Madson has served the church in a number of capacities having been a commissioner to three meetings of the General Assembly, moderator of his presbytery, and chair of the presbytery committee on ministry and nominating committee. He currently serves as vice chair of the Board of Directors of the Church Development Corporation of the Synod of Mid-America. Dr. Madson retired in 1997 from the McDonnell Douglas Corporation after serving for twenty-nine years as a scientist and engineering manager.

Janet Schlenker—Janet is the chief ecclesiastical and administrative officer of the Presbytery of Denver. She has served as stated clerk since 1994 and she relates directly to all clerks of session as well as to higher governing bodies on behalf of the presbytery. Schlenker serves as staff resource for the committee on ministry and presbytery council, overseeing risk management policies and procedures of the presbytery and managing judicial process should it occur. Her responsibilities cover a broad range of other activities. She has served the larger church at every governing body level, including moderator of the General Assembly Permanent Judicial Commission.

Elona Street-Stewart—Elona is program staff in the Synod of Lakes and Prairies for Racial Ethnic Ministry and Community Empowerment. In addition since 1980, she has served on a variety of General Assembly and middle governing committees addressing racial justice, women's concerns, mission priorities, and leadership for small church, urban, and reservation ministries, including chair of council on church and race and Advocacy Committee for Racial Ethnic Concerns. She is very active in public service and was elected to the St Paul School Board in 2001, and currently is vice chair. She and husband, the Reverend David Stewart, have four children and one grandchild.

Laura VanDale—Laura is an elder in the Lakewood Presbyterian Church in Lakewood, Ohio, and currently serving on session. She is a woman of deep faith and a lifelong Presbyterian. VanDale is the daughter of a Presbyte-

rian minister and a parish nurse. She has served, with her husband, as a mission co-worker in Ethiopia. Laura has served as a youth director in several Presbyterian congregations. She chairs the mission committee at her church and is a frequent commissioner to presbytery. Laura served as a commissioner to the 215th General Assembly (2003).

**Item 01-01**

[The assembly approved Item 01-01. See pp. 4, 11.]

The Committee on the Office of the General Assembly recommends that the 216th General Assembly (2004) approve the proposed docket as follows:

**Proposed Docket  
216th General Assembly (2004)  
Richmond, Virginia**

**Saturday, June 26**

8:00am –Noon	Pre-Assembly Event, Theological Task Force, Ballroom C
9:00am	Platform Briefing
10:00am	Leadership Briefing II, B15BC
10:00am	Overture Advocate Training, B10
1:00 pm	<b>216TH GENERAL ASSEMBLY CONVENES</b> Worship COMMISSIONING SERVICE <b>Business Meeting I</b> • WELCOME • COMMITTEE ON LOCAL ARRANGEMENTS • ORIENTATIONS: COMMON MISSION COMMON WORK COMMON LIFE • MODERATOR’S REPORT • ASSEMBLY COMMITTEE ON BUSINESS REFERRALS Announcements Closing Prayer Recess
5:30 pm	Dinner Break (On Own)
7:30 pm	Opening Prayer <b>BUSINESS MEETING 2</b> • Election of Moderator Announcements Closing Prayer Recess

**Sunday, June 27**

10:00am	Opening Worship Service (Richmond Coliseum)
12:30pm	COLA Group Lunch (Richmond Coliseum)
1:00pm	<b>NEW BUSINESS DEADLINE</b>
1:30pm–3:30pm	Moderator’s Reception, Marriott Salons G-H
2:00pm	Assembly Committee on Bills and Overtures Meeting, B19
3:30pm	Commissioners’ Resolution Advocate Orientation (E21A)
5:00pm	Opening Prayer <b>BUSINESS MEETING 3</b> • Assembly Committee on Bills and Overtures • Nominations for Stated Clerk • General Assembly Nominating Committee Report
6:15pm	Group Dinner
7:30pm	<i>Committee Meeting 1</i>

**Monday, June 28**

7:00am	General Assembly Breakfast and Morning Prayer, Ballroom A/B (Group Meal)
9:30am	<i>Committee Meeting 2</i>
12:30pm	Lunch Break
2:00pm	<i>Committee Meeting 3</i>
5:30pm	Group Dinner and Leadership Briefing III
6:45pm	Evening Worship (Ballroom A/B)
8:00pm	<i>Committee Meeting 4</i>

01 ASSEMBLY COMMITTEE ON BUSINESS REFERRALS

**Tuesday, June 29**

8:30am Morning Worship (Plenary)  
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, June 30**

8:30am Ecumenical Worship Service (Carpenter Center for Performing Arts)  
Distribution of Reports and Reading Time  
Seminary Lunches  
2:00pm Opening Prayer  
**BUSINESS MEETING 4**

- 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)
- COTE Henry Luce Presentation
- Assembly Committee Reports

Announcements  
Closing Prayer  
Recess  
6:00pm Dinner Break  
7:30pm Opening Prayer  
**BUSINESS MEETING 5**

- Speakout
- Assembly Committee on Bills and Overtures
- Ecumenical Greeting
- Top Ten Giving Presbyteries
- Assembly Committee Reports

Announcements  
Closing Prayer  
Recess

**Thursday, July 1**

8:30am Morning Worship (Plenary)  
9:30am Opening Prayer  
**BUSINESS MEETING 6**

- 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
- Decade of the Child
- Assembly Committee Reports

Announcements  
Closing Prayer  
Recess  
12:30pm Lunch Break  
2:00pm Opening Prayer  
**BUSINESS MEETING 7**

- Speakout
- Assembly Committee on Bills and Overtures
- Ecumenical Greeting
- Presbyterian Hunger Program
- Assembly Committee Reports

Announcements  
Closing Prayer  
Recess  
6:00pm Group Dinner  
7:30pm Opening Prayer

**BUSINESS MEETING 8**

- Speakout
- Assembly Committee on Bills and Overtures
- Ecumenical Greeting
- Mission Initiative: Joining Hearts and Hands
- Assembly Committee Reports

Announcements

Closing Prayer

Recess

**Friday, July 2**

8:30am

Morning Worship (Plenary)

9:30am

Opening Prayer

**BUSINESS MEETING 9**

- 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)
- Stated Clerk's Election
- Assembly Committee Reports

Announcements

Closing Prayer

Recess

12:30pm

Group Lunch

2:00pm

Opening Prayer

**BUSINESS MEETING 10**

- Speakout
- Assembly Committee on Bills and Overtures
- Ecumenical Greeting
- Middle East Delegation Report
- Assembly Committee Reports

Announcements

Closing Prayer

Recess

6:00pm

Dinner Break

7:30pm

Opening Prayer

**BUSINESS MEETING 11**

- Speakout
- Assembly Committee on Bills and Overtures
- Ecumenical Greeting
- World Prayer Concerns
- Assembly Committee Reports

Announcements

Closing Prayer

Recess

**Saturday, July 3**

8:30am

Morning Worship (Plenary)

9:30am

Opening Prayer

**BUSINESS MEETING 12**

- 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 Sheppards and Lapsley Committee on Local Arrangements

Closing Prayer

Noon

ADJOURN

## Item 01-02

[The assembly approved Item 01-02 with amendment (removal of C.1., F.12, F.13). See p. 4.]

The Committee on the Office of the General Assembly recommends that the 216th General Assembly (2004) approve the plenary consent agenda, consisting of the referrals in progress and the final responses to referrals, as follows:

### REFERRALS IN PROGRESS

#### ADVISORY COMMITTEE ON SOCIAL WITNESS POLICY

*A. 1996 Referral: 36.636. <i>Response to Recommendation That ACSWP Monitor the Implementation and Consequences of the Recent International Agreements and Mechanisms for Expanding World Trade</i> (Minutes, 1996, Part I, pp. 114, 542).	Periodic progress; <del>214th GA 2002</del> <del>215th GA 2003</del> <del>216th GA 2004</del> 217th GA 2006
B. 1999 Referral: 25.038. <i>Response to Recommendation Directing ACSWP, Consulting with Appropriate Agencies, to Develop Comprehensive Disabilities Policy, and Report It to the 217th General Assembly (2005)</i> (Minutes, 1999, Part I, pp. 41, 308).	217th GA 2006
*C. 1999 Referral: 25.039. <i>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)</i> (Minutes, 1999, Part I, pp. 42, 309).	<del>217th GA 2005</del> <del>217th GA 2006</del> 218th GA 2008
*D. Overture 99-17. <i>Response to Recommendation on Affirming the Equality of Women and Men</i> (Minutes, 1999, Part I, pp. 80, 591).	<del>214th GA 2002</del> <del>216th GA 2004</del> 217th GA 2006
E. 2000 Referral: 25.087. D. <i>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</i> (Minutes, 2000, Part I, pp. 34, 265).	217th GA 2006
*F. 2001 Referral: 25.110. <i>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</i> (Minutes, 2001, Part I, pp. 61, 239).	<del>217th GA 2006</del> 218th GA 2008
G. 2001 Referral: 25.172. <i>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</i> (Minutes, 2001, Part I, pp. 61, 243).	218th GA 2008
*H. 2002 Referral: Item 12-06. Overture 02-57. <i>On Revising the Denominational Policy on the Issue of Energy—Susquehanna Valley</i> (Minutes, 2002, Part I, pp. 72, 596).	<del>216th GA 2004</del> 217th GA 2006
I. 2003 Referral: 07-01(F.12). <i>Call Upon ACSWP to Monitor the Actions Listed Above and Report to the 217th GA (2006)</i> (Minutes, 2003, p. 56, 441).	217th GA 2006
J. 2003 Referral: 11-13. <i>Commissioners' Resolution 03-09. On Calling to Prayer and Action—SARS Epidemic and Taiwan</i> (Minutes, 2003, p. 40, 631).	217th GA 2006

\*A. The Advisory Committee on Social Witness Policy previously made available for churchwide study two papers examining trade and globalization issues: “The Globalization of Life: Challenge to the Church” (PDS 68-600-01-002); “The Employment Effects of Free Trade and Globalization” (PDS 68-600-01-003). Two further papers are now available for churchwide study: “Globalization and the Environment” (PDS 68-600-03-004); and “Globalization and Culture” (PDS 68-600-03-003). Due to workload and staff limitations, the anticipated resolution on trade and globalization for this year’s assembly is now anticipated for the 217th General Assembly (2006).

\*C. The prospectus for the task force was distributed to the presbyteries and congregations and a task force has been appointed. Due to committee workload and staff limitations, the ACSWP recommends an extension of this work with anticipated response to the 218th General Assembly (2008).

\*D. The Advisory Committee on Social Witness Policy has been pursuing this referral on a number of fronts, some of which have been completed in prior years as well as in this year’s proposed policy statement on “Transforming Families.” Still out-



01 ASSEMBLY COMMITTEE ON BUSINESS REFERRALS

standing is work on pay equity issues, for which the ACSWP recommends an extension of this work with anticipated response to the 217th General Assembly (2006).

\*F. See \*C. above.

\*H. The ACSWP appointed a work group to update the policy on energy and due to committee workload and staff limitations recommends the extension of this work with an anticipated final report to the 217th General Assembly (2006).

**ADVOCACY COMMITTEE FOR RACIAL ETHNIC CONCERNS**

No items.

**ADVOCACY COMMITTEE FOR WOMEN’S CONCERNS**

No items.

**BOARD OF PENSIONS**

No items.

**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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**COMMITTEE ON ECUMENICAL RELATIONS AND CONGREGATIONAL MINISTRIES DIVISION**

<i>2003 Referral: 05-03(01). Authorize Participation in the Seventh Round of Reform/Catholic Dialogue with a Report to the 218th General Assembly (2008) (Minutes, 2003, p. 13, 339).</i>	218th GA 2008
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**COMMITTEE ON THE OFFICE OF THE GENERAL ASSEMBLY**

<i>A. 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 &amp; Executive Director, Report to 220th GA (2012) (Minutes, 2002, Part I, pp. 26, 159).</i>	220th GA 2012
<i>B. 2003 Referral: 13-New Business (03). Direct COGA to Review the “Guidelines for Preparation of Minutes of Agencies” to Determine Whether the Guidelines Help the Readers Review the Work of the Entity (Minutes, 2003, p. 51).</i>	217th GA 2006

**CONGREGATIONAL MINISTRIES DIVISION**

<i>A. Overture 98-33. On Amending W-2.4006 and W-2.4011a. to Establish Open Communion (Minutes, 1998, Part I, pp. 86, 671).</i>	<del>212th GA 2000</del> <del>213th GA 2001</del> <del>214th GA 2002</del> 217th GA 2006
<i>B. 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>	<del>214th GA 2002</del> <del>215th GA 2003</del> 217th GA 2006
<i>C. 2002 Referral: 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
<i>D. 2002 Referral: 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>E. 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).</i>	<del>216th GA 2004</del> 217th GA 2006

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F. 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
G. 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
H. 2003 Referral: 06-05. Overture 03-22. On Reaffirming the Church's Commitment to Older Adult Ministry—From the Presbytery of Greater Atlanta (Minutes, 2003, p. 43, 400).	217th GA 2006
I. 2003 Referral: 06-11. Commissioners' Resolution 03-10. On Reaffirming Spiritual Formation as an Important Priority at All Levels of the Presbyterian Church (U.S.A.) (Minutes, 2003, p. 44, 406).	217th GA 2006
J. 2003 Referral: 09-03(02). Request GAC, Through CMD, to Organize Workshops in Conjunction with Presbyteries, Synods, Other Entities to Address Leadership Development Issues for Hispanic Youth; Provide Progress Report to 217th GA (2006) (Minutes, 2003, p. 25, 531).	Progress to 217th GA 2006
K. 2003 Referral: 09-03(05). Request GAC, Through CMD, in Consult with Hispanic Cong. Enhancement, to Develop Curriculum Materials in Spanish, Portuguese for Youth to Assist Immigrant Populations; Progress Report to 217th GA (2006) (Minutes, 2003, p. 25, 531).	Progress to 217th GA 2006
L. 2003 Referral: 10-07(02). Instruct the Office of Theology and Worship to Provide Guidelines and Resources for Presbyterywide Celebration (Minutes, 2003, p. 22, 566).	217th GA 2006
*M. 2003 Referral: 10-07(03). Instruct the Office of Theology and Worship to Report Annually the Number of Presbyteries that Participate in "Celebrating the Lord's Supper Each Lord's Day" (Minutes, 2003, p. 22, 566).	Report annually
N. 2003 Referral: Item 10-06. Recommendation 4. That the General Assembly 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)—From the General Assembly Council (Minutes, 2003, Part I, pp. 22, 565–66).	217th GA 2006
O. 2003 Referral: Item 10-12. Commissioners' Resolution 03-3. On Developing Baptismal Materials Regarding Child Abuse (Minutes, 2003, Part I, pp. 23, 571).	217th GA 2006

\*M. Materials to carry out this initiative are in progress and will be available to presbyteries in 2004.

**FOUNDATION**

* 1999 Referral: 30.035–.048. Approve and Authorize the Creation of New Covenant Annuity Insurance Company (Minutes, 1999, Part I, pp. 37, 500).	217th GA 2006
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\* The 211th General Assembly (1999) authorized the creation of New Covenant Annuity Insurance Company (Minutes, 1999, Part I, pp. 500–502). Due to intervening events, including the establishment of New Covenant Funds in July 1999 and continued work on New Covenant Trust Company, N.A., the Foundation has delayed the creation of the insurance company.

**GENERAL ASSEMBLY COUNCIL**

*A. 2002 Referral: Item 08-11. Regarding the Mission Initiative (Minutes, 2002, Part I, pp. 77, 461).	Progress report annually, final report to 219th GA 2010
B. 2003 Referral: 09-03(07). Request GAC to Direct Mission Funding/Development Office to Assist the Cong. Enhancement Office in Conceiving a Funds Development Strategy by 2004; Provide Progress Report on Fundraising to 217th GA (2006) (Minutes, 2003, p. 25, 532).	217th GA 2006

\* The Mission Initiative Steering Committee, chaired by Lucimarian Roberts and Bill Saul, met three times since the last assembly. Ron Lundeen resigned as director of development in September of 2003. Jan Opdyke served as interim director and was subsequently selected as the campaign director in January of 2004. Susan Sommerville joined the staff as an associate director in December of 2004. Promotional materials for the campaign have been developed and a video is in progress. Identification and cultivation of donors continues on the part of staff, steering committee leadership and volunteers. Posting of campaign pledges and receipts are posted quarterly on the web site [www.pcusa.org/missioninitiative](http://www.pcusa.org/missioninitiative).

## NATIONAL MINISTRIES DIVISION

*A. 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
*B. 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)	<del>216th GA 2004</del> 217th GA 2006
C. 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
*D. 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).	<del>216th GA 2004</del> 217th GA 2006
*E.. 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)
F. 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).	<del>216th GA 2004</del> 217th GA 2006
G. 2003 Referral: 04-01(03). Instruct Churchwide Personnel Services and Request Middle Governing Bodies, Seminaries, and Congregations to Address the Difficulties Frequently Encountered in the Position of Associate Pastor (Minutes, 2003, p. 62, 293).	217th GA 2006
H. 2003 Referral: 04-13. Commissioners' Resolution 03-27. On Celebrating the Ministry of Women (Minutes 2003, p. 65, 331).	217th GA 2006
I. 2003 Referral: 09-01(02). Urge Governing Bodies, Related Educational Institutions to Strengthen Their Partnerships by Clarifying the Covenant Between Them, as Well as Other Ways That Each Institution is Related to the PC(USA) (a.-c.) (Minutes, 2003, 24, 521).	217th GA (2006)
J. 2003 Referral: 09-01(03). Urge Educational Institutions to Utilize Fully the Many Partners That Are Willing and Able to Assist Them in Developing the Presbyterian Reformed Presence (a.-d.) (Minutes, 2003, p. 24, 521).	217th GA (2006)
K. 2003 Referral: 09-01(07). Urge NMD, Higher Education Program to Find Ways to Assist the More Fragile Institutions Related to the PC(USA), Especially Those Whose Accreditation Is Threatened (a.-c.) (Minutes, 2003, 24, 522).	217th GA (2006)
L. 2003 Referral: 09-01(08). Urge the Agencies and Governing Bodies to Inform the Denomination About the Critical Mission of the Church In and Through Its Educational Institutions (a.-c.) (Minutes, 2003, p. 24, 522).	217th GA (2006)
M. 2003 Referral: 09-01(09). Urge NMD, Higher Education Program, to Return to the GA with a Progress Report in Three Years, and a Full Assessment of the Response to the Recommendations in Five Years (Minutes, 2003, p. 24, 523).	Progress: 217th GA (2006); Final: 218th GA (2008)
N. 2003 Referral: 09-03(03). Request GAC, Through NMD, to Organize Workshops Addressing Leadership Development for Hispanic-Latino Leaders, in Conjunction with Presbyteries, Synods, Other Entities; Provide Progress Report to 217th GA (2006) (Minutes, 2003, p. 25, 531).	Progress: 217th GA (2006)
O. 2003 Referral: 09-03(04). Request GAC, OGA, and Middle Governing Bodies to Continue to Produce Resources in Spanish and Portuguese, and to Engage in Leadership Development (Minutes, 2003, Part I, p. 25, 531). 03R09-03(06). Request GAC, Thru NMD, Racial Ethnic Ministries & Office of Hispanic Cong Enhance To Organize a Nat'l Consultation in 2006 to Determine How to Implement the Strategy; Monitor Progress; Report to 218th GA (2008) (Minutes, 2003, p. 25, 532).	217th GA (2006)
P. 2003 Referral: 09-03(06). Request GAC, Thru NMD, Racial Ethnic Ministries & Office of Hispanic Cong Enhance to Organize a Nat'l Consultation in 2006 to Determine How to Implement Strategy; Monitor Progress; Report to 218th GA (2008) (Minutes, 2003, p. 25, 532).	218th GA 2008

Q. 2003 Referral: 09-06. Overture 03-19. Direct Evangelism & Church Development to Develop, Distribute Materials to Assist Members, Congregations in Sharing the Good News of God's Love in Jesus Christ—From the Presbytery of Inland Northwest (Minutes, 2003, p. 25, 549).	217th GA 2006
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\*A. The 213th General Assembly (2001) approved “Renewing the Commitment: A Churchwide Mission Strategy for Ministry in Higher Education” by the PC(USA) and requested an annual report to the General Assembly regarding the implementation of the Strategy. The programmatic recommendations and their stages of implementation are as follows.

1. *Establishment of Campus Ministry Internship Program by 2003–04 Academic Year*

The pilot project in the Synod of the Mid-Atlantic developed one internship program at a PC(USA) related college. The evaluation of this effort proved very positive. Three other proposed sites failed to develop due to an unsatisfactory pool of intern applicants and/or inability on the part of the local campus based ministry to develop funds sufficient to support the project. The effort is ongoing for that initial synod. A second synod has been focused on implementing the internship program through congregation based ministries and appears more possible in this context.

2. *Funds Development Process*

The funds development process in an initial step is working with the Synod of the Sun to create a partnership. This partnership of the synod, its presbyteries and local churches with Higher Education/Student Ministries is developing a plan to increase financial support for synod-related, campus-based ministries. It is expected that this model may be replicated in other synods of the church. It is anticipated that other models will also be developed.

3. *Electronic Based Process for PC(USA) Constituents to Connect with Higher Education Ministries*

Data gathering among seven denominations is completed and the directory came online during the fall of 2003. Concurrent with this process a “Higher Education Ministry Catalog” was published and made available through compact disks and the denomination’s Web site. 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 student from their churches and in their communities and information on program units of the GAC that relate to young adults.

4. *Leadership Development of Collegiate Ministry Staff and Students*

In the week prior to the 216th General Assembly (2004), a conference was held in Richmond, Virginia, that had excellent representation from campus- and church-based collegiate ministry staff, chaplains from PC(USA) related colleges and universities, students and members of presbyteries and synods with responsibilities for the accountability and oversight of collegiate ministries within their bounds. Emerging from this conference is the establishment of an as yet untitled association or partnership of staff, students and advocates of PC(USA) higher education ministry. This organization may well be modeled after the influential Association of Presbyterian Church Educators with similar goals of professional development, advocacy and interpretation to the denomination of the mission of ministry in higher education.

5. *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 above mentioned staff task group focusing on ministry with African American college students.

\*B. Funding has been made available through the office of the Native American Congregational Enhancement Office. The consultation is scheduled for 2005 and a final report will be forwarded to the 217th General Assembly (2006).

\*D. Work is progressing on the Native American Comprehensive Statistical Report, however additional time is needed for the completion of this report and for review by the Native American Consulting Committee. The final report will be forwarded to the 217th General Assembly (2006).

\*E. Progress report mandated by assembly. Unfortunately, the denomination continues to show a net loss of members, but groundwork is being laid that will put us in the position for positive growth. Here are some of the things being done to address the losses:

The Vision for Church Growth for the Presbyterian Church (U.S.A.) and the Racial Ethnic/Immigrant Evangelism and Church Growth Strategy are foundational to the work of the National Ministries Division, especially in the areas of Evangelism and Church Development and Racial Ethnic Ministries.

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Training for presbytery leadership in new church development (NCD) has increased from six presbyteries with 50+ participants to fifty-five presbyteries with 150 participants. The NCD coaches have been trained and are working with NCDs and presbyteries. The 2003 annual NCD conference attracted 480.

The annual Congregational Transformation Conference brought 600 participants for training. A new training process for presbytery teams was developed and used three times in 2003 with more scheduled in 2004.

Support for immigrant pastors, fellowships, and churches are increasing. Especially noteworthy is the work being done among Brazilian immigrants. There is an increase in the number of racial ethnic fellowships and churches. The Racial Ethnic/Immigrant Evangelism and Church Growth Strategy has been reviewed and updated. The racial ethnic caucuses are developing goals and plans to support an increase in racial ethnic churches and membership.

Commitment to developing a multicultural church is growing. Two hundred seventy-five attended the fourth multicultural conference in April 2003. Future conferences and training events are being planned cooperatively with presbyteries and synods. There is growing interest in multicultural ministry among the seminaries.

We continue to work ecumenically to provide evangelism resources. An evangelism training event for middle governing bodies was held in January 2003.

Mission Program Grants support new church, congregational transformation and specialized ministries. After some decrease following September 11, 2001, presbyteries are expressing renewed interest in these efforts. During 2003, sixty-one applications for General Assembly matching grants were received. Sixty percent of the grants are being made for racial ethnic/immigrant projects.

Rural, small church, and urban ministries are identifying and responding to specialized needs in these areas. "We Are What We Eat," the General Assembly paper on support for family farmers is widely used. A revision of "New Times New Call," pastoral options for small churches has been produced, along with an update of the commissioned lay pastor manual. The 2003 Rural Ministry Conference at Dubuque Seminary focused on multiculturalism in rural ministry.

A new PCUSA media campaign titled, "Here and Now," designed for unchurched adults between the ages of 25-49 has been developed and test marketed. Materials in print, radio, and TV formats will be available by the 216th General Assembly (2004).

We are putting much energy and enthusiasm into "The Mission Initiative: Joining Hearts and Hands." Funds and pledges are being received from major donors and partnership campaigns are being conducted in a few presbyteries. The goal is to raise \$20,000,000 for new church development and congregational transformation, with emphasis on racial ethnic/immigrant growth.

**OFFICE OF THE GENERAL ASSEMBLY**

*A. 2000 Referral: 12.049, <i>On Encouraging the Use of "Standards of Ethical Conduct" in Leadership Training; Request OGA to Include a Summary of Uses Made in Theological Seminaries, Churches, Presbyteries, and Synods in Its Report to the 215th GA (2003) (Minutes, 2000, Part I, pp. 54, 83).</i>	<del>215th GA 2003</del> 216th GA 2004
B. 2003 Referral: 13-New Business (01). <i>Direct OGA to Rep. to 216th GA Whether Minutes of New Covenant Trust Company &amp; New Covenant Annuity Should Be Submitted to the GA for Review; OGA Also Report on Provisions that Must be Redacted Because of Federal Law (Minutes, 2003, 50).</i>	217th GA 2006
C. 2003 Referral: 13-New Business (02). <i>Direct OGA to Consider the Rationale to this Item; OGA will Consult with the Foundation in Preparing this Report; Foundation will Assist the OGA with Its Advice and Counsel (Minutes, 2003, p. 50).</i>	217th GA 2006

**PRESBYTERIAN PUBLISHING CORPORATION**

No items

**THEOLOGICAL TASK FORCE ON PEACE, PURITY, AND UNITY**

A. <i>Commissioners' Resolution 00-28. On Studying the Ordination Standards of Other Faith Communities (Minutes, 2000, Part I, pp. 20, 506).</i>	217th GA 2006
B. <i>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

C. <i>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
D. <i>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
E. <i>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

**WORLDWIDE MINISTRIES DIVISION**  
No items

**FINAL RESPONSES TO REFERRALS**

**A. Advisory Committee on Social Witness Policy Final Responses to Referrals**

1. *Alternate Resolution: Overture 95-36. "Resolved" Item 5. On Issuing a Public Call for Prayer in Response to the Increasing Violence in Our Society—From the Presbytery of Denver (Minutes, 1995, Part I, pp. 73, 684).*

*Response:* For response to this referral, see Item 12-06, "Resolution on Violence, Religion and Terrorism."

2. *Commissioners' Resolution 01-13. On False Allegations Against Educators in Schools (Minutes, 2001, Part I, pp. 62, 492).*

*Response:* For response to this referral, see Item 10-12, "Resolution on Allegations of Child Sexual Abuse Against Educators."

3. *Commissioners' Resolution 01-27. On the Full Legalization for Immigrants in the United States of America (Minutes, 2001, Part I, pp. 62, 502).*

*Response:* For response to this referral, see Item 10-05, "Resolution Calling for a Comprehensive Legalization Program for Immigrants Living and Working in the United States."

4. *2002 Referral: Item 12-05. Overture 02-51. On Developing a Social Witness Policy on "Takings"—From the Presbytery of Baltimore (Minutes, 2002, Part I, pp. 73, 595).*

*Response:* For response to this referral, see Item 10-04, "Report and Recommendations on Limited Water Resources and Takings."

5. *2002 Referral: Item 14-07. Call for a Study on Violence and Terrorism, Recommendation That the Advisory Committee on Social Witness Policy Authorize a Task Force to Study and Report on Terrorism, the Relationship of Religion to Violence, U.S. Military Response, and U.S. Political and Economic Involvement That May Contribute to Global Problems and Report to the 216th General Assembly (2004)—From the Advisory Committee on Social Witness Policy (Minutes, 2002, Part I, pp. 55, 711).*

*Response:* For response to this referral, see Item 12-06, "Resolution on Violence, Religion and Terrorism."

6. *2003 Referral: Item 07-02. Report: Living Faithfully with Families in Transition. Recommendation That the Majority and Minority Reports of Item 07-02 Plus Item 07-02 Be Referred Back to the Advisory Committee on Social Witness Policy for Further Work, in Consultation with the General Assembly Office on Theology and Worship and Report to the 216th General Assembly (2004)—From the 215th General Assembly (2003) (Minutes, 2003, Part I, pp. 56–58, 458ff).*

*Response:* For response to this referral, see Item 10-06, "Transforming Families."

7. *2003 Referral: Item 12-05. Overture 03-31. On Strengthening Our Christian Peacemaking Vision and Witness in Wartime—From the Presbytery of Hudson River (Minutes, 2003, Part I, pp. 18–19, 651).*

*Response:* Consultation took place with the Presbyterian Peacemaking Program and the offices of higher education and campus ministries to make available resources for college and seminary students on the morality, costs, and consequences of war in light of the Reformed tradition’s teachings.

8. *2003 Referral: Item 12-08. Statement on Iraq and Beyond. Recommendation 3. That the Work Group on Violence, Religion and Terrorism of the Advisory Committee on Social Witness Policy Incorporate in the Materials Currently in Preparation, the Concerns Raised Here—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 17, 656).*

*Response:* For response to this referral, see Item 12-05, “Iraq: Our Responsibility and the Future.”

## **B. Advocacy Committee for Racial Ethnic Concern Final Response to Referral**

1. *2001 Referral: 26.001–003. Response to Recommendation Create a Taskforce to Examine the Racial Justice Policies/Programs of BOP, Foundation, PILP, and PPC in Relation to the Racial Ethnic Members of the PC(USA); Report Its Findings and Recommendations to the 215th General Assembly (2003) (Minutes, 2001, Part I, pp. 58, 333).*

*Response:* For response to this referral, see Item 07-08, “Advocacy Committee for Racial Ethnic Concerns (ACREC) Task Force to Examine GA Entities: Report on Creating a Climate for Change Within the Presbyterian Church (U.S.A.).”

2. *2003 Referral: Item 07-01. Recommendation F.6. Urging ACREC and ACWC to Work to Ensure That For-Profit Prisons Are Held Accountable to All Existing Laws Relating to Prisons and Protections of Prisoners; Failure to Show Accountability Meaning Termination of Contracts—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, p. 440).*

*Response:* The growth of the for-profit prison industry is having a significant and highly destructive impact on communities of color. Civil rights organizations and other advocacy groups have documented a direct correlation between the decline in funding for public education at all levels and increasing funding for prisons. Coupled with higher incarceration rates for people of color, the impact on low income and minority communities is severe. For example:

A study of the state of Mississippi found the following:

- There are almost twice as many African American men in Mississippi in prison (13,837) as in colleges and universities (7,330). The state spends more per year to incarcerate an inmate (\$10,672) than to send them to college (\$6,871).
- Rather than invest in education for the rural workforce and positive economic development for poor communities, the state is undertaking a backwards approach to budgeting in which they spend a great deal of taxpayer money on corrections and then shop for the inmates to validate these expenditures after the fact. Sixty-seven percent of those incarcerated in Mississippi prisons are nonviolent offenders. [*Education v. Incarceration: A Mississippi Case Study*, was released today at a news conference on the steps of the capitol by Grassroots Leadership, a nonprofit that for twenty-two years has been dedicated to community organizing in the South.]

Similar studies in California and New York have reached the same conclusions. Poor, working-class, and mostly minority communities—especially the African American community—have been hardest hit by the “War on Crime,” especially its “War on Drugs” front, even though there is no evidence that people in those communities commit more than their share of crime. Nationally, one out of three African American youths and men between the ages of 20 and 29 are under some form of criminal justice supervision on any given day.

The Colorado Legislative Council found that while people of color are a 21 percent minority in Colorado, they comprise 57 percent of Colorado's prison population—but only 18.6 percent of the entering students at the state's four-year colleges. African Americans are ten times more likely than whites to be incarcerated in Colorado, and Latinos/as are four times more likely than Anglos.

Since 1970, the number of men and women behind bars has grown by 500 percent, while the cost of corrections has grown by about 1,500 percent. In almost every state, prisons are replacing schools, homeless shelters, hospitals, and drug rehab programs in response to poverty and joblessness in rural and urban communities.

### **C. *Advocacy Committee for Women's Concerns (ACWC) Final Responses to Referrals***

1. *2002 Referral: Item 13-08. Overture 02-52. On Pastoral Resources for Women Who Have Experienced Abortion—From the Presbytery of Donegal (Minutes, 2002, Part I, pp. 70, 654).*

**[The assembly approved this response to referral. See pp. 38, 850.]**

*Response:* After reviewing available materials and in keeping with current PC(USA) policy and in consultation with other PC(USA) entities as well as the broader religious community, this resource has been written and will be available after June 15, 2004.

2. *2002 Referral: Item 11-01, Report: We Are What We Eat, Recommendation F., Direct the Advocacy Committee for Women's Concerns and Request Presbyterian Women to Identify Food Production/Consumption Issues as a Priority in Their Mission and Education Program—From the General Assembly Council (Minutes, 2002, Part I, pp. 23, 535).*

*Response:* The ACWC is not a programmatic entity; however, ACWC has requested that the Office of Women's Advocacy fulfill this request. That office will do so in planning specific workshops and conferences, i.e., Women's Advocacy Conference and Economic Justice for Women Conference, and by producing resources and Action Alerts.

3. *2003 Referral: Item 04-01. Report, Clergywomen's Experience in Ministry: Realities and Challenges, Recommendation 10. That the General Assembly Instruct the Advocacy Committee for Women's Concerns (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—From the Advocacy Committee for Women's Concerns (Minutes, 2003, Part I, pp. 62, 293).*

*Response:* The ACWC has scheduled such a consultation to be held at the 216th General Assembly (2004) and will continue to provide means for regular collection and consideration of feedback.

### **D. *Board of Pensions Final Response to Referral***

*2002 Referral: Alternate Response to Item 15-03. Request the Board of Pensions to Study and Report to the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) a Recommended Design and Funding Source for an Adoption Assistance Program to Cover Compensation for Adoption Expenses for All Eligible Members of the Benefits Plan of the Presbyterian Church (U.S.A.) (Minutes, 2002, Part I, pp.19, 742).*

*Response:* Consistent with the view of the overture, the Board of Pensions supports the establishment of an adoption assistance program for Plan members, which should be sufficiently generous to approach the cost normally associated with childbirth that is covered under the Medical Plan.

The cost associated with childbirth under the Medical Plan has averaged \$7,000 for the past three years. The expenses normally associated with adoption range from a few hundred dollars (in state-sponsored plans) to tens of thousands of dollars for private adoptions.



Federal income tax credits in amounts as high as \$10,000 are available to taxpayers who adopt. Also, additional resources may be available from the spouse's employer because many other employers have adoption assistance benefits for employees.

The Board of Pensions would be willing to adopt and administer a program when and if adequate funding becomes available. The adoption expenses contemplated by this program cannot be reimbursed by a medical plan. Since no existing revenues to the Board of Pensions are currently available to provide this funding, the Board of Pensions is willing to commit to adding an adoption assistance program to its list of funds development opportunities.

The design of the Board of Pensions' program will depend on the funds developed to support it. The Assistance Program Shared Grants are currently available for adoptions based on financial needs.

#### **E. Committee on the Office of the General Assembly Final Responses to Referrals**

1. *2003 Referral: 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. (Minutes, 2003, Part I, pp. 70, 246-47).*

*Response:* In the remedial case filed against the Moderator (and others) in connection with the call for a special meeting of General Assembly (*Westminster* case), the General Assembly Permanent Judicial Commission found that it had jurisdiction over the Moderator, specifically the "Office of the Moderator," as an "entity of the General Assembly" for purposes of *Book of Order*, D-2,0202 and D-6.0202b. See the decision in the case (*Remedial Case 215-12*) in the *Minutes*, 2003, Part I, pp. 283-86.

The 215th General Assembly (2003) approved Item 03-17, *Commissioners' Resolution 03-5* (*Minutes*, 2003, Part I, pp. 70, 246-47; for text of the commissioners' resolution, see Attachment A below) directing COGA to review this portion of the decision in light of relevant provisions in the *Book of Order*, Standing Rules, and *Robert's Rules of Order*, and to bring any recommendations back to the 216th General Assembly (2004) to clarify the role and accountability of the Moderator.

The Committee on the Office of the General Assembly (COGA), as directed by the 215th General Assembly (2003) in Item 03-17 (*Commissioners' Resolution 03-5*), has reviewed the interim order in Remedial Case 215-12 (*Westminster* case) together with the relevant provisions of *Book of Order*, Standing Rules of the General Assembly, and *Robert's Rules of Order*. To clarify the role of the Moderator, COGA sends the following communication to the Advisory Committee on the Constitution (ACC) for its review and any recommendations the ACC may make to the 216th General Assembly (2004), per G-13.0112 c and d.

*Communication to ACC:* Since the Moderator is an elected officer of the General Assembly (G-9.0200 and Standing Rule F.2) and is accountable to the General Assembly and subject to its discipline, neither the Moderator nor "the Office of the Moderator" is an "entity of the General Assembly" as that term is used in connection with remedial cases in D-2.0202 and D-6.0000 and following. There is no provision in the *Book of Order* for bringing a remedial complaint against an individual member or officer of a governing body. Section D-6.0202 is specific about against whom a remedial case complaint may be filed. The Moderator of the General Assembly is an officer of the General Assembly, not an entity of the General Assembly.

#### *Rationale*

A moderator of a governing body is elected from its members. The moderator is an elected officer of that body and accountable to it. He or she can be censured or even removed from office by the body (*Robert's Rules of Order*, Section 61). Thus, the Moderator of the General Assembly is an elected officer of that body and responsible to it during his or her term (G-9.0202). The Moderator's responsibilities and functions come from the General Assembly and he or she is accountable to the General Assembly for carrying out those duties (Standing Rule F.2.). The Moderator or the Office of Moderator (a term used in the *Westminster* case decision) has no independ-

ent role apart from that derived from the General Assembly itself. He or she is answerable directly to the General Assembly and subject to its discipline.

Remedial cases in the Rules of Discipline are brought to correct an irregularity or a delinquency of a lower governing body, the General Assembly Council (GAC), or an entity of the General Assembly (D-2.0202). A remedial case against an entity of the General Assembly is intended to correct the collective action or inaction of that body itself. In every use of the word “entity” in the *Book of Order*, it refers to some organized body and not an individual or officer. No judicial precedent except the *Westminster* case applies the word “entity” to an individual.

Note: To confirm the accountability of the Moderator and Vice-Moderator of the General Assembly, and the Committee on the Office of the General Assembly and the General Assembly Council’s role assistance in ensuring that accountability, revised Standing Rule F. (Moderator of the General Assembly), includes a section calling for the submission and review of a written report by the Moderator and Vice Moderator to GAC and COGA at each of their stated meetings (F.6).

### Attachment A

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

2. *2001 Referral: Comment on Commissioners' Resolution 01-17. Encourage the Committee on the Office of the General Assembly to Create a Process in Which Overture Consultation May Take Place in an Easier and More Constructive Manner (Minutes, 2001, Part I, p. 22).*

*Response:* The consultation process for overtures was added to the Standing Rules by the 212th General Assembly (2000). Since that time, 161 overtures have been received from synods and presbyteries to three General Assemblies. Consultations have taken place between middle governing bodies and the national church with all of the overtures. As of this date, there has been no reason to refer an overture to a future session of the General Assembly because of lack of consultation. Further, consultation has resulted in the correction to statement of facts, the accurate identity of responsible agencies, and use of more appropriate wording in the writing of overtures. It is the opinion of the Committee on the Office of the General Assembly that the consultation process is working well and further simplification is not needed.

#### **F. Congregational Ministries Division Final Responses to Referrals**

1. *2003 Referral: 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 (Minutes, 2003, Part I, pp. 59, 500–502).*

*Response:* The Office of the Stated Clerk, with cooperation from the Presbyterian Peacemaking Program of the Congregational Ministries Division, the Social Justice Program and the Washington Office of the National Ministries Division, communicated to the secretary of defense urging him to apologize in writing to the people of Saint Lawrence Island for the damage and suffering caused by the military occupation and to hold the military accountable for the responsible and complete cleanup of the formerly used military sites on Saint Lawrence Island. The Peacemaking Program developed Web-based education and advocacy resources addressing environmental consequences of militarism that included materials related to the situation on Saint Lawrence Island.

2. *2003 Referral: Item 07-06. Commissioners' Resolution 03-30, Recommendation 1, to 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 (Minutes, 2003, pp. 59, 502–3).*

*Response:* The Office of the Stated Clerk, with cooperation from the Presbyterian Peacemaking Program of the Congregational Ministries Division, the Social Justice Program and the Washington Office of the National Ministries Division, communicated to the president of the United States and the secretary of defense urging them 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; sent a letter to the attorney general of the United States asking for freedom for the two persons remaining in prison for civil disobedience; and developed Web-based education and advocacy resources addressing the environmental consequences of militarism including materials related to the situation on Vieques.

3. *2003 Referral: Item 11-03. Resolution on Africa, Recommendation E.1.f. That the General Assembly Direct the General Assembly Council, Through Congregational Ministries Division and Worldwide Ministries Division, 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 591).*

*Response:* The Congregational Ministries Division, through the Presbyterian Peacemaking Program and in cooperation with the Worldwide Ministries Division, created a companion resource to *Hope for a Global Future: Towards Just and Sustainable Human Development* that focuses specifically on sustainable development in Africa.

4. *2003 Referral: Item 11-03. Resolution on Africa. Recommendation E.7.c. That the General Assembly 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 Prolif-*

*eration of Small Arms—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 593).*

*Response:* The Office of the Stated Clerk, with cooperation from the Presbyterian Peacemaking Program of the Congregational Ministries Division, the Social Justice Program and the Washington Office of the National Ministries Division and the Africa Offices of the Worldwide Ministries Division, urged the U.S government to support the restriction of the arms trade, especially the proliferation of small arms. The Presbyterian Peacemaking Program developed Web-based educational and advocacy materials and *Trembling Like Leaves in the Wind*, a study guide on the Resolution on Global Security approved by the 214th General Assembly (2002) addressing international arms trade and small arms proliferation.

5. *2003 Referral: Item 11-03. Resolution on Africa. Recommendation E.7.d. That the General Assembly Direct the Stated Clerk and Appropriate Entities of the General Assembly Council to Urge the U.S. Government to Ratify the Land Mines Treaty—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 593).*

*Response:* The Office of the Stated Clerk, with cooperation from the Presbyterian Peacemaking Program of the Congregational Ministries Division, the Social Justice Program and the Washington Office of the National Ministries Division and the Africa Offices and Presbyterian Disaster Assistance of the Worldwide Ministries Division, urged the U.S government to ratify the Land Mines Treaty. The Presbyterian Peacemaking Program developed *On Their Behalf—A Call to Presbyterians on Immediate Action on Landmines*, a resource for education and advocacy that encourages Presbyterians to advocate for the ratification of the International Treaty to Ban Land Mines and to support efforts to clear land left uninhabitable by mines. Presbyterian Disaster Assistance provides support to landmine clearing efforts in Africa.

6. *2003 Referral: Item 11-03. Resolution on Africa. Recommendation E.7.e. That the General Assembly 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 593).*

*Response:* The Office of the Stated Clerk—with cooperation from the Presbyterian Peacemaking Program of the Congregational Ministries Division; the Social Justice Program, Mission Responsibility Through Investment, and Washington Office of the National Ministries Division; and the Africa Offices of the Worldwide Ministries Division—urged 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 the United States. The Presbyterian Peacemaking Program highlighted these concerns in Web-based resources for education and advocacy.

7. *2003 Referral: Item 12-01. Resolution on Israel and Palestine: End the Occupation Now, Recommendation C. That the General Assembly Urge the United Nations to Deploy an International Peacekeeping Force, in Order to Restore Calm in the Occupied Territories, While Resuming Peace Negotiations May Be Vigorously Pursued—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 15–16, 636).*

*Response:* The Office of the General Assembly—with cooperation from the Presbyterian Peacemaking Program United Nations Office of the Congregational Ministries Division, the Social Justice Program and Washington Office of the National Ministries Division, and the Middle East Office of the Worldwide Ministries Division—urged the United Nations to deploy a multinational peacekeeping force as appropriate in order to restore calm in the occupied territories. This was accomplished through PC(USA) representation at the United Nations on the Nongovernmental Working Group on Israel Palestine. The Middle East Office convened a cross-divisional team representing many offices of the General Assembly Council that considers strategies for ongoing education and advocacy efforts related to peacemaking in the Middle East. The Presbyterian Washington Office regularly monitored the situation, regularly informing its Issue Network on the Middle East about developments in the region and opportunities for advocacy.

8. *2003 Referral: Item 12-01. Resolution on Israel and Palestine: End the Occupation Now, Recommendation H. That the General Assembly Urge 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 15–16, 637).*

*Response:* The Office of the General Assembly, with cooperation from the Presbyterian Peacemaking Program United Nations Office of the Congregational Ministries Division, the Social Justice Program and Washington Office of the National Ministries Division, and the Middle East Office of the Worldwide Ministries Division, urged the U.S. government 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 goal of a two-state settlement based on the pre-1967 boundaries as directed by UNSC resolutions 242 and 338. This effort was facilitated in partnership with national and international ecumenical groups working for a just peace in the Middle East, including the World Council of Churches, the Middle East Council of Churches, the Churches for Middle East Peace, and the United Nations Non-Governmental Working Group on Israel-Palestine. It also included creating opportunities for Presbyterians to financially support the World Council of Churches campaign to end the occupation.

9. *2003 Referral: Item 12-01. Resolution on Israel and Palestine: End the Occupation Now, Recommendation I. That the General Assembly Urge 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" by Doing Items 1. –5. —From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 15–16, 637).*

*Response:* The Office of the General Assembly, with cooperation from the Presbyterian Peacemaking Program United Nations Office of the Congregational Ministries Division, the Social Justice Program and Washington Office of the National Ministries Division, and the Middle East Office of the Worldwide Ministries Division, urged 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. This effort was done through education and advocacy in partnership with ecumenical and nongovernmental organizations including the World Council of Churches, the Middle East Council of Churches, the Churches for Middle East Peace, and the United Nations Non-Governmental Working Group on Israel-Palestine.

10. *2003 Referral: Item 12-01. Resolution on Israel and Palestine: End the Occupation Now, Recommendation J. That the General Assembly Call Upon the U.S. Government and the United Nations to Work Closely with Both the Israeli Government and Palestine Leadership to Establish Mechanisms for Examining Their Own Respective Applications of the Principles of Participatory Democracy, Decent Governance, and Respect for Human Rights—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 15–16, 637).*

*Response:* The Office of the General Assembly, with cooperation from the Presbyterian Peacemaking Program United Nations Office of the Congregational Ministries Division, the Social Justice Program and Washington Office of the National Ministries Division, the Advisory Committee on Social Witness Policy of the Executive Director's Office, and the Middle East Office of the Worldwide Ministries Division, urged the U.S. government and the United Nations to work with the Israeli government and the Palestinian leadership to establish mechanisms for ensuring the application of principles of participatory government, decent governance, and respect for human rights. This effort was done through education and advocacy in partnership with ecumenical and nongovernmental organizations including the World Council of Churches, the Middle East Council of Churches, the Churches for Middle East Peace, and the United Nations Non-Governmental Working Group on Israel-Palestine. The Advisory Committee on Social Witness Policy lifted up concerns for human rights in Israel-Palestine in its annual *Human Rights Update 2003*.

11. *2003 Referral: Item 12-04. Overture 03-30. On Calling on the United States and Russia to Fulfill Their Commitments Under the Nonproliferation Treaty—From the Presbytery of Mission (Minutes, 2003, Part I, pp. 18, 649–51).*

*Response:* The Office of the Stated Clerk, with cooperation from the Presbyterian Peacemaking Program of the Congregational Ministries Division, the Social Justice Program and the Washington Office of the National Ministries Division, communicated 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; developed web-based education and advocacy resources addressing nuclear disarmament issues, including the Nonproliferation Treaty and the Comprehensive Test Ban Treaty; created a resource summarizing past General Assembly statements and overtures dealing with nuclear arms production, testing, and elimination; prepared resources for education and advocacy and made them available to the Peacemaking Program’s leadership network; and supported interfaith efforts to work for the abolition of nuclear weapons in cooperation with the Presbyterian Washington Office.

12. *2002 Referral: Item 09-04. Recommendation That the 214th General Assembly (2002) Grant a Two-Year Deferment to Congregational Ministries Division Publishing in Order to Make Available a “Library of Resources” in Addition to the Current General Assembly Action to “Review and Revise” the “God’s Gift of Sexuality” Curriculum [in response to Overture 00-70, 1999 Referral 27.007, Overture 99-46, and 2000 Referral 25.085]—From the General Assembly Council (Minutes, 2002, Part I, pp. 45, 493–94).*

**[The assembly approved this response to referral. See pp. 50, 579.]**

*Response:* (Background—In 2002, Congregational Ministries Division was given a two-year deferment to make available a “Library of Resources” as an alternative to the current General Assembly action to “Review and revise” “God’s Gift of Sexuality” in response to *Overture 00-70, 1999 Referral 27.007, Overture 99-46, and 2000 Referral 25.085*. This comment accompanied the action, “The Assembly Committee on Christian Education and Publications’ understanding is that the review and revision process will occur as part of customary, timely practices of the ... Congregational Ministries Division’s Congregational Ministries Publishing program area [*Minutes, 2002, Part I, p. 45*].)

In response to the 2002 General Assembly Item 09-04, Congregational Ministries Publishing has created a library of resources. As directed by the General Assembly, Congregational Ministries Publishing has made available “a ‘library of resources’ ... comprised of ... study aids; annotated bibliographies; specialized areas of concern related to human sexuality, such as incest, child abuse, and rape .... ; biblical and constitutional references ... ; providing congregations tools to create their own human sexuality learning events” (Ibid).

13. *Alternate Resolution to 2003 Referral: 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 (Minutes, 2003, Part I, pp. 43–44, 401).*

**[The assembly approved this response to referral. See pp. 50, 579–80.]**

*Response:* (Background: Congregational Ministries Division has been directed to 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.)

A Directory of Web Sites and Representative Bibliographies has been created and is available on-line at <http://www.pcusa.org/overture2000-38/> . It may also be obtained through Presbyterian Distribution Services at 1.800.524.2612. Ask for Item Number 067821, available at no charge. The directory contains a representative, rather than exhaustive, list of the wide-ranging resources, both secular and religious, for ministering to gay, lesbian, bisexual, and transgendered persons.

The directory includes the statement, “The Church, Sexual Healing, and Transformation in Christ,” which was drafted by the 213th General Assembly (2001) in response to differing viewpoints on sexual healing. The statement reads as follows:

The Church, Sexual Healing, and Transformation in Christ

The 213th General Assembly (2001) offers the following words of affirmation and challenge to the individual members, sessions, and congregations of the Presbyterian Church (U.S.A.) as they minister to those who struggle with transformational issues in the area of their sexual lives:

We believe, with Scripture, that “God is able to do far more abundantly than we could ask or think,” and that God wills us all to be a part of the “New Creation” that is possible in Jesus Christ.

We believe that this hope of transformation involves all of life, and we express our concern over divisions within the church that continue to be exacerbated by efforts that focus narrowly upon sexuality as the primary locus for defining purity of life.

We call attention to the action of the 211th General Assembly (1999) regarding “conversion therapies,” an approach related to “transformational ministries,” each of which, in its own way, is designed ... to bring about a reversal of sexual orientation and behavior in those who are self-identified as homosexual, and who express a desire to change:

The 211th General Assembly (1999) [of the Presbyterian Church (U.S.A.)] affirms that the existing policy of inclusiveness welcomes all into membership of the Presbyterian Church (U.S.A.) as we confess our sin and our need for repentance and God’s grace. In order to be consistent with this policy, no church should insist that gay and lesbian people need therapy to change to a heterosexual orientation, nor should it inhibit or discourage those individuals who are unhappy with or confused about their sexual orientation from seeking therapy they believe would be helpful. ... [The 211th General Assembly] affirms that medical treatment, psychological therapy, and pastoral counseling should be in conformity with recognized professional standards. (*Minutes*, 1999, Part I, p. 80)

Previous General Assemblies have noted that there is still no conclusive evidence clarifying the origin and basis for sexual orientation, or that “transformational/ conversional therapies” or “transformational ministries” are effective in bringing about lasting reversals in sexual orientation.

We should not reject the possibility of such change out of hand, but neither should we be blind to the dangers of offering false hopes. Given the complex realities surrounding the issue of sexual orientation, we join previous General Assemblies in declining to approve as policy a position that would place the General Assembly on only one side of the ambiguities that remain. (*Minutes*, 2001, Part I, p. 26)

14. *2003 Referral: Item 10-06. Recommendation 3. That the General Assembly Urge the General Assembly Council, Congregational Ministries Division, to Produce a New Confirmation Curriculum Based on The Study Catechism (Confirmation Version)—From the General Assembly Council (Minutes, 2003, Part I, pp. 22, 565–66).*

*Response:* (Background—Congregational Ministries has been directed to produce a new confirmation curriculum based on “The Study Catechism [Confirmation Version]” and to integrate the Catechisms into the “We Believe” curriculum materials for all ages.)

A confirmation curriculum based on the Study Catechism is in the production process and will be ready for use in the church beginning with fall 2005. The catechism’s are well integrated in the “We Believe” curriculum. The materials are currently in use in the church.

15. *2003 Referral: Item 10-06. Recommendation 5. That the General Assembly Urge the General Assembly Council, Congregational Ministries Publishing, to Integrate the Catechisms into the “We Believe” Curriculum Materials for All Ages—From the General Assembly Council (Minutes, 2003, Part I, pp. 22, 565–66).*

*Response:* See Congregational Ministries Division Response to 14. *2003 Referral: Item 10-06. Recommendation 3.* above.

16. *Alternate Resolution to Overture 01-34. Item #1. On Preparing Worship Resources Based on The Book of Confessions That Include Inclusive Language—From the Presbytery of Detroit (Minutes, 2001, Part I, pp. 38, 445–47).*

*Response:* 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 lan-

guage 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 2004 and made available to the church.

17. *Alternate Resolution to Overture 01-61. On Requesting the Office of Theology and Worship to Make Available The Book of Confessions, Worship Edition—From the Presbytery of Alaska (Minutes, 2001, Part I, pp. 38, 476–77).*

*Response:* See Congregational Ministries Division Response to 16. *Alternate Resolution to Overture 01-34, above.*

18. *2002 Referral: 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 – From the Presbytery of Yellowstone (Minutes, 2002, Part I, pp. 38, 425–26).*

*Response:* See Congregational Ministries Division Response to 16. *Alternate Resolution to Overture 01-34, above.*

19. *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—From the Presbytery of Hudson River (Minutes, 2002, Part I, pp. 39, 436).*

*Response:* See Congregational Ministries Division Response to 16. *Alternate Resolution to Overture 01-34, above.*

20. *2003 Referral: Item 10-05. Recommendation 4. That the General Assembly 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—From the General Assembly Council (Minutes, 2003, Part I, pp. 22, 563–64).*

*Response:* Liturgical versions of the French Confession have been added to the Office of Theology and Worship Website ([www.pcusa.org/theologyandworship](http://www.pcusa.org/theologyandworship)), and their use is being encouraged.

21. *2003 Referral: Item 10-05. Recommendation 5. That the General Assembly Instruct the Congregational Ministries Division, Office of Theology and Worship, in Reporting the Results of Their Engagement with the French Confession of 1559—From the General Assembly Council (Minutes, 2003, Part I, pp. 22, 563–64).*

*Response:* Liturgical versions of the French Confession have been added to the Office of Theology and Worship website ([www.pcusa.org/theologyandworship](http://www.pcusa.org/theologyandworship)), and their use is being encouraged.

22. *2003 Referral: Item 10-05. Recommendation 6. That the General Assembly Request Congregational Ministries Division, Office of Theology and Worship, and the Office of the General Assembly to Report to the 216<sup>th</sup> General Assembly (2004) the Progress of Their Collaborative Efforts to Engage the Church in Reflection on Its Confessional and Ecclesial Foundations—From the General Assembly Council (Minutes, 2003, Part I, pp. 22, 563–64).*

*Response:* In 2003, the Office of Theology and Worship hosted its third quadrennial theology convocation, “We Believe in One God.” The new Lilly-funded initiative “Re-Forming Ministry” seeks to bring together the three traditional teaching offices of the church (pastors, theological professors, and church officials) to work on the vital ecclesiological issues before the church.



**G. General Assembly Council Final Responses to Referrals**

1. *2003 Referral: Item 06-15. Commissioners' Resolution 03-23. On Funding for Mission Personnel (Minutes, 2003, Part I, pp. 45, 410–12).*

*Response:* The General Assembly Council has created a mission work plan team to envision and plan for its mission work and resource allocation for budget years 2005 and 2006. The Mission Work Plan Team developed four goals and objectives for each goal area. The General Assembly Mission Budget will be built based upon those goals and its resources will be allocated to support those goals. In the meantime, the General Assembly Council has undertaken a major funding effort by creating the Mission Initiative: Joining Hearts & Hands to raise funds for mission personnel and church development and redevelopment.

2. *2003 Referral: Item 09-04, Program Design for Racial Ethnic and Immigrant Communities, Recommendation 2. That the General Assembly Council Ensure That Funding from the Mission Initiative Be Made Available for the Ongoing Implementation of the Racial Ethnic/Immigrant Evangelism Church Growth Strategy—From the General Assembly Council (Minutes, 2003, Part I, pp. 25, 536).*

*Response:* General Assembly Council will ensure that funds received through Mission Initiative: Joining Hearts and Hands for the ongoing implementation of the Racial Ethnic/Immigrant Evangelism Church Growth Strategy are available for this purpose.

3. *2003 Referral: Item 13-03, Recommendation B. That the General Assembly Council, the Office of the General Assembly, and the Presbyterian Publishing Corporation Work Together to Assess the Feasibility of and Develop Models for a Central Ordering and Distribution Service for All Church Agencies—From the General Assembly Committee on Review (Minutes, 2003, Part I, pp. 49, 666).*

*Response:* The General Assembly Council (GAC) and the Presbyterian Publishing Corporation (PPC) have worked together in several areas in an effort to provide complete customer service from both entities.

In 1998, GAC and PPC developed a model to enable Presbyterian churches to place orders on-line through the Presbyterian Marketplace [PC(USA) Website for on-line ordering] for resources carried by GAC and PPC.

Also in 1998, GAC and PPC worked out an agreement for orders to be taken over the phone and routed to the appropriate entity for processing, or to transfer the caller to speak to the responsible entity.

The accounting areas of PPC and GAC provide good customer service by working closely together to ensure customer payments are accurately applied. The PPC and GAC routinely transfer customer invoice inquiries between the two entities.

The PPC and GAC maintain the same shipping/handling policies in order to provide consistency to church customers. The GAC and PPC are in constant communication with each other regarding customer inquiries.

The Office of the General Assembly (OGA) currently uses GAC as their primary source for distribution of OGA resources. The OGA has several collaborative efforts to produce and distribute their products with PPC. The GAC also provides Customer Service/Distribution for The Presbyterian Foundation, *Horizons*, and Presbyterian Women.

The PPC and GAC are currently evaluating the communication processes already in place to determine what improvements can be made and are exploring other areas to enhance cooperative customer service. The PPC and GAC believe that the cooperative efforts currently in place supersede the need for a centralized distribution/ordering point and that customers are being well-served at the present time.

4. *2003 Referral: Item 02-03. Recommendation C. That All Corporations Shall Amend 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 and to Report to the 216th General Assembly (2004)—From the Committee on the Office of the General Assembly and the General Assembly Council (Minutes, 2003, Part I, pp. 34, 124).*

*Response:* The 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) directed the Presbyterian Church (U.S.A.), A Corporation (the Church Corporation) to amend its bylaws to institute new board terms. The General Assembly also directed the Church Corporation to report all amendments to the 216th General Assembly (2004).

At its September 27, 2003, meeting, the board of directors of the Church Corporation amended Article II, Section 2.01 (2) of its bylaws (regarding at-large members) as follows—

(2) Other members of the Board of Directors of the Corporation may be elected or removed by the General Assembly Council of the Presbyterian Church (U.S.A.) (hereinafter sometimes referred to as 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.

Note: Pursuant to Article II, Section 2.01 (1) of the Church Corporation’s bylaws, the members of the General Assembly Council, by virtue of their office, are the directors of the Church Corporation. Because the terms of General Assembly Council members are established in G-13.0200 of the *Constitution of the Presbyterian Church (U.S.A.)*, the *Constitution* was amended to change those terms from three years to four years. The amendment of the *Constitution* was an act beyond the Church Corporation or the General Assembly Council and, so, is not reported here.

5. *Alternate Resolution to 2003 Referral: Item 02-16. Commissioners’ Resolution 03-25. On Adding a New Question to the Annual Statistical Report (Minutes, 2003, Part I, pp. 35, 144–45).*

*Response:* In response to this resolution the following question was added to the 2003 Annual Statistical Report:

Q-8. How many “friends of the church” does your congregation have—that is, non-members aged 15 or older who regularly worship there and give their time, talent, and/or treasure to your congregation?

The results to this question will not be available until the summer of 2004. Research Services will post the results on their Web site at that time and in a report to the 217th General Assembly (2006).

6. *2003 Referral: Item 06-03. Overture 03-05. On Re-establishing a Witness Season Including a Witness Offering—From the Presbytery of Coastal Carolina (Minutes, 2003, Part I, pp. 43, 399).*

*Response:* For the final response to this referral, see Item 07-06, “Special Offerings Review Task Force.”

7. *2003 Referral: 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 (Minutes, 2003, Part I, pp. 43, 399–400).*

*Response:* For the final response to this referral, see Item 07-06, “Special Offerings Review Task Force.”

8. *2003 Referral: Item 06-14. Commissioners’ Resolution 03-22. On Itinerating National Staff (Minutes, 2003, Part I, pp. 44, 409–10).*

*Response:* The General Assembly Council supports the concept of using professional staff members of the General Assembly national staff to provide itinerancy service at the small church level and serving as resource to presbyteries that need assistance in serving the small churches in the denomination. The GAC recognizes and supports the strong commitment of the denomination in serving faithful witness in mission and evangelism.

The General Assembly Council will change their personnel policies to provide the opportunity for professional staff members to select an employment option of offering their services to an itinerancy service for periods of three to twelve months to serve the congregations of small churches. This service could be taken under the current study leave policies of the current personnel policy manual or under the new provisions to be adopted.

The General Assembly Council recommends that the assignment to itinerancy service be at the option of the staff member so as to avoid the family-related issues that would be created from a “forced” assignment. Forced temporary living arrangements for a staff member and family with minor children would impose both difficult personal hardships as well as additional financial burdens both on the church and the staff member and family. By maintaining the program on a “volunteer” or personal option basis, the staff member is better able to identify the personal and family issues related to such an assignment.

The human resources department staff of the General Assembly Council will work with the office of the Churchwide Personnel Services program area in the National Ministries Division to identify the small church and presbytery opportunities for professional staff to provide the itinerancy service.

Funding for the itinerancy service remains a key issue. The General Assembly Council is able only to fund the salary and benefits of the staff member on itinerancy service and only if that staff member is paid from unrestricted budget funding. The General Assembly Council Ministries Divisions cannot pay staff from restricted funds if the position they are occupying is not directly involved in the program activities paid for by the restricted funding.

9. *Commissioners’ Resolution 00-11. Concerning General Assembly Policies and Actions Related to Women (Minutes, 2000, Part I, pp. 65, 493–94).*

*Response:* The General Assembly Council has prepared a comprehensive document that outlines each action taken since 1970. A copy of this document was distributed to the heads of all six General Assembly agencies in April 2004 with instructions to review how the policies and actions related to women are being implemented in their respective agencies.

This document includes a chronological summary table of each policy paper, resolution, overture, commissioners’ resolution, or other action taken, as well as a listing by subject category and by year of each action. It also includes a summary of the actions taken by the General Assembly Council to implement each of these policies. Finally, this comprehensive document includes a listing of all cross-references from one General Assembly to another (listing the previous policies cited, or previous General Assembly actions that have called for the current action, as well as the subsequent General Assemblies where reports are requested.).

10. *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 Consider Whether the Church Should Make a Policy Statement; Report Findings to the 215th General Assembly (2003)—From the Advocacy Committee for Racial Ethnic Concerns (Minutes, 2001, Part I, pp. 60, 333).*

*Response:* For the final response to this referral, see Item 10-02, “Task Force on Election.”

11. *2001 Referral: 26.013. 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 the 216th General Assembly (2004)—From the Advocacy Committee for Racial Ethnic Concerns (Minutes, 2001, Part I, pp. 60, 334).*

*Response:* For the final response to this referral, see Item 10-03, “Task Force to Study Reparations.”

12. *2003 Referral: Item 13-03. Recommendation C. That the General Assembly Agencies Develop a Memorandum of Understanding as a Means of Addressing Publishing Problems and Opportunities Encountered by the Church and Its Multiple Publishing Arms—From the General Assembly Committee on Review (Minutes, 2003, Part I, pp. 49, 666).*

*Response:* Refer to K. *Presbyterian Publishing Corporation Final Responses to Referral, 3. Recommendation D Regarding Recommendation C*, below.

13. *2003 Referral: Item 13-03. Recommendation D. That the General Assembly Agencies Regularly Report to the General Assembly on the Progress on Recommendations B. and C., Beginning with the 216th General Assembly (2004)—From the General Assembly Committee on Review (Minutes, 2003, Part I, pp. 49, 666).*

*Response:* Refer to K. *Presbyterian Publishing Corporation Final Responses to Referral, 2. Response to Recommendation D Regarding Recommendation B*, below.

#### **H. National Ministries Division Final Responses to Referrals**

1. *2001 Referral: 22.118–.127. Response to Recommendation That Churchwide Personnel Services, in Consultation with the Committee on Theological Education, Convene a Major Consultation to Address Critical Issues in the Recruitment, Nurture, and Support of Those Preparing for Ordained Ministry—From the General Assembly Council (Minutes, 2001, Part I, pp. 39, 214–15).*

*Response:* The National Ministries Division, through its Churchwide Personnel Services, in consultation with the Committee on Theological Education, convened a national Entrance Into Pastoral Ministry Consultation, June 25–26, 2004, in Richmond, Virginia.

2. *2003 Referral: Item 04-11. Commissioners' Resolution 03-13. On the Integrity of the Call Process (Minutes, 2003, Part I, pp. 65, 329–30).*

*Response:* The National Ministries Division, through its Churchwide Personnel Services and in consultation with the Office of the General Assembly, polled stated clerks of the 173 presbyteries about their presbytery's experience with "...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." Approximately one-third of the stated clerks responded; about one-half of those indicated they currently have at least one church using the co-pastor model in the presbytery. Most of those who responded gave opinions on whether or not they think the co-pastor model is being abused in the denomination; there was no consensus on this subject. The majority recommend that no change occur.

The staff also compiled congregational statistics to determine how many congregations in the denomination employed co-pastors at the end of 2002. Of the 136 congregations utilizing this model, at least 92 of these were using a married couple. This left only 44 congregations in the denomination (or less than .004 of PC(USA) congregations) that were employing unmarried co-pastors.

We have come to the conclusion that there does not appear to be a need to change the *Book of Order* in regard to co-pastors at this time. Many presbyteries appreciate the flexibility that is available to them as they counsel with their congregations regarding pastoral leadership. Because of the relatively low number of congregations that are led by co-pastors, it seems wisest for the General Assembly to continue to allow presbyteries to work closely with their congregations concerning pastoral leadership while also allowing the current *Book of Order* to remain unchanged.

3. *2003 Referral: Item 11-01. Recommendation 2. That the General Assembly Request the Research Team to Review the Situation of Prostitution Around Military Bases, Write Its Findings, and Publish the Report on the PC(USA) Website—From the General Assembly Council (Minutes, 2003, Part I, pp. 39, 585).*

*Response:* The research team that went to the Republic of Korea to look into the current situation of prostitution around U.S. military bases published a report with its findings. It is posted on the Web page of the Peacemaking program area of the PC(USA) Website.

4. *2002 Referral: Item 11-01, Report: We Are What We Eat, Recommendation C.2. That the Racial Ethnic Program Area, Environmental Justice, and the Rural Ministry Office Work Collaboratively in Advocating for the Concerns of Racial Ethnic Farmers and Ranchers, and Supporting Organizations That Provide Advocacy for Racial Ethnic Farmers/Ranchers—From the General Assembly Council (Minutes, 2002, Part I, pp. 23, 535).*

*Response:* Initial advocacy efforts are underway and these efforts have become part of the ongoing work of the office of Network Support: Rural and Small Church Ministries.

5. *2002 Referral: Item 11-01, Report: We Are What We Eat, Recommendation C.1.a.–f. That the Rural Ministries Office Coordinate the Implementation of the Recommendations of the Report; Continue the Grant Program, “Grants for Rebuilding Rural Community Life”; Inform Rural Churches, Organizations, and Governing Bodies of General Assembly Resources Available to Them; Keep the Church At-Large Informed About Rural Issues; Continue to Participate in Ecumenical/Interfaith Groups; and Continue to Support Organizations Working on Family Agriculture Issues—From the General Assembly Council (Minutes, 2002, Part I, pp. 23, 534).*

*Response:* The Rural Ministry Network office continues to urge presbyteries and programs within the General Assembly Council (GAC) to implement the recommendations of the report, “We Are What We Eat.”

Several presbyteries have scheduled events specifically addressing the issues and the Synod of Lakes and Prairies dedicated a portion of its fall 2003 meeting to these issues.

In response to a resolution from Presbyterian Women (PW) of the Synod of Lakes and Prairies, PW, at its business meeting in July 2003, adopted the recommendations contained in the report for implementation throughout the PW networks.

The Washington Office has signed-on to letters/petitions supporting specific rural issues that respond to the recommendations.

Mission Responsibility Through Investment took action recently to participate in the Agribusiness Accountability Initiative, coordinated by the Center of Concern and the National Catholic Rural Life Conference.

Grants for Rebuilding Rural Community Life continue to assist churches that, with other churches and/or organizations in their community, sponsor projects to strengthen community life.

The availability of other grant programs has been communicated and was especially effective when Presbyterian Disaster Assistance responded to the effects of the drought in the Presbytery of Northern Plains and the Presbytery of South Dakota.

Presbyterian Hunger Program continues to fund projects in rural communities as well as coalitions that address rural community issues.

Information about rural issues has been communicated through various media of the PC(USA), including: Presbyterian News Service, *Presbyterians Today*, *Horizons*, “Good News” (Evangelism and Church Development newsletter), and through the Presbyterian Rural Network Website. Action alerts have been disseminated through the Rural Ministry Network database.

In March 2003, General Assembly Moderator, Fahed Abu-Akel, itinerated across the Presbytery of South Dakota, visiting congregations, ranches, and farms, conveying the denomination's affection and support of rural communities and congregations, especially during this time of economic hardship.

Participation in and/or financial support of continues for the organizations mentioned as they engage in advocacy and public policy action in support of family-owned and -operated farms and ranches.

The implementation of all of the recommendations will continue to be a part of the ongoing responsibilities of the Presbyterian Rural Network office.

6. *2003 Referral: Item 09-03. Strategy for Ministry with Hispanic-Latino Constituencies in the Presbyterian Church (U.S.A.), Recommendation 1. That the General Assembly Approve the Strategy for Ministry with Hispanic-Latino Constituencies and 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—From the General Assembly Council (Minutes, 2003, Part I, pp. 24–25, 531).*

*Response:* The Comprehensive Strategy for Ministry with Hispanics in Portuguese, Spanish, and English is available at the following Web addresses:

Spanish: <http://www.pcusa.org/hispanic/pdf/estrategia.pdf>

English: <http://www.pcusa.org/hispanic/pdf/strategy.pdf>

Portuguese: <http://www.pcusa.org/hispanic/pdf/estrategia-portuguese.pdf>

7. *2003 Referral: Item 09-04. Recommendation 1. That the General Assembly Approve the 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 the Racial Ethnic Ministries Program Areas of the National Ministries Division—From the General Assembly Council (Minutes, 2003, Part I, pp. 25, 536).*

*Response:* The “Program Design for Racial Ethnic and Immigrant Church Growth and Evangelism” is available on the Web at the following Web addresses:

[www.pcusa.org/racialethnic/pdf/commissioners-report.pdf](http://www.pcusa.org/racialethnic/pdf/commissioners-report.pdf)

[www.pcusa.org/racialethnic/pdf/program-design.pdf](http://www.pcusa.org/racialethnic/pdf/program-design.pdf)

8. *2002 Referral: Item 13-06, Recommendation B.1.–2. That the General Assembly Council Work Proactively to Educate Leaders and Membership of the Presbyterian Church (U.S.A.) of the Need for Cultural and Linguistically Appropriate Services in Healthcare Standards (CLAS) By Advocating for the Adoption of the Standards By All Individual Health Service Providers and Submitting Public Comment and Appropriate Testimony Supporting the Need for the Standards—From the Advocacy Committee for Racial Ethnic Concerns (Minutes, 2002, Part I, pp. 70–71, 644).*

*Response:* The Presbyterian Washington Office wrote a letter to the 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). The Washington Office also wrote a Stewardship for Public Life quarterly bulletin to its Health Care Network to inform Presbyterians about the General Assembly policy and to encourage Presbyterians to share CLAS information with their local communities. There have been no formal public comment opportunities.

9. *2003 Referral: Item 07-01. Resolution Calling for the Abolition of For-Profit Private Prisons, Recommendation F.1. That the General Assembly Direct the Presbyterian Washington Office, in Partnership with the Advocacy Committee for Racial Ethnic Concerns and the Advocacy Committee for Women's Concerns to Do Items a.-d.)—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 56, 440).*

*Response:* The Presbyterian Washington Office sent a letter to the Judiciary Committees of both the Senate and the House of Representatives, expressing the concern of the General Assembly against the establishment of privately owned prisons. The Washington Office communicated with both the Advocacy Committee on Women Concerns and the Advocacy Committee on Racial Ethnic Concerns to urge that they also get their constituency involved by getting letters to their elected officials.

10. *2003 Referral: Item 11-03. Resolution on Africa, Recommendation E.7.b. That the General Assembly 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 Global Assistance Programs—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 593).*

*Response:* The Stated Clerk has sent letters to President Bush, Secretary of State Colin Powell, the U.S. Department of Commerce, the World Bank, and the World Trade Organization stating the General Assembly's concern and support for fair trade policies and increased global assistance programs for Africa. The following is an excerpt. The letters urged the U.S. government and our world trading partners to take a stronger and more active role in supporting fair trade policies that would benefit all—not simply the most prosperous, and to increase funding of global assistance programs for Africa.

Catherine Gordon, from the Washington Office, participated in the World Council of Churches consultation with the World Bank in October of 2003. During this event, the concerns regarding the World Bank's policies of promotion of privatization and free trade were voiced. Evidence was given to the economists and other officials in the World Bank and IMF that demonstrated how their current policies are harming the most impoverished of the most impoverished countries.

The Washington Office continued to advocate, along with our ecumenical partners, for increased funding for global assistance programs, specifically for the Millennium Challenge Account (MCA) and for fighting the HIV/AIDS epidemic. In 2003, Congress appropriated \$1.9 billion in new money to the Millennium Challenge Account (\$1 billion) and the AIDS initiative (\$2.4 billion total, including \$900 million in new funds).

In March of 2004, the Washington Office cosponsored the Ecumenical Advocacy Days for Global Peace with Justice. This event consisted of six thematic tracks with one track dedicated specifically to Africa. Workshops were held in order to educate our members concerning fair trade policies and global assistance programs and help them address their representatives in Congress and the Administration on these issues. The following workshops were offered: the Southern Africa Free Trade Agreement, the U.S. agricultural agenda and indigenous farmer rights, TRIPS and access to affordable medicines, the U.S. thirst for African oil, Water privatization, HIV/AIDS and the U.S. agenda, and Development assistance: 0.7% and the Millennium Development Goals.

11. *2003 Referral: Item 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 (Minutes, 2003, Part I, pp. 39, 615–17).*

*Response:* The Washington Office sent a letter specifically to Presbyterian members of Congress expressing the concern of the General Assembly of the Presbyterian Church (U.S.A.) that remittances cannot be paid in full to our Cuban pensioners. The Washington Office encouraged these members of Congress, along with other non-Presbyterians, to sponsor legislation that would give U.S. churches the authority to send to retired Cuban pastors and teachers the pension payments to which they are legally entitled. Letters were also sent to the Ways and Means Committee of the House of Representatives and the Finance Committee of the Senate regarding these pension payments.

The Washington Office has been in contact with Gene Hemphill of the Board of Pensions to discuss the legal intricacies of this issue. The Board of Pensions continues to experience difficulties.

In addition, the Washington Office has continued to advocate (through education, action alerts, and direct congressional advocacy) for the lifting of the United States' embargo against the Republic of Cuba. The lifting of this embargo would allow churches in the United States to meet their contractual obligations to their Cuban pensioners. We have worked individually and in coalition with our ecumenical partners through the Cuba Steering Committee of the Latin American Working Group.

*12. 2003 Referral: 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 (Minutes, 2003, Part I, pp. 40, 618–22).*

*Response:* The Washington Office, along with the Hunger Program, sent representatives to the Church World Service consultation—"Just Trade Agreements: Churches in North America Addressing Globalization." Denominations gathered to pool their various principles on these issues, find the common ground, affirm a declaration, and celebrate their commitment to address the Free Trade Area of the Americas (FTAA) and related economic globalization issues that affect all of us. The declaration and related resources were shared with our overseas partner churches and our ecumenical partners. The event and the language used helped PC(USA) craft how we speak about the issues. The meeting and declaration helped inform the Advisory Committee on Social Witness Policy's multiyear study of economic globalization. Andrew Kang Bartlett from the Hunger Program was on the planning team for this consultation. Below, listed by program area, are the responses to the overture opposing the Free Trade Agreement of the Americas.

Catherine Gordon in the Presbyterian Washington Office has been dealing with globalization and trade public policy and has represented the PC(USA) in ecumenical/interfaith working groups.Carolynn Race is keeping up on environmental issues around globalization and trade.

The Washington Office has continued its participation in the Interfaith Working Group on Trade and Investment and its ongoing work with our ecumenical and faith partners supporting just trade and opposing unfair trade agreements, specifically the Free Trade Agreement of the Americas in its current form. The Washington Office began participation in the Economic Issues Group of the Latin American Working Group, which does work on trade issues that specifically affect Latin America, specifically the FTAA and Central America Free Trade Agreement (CAFTA). Through these groups, the Washington Office has assisted in organizing press conferences, sign on letters, and lobby visits urging the U.S. government and the world community not to support unfair trade agreements including the FTAA and CAFTA. The Washington Office also sent a letter to all Presbyterian members of congress and the Administration informing them of our policy opposing the FTAA.

The Interfaith Working Group on Trade and Investment has put together a Website that has resources concerning the FTAA as well as other fair trade and globalization issues.

The Washington Office, along with our ecumenical partners, organized the "Ecumenical Advocacy Days for Global Peace with Justice," March 5–8, 2004. The event was comprised of six thematic tracks. The Economic Justice track focused specifically on globalization and fair trade issues. The Latin America track had as one of its foci the FTAA. This event culminated in a lobby day in which many Presbyterians used what they had learned during the event to speak to their members of congress concerning trade issues.

The Washington Office published a background article on the Free Trade Agreement of the Americas (FTAA) for our Global Security Network and Washington Office Website. Information on the FTAA and other trade issues was included in our new year introductory packet. An article on the FTAA was also written for our Latin America and Hunger Stewardship of Public Life (SPL) networks.

Action alerts and updates on the FTAA were sent regularly to our online computer networks through our E-serve and Presbyterian Legislative Action Networks at [www.pcusa.org/washington](http://www.pcusa.org/washington).

The Presbyterian Hunger Program organized "No to the FTAA" ballots for Presbyterians to voice their opposition to the FTAA in its current form to our representatives at the November consultation. Balloting on the FTAA



was coordinated in countries throughout the hemisphere by the Hemispheric Social Alliance, a coalition of anti-FTAA coalitions in all the countries of the Americas.

Joining Hands Against Hunger (JHAH) sponsored globalization trainings by Agricultural Missions in JHAH presbyteries. One of the trainings stimulated the writing and introduction of the Overture on Trade and Globalization, which passed at the 2003 General Assembly. A Website was created [www.pcusa.org/trade](http://www.pcusa.org/trade) specifically to address the issues of the just trade and the trade agreements such as the Free Trade Agreement of the Americas. Andrew Kang Bartlett of the Hunger Program coordinated the establishment of the Website in conjunction with the Washington Office, Peacemaking Program, United Nations Office, Social Justice Ministries, Presbyterian Women, Enough for Everyone, and Women's Advocacy.

Presbyterian Church (U.S.A.) congregations assisted the Coalition of Immakolee Workers in their thirty-four-mile "poor people's march" to the FTAA Ministerials in Miami.

Enough for Everyone gives congregations ways to act in favor of alternatives to destructive free trade systems, through the Coffee Project and Sweat-Free T. The program moved its efforts toward deepening and widening its networks involvement in trade and other economic globalization issues. The program is considering working with ecumenical partners on an international coffee agreement. It is also considering working with a group called Sabbath Economics, which is developing/compiling economic readings of the Bible that will help shed light on economic globalization and the FTAA, and help reach those for whom a biblical approach is most accessible.

The Advisory Committee for Social Witness Policy has published four papers on various aspects of globalization—economic life, employment, effects on environment, and effects on culture—available through PDS.

The August 2004 Peacemaking, Hunger Program, Environmental Justice and Self-Development of People joint conference—Hope for a Global Future—will focus on the environment, poverty, human development, and various aspects of economic globalization. This year's Peacemaking Offering focused on children, the environment, and globalization. Peacemaking developed worship resources in collaboration with JHAH that touched on economic globalization issues. Some Peacemaking Advent materials also dealt with globalization.

The voting representatives to the 2003 Churchwide Business Meeting of Presbyterian Women passed the following resolution: "That Presbyterian Women affirm support of *Overture 03-33* approved by the 215th General Assembly (2003) which states the churches 'support for international cooperation based on fair trade, respect for diversity and common concerns for a peaceful, just and sustainable world.' "

The Ecumenical Mission Partnerships publicized resources on trade and economic globalization to its networks and incorporated these themes into its trainings/gatherings.

The United Nations Office held a Seminary Masters January Course (in collaboration with Columbia University) on Globalization and the Church—January 12–23, 2004.

13. 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 the Denominational Health Programs and Policies Monitoring Report Going to the 216th General Assembly (2004)—From the Advisory Committee on Social Witness Policy (Minutes, 1999, Part I, pp. 41, 308).*

*Response:* As noted in the response below to Referral 25.040, documentation and full visibility for the work among General Assembly Council (GAC) entities on health issues in the U.S. is provided through joint published materials, coordinated Web sites, and educational events that inform, motivate, and equip persons for ministries of compassion and advocacy. Among the most important current initiatives are those in the areas of access to health care, support for affordable drugs for the elderly, and the development of parish nurse programs and congregational care teams.

14. *1999 Referral: 25.040. Response to Recommendation That the General Assembly Council Submit to the 216th General Assembly (2004), a Monitoring Report with Appropriate Recommendations Based on a Review of the Denominational Health Policies Since 1988, the Health Activities and Programs of General Assembly Entities and Related Organizations for 1999–2003, and the Sociopolitical Context at the Time of That Review—From the Advisory Committee on Social Witness Policy (Minutes, 1999, Part I, pp. 41, 309).*

*Response:* The Office of Health Ministries USA works closely with the Presbyterian Washington Office, the Advisory Committee on Social Witness Policy, and the Board of Pensions to give visibility to the policies of the General Assembly and to encourage churchwide action to implement those policies. This is accomplished through joint publication of resources and an active, continuously updated Web site that provides information on health issues from faith-based, government, and secular sources. The site is linked with that of other agencies in order to provide a coordinated approach. In view of the urgent need to prioritize the use of diminishing financial resources, a more formal, long-term review is not deemed the best stewardship at this time.

15. *1999 Referral: 25.086. Response to Recommendation That the General Assembly Council Submit a Report with Appropriate Recommendations, That Assesses the Church's Progress Toward Implementing the Recommendations in This Resolution and to Provide the Necessary Funds to Ensure That This Assessment Can Be Presented to the 216th General Assembly (2004)—From the Advisory Committee on Social Witness Policy (Minutes, 1999, Part I, pp. 43, 343).*

*Response:* As noted in the Final Response to Referrals 25.040 and 25.030 above (13. and 14.), a coordinated approach, with continuous updating of the church's involvement in health ministries of education and advocacy is available. No financial resources beyond those already committed to these programs are available for a more comprehensive report with recommendations.

16. *2003 Referral: Item 07-01. Resolution Calling for the Abolition of For-Profit Prisons, Recommendation F.3. That the General Assembly Direct the Mission Responsibility Through Investment Committee 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 56, 440).*

*Response:* A shareholder resolution addressing this issue was filed and the Mission Responsibility Through Investment Committee (MRTI) endorsed proxy voting support. Other strategies are under consideration as the campaign against Lehman Brothers and others involved in for-profit private prisons continues.

17. *2003 Referral: Item 07-01. Resolution Calling for the Abolition of For-Profit Prisons, Recommendation F.9. That the General Assembly 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 56, 440)*

*Response:* The materials produced for Criminal Justice Sunday 2004, were focused on the Campaign to Abolish For-profit Private Prisons, as requested by the General Assembly.

### **I. Office of the General Assembly Final Responses to Referrals**

1. *2003 Referral: Item 03-19. Commissioners' Resolution 03-28. On Furthering Theological, Social, and Political Purposes (Possible Misuse of Disciplinary Process) (Minutes, 2003, Part I, pp. 71, 249).*

*Response:* The 215th General Assembly (2003) referred the following to the Office of the General Assembly (OGA): study the 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. The assembly further requested that the OGA recommend any appropriate measures to ensure the spirit of the Rules of Discipline in the judicial process and report back to the 216th General Assembly (2004).

The Office of the General Assembly suggests that the Rules of Discipline not be amended out of fear but rather that the disciplinary process of inquiry and due process hearing for the purpose of community-wide correction, restraining, repentance, and reconciliation be affirmed.

In 2004, the OGA requested information from the clerks of all 173 presbyteries regarding the possible misuse of disciplinary process to promote theological, social, or political interests and the frequency and financial costs of such judicial proceedings. Of the 120 responding presbyteries, seven (or 5.8 percent) claimed to have had judicial proceedings that promoted theological, social, or political interests. The total financial cost of the judicial proceedings was approximately \$10,000. The total human hours were not calculable, although reported as high.

In each of the disciplinary cases mentioned, the investigating committees declined to file charges either finding no probable cause to believe the alleged offense occurred or that the alleged offense could not be reasonably proven. In neither case did the investigating committees determine that the allegations were filed for frivolous or intentional purposes. If the investigating committees had found that such written allegations were filed for frivolous or intentional purposes, the committees could have filed allegations against the accuser for disruption of the peace, purity, and unity of the church.

2. *2003 Referral: 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 (Minutes, 2003, Part I, pp. 63, 326).*

*Response:* The 215th General Assembly (2003) directed the Stated Clerk to urge all presbyteries to take immediate action to include in the terms of call for all ministers provisions for placing an accused minister on a leave of absence if the presbytery receives an allegation of sexual abuse. The Office of the General Assembly sent an e-mail communication on September 9, 2003, to each of the presbyteries reflecting the statement from the 215th General Assembly (2003) and simultaneously issued Constitutional Musing, Note 4 on the church's Website that may be accessed at the following address: <http://www.pcusa.org/oga/musings/note04.htm>.

3. *2003 Referral: Item 04-12. Commissioners' Resolution 03-20. On Allegations and Transfers [of Ministers] (Minutes, 2003, Part I, pp. 65, 330).*

*Response:* The 215th General Assembly (2003) referred to the Office of the General Assembly (OGA) 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. The 215th General Assembly (2003) additionally requested that the OGA recommend any appropriate measures to ensure fairness in the judicial process of the church to 216th General Assembly (2004).

The OGA suggests that the Rules of Discipline not be amended out of fear but rather that the disciplinary process of fair inquiry and due process hearing for the purpose of community-wide correction, restraining, repentance, and reconciliation be affirmed.

The Rules of Discipline provides the means by which the community of the body of Christ as manifested in the church corrects and restrains wrongdoing in order to bring members to repentance and restoration of right relationship with the other members of the church community. When a governing body of the church that has jurisdiction over individuals (session or presbytery) receives a written allegation that a member of the governing body has committed an offense against Scripture or the *Constitution*, the governing body has been given notice and has a duty under the Rules of Discipline to inquire into the alleged offense and determine if there is probable grounds to believe the offense occurred and if the offense may be reasonably proven. If the committee of the governing body responsible for undertaking the inquiry (investigating committee) determines that there are probable grounds to believe the offense occurred and that the offense may be reasonably proven, the committee files formal charges with the governing body (session or permanent judicial commission of a presbytery) for a due process fair hearing regarding the alleged offenses.

Because of the responsibility of the governing body of the church that has jurisdiction over the individual accused of an offense to inquire into probable cause and reasonable proof of an allegation of offense or to provide a due process fair hearing for charges, there is a current provision (*Book of Order*, D-10.0105) that prohibits the

transfer of a member or minister member to another governing body while the governing body is engaged in the inquiry or while charges are pending.

The OGA is aware of at least two written allegations filed against minister members of presbyteries within the last year that were ultimately determined to be without probable cause by the investigating committees of those presbyteries, but that had the effect of prohibiting otherwise reasonable transfers. In neither case did the investigating committees determine that the allegations were filed for frivolous or intentional purposes. If the investigating committees had found that such written allegations were filed for frivolous or intentional purposes, the committees could have filed allegations against the accuser for disruption of the peace, purity and unity of the church.

4. *2003 Referral: Item 10-05 (Recommendation 6). Request the Office of Theology and Worship and OGA to Report to the 216th General Assembly (2004) Regarding the Progress of Their Collaborative Efforts to Engage the Church in Reflection on its Confessional and Ecclesial Foundations (Minutes, 2003, Part I, pp. 22, 563).*

*Response:* In 2004, the Office of the General Assembly developed a curricula entitled “Common Faith, Common Mission.” During the year, representatives from this office have demonstrated the curricula for such study in a number of forums (governing body staff meeting, Presbyterian Youth Connection, and at the Association of Presbyterian Church Educators conference). By the time the 216th General Assembly (2004) convenes, this curricula will be available to the church in both print and digital formats.

#### **J. Presbyterian Investment and Loan Program, Inc. Final Responses to Referrals**

1. *2003 Referral: Item 02-03. Recommendation C. That All Corporations Shall Amend Their Articles of Incorporation, By-laws, and Other Pertinent Documents to Carry into Effect the Purposes and Intent of This Deliverance and Related Enactments of the General Assembly and to Report to the 216th General Assembly (2004)—From the Committee on the Office of the General Assembly and the General Assembly Council (Minutes, 2003, Part I, pp. 34, 124).*

*Response:* The Presbyterian Investment and Loan Program, Inc. reports the following:

a. On July 26, 2003, the Board of Directors of the Presbyterian Church (U.S.A.) Investment & Loan Program, Inc. (PILP) approved amendment of the PILP’s bylaws to reflect the change in the board terms from three-year terms to four-year terms consistent with PILP’s revised deliverance. The General Assembly Council concurred in these revisions to the bylaws at its September 2003 meeting. No other governance documents required revision.

b. On October 24, 2003, the Board of Directors of the Presbyterian Church (U.S.A.) Mortgage Corporation (“PMC”) approved amendment of the PMC bylaws to reflect the change in the board terms from three-year terms to four-year terms consistent with the PMC’s revised deliverance. The General Assembly Council concurred in these revisions to the bylaws at its February 2004 meeting. No other governance documents required revision.

2. *2003 Referral: Item 11-03. Resolution on Africa. Recommendation E.6.e. That the General Assembly 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 593).*

*Response:* The Presbyterian Investment & Loan Program, Inc. is directed by the deliverance, “to provide for loans to Presbyterian Church (U.S.A.) congregations, governing bodies, theological institutions, and educational institutions related to the Presbyterian Church (U.S.A.)” We are, therefore, limited to providing loans and investment opportunities within the Presbyterian Church (U.S.A.). However, we are glad to provide consulting services and information to persons and organizations requesting these services. We have consulted with an individual requesting information regarding the formation of an investment and loan program for his denomination in Kenya. We will remain open to being a resource to the churches in Africa.

3. *2003 Referral: Item 13-03. Recommendation C. That the General Assembly Agencies Develop a Memorandum of Understanding as a Means of Addressing Publishing Problems and Opportunities Encountered by the Church and Its Multiple Publishing Arms—From the General Assembly Committee on Review (Minutes, 2003, Part I, pp. 49, 666).*

*Response:* Refer to K. *Presbyterian Publishing Corporation Final Responses to Referral, 3. Recommendation D Regarding Recommendation C*, below.

4. *2003 Referral: Item 13-03. Recommendation D. That the General Assembly Agencies Regularly Report to the General Assembly on the Progress on Recommendations B. and C., Beginning with the 216th General Assembly (2004)—From the General Assembly Committee on Review (Minutes, 2003, Part I, pp. 49, 666).*

*Response:* Refer to K. *Presbyterian Publishing Corporation Final Responses to Referral, 2. Response to Recommendation D Regarding Recommendation B*, below.

### **K. *Presbyterian Publishing Corporation Final Response to Referral***

*2003 Referral: Item 13-03. Recommendation That PPC Regularly Report on Progress on Recommendations (1)–(6) of the General Assembly Committee on Review; That GAC, OGA, and PPC Work to Assess Feasibility of and Develop Models for Central Ordering and Distribution Service; That All Agencies Develop a Memorandum of Understanding as a Means of Addressing Publishing Problems and Opportunities; Agencies Regularly Report to General Assembly (Minutes, 2003, Part I, pp. 49, 666).*

1. *Response to Recommendation A (Report on Progress on Recommendations (1)–(6) of General Assembly Committee on Review*

*Recommendation (1)*—The Presbyterian Publishing Corporation (PPC) has launched a totally refreshed Website, one that can serve as a state-of-the-art e-commerce ordering tool.

*Recommendations (2) and (5)*—The PPC is taking the necessary steps to amend the Bylaws, Articles of Incorporation, and Organization for Mission as instructed/recommended by the General Assembly Committee on Review of the 215th General Assembly (2003). Please see Item 08-02, recommendation to the 216th General Assembly (2004).

*Recommendation (3)*—The PPC has revised the mission statement to a more succinct statement that better communicates the purpose of PPC.

*Recommendation (4)*—The PPC staff prepared, and the PPC board approved at the September 19–20, 2003, meeting, a strategic plan for 2004–2006.

*Recommendation (5)*—The PPC board has worked in consultation with the General Assembly Nominating Committee to begin the process to bring the composition of the PPC board into compliance with this recommendation.

*Recommendation (6)*—The PPC strategic plan for 2004–2006 calls for increased efforts to market to congregations, lay leaders, and seminarians, and progress is being monitored monthly by PPC's Expanded Executive Staff.

2. *Response to Recommendation D Regarding Recommendation B*

The General Assembly Council (GAC) and the Presbyterian Publishing Corporation (PPC) have worked together in several areas in an effort to provide complete customer service from both entities. In 1998, GAC and PPC developed a model whereby Presbyterian churches can place orders on-line through the Presbyterian Mar-

ketplace [the PC(USA) Website for on-line ordering] for resources carried by GAC and PPC. Also in 1998, GAC and PPC worked out an agreement where orders are taken over the phone and routed to the appropriate entity for processing or transferring the caller to speak to the responsible entity. The PPC and GAC accounting areas (in providing good customer service) work closely together to ensure customer payments get applied accurately. The PPC and GAC routinely transfer customer invoice inquiries between the two entities. The Presbyterian Publishing Corporation (PPC) and the General Assembly Council (GAC) maintain the same shipping/handling policies for consistency to church customers. The GAC and PPC are in constant communication with each other regarding customer inquiries. The Office of the General Assembly (OGA) currently uses GAC as their primary source for distribution of OGA resources. The OGA has several collaborative efforts to produce (and distribute) their products with PPC. The GAC also provides customer service/distribution for the Presbyterian Church (U.S.A.) Foundation, *Horizons*, and Presbyterian Women.

The PPC and GAC are currently evaluating the communication processes in place, what improvements can be made, as well as exploiting other areas where the two entities can provide cooperative customer service. The PPC and GAC believe that the cooperative efforts currently in place supersede the need for a centralized distribution/ordering point and that customers are being well-served at the present time.

### 3. *Recommendation D Regarding Recommendation C*

After extensive discussion among the General Assembly agencies, these entities are in agreement that an adequate forum for adjudicating publishing problems and identifying publishing opportunities already exists.

The elected chairs and chief executive officers of the General Assembly agencies meet regularly (two to three times per year) to convey information about their respective work, share strategic plans, coordinate plans for inter-agency initiatives, and resolve interagency conflict. As a matter of fact, the chairs and executives have not engaged in this latter activity at all—on any front, publishing or otherwise—in the last four to five years. Unanimity of purpose and a spirit of general accord have in fact pervaded this conclave in recent years. Should “publishing problems” arise in the future, it is reasonable to expect that the chairs and executives forum would be able to handle them with alacrity in the normal course of events.

As for opportunities, the chairs and executives have been instrumental in facilitating several initiatives. The six agencies cooperate annually to produce the narrative *Report to General Assembly* and are currently collaborating on the first national pastor’s conference (which will involve PPC in terms of providing the retail bookstore). Moreover, the other five agencies are aware of PPC’s offer to be a vendor of choice for production services and avail themselves of the chance to benefit from PPC’s purchasing volume on a case-by-case basis. A recent chairs and executives meeting was the occasion for other agencies to contribute to PPC’s “Equipping the Saints” program for sending foundational published resources to new clergy.

The chairs and executives will formalize the process by which publishing problems would be adjudicated and publishing opportunities are identified in a memorandum of understanding at a future meeting.

## **L. *Worldwide Ministries Division Final Responses to Referrals***

1. *2003 Referral: Item 11-01. Recommendation 10. That the General Assembly 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—From the General Assembly Council (Minutes, 2003, Part I, pp. 39, 585).*

*Response:* The Worldwide Ministries Division, in partnership with churches and ecumenical bodies in Korea, worked on this issue, including providing some counseling services and legal aid to sex workers. A particular concern is the violation of human rights stemming from an unequal treaty, Status of Forces Agreement (SOFA), between the Korean government and the U.S. Forces in Korea. For example, last year two children were crushed to death by a U.S. armored vehicle. The Korean legal system was not allowed to question the U.S. soldiers, who were sent back to the U.S. Thousands of Korean people held a prayer vigil and protest against the U.S. troops and

asked for an apology from the president of the United States. Many human rights workers in Korea now look upon the U.S. troops in Korea as “occupation” forces.

The violation of the sex workers’ human rights in the military camp towns in Korea will be tracked, with a special concern for the provision of a counseling service and vocational training.

2. *2003 Referral: Item 11-03. Resolution on Africa. Recommendation E.1.b. That the General Assembly 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 591).*

*Response:* This is an encouragement addressed to the Presbyterian Church (U.S.A) at all levels. The Worldwide Ministries Division (WMD) has moved forward with establishing mission networks, which serve to bring together existing presbytery and congregational partnerships, and to identify other partnerships and relationships from around the denomination that, by joining the network, can be encouraged to collaborate on a broader scale. These networks aim to strengthen the existing and foster new partnerships.

Regional liaisons have been put in place in Africa to facilitate communication and support with Presbyterians with partnerships and partner interests.

Since the 215th General Assembly (2003), initial network meetings have been held with the Kenya, Malawi, South Africa, Ethiopia, Sudan, Congo, and Ghana Mission Networks.

The Ecumenical and Mission Partnership program area and area offices have also continued to initiate support and provide resources to existing presbytery partnerships.

3. *2003 Referral: Item 11-03. Resolution on Africa. Recommendation E.1.e. That the General Assembly Direct the General Assembly Council, Through Worldwide Ministries Division, to Seek Funds for and Produce a Study Guide and Bibliography in Order to Assist Presbyterians and Others in Their Study of Africa—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 591).*

*Response:* At least the first parts of the *Study Guide for the Resolution on Africa* will have been produced by the time of the 216th General Assembly (2004). It includes a bibliography and links to WMD Africa Office and other Websites that contain current information on Africa and African churches.

4. *2003 Referral: Item 11-03. Resolution on Africa. Recommendation E.2.a. That the General Assembly Call on the General Assembly Council, Through Worldwide Ministries Division, 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 592).*

*Response:* New PC(USA) mission personnel have been recruited, oriented, and assigned to work with African partners.

Additional new mission positions with various lengths of service are being established and avenues for short-term involvement are being created.

As United States presbyteries and congregations have experienced increases in the numbers of African immigrants and as these groups have begun establishing worshiping communities, the Congregational Ministries Division (CMD), the Worldwide Ministries Division (WMD), and the Office of the General Assembly (OGA) have worked with sessions, presbyteries, and African partners to provide resources and, in some instances, personnel to assist these fellowships and immigrant groups. There are currently discussions with African church partners in Kenya, Sudan, Ethiopia, and Congo regarding possible roles for members from their communions serving immigrant groups in the United States.



5. *2003 Referral: Item 11-03. Resolution on Africa. Recommendation E.2.b. That the General Assembly 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 592).*

*Response:* The Presbyterian Hunger Program, Self-development of People, Presbyterian Disaster Assistance, and International Evangelism all have been and will continue to seek and provide funding for Africa's self-help initiatives in both civil society and ecclesiastical programs.

6. *2003 Referral: Item 11-03. Resolution on Africa. Recommendation E.4.a. That the General Assembly Direct the General Assembly Council, Through Worldwide Ministries Division, 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 592)*

*Response:* Educating society and the church has always been a cornerstone of Presbyterian mission efforts. As mission initiatives come from both local and national levels in the PC(USA), it is encouraging to see continued strong emphasis placed on supporting educational activities of overseas partner churches.

The Worldwide Ministries Division has emphasized higher education, theological education, and training of leaders since the 1950s. As more African leaders were trained, they returned to strengthen, indigenize, and in many cases create new programs and new institutions. Some current initiatives to note in Africa are:

- The Akrofi-Christaller Memorial Centre in Ghana is an initiative of the Presbyterian Church of Ghana to equip pastors and other church workers for a more “African” approach to church leadership. They are networking with other African universities and churches to define and increase African biblical study and theology.
- The Masters in Counseling in HIV/AIDS program of St. Paul’s Theological Seminary in Kenya is preparing grassroots Christian leaders already immersed in Christian communities affected by this crisis.
- The rebuilding of theological education in Rwanda. Following the genocide in Rwanda in the early 1990s, the Presbyterian church found itself with many of its pastors killed or missing. Elisée Musemakweli, one of their leaders supported in his doctoral studies with the assistance of the PC(USA), began the hard work of reconstructing the church’s seminary. Worldwide Ministries Division has placed a mission coworker (Michael Parker) at the new seminary to assist in the rebuilding efforts.
- A number of Presbyterian churches throughout Africa are initiating new universities in order to provide opportunities for their members and society at large. Some countries include Ghana, Kenya, Congo, and Malawi. Many Presbyterians in the U.S. are assisting these efforts as well as the Worldwide Ministries Division.

The PC(USA) made a conscious decision in the 1950s to emphasize higher education and not primary and secondary education. Unfortunately, in Africa many church partners are still left with this responsibility as governments are not providing educational opportunities for children. It is exciting to see that many church and presbytery partnerships include the supporting of schools run by overseas partner churches.

In an effort to coordinate and increase this support, Worldwide Ministries Division has encouraged the creation of an educational network that will highlight, encourage, and network PC(USA) efforts to support the educational programs and institutions of overseas partner churches. It is called IPEN, International Presbyterian Education Network, and can be reached at [ipen@ctr.PC\(USA\).org](mailto:ipen@ctr.PC(USA).org). The Web site is currently being built.



7. *2003 Referral: Item 11-03. Resolution on Africa. Recommendation E.4.b. That the General Assembly 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 Civil Society in Africa—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 592).*

*Response:* A Worldwide Ministries Division (WMD) Fund Development effort was initiated in 2001 to build annual giving and a \$6 million dollar permanent endowment fund for international leadership development. A quarterly newsletter highlighting current and past leaders of overseas partner churches can be found at [www.PC\(USA\).org/globaled](http://www.PC(USA).org/globaled).

8. *2003 Referral: Item 11-03. Resolution on Africa. Recommendation E.4.c. That the General Assembly Direct the General Assembly Council, Through the Worldwide Ministries Division, 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 592).*

*Response:* Since 1950, more than three thousand international Christian leaders have been supported by the PC(USA) in advanced degree studies. The fund development effort mentioned in Final Response to Referral 7 above provides funds for leader development of PC(USA) partner churches in all areas, including advanced studies. Due to budget constraints, the number of persons assisted each year has dropped from more than 100 to approximately forty. The office on Global Education and International Leadership Development will continue its fundraising efforts.

9. *2003 Referral: Item 11-03. Resolution on Africa. Recommendation E.5.a. That the General Assembly Direct the General Assembly Council, Through the Worldwide Ministries Division, 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 Service to Sister Churches—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 592).*

*Response:* Priority will be given through the Worldwide Ministries Division Three-Way Mission pattern of service to enable skilled persons from one African church to serve elsewhere in Africa. Other opportunities are being pursued through particular program work, such as the assessment team sent to Liberia composed of Luke Asikoye of Presbyterian Disaster Assistance (PDA) and White Rakuba from the South Africa Council of Churches. The PDA had requested that the New Sudan Council of Churches (with PDA funding) send Telar Deng to attend the gathering of Liberian churches as they began to strategize how the church might provide leadership in grassroots peace building. It is PDA's clear intent to identify through the Emergency Management Training of Action of Churches Together and Church World Service on the continent, where strong leadership exists and utilizes those people within the network.

10. *2003 Referral: Item 11-03. Resolution on Africa. Recommendation E.5.b. That the General Assembly 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 593).*

*Response:* The Moderator of the 215th General Assembly (2003) attended the Eighth Assembly of the All Africa Conference of Churches in Cameroon (AACC). In her remarks to the delegates, she encouraged the AACC and its constituent member churches to redouble their efforts in areas of justice, human rights, and increased participation in positions of leadership for women.

This challenge involves an ongoing dialogue between General Assembly Council staff and these organizations that will continue beyond a one-year period of time.

11. *2003 Referral: Item 11-03. Resolution on Africa. Recommendation E.6.d. That the General Assembly Request the General Assembly Council, Through the Worldwide Ministries Division, 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 593).*

*Response:* The Worldwide Ministries Division (WMD) is actively engaged in the efforts in Sudan through a variety of avenues. Support to the New Sudan Council of Churches (NSCC) in the form of personnel and resources works directly towards supporting the peace efforts. Support of PC(USA) constituency efforts for advocacy for these Sudan issues works through the Sudan Mission Network, the Washington Office on Africa, and the PC(USA) Washington Office.

12. *2003 Referral: Item 11-03. Resolution on Africa. Recommendation E.6.e. That the General Assembly 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 593).*

*Response:* This is a very complex matter dealing with issues of dependency and paternalism as well as accountability and transparency. The World Council of Churches has created new software specifically designed for use in churches of limited financial capability. It was field-tested in Africa and was an important step. This journey continues to be a high priority with our development related offices. We have, at our partners' request, sent a cross-divisional team to South Africa to help the uniting church address issues of governance. We have helped them and other churches in South Africa share their wisdom on conflict resolution with churches in South America.

13. *2003 Referral: Item 11-03. Resolution on Africa. Recommendation E.6.f. That the General Assembly Urge PC(USA) Partners in Africa to Press for Increased Levels of Transparency, Accountability, and Fiscal Responsibility in Both Church and Government Structures—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 593).*

*Response:* Our engagement with our partners is ongoing and entails these efforts. The Central/West Africa Office presentation of concerns to the Eglise Presbyterienne Camerounaise's General Assembly included elements of accountability and transparency necessary for effective partnerships as well as important for the partner church overall. That church has taken those concerns seriously and is implementing significant reforms.

14. *2003 Referral: 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 (Minutes, 2003, Part I, pp. 40, 622–23).*

*Response:* In collaboration with the Office for the Middle East, a 148-page comprehensive study guide was produced as the September–October issue of the church's bimonthly magazine *Church & Society*. This focused on the history and evolving present day situation of the Middle East, focusing primarily on the central issue of the Israeli-Palestinian conflict as proposed by the Presbytery of Chicago. It included the full text of the "Resolution on Israel and Palestine: End the Occupation Now" (both background and recommendations) approved by the 215th General Assembly (2003). It also included:

- Reflections and analyses (articles, sermons, commentaries, position papers, etc.) by diverse authors.
- A photo essay.
- A specific section on "Christian Zionism" addressing theological interpretations of biblical materials dealing with prophecies, covenant, promise, etc., vis-à-vis the current political situation in the region.

- Voices, expressions, letters and messages from partner church leaders, interfaith colleagues, news articles, etc.
- It concluded with an extensive list of resources and suggestions for further engagement.

15. *2003 Referral: Item 11-12. Recommendation That the General Assembly Affirm the Action of the General Assembly Council Executive Committee, 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—From the General Assembly Council Executive Committee (Minutes, 2003, Part I, pp. 41, 630–31).*

*Response:* Following an extensive process of consultations with denominational leaders, partner churches, and ecumenical bodies in the region and among various entities of the General Assembly structure, a diverse, representative delegation has been identified to respond to the invitation initiated by partner churches, approved by the General Assembly Council and reaffirmed by the General Assembly. The delegation's visit is scheduled to take place in late February-early March 2004, and is to be reported to the ensuing meeting of the General Assembly Council and to the church at large.

16. *2003 Referral: Item 12-01. Resolution on Israel and Palestine: End the Occupation Now, Recommendation D. That the General Assembly Strongly Urge 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 15–16, 636).*

*Response:* The Office of the General Assembly has communicated the concern of the assembly to the appropriate Israeli and Palestinian leadership, urging that they seriously, diligently, and actively seek peace for their peoples, and that, if they are not able or unwilling, they should make room for others who have the will and ability to pursue peace.

17. *2003 Referral: Item 12-01. Resolution on Israel and Palestine: End the Occupation Now, Recommendation E. That the General Assembly Challenge and Encourage 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, 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 15–16, 636).*

*Response:* In the study guide titled “Israel and Palestine: The Quest for Peace,” (Presbyterian Church (U.S.A.) *Church & Society*, September–October 2003), published in response to General Assembly action, a number of articles discussed issues of biblical and theological interpretations involving prophecies, covenant, promise, and land. In those discussions, the danger of confusing elements of prophecy with notions of political statehood, military might, and abuse of human rights was pointed out.

18. *2003 Referral: Item 12-01. Resolution on Israel and Palestine: End the Occupation Now, Recommendation F. That the General Assembly Urge Israel 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 15–16, 636–37).*

*Response:* The Office of the General Assembly, through the Stated Clerk, communicated the assembly's urgings to the government of Israel and the League of Arab States.

19. *2003 Referral: Item 12-01. Resolution on Israel and Palestine: End the Occupation Now, Recommendation G. That the General Assembly Urge the Israeli Government and the Palestinian Leadership to Work on Resolving the Issue of the Right of Return of Palestinians—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 15–16, 637).*

*Response:* Though the assembly's concern over the problem of the right of return of Palestinian refugees was duly communicated to the parties involved, the stalled peace process seems to have a long way to go before it can adequately address and resolve the issue. Presbyterians need to continue their efforts to advocate this United Nations-affirmed right of return, and to urge that it be resolved justly as well as realistically in order to reach a mutual acceptance by Israelis and Palestinians, for the sake of an enduring peace.

20. *2003 Referral: Item 12-08. Statement on Iraq and Beyond, Recommendation 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 17, 656).*

*Response:* The concerns suggested by the Worldwide Ministries Division (WMD) for “additional discussion and prayer,” have been, and will continue to be, addressed in a number of ways:

- The text of these concerns, as articulated by WMD and endorsed by the General Assembly Council, have been included in and attached to the text of the resolution approved by the 215th General Assembly (2003), and spread upon the *Minutes* of the assembly.

- In the document “*Iraq and Beyond, with Study Guide,*” prepared by the Advisory Committee on Social Witness Policy in collaboration with the Office for the Middle East and Europe, the concerns of WMD are listed as Appendix A.

- These concerns are shared with PC(USA) mission personnel already on the field as well as those newly appointed, particularly those serving in Muslim countries.

- The WMD staff who relate to partners who make their witness in Muslim contexts keep these concerns before them when in communication with partner churches, ecumenical bodies, and interfaith contacts.

- The Office on Interfaith Relations and Education continues to be aware of these concerns as it seeks, through its dialogue and educational efforts and its programmatic planning, to be faithful to the mandate of the gospel and the functions entrusted to it by the General Assembly.

As the Iraq situation and related Middle East issues requiring faithful witness and advocacy for peace with justice continue to be of vital concern to the Presbyterian Church (U.S.A.), a constant and conscientious effort to remain engaged is required—especially as we seek to accompany partners in the region, in a spirit of discernment, humility, and patience.

21. *2003 Referral: Item 12-09. Commissioners' Resolution 03-14. On Calling for Solidarity with the People and Churches of Pakistan (Minutes, 2003, Part I, pp. 19, 660–61).*

*Response:* This resolution affirms the persistent requests of the church leadership in Pakistan to lift up their nation and churches in our prayers. More than any other, prayers are the most coveted request by our partners in Pakistan. Strong efforts have been made to have a face-to-face meeting with leaders of the Presbyterian Church of Pakistan, and in the process we have expressed our commitment of solidarity and mission partnership, as we will continue to do. *Worldwide Ministries Highlights* articles and a special mailing on behalf of Forman Christian College have been important vehicles for calling thousands of Presbyterians to prayer and financial support for our brothers and sisters in Christ in Pakistan this year. In addition, the Stated Clerk's office has sent the letter to U.S. government officials that was mandated.

22. *2003 Referral: Item 11-03. Resolution on Africa. Recommendation E.3.c. That the General Assembly Direct the General Assembly Council, Through the Worldwide Ministries Division 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 592).*

*Response:* The “Diseases of Poverty” that seem to disproportionately affect Africa’s people, especially women and children, are malaria, tuberculosis, and HIV/AIDS. Working with agencies such as the UNAIDS, WHO, philanthropic organizations in the US and globally; the International Health Ministries, and Africa Area Offices have been part of projects such as the Malaria bed net project, antiretroviral drugs discussions, and other international efforts to fight these “diseases of poverty.”

The International Health Ministries Office sponsored an HIV/AIDS workshop for thirty-two participants from ten PC(USA) partner churches in Africa, October 5–19, 2003, in Malawi. The workshop included sessions on needs assessments, resource identification, community problem solving, program development, monitoring, and evaluation. The final week included visits to community-based orphan care projects, home-based care programs for AIDS patients, and meetings with men’s groups, women’s groups, youth groups, and funeral education committees.

In March 2004, the International Health Ministries Office funded a four-day African Church Leaders’ Meeting around HIV/AIDS in Kenya. Thirty church leaders are being invited to “wrestle” with their denominations’ response to the AIDS crisis. Presbyterian Church (U.S.A.) staff and regional HIV/AIDS consultants will facilitate discussion, including talking with congregations about HIV/AIDS and human sexuality, destigmatizing persons living with AIDS, pastoral counseling of HIV-positive persons and their families, community-based approaches to care, educational programs for orphans, and income-generation programs for AIDS orphans (with a particular focus on girls).

23. *2003 Referral: Item 11-03. Resolution on Africa. Recommendation E.3.d. That the General Assembly 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 592).*

*Response:* Working through the Washington Office on Africa (WOA) and the Advisory Network for Africa (ADNA), the WMD Africa Offices have monitored and advocated for the passage and funding of major congressional legislation—Africa Growth and Opportunity Act (AGOA) and the New Program for Africa’s Development (NePAD), which address AIDS and other diseases of poverty in Africa.

While this advocacy has been instrumental in keeping these and other legislation alive and moving through the policy-making process, funding for the passed bills continues to be difficult to secure.

The International Health Ministries Office (IHMO) works ecumenically through Interchurch Medical Assistance, Inc. to support several approaches to addressing diseases of poverty. The SANRU II program in the Democratic Republic of the Congo works with Presbyterian, Mennonite, United Methodist, and American Baptist hospitals to provide equipment, training, and supplies to provide basic health care to large segments of the population. The IHMO works with Lutheran World Relief and the Carter Center in River Blindness projects in Tanzania, with Lymphatic Filariasis projects in Haiti, and with malaria bed-net projects in six countries. The International Health Ministries Office is a member of Christian Connections for International Health, which facilitates several joint projects addressing HIV/AIDS prevention, counseling, and home-based care projects in Africa.

24. *2003 Referral: Item 11-03. Resolution on Africa. Recommendation E.3.e. That the General Assembly 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—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 38, 592).*

*Response:* Worldwide Ministries Division continues to encourage individuals and congregations to support increased public funding for HIV/AIDS and other diseases of poverty through both personal commitment and through advocacy for public funding. The HIV/AIDS program manager accomplishes this through both written materials, such as the IHMO quarterly newsletter, and by speaking engagements during her participation in denominational and ecumenical forums and educational activities.

25. 2003 Referral: Item 11-05. Overture 03-14. *On the Crisis of Migrant Worker Deaths in the Borderlands—From the Presbytery of De Cristo [Recommendation 1. That The General Assembly 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; and Recommendation 3. That the General Assembly Request the Presbyterian 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]* (Minutes, 2003, Part I, pp. 39, 613–15).

*Response:* At the request of the Presbytery of De Cristo, Presbyterian Disaster Assistance (PDA) provided \$10,000 from the One Great Hour of Sharing offering in December 2003 to address the mounting death toll of migrants in the southwestern deserts of the United States. These funds will be used by ministries on both sides of the U.S./Mexico border to save as many lives as possible.

In January 2004, PDA helped facilitate a meeting of representatives from southwestern PC(USA) middle governing bodies, as well as a representative of the Presbyterian Church of Mexico, for the purpose of planning and designing a consultation of faith-based organizations that are responding to the border crisis. At the meeting, a decision was made to hold a “regional” consultation in Albuquerque, New Mexico, in late April to focus on the impending crisis this summer, followed by a national event in Tucson, Arizona, this November.

Attendees for the April gathering have been identified and planning is well underway. The planning team will be expanded to include representatives from the Synod of Southern California & Hawaii and the Synod of the Sun. This group will meet in advance of the April event to further plan and design the larger consultation in November. The objective of both of these gatherings is to share information and develop response strategies that will more effectively address the crisis surround the deaths of migrant workers.

26. 2003 Referral: Item 11-14. Commissioners’ Resolution 03-16. *On Displaced Persons in Colombia* (Minutes, 2003, Part I, pp. 41, 633–34).

*Response:* Worldwide Ministries staff has coordinated a high level visit to Colombia for purposes of education and solidarity. The trip in January 2004 included Moderator Susan Andrews, a representative from Presbyterian News Service (Alexa Smith), and representatives from the Presbyterian Peacemaking Program. The Moderator was interviewed by two newspapers and appeared on television in Colombia. Reporter Alexa Smith remained for several weeks to continue to collect stories and testimonials in order to inform Presbyterians of the situation. Regular calls and letters to the Presbyterian Church in Colombia continue. Presbyterian Disaster Assistance and the area coordinator for Latin America have provided funds to support humanitarian assistance to the displaced. In addition, the Latin American and the Caribbean Office is working with Peacemaking, Social Justice, and the Washington Office to publish a resource (twelve-page booklet) on Colombia.

27. 2003 Referral: Item 12-08. *Statement on Iraq and Beyond, Recommendation 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—From the Advisory Committee on Social Witness Policy* (Minutes, 2003, Part I, pp. 17, 656).

*Response:* Presbyterian Disaster Assistance sent a churchwide appeal for Iraq, posted to the Presbyterian Disaster Assistance (PDA) Web site updates on relief work, and made the Iraq humanitarian response the front-page article in its *Mission Mosaic* magazine. Working through the Action by Churches Together (ACT) alliance partners including the Middle East Council of Churches, Church World Service, and Norwegian Church Aid, a total of \$345,000 was sent in support of humanitarian work. An additional \$44,000 is available to support ongoing aid

when the security situation stabilizes. Humanitarian response was slowed by a deteriorating security situation slowing the programming of funds on the ground.

28. *2003 Referral: Item 11-01. Recommendation 4. That the General Assembly Request That the International Personnel Be Educated Through Existing Web, Newsletter, and Training Events About the Problem of Sex Trafficking—From the General Assembly Council (Minutes, Part I, pp. 39, 585).*

*Response:* The Worldwide Ministries Division, as part of the General Assembly Council, following the recommendations of the Independent Committee of Inquiry that dealt with the sexual misconduct by a mission personnel in Congo, has developed a staff position that will deal with issues related to sexual misconduct and mission personnel. This staff member will, along with other duties, develop a “process [that would] include the creation of a comprehensive curriculum for the training of mission personnel in order to prevent, recognize, and deal with sexual or physical abuse.”

The specific problem of sex trafficking will be included in this curriculum and training, including venues such as the World Wide Web, newsletters, and training events.

## Item 01-03

[The assembly approved Item 01-03 with amendment. See pp. 4–5.]

The Committee on the Office of the General Assembly recommends that the 216th General Assembly (2004) approve the following list of referrals of business:

### 00 PLENARY

GANC, OGA

- 00-01 Approval of Committee Structure [OGA]
- 00-02 Nominations for Election on Entities of the General Assembly. [GANC]
- 00-03 Stated Clerk Nomination/Review Committee
- 00-04 Reassignment of Classes and Extension of Terms: 2003 Referral: Item 02-03(A); Item 02-09. [GANC]
- 00-05 Nominations for the GANC

### 01 BUSINESS REFERRALS

COGA

- 01-01 Recommendation to Approve the Docket of the General Assembly. [COGA]
- 01-02 Recommendation to Approve the Plenary Consent Agenda. [COGA]
- 01-03 Recommendation to Approve the List of Referrals of Business to Assembly Committees. [COGA]

### 02 BILLS AND OVERTURES

COGA, OGA

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.).

**For Plenary Action****Publication Matters:**

- 03-01** Changes in publication of the *Minutes* (Part I, CD ROM; Part III, offered to ministers when requested). [OGA]
- 03-02** Use Session Annual Statistical Report Regarding Invitation of Racial Ethnic Ministers: 1999 Referral: CR 99-9 [OGA]
- 03-03** On Directing the Stated Clerk to Prepare a Comparative Statistical Report, to Include a Summation of the Sources and Uses of Funds by Presbyteries, Synods—From the Presbytery of Albany.

**General Assembly:**

- 03-04** Change Dates for Birmingham Assembly (2006) [COGA]
- 03-05** Amend Standing Rule D. to Include Provision for Special Meetings: 2003 Referral: Item 02-13. [COGA]
- 03-06** Instruct Presbyteries to Work on Diversity and Inclusiveness When Electing/Selecting Commissioners to GA [COR] 3 recs
- 03-07** On Amending Standing Rule B.5.e. Regarding the Timeline for Submitting Commissioners' Resolutions—From the Presbytery of Eastminster.
- 03-08** On Amending G-13.0104 to Require Annual Meetings of the General Assembly—From the Presbytery of National Capital.
- 03-09** On Directing GAC to Provide an Introduction to Anti-Racism Training for Assemblies in 2006, 2008, and 2010, Making Recommendations in 2010 for Future Events—From the Presbytery of Detroit.
- 03-22** On Appointing a Panel to Study the Apportionment of General Assembly Commissioners from Presbyteries—From the Presbytery of San Diego.
- 03-23** On an Introduction to Anti-Racism Training for Assemblies in 2006, 2008, and 2010, and at General Assembly Council Meetings—From the Presbytery of San Francisco.

**Historical Society:**

- 03-10** Amend Standing Rule E.7. and G.3.c. Regarding the Presbyterian Historical Society [COGA].
- 03-11** On the Montreat Historical Center—From the Presbytery of South Louisiana.
- 03-24** On Directing OGA to Develop a Long-Range Plan for the Department of History to Provide for Regional Historical Centers—From the Presbytery of Western North Carolina.

**Advisory Delegates:**

- 03-12** On Amending the Standing Rules to Increase the Number of YADs to the Biennial Meetings of the General Assembly—From the Presbytery of Greater Atlanta.
- 03-13** On Amending Standing Rule A.2. Regarding Advisory Delegates—From the Presbytery of Minnesota Valleys.
- 03-14** On Amending Standing Rule A.2. to Give Advisory Delegates the Same Privilege in Committee as They Have in Plenary—From the Presbytery of Northeast Georgia.
- 03-15** On Amending Standing Rule A.2. to Remove Advisory Delegate Vote in Assembly Committees, and to Investigate the Possibility of Study Credit for YADs—From the Presbytery of the Peaks.

**Per Capita:**

- 03-16** Per Capita Budget Recommendations [COGA/GAC] 5 recs
- 03-17** On Amending G-9.0404d Regarding Per Capita—From the Presbytery of Lake Erie.

**Other:**

- 03-18** ACC Request. Interpretation Concerning GA Moderator as an Entity—From the Committee on the Office of the General Assembly: 2003 Referral: Item 03-17. [ACC]
- 03-19** Amend Standing Rule F. Regarding Moderator of the General Assembly [COGA]
- 03-20** Amend Standing Rule A.3. Regarding Corresponding Members [COGA].



- 03-21** Study Recent GAs Concerning “Affinity Groups” and “Special Interest Organizations”: 2003 Referral: Item 02-NB. [OGA]

### **Committee Final Action and Report to Plenary**

- 03-A** Minutes, Presbyterian Historical Society.  
**03-B** Minutes, General Assembly Committee on Representation.

### **Information**

- 03 Agency Summary, Committee on the Office of the General Assembly (See “Life in All Its Fullness”)  
 03 Agency Summary, Office of the General Assembly (See “Life in All Its Fullness”)  
 03 Agency Summary, Advisory Committee on Litigation  
 03 Agency Summary, General Assembly Committee on Representation  
 03 Agency Summary, General Assembly Nominating Committee  
 03 Moderator’s Report  
 03 Per Capita Payments by Presbytery  
 03 Affinity Group Reports

## **04 CHURCH POLITY**

ACC, COGA, OGA

### **For Plenary Action**

#### **Rules of Discipline:**

- 04-01** On Amending D-10.0401c, Time Limits, When Utilizing Alternative Dispute Resolution—From the Presbytery of South Louisiana.  
**04-02** On Amending D-1.0103 to Add a Call to Prayer and Confidentiality—From the Presbytery of Western North Carolina.  
**04-03** On Amending D-6.0306a and D-8.0302a to Specify a Time Limit in Exercising the Right to Challenge the Findings of the Moderator and Clerk —From the Presbytery of San Francisco.  
**04-04** On Amending D-10.0201a. to Specify a Time Limit—From the Presbytery of North Puget Sound.  
**04-05** On Amending D-10.0202h. to Allow Dissemination of Findings—From the Presbytery of North Puget Sound.  
**04-06** ACC Request. Regarding Conflict Resolution—From the Manager of Judicial Process and Social Witness, Office of the General Assembly. [ACC]  
**04-07** ACC Request. Interpretation of D-10.0102, Referring a Statement of Offense from a Non-Member of the PC(USA)—From the Manager of Judicial Process and Social Witness, Office of the General Assembly. [ACC]

#### **Abuse of Minors:**

- 04-08** Independent Committee of Inquiry Requests for Amendment to the *Book of Order* [GAC] 11 recs  
**04-09** On Adding New Sections G-6.0204, G-6.0304, and G-6.0402 Regarding Reporting Requirements of Child Abuse, in Response to the GA Independent Committee of Inquiry—From the Presbytery of Grace.  
**04-10** On Adding Section D-10.0106 to Provide for Administrative Leave in Case of Alleged Child Abuse by Clergy—From the Presbytery of Baltimore.  
**04-11** On Adding a New Section D-10.0106 Regarding Administrative Leave in Case of Alleged Child Abuse by Clergy—From the Presbytery of Northern New York.

**Form of Government:**

- 04-12** Undertake a Cycle of Consultation Regarding the Form of Government: 2002 Referral: Item 05-01. [OGA]
- 04-13** On Amending G-7.0306 On Who May Moderate a Congregational Meeting—From the Presbytery of Heartland.
- 04-14** ACC Request. Interpretation on Whether an E-mail Vote Is Permissible—From Stated Clerk, Presbytery of Winnebago. [ACC]
- 04-15** ACC Request. Regarding G-9.0705, Termination of Presbytery Staff—From Member, Administrative Commission, Presbytery of Hanmi. [ACC]
- 04-16** ACC Request. Regarding G-7.0304a.(3) and G-14.0603, When a Motion to Dissolve the Pastoral Relationship Is in Order—From Stated Clerk, Presbytery of Missouri River Valley. [ACC]

**Other:**

- 04-17** Add Standing Rule B.8.c. to Provide for Special Administrative Review: 2003 Referral: Item 03-B. [COGA]
- 04-18** On Amending Standing Rule G.2.g. and C.7. Regarding an Assembly Committee on Administrative Review—From the Presbytery of Mississippi.
- 04-19** Independent Review Process for Committees, Add Standing Rule E.11: 2002 Referral: Item 02-09 (1, 2). [COGA/GAC] 3 recs

**Committee Final Action and Report to Plenary**

- 04-A** Vote of Presbyteries.

**Information**

- 04 Agency Summary, Advisory Committee on the Constitution.
- 04 Roster and Decisions of the General Assembly Permanent Judicial Commission.
- 04 Governing Body Statements of Compliance with Permanent Judicial Commission Decisions.

**05 CHURCH ORDERS AND MINISTRY****ACC, ACWC, PCCEC****For Plenary Action****Clergywomen:**

- 05-03** Research Programs and Support for Clergywomen in Ministries: 2003 Referral: Item 04-01, Recommendation 2. [ACWC]
- 05-04** Monitor Clergywomen's Call Processes—2003 Referral: Item 04-01, Recommendation 9. [ACWC]

**Ordination Requirements:**

- 05-05** On Amending G-6.0106b Regarding Gifts and Requirements for Officers—From the Presbytery of Western New York.
- 05-06** On Striking G-6.0106b from the *Constitution* in Order to Welcome All Persons into the Life of the Church—From the Presbytery of Baltimore.
- 05-07** On Issuing an Authoritative Interpretation Clarifying Standards for Ordination—From the Presbytery of the Western Reserve.
- 05-08** On Declaring That the Definitive Guidance Statements of 1978 and 1979, and Subsequent GA Statements Shall be Given no Further Force or Effect—From the Presbytery of Detroit.
- 05-09** On Amending G-6.0106 and on Approving an Authoritative Interpretation—From the Presbytery of the Twin Cities Area.

**Other:**

- 05-01** On Amending G-14.0513 and G-11.0502f. to Clarify Language Regarding Temporary Pastoral Relations—From the Presbytery of the Twin Cities Area.
- 05-02** ACC Request. Regarding G-6.0502, Authoritative Interpretation Concerning Persistence in Disapproved Work—From Minister Member, Presbytery of the Cascades. [ACC]
- 05-10** Amend G-14.0310c Regarding Ordination Exams. [PCCEC]
- 05-11** On Amending G-14.0705c, G-11.0407, W-3.3603, and W-3.3616 Regarding Certified Christian Educators—From the Presbytery of Western North Carolina.
- 05-12** ACC Request. Interpretation of G-14.0515d, Parish Associates—From Executive Presbyter, Presbytery of Whitewater Valley. [ACC]

**Committee Final Action and Report to Plenary**

[No Items]

**Information**

- 05 Agency Summary, Advocacy Committee for Women's Concerns.
- 05 Agency Summary, Presbyteries' Cooperative Committee on Examinations of Candidates.
- 05 Board of Pension's Task Force on Clergy Recruitment and Retention Report.

**06 ECUMENICAL AND INTERFAITH RELATIONS****CER, COGA, WMD****For Plenary Action****Interfaith**

- 06-01** Recommendation Regarding Expansion of Work Regarding 99R25.246 (Cross-Divisional Staff Team to Develop Study Resources for Congregational Use to Equip Presbyterians to Better Articulate Their Faith in Inter-religious Contexts; Final Report in 2006.) WMD 3 recs
- 06-02** On Forming a Task Force to Draft a Denominational Policy Consistent with the Religious Pluralism Reality in the U.S.A.—From the Presbytery of Eastern Oklahoma.
- 06-09** On Re-Examining the Relationship Between Christians and Jews and the Implications for our Evangelism and New Church Development—From the Presbytery of Hudson River.

**Ecumenical Relations**

- 06-03** Invite Churches to Send Ecumenical Advisory Delegates to the 217th General Assembly (2006) [CER]
- 06-04** Congregations and MGBs Study and Response to WCC Decade to Overcome Violence [CER]
- 06-05** Support for Ecumenical Formation [CER]
- 06-06** Presbyterian Church (U.S.A.) Understanding of 16th and 17th Century Condemnations of Other Churches in *The Book of Confessions* [CER] 5 recs
- 06-07** Review of National Council of Churches in Christ (U.S.A.) [CER] 10 recs
- 06-10** Elect Delegates and Alternates to the 9th Assembly of the World Council of Churches (2006) [CER]
- [06-11** Delegate and Alternate to WARC]

**Other**

- 06-08** Amend Standing Rule E.8.b. Regarding the Committee on Ecumenical Relations. [COGA]

**Committee Final Action and Report to Plenary**

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

**Information**

- 06 Agency Summary, Committee on Ecumenical Relations.
- 06 Agency Summary, Worldwide Ministries Division (See “Life in All Its Fullness”)
- 06 Corresponding Bodies Reports: Report on the 2003 General Assembly of the National Council of Churches in the USA, National Council of Churches in Christ in the USA 2002-2003 Quadrennium, World Council of Churches.

**07 MISSION COORDINATION AND BUDGETS****GAC****For Plenary Action*****Manual of Operations/Organization for Mission***

- 07-01** Change in Manual of Operations regarding COTE [GAC]
- 07-02** Changes to Organization for Mission Regarding Budget Cycle: 2003 Referral: Item 02-02(J.5.c.). [GAC]

**Budgetary Concerns**

- 07-03** Mission and Programs Budget [GAC]
- 07-04** Reserved or Committed Funds [GAC]
- 07-05** Support for General Assembly Mission [GAC]

**Other**

- 07-06** Special Offerings Task Force: 2003 Referral: Items 06-03 and 06-04 [GAC] 7 recs
- 07-07** Presbytery and Synod Consultations: 2001 Referral: 33.002 [Joint COGA/GAC] 9 recs
- 07-08** Report on Creating a Climate of Change with the PC(USA) [ACREC] 16 recs
- [07-09]** Recognition of Leaders in Basic Mission Support

**Committee Final Action and Report to Plenary**

- 07A** Minutes, General Assembly Council.
- 07B** Minutes, PC(USA), A Corporation.
- 07C** Audit.
- 07D through S** Synod Minutes.

**Information**

- 07 Agency Summary, General Assembly Council (See “Life in All Its Fullness”)
- 07 Report of the Presbyterian Council for Chaplains and Military Personnel.
- 07 Report of the GAC on Current Task Forces, Work Groups, and Ad Hoc Committees.
- 07 Affirmative Action and Equal Employment Opportunity Annual Report of Progress.
- 07 Report on Changes to Appendixes to the *General Assembly Council Manual of Operations*.

**08 THEOLOGICAL ISSUES AND INSTITUTIONS****CMD, PPC, TTF****For Plenary Action****Presbyterian Publishing Corporation:**

- 08-01** *PPC Hymnal* [PPC]
- 08-02** PPC Bylaws, Articles of Incorporation, *Organization for Mission* changes [PPC]

**Lord's Supper:**

- 08-03** Grant Permission to Theological Institutions to Celebrate the Lord's Supper. [CMD]  
**08-04** Authorize the Celebration of the Lord's Supper at Listed Conference Centers and at Listed Events. [CMD]

**Book of Order:**

- 08-05** On Reorganizing and Improving the Presentation of G-2.0300, G-2.0400, and G-2.0500 Without Material Alteration to Its Actual Content—From the Presbytery of John Calvin.  
**08-06** On Amending W-2.4006 and W-2.4011 Concerning Who May Participate—From the Presbytery of Central Washington.

**Trustees:**

- 08-07** Approve the New Trustees Elected by PC(USA) Theological Institutions in 2003. [CMD]  
**08-08** Approve the Nominees for Mountain Retreat Association Trustees of Stock Board of Directors. [CMD]

**Other:**

- 08-09** Trinity Work Group Report: Invite Response and Comment on Current Draft; Final Report in 2006. 2000 Referral: 21.164. [CMD]  
**08-10** Encourage Gatherings of Presbyterians of Varied Views to Covenant Together to Discuss the Affirmations in the Task Force's Preliminary Report [TTF]  
**08-11** On Appropriate Language to Describe the Ministry of All Believers—From the Presbytery of New Brunswick.  
**08-12** On Examining the Conscience of Candidates—From the Presbytery of Hudson River.  
**08-13** President of Princeton Theological Seminary]  
**08-14** President of Louisville Theological Seminary]  
**08-15** Louisville Seminary Articles of Incorporation]

**Committee Final Action and Report to Plenary**

- 08-A** Minutes, Committee on Theological Education  
**08-B** Minutes, Presbyterian Publishing Corporation.

**Information**

- 08 Agency Summary, Presbyterian Publishing Corporation (See "Life in all its Fullness")  
 08 Agency Summary, Congregational Ministries Division (See "Life in all its Fullness").  
 08 Committee on Theological Education Report.  
 08 Theology and Worship Report.  
 08 Theological Task Force Narrative.

**09 EVANGELISM AND HIGHER EDUCATION****CMD, NMD****For Plenary Action****Immigrant Fellowships:**

- 09-01** On Amending G-9.0503 Regarding Voice and Vote for Immigrant Fellowships—From the Presbytery of Des Moines.  
**09-02** On Amending G-9.0503 Regarding Recognizing Leaders of Immigrant Fellowships as Elders—From the Presbytery of Des Moines.

**Transfers/Unions:**

- 09-03** On Uniting Churches in Philip, South Dakota to Form a Union Church, the United Church of Philip—From the Presbytery of South Dakota.
- 09-04** On Transferring the Korean Presbyterian Church of Staten Island from the Presbytery of New York City to the Eastern Korean Presbytery—From the Presbytery of New York City.
- 09-05** On Approving the Transfer of Trinity Presbyterian Church, Fairfield, Ohio, from the Presbytery of Miami to the Presbytery of Cincinnati—From the Synod of the Covenant.

**Evangelism**

- 09-06** *Alpha—From a Reformed Perspective*: 2003 Referral: Item 09-07. [CMD] 2 recs
- 09-07** On Encouraging National, Presbytery, and Synod Leaders to Foster Evangelism—From the Presbytery of the Trinity.
- 09-08** On Undertaking the Publication of a Mission Magazine That Would Use the Powerful Voice of American Youth—From the Presbytery of Huntingdon.
- 09-09** On Taking Decisive Action to Recover from the Decline in Membership and Development of Ministry and Mission—From the Presbytery of Mackinac.
- 09-15** On Directing NMD to Develop a Plan for Resourcing and Funding Evangelism with Racial Ethnic Persons and Persons of Limited Economic Resources—From the Presbytery of Miami.

**Education**

- 09-10** List of Colleges and Secondary Schools [NMD]
- 09-11** On Supporting the Association of Presbyterian Schools (APS)—From the Presbytery of Mississippi.
- 09-12** On Recognizing Bloomfield College as a Racial Ethnic College Related to the PC(USA)—From the Presbytery of Newark. Concurrence: Presbytery of New Brunswick
- 09-13** On Improved Education for African American and Other Students Placed At-Risk for an Excellent Education—From the Presbytery of National Capital.

**Other:**

- 09-14** On Recognizing Ms. Dianne Davis and Constructores Para Cristo for Their Christian Ministry in Mexico—From the Presbytery of New Harmony.

**Committee Final Action and Report to Plenary**

[No Items]

**Information**

- 09 Agency Summary, National Ministries Division (See “Life in all its Fullness”)
- 09 Annual Statistical Report and Racial Ethnic Evangelism

**10 NATIONAL ISSUES****ACSWP, GAC****For Plenary Action****Referrals**

- 10-01** Analysis of Church’s effort to Combat Racism: 2001 Referral: 25.231. [ACREC] 8 recs
- 10-02** Task Force on Election Report: 2001 Referral: 26.004 [GAC] 6 recs
- 10-03** Task Force to Study Reparations Report: 2001 Referral: 26.013 [GAC] 13 recs
- 10-04** Report on Limited Water Resources and Takings: 2002 Referral: Item 12-05 [ACSWP] 6 recs
- 10-05** Resolution Calling for a Comprehensive Legalization Program for Immigrants Living and Working in the U.S.: 2001 Referral: Commissioners’ Resolution 01-27. [ACSWP] 10 recs
- 10-06** Transforming Families: 2003 Referral: Item 07-02. [ACSWP] statement and 16 recs
- 10-12** Resolution on Allegations of Child Abuse Against Educators [ACSWP] 8 recs

**Overtures**

- 10-07 On Setting Compensation Standards—From the Presbytery of New Hope.
- 10-08 On Expressing the Desire That the Patriot Act Be Repealed—From the Presbytery of Northern New York.
- 10-09 On Preparing a Policy Statement on Usury in the United States—From the Presbytery of Utah.
- 10-10 On Reaffirming the Importance of our Nation’s Social Insurance System (Social Security and Medicare)—From the Presbytery of Hudson River.
- 10-11 On Endorsing “A Christian Declaration of Marriage—From the Presbytery of Santa Barbara.

**Committee Final Action and Report to Plenary**

- 10-A Minutes, Advisory Committee on Social Witness Policy
- 10-B Recipients of Awards

**Information**

- 10 Agency Summary, Advisory Committee on Social Witness Policy
- 10 Agency Summary, Advocacy Committee on Racial Ethnic Concerns

**11 HEALTH ISSUES****For Plenary Action****Abortion:**

- 11-01 On Calling for the End of Abortion, and Inserting a Statement in the *Book of Order* Regarding Abortion—From the Presbytery of Upper Ohio Valley.
- 11-02 On Urging Churches to Affirm in Their Ministries the Protection of Babies in the Womb Who Are Viable—From the Presbytery of Charlotte.
- 11-03 On Clarity of Late-Term Pregnancy—From the Presbytery of Beaver-Butler.
- 11-04 On Urging the FDA to Make Emergency Contraception Available Over the Counter—From the Presbytery of Baltimore.

**Other:**

- 11-05 On Opposing the Change in Requirements of Emission From Smoke Stack Industries—From the Presbytery of Savannah.

**Committee Final Action and Report to Plenary**

[No Items]

**Information**

[No Items]

**12 PEACEMAKING****ACSWP, CMD****For Plenary Action****Overtures**

- 12-01 On Supporting the Geneva Accord, Urging Israel and Palestine to Implement the Accord—From the Presbytery of St. Augustine.
- 12-02 On Calling for an End to the Construction of a Wall by the State of Israel—From the Presbytery of Chicago.
- 12-03 On Confronting Christian Zionism—From the Presbytery of Chicago.
- 12-04 On Urging Peace in Columbia, South America—From the Presbytery of Baltimore.

**Other**

- 12-05** Iraq: Our Responsibility and the Future: 2003 Referral: Item 12-08(03) [ACSWP] 10 recs  
**12-06** Resolution on Violence, Religion, and Terrorism: Overture 95-36 (Alt)5.(1) and 2002 Referral: Item 14-07 [ACSWP] 19 recs  
**12-07** Commitment to Peacemaking [CMD]  
**12-08** Call to Confession of Prison Abuse in Iraq]

**Committee Final Action and Report to Plenary**

[No Items]

**Information**

- 12 Report on Peace and Reunification of Korea [WMD]

**13 INTERNATIONAL ISSUES**

**ACSWP, NMD**

**For Plenary Action**

**Taiwan**

- 13-01** On Expressing our Solidarity with the Presbyterian Church in Taiwan and with the Taiwanese people—From the Presbytery of New Covenant.  
**13-02** [Withdrawn]  
**13-07** On Expressing our Solidarity with the Presbyterian Church in Taiwan and with the Taiwanese people—From the Presbytery of the Pacific.

**Other**

- 13-03** On Authorizing the Inclusion of a Fund to Combat HIV/AIDS and Diseases of Poverty in Africa in the One Great Hour of Sharing Offering—From the Presbytery of New Castle.  
**13-04** On Global Population Stabilization and Reduction—From the Presbytery of Lackawanna.  
**13-05** Human Rights Update [ACSWP] 3 recs  
**13-06** Remove Talisman Energy from the GA Divestment List; 2003 Referral: Item 11-11 NMD]

**Committee Final Action and Report to Plenary**

[No Items]

**Information**

[No Items]

**14 PENSIONS, FOUNDATION, AND PILP**

**BOP, FDN, PILP**

**For Plenary Action**

**Board of Pensions:**

- 14-01** Board of Pension's recommendation [BOP]  
**14-14** ACC Request. Regarding G-14.0506b(2), Mandatory Participation in the PC(USA) Benefits Plan—From Minister, Presbytery of Pittsburgh. [ACC]



**Foundation:**

- 14-02 Foundation's Mission and Ministry [FDN]
- 14-03 Amended and Restated Articles of Incorporation and Bylaws[FDN]
- 14-04 Confirmation of Robert Leech [FDN]
- 14-05 Transfer of Constituent Corporations [FDN]

**PILP:**

- 14-06 PILP Board [GAC]
- 14-07 Confirmation of Jay Hudson [GAC]

**Overtures:**

- 14-08 On Appointing a Task Force to Review the Medical Plan of the Board of Pensions—From the Presbytery of Abingdon.
- 14-09 On Directing the Board of Pensions to Revise Their Rules for the Calculation of Salary for Churches with a Clergy Couple Installed to One Position—From the Presbytery of Southeastern Illinois.
- 14-10 On Creating a Fund to Provide Shared Equity Loans for Pastors Serving Churches Where the Average Cost of a Home Is Twice the U.S. Average—From the Presbytery of San Francisco.
- 14-11 On Appointing a Task Force to Review the Pension and Medical Plans of the PC(USA)—From the Presbytery of Providence.
- 14-12 On Urging the Board of Pensions to Correct an Inequity for Churches Calling a Married Couple as Co-Pastors Sharing Less than Two Full-Time Calls—From the Presbytery of Northern New England.
- 14-13 On Reinstating Board of Pension Medical Coverage for Persons on Active Duty—From the Presbytery of Eastminster.

**Committee Final Action and Report to Plenary**

- 14-A Committee on Review (of PILP)
- 14-B Receive Reports Regarding Amendments to the Benefits Plans.
- 14-C Minutes, Board of Pensions.
- 14-D Minutes, Foundation.
- 14-E Minutes, Presbyterian Investment and Loan Program

**Information**

- 14 2003 Report from the Board of Pensions
- 14 New Covenant Trust Company, N.A. Report
- 14 Agency Summary, Board of Pensions (See "Life in All Its Fullness").
- 14 Agency Summary, Foundation (See "Life in All Its Fullness").
- 14 Agency Summary, Presbyterian Investment and Loan Program, Inc. (See "Life in All Its Fullness")



## Item 03-01

The Office of the General Assembly (OGA) recommends that the 216th General Assembly (2004) approve the following changes in the publication of the *Minutes of the General Assembly (Parts I and III)*:

[The assembly approved Item 03-01, Recommendation 1. See p. 44.]

1. That, beginning in 2006, the *Minutes of the General Assembly, Part I, Journal*, be offered to ministers in a CD-ROM format without charge and that, when requested, a copy of the printed format be supplied at a cost to be determined by the direct expenses of printing the document.

[The assembly approved Item 03-01, Recommendation 2. See p. 44.]

2. That, beginning in 2005, the *Minutes of the General Assembly, Part III, Directory*, be offered to ministers, when requested, in a printed format at a cost to be determined by the direct expenses of printing the document.

### *Rationale*

The growth of electronic media as a means to deliver documents and information provides a footing for the first recommendation, while recognizing the preference that some may have for a printed document. Costs for the printed documents in both recommendations will be kept to a minimum by allocating only direct publication expenses to the cost of the book.

The most current list of ministers is no longer found in the printed *Directory*, but can be accessed through the PC(USA) Website at <http://ogasys2.pcusa.org/mrcjava/mnstringv/i00010gc.mrc>. The OGA will continue to make a printed document available annually at a minimum cost.

Both recommendations will help to contain per capita expenses.

## Item 03-02

[The assembly disapproved Item 03-02. See p. 44.]

The Office of the General Assembly (OGA) recommends that the 216th General Assembly (2004) instruct the OGA to use the Session Annual Supplemental Report every six years to gather data from congregations on the invitation of racial ethnic ministers to preach during their Sunday worship services; and to report this data to the subsequent General Assembly.

### *Rationale*

The 211th General Assembly (1999) approved *Commissioners' Resolution 99-9*, which (1) urged "all local Presbyterian Church (U.S.A.) churches to invite racial ethnic ministers to preach during their Sunday worship services at least annually," (2) instructed "the Office of the General Assembly to gather data by asking a question in the Session Annual Statistical Report as to compliance with this request," and (3) directed "the Office of the General Assembly to report this data to each future General Assembly" (*Minutes*, 1999, Part I, p. 684).

This question has been asked annually for the last five years and below is the compilation of the first four years of that data:

**CONGREGATION INVITE A RACIAL ETHNIC MINISTER TO PREACH?****DATA FROM THE SASR 1999–2002**

YEAR	TOTAL CONGREGS	TOTAL REPORTING	% REPORTING	INVITE R/E PREACHER	NUMBER SUNDAYS	MEAN SUNDAYS	MEDIAN SUNDAYS
1999	11,216	9,524	84.9%	27.6%	6,749	2.83	1.00
2000	11,178	9,116	81.6%	29.1%	6,397	2.62	1.00
2001	11,141	8,581	77.0%	31.1%	5,890	2.46	1.00
2002	11,097	8,190	73.8%	30.4%	5,567	2.42	1.00

**IF NOT, WHEN WAS THE LAST TIME A RACIAL ETHNIC GUEST PREACHER WAS ASKED?**

YEAR	NUMBER RESPONDING	LAST YEAR	2–3 YEARS	4–6 YEARS	7–9 YEARS	> 9 YEARS	NEVER
2001	4,298	20.2%	20.6%	11.9%	4.9%	15.3%	27.1%
2002	4,085	20.1%	21.3%	12.4%	5.2%	14.6%	26.4%

(The 2003 results are currently in the compilation process and should be ready to share with commissioners at the assembly meeting.)

The Office of the General Assembly affirms that this data is important to collect. This data is of benefit to the church as one measurement, along with others, of its movement toward becoming a multicultural inclusive church.

Equipped with the data from the last five years, we have now built a baseline against which to measure our future strivings. The measurement of this data over time will better indicate the shifts the church seeks to gauge. The collection of the data every sixth year will enable the Office of the General Assembly to compile the report in time for every third biennial meeting of the General Assembly.

**Item 03-03**

[The assembly approved Item 03-03. See p. 44.]

*On Directing the Stated Clerk to Prepare a Comparative Statistical Report, to Include a Summation of the Sources and Uses of Funds by Presbyteries, Synods—From the Presbytery of Albany.*

**The Presbytery of Albany respectfully overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) to direct the Stated Clerk of the General Assembly to prepare a Comparative Statistical Report of Presbyteries and Synods collated from information currently reported by presbyteries and synods and/or required by the General Assembly. Said report will include a summation of the sources and uses of funds by presbyteries and synods.**

*Rationale*

Sessions, presbyteries, and synods participate in the mission of the whole church:

- Session—*Book of Order*, G-10.0102c: “mission of the whole Church . . . G-3.0000”
- Presbytery—*Book of Order*, G-11.0103a: mission of the whole church . . . G-3.0000”
- Synod—*Book of Order*, G-12.0102a: “mission of whole church . . . G-3.0000”

Sessions, presbyteries, synods, and the General Assembly are in a continuing “reformation” and transformation:

- *Book of Order*, G-3.0401c, “The Church is called . . . to a new openness . . . to God’s activity.
- Presbytery—*Book of Order*, G-11.0103v: council to review relationship of structure and mission.

Sessions, presbyteries, synods, and General Assembly are a unity:

- *Book of Order*, G-4.0302, shared power and responsibility.

Sessions, presbyteries, and synods maintain records and establish budgets:

- Session—G-10.0102i (Budget); G-10.0300 (Minutes and Records)
- Presbytery—G-11.0304 (Budget); G-11.0305 (Minutes and Records)
- Synod—G-12.0303 (Budget); G-12.0304 (Minutes and Records)

Sessions, presbyteries, and synods prepare annual reports that are reviewed by their respective governing body:

- Session—G-10.0102i (“providing full information to the congregation”); G-10.0102p(7) (sent annually to presbytery stated clerk); G-10.0301 (minutes reviewed by presbytery)
- Presbytery—G-11.0305 (minutes reviewed by synod); G-11.0306 (annual report to Stated Clerk of General Assembly)
- Synod—G-12.0304 (minutes reviewed by General Assembly, annual report to General Assembly)

The Council of the Presbytery of Albany, attentive to the changing circumstances of its congregations and open to God’s transforming work (G-3.0401c), established a Budget Work Group to review the financial structure and mission (G-11.0103v) of the presbytery. The Budget Work Group relied upon the ten-year trend as reported by congregations to the presbytery and the Office of the General Assembly, G-10.0102p(7) and G-11.0306, and compiled and reported in the Comparative Statistics.

The ten-year trend report was helpful to the Budget Work Group in an analysis of congregational activity. However, the report did not address the concern of the Budget Work Group, namely how does the budget of the presbytery reflect the presbytery’s stated mission and does the presbytery structure undergird that mission.

The Budget Work Group would have found helpful a ten-year trend of the presbytery’s budget and have been able to compare the budget of the Presbytery of Albany with those presbyteries of similar size. However, the Office of the General Assembly does not compile or report that information.

Presbyteries do report that information to synods (G-11.0305) and synods to the General Assembly (G-12.0304). Both presbyteries and synods report statistical information to the General Assembly (G-11.0306; G-12.0304).

The Presbytery of Albany believes that as the whole church is addressing changing demographic and financial conditions a comparative report of the budget structures of presbyteries and synods would be helpful to each and all of the presbyteries and synods.

The Presbytery of Albany requests the Office of the General Assembly to develop the means to compile the information presently reported by presbyteries and synods and make this available to the whole church.

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### OGA COMMENT ON ITEM 03-03

*Comment on Item 03-03—From the Office of the General Assembly.*

The Office of the General Assembly welcomes the request to make available a report of synod and presbytery financial structures. Current forms can be reformatted to accommodate this request to collect additional information that will be needed for such a report. This data could prove to be a useful tool for middle governing body staff in facilitating their work.

## Item 03-04

[The assembly approved Item 03-04. See p. 44.]

The Committee on the Office of the General Assembly (COGA) recommends to the 216th General Assembly (2004) that the dates for the 217th General Assembly (2006) in Birmingham, Alabama, be changed to June 15–22, 2006. [The dates previously approved by the COGA were June 17–24, 2006.]

### *Rationale*

The 217th General Assembly (2006) is scheduled to be a concurrent assembly with the Cumberland Presbyterian Church and the Cumberland Presbyterian Church of America. This shift in meeting dates is necessary to accomplish the goal of all three denominations meeting in the same facilities at the same time, and to allow the scheduling of several joint events involving all three denominations.

## Item 03-05

[The assembly approved Item 03-05 with amendment. See pp. 44–45.]

The Committee on the Office of the General Assembly recommends that the 216th General Assembly (2004) amend Standing Rule D. by inserting a new section “5. *Special Meetings*” following the existing text to read as follows:

### *“5. Special Meetings*

*“a. The Book of Order permits the calling of special meetings of the General Assembly (G-13.0104). The method of calling a special meeting is the required number of commissioners submitting a petition with the full text of the resolution to the Moderator of the General Assembly.*

*“(1) A special meeting may be called providing the petition’s subject matter falls within the General Assembly’s responsibilities. (G-13.0103).*

*“(2) The urgent matter shall be brought in the form of a resolution or resolutions, stating the specific action proposed to be taken by the commissioners at the special meeting and shall include the reasons for proposing the decision to be made.*

*“(3) A special meeting may not be called for the purpose of discussion only.*

*“(4) The matters should be able to be resolved in a session of one or two days.*

*“(5) The full text of the resolution shall appear on each page of the signed petitions.*

*“(6) The Moderator may consult with the Assembly Committee on Bills and Overtures to determine any questions concerning whether the resolution meets the criteria for a called meeting or concerning the specific actions in the proposed resolution. This may take place by conference call.*

*“(7) Resolutions requiring or proposing constitutional interpretation are subject to the 120-day requirement in G-13.0112c. The 120-day requirement begins upon receipt of the petition by the Moderator. The Moderator may consult with the Advisory Committee on the Constitution (ACC) to determine any questions concerning whether the resolution requires a constitutional interpretation.*

***“b. The Book of Order establishes the minimum number of signatures to require a called meeting. The Moderator, upon receipt of the petition, shall ask the Stated Clerk to [~~do~~] complete the following within thirty days:***

***“(1) Send each presbytery stated clerk or clerk of session a letter verifying the current Presbyterian Church (U.S.A.) membership of the individual signatory to the petition.***

***“(2) Send each signatory to the petition a letter of verification asking the commissioner to verify the signature on the petition and if the commissioner concurs with the purpose of the request as stated in the resolution.***

***“(3) During the verification process, a commissioner may request removal of his or her name from the petition by notifying the Stated Clerk.***

***“(4) After all reasonable efforts to establish contact have been made, the name of a commissioner failing to reply to the letter of verification shall be removed from the petition.***

***“(5) The Stated Clerk shall report to the Moderator the results of the verification process.***

***“c. The Committee on the Office of the General Assembly has the responsibility to fix the date and place of a meeting of the General Assembly when the General Assembly is not in session.***

***“(1) Upon receiving certification from the Stated Clerk that the petition has met the requirements of the Book of Order and the Standing Rules of the General Assembly, the Moderator shall report to the Committee on the Office of the General Assembly (COGA) the decision to call the meeting.***

***“(2) The COGA shall set the date and place of a called meeting.***

***“(3) The COGA shall submit to the called meeting a plan to pay for its expenses. This plan shall be considered to be part of the business of the special meeting.***

***“(4) The letter of notification of the called meeting will be mailed to the commissioners no later than sixty days before the start of the meeting.”***

### ***Rationale***

This recommendation is in response to the following referral: *2003 Referral: Item 02-13. Commissioners’ Resolution 03-7. On Clarifying the Procedures for Calling a Special Meeting of the General Assembly (Minutes, 2003, Part I, pp. 35, 142–43).*

The 215th General Assembly (2003) directed the Committee on the Office of the General Assembly (COGA) to

draft recommendations for amendments to 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. (*Minutes*, 2003, Part I, pp. 142–43)

## Item 03-06

[The assembly approved Item 03-06. See p. 45.]

The General Assembly Committee on Representation recommends that the 216th General Assembly (2004) do the following:

1. Instruct presbyteries to work on issues of diversity and inclusiveness when selecting/electing commissioners to General Assemblies.
2. Ask presbyteries to consider cultural sensitivity as an opportunity for growth in leadership.
3. Ask presbyteries to continually address the issues that impede youth participation throughout the church.

### *Rationale*

In the 1970s, the United Presbyterian Church in the United States of America (UPCUSA) underwent restructuring and new and larger synods were formed. Atlantic Synod became a part of the Synod of the Mid-South and Catawba Synod joined National Capital Union, Baltimore, and New Castle presbyteries to become the Synod of the Piedmont. Prior to Reunion in 1983, there were seven nongeographical African American presbyteries and one nongeographical Native American presbytery. The Synod of South Dakota overtured the 182nd General Assembly (1970) of the UPCUSA to allow Dakota Presbytery to remain a nongeographical presbytery and to continue to provide ministry for Native Americans (*Minutes*, UPCUSA, 1970, Part I, pp. 354–56). Today there are no nongeographical African American presbyteries. There are four nongeographical Korean presbyteries and one nongeographical Native American presbytery.

Over the years, many persons have wondered how presbyteries select, elect, or appoint commissioners to the General Assembly. With this in mind, each synod representative on the General Assembly Committee on Representation (GACOR) contacted each presbytery in their synod and asked them what procedure was being used for selecting/electing their commissioners. Thereafter, assisted by a representative from the Research Services Department, the responses, together with other church statistical reports, were reviewed by a GACOR task force for purposes of preparing the instant report.

As a result of inquiries sent to the presbyteries, GACOR received 159 responses (92 percent) from a total of 173 presbyteries. This information, along with the historical statistics and statistics from the reports, gave insight into the ways in which commissioner selection/election is carried out by the various presbyteries. Some have very specific written guidelines, while others are general or oral. Since this is the time when the General Assembly will be going to biennial meetings and the number of commissioners will change, GACOR suggests that each presbytery consider becoming more aware of balancing their selection/election of commissioners they send to the General Assembly. The GACOR is suggesting that whatever process is used, presbyteries should include diversity of all varieties in their guidelines. Diversity includes not only racial ethnic, but also age, gender, and persons with disabilities.

Following is a summary of the research on gender, race ethnicity, and age representativeness of elder and minister commissioners in the Presbyterian Church (U.S.A.) from 1998 to 2003. The quality and quantity of the responses varied, in part because of apparent variation in detail and formality of presbytery policies. Because of this response variation, the analyses that follow should be viewed as a broad attempt to summarize the practices of all presbyteries on commissioner choice:

- Written Guidelines—Three in four presbyteries (75 percent) report having written guidelines that they follow in choosing commissioners to General Assembly.



- Reference to Book of Order—Only 18 percent of policies mention the *Book of Order* or make clear that they are following recommendations of the *Book of Order* in their process of selection, i.e., by using language identical to G-9.0104a.
- Nominations from the Floor—Four in ten presbyteries (40 percent) explicitly indicate that it is possible to nominate other names from the floor when the official names recommended for commissioners are brought to the presbytery for a vote.
- Racial Ethnic Criteria Mentioned—Around a quarter of presbyteries (28 percent) mention that they give consideration to race ethnicity in the choice of commissioners. These mentions vary from the very general (citing G-9.0104a) to explicit requirements that certain numbers of commissioners come from specific racial ethnic groups.
- Gender Criteria Mentioned—A third of presbyteries (33 percent) mention that they give consideration to gender in the choice of commissioners. These mentions vary from the very general (citing G-9.0104a) to explicit requirements that certain numbers of commissioners be female.

An analysis of the gender, racial ethnicity, and age characteristics of commissioners to the last six General Assemblies (1998–2003), including a comparison with the larger constituency groups in the presbyteries from which commissioners are drawn, provides an opportunity to evaluate how well presbyteries are complying with representation requirements outlined in the *Book of Order*.

- Gender—A large majority of presbyteries have included among their commissioners a representative number of women. In 140 presbyteries (81 percent of the total of 173), the percentage of female minister commissioners is greater than or equal to the percentage of ministers who are female in the same presbytery. In 104 presbyteries (60 percent), the percentage of female elder commissioners is greater than or equal to the percentage of female elders in the same presbytery. A majority of the presbyteries that fell short (24 out of 44 for ministers, 42 out of 69 for elders) were within ten percentage points of sending a representative number of female ministers or female elders.
- Race Ethnicity—A narrow majority of presbyteries have included among their commissioners a representative number of racial ethnic persons. In 88 presbyteries (51 percent of the total), the percentage of racial ethnic minister commissioners is greater than or equal to the percentage of ministers in the same presbytery who are racial ethnic. In 93 presbyteries (54 percent), the percentage of racial ethnic elder commissioners is greater than or equal to the percentage of racial ethnic elders in the same presbytery. A majority of the presbyteries that fell short (74 out of 85 for ministers, 72 out of 80 for elders) were within ten percentage points of sending a representative number of racial ethnic ministers or racial ethnic elders.
- Age Less than 56 Years—Only a minority of presbyteries have included among their commissioners a representative number of persons aged 55 years or younger. In only 20 presbyteries (11 percent of the total) is the percentage of minister commissioners less than 56 years of age equal to or greater than the percentage of ministers in the presbytery who are less than 56 years of age. In only 36 presbyteries (21 percent) is the percentage of elder commissioners less than 56 years of age equal to or greater than the percentage of members in the presbytery who are less than 56 years of age. (Age data on members is used as a proxy because age data on elders is not reported by congregations.) Furthermore, few of the presbyteries that fell short (10 of 20 for ministers, 33 out of 137 for elders) were within ten percentage points of sending a representative number of ministers or elders who were less than 56 years of age.

Most presbyteries are complying with representation requirements for gender; around half are doing so for race ethnicity; and only a minority are doing so for age. Most presbyteries that fall short on gender and race ethnicity could achieve representativeness in these areas by appointing a female or racial ethnic person as an elder or minister commissioner to the 2006 or 2008 General Assemblies. A greater effort would be needed to achieve representativeness for younger elders and ministers.

The overall representation statistically seems to balance by the action of a few presbyteries that work hard to see that all are included. We hope that the Presbyterian Church (U.S.A.) realizes that although the number of diverse persons makes up a small number or percentage of the total membership in our denomination, their contribution is important and must be sought and acknowledged as we do the business of this church.

The following statistics were used in this report:

- Trends in racial ethnic membership of the Presbyterian Church (U.S.A.) 1985 to 2002.
- Percent female ministers and minister commissioners by presbytery 1998 to 2003.
- Percent female elders and elder commissioners by presbytery 1998 to 2003.
- Percent racial ethnic clergy and clergy commissioners by presbytery 1998 to 2003.
- Percent racial ethnic elder commissioners and all elders by presbytery 1998 to 2003.
- Percent elder commissioners and total members aged 56 years or less by presbytery 1998 to 2003.
- Percent ministers commissioners and ministers aged 56 years or less by presbytery 1998 to 2003.

## Item 03-07

**[The assembly disapproved Item 03-07. See p. 45.]**

*On Amending Standing Rule B.5.e. Regarding the Timeline for Submitting Commissioners' Resolutions—From the Presbytery of Eastminster.*

The Presbytery of Eastminster respectfully overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) to amend the second paragraph of Standing Rule B.5.e. as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“The Stated Clerk shall 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~~ *the close of the last business session on the opening day of the assembly.*”

### *Rationale*

The Form of Government in the Presbyterian Church (U.S.A.) allows ideas to be considered by a presbytery/synod and effect changes on a national level through the overture process, and 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.

The Form of Government also allows for commissioners’ resolutions, making provision for items of interest to a commissioner, but not endorsed by a presbytery/synod. The General Assembly, by the Spirit’s leading and the community’s discernment becomes a place for broader ownership and refinement of ideas through the commissioners’ resolution process.

Commissioners’ resolutions are submitted after the assembly convenes, with the deadline for submission set by the Stated Clerk, not earlier than 24 hours after the assembly convenes. Distribution of the commissioners’ resolutions well after convening the assembly may limit thoughtful, prayerful consideration and discernment by commissioners and delegates. Committee dockets are considered prior to convening the assembly so that the most effective order of business may be planned. With little time to reflect on revision of the docket before committee work starts, committees typically place commissioners’ resolutions after other business has been completed. With the press of completing business in a timely manner, the last items on the committee docket may not be given the prayerful, thoughtful consideration warranted. Advisory and advocacy groups have little time to consider their response to the resolutions.

This overture would require that these resolutions be submitted earlier in the assembly, allowing more time for thought to be given about placement on the committee docket, and more time for commissioners, delegates, advisory and advocacy groups to consider prayerfully and thoughtfully the resolutions and discern the Spirit's leading.

Since there will be more commissioners, and potentially more business, as we move to biennial assemblies, if this is not approved, the situation will be even more difficult in 2006 and beyond.

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### COGA COMMENT ON ITEM 03-07

*Comment on Item 03-07—From the Committee on the Office of the General Assembly.*

The Committee on the Office of the General Assembly (COGA) counsels the 216th General Assembly (2004) to approve Item 03-07 with one change. That change would be to add “*one hour after*” the close of the last business session on the opening day of the assembly.

Currently, commissioners' resolutions are due to the Stated Clerk no later than twenty-four hours after the convening of the assembly. This requires the Stated Clerk and the Assembly Committee on Bills and Overtures to process each resolution according to Standing Rule B.5.e.:

... The Stated Clerk shall not transmit ... 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 issues 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 ... for its referral. ... (*Manual of the General Assembly*, Standing Rule B.5.e., p. 13)

The result is that General Assembly committees do not usually receive new assignments of commissioners' resolutions until late Sunday night or Monday morning. This requires changes in their agendas and the scheduling of additional open hearings.

The change to an earlier deadline for commissioners' resolutions would allow committees to have an opportunity to make adjustments to their agendas and open hearing schedules in a manner that better facilitates the work of the committee.

Commissioners, before their arrival, know the business of the General Assembly. The COGA believes this would allow sufficient opportunity to develop and submit commissioners' resolutions by this proposed deadline.

The Standing Rules authorize the Committee on the Office of the General Assembly to offer comment or advice on business under consideration by the General Assembly. The COGA 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 03-08

**[The assembly disapproved Item 03-08. See p. 45.]**

*On Amending G-13.0104 to Require Annual Meetings of the General Assembly—From the Presbytery of National Capital.*

The Presbytery of National Capital overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the first sentence of G-13.0104 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 General Assembly shall hold a stated meeting ~~at least biennially~~ *annually*.” [The rest of the paragraph remains unchanged.]

### ***Rationale***

The Presbyterian Church (U.S.A.) is rife with contention over a variety of issues.

Dialogue ought never be exchanged for dollars.

It is a central belief of the Reformed tradition that the reason we gather together in dialogue and debate is to collectively discern the guidance of the Holy Spirit and to be accountable to one another.

Community, unity, and reconciliation are products of communication, not separation.

Much can happen in a two-year span that the church has a moral imperative to address.

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### **ACC ADVICE ON ITEM 03-08**

*Advice on Item 03-08—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution recommends that the 216th General Assembly (2004) answer *Item 03-08* with the following comment:

The current language of G-13.0104 permits either annual or biennial meetings. Amending the *Book of Order* as proposed by this overture would limit the flexibility of each assembly to determine its meeting schedule.

There is no constitutional prohibition to the holding of annual meetings of the General Assembly. The amendments recently approved by the presbyteries are designed to accommodate either annual or biennial meetings.

The Advisory Committee on the Constitution reminds the 216th General Assembly (2004) that a review of biennial assemblies has been mandated, and will be acted upon by the 219th General Assembly (2010).

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### **COGA COMMENT ON ITEM 03-08**

*Comment on Item 03-08—From the Committee on the Office of the General Assembly.*

The Committee on the Office of the General Assembly advises that Item 03-08 be disapproved.

The 214th General Assembly (2002) and the 215th General Assembly (2003) discussed the issues raised in this overture. After much debate, they approved the trial period of holding biennial General Assemblies. In addition three *Book of Order* amendments concerning biennial assemblies were before the presbyteries this year. They were all approved by wide margins.

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 As-

sembly 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)

The Committee on the Office of the General Assembly believes that biennial assemblies are a faithful expression of the historic principles of church governance and will allow the Presbyterian Church (U.S.A.) to give a more effective witness to the contemporary world and to provide a better stewardship of resources for the mission of the whole church.

It is the historic nature of Presbyterian church government that governance is exercised through the collected wisdom and united voice of the whole church. A distinctive feature of the Presbyterian church has been the gathering together of elders and ministers of the Word and Sacraments in equal numbers in governing bodies. The General Assembly is the most inclusive of the governing bodies, with specific responsibilities for the whole church and its mission in the world.

Our world is very different today. The attendees at the first General Assembly came by horseback and carriage. Later attendees would come by rail and jet. As the United States grew, so did the geography represented in the General Assembly.

The first assembly had commissioners from the east coast of the United States. Today people travel from the four corners of the planet to participate in deliberations about the mission of the church. The communications in the world of the first General Assembly were by irregular mail and the distribution of materials printed by handset type. We now live in a world where communications are instant with the availability of electronic mail and voice mail.

The General Assembly began as an annual gathering of people who had a limited horizon of mission and limited means of communication to deliberate with each other about that mission. The Presbyterian Church (U.S.A.) in the twenty-first century has an unlimited horizon for mission and an endless variety of means to communicate about that mission.

“The General Assembly shall hold a stated meeting at least biennially” (*Book of Order*, G-13.0104).

In 1981, the United Presbyterian Church in the U.S.A. voted to amend the *Book of Order* to have General Assembly meetings “at least once in every two years.” The current language in G-13.104 was adopted with the new *Book of Order* at Reunion. The request for biennial assemblies has been growing in frequency and the Committee on the Office of the General Assembly, with the concurrence of the General Assembly Council, is now presenting its joint proposal in favor of biennial assemblies.

The matter of biennial assemblies and/or different patterns of assembly meetings is not new. Previous assembly responses to recommendations to reduce the frequency of assemblies were “no action” or referral. The General Assembly has voted to approve reports that recommended no change in annual assemblies. The General Assembly disapproved the proposal for biennial assemblies in 1992 and 1996. The disapproval in 1992 was based on alternative cost savings that reduced the meeting time to the current Saturday-to-Saturday schedule. In 1996, disapproval was based on several factors, including the attempt to legislate by *Book of Order* amendments.

A 1986 Presbyterian Panel found support among the majorities of laity and clergy for moving towards, or experimenting with, biennial assemblies. Those favoring biennial assemblies cited cost savings and time savings—the reasons still offered most frequently. The Presbyterian Panel summary also noted that those opposed “appear to hold their views very strongly” with some analysis of opinions of the assembly meeting.

“. . . The church affirms ‘Ecclesia reformata, semper reformanda,’ that is, ‘The church reformed, always reforming,’ according to the Word of God and the call of the Spirit” (*Book of Order*, G-2.0200).

Changes do engage Presbyterians in conversations about their church as they live out its credo of *the church reformed, reformed and always being reformed*. That credo is best lived out when Presbyterians have adequate time to reflect upon their faith, history, and theology. The PC(USA) engagement in reflection has transformed

ecumenical commitments, developed better mission structures, created new funding resources, and allowed the growth of relationships that led to the reunion of the Presbyterian Church (U.S.A.). Those long-term periods of reflection allowed the church to develop new future directions while being fully engaged in the ongoing mission of the church. Biennial assemblies would allow the PC(USA) to devote time and energy to the ongoing mission of the church. Biennial assemblies would generate longer periods of time and more energy to fully engage the PC(USA) in setting directions for the twenty-first century.

The Standing Rules authorize the Committee on the Office of the General Assembly to offer comment or advice on business under consideration by the General Assembly. The COGA 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 03-09

**[In response to Item 03-09, the assembly approved an alternate resolution. See p. 45.]**

*On Directing GAC to Provide an Introduction to Antiracism Training for Assemblies in 2006, 2008, and 2010, and Making Recommendations in 2010 for Future Events—From the Presbytery of Detroit.*

The Presbytery of Detroit overtures the 216th General Assembly (2004) to direct the General Assembly Council to do the following:

1. Provide an introduction to antiracism training for all commissioners attending the 217th General Assembly (2006), the 218th General Assembly (2008), and the 219th General Assembly (2010).
2. Evaluate the ongoing need for and impact of such events and make recommendations to the 219th General Assembly (2010) about holding such events at future General Assemblies.

### *Rationale*

We believe that we are all created by God in God's image, have infinite value in the eyes of God, and are made one in Jesus Christ.

We confess that our society created a system of white privilege or racism by incorporating policies and procedures based on negative stereotypes of people of color into the normal operations of our institutions.

We confess that although progress toward equality has been made, this racism remains widespread and continues to damage and diminish all of us, our churches, our society and its institutions.

The Presbyterian Church (U.S.A.) recognizes that the task of dismantling racism is a long-term struggle that requires discernment, prayer, and worship-based action (*Facing Racism: A Vision of the Beloved Community, Minutes*, 1999, Part I, pp. 273ff, esp. 284).

The 210th General Assembly (1998) approved the Racial Ethnic Immigrant Growth Strategy, which sets the goal of increasing racial ethnic membership to 10 percent by 2005 and 20 percent by 2010, and notes the necessity of understanding and dismantling racism in order to reach this goal.

The National Ministries Division developed and led a three-hour introduction to antiracism training for all commissioners to the 213th General Assembly (2001). More than 800 people attended this event, and it led to an increase in antiracism awareness and training across the PC(USA).

**Concurrence to Item 03-09 from the Presbytery of Middle Tennessee.**

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**COGA & GAC COMMENT ON ITEM 03-09**

*Comment on Item 03-09—From the Committee on the Office of the General Assembly and the General Assembly Council.*

The Committee on the Office of the General Assembly (COGA) and the General Assembly Council (GAC) suggest that the 216th General Assembly (2004) refer Item 03-09 to COGA and GAC.

The Committee on the Office of the General Assembly (COGA) and the General Assembly Council (GAC) strongly support the intention of this overture. The matter of providing antiracism training to commissioners and other attendees of future assembly meetings is both important and timely.

The COGA and GAC will work out the programmatic, logistical, and financial details of holding such training at future assemblies, and will bring a proposal for its implementation to the 217th General Assembly (2006).

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**ACREC ADVICE AND COUNSEL ON ITEM 03-09**

*Advice and Counsel on Item 03-09—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).*

Item 03-09 requests the 216th General Assembly (2004) to direct the GAC to provide an Introduction to Anti-racism Training for assemblies in 2006, 2008, and 2010, and to make recommendations for future antiracism events, from the Presbytery of Detroit.

The Advocacy Committee for Racial Ethnic Concerns concurs with the joint Committee on the Office of the General Assembly (COGA)/General Assembly Council (GAC) comment recommending COGA/GAC provide a proposal for implementation to the 217th General Assembly (2006), stipulating that this training would be provided at the 218 General Assembly (2008), the 219th General Assembly (2010), and the 220th General Assembly (2012).

## **Item 03-10**

[The assembly approved Item 03-10. See p. 46.]

**The Committee on the Office of the General Assembly recommends that the 216th General Assembly (2004) do the following:**

**1. Amend Standing Rule E.7. by striking the existing text and inserting the following:**

**“7. *The Board of Directors for the Presbyterian Historical Society***

**“a. *The board of directors exists to assure that the mission of the Presbyterian Historical Society—to collect, preserve, and share our history—is achieved in the most effective and efficient manner, in faithfulness to God's call and in support of the mission of the Presbyterian Church (U.S.A.).***

**“b. *The board of directors shall be composed of a minimum of eight and a maximum of twelve persons. The Committee on the Office of the General Assembly shall elect and the General Assembly shall confirm the board. The members of the board of directors shall serve a four-year term and shall be eligible to serve one additional full or partial term.***

*“c. The budget for the Presbyterian Historical Society shall be submitted as part of the Office of the General Assembly’s regular budget process.*

*“d. The responsibilities of the board of directors shall include:*

*“(1) Establishing the strategic direction for the Presbyterian Historical Society with the concurrence of the Stated Clerk.*

*“(2) Providing oversight of and accountability for the Presbyterian Historical Society to the church at large.*

*“(3) Ensuring the financial stability of the Presbyterian Historical Society.*

*“(4) Advocating for and promoting the work of the Presbyterian Historical Society.”*

#### *Rationale*

In 2001, archival consultants Warner & Yakel recommended that a task force be created to review the Presbyterian Historical Society’s form of government. In 2003, that task force recommended to the Committee on the Office of the General Assembly (COGA) that the PHS’s advisory committee be replaced by a more traditional nonprofit board, with significant new governance responsibilities. This Standing Rule change reflects the transition from a General Assembly advisory committee to the new governance structure.

**2. Amend the second paragraph of Standing Rule G.3.c. by striking “Committee for the Presbyterian Historical Society” and inserting “Board of Directors of the Presbyterian Historical Society,” so that the second paragraph of G.3.c. reads: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]**

**“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~~ Board of Directors of 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).”**

#### *Rationale*

This Standing Rule change reflects the transition from a General Assembly advisory committee of the new governance structure as described in Standing Rule E. The board of directors as the new governance structure of the Presbyterian Historical Society replaces the current advisory committee, the Committee for the Presbyterian Historical Society.

## **Item 03-11**

**[The assembly referred Item 03-11 to the Committee on the Office of the General Assembly-appointed task force. See p. 46.]**

*On the Montreat Historical Center—From the Presbytery of South Louisiana.*

The Presbytery of South Louisiana overtures the 216th General Assembly (2004) to do the following:

1. Cancel or postpone any movement of church records to Philadelphia until all problems are resolved.



2. Develop a long-range funding plan to support regional archival sites for church records using modern archival methods.
3. Notify all churches with records in Montreat of any plans that affect their records and obtain their consent to any changes.
4. Budget funding to restore the staff of the Department of History in Montreat and its operation.

***Rationale***

There are General Assembly plans to move items stored in the former Historical Foundation, now called the Department of History, from Montreat, N.C., to Philadelphia, Pa.

The items to be moved consist mostly of those from churches in the former PCUS, which in the great majority are in much closer proximity to Montreat than Philadelphia.

These churches would have greater difficulty accessing their records in Philadelphia than Montreat.

These records for many years have been kept in excellent climate-controlled conditions in Montreat.

A former ordained pastor and missionary member of the Presbytery of South Louisiana made a large gift to build an annex to the Montreat Historical Foundation for the preservation of records of churches in the former PCUS.

This facility is recognized as the best archival facility of any denomination.

If contents were moved, this facility would be idled, negating the purpose of the donation.

The moving of these delicate records would be very expensive.

The consent of each church with records stored there would be required.

Additional funding for this function can be raised from the churches having records stored there.

**Concurrence to Item 03-11 from the Presbytery of Holston.**

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**COGA COMMENT ON ITEM 03-11**

*Comment on Item 03-11—From the Committee on the Office of the General Assembly.*

The Committee on the Office of the General Assembly counsels the 216th General Assembly (2004) to answer Item 03-11 with the following:

That the 216th General Assembly (2004) instruct the Committee on the Office of the General Assembly (COGA) to receive the recommendations of the task force and take action as appropriate in relation to the Presbyterian Historical Society (PHS) and report its actions to the 217th General Assembly (2006).

That the action by COGA be based on the following:

- mission of the Presbyterian Historical Society (PHS),
- requirements of the *Constitution* of the PC(USA),
- development of affiliations with other church-related institutions,

- accessibility to scholars, governing bodies, and the people of the PC(USA),
- long-term financial viability of the PHS based on an assessment of per capita resources,
- ability to maintain and house the current collection and its expansion,
- integration and utilization of new technology, and
- retention of a highly skilled and dedicated staff.

That COGA work diligently to provide ongoing historical programs and resources for the whole denomination, including those regions that currently have an established site.

### *Background*

The PHS currently has three locations: Montreat, N.C., Philadelphia, Pa., and Louisville, Ky. In 2001, the society contracted with archival consultants Robert Warner and Elizabeth Yakel to examine the infrastructure, programs, funding base, and facilities of the society. As a result of the Warner-Yakel report, COGA appointed a task force comprised of members of COGA, General Assembly Council, PHS, and the Montreat community to study the recommendations the consultants generated. The areas under review cover all the areas of concern raised by this overture.

Members of the task force are: Elder Anne Bond (Denver, Colo.), co-moderator of the task force and current moderator of the Committee on the Presbyterian Historical Society; the Reverend Katherine Cunningham (Ridgewood, N.J.), co-moderator of the task force and current moderator of the Committee on the Office of the General Assembly (COGA); the Reverend Catherine Ulrich (Fort Smith, Ariz.) also represents COGA on the task force; Burnett Kelly (Midland, Mich.) represents the Committee on the Presbyterian Historical Society. Members-at-large include Elder Walter Baker (Mound, Minn.) representing the General Assembly Council; Elder Jim Henderson (Montreat, N.C.); the Reverend Richard Ray (Bristol, Tenn.); and the Reverend Clifton Kirkpatrick, Stated Clerk of the General Assembly. Fred Heuser, director of the historical society, and Margery Sly, deputy director, serve as staff to the task force.

This task force met in Louisville, Kentucky, on January 7–8, 2004, where members organized themselves for their work and began the process of studying the issues of PHS in its three locations. The second meeting of the task force was in Montreat, N.C. on April 15–17, 2004, which provided an opportunity for consultations with those who had a strong interest in PHS and its future.

At the consultation in Montreat, a representative of Columbia Theological Seminary expressed on behalf of its board of trustees that the seminary was “serious about working in partnership with the task force.” It is anticipated that the potential of such affiliations will have impact positively the work of the task force.

The task force anticipates having its report and recommendations completed by the spring of 2005.

#### *1. Financial Considerations*

Financial viability of the society was a concern highlighted in the Warner-Yakel report. At present, more than 85 percent of the PHS budget comes from per capita revenues—an amount of approximately \$2 million a year.

It has become increasingly clear that per capita receipts cannot sustain the rising costs to operate three locations. The elimination of duplicate costs could free up funds for building and technological needs. The society continues to receive archival material and has increasing costs for staff, insurance, and building upkeep. In addition, both Philadelphia and Montreat have inadequate financial reserves for major facility repairs and renovations needed in the next few years. Currently funds do not exist for any new technological infrastructure. The COGA senses the urgency of moving toward consolidation.

The financial situation has given greater priority to development efforts. This was an area identified by the Warner-Yakel report. The results of a recent major development initiative have gone for specific projects and have not been available for the general operations of the society. Guided by the Warner-Yakel report development, efforts will continue to be a priority to preserve this rich heritage. However, development efforts cannot answer all of the challenges in the financial situation.

## 2. *Formation of the Society*

The archives of the UPCUSA and PCUS were designed as places where records could be deposited and placed under safekeeping and made available to serve the whole church. The stories of individual congregations, presbyteries, and synods are intertwined nationally as well as regionally. The history of an individual congregation in the western part of the United States could begin with the work of the home mission board in Atlanta or New York. The creation of separate regional archives would change the mission of the PHS from a common point for research to a collection of storehouses for historical materials. That would mean that finding the total historical record of any one ministry would require more effort by the professional historical researcher or the individual looking up their family history.

In 1931, the church affirmed the direction of the Historical Foundation:

The conditions upon which the original collection was donated were: (1) The continued maintenance and development of the library, (2) that it should be kept under the best fire protection, and (3) that it should not be restricted in scope to the materials bearing directly on our own division of the Church, but so extended as to provide materials in the study of Presbyterianism throughout America. From the beginning, two or more of the other Branches of the Presbyterian Family have been represented on our Executive Committee, and the Associate Reformed Synod particularly has given us their hearty co-operation.

The purposes of the Foundation are (1) the protection of official and rare materials against loss, and (2) the assemblage of the same at one point for the encouragement of research study. In a word, the Historical Foundation was not to be storehouse, but for practical service. The distribution of official records and materials throughout the wide extent of the Church prohibited any great amount of research because of expense. In fact our rich official files, save for local purposes and these only to a very limited extent, were idle capital. This disadvantage the late Drs. R. C. Reed and H. Dosker greatly lamented. The different synods and presbyteries, not to say local churches, were interested in different institutions and could not be expected to assemble their official records at any one of these without giving an undue advantage, as well as imposing an extra expense. Hence the necessity of an agreement to establish a separate and distinct organization at a common point where these records could be deposited and thus placed under safe-keeping and where they would be brought into the service of the whole Church. This forward step on the part of the Church has been more than justified. Many records thought to exist were found lost, and only after the most diligent efforts extending through years have been recovered, while some continue to be lost to the Church. The assemblage of the materials has greatly stimulated the entire Church in the preservation and study of its history. (*Minutes*, PCUS, 1931, Part I, p. 102)

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 03-12

**[The assembly disapproved Item 03-12. See p. 46.]**

*On Amending the Standing Rules to Increase the Number of Youth Advisory Delegates (YADs) to the Biennial Meetings of the General Assembly—From the Presbytery of Greater Atlanta.*

The Presbytery of Greater Atlanta overtures the 216th General Assembly (2004) to amend the standing rules (A.2.c.) by increasing the number of youth advisory delegates (YADs) attending biennial assemblies by adding one YAD per assembly from each synod. [This will increase the number being sent to 189, making the ratio approximately 189:820 or 23 percent (a 2 percent increase). The increase in the number of YADs will be approximately 9 percent per assembly, and the decrease over the two-year period will be 45 percent.]

### *Rationale*

One youth advisory delegate (YAD) is sent to General Assembly each year. Assuming all presbyteries send one, this should total 173. Currently, the YAD to commissioner ratio is approximately 173:554 or 31 percent. In 2006, at the first biennial assembly, the number of commissioners will be raised to approximately 820 from 554. This is a 48 percent increase in the number of commissioners per assembly, but over a two-year period, it is a decrease of 26 percent. However, if left alone, the ratio will become approximately 173:820 or 21 percent. It is a 0 percent increase in the YADs per assembly, and a decrease of 50 percent over a two-year period.

Biennial assemblies will give fewer opportunities for all Presbyterians to represent at General Assembly. But, adjustments have been made for commissioners so that their numbers are increased per assembly. However, the number of YADs would be cut in half with the current resolution. The overall YAD experience is quite different from the commissioners', and is something that more, not fewer, youth should experience. Unfortunately, not many get to attend assembly in either case. The age range for YADs is 17–22, which gives one a six-year window of opportunity. With the onset of biennial assemblies, that window decreases to three years. An elder or minister can go at any time after ordination.

The representation of the YADs will still be a smaller percentage, but there are a few more able to experience the life and work of the Presbyterian Church (U.S.A.).

With the current resolution, there will be fewer opportunities to touch the lives of young people. Our youths want to be involved and know what their church is doing. Many of them have been worshiping in Presbyterian churches all their lives, and they are finally getting the chance to see and worship with Presbyterians from all over the country, from all walks of life, and from every side of every issue.

The young people are the future of the PC(USA). But, they are also the present. A trip to General Assembly helps shape their lives. It gives them an opportunity to be in communion with people who do what they may do in the future. In this church everyone is a minister, including our youth. It is inspiring to see their energy and enthusiasm and passion for things lost on so many other youths. They love the Lord, they love the Word, and they love the church. It is refreshing to see how many young people there are that are not only willing, but eager and anxious, to be involved. The life of the General Assembly is only enhanced by their presence.

In the church today, approximately 3 to 4 percent of ordained ministers of the Word and Sacrament are under 35. General Assembly is a way to encourage a life of ministry to the younger generation. Each year the YADs have one night dedicated to education about Presbyterian seminaries. Many YADs will have life-altering experiences at General Assembly, and it may lead them to a life's vocation of service to the Lord.

After General Assembly, commissioners' and YADs' jobs are not over. They take the General Assembly home with them, back to their presbyteries and back to their churches. Many YADs will spend time with their youth groups, relaying their experience, and bringing enthusiasm to their peers. But, they also bring it to their whole congregation. So many people want to go to General Assembly, and so few get to attend. And, to be able to share their experiences is a unique gift.

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### **COGA COMMENT ON ITEM 03-12**

*Comment on Item 03-12—From the Committee on the Office of the General Assembly.*

The Committee on the Office of the General Assembly (COGA) counsels the 216th General Assembly (2004) to disapprove Item 03-12.

The cost of the sixteen additional youth advisory delegates adds \$20,800 to the cost of a biennial assembly.

In developing the formula for commissioners for the biennial assemblies, COGA was mindful of concerns that the number of commissioners had decreased since reunion while the number of advisory delegates has been

consistent. In 1985, the number of commissioners was 674 and the number of advisory delegates was 229. Today the number of commissioners is 544 and the number of advisory delegates is 221.

	Commissioners	Advisory Delegates
197th Assembly (1985)	674	229
216th assembly (2004)	544	221
Biennial assembly	787	221
Proposed overture	787	237

The Standing Rules authorize the Committee on the Office of the General Assembly to offer comment or advice on business under consideration by the General Assembly. The COGA 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.

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### ACREC, ACWC ADVICE AND COUNSEL ON ITEM 03-12

*Advice and Counsel on Item 03-12—From the Advocacy Committee for Racial Ethnic Concerns and the Advocacy Committee for Women’s Concerns.*

Item 03-12 requests the 216th General Assembly (2004) to amend the Standing Rules [A.2.c.] to increase the number of youth advisory delegates (YADS) to the biennial meetings of the General Assembly by adding one YAD per assembly from each synod, from the Presbytery of Greater Atlanta.

The Advocacy Committee for Racial Ethnic Concerns and the Advocacy Committee for Women’s Concerns advise that Item 03-12 be approved.

#### *Rationale*

The Advocacy Committee for Racial Ethnic Concerns and the Advocacy Committee for Women’s Concerns affirm that the issues raised in Item 03-12 are important dimensions of the overall PC(USA) commitments to diversity and inclusion, and therefore offers these additional supportive points of emphasis:

1. That there shall be no age discrimination in the whole life of the whole church is the clearly repeated biblical, theological, and polity thrust of many statements in the *Constitution of the PC(USA)*. Persons of all ages shall have full and fair access, participation, and representation in the mission, ministries, and decision-making of the church.

2. Directly and indirectly, specific attention is paid to persons under twenty-five years of age, so that youth shall have full voice and vote in the life of the church. Notably, G-14.0201a permits, if not encourages, congregations to nominate, train, elect, and ordain youth as elders and deacons of the church.

3. The *Companion to the Constitution* (an authorized publication of the Office of the General Assembly) rightly states that young people are affirmed and commissioned to tasks as they “join the church.” Youth therefore should receive leadership training and development along with all other persons of any and every age that would be servant leaders. Service as a YAD is a preeminent opportunity for leader development of youth who already are active leaders (some of whom are ordained elders and deacons) in the PC(USA).

4. The Presbyterian “Pastoral Leadership Search Effort.” (PLSE) has tested the “pulse” of the church and rightly determined that major new efforts must be devoted to identifying and nurturing new generations of young leaders and pastors. Every congregation is being urged to name and support high school and college youth/young adults with leadership ability and a desire to serve the church. The PLSE goal is no less than to benefit the church by increasing the pool of candidates for ministry. Clearly, increasing the pool of YADS participating in General Assembly is a complimentary part of this whole process of enriching the present and future life of the PC (USA).

Further, while advocating for the full inclusion of youth, the Advocacy Committee for Racial Ethnic Concerns and the Advocacy Committee for Women's Concerns urge that all governing bodies give close and careful attention to the inclusion and fair representation of youth from all racial ethnic and immigrant groups in the PC(USA).

## Item 03-13

**[The assembly referred Item 03-13 to the Committee on the Office of the General Assembly. See p. 46.]**

*On Amending Standing Rule A.2. Regarding Advisory Delegates—From the Presbytery of Minnesota Valleys.*

The Presbytery of Minnesota Valleys overtures the 216th General Assembly (2004) to amend the Standing Rules of the General Assembly as follows:

### 1. *Youth Advisory Delegates*

Amend Standing Rule A.2.c. as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“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 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 24,000 members shall appoint one additional youth advisory delegate.*”

### 2. *Theological Student Advisory Delegates*

Amend the first paragraph of Standing Rule A.2.d. as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“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. *When the General Assembly meets biennially, theological institutions of the Presbyterian Church (U.S.A.) shall appoint one more theological student advisory delegate (in addition to the other two).* The selection process for these delegates is as follows:”

### 3. *Missionary Advisory Delegates*

Amend Standing Rule A.2.e. 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. *When the General Assembly meets biennially, the Worldwide Ministries Division shall appoint two additional missionary advisory delegates.* 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.”

4. *Ecumenical Advisory Delegates*

Amend Standing Rule A.2.f. as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“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. *When the General Assembly meets biennially, there shall be twelve ecumenical advisory delegates appointed from churches of the United States, and six appointed from member churches of the World Alliance of Reformed Churches; totaling eighteen ecumenical advisory delegates.* 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).”

***Rationale***

The 214th General Assembly (2002) approved biennial meetings starting in 2006. The 215th General Assembly (2003) reaffirmed the biennial meetings as well as approved around a 50 percent increase in both pastor and elder commissioners, moving from 548 commissioners to 816. However, the last General Assembly did not approve any increase in the number of advisory delegates. Advisory delegates include youth, theological students, ecumenical representatives, and missionaries.

By keeping the number of advisory delegates the same in biennial meetings as in annual meetings, the Presbyterian Church (U.S.A.) is losing the knowledge gained of potential future leaders of the church that did not have the opportunity to attend General Assembly. Advisory delegates gain tremendous knowledge about the governing bodies of the church. Many times they even learn parliamentary procedures!

With biennial General Assembly meetings, the total advisory delegates decreased from 39.6 percent to 26.5 percent while pastor and elder commissioners gained 50 percent. But numbers are not the sole consideration. The immense knowledge gained by advisory delegates on how a General Assembly operates is shared with the individual's local church, presbytery, and synod. If we are truly a connectional church, we need to offer opportunities for our future leaders to be a part of the governing body of the Presbyterian Church (U.S.A.).

These amendments would allow 2 more missionaries, 10 theological, 3 ecumenical representatives, and an estimated 12 to 20 additional youth advisory delegates to attend the biennial General Assembly.

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**COGA COMMENT ON ITEM 03-13**

*Comment on Item 03-13—From the Committee on the Office of the General Assembly.*

The Committee on the Office of the General Assembly (COGA) counsels the 216th General Assembly (2004) to disapprove Item 03-13.

The cost of forty-two additional advisory delegates adds \$54,600 to the cost of a biennial assembly.

In developing the formula for commissioners for the biennial assemblies, COGA was mindful of concerns that the number of commissioners had decreased since reunion while the number of advisory delegates has been consistent. In 1985, the number of commissioners was 674 and the number of advisory delegates was 229. Today, the number of commissioners is 544 and the number of advisory delegates is 221.

	Commissioners	Advisory Delegates
197th Assembly (1985)	674	229
216th assembly (2004)	544	221
Biennial assembly	787	221
Proposed overture	787	263

The committee also raises concerns about the proposed formula for adding additional youth advisory delegates for presbyteries with memberships above 24,000. This proposal would eliminate any additional youth advisory delegate representation from seven of the sixteen synods that do not have any presbyteries in their bounds with membership above 24,000.

## Item 03-14

**[The assembly disapproved Item 03-14. See p. 46.]**

*On Amending Standing Rule A.2. to Restrict Advisory Delegates to the Same Privilege in Committee as They Have in Plenary—From the Presbytery of Northeast Georgia.*

The Presbytery of Northeast Georgia overtures the 216th General Assembly (2004) to amend Standing Rule A.2.b. as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“b. Advisory delegates shall be assigned to assembly committees ~~as voting members and shall have the privilege of the floor of the General Assembly~~ *with the same privileges as in the plenary session of General Assembly, i.e., privilege of the floor* without vote. Only voting members shall have the privilege of proposing or seconding a motion. When certain issues come before ~~a assembly committees and plenary session~~ of the General Assembly, the advisory delegates may be polled prior to the vote of the commissioners to determine their advice.”

### *Rationale*

Advisory delegates provide a vast resource for General Assembly meetings. Their viewpoint has come to be highly regarded. Nothing should interfere with their participation in the Presbyterian system of church government, especially at General Assembly. Many valuable experiences result from this participation.

In 1973–74, the United Presbyterian Church in the U.S.A. had a special committee who reported the expectations for youth advisory delegates (YADs) as follows ([XIV, 6] 12 B):

It is expected that a youth advisory delegate will participate in the General Assembly process in the following ways: (a) Consciousness raising, i.e. increasing the sensitivity of the General Assembly as to how young Christians see and respond to issues and concerns before the church. (b) As visible and articulate members of the General Assembly. (c) To sharpen the issues and concerns before the church that affect youth particularly. (d) To seek and contribute to the openness, the sensitivity, and the faithfulness of the church on the level of General Assembly. (e) Youth advisory delegates shall not be elected to General Assembly with either a direct or tacit understanding as to how they will speak at the assembly, or speak and vote in committee on any pending subject.”

We totally agree with these expectations.

However, this overture questions whether the role of advisory delegates are “advisory” when given the privilege of vote in General Assembly committees. Advisory delegates have the power to change the outcome of a particular bill or overture by overriding the vote of commissioners. This happens on close votes where there are enough advisory delegates to change the decision. While the General Assembly has the final vote, the action of a committee either sending forward or withholding legislation can have a significant impact on the final disposition of that legislation.

In the thirteen committees in the 215th General Assembly (2003), advisory delegates represented a minimum of 25 percent (Assembly Committee 02) of the votes to a maximum of 31 percent (Assembly Committee 01) of the votes. The average was 26.92 percent of the votes per committee (one in four votes). This clearly causes distortion in the historical parity of elder/minister votes in PC(USA) actions.



The issue can be easily resolved by granting all advisory delegates, including YADs, the same privilege in committee that they have in plenary session. They are encouraged to speak to issues (privilege of floor) with no vote, except, an advisory vote, which may be taken prior to the commissioners' vote on certain issues.

The practice of advisory delegates voting in committee dates back to the early 1970s. Considering that this is the 216th General Assembly (2004), this is a relatively new approach. When enacted it was a distinct break with historical government of the church by duly elected presbyters.

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### COGA COMMENT ON ITEM 03-14

*Comment on Item 03-14—From the Committee on the Office of the General Assembly.*

The Committee on the Office of the General Assembly counsels the 216th General Assembly (2004) to disapprove Item 03-14.

Previous assemblies have debated this issue. Commissioners have consistently reaffirmed the value of advisory delegates having voice and vote in committees.

The work of General Assembly committees is to process and hone recommendations for deliberation and vote in plenary. Advisory delegates make a positive contribution to these deliberations. They enrich the life of the General Assembly and help it to fulfill the call of the *Book of Order* in G-4.0403:

The Presbyterian Church (U.S.A.) shall give full expression to the rich diversity within its membership and shall provide means, which will assure a greater inclusiveness leading to wholeness in its emerging life. Persons of all racial ethnic groups, different ages, both sexes, various disabilities, diverse geographical areas, different theological positions consistent with the Reformed tradition, as well as different marital conditions (married, single, widowed, or divorced) shall be guaranteed full participation and access to representation in the decision making of the church.

The full participation of advisory delegates in the work of the committee brings a richer and broader perspective to the debate and the recommendations made to the plenary. The full participation of advisory delegates ensures their ownership in the work of the committee. The process involving advisory delegates sharpens recommendations.

The Standing Rules authorize the Committee on the Office of the General Assembly to offer comment or advice on business under consideration by the General Assembly. The COGA 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.

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### ACREC ADVICE AND COUNSEL ON ITEM 03-14

*Advice and Counsel on Item 03-14—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).*

Item 03-14 proposes amending Standing Rule A.2.b. so as to remove the right of vote by advisory delegates in their assigned assembly committees.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) concurs with the advice and comment of the Advocacy Committee for Women's Concerns (ACWC) that Item 03-14 be disapproved.

The ACREC adds this additional advice and comment:

1. That there shall be no age discrimination in the whole life of the whole church is the clearly repeated biblical, theological, and polity thrust of many statements in the *Constitution of the PC(USA)*. Persons of all ages

shall have full and fair access, participation, and representation in the mission, ministries, and decision-making of the church.

2. Directly and indirectly, specific attention is paid to persons under twenty-five years of age, so that youth shall have full voice and vote in the life of the church. Notably, G-14.0201a permits, if not encourages, congregations to nominate, train, elect, and ordain youth as elders and deacons of the church.

3. The *Companion to the Constitution* (an authorized publication of the Office of the General Assembly) rightly states that young people are affirmed and commissioned to tasks as they “join the church.” Youth therefore should receive leadership training and development along with all other persons of any and every age who would be servant leaders. Service as a YAD is a preeminent opportunity for leader development of youth who already are active leaders (some of whom are ordained elders and deacons) in the PC(USA).

4. The Presbyterian “Pastoral Leadership Search Effort.” (PLSE) has tested the “pulse” of the church and rightly determined that major new efforts must be devoted to identifying and nurturing new generations of young leaders and pastors. Every congregation is being urged to name and support high school and college youth/young adults with leadership ability and a desire to serve the church. The PLSE goal is no less than to benefit the church by increasing the pool of candidates for ministry. Clearly, increasing the pool of YADS participating in General Assembly is a complimentary part of this whole process of enriching the present and future life of the PC(USA).

Further, while advocating for the full inclusion of youth, the Advocacy Committee for Racial Ethnic Concerns urges that all governing bodies give close and careful attention to the inclusion and fair representation of youth from all racial ethnic and immigrant groups in the PC(USA).

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#### ACWC ADVICE AND COUNSEL ON ITEM 03-14

*Advice and Counsel on Item 03-14—From the Advocacy Committee for Women’s Concerns.*

Item 03-14 calls to amend Standing Rule A.2.b. to give advisory delegates the same privilege in committee as they have in General Assembly plenary.

The Advocacy Committee for Women’s Concerns (ACWC) advises that Item 03-14 be disapproved.

#### *Rationale*

The right of voice and vote in committee gives substance to the opinions of advisory delegates thereby increasing the value of their participation in the decision-making process of the General Assembly. Giving advisory delegates voice without vote in plenary ensures that final decision of the assembly are made by the elected commissioners.

## Item 03-15

**[The assembly disapproved Item 03-15. See p. 46.]**

*On Amending Standing Rule A.2. to Remove Advisory Delegate Vote in Assembly Committees, and to Investigate the Possibility of Study Credit for YADs—From the Presbytery of the Peaks.*

The Presbytery of the Peaks overtures the 216th General Assembly (2004) to do the following:

1. Amend A.2.b. of the Standing Rules of the General Assembly to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italics.]

“b. Advisory Delegates shall be assigned to assembly committees ~~as voting members~~ and shall have the privilege of the floor *in committee and plenary session* 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 *committee or plenary session* of the General Assembly, the advisory delegates may be polled prior to the vote of commissioners to determine their advice.”

2. Direct the Office of the General Assembly to investigate the possibility of an educational study credit for youth advisory delegates attending General Assemblies.

### *Rationale*

The role of the advisory delegate, according to Standing Rule A.2.a., is “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.” Advisory delegate vote in committee oversteps the intended purpose of the advisory delegate by elevating these positions to that of regular, ordained commissioners while in committee.

Many advisory delegates are not ordained and yet participate at assemblies as if they were because of advisory delegate vote in committee. Reformed tradition tells us that the call of God to lead must first be recognized before an individual should help in making decisions affecting the entire church.

Presbyterian polity has always made it a point to maintain parity between ministers and laypeople when governing the church. The *Book of the Order* clearly states in G-13.0102 that “the General Assembly shall consist of equal numbers of elders and ministers from each presbytery.” Advisory delegate vote in committee disrupts this parity by outnumbering minister commissioners.

The role of the advisory delegate is to give advice to the assembly, but the experience does not end there for those delegates. This overall experience is hampered by the politics that become involved due to advisory delegate vote in committee. Without that vote, the advisory delegate opportunity would be enhanced as political pressure fades away replaced by pure education of how the PC(USA) works. For all advisory delegates (youth, theological student, missionary, ecumenical), this shift from politics to education would be beneficial. It might even provide more space for spiritual growth, which is of course, the most important reason for any advisory delegate to attend the assembly.

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### COGA COMMENT ON ITEM 03-15

*Comment on Item 03-15—From the Committee on the Office of the General Assembly.*

The Committee on the Office of the General Assembly counsels the 216th General Assembly (2004) to disapprove Item 03-15.

Previous assemblies have debated this issue. Commissioners have consistently reaffirmed the value of advisory delegates having voice and vote in committees.

The work of General Assembly committees is to process and hone recommendations for deliberation and vote in plenary. Advisory delegates make a positive contribution to these deliberations. They enrich the life of the General Assembly and help it to fulfill the call of the *Book of Order* in G-4.0403:

The Presbyterian Church (U.S.A.) shall give full expression to the rich diversity within its membership and shall provide means, which will assure a greater inclusiveness leading to wholeness in its emerging life. Persons of all racial ethnic groups, different ages, both sexes, various disabilities, diverse geographical areas, different theological positions consistent with the Reformed tradition, as well as different marital conditions (married, single, widowed, or divorced) shall be guaranteed full participation and access to representation in the decision making of the church.

The full participation of advisory delegates in the work of the committee brings a richer and broader perspective to the debate and the recommendations made to the plenary. The full participation of advisory delegates ensures their ownership in the work of the committee. The process involving advisory delegates sharpens recommendations.

This issue of seeking academic credit for service as a youth advisory delegate is beyond the scope of the Office of the General Assembly. Youth advisory delegates (YAD) come from a wide variety of colleges, universities, and other schools. While it might be possible to develop a program with PC(USA)-related colleges, it would not be a benefit to many YADS.

The Standing Rules authorize the Committee on the Office of the General Assembly to offer comment or advice on business under consideration by the General Assembly. The COGA 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.

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### ACREC ADVICE AND COUNSEL ON ITEM 03-15

*Advice and Counsel on Item 03-15—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).*

Item 03-15 proposes amending Standing Rule A.2. so as to remove the right of vote by advisory delegates in their assigned assembly committees.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) concurs with the advice and comment of the Advocacy Committee for Women's Concerns (ACWC) that Item 03-15 be disapproved.

The ACREC adds this additional advice and comment:

1. That there shall be no age discrimination in the whole life of the whole church is the clearly repeated biblical, theological, and polity thrust of many statements in the *Constitution of the PC(USA)*. Persons of all ages shall have full and fair access, participation, and representation in the mission, ministries, and decision-making of the church.

2. Directly and indirectly, specific attention is paid to persons under twenty-five years of age, so that youth shall have full voice and vote in the life of the church. Notably, G-14.0201a permits, if not encourages, congregations to nominate, train, elect, and ordain youth as elders and deacons of the church.

3. The *Companion to the Constitution* (an authorized publication of the Office of the General Assembly) rightly states that young people are affirmed and commissioned to tasks as they "join the church." Youth therefore should receive leadership training and development along with all other persons of any and every age who would be servant leaders. Service as a YAD is a preeminent opportunity for leader development of youth who already are active leaders (some of whom are ordained elders and deacons) in the PC(USA).

4. The Presbyterian "Pastoral Leadership Search Effort." (PLSE) has tested the "pulse" of the church and rightly determined that major new efforts must be devoted to identifying and nurturing new generations of young leaders and pastors. Every congregation is being urged to name and support high school and college youth/young adults with leadership ability and a desire to serve the church. The PLSE goal is no less than to benefit the church by increasing the pool of candidates for ministry. Clearly, increasing the pool of YADS participating in General Assembly is a complimentary part of this whole process of enriching the present and future life of the PC(USA).

Further, while advocating for the full inclusion of youth, the Advocacy Committee for Racial Ethnic Concerns urges that all governing bodies give close and careful attention to the inclusion and fair representation of youth from all racial ethnic and immigrant groups in the PC(USA).

**ACWC ADVICE AND COUNSEL ON ITEM 03-15**

*Advice and Counsel on Item 03-15—From the Advocacy Committee for Women’s Concerns.*

Item 03-15 asks to amend Standing Rule A.2. to remove advisory delegates’ vote in assembly committees and to investigate the possibility of study credit for youth advisory delegates.

The Advocacy Committee for Women’s Concerns advises that Item 03-15 be disapproved.

*Rationale*

The right of voice and vote in committee gives substance to the opinions of advisory delegates thereby increasing the value of their participation in the decision-making process of the General Assembly. Giving advisory delegates voice without vote in plenary ensures that the elected commissioners make final decisions of the assembly.

**Item 03-16**

*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*

[The assembly approved Item 03-16, Recommendation 1. See p. 47.]

**1. The Committee on the Office of the General Assembly and the General Assembly Council recommend that the 216th General Assembly (2004) incorporate into the *Minutes* the 2003 Per Capita Apportionment Budget and Statement of Activities, and the Comparative Statement of Financial Position at December 31, 2003.**

[The assembly approved Item 03-16, Recommendation 2. See p. 47.]

**2. Noting in the above financial statements the closing of the books on per capita receipts for 2002, in which the amount of uncollectible per capita is one of the lowest amounts in the last decade (\$188,061), the Committee on the Office of the General Assembly and the General Assembly Council recommend that the 216th General Assembly (2004) express its special thanks to presbyteries and congregations for their faithful financial support for the work of the whole church.**

*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, facilitating the work of the Stated Clerk (including the historical function), the General Assembly Moderator, the General Assembly Council, the Executive Director’s Office, and related expenses of our memberships in ecumenical bodies.

The 215th General Assembly (2003) received the 2003 per capita apportionment budget totaling \$14,411,213. The Statement of Activities for the year ended December 31, 2003, is presented on the following pages. Actual expenditures totaling \$13,606,810 for 2003 were under budget by \$804,403. The under expenditures were primarily due to savings in General Assembly meetings and other committee meeting costs, savings in administrative expenses, and continuing cost improvements by the use of technology. The total actual revenue for the past year amounted to \$14,079,191 resulting in a contribution to reserves in the amount of \$472,381. The reduction in the uncollectible provision for 2002 per capita receipts to an actual amount of \$188,061 accounted at the end of budget year 2003, also contributed to budget savings.

**3. The Committee of the Office of the General Assembly and the General Assembly Council recommend that the 216h General Assembly (2004)**

[The assembly approved Item 03-16, Recommendations 3.a., with amendment. See p. 94.]

**a. approve the Proposed 2005 Per Capita Expenditure Budget totaling [~~\$12,403,390~~] [\$12,559,362] and a Proposed 2006 Expenditure Budget totaling [~~\$15,003,117~~] [\$15,165,205];**

[The assembly approved Item 03-16, Recommendation 3.b. See p. 94.]

**b. approve that \$956,563 be designated in 2005 (about half the cost of the General Assembly meeting), and be reserved for use in the year of the General Assembly meeting (2006).**

[The assembly approved Item 03-16, Recommendation 4., with amendment. See p. 94.]

**4. The Committee of the Office of the General Assembly and the General Assembly Council recommend two proposals to the 216th General Assembly (2004) for determining a per capita apportionment rate for each year 2005, and 2006:**

[~~Proposal I: To approve a per capita rate of \$5.46 for 2005, per active member (a reduction of five cents per capita), and a per capita rate of \$5.56 for 2006 (an increase of ten cents per capita), OR~~]

**Proposal II: To approve a per capita rate of [~~\$5.54~~] [\$5.57] for each year 2005 and 2006, per active member [(same as in 2004, without change for the two years)].**

### *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 215th General Assembly (2003) approved the Proposed Per Capita Budget for 2004. The budget figures presented for 2004 include the financial implications of General Assembly actions totaling \$68,297 (approved on the last day at the 215th General Assembly (2003)).

### *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).

Building the Per Capita Budget for 2005 and 2006 continues to be a challenge, more than it has been for previous years, not only because of the controversial issues and the ongoing threat to withhold funds in the church, but also because of the shift from conducting annual General Assemblies to biennial General Assemblies, on a trial basis, beginning in 2004. Since the next General Assembly after 2004 will meet in Birmingham, Alabama, during 2006, except for related expenses in 2005, most General Assembly expenses in Schedule-I have been budgeted to be spent in 2006. However, in order to avoid an awkward budget decrease during the year that there will be no General Assembly meeting, and a steep increase during the year of the General Assembly, about half the cost of the General Assembly meeting budget is shown in the cash flow as a designation in 2005 and reserved to be expended in 2006.

It continues to be difficult to forecast both the level of membership and the percentage of presbyteries paying their full per capita apportionment. We are projecting for budget purposes that our membership loss for 2003 and 2004 (which sets the basis for the 2005 and 2006 per capita apportionments respectively) will be 45,000 each

year. Although we had previously assumed that the amount of withholding of per capita would be \$425,000 during the current year 2004, we were encouraged by the fact that the actual uncollectible for 2002, which was written off at the end of 2003, amounted to only \$188,061. Based on this, we have reduced the uncollectible provision to \$350,000 each year 2005 and 2006. It is, however, difficult to predict what the actual financial impact of this situation will be on the budgets.

Taking all of these factors into account, the General Assembly Council and the Committee on the Office of the General Assembly are proposing that we submit two recommendations to the 216th General Assembly (2004) on the per capita apportionment rates, to be determined by the General Assembly. Both proposals will pretty much have the same impact on the cash flow and year-end reserve levels at end 2006. Proposal I: to approve a per capita rate of \$5.46 for 2005, per active member (a reduction of five cents per capita or approximately 1 percent), and a per capita rate of \$5.56 for 2006 (an increase of ten cents per capita or approximately 1.8 percent), OR Proposal II: to approve a per capita rate of \$5.51 for each year 2005 and 2006, per active member (same as in 2004, without change for the two years).

We are also proposing an expenditure budget for 2005 of \$12,403,390, which represents a reduction of \$2,373,166 or 16 percent lower than the level of 2004 (the direct impact of no General Assembly meeting in 2005). For 2006, we are proposing an expenditure budget of \$15,003,117, which represents an increase of 1.5 percent over the 2004 level. The planned use of reserves have been carefully allocated to augment sources of funds in 2006, and reduce the direct impact on per capita. We believe that such restraint in the increase in the per capita rate and the expenditure level are necessary for the well being of the church and the fiscal integrity of the Per Capita budget. The details behind these calculations can be found on the attached sheets.

If we had continued annual General Assembly meetings, we would have on that basis required an additional \$2,012,237 (cost of General Assembly session, Schedule 1), and a total of \$14,415,627, for 2005. This would have necessitated an increase of at least 38 cents per capita for 2006, and would deplete all available reserves above the required minimum, by end 2006.

**5. The Committee of the Office of the General Assembly and the General Assembly Council recommend that the 216th General Assembly (2004) approve the attached allocation of designated funds for OGA, and General Assembly task forces totaling \$1,695,838 for 2005, and \$1,526,118 for 2006.**

#### *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, conducting ordination examinations, the production and distribution of Office of the General Assembly (OGA) publications, part of the Presbyterian Historical Society operations, and General Assembly Council (GAC) task forces. The sources of these funds are mostly from independently generated revenue, including gifts and endowments.

**Presbyterian Church (U.S.A.)**  
**PER CAPITA**  
**COMPARATIVE STATEMENT OF FINANCIAL POSITION**  
**At December 31**  
PRELIMINARY—SUBJECT TO AUDIT

	<u>2003</u>	<u>2002</u>
<b>ASSETS</b>		
Cash in checking & savings accounts	\$179,399	\$376,914
Investments held by Others	2,658,836	2,707,123
Investments held by Foundation	6,854,245	6,218,808
Investment—PILP	20,000	20,000
Apportionments receivable	1,762,439	1,695,123
Allowance for Uncollectible Apportionments	(198,975)	(200,000)
Other receivables	1,681,466	1,396,999
Assets restricted to investment		
Art collection	8,371,632	8,371,632
Land, Buildings and Equipment	5,116,594	5,116,594
Accumulated depreciation	(2,661,118)	(2,503,410)
Long-term investments	1,371,406	1,238,124
<b>TOTAL ASSETS</b>	<u>\$25,155,924</u>	<u>\$24,437,907</u>
 <b>LIABILITIES AND NET ASSETS</b>		
<b>Liabilities</b>		
Accounts payable and accrued expense	\$1,011,919	\$904,104
<b>Total Liabilities</b>	<u>1,011,919</u>	<u>904,104</u>
<b>Net Assets</b>		
Undesignated	6,384,930	5,912,549
Designated	5,283,561	5,544,944
Temporarily Restricted	1,272,780	715,868
Permanently Restricted	708,017	708,017
Plant Fund	10,494,717	10,652,425
<b>Total Net Assets</b>	<u>24,144,005</u>	<u>23,533,803</u>
 <b>TOTAL LIABILITIES AND NET ASSETS</b>	<u>\$25,155,924</u>	<u>\$24,437,907</u>



03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

**General Assembly Per Capita  
Statement of Activities  
December 31, 2003**

	ACTUAL Dec. 31, 2003	BUDGET 2003	BUDGET 2004	PROPOSED 2005	PROPOSED 2006
<b>SOURCES OF FUNDING</b>					
APPORTIONMENTS	13,562,981	13,566,169	13,507,076	13,403,509	13,152,859
INCOME FORMULA AND OTHER INCOME	516,210	345,000	345,000	300,000	300,000
DESIGNATED FUNDS FOR GA SESSION	-	-	-	(956,563)	956,563
UTILIZATION OF PRIOR YRS ACCUMULATION	-	500,044	924,480	(187,583)	755,784
<b>TOTAL INCOME</b>	<b>14,079,191</b>	<b>14,411,213</b>	<b>14,776,556</b>	<b>12,559,363</b>	<b>15,165,206</b>
<b>EXPENDITURES</b>					
<b>I. GENERAL ASSEMBLY SESSION</b>					
COMMISSIONER EXPENSES	865,903	954,629	913,517	-	895,024
FACILITY EXPENSES	888,647	928,755	919,809	63,630	965,213
NEWROOM COSTS	-	-	51,000	-	-
WORSHIP	-	-	75,500	-	87,000
GA PROGRAM	16,588	15,000	35,000	-	35,000
GA MINUTES	30,000	30,000	33,950	-	30,000
<b>TOTAL</b>	<b>1,801,138</b>	<b>1,928,384</b>	<b>2,028,776</b>	<b>63,630</b>	<b>2,012,237</b>
<b>II. PERMANENT AND SPECIAL COMMITTEES</b>					
PERMANENT JUDICIAL COMMISSION	91,188	65,550	76,850	76,965	78,490
GA NOMINATING COMMITTEE	99,268	97,340	97,340	61,225	103,820
COMM ECUMENICAL RELATIONS	12,138	33,500	33,500	33,400	33,400
COMM PRESBYTN HISTORICAL SOCIETY	39,705	12,000	17,000	24,700	24,700
COMM ON REPRESENTATION	77,344	89,525	69,000	103,035	85,675
ADV COMM CONSTITUTION	34,426	35,700	35,700	11,165	28,090
ADV COMM ON LITIGATION	9,522	13,850	16,000	16,350	17,875
COMMITTEE ON OGA	59,829	75,800	75,800	56,970	81,370
STATED CLERK REV/NOMINATION	16,331	25,900	44,000	-	-
COMPENSATION REVIEW	-	8,900	-	-	-
COMMITTEE ON REVIEW	41,750	41,750	40,000	53,820	35,970
THEOLOGICAL DIVERSITY T/FORCE	55,480	55,480	77,250	66,745	40,940
<b>TOTAL</b>	<b>536,981</b>	<b>555,295</b>	<b>582,440</b>	<b>504,375</b>	<b>530,330</b>
<b>III. GRANTS TO ECUMENICAL GROUPS</b>					
NCC ASKINGS	421,178	421,178	400,000	400,000	400,000
WCC ASKINGS	440,602	440,602	449,414	449,414	458,402
CHURCH UNION EFFORTS	33,151	30,000	30,600	30,600	30,600
WORLD ALLIANCE ASKINGS	228,168	228,168	232,731	232,731	232,731
ECUMENICAL ASSEMBLIES	75,000	75,000	75,000	75,000	75,000
<b>TOTAL</b>	<b>1,198,099</b>	<b>1,194,948</b>	<b>1,187,745</b>	<b>1,187,745</b>	<b>1,196,733</b>
<b>IV. DEPARTMENTAL EXPENSES</b>					
STATED CLERK	752,510	799,686	818,185	821,334	848,112
ECUMENICAL & AGENCY RELATIONS	737,495	784,710	810,044	834,292	856,650
CONSTITUTIONAL SERVICES	815,599	868,970	902,380	1,042,161	1,067,628
ASSEMBLY SERVICES	353,494	385,608	378,189	364,783	385,751
COMMUNICATION & TECHNOLOGY	759,281	786,172	768,388	748,475	775,243
COMMON EXPENSES	102,938	186,332	200,500	170,500	185,750
PRESBYTN HISTORICAL SOCIETY	1,910,585	1,895,897	1,994,483	2,041,074	2,106,407
<b>TOTAL</b>	<b>5,431,902</b>	<b>5,707,375</b>	<b>5,872,169</b>	<b>6,022,619</b>	<b>6,225,541</b>
<b>I-IV TOTAL OGA</b>	<b>8,968,120</b>	<b>9,386,002</b>	<b>9,671,130</b>	<b>7,778,369</b>	<b>9,964,841</b>
<b>V. OGA/GAC SHARED EXPENSES</b>	<b>200,513</b>	<b>211,414</b>	<b>225,995</b>	<b>207,618</b>	<b>232,986</b>
<b>VI. GENERAL ASSEMBLY COUNCIL</b>					
GAC MEETINGS	332,018	415,150	393,050	268,500	430,900
ADVISORY COMMITTEES	152,250	169,900	169,900	146,000	180,000
OTHER MEETINGS	358,915	357,708	334,331	159,676	157,379
<b>TOTAL</b>	<b>843,183</b>	<b>942,758</b>	<b>897,281</b>	<b>574,176</b>	<b>768,279</b>
<b>VII. GAC ADMINISTRATION</b>					
EXECUTIVE DIRECTOR	940,520	962,000	1,039,050	1,037,200	1,071,100
OTHER GAC ADMINISTRATION	1,883,902	1,874,400	1,950,000	1,940,000	2,086,000
<b>TOTAL</b>	<b>2,824,422</b>	<b>2,836,400</b>	<b>2,989,050</b>	<b>2,977,200</b>	<b>3,157,100</b>
<b>V-VI TOTAL GAC</b>	<b>3,667,605</b>	<b>3,779,158</b>	<b>3,886,331</b>	<b>3,551,376</b>	<b>3,925,379</b>
<b>VIII. SHARED SUPPORT SERVICES</b>	<b>582,511</b>	<b>609,639</b>	<b>643,100</b>	<b>672,000</b>	<b>692,000</b>
<b>IX. UNCOLLECTIBLE PER CAPITA</b>	<b>188,061</b>	<b>425,000</b>	<b>350,000</b>	<b>350,000</b>	<b>350,000</b>
<b>TOTAL EXPENDITURES</b>	<b>13,606,810</b>	<b>14,411,213</b>	<b>14,776,556</b>	<b>12,559,363</b>	<b>15,165,206</b>

Presbyterian Church (U.S.A.)  
Mission Support Services  
**STATEMENT OF PER CAPITA BUDGET**

*Actual and Projected Sources of Funding and Expenditures 2003–2006*

**USING THE FOLLOWING ASSUMPTIONS**

- Actual expenditures for 2003.
- Budgeted expenditures for 2004, 2005 and 2006.
- Actual apportionments for 2004 are reflected in the apportionment revenue.
- Projected apportionments for 2005 and 2006 are based on a reduction of the 2004 membership by 45,000 in each year.

**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

	2003 Actual	2004 Budget	2005 Proposed	2006 Proposed
Unrestricted net assets, January 1	\$5,912,549	\$6,384,930	\$5,460,450	\$5,648,033
Less: Reserve (30% annual budget)	4,082,043	4,432,967	3,767,809	4,549,562
<b>Income from prior years available</b>	<b>1,830,506</b>	<b>1,951,963</b>	<b>1,692,641</b>	<b>1,098,471</b>

Sources of funding				
<u>Apportionments</u>				
\$5.44 for 2003	13,562,981			
\$5.51 for 2004		13,507,076		
\$5.57 for 2005			13,403,509	
\$5.57 for 2006				13,152,859
<b>Income formula and other income</b>	<b>516,210</b>	<b>345,000</b>	<b>300,000</b>	<b>300,000</b>
Utilization of designated for GA session				956,563
<b>Total</b>	<b>14,079,191</b>	<b>13,852,076</b>	<b>13,703,509</b>	<b>14,409,422</b>

<b>Expenditures</b>	<b>13,606,810</b>	<b>14,776,556</b>	<b>12,559,363</b>	<b>15,165,206</b>
Sources of funding over(under) expenditures	472,381	(924,480)	1,144,146	(755,784)
Designated for General Assembly session			956,563	
Income from prior years	(472,381)	924,480	(187,583)	755,784
<b>Unrestricted net assets, December 31</b>	<b>6,384,930</b>	<b>5,460,450</b>	<b>5,648,033</b>	<b>4,892,249</b>

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

**DESIGNATED FUNDS  
FOR OGA AND FOR GA TASK FORCES  
PRELIMINARY—SUBJECT TO AUDIT**

<b>PRELIM BEG BAL 2004</b>	<b>DESIGNATED REVENUE</b>	<b>ACTUAL* 2003</b>	<b>BUDGET 2004</b>	<b>PROPOSED 2005</b>	<b>PROPOSED 2006</b>
232,464	<b>General Assembly Session</b> GA Registration	126,987	75,000	-	109,000
	Utilization of Reserves		49,220		52,000
		126,987	124,220	-	161,000
(13,312)	<b>Ordination Examinations</b> Cooperative Reading Groups	87,764	80,000	130,000	130,000
	Utilization of Reserves	-	-	-	-
		87,764	80,000	130,000	130,000
50,383	<b>Governing Body Relations</b> Stated Clerks Training Meetings	88,691	123,750	120,000	100,000
	Utilization of Reserves	-	-	-	-
		88,691	123,750	120,000	100,000
30,651	<b>Moderator</b> Moderators Gathering	18,674	25,000	25,000	25,000
	Utilization of Reserves	-	-	-	-
		18,674	25,000	25,000	25,000
223,831	<b>Ecumenical</b> Ecumenical Assemblies	75,000	75,000	75,000	75,000
	Utilization of Reserves		45,000	-	-
		75,000	120,000	75,000	75,000
550,224	<b>Communication and Technology</b> Prodn of OGA Publctns/Communitctns	652,174	660,000	682,500	504,750
	Utilization of Reserves		56,543	-	-
		652,174	716,543	682,500	504,750
65,742	<b>Church Property and Legal</b> Church Property and Legal	-	15,000	-	-
	<b>Special Projects</b> Common Faith-Common Mission	-	-	10,000	-
	National Pastors Conference	-	-	35,000	-
		-	-	45,000	-
129,312	<b>Replacement Reserve</b> Replacement Reserve	70,000	70,000	105,000	70,000
	Utilization of Reserves	-	15,000	-	-
		70,000	85,000	105,000	70,000
3,374,480	<b>Presbyterian Historical Society</b> Historical Operations	298,434	507,400	363,338	373,927
499,991	<b>GAC</b> GA Task Forces	227,703	263,550	150,000	86,441
		227,703	263,550	150,000	86,441
5,143,766	<b>TOTAL DESIGNATED REVENUE</b>	<b>1,645,427</b>	<b>2,003,920</b>	<b>1,695,838</b>	<b>1,526,118</b>
	<b>DESIGNATED EXPENSES</b>				
	<b>General Assembly Session</b> Commissioner Expenses		124,120	-	15,000
	Facility Expenses	286,470	-	-	146,000
		286,470	124,120	-	161,000
	<b>Ordination Examinations</b> Cooperative Reading Groups Exps.	134,078	60,000	130,000	130,000
	<b>Constitutional Services</b> Stated Clerks Training Meetings	70,618	124,000	120,000	100,000
	<b>Moderator</b> Moderators Gathering	16,063	25,000	25,000	25,000
	<b>Ecumenical</b> Ecumenical Assemblies	250,035	120,000	75,000	75,000
	<b>Communication and Technology</b> Prodn of OGA Publctns/Communitctns	561,980	716,543	682,500	504,750
	<b>Special Projects</b> Common Faith-Common Mission	-	-	10,000	-
	National Pastors Conference	-	-	35,000	-
	<b>Replacement Reserve</b> Capital Expenditures	217,364	85,000	105,000	70,000
	<b>Presbyterian Historical Society</b> Historical Operations	421,184	507,400	363,338	373,927
	<b>GAC</b> GA Task Forces	127,316	263,550	150,000	86,441
	<b>TOTAL DESIGNATED EXPENSES</b>	<b>2,085,108</b>	<b>2,025,613</b>	<b>1,695,838</b>	<b>1,526,118</b>

\*Subject to Audit

**Presbyterian Church (U.S.A.)**  
**PER CAPITA**  
**COMPARATIVE STATEMENT OF DESIGNATED FUNDS**  
**At December 31**  
PRELIMINARY—SUBJECT TO AUDIT

	<u>2003</u>	<u>2002</u>
OGA Sales	\$ 550,224	\$ 460,030
Ecumenical Reserve	223,831	398,866
General Assembly Reserve	0	75,000
General Assembly Registration	232,464	316,947
CO-OP Reading Group	-13,312	33,002
Stated Clerk Training	50,383	32,310
Replacement Reserve	129,312	276,676
Moderator's Travel	11,450	8,482
Moderator's Annual Gathering	30,651	28,040
Executive Personnel Training	7,185	7,185
Review of General Assembly Cmte	76,607	59,660
Theological Diversity Commission	46	4,920
Fred Jenkins Memorial Library Fund	2,411	2,650
National Pastors Conference	40,849	39,316
Church Property and Legal	65,742	65,742
GAC/GA Task Forces	499,991	399,604
Churchwide Staff Meeting	1,247	1,247
Office of History Philadelphia	2,921,083	2,838,844
Office of History Montreat	453,397	496,423
<b>TOTAL DESIGNATED FUNDS</b>	<u><u>5,283,561</u></u>	<u><u>\$ 5,544,944</u></u>

## Item 03-17

[The assembly disapproved Item 03-17. See p. 47.]

*On Amending G-9.0404d Regarding Per Capita—From the Presbytery of Lake Erie.*

The Presbytery of Lake Erie overtures the 216th General Assembly (2004) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-9.0404d be amended to read as follows: [Text to be 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, *received from the churches within its bounds*, to their respective synods and to the General Assembly. The presbyteries may direct per capita apportionments to the sessions of the churches within its bounds.”

### *Rationale*

The *Book of Order*, G-9.0404d, states “...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.”

The session is “to establish the annual budget, determine the distribution of the church’s benevolences, and order offerings for Christian purposes ...” *Book of Order*, (G-10.0102i).

The requirement of presbyteries to raise and transmit per capita funds to their respective synods and to the General Assembly without allowing for the session of a particular church to determine the distribution of its benevolences places a hardship upon presbyteries to remit per capita funds that are not received from churches within its bounds.

Some church sessions choose not to raise or remit per capita apportionments to higher governing bodies due to the same funds not being received from their membership, or as a statement of protest or dissatisfaction with the use of same funds by higher governing bodies.

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### ACC ADVICE ON ITEM 03-17

*Advice on Item 03-17—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to disapprove *Item 03-17*.

### *Rationale*

The Presbytery of Lake Erie seeks to amend the manner in which certain work of the more inclusive governing bodies is funded. The proposed overture would not alter the current mandated language that a presbytery is responsible for raising its own per capita funds. However it would give presbyteries freedom to forward to synods and General Assembly only such funds as the sessions within its bounds contribute to the presbytery for this express purpose. The amendment as proposed presents no problems of constitutional language; however it represents a negation of a series of General Assembly determinations and judicial decisions that have maintained an established pattern of funding the work of the denomination for those who choose to use it.

Governing bodies vary in their use of per capita assessment. Many presbyteries have been placed in a difficult situation when they are asked to forward money that had not been received from sessions. In 1999, the General Assembly issued an authoritative interpretation seeking to address the matter:

16.005

G-9.0404d provides that “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.” [Emphasis added]

16.006

Further, G-9.0404d provides: “The presbyteries *may* direct per capita apportionments to the sessions of the churches within their bounds. . . .” [Emphasis added]

16.007

Therefore, a presbytery has the responsibility to remit per capita allocations to synod and General Assembly, even though a congregation does not pay the per capita allocated to it by the presbytery.

16.008

. . . If churches refuse to pay their portion, . . . the presbytery [has] the responsibility to pay the full amount irrespective to the specific collection from churches, as long as funds are available within the presbytery[.]

16.012

A presbytery may use unrestricted funds to pay per capita allocations to synod and General Assembly. (*Minutes*, 1999, Part I, p. 107)

The General Assembly has been presented with proposals to amend the provision for the payment of per capita repeatedly. In the past it has rejected substantial alteration. The ACC notes two observations shared by the Stated Clerk in an advisory opinion (number 9) on this matter: (1) the *Book of Order* does not mandate the payment of per capita by sessions, and (2) the *Book of Order* provides no right on the part of sessions to withhold per capita as a form of protest.

A recent decision of the General Assembly Permanent Judicial Commission (GAPJC) (*Minihan v. Presbytery of Scioto Valley, Remedial Case 216-1*) has raised concern by questioning the traditional assertion that the words “may direct” in G-9.0404d convey an obligation rather than an opportunity.

In *Minihan v. Presbytery of Scioto Valley, Remedial Case 216-1*, we read the following:

[T]here is a high moral obligation based on the grace and call of God to participate fully in the covenant community. Full participation includes time, talent, and treasure (G-10.0102h; W-5.5004). Moreover, all officers are obligated, by virtue of ordination vows (G-14.0207i; G-14.0405b(9)), to participate fully in the life of the Church. To participate partially or not at all and yet claim to be within the covenant community represents a grievous misunderstanding of our reciprocal covenantal obligations under the singular Lordship of Jesus (The Second Helvetic Confession, C-5.124–.141) In other words, we are called to turn from the sin of individualism run rampant and embrace the covenantal community in which our Lord Jesus has called us to live as those who love as we have been loved (John 13:34). Therefore, withholding per capita as a means of protest or dissent evidences a serious breach of the trust and love with which our Lord Jesus intends the covenant community to function together (G-7.0103)

While the specifics of the case and the decision of the GAPJC suggest that a presbytery may not take any action to compel the payment of per capita, the above portion of the decision states in clear and strong terms that our system of governance assumes a partnership of interrelated bodies. While the proposed language of this overture would absolve presbyteries of a mandated responsibility to contribute what is requested, it would not resolve the inherent conundrum of living and sharing resources together as one church. The current per capita system does put presbyteries in a difficult position, but the entire funding system is not unworkable.

There are options available to the church:

- The overture from the Presbytery of Lake Erie could be approved. However, given the variety of ways in which presbyteries fulfill their obligations to the synods and the General Assembly, the language of the overture may create broader consequences than its rationale suggest are intended. For example, if a presbytery does not apportion per capita among its sessions, the language of the overture could be interpreted to mean that a presbytery is not required to forward any funds.
- A constitutional amendment could be proposed that would give a presbytery authority to require that sessions remit the requested per capita assessments. If this is the desire of the 216th General Assembly (2004), the following language would serve that purpose:

“Shall G-9.0404d be amended as follows: [Text to be deleted is shown as a strike-through; text to be added or inserted is shown in italics.]

“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.~~ *When presbyteries choose to direct per capita apportionments to the sessions of the churches within their bounds, those sessions shall remit payment. The presbytery waives such payments upon finding the session unable to remit.*

- The 216th General Assembly (2004) could remind the presbyteries that the authoritative interpretation issued by the 211th General Assembly in 1999 offers acceptable flexibility and opportunity for relief to those governing bodies unable to remit the assessed amounts. (See 1999 authoritative interpretation excerpted above.) It could further remind the sessions of the covenantal responsibilities described most recently in the *Minihan* decision excerpted above.

- The subject of the current overture speaks to only a small part of the total funding system that undergirds the work and witness of the Presbyterian Church (U.S.A.). If the 216th General Assembly (2004) believes the concern of the overture to be as serious as it suggests, the assembly could direct that a comprehensive study be undertaken (by the Committee on the Office of the General Assembly, or some other entity or special committee) to review the entire funding system at work within the denomination. The ACC is particularly concerned that the result of such a study include provisions to adequately fund essential ecclesiastical and administrative functions along with maintaining our historic ecumenical relationships. The study should involve wide consultation between and among all governing bodies and address how various funding activities interact with each other within the church.

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### COGA COMMENT ON ITEM 03-17

*Comment on Item 03-17—From the Committee on the Office of the General Assembly.*

The Committee on the Office of the General Assembly counsels the 216th General Assembly (2004) to disapprove Item 03-17.

This overture comes to the assembly seeking to correct perceived problems created by the recent decision of the General Assembly Permanent Judicial Commission in *Minihan v. Presbytery of Scioto Valley* (see Item 04-Info, B. General Assembly Permanent Judicial Commission, 2. Final Decisions of the Permanent Judicial Commission, a. Remedial Case 216-1, pp. 4–8). The committee does not believe this “bind” really exists.

The 1999 Authoritative Interpretation provides the relief this overture is seeking, and does so without amending the *Book of Order*. The Authoritative Interpretation reads:

...the presbytery [has] the responsibility to pay the full amount irrespective to the specific collection from churches, SO LONG AS FUNDS ARE AVAILABLE[.] a presbytery may use unrestricted funds to pay per capita allocations to synod and General Assembly.

Approval of this overture would have the unintended consequence of potentially requiring all presbyteries to adopt a similar funding model. Many presbyteries currently use different models for raising these funds. Some presbyteries pay all such expenses out of unified giving and collect no separate per capita amounts.

The current figure of uncollected per capita “...is one of the lowest amounts of the last decade” (see Item 03-Info, E. General Assembly Per Capita Payments by Presbytery, p. 23). That report suggests that the per capita system is functioning more effectively than any of the other national funding systems.

The Committee on the Office of the General Assembly is committed to conducting a thorough study of the per capita system in consultation with middle governing bodies. This study would include provisions to adequately fund essential ecclesiastical, administrative and ecumenical functions. The study would interact with studies being conducted by the General Assembly Council on the mission funding system. The result of this study and any recommendations would be brought to the 217th General Assembly (2006).

The Standing Rules authorize the Committee on the Office of the General Assembly to offer comment or advice on business under consideration by the General Assembly. The COGA 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 03-18

[The assembly approved Item 03-18. See p. 47.]

*ACC Request Regarding Interpretation Concerning General Assembly Moderator as an Entity—From the Committee on the Office of the General Assembly: 2003 Referral: Item 03-17.*

**The Advisory Committee on the Constitution recommends that the 216th General Assembly (2004) answer Item 03-18 (ACC Request 04-11) with the following authoritative interpretation:**

**“The word ‘entity’ in D-2.0202 and D-6.0202b denotes an organized body, such as a committee, board, council, division, etc. It does not denote an individual or an office held by an individual. Supervision of an officer’s official acts belongs to the electing body or any agency to which the electing body has referred it.”**

### *Rationale*

The question raised by the Committee on the Office of the General Assembly arose in response to the interim order of the General Assembly Permanent Judicial Commission in *Remedial Case 215-12 (Westminster PC v. OGA, et al)*. In that interim order it is stated that the Office of the Moderator of the General Assembly is in some circumstances an “entity” of the General Assembly as that term is used in D-1.0202 and D-6.0202b.

### **Letter of Request Received by the Advisory Committee on the Constitution**

At its meeting of February 8–10, 2004, the Committee on the Office of the General Assembly (COGA) approved a recommendation in response to General Assembly 2003 Referral: *Item 03-17. Commissioners’ Resolution 03-5. On Reviewing the General Assembly Permanent Judicial Commission and Remedial Case 215-12 (Westminster vs. Fahed Abu-Akel)*. The COGA requests that the Advisory Committee on the Constitution ascertain whether this is a current understanding of the *Constitution* in this matter.

The COGA, as directed by the 215th General Assembly (2003) (Item 3-17), has reviewed the interim order in *Remedial Case 215-12 (Westminster case)* together with the relevant provisions of *Book of Order*, Standing Rules of the General Assembly, and *Robert’s Rule of Order*.

Since the Moderator is an elected officer of the General Assembly (G-9.0200 and Standing Rule F.2) and is accountable to the General Assembly and subject to its discipline, neither the Moderator nor “the Office of the Moderator” is an “entity of the General Assembly” as that term is used in connection with remedial cases in D-2.0202 and D-6.0000 and following. There is no provision in the *Book of Order* for bringing a remedial complaint against an individual member or officer of a governing body. Section D-6.0202 is specific about against whom a remedial case complaint may be filed. The Moderator of the General Assembly is an officer of the General Assembly, not an entity of the General Assembly.



*Rationale*

A moderator of a governing body is elected from its members. The Moderator is an elected officer of that body and accountable to it. He or she can be censured or even removed from office by the body (*Robert's Rules of Order*, section 61). Thus, the Moderator of the General Assembly is an elected officer of that body and responsible to it during his or her term (G-9.0202). The Moderator's responsibilities and functions come from the General Assembly and he or she is accountable to the General Assembly for carrying out those duties (Standing Rule F 2). The Moderator or the Office of Moderator (a term used in the *Westminster* case decision) has no independent role apart from that derived from the General Assembly itself. He or she is answerable directly to the General Assembly and subject to its discipline.

Remedial cases in the Rules of Discipline are brought to correct an irregularity or a delinquency of a lower governing body, the General Assembly Council (GAC), or an entity of the General Assembly (D-2.0202). A remedial case against an entity of the General Assembly is intended to correct the collective action or inaction of that body itself. In every use of the word "entity" in the *Book of Order* it refers to some organized body and not an individual or officer. No judicial precedent except the *Westminster* case applies the word "entity" to an individual.

Note: To confirm the accountability of the Moderator and Vice-Moderator of the General Assembly, and the COGA and the GAC's role assistance in ensuring that accountability, revised Standing Rule F. (Moderator of the General Assembly), includes a section calling for the submission and review of a written report by the Moderator and Vice Moderator to GAC and COGA at each of their stated meetings (F.6).

**Item 03-19**

[The assembly approved Item 03-19 with amendment. See p. 47.]

The Committee on the Office of the General Assembly recommends that the 216th General Assembly (2004) amend Standing Rule F. by striking the existing text and inserting new text as follows:

*“The Moderator of the General Assembly is an ecclesiastical officer, along with the Stated Clerk, of the Presbyterian Church (U.S.A.). The ministry of the Moderator is grounded in the ministry of baptized persons and in the particular ordained ministry of elders and ministers of the Word and Sacrament.*

**“1. Title**

*“The title of the Moderator is ‘The Moderator of the (number) General Assembly (year) of the Presbyterian Church (U.S.A.).’*

**“2. Function**

*“The Moderator of the General Assembly is a commissioner of the General Assembly.*

*“When the Moderator presides at the assembly, it is to be a sign of the bond of unity, community, and mission in the life of the church. During the period between assemblies, the Moderator serves as an ambassador of the unity of the Spirit in the bonds of peace, telling the story of the church’s life and upholding the people of God through prayer.*

*“When the Moderator travels throughout the church, it is for the purpose of strengthening the mission of congregations and governing bodies, encouraging officers and members, and their work. The Moderator listens for the joys and concerns of the church and ascertains the needs of the world and the gifts of the church’s mission program.*

*“When the Moderator serves as an ecumenical representative, s/he expresses the concern of Reformed churches for the visible unity of Christ’s body and fuller communion among churches.*

*“When the Moderator visits national and international mission sites, s/he encourages mission personnel, brings the prayerful concern of Presbyterian Church (U.S.A.) to sister churches, and helps to proclaim the gospel of Christ to the world.*

*“When the Moderator addresses the church and the society, s/he speaks pastorally and prophetically from within the standards of the Presbyterian Church (U.S.A.), preserving the rights and responsibilities outlined in G-6.0108.*

*“a. Preside Over General Assembly*

*“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. The Moderator possesses the authority necessary for preserving order and for conducting efficiently the business of the governing body (G-9.0202).*

*“b. Membership*

*“The Moderator of the General Assembly is a voting member of the General Assembly Council and the Committee on the Office of the General Assembly. The Moderator of the General Assembly may attend and participate without vote in the meetings of all other entities of the General Assembly.*

*“c. Official Representative*

*“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.*

*“d. Report to the General Assembly*

*“The Moderator and the Vice-Moderator shall submit a written report of their work to the session of the General Assembly at which their successors are installed.*

*“3. Election of the Moderator*

*“a. Eligibility and Endorsement*

*“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 adjournment of the immediately preceding assembly. The Office of the General Assembly shall provide resourcing and orientation for Moderatorial candidates.*

*“b. Announcement of the Selection of a Vice-Moderator*

*“Ordinarily, no later than forty-five days prior to the convening of the assembly, the Moderatorial candidates will announce the name of a commissioner each has selected to offer to the assembly to confirm as Vice-Moderator.*

*“c. Campaign Procedures*

*“The following campaign procedures shall be observed:*

*“(1) Candidates should budget campaign spending of no more than \$1,500, 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.3.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 written campaign materials at General Assembly outside of the candidate’s room 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 [and Vice-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,*

*“• An announcement of the commissioner each candidate has selected to be presented to the assembly for confirmation as Vice-Moderator if the candidate is elected,*

*“• The responses of the candidate to a questionnaire developed by the Stated Clerk.*

*“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.*

*“d. Election Procedures*

*“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 conducted by the most recent Moderator attending the General Assembly.*

*“(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. 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 is 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. 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.*

*“If the assembly votes to use paper ballots, the Stated Clerk shall provide ballots and assign no fewer than ten commissioners to act as tellers, collecting and counting the ballots. The results shall be given to the Stated Clerk who shall report the totals to the Moderator who shall announce them to the assembly.*

*“e. Installation*

*“The Stated Clerk shall provide a service of installation for the newly elected Moderator as the last item of business at the session in which the Moderator is elected. The family of the newly elected Moderator and all present previous Moderators shall be invited to the platform. The service shall use the order of service for ‘Installation of Governing Body Officers and Staff’ from the Book Of Occasional Services. The processional banner of the Moderator shall precede the newly elected Moderator into the assembly. The Moderator’s cross and stole shall be presented by the most recent serving Moderator. A representative of the presbytery of the Moderator’s membership shall ask the questions of installation. The newly elected Moderator invites a person to lead the prayer of installation. The most recent serving Moderator gives the charge, a hymn is sung by the assembly, and the newly elected Moderator gives the benediction.*

*“4. Enabling the Moderator and Vice-Moderator to Serve*

*“a. Stewardship of Time*

*“It is incumbent upon the church to understand, respect, and remain accountable for the balance of the stewardship of time between the ministry of the Moderator and Vice-Moderator and the larger vocation of the ones serving in these roles. That balance includes a commitment to respect the need for Sabbath by the Moderator and Vice-Moderator of the General Assembly.*

*“The church should expect the Moderator to ordinarily spend no more than half of their work time responding to invitations in attending meetings of General Assembly entities, in participating in other opportunities, and attending to constitutional functions, In assisting the Moderator in these activities, the church should expect the Vice-Moderator to ordinarily spend no more than a third of their work time.*

*“b. Itineration of the Moderator and Vice-Moderator*

*“The Moderator, the Vice Moderator, and the Office of the General Assembly shall jointly develop a comprehensive plan for their travel based upon the mission of the church and the needs of agencies, governing bodies, institutions, ecumenical partners, and other constituencies.*

*“Each synod, in consultation with its presbyteries, will be invited to develop a plan for itineration of the Moderator or Vice-Moderator. Ordinarily, a single invitation for a visit within a presbytery will be accepted during each term.*

***“c. Leave of Absence of the Moderator and Vice-Moderator***

***“The Stated Clerk shall request the congregation or employer of the Moderator and Vice Moderator to grant a leave of absence for time appropriate to their commitments to permit the Moderator and Vice-Moderator to fulfill the functions of their offices.***

***“No later than three months following the election, the Stated Clerk, in consultation with the Moderator and Vice-Moderator and representatives of the congregation or employer they serve, shall conduct an appropriate service of dedication and covenant between these leaders and their faith and/or vocational community, recognizing the unique demands and responsibilities placed upon these officers.***

***“d. Financial Arrangements for the Moderator and Vice-Moderator***

***“To prevent financial sacrifice to these leaders personally, or undue adverse effect upon the work in which they are engaged, the Stated Clerk, in consultation with the Moderator and Vice-Moderator, shall propose appropriate financial arrangements to the Committee on the Office of the General Assembly.***

***“e. Expenses***

***“The Committee on the Office of the General Assembly shall budget for the official travel of the Moderator and Vice Moderator and their spouses, and other expenses incurred in the performance of official duties.***

***“f. Administrative Support for the Moderator***

***“An office for the use of the Moderator and Vice-Moderator shall be provided within the office suite of the Office of the General Assembly.***

***“5. Vice-Moderator***

***“a. Ordinarily, no later than forty-five days before the convening of the assembly, a Moderatorial candidate shall announce the selection of a commissioner who will be proposed to serve as Vice-Moderator. At the next business session of the assembly following the election of the Moderator, the Moderator shall propose to the assembly the name of the commissioner for Vice-Moderator. After a brief speech by the person selected, the assembly shall immediately proceed to vote on his or her confirmation. Should there be no confirmation, the Moderator shall bring another commissioner’s name for confirmation to the next business session of the assembly. The Stated Clerk shall provide a service of installation for the newly elected Vice- Moderator.***

***“b. The Vice-Moderator represents the assembly at the request of the Moderator. When the Vice Moderator serves in this capacity, all those duties incumbent on the Moderator shall be expected of him/her.***

***“c. The Vice Moderator shall serve as a corresponding member without vote on the Committee on the Office of the General Assembly and the General Assembly Council.***

***“d. Should there be a Moderator’s Conference, the Vice-Moderator participates with the Moderator in planning the Moderator’s Conference.***

***“e. The Vice Moderator is expected to itinerate at the request of the Moderator.***

***“f. The Vice Moderator shall consult with the Moderator and the Office of the General Assembly about the special emphasis for the Vice Moderator’s itineration.***

***“g. 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.***

**“6. Regular Reporting: Accountability of the Moderator and Vice-Moderator**

**“The Committee on the Office of the General Assembly (COGA) and the General Assembly Council (GAC) shall assist the General Assembly in ensuring the accountability of the Moderator and Vice-Moderator of the General Assembly by receiving and reviewing, at each of their stated meetings, a written report from the Moderator and Vice-Moderator.**

**“7. Vacancy in the Office of the Moderator or Vice-Moderator**

**“Should the office of the Moderator of the General Assembly become vacant, the Vice Moderator shall fulfill the functions of the Moderator. In such circumstance, all constitutional obligations and functions as prescribed by the Standing Rules of the General Assembly and the Book of Order shall be incumbent upon the Vice-Moderator of the General Assembly.**

**“Should the office of the Vice-Moderator of the General Assembly also become vacant, the most recent living Moderator shall fulfill the functions of the Moderator as specified in the Constitution of the church.”**

**Rationale**

This amendment is necessitated by the approval of a biennial assembly pattern, which will require changes to the work and witness of the assembly’s Moderator and Vice Moderator.

The Committee on the Office of the General Assembly consulted with persons throughout the church, including a survey of former assembly Moderators, concerning the role and responsibilities of a two-year Moderator and Vice Moderator. There was broad agreement that three major issues needed to be addressed: (1) the stewardship of time for both the Moderator and the Vice Moderator, (2) the role of the Vice Moderator, and (3) the accountability of this leadership team during their terms.

This recommendation seeks to set an expectation for the amount of time these elected leaders are to devote in fulfilling their roles (See proposed language in Standing Rule F.4.b.). In order to meet this expectation, synods will be invited to develop plans for the itineration of these leaders within their bounds.

In this proposal, there are two important changes to the role of the Vice Moderator. In proposed Standing Rule F.5.a., each candidate for Moderator is expected to announce who they propose to serve as Vice Moderator. After the Moderator’s election, the person shall be presented to the assembly for a vote of confirmation.

In the interest of providing accountability during these leaders’ terms of office, the leaders are expected to provide written reports to the Committee on the Office of the General Assembly and to the General Assembly Council (F.6.).

During the course of making these changes to the text of the Standing Rule, the Committee on the Office of the General Assembly found it helpful to reorder and restructure this entire rule. This rationale seeks to provide you with the substantive changes that were incorporated.

In the process of reviewing this rule, the Committee on the Office of the General Assembly found it helpful to reorder the materials. Beyond restructuring the chapter, the following changes are included in the text:

1. A new opening paragraph to the Standing Rule is included.
2. The first six paragraphs of F.2. are new material.
3. The second sentence of F.2.a. is new.
4. The language in F.2.b. has been restated but not substantively changed.
5. Proposed Standing Rule F.3.b. consists of new material, replacing language regarding to the selection of a Vice Moderator.

6. The third bulleted point in F.3.c.(5) is new material.
7. The second bulleted paragraph in F.3.d.(4) replaces language about a procedure for using paper ballots.
8. F.3.e. is new material.
9. The language in F.4.a. and the second paragraph of b. is new material.
10. The language in F.4.b.–e. has been restated to encompass the work of both the Moderator and Vice Moderator.
11. The language in F.4.f. has been amended from the original.
12. The text in F.5. is new material.
13. The text in F.6. is new material.
14. Section F.7. replaces a former paragraph dealing with the incapacity, resignation, or death of the Moderator and offers a new order of succession.

## Item 03-20

[The assembly approved Item 03-20. See p. 47.]

**The Committee on the Office of the General Assembly (COGA) recommends that the 216th General Assembly (2004) approve the following amendment to the first paragraph of Standing Rule A.3., 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 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; *the members of the Committee on the Office of the General Assembly; the members of the GAC Executive Committee* ~~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.), *and the seminaries related by covenant agreement.*”**

### *Rationale*

The covenant agreement between the Presbyterian Church (U.S.A.) and Auburn Theological Seminary and the Evangelical Seminary of Puerto Rico require that the schools report to the General Assembly on a regular basis. Therefore, the official representatives of these two institutions should be granted the same corresponding member status as the official representatives of the ten Presbyterian Church (U.S.A.) seminaries.

The Committee on the Office of the General Assembly oversees the work of the Stated Clerk of the General Assembly and the Office of the General Assembly between the meetings of the assembly. Particularly, they approve the General Assembly docket and committee structure prior to each assembly. Thus, their participation as corresponding members at the General Assembly enhances their ability to fulfill these tasks for future assemblies.

Regarding the Executive Committee of the General Assembly Council, this just follows practice that has been in place for the last several assemblies.

## Item 03-21

[The assembly approved Item 03-21. See p. 47.]

**The Office of the General Assembly recommends that the 216th General Assembly (2004) direct the Committee on the Office of the General Assembly to study the directives of the four most recent assemblies concerning “affinity groups” or “special interest organizations,” and to bring recommendations to the 217th General Assembly (2006) that define such organizations and provide coordinated requirements of such groups in providing information to the church about their organization, its membership and goals, and its funding.**

### *Rationale*

This recommendation is in response to the following referral: *2003 Referral: New Business from the Report of the Assembly Committee on General Assembly Procedures Recommendation Requesting OGA to Publish at Each General Assembly a Definition of “Affinity Group” with a List of Qualifying Groups; Communication Sent Each Year to Qualifying Groups Requesting Information. Response (or Failure to Respond) Report to the Next Assembly (Minutes, 2003, Part I, p. 36).*

Chapter XXVIII of the *Book of Order* for the United Presbyterian Church in the U.S.A. from 1958 to 1983 defined and outlined the jurisdiction for special organizations in the church. The same language from that source was used in the PC(USA)’s *Book of Order* from 1983–1989. In 1989, the General Assembly removed the language regarding review and control and 1991 removed the remainder of the rule that defined special organizations.

In an overture (*Overture 00-49*) that was approved with amendment in 2000, the assembly directed the Office of the General Assembly “to request all special interest organizations that use the name Presbyterian Church (U.S.A.) in their names and contribute information [voluntarily] to church members to provide, annually and voluntarily” data relating to their legal name, “tax status, date of founding, location of offices, number of paid staff, number of members if a membership organization, list of annual publications and their circulation,” “total annual budget,” list of donors giving more than \$1,000, “statement of the organization’s goals and methods,” and a “summary of the organization’s theological emphases and vision of the Church of Jesus Christ” (*Minutes, 2000, Part I, p. 424–25*).

In 2001, through the approval of a alternate resolution to *Commissioners’ Resolution 01-23*, the assembly simplified the request that asked all “affinity groups to submit a one-page statement to include: the organization’s goals and methods of operation and theological emphases; the annual budget; the number of staff,” plus an “additional statement listing all donors who give more than \$1,000 to the activities of this organization in any calendar year” (*Minutes, 2001, Part I, p. 22*). This information, along with a list of those not complying, has been provided annually to assembly commissioners and posted on the church’s Website.

In 2002, the assembly approved a commissioners’ resolution that required organizations that apply for space in the General Assembly Exhibit Hall and that file an IRS 90 form to furnish the most recent copy of that form prior to the assembly (*Minutes, 2002, Part I, p. 197*).

The 215th General Assembly (2003) approved a piece of new business that requested the Office of the General Assembly to publish a definition of “affinity groups” along with a complete list of qualifying organizations (*Minutes, 2003, Part I, p. 36*).

As is evidenced above, there have been a number of attempts in recent years to find a way for “affinity groups” or “special interest organizations” to report responsibly to the church regarding their work and funding. With the exception of the assembly in 2000, there has been no clear definition for determining which groups qualify as special organizations. This recommendation asks the Committee on the Office of the General Assembly to propose clarification of a definition of these groups and to coordinate the collection and categories of information needed for these groups to report responsibly to the church on their activities.



## Item 03-22

[The assembly disapproved Item 03-22. See p. 45.]

*On Appointing a Panel to Study the Apportionment of General Assembly Commissioners from Presbyteries—From the Presbytery of San Diego.*

The Presbytery of San Diego overtures the 216th General Assembly (2004) of the PC(USA) to direct the Moderator of the 216th General Assembly (2004) to appoint, within sixty days of the ratification of this overture, a five-person panel to study the apportionment of General Assembly commissioners from presbyteries in the PC(USA) and their representation at General Assemblies and make recommendations to correct what appears to be an imbalance in the current representation. In regards to the findings of this panel, the assembly recommends the following:

1. The panel shall present its findings by November 1, 2004, to the General Assembly Council and the Committee on the Office of the General Assembly.
2. Those findings shall also be posted on the Office of General Assembly Website by November 1, 2004.
3. The availability of the findings shall be made known to Presbyweb as a means of communicating to the membership of the denomination. This will allow the Committee on the Office of the General Assembly or the presbyteries to develop timely business for consideration by the 217th General Assembly (2006) to correct any identified problems.

### *Rationale*

Since the 1983 reunification that formed the PC(USA), the membership of PC(USA) has declined. This decline has been greater in some presbyteries than in others and appears to generally be inversely proportional to the membership within the presbytery. The result is that presbyteries have disproportionate voting representation at the General Assembly. The current formula, pending presbytery voting on Amendment 03-A.3, provides for a roughly 20 percent disparity in members per commissioner. The formula proposed in Amendment 03-A.3 provides for a roughly 50 percent disparity in members per commissioner. While it is practically impossible to provide exactly equal representation across the 173 presbyteries, this overture proposes that a 50 percent disparity is too large.

This overture proposes a review of the formula used for determining the number of voting commissioners for presbyteries (in Amendment 03-A.3 that was passed by the 215th General Assembly and is currently subject to the vote of the presbyteries). The stated intent is to correct the inequality in the number of congregational members per voting commissioner that exists in the current formula. There are currently fewer commissioners per member in larger presbyteries than in smaller presbyteries with the result that larger presbyteries have a disproportionately smaller voice and vote in the issues decided by the General Assembly.

Amendment 03-A.3 is before the presbyteries for approval or rejection. This amendment changes the formula for determining the number of General Assembly commissioners that each presbytery may send to the General Assembly. The new formula gives unfair voting powers to the small presbyteries in the PC(USA). “Fair representation” is a historic principle that permeates every aspect of the governance of the Presbyterian Church (U.S.A.) and is a well-documented principle at every level of governance throughout the *Book of Order* except for the determination of the number of General Assembly commissioners. The old formula also has this fault, but it was less severe.

Under the new formula, there will be 808 General Assembly commissioners. With the current PC(USA) membership at 2,451,969, the average General Assembly commissioner will represent 3,035 members. Under the new formula there are forty-four presbyteries with less than 8,000 members (the first breakpoint) and each General Assembly commissioner from those small presbyteries will only represent 2,300 members. At the next breakpoint (8,001 to 16,000 members) there are seventy-two presbyteries and each General Assembly commissioner

will only represent 2,833 members. Presbyteries that have more than 16,001 members will have General Assembly commissioners representing 3,165 to 3,476 members. This means that smaller presbyteries will have a voting power greater than that of the larger presbyteries—clearly an unfair circumstance, if the discrepancy is too great. In addition, however, there are several instances of presbyteries with very similar memberships with unequal representation. One solution to this lack of fair representation is to modify the formula used for determining General Assembly commissioners from the presbyteries.

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### COGA COMMENT ON ITEM 03-22

*Comment on Item 03-22—From the Committee on the Office of the General Assembly.*

The Committee on the Office of the General Assembly (COGA) counsels the 216th General Assembly (2004) to refer Item 03-22 to the 219th General Assembly (2010).

As of this writing, 115 presbyteries have approved an amendment to the *Book of Order*, G-13.0102, that specifies the commissioner formula for biennial assemblies:

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).]

Given that this amendment has just been adopted, the committee believes the formula should remain in place until the trial period for biennial assemblies has been completed and a study of implications has been made.

The 214th General Assembly (2002) took the following action to study the trial period for biennial assemblies:

That the Committee on the Office of the General Assembly prepare a full evaluation of biennial assemblies after the 219th General Assembly (2010) through either a special task group or by a committee . . . The assigned task shall be to ascertain the impact of biennial assemblies on the Presbyterian Church (U.S.A.) in terms of its ministry and mission; stewardship including per capita apportionment, mission dollars, and special offerings; communication including knowledge of the General Assembly and its work in the church, on governance of the church; the Form of Government and overtures sent to the General Assembly; use of judicial process and ways of dealing with conflictual issues, as well as addressing the theology of our Form of Government and how it has been impacted by biennial assemblies; and bring a report to the 220th General Assembly (2010). (*Minutes*, 2002, Part I, pp. 26, 159)

Some of the principles used by COGA to develop the biennial formula were:

- A fair distribution that would give a majority of presbyteries additional commissioners.
- A balance between the additional number of commissioners and the cost of additional commissioners.
- A formula that would be simple and easily understood.

The current median size presbytery has 11,689 members. This would give it two commissioners to an annual assembly and four to a biennial assembly.

The Standing Rules authorize the Committee on the Office of the General Assembly to offer comment or advice on business under consideration by the General Assembly. The COGA 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 03-23

**[The assembly answered Item 03-23 by the action taken on Item 03-09 of this report. See p. 45.]**

*On an Introduction to Antiracism Training for Assemblies in 2006, 2008, and 2010, and at General Assembly Council Meetings—From the Presbytery of San Francisco.*

The Presbytery of San Francisco overtures the 216th General Assembly (2004) to direct the General Assembly Council to do the following:

1. Provide an introduction to antiracism training for all commissioners attending the 217th General Assembly (2006), the 218th General Assembly (2008), and the 219th General Assembly (2010).
2. Evaluate the ongoing need for and impact of such events and make recommendations to the 219th General Assembly (2010) about holding such events at future General Assemblies.
3. Provide antiracism trainings for all the members of the General Assembly Council in their meetings for the number of years described in 1 and 2.

### *Rationale*

We believe that we are all created by God in God's image, have infinite value in the eyes of God, and are made one in Jesus Christ.

We confess that our society created a system of white privilege or racism by incorporating policies and procedures based on negative stereotypes of people of color into the normal operations of our institutions.

We confess that although progress toward equality has been made, this racism remains widespread and continues to damage and diminish all of us, our churches, our society, and its institutions.

The Presbyterian Church (U.S.A.) recognizes that the task of dismantling racism is a long-term struggle that requires discernment, prayer, and worship-based action (*Facing Racism: A Vision of the Beloved Community*, Minutes, 1999, Part I, pp. 273ff, esp. 284).

The 210th General Assembly (1998) approved the Racial Ethnic Immigrant Growth Strategy, which sets the goal of increasing racial ethnic membership to 10 percent by 2005 and 20 percent by 2010, and notes the necessity of understanding and dismantling racism in order to reach this goal.

We have many congregations composed by new immigrants, worshiping in their own languages and looking to be accepted, included, and recognized with their unique cultures and traditions to enrich the PC(USA).

The National Ministries Division developed and led a three-hour introduction to antiracism training for all commissioners to the 213th General Assembly (2001).

More than 800 people attended this event, and it led to an increase in antiracism awareness and training across the PC(USA).

**ACREC ADVICE AND COUNSEL ON ITEM 03-23**

*Advice and Counsel on Item 03-23—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).*

Item 03-23 requests the 216th General Assembly (2004) to direct the GAC to provide an Introduction to Anti-racism Training for assemblies in 2006, 2008, and 2010, and make recommendations for future antiracism events, from the Presbytery of Detroit.

The Advocacy Committee for Racial Ethnic Concerns concurs with the Joint Committee on the Office of the General Assembly (COGA)/General Assembly Council (GAC) comment on Item 03-09 recommending COGA/GAC provide a proposal for implementation to the 217th General Assembly (2006), stipulating that this training would be provided at the 218th General Assembly (2008), 219th General Assembly (2010), and 220th General Assembly (2012).

**Item 03-24**

**[The assembly referred Item 03-24 to the Committee on the Office of the General Assembly-appointed task force. See p. 46.]**

*On Directing the Office of the General Assembly (OGA) to Develop a Long-Range Plan for the Department of History to Provide for Regional Historical Centers—From the Presbytery of Western North Carolina.*

The Presbytery of Western North Carolina overtures the 216th General Assembly (2004) to do the following:

1. Direct the Office of the General Assembly to develop a long-range plan for its Department of History that would provide for regional historical centers, with the Montreat facility serving several synods in the south (e.g., Living Waters, Mid-Atlantic, South Atlantic, and the Sun) and their presbyteries, congregations, and church-related institutions.
2. Direct the Office of the General Assembly to develop a funding plan that would provide limited funding from the General Assembly for the Montreat facility with major funding being raised from individuals, churches, governing bodies, and church-related institutions in the south that are served by the Montreat facility.
3. Direct that all plans for the moving of the Montreat holdings to Philadelphia be held in abeyance until a plan for regional historical centers can be considered by the various synods and their constituencies.

***Rationale***

The Office of the General Assembly is now considering major changes in the plan for the future of the Presbyterian Historical Society.

The preserving and sharing of the story of the American Presbyterian church for posterity is a matter of major importance to the total church in planning for the future.

There already exists two major centers for the preserving of these archives, each with excellent facilities and with a distinctive set of archives and other material related to our Presbyterian heritage.

The cost of moving the Montreat holdings to the facility in Philadelphia would be extremely expensive and time consuming, and would make such holdings inaccessible for years to come.

The housing of the archives in one high-cost urban center would make it much more difficult for churches, governing bodies, church-related institutions, and individuals to make use of the archives.

The Montreat Conference Center is both a regional and a national gathering place for many congregations.

## Item 03-25

[The assembly approved Item 03-25. See p. 47.]

*Commissioner's Resolution. On Providing Disability Awareness Training for Commissioners to the 217th General Assembly (2006).*

**That the 216th General Assembly (2004) instruct the Office of the General Assembly to provide disability awareness training for commissioners, committee leadership, and committee on local arrangements to the 217th General Assembly (2006) to the end that the 217th General Assembly (2006) and all subsequent General Assembly meeting be made as accessible to all peoples as possible.**

### *Rationale*

Members of the Presbyterian Church (U.S.A.), like members of all churches of Jesus Christ, are all members of the body of Christ, “baptized into one body and made to drink of one Spirit.”

The Holy Scriptures declare that “love is patient and kind.”

“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 shall be guaranteed full participation and access to representation in the decision making of the church.”

“Governing bodies of the church shall be responsible for implementing the church’s commitment to inclusiveness and participation.

Members of the Presbyterian Church (U.S.A.) with physical disabilities have experienced barriers to their full and joyous participation in the events of the General Assembly meetings both in the past years and in this year.

A lack of awareness of these barriers among brothers and sisters in Christ has caused physically disabled brothers and sisters in Christ to be excluded and hindered from full and joyous participation in the proceedings of General Assembly meetings.

The Office of the General Assembly, through the General Assembly Council, is fully equipped to provide disability awareness training and, in fact, has already produced materials sufficient for this purpose.

George Houston Waters—Presbytery of East Tennessee  
Cynthia Jennison—Presbytery of Ohio Valley

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### COGA COMMENT ON ITEM 03-25

*Comment on Item 03-25—From the Committee on the Office of the General Assembly (COGA)*

The Committee on the Office of the General Assembly (COGA) suggests that the 216th General Assembly (2004) refer Item 03-25 to COGA and the General Assembly (GAC).

The COGA supports the intention of this overture. The matter of providing disability awareness training for commissioners, committee leadership, and the committee on local arrangements for the 217th General Assembly (2004) is important to ensure attention to inclusiveness and diversity.

The COGA will work out with the GAC the programmatic, logistical, and financial details of holding such training at future assemblies, taking into account resources already developed, and will bring a proposal for its implementation to the 217th General Assembly (2006).

## Item 03-26

[The assembly approved Item 03-26 with amendment. See p. 48.]

*Commissioners' Resolution. Emphasizing the Importance of Scripture.*

**That the 216th General Assembly (2004) direct the Office of the General Assembly to do the following:**

**1. To be careful to include and emphasize fidelity to Scripture [in the questions that are asked of commissioners and advisory delegates] in the commissioning service at future General Assemblies.**

**2. Amend “Life Together in the Community of Faith: Standards of Ethical Conduct for Members of the Presbyterian Church (U.S.A.)” to include in the introductory paragraph and further in the body of the document an emphasis on obedience and faithfulness to Scripture.**

### *Rationale*

The General Assembly needs to underscore and emphasize the importance of Scripture in all that we do, and keep with our Reformed tradition.

At this year's General Assembly, the commissioning service did not contain a mandate of fidelity to Scripture. The pre-assembly document “Life Together in the Community of Faith: Standards of Ethical Conduct for Members of the Presbyterian Church (U.S.A.)” was also lacking in this area.

Jennifer Kirkbride—Presbytery of Upper Ohio Valley  
Richard Mumaugh—Presbytery of Philadelphia

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### COGA COMMENT ON ITEM 03-26

*Comment on Item 03-26—From the Committee on the Office of the General Assembly (COGA)*

The Committee on the Office of the General Assembly advises that this commissioner resolution be disapproved.

The Committee on the Office of the General Assembly affirms that one of the cornerstones of the Reformed tradition is a faithful adherence to Scripture in the deliberations, decisions, and directions of all governing bodies.

Commissioners are elders and ministers of the Word and Sacrament who have made an ordination vow to “fulfill your office in obedience to Jesus Christ, *under the authority of Scripture*, and be continually guided by our confessions.” Each commissioner at General Assembly has been chosen by a presbytery, and as such is also fulfilling an ordination vow to serve in the governing bodies of the church.

The commissioning service presumes that all commissioners intend to be faithful to the Scriptures in their service to the General Assembly and the presbyteries that sent them.

The *Standards for Ethical Conduct* are rooted in the concept of fidelity to Scripture. In the report of the Special Committee on a Professional Code of Ethics to the 210th General Assembly (1998), the committee affirmed that Scripture, *The Book of Confessions*, and the *Book of Order* all provide guidance in ethics. The committee also noted that “it is sometimes unclear how to make the connections between their general guidance and the particular ethical dilemmas that confront persons in the conduct of life and ministry. The *Standards of Ethical Conduct* are intended as a bridge between these guiding resources and the specific issues that persons in ministry face on a day-to-day basis” (*Minutes*, 1998, Part I, paragraph 43.0006). In addition, the report notes that

The *Standards of Ethical Conduct* summarizes and calls attention to authoritative standards already found in Scripture, and those in *The Book of Confessions* and the *Book of Order*. (Ibid, paragraph 43.0010)

No further addition to the *Standards of Ethical Conduct* relating to the fidelity to Scripture is necessary because the document presumes that the ethical practices of members, officers, and those employed by the church will be based in faithfulness to Jesus Christ as revealed in the Scriptures.

## Item 03-27

[The assembly disapproved Item 03-27. See p. 48.]

*Commissioners Resolution. Recording Commissioners' Votes in the Minutes of the General Assembly, Part I.*

That the 216th General Assembly (2004) direct that all votes of the General Assembly plenary sessions, other than those taken by voice vote or show of hands, shall be recorded showing each commissioners' vote and shall be published in the *Minutes of the General Assembly, Part I*.

### *Rationale*

“... people loved darkness rather than light because their deeds were evil. For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God” (John 3:19–20, NRSV).

Mark Roulea—Presbytery of Blackhawk  
Dennis Kitterman—Presbytery of Lake Erie

## Item 03-Info

### A. *General Assembly Committee on Representation Agency Summary*

#### 1. *Assigned Responsibilities*

The General Assembly Committee on Representation (GACOR), in its constitutional mandate, shall advise, advocate, resource, review, recommend, and consult with the General Assembly committees, councils, and Ministries Divisions in order to ensure that the principles of inclusiveness are implemented. Its main function shall be to advise the governing bodies with respect to their membership and to that of their committees, boards, agencies, and other units in implementing the principles of participation and inclusiveness to ensure fair and effective representation in the decision making of the church. The committee shall advise the General Assembly on the employment of personnel in conformity with the Churchwide Plan for Affirmative Action and Equal Employment Opportunity.

#### 2. *Accomplishments*

The priority of GACOR is to equip synod committees on representation (CORs) with skills and resources to carry out the mandate found in the *Book of Order*. Members of the committee and the manager provided training and resources to synod and presbytery CORs upon request.

The GACOR continues its liaison relationship with the Human 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 “COR Tool Box” is a compilation of resources to help COR leaders to understand and to implement the objectives of COR. Approximately 500 tool boxes have been distributed 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 of the November 2003 newsletter were published and distributed throughout the church.

The GACOR Training Subcommittee planned and sponsored a training event for synod COR chairs and staff on October 10–11, 2003, at the El Caribe Resort and Conference Center in Daytona Beach, Florida. The purpose of the workshop was “to equip and challenge synod committee on representation (COR) members to achieve, accomplish, realize, endorse, and preserve the commitment of the Presbyterian Church (U.S.A.) to inclusiveness in their synods and presbyteries through worship, training, strategies, study, and sharing.” An examination of the evaluation forms from the event revealed that all of the participants said they received familiar information in a new perspective, and new ideas, concepts, or methods for future use in their own synods and presbyteries. Especially effective were the worship service led by the Reverend Dr. Arlene Gordon; sharings from synods and presbyteries including a skit from one synod; workshops on practical skills, communicating across cultures, and “How to Start or Redevelop a COR”; a presentation entitled, “The Biblical Basis for the Work of COR”; suggested resources; presentations on putting the components of COR together; a review of the COR Annual Report form; and work time when members of individual synods could plan how they would apply what had been learned in their own synods.

The Program Subcommittee has noted a great year for synod CORs since many synod COR members took advantage of the biennial training event at Daytona Beach in October 2003. Nine synods have conducted COR training for their presbyteries using many of the resources that were provided at the training event. Some synod CORs are distributing resources at synod schools and mission rallies to promote the work of COR within their synod and presbyteries.

Synod COR annual reports were reviewed by the Program Subcommittee. Based on the annual reviews, synods with the most inclusive representation throughout their leadership and committees continue to also have the most direct interaction with their synod’s COR and nominating committee. Having a member of COR attend nominating committee meetings (either as a full member of the committee or as liaison with voice), annual joint meetings, and annual joint training sessions are general characteristics of these successful collaborations. A challenge to the Presbyterian Church (U.S.A.) at all governing body levels is to incorporate these characteristics in their COR’s and nominating committee’s work toward fulfilling the mutual responsibility to a diverse and inclusive church. There should be a noticeable improvement in the years ahead because of the goals projected by the synods in their annual reports. The Synod of the Pacific was most enthusiastic with their goals for three years using a program of mission visitation. This has increased the diversity among the leadership of the synod committees, and the synod now has a mixture of all ethnic groups.

The Planning and Strategy Subcommittee has endeavored during this year to work on, reevaluate, and update the various materials that are used as references for training purposes and/or to disseminate the role and goals of COR. The subcommittee has completed updating a handout entitled “How to Start or Revive a Presbytery COR” and has begun the task of overhauling its Manual of Operations, a necessary task in light of the change from annual to biennial General Assemblies. A COR Tool Box setting forth a historical perspective, objectives, theological and *Book of Order* underpinnings was prepared for use by CORs and was distributed at the 2003 training event for representatives of synod CORs. Tool boxes were also provided for synod COR training as well as GACOR’s video and study guide, *Motivated by Gospel, Not by Law*.

In keeping with GACOR’s responsibilities to foster the more efficient use of resources and effective communications, the subcommittee successfully promoted the use of e-mail to send minutes and other documentation to GACOR members.



Over the years many persons have wondered how presbyteries select, elect, or appoint commissioners to General Assemblies. One of the responsibilities of GACOR is to review the performance of governing bodies as to how they promote principles of inclusiveness. After discussion, GACOR decided to pursue this project. The GACOR synod representatives contacted their respective synod and presbyteries and asked the procedure used for selecting/electing commissioners to General Assemblies. The GACOR members were asked to explain to synods and presbyteries that the request for this information was for interpretation only. The GACOR was advised to go back at least six years to compare statistics. The GACOR Task Force was assisted with this part of the work by Research Services in the General Assembly Council (GAC). Out of the 173 presbyteries, 159 responded.

These responses gave GACOR insight into the ways in which presbyteries select/elect commissioners to General Assembly. Some have very specific guidelines while others are very vague. As the GACOR task force prepared a recommendation with a report summarizing the practices of 92 percent of the presbyteries on commissioner choice, responses reflect that only 28 percent specifically state in their guidelines that race ethnicity is considered in the choice of commissioners and only 33 percent specifically mention gender in the choice of commissioners. Since this is the time when General Assembly will be going to biennial meetings and the numbers of commissioners will change, GACOR suggests that each presbytery consider including in their guidelines the need to balance their selection/election of commissioners they will be sending to General Assemblies. The GACOR is suggesting that the process used by each presbytery be mindful of and include diversity. Diversity includes not only racial ethnic, but also age, gender, and persons with disabilities.

The GACOR and the General Assembly Nominating Committee (GANC) continue to work together to promote inclusivity and diversity throughout the church. The GACOR's Recommendation Form is one example of GACOR's working with GANC to get names of racial ethnic persons, persons with disabilities, and youth or young adults to serve in the work and mission of the church. The GACOR assists the candidates in getting their names in a pool that will help GANC as they search for candidates to fill vacancies on boards, agencies, and committees within the church.

### 3. *Membership*

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 (SA)  
 Lincoln Trails, Mary Payne, White (SA)  
 Living Waters, no representative to date  
 Mid-America, William W. Gardner, White (SA)  
 Mid-Atlantic, Roy Knight, African American (SA)  
 Northeast, Yung Suk Park, Korean (A)  
 Pacific, no representative to date  
 Puerto Rico, Efraín Rivera-Vega, Hispanic (A)  
 Rocky Mountains, Ernest C. Bighorn Jr., Native American (SA)  
 South Atlantic, Marinda Harris, African American (A)  
 Southern California and Hawaii, Angelica Michail, Asian (SA)  
 Southwest, Ruth Martinez, Hispanic (SA)  
 Sun, Carol Tompkins, White (A)  
 Trinity, no representative to date

The moderator of GACOR is Angelica Michail; vice-moderator, Ernest C. Bighorn Jr.; members of the executive committee and chairpersons of GACOR subcommittees are Roy Knight, Beulah Townsend, and Efraín Rivera-Vega.

\*Legend for age groups:

- (Y) Youth (25 and under)
- (YA) Young Adults (26–35)
- (A) Adults (36–55)
- (SA) Senior Adult (56+)

## **B. Moderator's Report**

*... [those] who join themselves to the Lord, to minister to him, to love the name of the Lord ... and hold fast my covenant—these I will bring to my holy mountain, and make them joyful...for my house shall be called a house of prayer for all peoples. (Isaiah 56:6–7; Theme Text for 215th General Assembly (2003))*

Dear Brothers and Sisters:

Grace and peace to you in the name of our Lord and Savior Jesus Christ!

What a joy it has been for me, as your Moderator, to see and experience the Presbyterian Church (U.S.A.) growing toward Isaiah's vision—a joyful “house of prayer for all people.” And everywhere I have traveled, I have discovered Presbyterians who love the name of the Lord, ministering to him, and holding fast the covenant of our Sovereign God.

*Imagine ... the new church building in Dembidollo, Ethiopia—a simple concrete structure built with your mission funds. With its 2,000 seats, it was intended to hold a growing church for years to come. But already it is too small—worshippers arriving forty-five minutes early to crawl through the windows and squeeze into the crowded pews. The Ethiopian Evangelical Church Makane Jesus has grown from 20,000 to 4 million in the past forty years.*

A HOUSE OF PRAYER FOR ALL PEOPLES.

*Imagine ... the Church of All Nations in Minneapolis, Minnesota, a new church development incorporated in January with more than 300 members. On Sunday morning the gathered congregation includes second and third generation worshippers from Korea, Taiwan, China, Thailand, and Africa, along with African Americans and European Americans, some with biracial and adopted children. This, according to Pastor Jin S. Kim, is a multi-cultural community of faith, not multiethnic. Instead of gathering a variety of folk together who follow the practices and culture of the dominant group, a truly “multicultural” church begins with everyone at the table, developing worship, language, program, mission, and vision that is truly representative of all the groups involved.*

A HOUSE OF PRAYER FOR ALL PEOPLES.

*Imagine ... the Harlem Presbyterian Church in rural Montana, membership twenty-seven. In the back of the sanctuary is the community food pantry, serving several hundred clients a year. Each week, as the ten or twelve worshippers arrive to praise God, the first thing that greets them is the toilet paper, the canned corn, and the macaroni and cheese—the gifts of God for the people of God.*

A HOUSE OF PRAYER FOR ALL PEOPLES.

*Imagine ... Kilometer 7, a refugee camp for 300 families and 500 children outside of Baranquilla, Colombia. This is just one of the desperate places harboring the 4 million villagers who have been displaced by the violence in that brutal but beautiful country. There is no water, no employment, no school, no clinic—almost no hope. But, in the midst of the darkness is the light of the Iglesia Presbiteriana de Colombia—our 6,000 member global partner. Through visits, Bible studies, counseling, education, self-development micro-business and agricultural projects, the church volunteers offer a helping hand and the hint of abundant life. And at the risk of their own lives, the church leaders are speaking truth to military power, as they publicly advocate for human rights and humanitarian aid amidst the violence and poverty.*

## A HOUSE OF PRAYER FOR ALL PEOPLES.

*Imagine .... New Genesis—a program for homeless men, housed in the basement of Central Presbyterian Church in Denver, Colorado. The 160 beds are neat and tidy amidst bright rooms and bathrooms that are spotless. All the maintenance and food services are done by the residents, who need to be employed within two days of entering the shelter. They have thirty days—post prison, post addiction, post dependency—to get their lives together and move into transitional housing. The success rate is 70 percent the first time through. And the program transforms 700 lives a year, sending these brothers in Christ back into the community as independent and productive citizens.*

## A HOUSE OF PRAYER FOR ALL PEOPLES.

*Imagine ... Vienna Presbyterian Church in Vienna, Virginia, a growing 2,600 congregation that witnesses with evangelical joy and serves with passionate outreach. The congregation is about to fund its third new church development in ten years, and begin a third building expansion program for its own campus. The congregation hosts a large and thriving youth ministry, and has started an adult lay academy, offering dozens of courses each week equipping church members to be full-time Christian “ministers” in the board rooms, the classrooms, the operating rooms, and the living rooms of their lives. And, the pastor and the senior associate pastor—who disagree on many of the issues dividing our denomination—model a form of leadership that honors unity amidst diversity.*

## A HOUSE OF PRAYER FOR ALL PEOPLES.

*Imagine ... the Lazarus Project, a ministry started twenty years ago by West Hollywood Presbyterian Church to provide pastoral care and healing to dozens of people dying from AIDS. Today it continues as an advocacy group and support group for gay, lesbian, bisexual, and transgendered people (GLBT)—faithful Christians who have been baptized and confirmed within the PC(USA). And an important Lazarus outreach is to the parents and families of GLBT people—those whose lives and faith convictions are challenged and transformed by the real stories of the real people whom they love.*

## A HOUSE OF PRAYER FOR ALL PEOPLES.

*Imagine ... 600 teenagers laughing, dancing, singing, hugging, and worshiping for two hours, twice a day. These youth leaders gathered for the Presbyterian Youth Connection Assembly last July. And they fell in love with Jesus, with each other, and with the polity and promise of the Presbyterian Church (U.S.A.).*

## A HOUSE OF PRAYER FOR ALL PEOPLES.

*Imagine ... 300 people connecting at the Coalition Gathering in Portland ... 400 people gathered at the Centennial Celebration of Korean American presence in the PC(USA) in Hawaii ... 600 people gathered at the Covenant Network Conference in Washington, D.C. ... thousands of women celebrating and learning at the Presbyterian Womens Gathering in Louisville ... 2,000 energized educators gathered at the APCE Conference in Norfolk ... 300 curious musicians and pastors and elders gathered at the Emerging Worship Conference experiencing multisensory, multicultural, sacramental worship ... eager seekers gathered at Massanetta Springs and MoRanch, Montreat and Stony Point and Ghost Ranch ... hundreds of Presbyterians gathered for the Transforming Congregations Conference, and the Moderator’s Conference, and the MultiCultural Conference, and the Wee Kirk Conference, and the National Asian Presbyterian Women’s Conference. Across this land, around the world, and throughout the year, Presbyterians joyfully study and learn and change—a Spirit-led church, reformed and always being reformed.*

## A HOUSE OF PRAYER FOR ALL PEOPLES.

*Imagine ... the USS Theodore Roosevelt, an air craft carrier, stationed in Norfolk, Virginia, that, when deployed, is home to 5,000 sailors, many between the ages of 18 and 23. And Lt. Diana Lantz, navy chaplain, is creatively engaged in the largest young adult ministry in the PC(USA).*

## A HOUSE OF PRAYER FOR ALL PEOPLES.

*Imagine ... the 11:15 worship service at Collegiate Presbyterian Church in Ames, Iowa, where an average of 175 college students worship each week. Unlike the traditional service at 9 a.m. (whose devotees agreed to give up their prime time spot), this contemporary flavored worship experience offers a joyful praise band, sermons with visual images, and a dress code centered around blue jeans. And following the service, the church feeds all those hungry “Millennial Children” a home-cooked meal.*

## A HOUSE OF PRAYER FOR ALL PEOPLES.

*Imagine ... the Bastos Presbyterian Church in Yaounde, Cameroon, where Pastor Christian Nganje joyfully preaches and teaches Jesus. On Christmas Eve, the congregation celebrated 55 infant baptisms, 28 adult baptisms, and 66 confirmations. And the three choirs, hundreds of voices strong, sang with the passion and power of human angels rooted in the very Voice of God.*

## A HOUSE OF PRAYER FOR ALL PEOPLES.

*Imagine ... the Pasadena Presbyterian Church, a growing congregation in the heart of Southern California. On any given Sunday morning, the congregation celebrates four different worship services—one in Farsi, one in Spanish, one in Korean, and one in English. And several times a year these different communities join together for worship that glorifies God and enjoys God in language and music representing all the voices of this truly multicultural congregation.*

## A HOUSE OF PRAYER FOR ALL PEOPLES.

*Imagine ... the Presbyterian Interracial Dialogue, a partnership of three Caucasian and three African American congregations in Winston-Salem, North Carolina, who have struggled together, grown together, and served together for twelve years. Emerging out of a tense time of police brutality and racial tension in their community, these congregations have worked for integration and tolerance in the public schools, in the city administration, and in the police department. They have advocated for the legal rights of citizens falsely arrested, built Habitat houses together, held discussions shaped around race-related books, worshiped together twice a year, provided racism training for Salem Presbytery, and created an interracial youth dialogue. And undergirding it all has been the warm personal friendship and commitment of the founding pastors, Steve McCutchan, Sam Stevenson, and Carlton Eversley.*

## A HOUSE OF PRAYER FOR ALL PEOPLES.

*Imagine ... my beloved home congregation in Bethesda, Maryland, Bradley Hills Presbyterian Church, where for more than thirty-five years, we have shared space with the Bethesda Jewish Congregation. Together we have built new space—a star-shaped Covenant Hall, next to our cross-shaped sanctuary. There, with a built in ark and Torah scrolls, our Jewish friends celebrate Shabbat Services and weddings, bar mitzvahs and bat mitzvahs. And there, day in and day out, we Christians gather for fellowship, education, and meetings. As “spiritual siblings sharing sacred space,” our Jewish and Christian believers often share adult education seminars, mission outreach projects, peace initiatives in the Middle East, programs for interfaith families, and occasional joint worship. Each congregation passionately and intentionally witnesses to our respective faith traditions. We learn from each other and respect each other and offer a model of interfaith cooperation in our pluralistic community.*

## A HOUSE OF PRAYER FOR ALL PEOPLES.

Yes, my friends, for thirteen months it has been my privilege to wander around among the Presbyterian people of God. And I am a changed person because of it. Today I have a closer walk with Jesus, a deeper passion for justice, a wider love for the diversity of God’s human family, and a stronger hope that we can move forward together—as an excited, united, creative, evangelical, prophetic, missional Presbyterian people. By the time this year has ended, I will have visited more than seventy-five presbyteries, traveled within the bounds of thirteen of

our synods, visited twelve theological institutions, spoken at fifteen conferences, preached in dozens of pulpits, and been transformed by the beauty and the suffering of brothers and sisters in Ethiopia, South Africa, Cameroon, Venezuela, and Colombia. As I step back and reflect on this marvelous Moderatorial journey, I have learned what matters to Presbyterians.

### 1. *Worship Matters*

Large, small, or medium—conservative, liberal, or somewhere in-between—Presbyterians love to worship, to glorify God and enjoy God in a variety of creative and reverent ways. Instead of the “worship wars” I had expected to experience, I have discovered instead a “worship wealth”—of praise and proclamation, sacrament and singing—that is blending the best of our Reformed tradition with the rhythms and languages of contemporary music and liturgy.

From reverent classical worship (exquisite organ and sacred choral texts, lectionary preaching, and carefully crafted prayers) to contemporary praise services (bands, screens, visual sermons, and clapping congregations) to meditative vesper services (Taize music, lots of silence, spontaneous intercessory prayer, and narrative preaching) to joyful multicultural celebrations (a balanced blend of two or more cultures in terms of music, language, ritual, and visual arts) to services that successfully integrate many of the elements above. Yes, through a variety of styles and structures, the worship in most of our churches is proclaiming the Good News of the gospel and joyfully telling the unfolding story of our salvation through Jesus Christ. The services that are most effective, regardless of style, are those that

- focus on God—providing true worship and not entertainment;
- grow out of the biblical text for the day;
- encourage a high level of lay participation, both in planning and leadership;
- provide both transcendent (connecting with the Other) and immanent (connecting with each other) experiences of God;
- combine an honest and prophetic word about the broken-ness of human life, with the hopeful promises and grace-filled vision of God;
- appeal to all five senses and the multiple intelligences (heart, soul, mind, and body);
- represent in image, liturgy, participation, and/or music the global, multicultural diversity of the human family;
- celebrate the sacraments as an integral part of worship; and
- spend quality time and effort, within the resources available to each particular congregation, doing worship well—delighting in offering each service as a fragrant gift to God.

Worship is where we begin. And the growing churches in our denomination—those growing in membership and mission, those growing in commitment and compassion—are the congregations that center their life together in the passion and the wonder of worship.

### 2. *Mission Matters*

The church began on Pentecost Day when the Spirit poured out—when the Spirit sent out the new believers to be the Resurrected Body of Christ in the world. When our worship is ended each Sunday morning, our worshipful work begins—our vocation as disciples serving our Lord, day in and day out, in the courtrooms, the classrooms,

the board rooms, and the living rooms of our everyday lives. Our mission is not only overseas, but also right outside our back doors—as we spread the Good News of Jesus Christ is all that we do and all that we say.

We Presbyterians are very creative in matching our mission with the *context* of our communities and *context* of the lives of the people we serve.

*In Tulegit, Ethiopia, John and Gwen Haspels are reaching out to the Suri people, who five years ago had never heard the Gospel. Through joyful evangelism, biblical translation efforts, a growing school (where the first graders range in age from 5 to 19), daily worship, and a medical clinic, these passionate evangelists are spreading the Good News and offering abundant life.*

*In Warren, Pennsylvania, amidst the rolling hills of small town America, the First Presbyterian Church centers much of its mission at the local Farmer's Market. Selling a huge amount of fruits and vegetables each week, all the money goes to the Presbyterian Hunger Fund, and each bag of produce includes stories about the needs of people in Iran and Brazil, Malawi and South Africa—a creative way of stretching the hearts and widening the horizons of this fairly insulated community.*

*In Capetown, South Africa, mission worker Doug Tilton is working tirelessly with the South Africa Council of Churches to turn post-apartheid promises into post-apartheid reality. He partners with members of parliament to create public policy legislation and political and social structures that will provide abundant life for all the people in this troubled but beautiful country. And PCUSA mission dollars make it all possible.*

*At the Presbyterian Church of Jackson Hole, Wyoming (a ten-year-old new church development, which is the only Presbyterian church for a hundred miles around, and now averages 400 in worship each Sunday morning), two distinctive mission projects reach out to the community. One is Christ House, a residential community for young adults who come to this resort town to work in the tourist industry, and who learn how to live and grow within a framework of the Christian life. The second project is called Christ in the Mountains, a father/son wilderness program that combines recreation, Bible Study, and spiritual formation for Christian males.*

*At the Guarenas Community Center, in a barrio outside Caracas, Venezuela, the Presbyterian Church of Venezuela is providing free medical care, dental services, youth programming and counseling, community advocacy groups, Bible studies, and craft classes for all members of the neighborhood. And a joyful Presbyterian elder is volunteering his time to be the director.*

*On Capitol Hill, in Washington, D.C., the Presbyterian Washington Office is providing advice and counsel to our congressional representatives and their staff. Taking the policies approved by the General Assembly, this hard-working staff communicates the positions of the PC(USA) as they affect legislation that is pending before Congress. And they provide resource materials for local congregations on all kinds of social justice and human rights issues.*

*Network Ministries is an ecumenical partnership serving in the Tenderloin neighborhood of San Francisco. For thirty-five years, these faithful Christians have built SafeHouse for women wanting to leave a life of prostitution. They have built low-cost housing for thirty-eight working poor families. They have created a computer center for children and for homeless men and women, and Listening Place, where street people can receive prayer and counseling. Glenda Hope, the director of Network Ministries for thirty-two years, leads the memorial services for most of the homeless people who die on the streets. And she organizes political efforts to protest budget cuts for the poor and tax breaks for the wealthy, as well as providing advocacy for such concrete needs as public toilets on the streets of San Francisco.*

The stories are endless and fascinating. They are stories combining evangelism and compassionate service and social justice advocacy—“the whole gospel for the whole person,” as our mission workers in Ethiopia like to say. And all of them reveal the Word Becoming Flesh in the context and unique circumstances of the particular places where they are found. My friends, mission is what brought us together as a church. And I am convinced, that in these days of disagreement and tension within our denominational family, it will be mission that will keep us together.

[*Special Note: The Mission Yearbook for Prayer and Study is an invaluable tool, telling all our mission stories, with Scripture, prayer, and mission vignettes for each day of the year. Order your copy today! And Presbyterians Today, our award-winning denominational magazine, is simply outstanding. For information about both these treasures, go to [www.pcusa.org](http://www.pcusa.org).*]

### 3. *Evangelism Matters*

In every presbytery I have visited, evangelism is at the heart of the vision and the strategy for mission. New church developments are springing up everywhere, along with immigrant fellowships and exploratory probes and preaching places. The Presbytery of New York City has 15 immigrant fellowships, National Capital has 10, Atlanta has 11, Grace Presbytery has a combination of 15 new church developments and immigrant fellowships. With a priority being given for new church developments (NCD) and evangelism efforts at every level of our mission funding, the PC(USA) is positioning itself to grow numerically by reaching out to brand new groups of believers. And multicultural congregations—those that welcome and integrate two or more cultural groups, with leadership, worship, and culture expressing the stories of all the groups involved—are becoming one of the most creative and exciting trends in our denomination. In the Presbytery of the Pacific, more than 50 percent of the congregations are multicultural. Across the country, 350 of our 11,125 congregations nationally are considered multicultural. A Pentecost church indeed! (But, in a nation that is 35 percent non-Caucasian, our 7 percent non-Caucasian denomination has a long way to go!)

*At St. John's Presbyterian Church in Los Angeles, a large group of Cameroonians have joined this primarily Anglo congregation and are adding their rhythmic, joyful voices to the musical language of worship.*

*At Honey Creek Presbyterian Church in New Carlisle, Ohio, the session is struggling with survival issues, as this historic small church grows smaller. Will they expand their outreach to the growing Latino population beyond the after-school tutoring program and bilingual vacation Bible school? Will they continue to shrink away, or will they rise again as a multicultural congregation, serving the contemporary needs of their changing town?*

*In the Castro community of San Francisco, the Seventh Avenue congregation has grown from six to ninety in the last ten years. Welcoming everyone includes reaching out to the single mothers and gay and lesbian residents in their immediate neighborhood, and serving the needs of children, as well as the victims of AIDS. At the same time, a worship team of fifteen members works with the pastor each week to create rich sacramental worship based on the lectionary texts of the week.*

*In Medellin, Colombia, the Iglesia Presbiteriana de Colombia has started a school and community center serving the social and spiritual needs of a large community of refugees displaced by the violence in that war-torn land. On Sunday morning, 200 children and 75 parents squeeze into a converted classroom to sing and pray with hope and passion.*

*At Fourth Presbyterian Church in Chicago, a large number of young adults keep joining this almost 5,000 member congregation because of its excellent reverent worship, its outreach to the city, and its astounding adult education program—spiritual learning that offers rich opportunities for theologically curious and spiritually hungry contemporary Christians. With our “big tent” tradition of theological diversity and spiritual practices, our encouragement of faith questioning and exploration, our willingness to deal with contemporary issues such as faith and science, bioethics, globalization, war, and environmental justice, I believe that the Presbyterian Church (U.S.A.) has a particular calling to reach out to institutionally suspicious, doctrinally skeptical, but deeply faithful believers.*

Evangelism is the way the church grows—numerically, spiritually, culturally. But it doesn't happen unless each congregation makes a decision to grow, and then makes a plan as to how that growth will happen. The PC(USA) has lost 40 percent of our membership in the last forty years. Though the biblical story shows God doing the most amazing things in times of decline and diminishment—transforming the people during the exile of the faithful remnant in Babylon, using the embryonic fellowship of small house churches in New Testament times

to turn the Roman empire on its ear—nonetheless, we as 21st century Presbyterians are called to turn our minority status into a countercultural voice for change and growth.

The General Assembly Council has named evangelism as one of its four main goals for the next two years of our denominational life, and will make budget decisions accordingly. The biggest challenge before us is to encourage each Presbyterian to understand himself or herself as an evangelist, and develop models for sharing our faith that match the theology and style of our Reformed tradition. If we are successful, we will turn membership decline into a new renaissance within the PC(USA).

#### 4. *Education Matters*

The quality of our educational life sets the Presbyterian Church (U.S.A.) apart from many other Christian denominations, both at home and around the world. Everywhere I have gone—parish, seminary, global mission field, governing body—the quality and effectiveness of our training and education is evident.

I started out the year believing that ten theological institutions (plus two affiliated schools) was simply too many—particularly in these financially difficult times. But I have come to a different conclusion, having visited most of our seminaries. Each institution has excellent faculty, well-maintained facilities, and curriculum that celebrates our Reformed tradition. And the quality of the students—across the board—is one of the most exciting discoveries I made all year. Whether they are twenty-five or sixty, male or female, conservative or liberal, from this country or from abroad, we have a wealth of potential leadership, equipping itself to joyfully, eagerly, and creatively serve the church.

In general, our seminary populations are growing younger in average age, and the balance between male and female is evening out. Each of our theological institutions has something to set it apart—whether it is the focus on rural and small churches and commissioned lay pastor training at Dubuque and Union/Presbyterian School of Christian Educators (PSCE); or the spiritual formation focus at San Francisco; or the full-time, campus-based ethic at Princeton; or the parish focus at Austin and Columbia; or the combination of commuter, part-time, and full-time students at Pittsburgh; or the justice and interfaith focus of Union/Auburn; or the family focus at Louisville; or the urban focus at McCormick and Johnson C. Smith. Put together, the strong programs of all our schools is simply stunning. And the percentage of racial ethnic students and immigrant students is on the rise, to serve the growing diversity that increasingly defines our membership. One of the most hopeful aspects of our theological communities today is the respectful way that students learn and listen and grow together across the theological spectrum—learning how to be a church that balances peace and purity with the central call of gospel unity. Put it all together, and the combined strengths of our seminaries create a powerful portrait of the educational excellence of the PC(USA).

But, there is more! Within our congregations, the gifts and skills of educators and youth pastors are raising up new believers, offering nurture that is creative in process and style. Recognizing the multiple intelligences, utilizing the rotation model of learning, offering Godly Play programs for preschoolers, designing mentor-based confirmation curriculums, and heart-expanding mission trips for youth, the PC(USA) is countering the secular values of this country with the hospitality, the moral teachings, the social ethic, and the transforming forgiveness of the Gospel. And everywhere, the certification track for educators is adding training and excellence to the ministry staffs of our churches. (And, from my very biased but very passionate perspective, it is about time that we honored John Calvin's theology and provide a fourth ordained office of educator!)

Our educational excellence is also evident overseas. In the five countries that I visited, I learned that Presbyterian mission always begins with education. In Venezuela and Colombia, the schools were built first, and the worshipping communities grew out of them. In Ethiopia, the Bethel Makane Jesus School in Addis Ababa offers quality learning, self-esteem, and opportunity for 600 girls—in a country where only 25 percent of females are literate. And the BESS school in Dembidollo has raised up much of the leadership for Western Ethiopia during the past four decades.

As Africa and Latin America come of age politically and economically, the need for leadership training and education is crucial to raise the standard of living and build the social structures and values that can lead toward



independence and abundance for all. And in these global churches that are bursting at the seams, the leadership needs are extraordinary. In the Western Bethel Synod in Ethiopia, there are more than 250 congregations and preaching places, but only 34 pastors! As we continue to encourage and support our partners overseas, the most crucial thing we can do is to fund schools and training opportunities, and continue to send mission personnel who can teach, train, and offer developmental advice. (NOTE: generous participation in the denominational Hearts and Hands Mission initiative—coming to your presbytery soon—will provide \$20 million dollars to send more missionaries abroad to do just this!)

Unique to our Reformed tradition is our understanding that God lives at the intersection of life and faith—that what we do from Monday through Saturday is where our vocation as baptized disciples and ministers really takes place. Across the country, the growing emphasis in our preaching and teaching is on equipping our members to go out into the world and live their faith—in the workplace, in family life, in community involvement and political advocacy, in the voting booth, and at the shopping mall. All of this is central to our educational ministry and at the heart of what it means to be Presbyterian.

### 5. *Leadership Matters*

The growing creativity around patterns of leadership is simply astounding!

*In the Presbytery of Utah in February, two lay pastors were commissioned to share one job—serving a small rural church two hours from where they live. Each of these leaders has a full-time professional job and a growing family. But each of them will spend two weekends a month serving the small church that has called them.*

*In Cincinnati, a commissioned lay pastor (CLP) who is also a registered nurse, serves her congregation twenty-five hours a week. Because she can't do it all, the lay leadership has been empowered to take hold of their own ministry. And that small church is growing.*

*In my home congregation, Joanie Friend is a registered nurse who went through eight months of parish nurse training, and was commissioned to serve on our pastoral care team as a volunteer. Joanie partners with the pastors to provide care to those in the hospital, taking special responsibility for discharge plans and continuing home care. She counsels with families and members contemplating a move to a senior residential community or nursing home. She provides medical advice, free blood pressure screening, an annual flu shot clinic, and general wellness education through adult seminars and regular newsletter columns.*

*Alice Winters has been a mission worker in Colombia for more than thirty-five years. And despite the danger of the violence that is tearing that beautiful land apart, Alice has refused to leave. Eighty-five percent of the pastors of the Columbian church are under thirty-five, and Alice has taught them all in the seminary in Baranquilla. With her evangelical love of the Gospel and her prophetic vision shaped by the Hebrew prophets, Alice has given birth to an entire church leadership—equipping these pastors to proclaim Good News with joy and courage, while also speaking truth to the power of a militaristic government that is abusing the rights of the poor.*

In presbytery after presbytery, imaginative leadership—both elder and minister of Word and Sacrament and certified educator—is helping our “solid” church to melt and flow into the “liquid” church that reflects the change in process and structure that is taking place in our larger culture (with thanks to Rodger Nishioka for this image). In many places, standing committees are being replaced by ministry teams, task forces, mission partnerships, and covenant communities—relational structures that equip coalitions of congregations to engage in ministry that grows out of their context. In the Presbytery of Denver, the presbytery staff design includes a presbytery pastor, and the mission of the presbytery is simply to help each congregation create a vital and healthy mission identity, in partnership with other congregations in the presbytery. In the Presbytery of Miami, a central focus has been to respond to the growing Hispanic community in the Dayton area, with twelve projects nested in various congregations. In Grace Presbytery, the vision is to become a missional body—gathering seekers, growing disciples, and sending apostles into the world.

In Louisville, I have discovered that the “them” is “us!” Almost without exception, these leaders understand that they are servants of the larger church, implementing the mandates of the General Assembly and providing

resources to empower the ministry of congregations and presbyteries. Every staff person I have met in Louisville belongs to a local congregation, and regularly worships and serves in their local community. And, in the midst of downsizing and budget troubles, these people work with annual anxiety about personnel cuts. Despite the fact that they are doing more with less, I have experienced a deep love of the church and a desire to build up the Body of Christ among these creative and devoted disciples.

As concerns arise about the clergy shortage for small churches, creative models of bi-vocational ministers and commissioned lay pastors is filling the need. As budget cuts eliminate positions in Louisville, more and more young adult volunteers are providing inspiring and energetic service. As our global partners ask for more help overseas, more and more professional people are offering to respond—either on a short-term basis or as career missionaries. As program needs grow in our congregations, more and more lay professionals—certified Christian educators, parish nurses, administrators, worship and music leaders—are stepping forward. And the call of ministry that lies at the heart of our baptism is taking shape in a dizzying variety of ways.

There continues to be a concern about quality candidates for the ministry of Word and Sacrament. And the Presbyterian Pastoral Leadership Search Effort (PLSE) program has been designed to meet that need. Geared at young men and women of all racial ethnic groups who might be considering a call to professional ministry, it engages middle school and high school youth in a computer-based network for information and encouragement. With the cooperation and support of their congregations, each of these young people is commissioned and enrolled as a potential leader within our denomination. And through gentle persuasion, they are invited to choose professional ministry over all the other career choices that stretch before them. (NOTE: As I have traveled around the church, several people have expressed their dismay that in a time when some are decrying the lack of candidates for ministry of Word and Sacrament, there are a whole category of trained, faithful, and talented people certified and ready for a call, but unable, constitutionally, to receive one. These are the gay and lesbian candidates who are unable to proceed toward ordination at this time.)

At the winter meeting of the General Assembly Council, leadership was adopted as one of the four main goals to shape our denominational priorities and budget during the next two years. And my experience this year tells me that the PC(USA) is more than stepping up to the challenge.

## 6. *Theology Matters*

Wherever I have gone this year, I have raised the theological issues that are dividing our denominational family. The last thing a counselor will suggest to a family that is in conflict is to stop talking or avoid talking about what is dividing them. I am concerned that our congregations and presbyteries are either waiting for someone else to solve our differences about ordination, Christology, and biblical authority, or are digging in their heels and remaining isolated in groups of like-minded people. Such avoidance of dialogue is making our divisions all that much more difficult.

The Theological Task Force on Peace, Unity, and Purity is making their interim report to this 216th General Assembly (2004) in Richmond. After three years of intentional theological and biblical reflection, after three years of building Christian community across theological lines, after three years of spiritual friendship and sacramental worship, they have produced a statement that proclaims that through Christ we already have been given our peace, unity, and purity as a church. And they have asked that each congregation and presbytery engage in intentional dialogue around these difficult issues, seeking out people with whom they disagree. Such dialogue is not about convincing anyone or changing anyone's mind. It is about listening and truly understanding the heartfelt convictions of the other.

As I have traveled around the church this year, I have heard some who believe that purity is more important than peace or unity. These voices, coming from deep and honest conviction, believe that either the purity of the literal word of Scripture—or the purity of the justice voice of Jesus—demand that one voice be adopted by the whole church. And, if people don't agree, well then, they should just leave the church. Though these two voices suggest opposite ways of resolving our conflicts, the purity tone of their "one" way sounds very much alike.

There are others who put peace above unity and purity. These voices suggest that we should just ignore all the conflict, hoping it will magically go away. Or, they suggest that we should just ignore the restrictions that currently exist in our *Book of Order*. This solution, unfortunately, has no integrity. Peace, within a biblical perspective, involves both honesty and justice.

The challenge before the task force and the whole church is to figure out what unity in Christ really means, and how the Lordship of Jesus Christ can hold us together, balancing both the peace and the purity of God's grace. My prayer is that the WHOLE church will care enough about holding the Body together, that we will be able to reach out in authentic love to those with whom we disagree. If there is one thing that I have learned this year, it is that ALL the voices of the church are important, and if we will eagerly and patiently listen to one another, all of us will change—growing more fully into the Body of Christ that God has called us to be.

### 7. *Church Matters*

Though worship matters, though mission matters, though evangelism matters, though education matters, though leadership matters, though theology matters—what all of these expressions of faith point to is the church. What really matters is the church, this human institution called to be the Resurrected Body of Christ on earth. Or, as our *Book of Order* suggests, we are called to be “the provisional demonstration of what God intends for all of humanity” (G-3.0200). If we are to honor our Lord and Savior Jesus Christ, then we must live our lives as the church, embodying his grace, his truth, and his sacrificial love. We are called through Scripture to be the salt of Christ, flavoring the world with hope and grace. We are called to be the yeast of Christ, living so fully within the wilderness of the world, that we provide abundant life for all. And we are called to be the light of Christ, illuminating the possibilities of justice and peace and compassion in the darkest corners of violence and despair. And so, as I leave this office of Moderator, I challenge the Presbyterian Church (U.S.A.):

- *Bring good news to the poor, proclaim release to the captives, and recovery of sight to the blind* (Luke 4).
- *Love your enemies, and bless those who persecute you* (Matt. 5).
- *Make disciples of all nations, teaching them to observe all that God has commanded us* (Matt. 28)
- *Let justice roll down like water, and righteousness like an everlasting stream* (Amos 5).
- *Take the log out of you own eye, before you try to remove the speck from your neighbor's eye* (Luke 6).
- *Remember that you are the body of Christ, and individually members of him* (1 Cor. 12).
- *Do justice love kindness, and walk humbly with your God* (Mic. 6:8).
- *Have courage; hold onto what is good; render no one evil for evil; honor all people; love and serve the Lord, rejoicing in the power of the Holy Spirit.*
- *“Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen ... and the God of peace will be with you”* (Phil. 4:8–9).

### 8. *Postscript*

As I finish this most amazing year of my life, I am grateful to so many who have sustained me and supported me on my Moderatorial journey:

- to the commissioners of the 215th General Assembly (2003) who elected me and supported me throughout the year;

- to Elder Charles Easley Jr., who served as Vice Moderator, offering wisdom, warmth, joy, and deep faithfulness as he traveled with me to Africa, and as he spoke in many presbyteries and conferences and congregations throughout the year;
- to the congregation and Session of Bradley Hills Presbyterian Church, who offered me to the larger church for a year, paying my salary, upholding me in prayer, and cheering me every step of the way;
- to my colleagues, Scott Winnette, Laura Cunningham, Karen Werner, and Sue Dickson, who led the Bradley Hills community with energy, intelligence, imagination, and love;
- to the Presbytery of National Capital, under the leadership of Interim General Presbyter Cindy Bolbach, who endorsed me, offered weekly prayer for me, and encouraged Bradley Hills during my absence;
- to colleagues across the country—particularly Deborah Block, J. Barrie Shepherd, John Wimberly, Bryant George, Sheila Gustafson, Cynthia Campbell, Pam Byers, and Tricia Dykers-Koenig—who preached for me, encouraged me, prayed for me, and sustained me during this year;
- to Valerie Small, Sharon Youngs, Cliff Kirkpatrick, and all the members of the Office of the General Assembly who guided me and organized me and prepared me for the responsibilities of the year;
- to (Saint) Mary Ann Ledman, my personal assistant, who spent endless hours making airline reservations and site contacts, and kept me sane through all the endless details of travel;
- to all the executives and elders and pastors who met me at airports, drove me to churches, took me out to dinner, and provided spiritual friendship as I wandered around the country;
- to Jon Chapman, Doug Welch, and Maria Arroyo, the Worldwide Ministries Division area coordinators who made my overseas trip both meaningful and wonderful, and who helped me open up to the indescribable gifts of God’s people in Africa and Latin America;
- to my father, the Reverend Mark L. Andrews, who was my most enthusiastic cheerleader all year;
- to my children, Nathan and Anna, for putting up with all my stories, and encouraging me along the way;
- and, most of all, to my beloved Sim—partner, husband, and dearest friend—who lived without me for most of the year, enduring significant illness alone, and offering sage advice and a listening ear when my energy and perspective dwindled.

THANKS BE TO GOD—AND TO GOD BE THE GLORY!

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

### **C. General Assembly Nominating Committee**

*The call of Christ is to willing, dedicated discipleship.*

*Our discipleship is a manifestation of the new life we enter through baptism.*

*Discipleship is both a gift and a commitment,*

*an offering and a responsibility.* “Commissioning to a Ministry Outside a Congregation,” *Book of Occasional Services*

The General Assembly Nominating Committee is responsible for ensuring “careful nomination of members of such boards, agencies, and committees as the General Assembly shall from time to time designate....” (*Book of Order*, 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 twenty-nine such General Assembly level entities.

### The General Assembly Nominating Committee

- presents to the General Assembly for election, nominees for at-large vacancies on General Assembly entities;
- submits to the General Assembly for election, nominees from persons proposed by synods and presbyteries in consultation with the General Assembly Nominating Committee for rotation vacancies or for 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 (GANC) is responsible for identifying persons who are qualified to serve as at-large members of General Assembly entities. The Presbyterian Church (U.S.A.) guarantees full participation and access to the decision-making processes of the church (*Book of Order*, 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. 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, *Book of Order* guidelines, 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 *Book of Order* mandates in mind as they submit persons for nomination.

#### 1. *Accomplishments in 2003–2004*

The General Assembly Nominating Committee publishes a brochure explaining the nominating process, as well as providing a description of all committees, agencies, and boards to which it makes nominations. This brochure is disseminated, as part of a packet of nomination materials including an “application for nomination” form, to all middle governing bodies and sent to congregations and individuals at no cost upon request.

The General Assembly Nominating Committee solicits applications 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. In addition, correspondence was sent to every Presbyterian Church (U.S.A.) pastor and interim pastor this year asking her or him to “help in developing a deep pool of faithful, competent Presbyterians who can serve the whole church with energy, intelligence, imagination, and love.” Pastors were asked to look in their pews for church members whose gifts might be used at the General Assembly level as well as to consider this possibility for themselves.

During 2003–2004, persons hoping to be considered for service on a General Assembly level committee had the opportunity to find information on the General Assembly Nominating Committee website concerning the nominating process and entities to which the General Assembly Nominating Committee makes nominations. In addition, for the first time, persons wishing to file an application for nomination were able to file on-line via the committee's web access application form.

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 two General Assemblies following their receipt. As of March 1, there were approximately 380 active Applications For Nomination forms on file. The nominating committee greatly appreciates individuals who have completed Application For Nomination forms or have responded to requests for appraisals. This year the nominations process was changed so that members of General Assembly Nominating Committee personally solicited appraisals for each applicant from her or his

synod. This was a change from the practice of requiring each applicant to provide the reference forms to at least three appraisers. With this change in process, General Assembly Nominating Committee members are able interact personally with each applicant's references.

All application forms are 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 nominating committee maintains a rotation system by which synods and/or presbyteries nominate persons to serve on the Mission Development Resources Committee, the Presbyterian Investment & 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, as well as for positions on the permanent judicial commission, are made from proposals received from presbyteries or synods—through their regular nominating process.

Members of the General Assembly Nominating Committee are actively engaged with middle governing bodies and General Assembly entities throughout the year. Each General Assembly Nominating Committee member serves 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 annually to observe and to explain the nominations process.

The General Assembly Nominating Committee asks all General Assembly entities to send a written report every year concerning the specific needs of the entity regarding nominees presented to the General Assembly. In addition to this effort, the Nominating Committee's liaison member meets with the entity or is 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 by the 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 about issues regarding the needs of persons with disabilities, persons with children and/or other dependents, and youth and young adults on entities of the General Assembly.

The General Assembly Nominating Committee has tried to find alternative ways of meeting—either via email or conference call—when dealing with renomination of persons to a second term. Given the work to be completed on transition of terms in light of the move to biennial assemblies, the GANC was not able to do this as often as it wished this year. It is important, however, for members to be engaged in nontraditional ways of working, when adopting a schedule with fewer 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 General Assembly Nominating Committee and the General Assembly Committee on Representation 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.

The 214th General Assembly (2002) acted to institute biennial assemblies, beginning with the 217th General Assembly (2006). The General Assembly Nominating Committee began immediately to plan for the conversion. The General Assembly Nominating Committee's Rotation Sub-Committee worked through the conversion of terms for members of General Assembly entities and the realignment of classes for each entity. In preparation for

its report to the 216th General Assembly (2004), the General Assembly Nominating Committee has consulted with General Assembly entities to explain the change in terms as well as to discuss issues of concern. The GANC endeavored to be attentive to the needs of each entity, to visit where welcomed in order to explain the process, and to be sensitive to the impact of the transition on current members. The General Assembly Nominating Committee gave particular attention to the ways in which changes in the Standing Rules regarding class term will affect the membership of future classes. The General Assembly Nominating Committee's recommendations regarding extension or adjustments of terms may be found in Item 00-04. The General Assembly Nominating Committee will have a resource with "Frequently Asked Questions" regarding this topic at its booth in the General Assembly Exhibit Area.

Two meetings of the nominating committee have been held since the 215th General Assembly (2003): Philadelphia, Pennsylvania, in October 2003, and San Antonio, Texas, in March 2004. A third meeting of the nominating committee will be held immediately preceding and during the General Assembly in Richmond, Virginia.

## 2. *Membership*

There are sixteen members on the General Assembly Nominating Committee—one member residing in each of the sixteen synods. A Moderator of the General Assembly, following consultation with the appropriate synod, appointed each member of the Committee to serve a five-year term. The following officers were elected and served in 2003–2004: Susan Davis Krummel, Synod of Lakes and Prairies, moderator; Melva W. Costen, elder, Synod of the South Atlantic, vice-moderator; Rita Fossell, Synod of Lincoln Trails, elder, secretary. The other members of the committee are Greg Elmore, elder, Synod of Living Waters; Donald A. Ericson, elder, Synod of Alaska-Northwest; David Hunter, minister, Synod of the Rocky Mountains; Grace S. Kim, elder, Synod of the Pacific; Robert Lucy, elder, Synod of the Sun; Albert G. Peery, minister, Synod of Mid-Atlantic; Cynthia Schweitzer, elder, Sinodo Presbiteriano Boriquen en Puerto Rico; Carmen Stokes, laywoman, Synod of Mid-America; Anna Pinckney Straight, minister, Synod of the Trinity; A. Jarrell (Jerry) Tankersley, minister, Synod of Southern California and Hawaii; Abe Valenzuela, elder, Synod of the Southwest; and David A. Zuidema, elder, Synod of the Northeast. The position for the Synod of the Covenant 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.

The General Assembly Nominating Committee's website can be found at [www.pcusa.org/nominations](http://www.pcusa.org/nominations).

## **D. *Advisory Committee on Litigation***

### 1. *Narrative—Assigned Responsibilities*

The Advisory Committee on Litigation is composed of six Presbyterian attorneys. Each year the General Assembly elects one member to a six-year term. Each member is eligible for reelection to an additional term, but in no case may a member serve for a period exceeding twelve consecutive years of service. The General Assembly Nominating Committee makes nominations to the committee. The Advisory Committee on Litigation was established by the 200th General Assembly (1988) to advise the Stated Clerk on matters relating to legal actions.

The consultations of the committee typically take place via telephone conference calls after committee members have been provided copies of all pertinent pleadings, orders, and information. The committee ordinarily meets face-to-face at least once each year. It is normally consulted whenever the Stated Clerk is asked to participate in litigation involving matters of civil and religious liberty, church and state relations, and other matters related to the mission and interests of the church.

The Advisory Committee on Litigation (ACL) has been working on a number of issues in the past year. The 214th General Assembly (2002) directed the ACL to advise the Advisory Committee on Social Witness Policy as they deal with the issue of "takings." The ACL appointed one member to meet with ACSWP and provide legal

advice on this issue. The ACL additionally took up the issue of the erosion of civil rights and judicial oversight since the terrorist attacks on September 11, 2001 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.

2. *Disposition of Cases Reported Last Year*

a. *Fifth Avenue Presbyterian Church, et al. v. City of New York, et al.; U.S. Court of Appeals, 2nd Circuit*

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 question of whether the practices of Fifth Avenue Presbyterian Church, which allowed homeless persons to sleep on their property, are religious in nature. The Second Circuit Court upheld the District Court preliminary injunction in favor of Fifth Avenue Presbyterian Church, *et al.* This prevented the City of New York from dispersing homeless individuals who were sleeping by invitation on the church's landings and steps. The United States Supreme Court denied certiorari, which means that no further appeals are possible.

b. *Abington Township, et al. v. Congregation Kol Ami, et al.; U.S. Court of Appeals, 3rd Circuit*

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.* Kol Ami, a Jewish congregation, purchased the land formerly used by a Catholic monastery as a place of worship and is awaiting a decision in litigation to allow it to use the property as a Jewish congregational place of worship. The brief challenges the township zoning ordinance that would prohibit this transfer and use of property. The case is still before the U.S. District Court.

c. *Wyoming Sawmills Inc. v. United States Forest Service; U.S. Court of Appeals, 10th Circuit*

On October 30, 2002, the Stated Clerk, Clifton Kirkpatrick, joined an amicus curiae brief in the 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 (that the state may not establish a religion). 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.

d. *ACL Case 2003-00: O Centro Espirita Beneficiente Uniao Do Vegetal v. Ashcroft; U.S. Court of Appeals, 10th Circuit*

On February 20, 2003, the Stated Clerk, Clifton Kirkpatrick, joined an amicus curiae brief in the Tenth Circuit Court of Appeals in *O Centro Espirita Beneficiente Uniao Do Vegetal (UDV) 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 (RFRA) the government must show a compelling governmental interest with respect to restricting particular religious conduct of the individuals in question and that it does so by the least restrictive means.

The 10th Circuit Court held that Uniao Do Vegetal could use hoasca in its religious services. The court balanced the harms and adversity to the public interest, recognizing the importance of enforcement of criminal laws, including the Controlled Substance Act. Nevertheless, the court found that harm would ensue from the denial of free exercise and the public had a significant interest in legitimate religious expression.

e. *ACL Case 2003-01: Elvig v. Calvin Presbyterian Church, et al.; U.S. Court of Appeals, 9th Circuit*

On March 24, 2003, the Stated Clerk, Clifton Kirkpatrick, joined an amicus curiae brief in the 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, the court has not made a decision in this case.

f. *ACL Case 2003-02: Child Evangelism Fellowship of New Jersey, Inc. v. Stafford Township School; U.S. Court of Appeals, 3rd Circuit*

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 (CEF) 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. In 1988, the Presbyterian Church (U.S.A.) took action stating that:

... Religious expression by the government itself or sponsored by the government threatens religious liberty and is forbidden by the establishment clause [of the U.S. Constitution]. On the other hand, religious expression by private citizens and organizations, initiated by private citizens and organizations, is protected by both the free speech and free exercise clauses [of the U.S. Constitution] and cannot be banned from public places. (*God Alone Is Lord of Conscience, Minutes*, 1988, Part I, p. 567, paragraph 37.1138)

As of the date of this report, the court has not made a decision in the case.

### 3. *Matters Considered (2003–2004)*

a. *ACL Case 2003-03: Glassroth v. Moore; U.S. Court of Appeals, 11th Circuit*

On April 28, 2003, Clifton Kirkpatrick, Stated Clerk of the Presbyterian Church (U.S.A.), joined in an amicus curiae brief in *Glassroth v. Moore* in the 11th Circuit U.S. Court of Appeals. The brief argued that a display in the Alabama State Judicial Building was unconstitutional under the First Amendment Religious Establishment Clause of the U.S. Constitution and was harmful to religious liberty. In 1988, the Presbyterian Church (U.S.A.) took action opposing “the permanent or unattended display of religious symbols on public property as a violation of religious neutrality required of government.” Additionally the same assembly stated that:

... Religious expression by the government itself or sponsored by the government threatens religious liberty and is forbidden by the establishment clause [of the U.S. Constitution]. On the other hand, religious expression by private citizens and organizations, initiated by private citizens and organizations, is protected by both the free speech and free exercise clauses [of the U.S. Constitution] and cannot be banned from public places. (*God Alone Is Lord of Conscience, Minutes*, 1988, Part I, p. 567, paragraph 37.1138)

The 11th Circuit Court held that the display did indeed violate the First Amendment dictate that prohibits the Congress from enacting any law respecting the establishment of religion. The court reiterated the U.S. Supreme Court interpretation that the First Amendment prohibits the government from “promoting or affiliating itself with any religious doctrine or organization, may not discriminate among persons on the basis of their religious beliefs and practices, may not delegate a governmental power to a religious institution, and may not involve itself too deeply in such an institution’s affairs” (492 U.S. 573). The U.S. Supreme Court refused to hear an appeal of the case and let the 11th Circuit Court decision stand as the final opinion in the case.

b. *ACL Case 2003-04: CEF of Maryland, Inc. v. Montgomery County Public Schools; U.S. Court of Appeals, 4th Circuit*

On June 10, 2003, the Stated Clerk, Clifton Kirkpatrick, joined an amicus curiae brief in the 4th Circuit Court of Appeals in *Child Evangelism Fellowship of Maryland, Inc. v. Montgomery County Public Schools*. The brief argued that the county unconstitutionally discriminated against Child Evangelism Fellowship (CEF) when it re-

fused to extend to CEF the same right to distribute and post flyers and participate in back-to-school nights that secular community organizations enjoyed. In 1988, the Presbyterian Church (U.S.A.) took action stating that:

... Religious expression by the government itself or sponsored by the government threatens religious liberty and is forbidden by the establishment clause [of the U.S. Constitution]. On the other hand, religious expression by private citizens and organizations, initiated by private citizens and organizations, is protected by both the free speech and free exercise clauses [of the U.S. Constitution] and cannot be banned from public places. (*God Alone Is Lord of Conscience, Minutes*, 1988, Part I, p. 567, paragraph 37.1138)

As of the date of this report, the court has not made a decision in the case.

c. *ACL Case 2003-06: Locke v. Davey; U.S. Supreme Court*

On September 8, 2003, Clifton Kirkpatrick, as the Stated Clerk of the Presbyterian Church (U.S.A.), joined in an amicus curiae brief in support of Joshua Davey before the U.S. Supreme Court in *Locke v. Davey*. The brief argued that the State of Washington violated the Free Exercise, Equal Protection, and Free Speech Clauses of the U.S. Constitution when it offered a state scholarship to everyone except individuals who pursued degrees in theology. The brief argued that the otherwise neutral statute unfairly imposed a discriminated classification based upon religion. The 200th General Assembly (1988) stated that:

Government payments on behalf of individuals, under programs such as ... scholarship assistance, should without exception be available to ... students at church-sponsored agencies and institutions on exactly the same terms as if those ... [students] were receiving their services from secular entities.... Government must be neutral in matters of religion. *God Alone is Lord of the Conscience (Minutes*, 1988, Part I, pp. 562 and 569, paragraphs 37.1078 and 37.1156).

The U.S. Supreme Court decided on February 25, 2004, that the state of Washington's exclusion of the pursuit of a devotional theology degree from its otherwise inclusive scholarship aid program did not violate the Free Exercise Clause. The Court found that the case revolved around state action permitted by the Establishment clause and not required by the Free Exercise clause. The Court found that the State's interest in not funding the pursuit of devotional degrees was substantial and that the exclusion of such funding placed a relatively minor burden on the recipients of the scholarship.

d. *ACL Case 2004-01: Westchester Day School v. Village of Mamaroneck; U.S. Court of Appeals, 2nd Circuit*

On January 14, 2004, Clifton Kirkpatrick, as the Stated Clerk of the Presbyterian Church (U.S.A.), joined an amicus curiae brief in the 2nd Circuit U.S. Court of Appeals in *Westchester Day School v. Village of Mamaroneck*. The case involved the interpretation of the Religious Land Use and Institutional Persons Act (RLUIPA) when a village denied a permit for a new classroom building to an Orthodox Jewish school. The brief argued the constitutionality of RLUIPA and that the statute's "substantial burden" test of the burden of a governmental regulation on a religious institution's free exercise right should be liberally interpreted so as to maximize the institution's free exercise of religion. As of the date of this report, the court has not made a decision in the case.

e. *ACL Case 2004-02: In Support of Rodi Alvarado Pena; Appeal before the Attorney General*

On January 12, 2004, the Stated Clerk, Clifton Kirkpatrick, joined an amicus curiae brief to the Attorney General, John Ashcroft, in support of asylum seeker Rodi Alvarado Pena. The brief requested that the attorney general affirm the decision of the immigration judge granting Alvarado's application for political asylum based on an undisputed record reflecting years of severe domestic violence and the failure of the government of Guatemala to respond to Alvarado's repeated efforts to obtain protection from the abuse. This brief addressed only the question of Alvarado's eligibility for asylum based on her membership in a particular social group defined by her gender, her marital status, and her status as a victim of domestic violence. As of the date of this report, the attorney general has not yet resolved this case.

f. *ACL Case 2004-03: Sosa v. Alvarez-Machain; U.S. Supreme Court*

On February 27, 2004, Clifton Kirkpatrick, as Stated Clerk of the Presbyterian Church (U.S.A.), joined with the Presbyterian Church of Sudan to file an amicus curiae brief in support of Alvarez-Machain before the Su-

preme Court of the United States in *Sosa v. Alvarez-Machain*. The case involves the interpretation of the Alien Tort Claims Act (ATCA) enacted in 1789 to provide jurisdiction and a substantive cause of action for an alien to file a claim based upon a tort (an avoidable injury) committed in violation of the law of nations or a treaty of the United States. The brief argued that the act was enacted in conformity with U.S. foreign policy including the promotion and protection of international religious freedom. The brief was consistent with the many policies adopted by the General Assembly regarding religious freedom, human rights, and due process. The co-amici, the Presbyterian Church of Sudan, is a plaintiff in a separate class-action suit brought under the ATCA against Talisman Energy, Inc. The plaintiffs allege that Talisman collaborated with the government of Sudan to commit gross violations of customary international law including genocide, war crimes, extrajudicial murder, religious genocide, forcible displacement, torture, and other crimes against humanity including and targeting religious congregations and ministers. As of the date of this report, the U.S. Supreme Court has not yet rendered a decision in this case.

*g. ACL Case 2004-04: Roper v. Simmons; U.S. Supreme Court*

On March 31, 2004, the Stated Clerk, Clifton Kirkpatrick, joined an amicus curiae brief to the U.S. Supreme Court in *Roper v. Simmons*. The case requests that the U.S. Supreme Court define the use of the death penalty as punishment for a crime committed by a juvenile defendant as a violation of the Eighth Amendment guarantee against cruel and unusual punishment. Beginning in 1959, the General Assembly of the Presbyterian Church (U.S.A.) and its predecessors declared the church theologically and ethically opposed to the use of capital punishment. "Believing that capital punishment cannot be condoned by an interpretation of the Bible based upon the revelation of God's love in Jesus Christ, and that as Christians we must seek the redemption of evil doers and not their death, and that the use of the death penalty tends to brutalize the society that condones it, the 171st General Assembly (1959) declares its opposition to capital punishment." The 1966, 1977, 1978, and 1985 General Assemblies reaffirmed this statement and called upon the church to work for abolition of the death penalty calling capital punishment an expression of vengeance that contradicts the justice of God on the cross. The 212th General Assembly (2000) called for an immediate moratorium on all executions in all jurisdictions that impose capital punishment. The Presbyterian Church (U.S.A.) has been consistently opposed to capital punishment and does not distinguish among categories of defendants. As of the date of this report, the U.S. Supreme Court has not yet issued a decision in this case.

**E. 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 \$191,000 at end of the year 2002 (\$188,061 was written off after adjustment). 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 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 (1999–2003) 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 2003 (as of May 11, 2004) stands at \$244,908. The OGA will continue to receive further payments for 2003 from a few presbyteries, 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 (2004) is \$5.51.

GA PER CAPITA GIVING BY PRESBYTERY—(1999–2001)									
SYNOD/PRES.	APPORNTN-1999	AMT. PAID 1999	BAL 1999	APPORNTN-2000	AMT. PAID 2000	BAL 2000	APPORNTN-2001	AMT. PAID 2001	BAL 2001
<b>SYNOD OF ALASKA/NORTHWEST</b>									
PRESBYTERY									
ALASKA	6,582.60	6,582.60	-	7,029.00	7,029.00	-	6,653.28	6,653.28	-
CENTRAL WASHINGTON	42,328.98	42,328.98	-	41,085.00	41,085.00	-	40,397.76	40,397.76	-
INLAND NORTHWEST	48,067.29	48,067.31	(0.02)	50,826.60	50,826.60	-	51,308.94	51,308.94	-
NORTH PUGET SOUND	36,862.56	36,862.56	-	39,060.45	39,060.45	-	39,426.66	39,426.66	-
OLYMPIA	50,576.31	50,576.31	-	53,103.60	53,103.60	-	54,590.76	54,590.76	-
SEATTLE	94,932.54	94,932.54	-	98,113.95	98,113.92	0.03	100,625.88	100,625.88	-
YUKON	15,917.49	15,917.49	-	16,745.85	16,745.85	-	17,370.24	17,370.24	-
<b>SYNOD OF COVENANT</b>									
PRESBYTERY									
CINCINNATI	103,828.59	103,828.59	-	105,484.50	105,484.50	-	104,435.58	104,435.58	-
DETROIT	198,966.24	198,966.24	-	201,088.80	201,088.80	-	194,927.16	194,927.16	-
EASTMINSTER	76,229.37	76,229.37	-	77,368.50	77,368.50	-	75,242.82	75,242.82	-
LAKE HURON	71,979.30	71,979.30	-	72,235.35	72,235.35	-	71,607.42	71,607.42	-
LAKE MICHIGAN	105,192.81	105,192.81	-	107,613.00	107,613.00	-	109,091.88	109,091.88	-
MACKINAC	34,363.08	34,363.08	-	36,501.30	36,501.30	-	36,518.34	36,518.34	-
MAUMEE VALLEY	77,154.75	76,205.71	949.04	79,289.10	79,289.10	-	77,991.78	77,991.78	-
MIAMI	88,264.08	88,264.08	-	90,639.45	90,639.00	0.45	89,042.40	89,042.04	0.36
MUSKINGUM VALLEY	78,642.99	78,642.99	-	78,804.00	78,804.00	-	75,481.86	75,481.86	-
SCIOTO VALLEY	136,498.32	136,498.32	-	139,337.55	115,274.21	24,063.34	140,381.22	112,948.75	27,432.47
WESTERN RESERVE (THE)	83,312.82	83,312.82	-	84,417.30	84,417.30	-	82,767.60	82,767.60	-
<b>SYNOD OF LAKES AND PRAIRIES</b>									
PRESBYTERY									
CENTRAL NEBRASKA	38,126.61	38,126.61	-	39,040.65	39,095.00	(54.35)	38,480.46	38,510.34	(29.88)
DAKOTA	5,251.77	5,251.77	-	5,449.95	5,449.95	-	5,099.52	5,099.52	-
DES MOINES	58,990.59	58,990.59	-	60,370.20	60,370.20	-	60,531.90	60,531.90	-
EAST IOWA	92,204.10	92,204.10	-	93,772.80	93,351.37	421.43	92,294.34	92,294.34	-
HOMESTEAD	59,453.28	59,453.00	0.28	60,305.85	60,305.85	-	59,232.12	59,232.00	0.12
JOHN KNOX (THE)	58,012.74	58,012.74	-	59,088.15	59,088.15	-	58,619.58	58,619.58	-
MILWAUKEE	60,235.56	60,235.56	-	60,117.75	60,117.75	-	60,541.86	60,541.86	-
MINNESOTA VALLEYS	61,933.68	61,929.91	3.77	62,662.05	62,662.05	-	61,752.00	61,752.00	-
MISSOURI RIVER	68,249.16	68,249.16	-	69,131.70	69,131.70	-	69,376.38	69,376.38	-
N.CENTRAL IOWA	52,312.59	52,312.59	-	54,014.40	54,014.40	-	53,266.08	53,266.00	0.08
NORTHERN PLAINS	44,585.19	44,585.20	(0.01)	45,228.15	45,228.15	-	44,232.36	44,232.36	-
NORTHERN WATERS	42,395.76	42,395.76	-	43,297.65	43,297.65	-	42,618.84	42,618.84	-
PROSPECT HILL	51,597.09	51,597.09	-	52,098.75	52,098.75	-	51,851.76	51,851.76	-
SOUTH DAKOTA	48,157.92	48,165.71	(7.79)	48,747.60	48,747.60	-	48,744.24	48,744.24	-
TWIN CITIES	131,494.59	131,494.59	-	135,060.75	135,060.75	-	134,728.92	134,728.92	-
WINNEBAGO	44,623.35	44,623.35	-	44,401.50	44,401.50	-	44,391.72	44,391.72	-

	APPORNTN-1999	AMT. PAID 1999	BAL 1999	APPORNTN-2000	AMT. PAID 2000	BAL 2000	APPORNTN-2001	AMT. PAID 2001	BAL 2001
<b>SYNOD OF LINCOLN TRAILS</b>									-
PRESBYTERY									-
BLACKHAWK	97,207.83	97,207.83	-	98,193.15	98,193.06	0.09	96,298.26	96,298.26	-
CHICAGO	204,919.20	204,919.20	-	211,716.45	208,390.05	3,326.40	213,945.78	213,945.78	-
MIDWEST HANMI	12,902.85	12,902.85	-	13,761.00	13,761.00	-	14,093.40	14,093.40	-
GREAT RIVERS	116,898.39	116,898.39	-	119,225.70	119,225.70	-	118,548.90	118,548.90	-
OHIO VALLEY	50,323.50	50,323.50	-	50,757.30	50,735.95	21.35	50,283.06	50,283.06	-
SOUTHEASTERN ILLINOIS	68,807.25	68,807.25	-	70,661.25	70,661.25	-	69,710.04	69,710.04	-
WABASH VALLEY	118,167.21	105,071.28	13,095.93	113,543.10	103,037.20	10,505.90	112,239.24	99,156.35	13,082.89
WHITewater VALLEY	118,157.67	118,157.67	-	129,041.55	129,041.55	-	128,015.88	128,015.88	-
<b>SYNOD OF LIVING WATERS</b>									
PRESBYTERY									
EAST TENNESSEE	74,392.92	65,845.08	8,547.84	77,828.85	68,913.90	8,914.95	77,697.96	68,639.34	9,058.62
HOLSTON	45,291.15	45,291.00	0.15	46,737.90	46,737.97	(0.07)	47,359.80	47,359.00	0.80
MID-KENTUCKY	59,582.07	59,582.07	-	60,627.60	58,264.87	2,362.73	59,625.54	58,580.56	1,044.98
MEMPHIS	60,927.21	60,927.21	-	62,266.05	62,266.05	-	62,449.20	62,449.20	-
MIDDLE TENNESSEE	87,868.17	87,868.00	0.17	94,688.55	94,689.00	(0.45)	91,119.06	91,119.06	-
MISSISSIPPI	35,808.39	35,808.39	-	37,006.20	37,006.20	-	36,194.64	36,194.64	-
NORTH ALABAMA	30,279.96	30,279.96	-	30,180.15	30,180.15	-	30,238.56	30,238.56	-
SOUTH ALABAMA	28,176.39	27,970.95	205.44	29,279.25	29,008.15	271.10	29,611.08	27,170.88	2,440.20
SHEPPARDS AND LAPSLEY	77,517.27	68,384.88	9,132.39	79,081.20	68,492.99	10,588.21	75,820.50	63,950.33	11,870.17
ST ANDREW	34,821.00	34,821.00	-	35,159.85	35,159.85	-	34,406.82	34,407.00	(0.18)
TRANSYLVANIA	61,265.88	61,265.88	-	63,048.15	63,048.12	0.03	61,333.68	61,333.68	-
WESTERN KENTUCKY	24,040.80	24,040.80	-	24,913.35	24,913.35	-	24,177.90	24,177.90	-
<b>SYNOD OF MID-AMERICA</b>									
PRESBYTERY									
GIDDINGS-LOVE JOY	131,628.15	131,628.15	-	134,253.90	134,253.90	-	129,330.60	129,330.60	-
JOHN CALVIN	47,141.91	47,141.91	-	49,005.00	49,005.00	-	49,087.86	49,087.86	-
HEARTLAND	141,788.25	141,788.25	-	145,747.80	145,747.80	-	143,105.28	143,105.28	-
MISSOURI UNION	46,917.72	46,917.72	-	47,104.20	47,104.00	0.20	42,718.44	42,718.44	-
NORTHERN KANSAS	57,311.55	57,311.55	-	58,350.60	58,350.60	-	57,374.58	57,389.52	(14.94)
SOUTHERN KANSAS	63,445.77	63,445.77	-	64,567.80	64,567.80	-	63,933.24	63,986.30	(53.06)
<b>SYNOD OF MID-ATLANTIC</b>									
PRESBYTERY									
ABINGDON	24,117.12	24,117.12	-	25,353.90	25,353.90	-	25,188.84	25,188.84	-
ATLANTIC KOREAN	4,531.50	2,000.00	2,531.50	6,251.85	660.46	5,591.39	6,339.54	6,339.54	-
BALTIMORE	103,122.63	103,122.60	0.03	107,028.90	107,028.90	-	104,027.22	104,027.22	-
CHARLOTTE	206,450.37	206,450.37	-	216,126.90	216,126.90	-	219,558.24	219,558.24	-
COASTAL CAROLINA	149,248.53	149,248.53	-	154,895.40	154,895.00	0.40	155,953.68	155,954.00	(0.32)
EASTERN VIRGINIA	94,579.56	94,579.56	-	97,267.50	97,267.50	-	96,338.10	96,338.10	-

SYNOD OF MID-ATLANTIC (Cont.)	APPORNTN-1999	AMT. PAID 1999	BAL 1999	APPORNTN-2000	AMT. PAID 2000	BAL 2000	APPORNTN-2001	AMT. PAID 2001	BAL 2001
PRESBYTERY (Continued)									
JAMES	136,794.06	136,793.58	0.48	139,570.20	139,570.20	-	140,216.88	140,216.88	-
NATIONAL CAPITAL	177,386.76	177,386.76	-	184,333.05	184,333.05	-	184,150.44	184,150.44	-
NEW CASTLE	66,188.52	66,188.52	-	67,711.05	67,711.05	-	67,767.84	67,767.84	-
NEW HOPE	157,934.70	157,934.70	-	165,998.25	165,998.25	-	168,244.32	168,244.00	0.32
PEAKS(THE)	108,584.28	107,902.17	682.11	108,642.60	108,642.60	-	108,922.56	108,922.56	-
SALEM	173,360.88	173,360.88	-	180,219.60	180,219.60	-	178,657.50	178,657.49	0.01
SHENANDOAH	91,550.61	91,550.61	-	94,153.95	94,153.95	-	93,843.12	93,843.12	-
WESTERN NO. CAROLINA	102,760.11	96,000.00	6,760.11	106,053.75	105,392.60	661.15	105,396.72	105,396.75	(0.03)
<b>SYNOD OF THE NORTHEAST</b>									-
PRESBYTERY									-
ALBANY	58,971.51	58,971.51	-	59,122.80	59,122.80	-	58,156.44	58,057.00	99.44
BOSTON	15,383.25	15,383.25	-	15,602.40	15,602.40	-	15,916.08	15,916.08	-
CAYUGA-SYRACUSE	36,366.48	36,366.48	-	36,852.75	36,852.75	-	36,518.34	36,518.35	(0.01)
EASTERN KOREAN	6,067.44	7,104.74	(1,037.30)	7,444.80	10,708.73	(3,263.93)	7,933.14	9,949.04	(2,015.90)
ELIZABETH	84,324.06	84,324.06	-	86,298.30	86,301.60	(3.30)	85,312.38	84,552.61	759.77
GENESEE VALLEY	92,189.79	91,588.77	601.02	93,757.95	93,757.95	-	91,153.92	91,153.92	-
GENEVA	45,992.34	45,992.32	0.02	47,322.00	47,322.00	-	46,961.40	46,961.40	-
HUDSON RIVER	92,762.19	89,646.59	3,115.60	94,624.20	92,698.60	1,925.60	94,231.56	92,051.51	2,180.05
LONG ISLAND	65,678.13	62,241.39	3,436.74	66,998.25	62,864.10	4,134.15	68,385.36	64,131.12	4,254.24
MONMOUTH	75,924.09	75,924.09	-	80,487.00	80,487.00	-	79,849.32	79,849.36	(0.04)
NEWARK	41,689.80	41,689.80	-	43,564.95	43,564.95	-	43,435.56	43,435.56	-
NEW BRUNSWICK	58,647.15	58,647.15	-	60,404.85	60,404.85	-	59,984.10	59,984.11	(0.01)
NEWTON	79,806.87	79,806.87	-	82,526.40	82,526.40	-	82,991.70	82,991.70	-
NEW YORK CITY	88,722.00	89,337.36	(615.36)	92,886.75	92,886.75	-	93,389.94	93,390.00	(0.06)
NORTHERN NEW ENGLAND	18,698.40	18,698.40	-	19,567.35	19,567.36	(0.01)	19,979.76	19,979.76	-
NORTHERN NEW YORK	19,642.86	19,642.86	-	19,631.70	19,631.72	(0.02)	19,661.04	19,661.04	-
PALISADES	46,912.95	46,912.96	(0.01)	48,351.60	48,351.60	-	47,992.26	47,992.28	(0.02)
SO. NEW ENGLAND	46,450.26	46,450.26	-	46,985.40	47,049.75	(64.35)	47,235.30	47,235.28	0.02
SUSQUEHANNA VALLEY	38,450.97	38,450.97	-	39,199.05	39,199.05	-	38,799.18	38,799.18	-
UTICA	25,176.06	25,176.06	-	25,977.60	25,977.60	-	25,507.56	25,507.56	-
WESTERN NEW YORK	84,204.81	72,952.99	11,251.82	86,535.90	75,971.00	10,564.90	84,211.80	72,354.99	11,856.81
WEST JERSEY	77,092.74	76,149.51	943.23	79,932.60	79,932.60	-	79,286.58	78,649.13	637.45
<b>SYNOD OF THE PACIFIC</b>									
PRESBYTERY									
CASCADES	138,869.01	138,869.01	-	142,015.50	142,015.50	-	141,297.54	141,297.54	-
BOISE	14,686.83	14,686.83	-	15,048.00	15,048.00	-	15,288.60	15,288.60	-
EASTERN OREGON	6,057.90	6,057.90	-	6,311.25	6,311.25	-	6,384.36	6,384.36	-
KENDALL	13,518.18	13,518.18	-	13,558.05	13,558.05	-	13,749.78	13,749.78	-
NEVADA	27,451.35	27,451.35	-	28,848.60	28,848.60	-	29,645.94	29,645.94	-
REDWOODS (THE)	45,143.28	45,143.28	-	46,921.05	46,921.05	-	46,717.38	46,717.38	-
SACRAMENTO	74,540.79	74,540.79	-	77,977.35	77,977.35	-	78,464.88	78,464.88	-
SAN FRANCISCO	141,502.05	141,502.05	-	146,643.75	146,643.75	-	144,429.96	144,429.96	-

	APPORTN-1999	AMT. PAID 1999	BAL 1999	APPORTN-2000	AMT. PAID 2000	BAL 2000	APPORTN-2001	AMT. PAID 2001	BAL 2001
SYNOD OF THE PACIFIC <i>(Cont.)</i>									
PRESBYTERY <i>(Continued)</i>							PRESBYTERY		
SAN JOAQUIN	41,775.66	41,775.66	-	43,480.80	43,480.00	0.80	43,878.78	43,880.00	(1.22)
SAN JOSE	59,725.17	59,725.00	0.17	62,186.85	61,684.00	502.85	62,628.48	61,905.00	723.48
STOCKTON	22,953.24	22,953.24	-	23,250.15	23,250.15	-	23,321.34	23,321.34	-
SYNOD OF PUERTO RICO									-
PRESBYTERY									-
NORTHWEST	19,060.92	19,060.92	-	20,146.50	20,146.50	-	19,461.84	19,461.84	-
SAN JUAN	10,079.01	10,079.01	-	9,924.75	9,924.75	-	9,969.96	4,000.00	5,969.96
SOUTHWEST (THE)	11,481.39	11,481.39	-	11,983.95	11,983.95	-	12,365.34	12,365.34	-
SYNOD OF THE ROCKY MOUNTAINS									
PRESBYTERY									
PLAINS AND PEAKS	61,480.53	57,125.52	4,355.01	63,468.90	58,964.40	4,504.50	63,788.82	63,549.78	239.04
DENVER	71,163.63	71,163.63	-	71,799.75	71,799.75	-	71,363.40	71,363.40	-
GLACIER	19,766.88	19,709.64	57.24	19,740.60	19,740.60	-	19,327.38	19,327.38	-
PUEBLO	45,763.38	45,763.38	-	47,737.80	47,737.80	-	47,623.74	47,623.74	-
UTAH	22,781.52	22,781.52	-	22,601.70	22,681.35	(79.65)	22,614.18	22,614.18	-
WESTERN COLORADO	12,483.09	12,483.09	-	12,721.50	12,321.50	400.00	13,147.20	13,147.20	-
WYOMING	27,728.01	27,728.01	-	26,997.30	26,997.30	-	26,747.58	26,747.58	-
YELLOWSTONE	16,833.33	16,833.32	0.01	17,226.00	17,226.00	-	17,166.06	17,166.06	-
SYNOD OF SOUTH ATLANTIC									
PRESBYTERY									
CENTRAL FLORIDA	147,545.64	147,545.64	-	154,999.35	154,999.35	-	158,115.00	158,115.00	-
CHARLESTON-ATLAN	79,644.69	79,645.00	(0.31)	85,159.80	85,160.00	(0.20)	87,837.24	87,837.24	-
CHEROKEE	52,780.05	53,460.85	(680.80)	56,731.95	56,731.95	-	57,135.54	55,327.18	1,808.36
FLINT RIVER	38,446.20	34,525.61	3,920.59	39,931.65	37,167.89	2,763.76	39,929.64	39,326.00	603.64
FLORIDA	45,434.25	45,434.25	-	47,455.65	47,455.65	-	47,354.82	47,354.82	-
FOOTHILLS	107,902.17	107,902.16	0.01	113,038.20	113,038.20	-	114,520.08	114,520.02	0.06
GREATER ATLANTA	235,389.96	223,116.75	12,273.21	247,960.35	243,832.05	4,128.30	247,555.80	239,557.92	7,997.88
NEW HARMONY	68,010.66	68,011.00	(0.34)	70,824.60	70,824.60	-	70,626.36	70,626.00	0.36
NORTHEAST GEORGIA	45,477.18	45,477.18	-	47,524.95	47,524.95	-	47,658.60	47,658.60	-
PEACE RIVER	108,336.24	108,336.00	0.24	112,454.10	112,454.00	0.10	113,703.36	113,703.36	-
PROVIDENCE	41,551.47	41,551.47	-	42,966.00	42,966.00	-	44,361.84	44,361.84	-
ST. AUGUSTINE	95,013.63	95,138.06	(124.43)	99,564.30	99,593.30	(29.00)	101,084.04	101,212.57	(128.53)
SAVANNAH	33,871.77	33,871.77	-	35,204.40	35,204.40	-	35,607.00	35,607.00	-
TAMPA BAY	137,414.16	135,358.29	2,055.87	140,208.75	137,941.65	2,267.10	139,788.60	137,537.60	2,251.00
TRINITY	91,506.76	91,506.76	-	97,119.00	97,119.00	-	97,568.16	97,568.16	-
TROPICAL FLORIDA	93,587.40	82,490.95	11,096.45	90,441.45	82,704.90	7,736.55	90,770.46	85,106.74	5,663.72

SYNOD OF S. CALIF.& HAWAII	APPORTN-1999	AMT. PAID 1999	BAL 1999	APPORTN-2000	AMT. PAID 2000	BAL 2000	APPORTN-2001	AMT. PAID 2001	BAL 2001
PRESBYTERY									
HANMI	24,374.70	-	24,374.70	25,294.50	-	25,294.50	27,394.98	20,000.00	7,394.98
LOS RANCHOS	111,990.06	111,990.06	-	115,919.10	115,919.10	-	116,292.96	116,292.96	-
PACIFIC	75,404.16	74,371.37	1,032.79	76,621.05	75,523.61	1,097.44	76,881.24	75,344.38	1,536.86
RIVERSIDE	38,913.66	38,040.75	872.91	39,471.30	39,471.30	-	39,401.76	39,401.76	-
SAN DIEGO	93,301.20	93,301.20	-	97,218.00	97,218.00	-	98,031.30	98,031.30	-
SAN FERNANDO	48,863.88	48,863.88	-	48,633.75	48,633.75	-	48,958.38	48,958.38	-
SAN GABRIEL	53,204.58	53,204.58	-	53,563.95	53,563.95	-	53,360.70	53,360.70	-
SANTA BARBARA	48,634.92	48,634.92	-	51,009.75	51,009.75	-	51,249.18	51,249.00	0.18
SYNOD OF THE SOUTHWEST									
PRESBYTERY									
DE CRISTO	44,561.34	44,561.34	-	45,525.15	45,525.15	-	45,965.40	45,965.40	-
GRAND CANYON	89,485.20	89,485.20	-	90,877.05	90,877.05	-	88,843.20	88,843.20	-
SANTA FE	35,221.68	35,221.68	-	36,709.20	36,709.20	-	37,041.24	37,041.24	-
SIERRA BLANCA	14,324.31	14,324.31	-	14,671.80	14,671.80	-	14,576.46	14,576.44	0.02
SYNOD OF THE SUN									
PRESBYTERY									
ARKANSAS	87,667.83	87,667.83	-	89,916.75	89,916.75	-	89,161.92	89,161.92	-
CIMARRON	17,210.16	17,210.16	-	17,622.00	17,622.00	-	15,786.60	15,786.60	-
EASTERN OKLAHOMA	65,964.33	65,964.33	-	68,473.35	68,473.35	-	68,639.34	68,639.34	-
GRACE	242,988.57	242,988.55	0.02	250,781.85	250,781.85	-	248,347.62	248,348.00	(0.38)
INDIAN NATIONS	58,532.67	58,532.67	-	58,697.10	58,697.10	-	57,852.66	57,852.96	(0.30)
MISSION	153,417.51	153,417.51	-	159,726.60	159,726.60	-	160,440.66	160,440.66	-
NEW COVENANT	195,698.79	195,698.80	(0.01)	203,014.35	202,900.00	114.35	204,189.96	204,190.62	(0.66)
PALO DURO	56,429.10	56,429.10	-	58,004.10	58,004.04	0.06	54,013.08	54,013.18	(0.10)
PINES(THE)	37,301.40	35,376.87	1,924.53	38,476.35	37,289.03	1,187.32	37,454.58	36,352.59	1,101.99
SOUTH LOUISIANA	61,790.58	61,626.71	163.87	63,280.80	63,280.80	-	62,479.08	62,479.08	-
TRES RIOS	43,597.80	43,597.80	-	42,867.00	42,867.00	-	42,987.36	42,987.36	-
SYNOD OF THE TRINITY									
PRESBYTERY									
BEAVER-BUTLER	85,239.90	77,360.79	7,879.11	87,981.30	82,402.37	5,578.93	87,862.14	72,526.66	15,335.48
CARLISLE	81,194.94	79,903.14	1,291.80	84,189.60	81,372.98	2,816.62	84,595.26	82,251.16	2,344.10
DONEGAL	114,103.17	114,103.17	-	117,745.65	117,745.65	-	119,843.70	118,844.43	999.27
HUNINGDON	41,074.47	41,074.47	-	41,837.40	41,837.40	-	41,961.48	41,961.48	-
KISKIMINETAS	69,293.79	69,293.79	-	70,710.75	70,710.75	-	70,163.22	70,163.22	-
LACKAWANNA	49,302.72	40,474.84	8,827.88	50,475.15	48,038.14	2,437.01	49,292.04	41,835.90	7,456.14
LAKE ERIE	64,628.73	64,629.00	(0.27)	66,136.95	66,137.00	(0.05)	65,825.64	65,825.64	-
LEHIGH	60,822.27	60,822.27	-	63,285.75	63,285.75	-	62,822.70	62,822.70	-
NORTHUMBERLAND	31,477.23	31,477.23	-	32,605.65	32,605.65	-	31,677.78	31,677.78	-
PHILADELPHIA	223,956.27	205,671.04	18,285.23	230,006.70	230,006.70	-	228,203.52	228,203.52	-



SYNOD OF THE TRINITY (Cont.)	APPORTN-1999	AMT. PAID 1999	BAL 1999	APPORTN-2000	AMT. PAID 2000	BAL 2000	APPORTN-2001	AMT. PAID 2001	BAL 2001
PRESBYTERY (Continued)									
PITTSBURGH	254,851.56	254,851.56	-	261,780.75	261,780.75	-	259,049.64	259,049.64	-
REDSTONE	94,589.10	93,592.70	996.40	95,426.10	92,563.22	2,862.88	93,036.36	93,036.36	-
SHENANGO	84,228.66	62,644.52	21,584.14	86,535.90	73,017.12	13,518.78	86,512.56	57,686.67	28,825.89
UPPER OHIO VALLEY	56,782.08	50,185.54	6,596.54	58,677.30	55,329.67	3,347.63	58,181.34	48,004.23	10,177.11
WASHINGTON	65,124.81	65,124.81	-	65,538.00	65,538.00	-	65,407.32	65,407.32	-
WEST VIRGINIA	87,810.93	87,811.03	(0.10)	88,595.10	85,756.71	2,838.39	86,059.38	85,592.34	467.04
TOTALS	12,448,792.78	12,262,413.14	186,379.64	12,806,036.10	12,642,779.81	163,256.29	12,746,683.50	12,563,313.78	183,369.72

GA PER CAPITA GIVING BY PRESBYTERY—(2002-2003)						
	APPORTN-2002	AMT. PAID 2002	BAL 2002	APPORTN-2003	AMT. PAID 2003	BAL 2003
SYNOD OF ALASKA/NORTHWEST						
PRESBYTERY						
ALASKA	6,924.75	6,924.75	-	7,180.80	7,180.80	-
CENTRAL WASHINGTON	41,396.25	41,396.25	-	41,556.16	41,556.16	-
INLAND NORTHWEST	49,423.50	49,423.50	-	50,918.40	50,918.40	-
NORTH PUGET SOUND	40,283.25	40,283.25	-	41,822.72	41,822.72	-
OLYMPIA	58,763.25	58,763.25	-	60,601.60	60,601.60	-
SEATTLE	106,722.00	106,722.00	-	113,293.44	113,293.44	-
YUKON	18,191.25	18,191.25	-	18,066.24	18,066.24	-
SYNOD OF COVENANT			-			
PRESBYTERY			-			
CINCINNATI	108,045.00	108,045.00	-	109,072.00	109,072.00	-
DETROIT	202,702.50	202,702.50	-	207,971.20	207,971.20	-
EASTMINSTER	77,516.25	77,516.25	-	78,395.84	78,395.84	-
LAKE HURON	72,507.75	72,507.75	-	71,998.40	71,998.40	-
LAKE MICHIGAN	113,872.50	113,872.50	-	116,176.64	116,176.64	-
MACKINAC	38,603.25	38,603.25	-	40,397.44	40,397.44	-
MAUMEE VALLEY	79,327.50	79,327.50	-	79,489.28	79,489.28	-
MIAMI	90,741.00	90,468.00	273.00	90,706.56	90,706.56	-
MUSKINGUM VALLEY	78,046.50	78,046.50	-	79,364.16	79,364.16	-
SCIOTO VALLEY	139,592.25	139,597.50	(5.25)	143,349.44	138,930.15	4,419.29
WESTERN RESERVE(THE)	84,540.75	84,540.75	-	86,011.84	86,011.84	-
SYNOD OF LAKES AND PRAIRIES			-			
PRESBYTERY			-			
CENTRAL NEBRASKA	38,241.00	38,241.00	-	39,086.40	39,086.40	-
DAKOTA	5,029.50	5,029.50	-	4,972.16		4,972.16
DES MOINES	62,175.75	62,175.75	-	62,848.32	62,848.32	-

	APPORNTN-2002	AMT. PAID 2002	BAL 2002	APPORNTN-2003	AMT. PAID 2003	BAL 2003
<b>SYNOD OF LAKES AND PRAIRIES (Cont.)</b>			-			
<i>PRESBYTERY (Continued)</i>			-			
EAST IOWA	95,802.00	95,802.00	-	96,478.40	94,154.88	2,323.52
HOMESTEAD	61,808.25	61,808.00	0.25	62,951.68	62,952.00	(0.32)
JOHN KNOX (THE)	60,653.25	60,653.25	-	62,054.08	62,054.08	-
MILWAUKEE	63,987.00	63,987.00	-	64,648.96	64,648.96	-
MINNESOTA VALLEYS	63,950.25	63,950.25	-	64,344.32	64,344.32	-
MISSOURI RIVER	71,967.00	71,967.00	-	71,797.12	71,797.12	-
N.CENTRAL IOWA	54,967.50	54,967.48	0.02	55,618.56	55,618.56	-
NORTHERN PLAINS	44,535.75	44,537.74	(1.99)	45,059.52	45,059.52	-
NORTHERN WATERS	43,942.50	43,942.50	-	45,005.12	45,005.12	-
PROSPECT HILL	52,510.50	52,510.50	-	52,849.60	52,849.60	-
SOUTH DAKOTA	50,384.25	50,384.25	-	51,794.24	51,794.24	-
TWIN CITIES	140,731.50	140,731.56	(0.06)	144,807.36	144,807.36	-
WINNEBAGO	47,355.00	47,355.00	-	47,920.96	47,920.96	-
			-			
<b>SYNOD OF LINCOLN TRAILS</b>			-			
<i>PRESBYTERY</i>			-			
BLACKHAWK	100,296.00	100,296.00	-	102,190.40	102,190.40	-
CHICAGO	218,877.75	218,877.75	-	222,289.28	222,289.28	-
MIDWEST HANMI	19,530.00	19,530.00	-	20,448.96	20,449.00	(0.04)
GREAT RIVERS	121,453.50	121,453.50	-	123,939.52	123,939.52	-
OHIO VALLEY	51,465.75	51,465.50	0.25	52,175.04	52,175.04	-
SOUTHEASTERN ILLINOIS	72,166.50	72,166.50	-	72,069.12	72,069.12	-
WABASH VALLEY	114,938.25	99,207.59	15,730.66	114,702.40	101,164.86	13,537.54
WHITEWATER VALLEY	130,893.00	130,893.00	-	134,368.00	134,368.00	-
			-			
<b>SYNOD OF LIVING WATERS</b>			-			
<i>PRESBYTERY</i>			-			
EAST TENNESSEE	82,923.75	73,809.75	9,114.00	86,914.88	77,052.16	9,862.72
HOLSTON	49,623.00	49,623.00	-	49,351.68	49,351.68	-
MID-KENTUCKY	62,438.25	61,905.50	532.75	62,549.12	61,397.58	1,151.54
MEMPHIS	65,252.25	65,252.25	-	66,253.76	66,253.76	-
MIDDLE TENNESSEE	95,975.25	96,274.94	(299.69)	99,872.96	99,872.96	-
MISSISSIPPI	36,797.25	36,797.25	-	36,638.40	33,716.73	2,921.67
NORTH ALABAMA	31,531.50	31,531.50	-	32,302.72	32,302.72	-
SOUTH ALABAMA	30,723.00	29,207.20	1,515.80	32,128.64	31,083.21	1,045.43
SHEPPARDS AND LAPSLEY	80,073.00	76,658.05	3,414.95	82,524.80	70,908.37	11,616.43
ST ANDREW	36,419.25	36,419.00	0.25	38,150.72	39,901.00	(1,750.28)
TRANSYLVANIA	63,540.75	63,540.72	0.03	65,644.48	65,644.48	-
WESTERN KENTUCKY	24,696.00	24,696.00	-	24,703.04	24,703.04	-
			-			

	APPORNTN-2002	AMT. PAID 2002	BAL 2002	APPORNTN-2003	AMT. PAID 2003	BAL 2003
<b>SYNOD OF MID-AMERICA</b>			-			
PRESBYTERY			-			
GIDDINGS-LOVE JOY	133,161.00	133,161.00	-	135,276.48	135,276.48	-
JOHN CALVIN	50,872.50	50,872.50	-	51,892.16	51,892.16	-
HEARTLAND	149,325.75	149,325.75	-	152,037.12	152,037.12	-
MISSOURI UNION	43,564.50	43,564.50	-	44,934.40	44,934.40	-
NORTHERN KANSAS	59,718.75	59,718.75	-	60,536.32	60,536.32	-
SOUTHERN KANSAS	65,845.50	65,845.50	-	66,678.08	66,678.08	-
			-			
<b>SYNOD OF MID-ATLANTIC</b>			-			
PRESBYTERY			-			
ABINGDON	25,924.50	25,924.50	-	26,454.72	26,454.72	-
ATLANTIC KOREAN	6,247.50	4,000.00	2,247.50	6,843.52	2,000.00	4,843.52
BALTIMORE	109,866.75	109,866.75	-	111,759.36	111,759.36	-
CHARLOTTE	228,963.00	228,963.00	-	237,336.32	237,337.37	(1.05)
COASTAL CAROLINA	162,183.00	162,183.00	-	168,302.72	168,303.00	(0.28)
EASTERN VIRGINIA	101,403.75	104,178.23	(2,774.48)	102,881.28	105,915.66	(3,034.38)
JAMES	148,790.25	148,790.25	-	156,024.64	156,024.64	-
NATIONAL CAPITAL	193,131.75	193,131.75	-	200,670.72	200,670.72	-
NEW CASTLE	70,743.75	70,743.75	-	71,710.08	71,710.08	-
NEW HOPE	170,378.25	170,378.25	-	177,534.40	177,534.40	-
PEAKS(THE)	114,450.00	104,601.00	9,849.00	116,176.64	114,547.16	1,629.48
SALEM	187,293.75	187,293.75	-	193,120.00	193,120.00	-
SHENANDOAH	97,739.25	97,739.25	-	100,237.44	100,297.28	(59.84)
WESTERN NO. CAROLINA	111,478.50	111,584.03	(105.53)	116,671.68	116,671.68	-
			-			
<b>SYNOD OF THE NORTHEAST</b>			-			
PRESBYTERY			-			
ALBANY	58,936.50	58,937.00	(0.50)	58,175.36	58,175.36	-
BOSTON	16,758.00	16,758.00	-	16,918.40	16,918.40	-
CAYUGA-SYRACUSE	37,999.50	37,999.50	-	39,129.92	39,129.92	-
EASTERN KOREAN	11,004.00	13,882.10	(2,878.10)	12,658.88	13,159.36	(500.48)
ELIZABETH	87,696.00	87,696.00	-	89,324.80	89,324.80	-
GENESEE VALLEY	93,938.25	93,938.25	-	95,705.92	95,543.00	162.92
GENEVA	48,111.00	48,111.00	-	48,492.16	48,492.16	-
HUDSON RIVER	97,938.75	94,679.13	3,259.62	99,111.36	93,863.42	5,247.94
LONG ISLAND	73,358.25	69,373.96	3,984.29	76,616.96	75,397.21	1,219.75
MONMOUTH	83,469.75	83,469.84	(0.09)	88,019.20	88,019.20	-
NEWARK	45,139.50	45,139.50	-	45,929.92	45,929.92	-
NEW BRUNSWICK	63,204.75	66,224.80	(3,020.05)	64,991.68	67,387.60	(2,395.92)
NEWTON	85,086.75	85,086.75	-	85,935.68	85,935.68	-
NEW YORK CITY	96,862.50	96,862.50	-	100,406.08	100,406.08	-
NORTHERN NEW ENGLAND	21,110.25	21,110.25	-	23,821.76	23,109.00	712.76

	APPORTN-2002	AMT. PAID 2002	BAL 2002	APPORTN-2003	AMT. PAID 2003	BAL 2003
<b>SYNOD OF THE NORTHEAST</b>						
PRESBYTERY ( <i>Continued</i> )						
NORTHERN NEW YORK	19,881.75	19,881.76	(0.01)	20,138.88	20,138.88	-
PALISADES	50,825.25	50,825.24	0.01	52,039.04	52,039.04	-
SO. NEW ENGLAND	50,090.25	50,090.24	0.01	51,255.68	51,255.68	-
SUSQUEHANNA VALLEY	40,393.50	40,152.00	241.50	41,458.24	41,469.86	(11.62)
UTICA	26,958.75	26,958.75	-	26,960.64	26,960.64	-
WESTERN NEW YORK	87,003.00	73,685.00	13,318.00	87,148.80	72,003.00	15,145.80
WEST JERSEY	83,123.25	83,123.25	-	83,971.84	83,600.16	371.68
			-			
<b>SYNOD OF THE PACIFIC</b>						
PRESBYTERY			-			
CASCADES	148,396.50	148,396.50	-	151,971.84	151,971.84	-
BOISE	15,660.75	15,660.75	-	16,336.32	16,336.32	-
EASTERN OREGON	6,772.50	6,772.50	-	6,800.00	6,800.00	-
KENDALL	13,770.75	13,770.75	-	13,708.80	13,708.80	-
NEVADA	32,250.75	32,250.75	-	29,691.52	29,691.52	-
REDWOODS (THE)	48,483.75	48,483.75	-	49,781.44	49,781.44	-
SACRAMENTO	83,637.75	83,637.75	-	86,539.52	86,539.52	-
SAN FRANCISCO	154,460.25	154,460.25	-	159,571.52	159,571.52	-
SAN JOAQUIN	44,892.75	44,892.75	-	46,038.72	46,038.72	-
SAN JOSE	64,590.75	64,549.00	41.75	65,840.32	65,840.32	-
STOCKTON	24,375.75	24,375.75	-	22,668.48	22,668.48	-
<b>SYNOD OF PUERTO RICO</b>						
PRESBYTERY			-			
NORTHWEST	20,784.75	21,468.91	(684.16)	21,243.20	24,265.00	(3,021.80)
SAN JUAN	10,332.00	4,984.98	5,347.02	10,939.84	5,000.00	5,939.84
SOUTHWEST (THE)	13,041.00	13,041.00	-	13,518.40	13,518.40	-
			-			
<b>SYNOD OF THE ROCKY MOUNTAINS</b>						
PRESBYTERY			-			
PLAINS AND PEAKS	66,260.25	66,260.25	-	67,771.52	67,771.52	-
DENVER	75,468.75	75,468.75	-	78,406.72	78,406.72	-
GLACIER	19,624.50	19,624.50	-	19,698.24	19,698.24	-
PUEBLO	37,792.13	37,792.13	-	51,484.16	51,484.16	-
UTAH	23,903.25	23,903.25	-	23,549.76	23,549.76	-
WESTERN COLORADO	13,807.50	13,807.50	-	14,921.92	14,921.92	-
WYOMING	27,951.00	27,951.00	-	28,924.48	28,924.48	-
YELLOWSTONE	17,498.25	17,498.25	-	18,033.60	18,033.60	-
			-			

	APPORNTN-2002	AMT. PAID 2002	BAL 2002	APPORNTN-2003	AMT. PAID 2003	BAL 2003
<b>SYNOD OF SOUTH ATLANTIC</b>			-			
PRESBYTERY			-			
CENTRAL FLORIDA	167,238.75	167,238.75	-	177,344.00	143,941.87	33,402.13
CHARLESTON-ATLAN	92,909.25	92,910.00	(0.75)	96,832.00	88,763.07	8,068.93
CHEROKEE	62,186.25	54,500.08	7,686.17	66,416.96	52,336.66	14,080.30
FLINT RIVER	40,377.75	39,903.99	473.76	39,004.80	37,443.95	1,560.85
FLORIDA	48,903.75	48,903.75	-	50,009.92	50,009.92	-
FOOTHILLS	122,036.25	98,742.00	23,294.25	126,632.32	100,123.20	26,509.12
GREATER ATLANTA	253,732.50	249,816.00	3,916.50	265,624.32	265,624.32	-
NEW HARMONY	74,544.75	74,545.00	(0.25)	75,431.04	75,431.04	-
NORTHEAST GEORGIA	50,352.75	50,352.75	-	51,516.80	51,516.80	-
PEACE RIVER	120,335.25	120,335.25	-	124,984.00	124,990.25	(6.25)
PROVIDENCE	46,767.00	46,767.00	-	48,127.68	48,127.68	-
ST. AUGUSTINE	107,404.50	107,117.56	286.94	112,161.92	109,308.53	2,853.39
SAVANNAH	35,133.00	35,133.00	-	36,159.68	36,159.68	-
TAMPA BAY	145,404.00	142,894.50	2,509.50	148,691.52	146,161.92	2,529.60
TRINITY	102,805.50	102,789.75	15.75	107,200.64	107,200.64	-
TROPICAL FLORIDA	95,219.25	87,033.32	8,185.93	96,516.48	91,983.80	4,532.68
			-			
<b>SYNOD OF S. CALIF.&amp; HAWAII</b>			-			
PRESBYTERY			-			
HANMI	30,192.75	10,000.00	20,192.75	30,224.64	30,224.64	-
LOS RANCHOS	120,246.00	120,246.00	-	123,515.20	123,515.20	-
PACIFIC	80,697.75	80,096.92	600.83	84,407.04	84,343.01	64.03
RIVERSIDE	41,354.25	40,524.83	829.42	42,121.92	39,255.96	2,865.96
SAN DIEGO	101,178.00	101,178.00	-	103,126.08	103,126.08	-
SAN FERNANDO	49,901.25	49,901.25	-	49,906.56	49,906.56	-
SAN GABRIEL	55,324.50	55,324.50	-	57,440.96	57,476.89	(35.93)
SANTA BARBARA	54,516.00	54,516.00	-	55,863.36	55,863.36	-
			-			
<b>SYNOD OF THE SOUTHWEST</b>			-			
PRESBYTERY			-			
DE CRISTO	48,158.25	48,158.25	-	49,808.64	49,808.64	-
GRAND CANYON	92,379.00	92,379.00	-	94,384.00	94,384.00	-
SANTA FE	38,939.25	38,939.25	-	40,457.28	40,457.28	-
SIERRA BLANCA	14,799.75	14,799.75	-	14,056.96	14,056.96	-
			-			
<b>SYNOD OF THE SUN</b>			-			
PRESBYTERY			-			
ARKANSAS	91,360.50	92,788.42	(1,427.92)	91,152.64	91,316.08	(163.44)
CIMARRON	15,361.50	15,361.50	-	15,585.60	15,585.60	-
EASTERN OKLAHOMA	72,150.75	72,150.75	-	73,652.16	73,652.16	-
GRACE	257,885.25	257,885.28	(0.03)	265,678.72	265,678.72	-

	APPORTN-2002	AMT. PAID 2002	BAL 2002	APPORTN-2003	AMT. PAID 2003	BAL 2003
SYNOD OF THE SUN <i>(Cont.)</i>						
PRESBYTERY <i>(Continued)</i>						
INDIAN NATIONS	60,747.75	60,748.00	(0.25)	61,656.96	61,656.96	-
MISSION	168,866.25	168,866.25	-	174,787.20	174,787.20	-
NEW COVENANT	212,782.50	212,782.50	-	221,707.20	221,707.20	-
PALO DURO	54,930.75	54,930.76	(0.01)	56,026.56	55,352.81	673.75
PINES(THE)	38,550.75	38,550.75	-	38,226.88	38,226.88	-
SOUTH LOUISIANA	62,422.50	62,422.50	-	60,987.84	60,987.84	-
TRES RIOS	44,231.25	44,231.25	-	44,553.60	44,553.60	-
SYNOD OF THE TRINITY			-			
PRESBYTERY			-			
BEAVER-BUTLER	91,523.25	69,709.59	21,813.66	93,323.20	77,769.30	15,553.90
CARLISLE	87,249.75	84,188.10	3,061.65	89,352.00	87,928.79	1,423.21
DONEGAL	126,099.75	126,099.75	-	130,897.28	122,254.77	8,642.51
HUNINGDON	43,664.25	43,664.25	-	44,618.88	44,618.88	-
KISKIMINETAS	72,303.00	72,303.00	-	72,983.04	72,983.04	-
LACKAWANNA	50,977.50	39,181.43	11,796.07	50,853.12	41,369.87	9,483.25
LAKE ERIE	67,851.00	67,746.00	105.00	67,847.68	67,722.96	124.72
LEHIGH	65,562.00	65,562.00	-	65,998.08	65,998.08	-
NORTHUMBERLAND	32,219.25	32,219.25	-	32,797.76	32,797.76	-
PHILADELPHIA	237,048.00	237,048.00	-	240,328.32	232,435.74	7,892.58
PITTSBURGH	264,899.25	264,899.24	0.01	265,852.80	265,852.80	-
REDSTONE	95,660.25	93,780.62	1,879.63	96,434.88	93,541.84	2,893.04
SHENANGO	90,478.50	72,468.33	18,010.17	92,414.72	74,565.99	17,848.73
UPPER OHIO VALLEY	59,839.50	59,839.50	-	61,515.52	58,667.62	2,847.90
WASHINGTON	67,599.00	59,262.00	8,337.00	68,174.08	60,917.52	7,256.56
WEST VIRGINIA	86,803.50	86,381.26	422.24	87,050.88	87,068.86	(17.98)
TOTALS	13,240,686.38	13,049,597.61	191,088.77	13,562,980.80	13,318,072.80	244,908.00

**PER CAPITA PAYMENTS RECEIVED AGAINST PREVIOUS YEARS O/S BALANCES		
<b>PAYMENTS RECEIVED IN 2001</b>		
PRESBYTERY	AMOUNT	FOR YEAR
Beaver-Butler	165.37	1999
Beaver-Butler	310.03	1999
Hudson River	629.64	1999
Long Island	0.92	1999
Philadelphia	143.10	1999
Total Past Payments	1,249.06	
<b>PAYMENTS RECEIVED IN 2002</b>		
PRESBYTERY	AMOUNT	FOR YEAR
Beaver-Butler	559.31	2000
Upper Ohio Valley	3,350.21	2000
West Virginia	1,113.75	2000
West Virginia	9.88	2000
Total Past Payments	5,033.15	
<b>PAYMENTS RECEIVED IN 2003</b>		
PRESBYTERY	AMOUNT	FOR YEAR
Hanmi	10,000.00	2001
New Covenant	34,372.98	2001
Sheppards/Lapsley	20.22	2001
West Virginia	4.98	2001
Total Past Payments	44,398.18	
<b>PAYMENTS RECEIVED IN 2004</b>		
PRESBYTERY	AMOUNT	FOR YEAR
Lackawanna	677.25	2002
Riverside	498.75	2002
New Brunswick	3,020.05	2002
Upper Ohio Valley	3,830.71	2002
Total Past Payments	8,026.76	
Total Past Payments	58,707.15	
NOTE: Since outstanding accounts for 2002 and prior years have been closed, the above payments have been credited to the prior years adjustment accounts in 2003.		
This report is based on receipts as of May 11, 2004.		

**F. 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 follows that was submitted by the groups in response to this communication.

Association of Presbyterian Church Educators  
 Association of Presbyterian Interim Ministry Specialists  
 Association of Presbyterian Tentmakers  
 Coalition for Appalachian Ministry  
 Covenant Network of Presbyterians  
 Literacy and Evangelism International  
 Medical Benevolence Foundation  
 More Light Presbyterians  
 National Association of Presbyterian Clergywomen  
 National Association of Presbyterian Scouters  
 National Council of Presbyterian Fourth Day Movements  
 Network for Churchwide Transformation  
 Network of Presbyterian Women in Leadership  
 New Wilmington Missionary Conference  
 OnebyOne  
 Outreach Foundation  
 Presbyterian Action for Faith & Freedom  
 Presbyterian Association on Science, Technology and the Christian Faith  
 Presbyterian Children's Home and Related Ministries  
 Presbyterian Coalition  
 Presbyterian Cuba Connection  
 Presbyterian Elders in Prayer  
 Presbyterian Forum  
 Presbyterian Frontier Fellowship  
 Presbyterian Lay Committee  
 Presbyterian Parents of Gays and Lesbians  
 Presbyterian Peace Fellowship  
 Presbyterian Writers Guild  
 Presbyterians for Renewal  
 Presbyterians for Restoring Creation  
 Presbyterians Pro-Life  
 Presbyweb  
 Shower of Stoles Project



That All May Freely Serve  
 Voices of Orthodox Women  
 Witherspoon Society  
 World Mission Initiative

A response was not received from the following organizations: Association of Stated Clerks, Clergy Exchange International Foundation, Messiah Now Ministries, Presbyterian Border Ministry, Presbyterian Center for Mission Studies, Presbyterian Church Business Administrators Association, and Voices of Sophia.

The following groups in previous years have responded that they do not qualify as an affinity group (as defined by the assembly's action): BorderLinks, Knox Fellowship, Literacy and Evangelism International, Presbyterian Council for Chaplains and Military Personnel, Presbyterian Lay Committee, Presbyterian Outlook Foundation, Presbyterian Reformed Renewal Ministries International, Presbyterians for Faith, Family and Ministry, Presbyterians Pro-Life, and Voices of Orthodox Women. Literacy and Evangelism International, Presbyterian Lay Committee, Presbyterians Pro-Life, and Voices of Orthodox Women voluntarily submitted reports this year.

### **A.P.C.E.**

#### **The Association of Presbyterian Church Educators**

*The mission of APCE is to  
 Connect, enrich, empower and sustain  
 persons serving in the educational ministries of the Reformed family of churches.*

Though our 1600+ members are primarily from the PC (USA), we have formal partnerships with the Christian Reformed Church, the Presbyterian Church in Canada, and the Reformed Church in America. We are also primarily professionals in the fields of Christian education, Directors of Christian education and pastors with education portfolios, but we encourage the membership of volunteers as well.

We produce a quarterly professional journal called The APCE Advocate, which features articles on timely themes and is a privilege of membership. Our largest endeavor is our annual event, which this year took place January 28-31, in Norfolk, VA. It is typical to have over 1,000 of our members at these conferences where we offer internationally recognized keynote speakers and dozens of workshops, in addition to honoring our own Educator of the Year. Throughout the year, we work in many areas of advocacy for both Christian educators and Christian education in our denominations. We continually lift up the certification process through courses and recognition. We also post updates on our website: [www.apcenet.org](http://www.apcenet.org).

Our membership is organized into fourteen geographical regions. Each region elects a member to our governing cabinet. In addition, our racial ethnic members elect four representatives. Our officers are elected out of this rotating cabinet of volunteers. The cabinet meets twice a year, for several days each October and in conjunction with the annual event. We have no employees, but we have several part-time contracts. There is a contract with the editor of our journal and with a copy editor, and we are in our second contract year with a new management team, American PressWorks. This fine organization, which serves non-profits, manages our membership database, mailings, and financial transactions. We are also most grateful for the staff hours contributed to us by PC (USA). Pat Murphy, from Congregational Ministries Division, puts many hours in as our Annual Event Registrar. Carl Horton and Donna Cook meet with us as advisors.

Our 2003-2004 operating budget is \$305,900, exclusive of our annual event expenses, which are covered by the income from the event. Our annual event budget is usually \$192,851.89 (depending on location, leadership, and attendance). Our primary source of income is our annual membership dues. We also receive a grant from the PC (USA), through our covenants with Congregational Ministries Division and National Ministries Division. Realizing that we need to develop other sources for our growing operating budget, we have established an Endowment Fund managed by the Presbyterian Foundation. We encourage gifts in memory and in honor of educators. This fund is still too small to contribute to our budget, but it is an investment in our future.

## Association of Presbyterian Interim Ministry Specialists

### Vision Statement

The Association of Presbyterian Interim Ministry Specialists (APIMS) exists to provide support for pastors, spouses and families as well as governing bodies within the Presbyterian Church (USA) who are involved with interim ministry and to provide information regarding placement, training, certification, and research in the specialized field of interim ministry.

### APIMS' Goals

Our goals as a servant of the Church 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 ministry clergy within the Church;
3. To develop, maintain, and advocate the highest standards of 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 has one vote.

APIMS Association annual dues are used to support:

- Circulation of availability lists
- Professional certification
- Advocacy within the Church
- Advocacy at General Assembly
- Dissemination of information about interim ministry Collegial Support
- Interim Pastor's Publications and office

Membership is open to all members of the Presbyterian Church (USA) who subscribe to the purpose, charter, and bylaws of APIMS, and remit annual dues. Members may attend all APIMS meetings, vote, serve on committees, and hold office. They receive printed membership materials and have access to the membership lists.

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 interim ministry within the Governing Body and the Church at large.

APIMS supports the use of all denominational relocation procedures. In addition, APIMS supplies Presbytery and Synod executives with lists showing APIMS members' names, addresses, phone numbers, and anticipated dates of availability.

APIMS does not espouse a theological position and is as diverse theologically as its membership.

### 2003 – 2004 APIMS Council Officers and Members

Suzanne Uittenbogaard, Moderator	Bill Fuerstenau, Vice Moderator
Don Ewing, Treasurer	Kathy Keener-Han, Secretary
David Marx, Past Moderator	Jan Schultz, Member Services Coordinator
Harris Schultz, Special Projects	Tom Sebben, Bridge Newsletter Editor
George Antonakos, Council Member	Charles Williamson, Council Member
Karen Haak, Council Member	

**Budget Name: APIMS 2003 - 2004**

July 1, 03–June 30, 04

**Income**

Balance - previous year	11,715.80
Gifts Received	2,000
Grant	2,000
Membership Fee Certified	1,500
Membership Fee Individual	10,500
Membership Fee Judicatory	8,000
Membership Retired	300
Total Income	36,015.80

**Expenses**

Brochures	(250)
Certification Board	(700)
Contribution to Consortium	(2,000)
Council Meetings	(6,000)
Ecunet	(100)
First Responders – pilot program	(1000)
Funds Development	(200)
GA Booth	(800)
GA Booth Staffing	(800)
GA Meeting Luncheon c	(1000)
PIMCB/Consortium	
Gifts	(200)
IM Consortium Representatives	(2,000)
IM HANDBOOK	(2,000)
Member Recruitment Retention	(700)
Member Services	(2,000)
Membership Coordinator Stipend	(3,000)
Misc.	
Not for Profit Exp	(10)
Misc - Other	(250)
Nominating Committee	(100)
Practitioner Of Year	(800)
Telephone	(200)
THE BRIDGE	(3,000)
Web Site	(600)
Total Expenses	(27,710)
Total Income	36,015.80
Total Expenses	(27,710)
Difference	8,305.80

Contributions of over \$1,000 were received from Ladue Chapel Presbyterian Church, Ladue, MO and the National Ministries Division of the Presbyterian Church (USA)

**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	3,000.00
	Conference Registrations	5,000.00
	Total Receipts:	\$8,000.00
Expenses:	Annual Conference Expenses	5,000.00
	Newsletter	1,500.00
	Executive Committee Expenses	1,000.00
	General Assembly Exhibit Space	500.00
	Total Expenses	\$8,000.00

We have no staff positions. Decisions between annual meetings are made by elected executive committee.

**Coalition for Appalachian Ministry**

Affinity Report—2004

1329 Wears Valley Road, Townsend, TN 37882-3417, Ph. 865-448-5940

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. (Our member communions include the Presbyterian Church (U.S.A.); The Reformed Church in America, The Cumberland Presbyterian Church, The Cumberland Presbyterian Church in America, and the Christian Reformed Church.)
- Hold events on issues of concern to the churches in the Appalachian Region.
- Provide information to congregations and judicatories (governing bodies) on issues such as small membership church ministry, Appalachian culture, and ethnic diversity in the region.
- Channel grant funds from the Presbyterian Hunger Program and other sources to grassroots projects and communicate with governing bodies about this.
- Maintain relationships with other church-related Appalachian agencies.
- Provide help in orienting clergy and laity to minister in the region.
- Provide, through the CAM Cabin Crafts, a means for craft-persons in the region to market their products.
- Provide a means by which those looking for volunteer opportunities in Appalachia can be put in touch with projects seeking volunteers.

ANNUAL BUDGET: \$178,000

STAFF—3 full-time, 3 part-time

FINANCIAL SUPPORT

Christian Reformed Church (National and Regional)—\$5,000

Cumberland Presbyterian Church (National and Regional)—\$15,500

Reformed Church in America (RCA)—\$40,950

Presbyterian Church (U.S.A.)—\$75,720

National—\$28,000

Regional—\$47,720

Individual and Congregational gifts of less than \$1,000 each total about \$6,500

Submitted by Frank Hare, interim coordinator (part-time); P.O. Box 159; Amesville, OH 45711; phone—740-448-4041

## Covenant Network of Presbyterians

[www.covenantnetwork.org](http://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](http://www.covenantnetwork.org), and occasional books, booklets, and videos;
- 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 "A Call to Covenant Community," which is posted on our website.

2. Total expenditures in 2003 were approximately \$365,000. 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 2003 we received contributions from 87 congregations and nearly 1,100 individuals. Eighteen individuals or couples and 21 sessions made donations of more than \$1,000. These 21 sessions are listed on the attachment.

3. In 2003, the Covenant Network employed two full-time and three part-time staff members.

### Sessions that Donated More than \$1,000 to the Covenant Network in 2003

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
Calvary Presbyterian Church	San Francisco	CA
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	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

**Literacy and Evangelism International**

I. Goals, methods of operation and theological emphases:

Our goal is that all the peoples of the earth would be able to read the Bible for themselves, in their own language.

Our methods of operation are to further literacy efforts around the world by providing consultant services to any mission group or church for (1) creating adult literacy materials in needed languages, (2) offering materials for teaching English as a Second Language, (3) training leaders for literacy and/or English-as-a-Second-Language ministry.

Our theological emphases: Here is the most important statement on our theology from our Brief Statement of Faith:

Jesus Christ, who by virtue of His deity, virgin birth, sinless humanity, substitutionary death, atoning blood, bodily resurrection and ascension to heaven as King and Priest, is the only one capable of redeeming people.

II. Our annual budget:

\$725,905 for 2003, broken down:

Missionary costs:	\$399,229
Ministry:	\$180,219
Management:	\$ 79,479
Fund Raising:	\$ 66,978

III. The number of staff in our organization:

Paid workers: 5 (full-time and part-time)  
 Self-supporting: 29  
 Non-salaried staff: 3

**Medical Benevolence Foundation**

Validated Mission Support Group of the Presbyterian Church (USA)  
 Report prepared by: The Reverend Daniel L. Force, Executive Director  
 May 7, 2004

**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 (U.S.A.). 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, CA, TX. Total staff: 14 full- time, 1 part-time staff and 1 full- time volunteer

**Theological emphases:**

MBF seeks to provide a service on behalf of 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 2003: Privacy considerations forbid our providing such information.

**More Light Presbyterians**

PMB #246, 4737 County Road 101, Minnetonka, MN 55345-2634  
[www.mlp.org](http://www.mlp.org)

GENERAL ASSEMBLY AFFILIATED ORGANIZATION REPORT  
March 2004

The More Light movement within the Presbyterian Church started in 1974 and gained momentum after the General Assembly in 1978 began enacting a series of policies reducing gay and lesbian members to 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 of 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 realm of God will come to earth as it is in Heaven.

**GOALS**—Our mission statement sets forth our 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 lesbian, gay, 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 operating budget for More Light Presbyterians for 2003 was \$215,981. All income came 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. Nine individuals and twelve congregations or other organizations contributed \$1,000 or more, totaling \$52,009. This figure includes board members' contribution of their organizational travel and lodging expenses.

**STAFF**—We are primarily a voluntary organization. In 2003 we employed one full-time field organizer. We also employed one part-time administrative assistant and one part-time bookkeeper.

Respectfully submitted,  
Bill Moss and Donna Riley  
Co-Moderators, MLP

### **National Association of Presbyterian Clergywomen (NAPC)**

Informational Report for the 216th General Assembly (2004) of PC(USA)

**Purpose:** Convene a National Organization for Presbyterian Clergywomen, with local and regional emphasis, inclusive in membership, supportive in community, and representative in advocacy within the PC(USA). *The first NAPC assembly was in Arlington, VA, October 10, 1986.*

**Vision and Theological Emphasis:** Believing in the all-encompassing love of God in Christ, we seek to enable all Presbyterian Clergywomen to serve one another in the spirit of the Paraclete: to stand alongside one another, to comfort one another, to counsel one another, to be advocates of justice for one another, to empower one another.

**Membership:** Members may be any active or retired Presbyterian Clergywoman, candidate for ministry in the PC(USA), or any other person who accepts the vision of NAPC, who indicates a desire to work toward its growth and goals, and remains current in the payment of dues.

**Meetings:** The membership convenes at least triennially in a Triennial National Conference. The last conference was in Albuquerque, New Mexico 4/26/02 – 4/29/02. The next Triennial National Conference will be in Princeton, New Jersey 3/31/05 – 4/3/05. These conferences also provide challenging addresses, worship, workshops, and networking opportunities. NAPC is also present at each General Assembly with a booth and a luncheon event.

**Staff:** NAPC has no paid staff.

**NAPC Officers (2002-2005):**

Charie Bowman Reid -- Moderator  
Carey Vanderkar -- Vice-Moderator  
Kathy Keener-Han -- Historian/Secretary  
Melissa Bane Seiver -- Membership Secretary  
Sharon Yunker-Deatz -- Treasurer  
Janet Macgregor-Williams -- Triennial Coordinator  
Georgia Ann Snell -- Newsletter Editor  
Karen Hernandez Granzen -- Racial/Ethnic Representative  
Jacqueline J. Lewis -- Racial/Ethnic Representative  
Aleida Jernigan -- Liaison to National Entities of the PC(USA)

**Annual Budget:** Membership dues generate \$7,000 to \$10,000 per year. Contributions, gifts, and interest received in recent years average about \$800 per year. Expenditures cover membership advertising & mailings, annual GA presence, quarterly newsletter printing & mailing, meetings & conference calls for the Officers & Steering Committee, and other supplies & postage.

**Contributions over \$1,000:** NAPC receives income of about \$1,500 per year, *separate from its annual budget*, through the Presbyterian Foundation, from *The Reverend Anne Marie Meyerhoffer Endowment*. Revenues received are accumulated over a three year period and then are all used to further the development of the organization at its Triennial Conference by providing scholarships to selected attendees requesting financial assistance and by helping to defray some of the Triennial leadership honoraria and costs. The income from the *Meyerhoffer Endowment* is the only donation to NAPC by an individual or organization, which exceeds \$1,000 per year.

**National Association of Presbyterian Scouters**

Office of the President  
1817 Ems Road East  
Ft. Worth, Texas 76116

April 15, 2004

Mr. 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 215th General Assembly for display on the PCUSA web site and mailed to all commissioners.

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:

- Encouraging churches to sponsor new units
- Promoting Religious Awards
- Working with council religious relationship groups
- Developing material for the chaplain aide’s use on campouts
- Developing an effective NAPS organization

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.

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 re-certify 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 thirteen Presbyterian Cursillo Communities and five 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.

### **The Network for Churchwide Transformation**

The purpose of the Network for Churchwide Transformation is to provide an organic web of relationships, support and education for redevelopment/transformation churches, practitioners, governing body staff and committee persons.

#### **VISION STATEMENT**

Our present changing culture context has radical implications for many congregations. This dynamic change frightens many congregations into retrenchment and a survival lifestyle. For many others this cultural change is opening their eyes to exploring:

- How to become engaged in a continuous process of corporate and personal transformation and spiritual renewal.
- Challenges to reorient and redirect ministry to meet the needs of persons in their immediate community context.
- Engagement in ministry in a variety of settings among and with a variety of persons.
- Congregational life that is open to and inclusive of all persons.
- Pastoral and lay leadership committed to and trained in reshaping congregational life.
- New partnerships with the presbytery and sister congregations for cooperative ministry and sharing resources.
- Active participation in a Churchwide redevelopment system for education and support.

#### **Activities and Events of the Network for Churchwide Transformation**

- Supports, promotes and plans the Annual National Redevelopment/Transformation Conference, in partnership with Evangelism and Church Development.
- Supports and promotes Redevelopment/Transformation Training for Pastors and Congregational Ministry Teams and Presbytery Teams.
- Publishes quarterly electronic newsletter “Transforming Times.”
- Maintains a website—[www.churchwidetransformation.org](http://www.churchwidetransformation.org)
- Maintains General Assembly Exhibit with Redevelopment/Transformation Information.
- Sponsors a General Assembly Luncheon.
- Supports and Sponsors regional Redevelopment/Transformation Training Events.

#### **The Network for Churchwide Transformation’s Budget and Staff**

- Annual budget is \$9,000 for coordinator, supplies, website and General Assembly exhibit. Income comes from a grant from the Office of Congregational Transformation, Network sponsors and fundraisers.
- All Sponsors for 2003 and 2004 of the Network for Churchwide Transformation are listed at [www.churchwidetransformation.org](http://www.churchwidetransformation.org).

### **NPWL: The Network of Presbyterian Women in Leadership**

A Christ-centered renewal network for women

#### **OUR MOTIVATING BELIEFS**

(The driving force behind *why* we do what we do.)

1. We believe God calls women to leadership in Christ’s church.
2. We believe women benefit from the strength and support found in community with other women.
3. We believe it is vital to build a network that recognizes, affirms, and raises up women for leadership at all levels within the PC(USA).
4. We believe the PC(USA) needs renewal in areas that women can uniquely effect.
5. We believe that every woman who works for renewal, whether from the pulpit, pew, or prayer closet, is a leader in the PC(USA).

#### **OUR MISSION**

(This statement declares why we exist and what we intend to do.)

Network of Presbyterian Women in Leadership: Renewing the PC(USA) by creating a Christ-centered community to encourage, resource, equip, and mobilize women to glorify God in the ministries to which Christ has called them in their local congregations, the denomination, and the world.

## VISION STATEMENT

(This is how we will do it and what we believe success will look like.)

**Our Vision** is a community of women, Christ-centered and used by God to renew the PC(USA).

**We will work toward this vision** by developing networks in which women experience community, share resources, equip and nurture one another, and urge one another toward deeper commitment to Jesus Christ and the renewal of the church.

**We work toward the day** when women throughout our denomination are growing in faith, biblically literate, centered in Jesus Christ, and actively serving him in their homes, workplaces, congregations, communities, and the world.

NPWL seeks to accomplish its mission by calling women to pray; creating networks for women clergy, seminarians, and leaders in congregational women's ministry; providing Bible studies and other resources; and offering conferences, retreats, and training events.

NPWL is a vibrant, growing ministry under the leadership of Director Becce Bettridge. A growing network of volunteers has enabled NPWL to increase ministry opportunities on a budget of only \$53,000. See the NPWL Web site: [www.npwl.org](http://www.npwl.org).

NPWL is a ministry of Presbyterians For Renewal

## 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 March 27, 2004):

#### 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 March 27, 2004):

#### 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. Dr. Donald J. Dawson

Chair, Board of Managers: Ms. Ronee Christy

Business Manager: Rev. Dr. Frank Trotta

Registrar: Ms. Jan McClelland

Treasurer: Mr. Tom Pratt

DONORS OF MORE THAN \$1,000 IN 2003 – We believe it is the responsibility of the Board to protect the privacy of donors, so we respectfully decline to report donors.

For more information, please visit our website at [www.NWMCmission.org](http://www.NWMCmission.org).

## ANNUAL BUDGET:

Category	Budget 03	Total to date	Additional 2003	Total Budget 04
<b>Income</b>				
<b>Total Bookstore</b>	\$9,000.00	\$7,255.96		\$9,000.00
<b>Total Foundation</b>	\$46,345.00	\$68,607.82		\$0.00
<b>Total gifts</b>	\$15,500.00	\$21,914.10		\$20,000.00
<b>Meals PT &amp; Gst</b>	\$1,600.00	\$999.00		\$1,000.00
<b>Total Misc</b>	\$1,720.00	\$1,190.05		\$1,045.00
<b>Total Offerings</b>	\$9,200.00	\$7,608.44		\$8,000.00
<b>Interest - Savings</b>	\$400.00	\$150.47		
<b>Registration</b>	\$186,525.00	\$148,801.88		\$162,235.00
<b>Total Summer Service</b>	\$19,500.00	\$19,717.00		\$19,500.00
<b>Total Income</b>	\$289,790.00	\$276,244.72	\$1,760.00	\$265,400.00
<b>Expenses</b>				
<b>Total Honoraria</b>	\$53,140.00	\$37,036.97		\$49,500.00
<b>Insurance</b>	\$7,700.00	\$6,449.00	\$1,180.00	\$7,700.00
<b>Total Misc.</b>	\$1,100.00	\$1,200.00		\$1,100.00
<b>Total Office Expen.</b>	\$8,200.00	\$3,997.18		\$8,300.00
<b>Total Operat. &amp; Maint.</b>	\$183,350.00	\$155,681.04		\$161,750.00
<b>Projection &amp; Sound</b>	\$1,500.00	\$505.42	\$1,000.00	\$2,200.00
<b>Total Publicity &amp; Promo</b>	\$6,100.00	\$380.16		\$6,150.00
<b>Refunds</b>	\$3,500.00	\$3,382.00		\$3,500.00
<b>Scholarships</b>	\$5,700.00	\$4,122.00		\$5,700.00
<b>Total Summer Service</b>	\$19,500.00	\$19,735.80		\$19,500.00
<b>Fund Development Com</b>		\$2,553.32		
<b>Anderson Repair</b>		\$26,447.20	\$552.00	
<b>Total Expense</b>	\$289,790.00	\$261,490.09	\$24,952.65	\$265,400.00

Submitted 4/21/04

**OneByOne Inc.**

Post Office Box 648  
Pittsford, New York 14534  
(585) 586-6180

**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 resources visit [www.oneby1.org](http://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 has developed 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](http://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 a dedicated, volunteer Board of Directors of ten (10).

**OneByOne Inc.**  
**January 1, 2004 to December 31, 2004**  
**OPERATING BUDGET**

Advertising,Public Relation	\$ 600.00
Dues, Subscriptions	\$ 120.00
Employees Benefits	\$ 180.00
Hospitalization	\$ 1,800.00
Insurance	\$ 600.00
Insurance - NYS Unemploymnt	\$ 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 & Entertainment	\$ 6,000.00
Video, Audio, RM Ministry	\$ 600.00
General Assembly	\$ 4,800.00
<b>TOTAL BUDGET</b>	<b>\$ 75,150.00</b>

\*\*\* 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](http://www.theoutreachfoundation.org)  
 ECO #863005

March 16, 2004

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 of the Presbyterian Church, Inc., is a Validated Mission Support Group that works in covenant relationship with the General Assembly Council of the Presbyterian Church (U.S.A.) to strengthen Presbyterian involvement in mission around the world. As we celebrate our 25<sup>th</sup> anniversary this year, The Outreach Foundation remains committed to helping our denomination, in an age of competing agendas, to stay focused on the first Great End of the church, the proclamation of the Gospel for the salvation of humankind.

The programmatic emphases of our work include supporting missionaries, planting and building churches, training leaders for the global Church, caring for vulnerable children, and serving as a catalyst for the renewal of PC(USA) congregations in their mission purpose. As we help congregations and individuals to find 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 PC(USA) staff, missionaries 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 2003 our receipts for projects and missionaries increased over the prior year, and we disbursed more than \$4.6 million for Presbyterian mission efforts, over \$664,000 through the Worldwide Ministries Division. We also received a major gift of \$10 million which is to be used for the purpose of developing, implementing, and multiplying programs of leadership development and training that will help churches in Africa to become more self-sustaining.

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 no amount is 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. While the 2004 budget figures below include funds to establish a Development Office, those staff members have not yet been hired.

#### 2004 PROJECTED EXPENSES

Administrative costs	361,000
Personnel	566,000
Mission consultants	201,000

#### 2004 PROJECTED MISSION DISBURSEMENTS: \$5 million

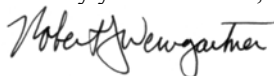
The Board of Trustees, all of whom are ministers or officers in the Presbyterian Church (U.S.A.), is being led in its work during 2004 by the following officers:

Chair – Rev. Dr. John W. Daniel, Richmond, VA  
 Vice-Chair – Rev. Harry L. Slye, Houston, TX  
 Secretary – Elder W. Powell Jones, Thomasville, GA  
 Treasurer – Elder David C. Wood, Nashville, TN

The staff of The Outreach Foundation presently includes seven full-time persons in our office in Franklin, Tennessee, and a Missionary to the U.S., the Rev. Jose Carlos Pezini, who serves Portuguese-speaking immigrants in the United States. The Outreach Foundation has also contracted with 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 216<sup>th</sup> General Assembly of the Presbyterian Church (U.S.A.). May their time together edify our church and strengthen us all 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 830 in the Richmond Exhibit Hall

#### **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 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 2.5 million Presbyterians. 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 is also 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 the most powerful message the church can deliver to any society is simply the Gospel of Jesus Christ. 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. It believes that church pronouncements about partisan political issues should be made rarely, tentatively, and with full respect for others who reach different conclusions. 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 are the defense of fundamental human rights worldwide and strengthening the institution of marriage within U.S. society.

#### **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. It 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. It also supplies information and encouragement to Presbyterians seeking to advance religious freedom worldwide and strengthen marriage within U.S. society.

#### **Who Is on the Presbyterian Action Steering Committee?**

Michael W. Kruse (Kansas City, MO), President; John L. Boone (Nashville, TN), chairman; Robert P. Mills (Lenoir, NC), secretary; Will Adams (San Diego, CA); Gary Green (Chandler, AZ); Mary Elizabeth Lewis (Alexandria, VA); Rebecca McElroy (Monroe City, MO); Herbert Schlossberg (Burke, VA); Terry Schlossberg (Burke, VA); Roland H. Siebens (Glen Ellyn, IL). All of the above are members of the Presbyterian Church (U.S.A.).

#### **How Many Are on the Presbyterian Action staff?**

One—Alan Wisdom, the director (parttime).

#### **What Is the Annual Presbyterian Action Budget?**

Expenses for 2003 (not yet audited) were \$45,934.47.

### **The Presbyterian Association on Science, Technology, and the Christian Faith**

May 2004

**General:** The Presbyterian Association on Science, Technology and the Christian Faith (PASTCF) 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](http://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 General Assembly of the Presbyterian Church (USA).
5. Hosting a luncheon with speaker for commissioners and visitors at the 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, in Gaithersburg, MD, and in Central Iowa), and supporting these by providing resources and advice.
8. Sponsoring educational programs for churches, presbyteries, synods, and Presbyterian conference centers and camps. On 2003, PASTCF sponsored a Ghost Ranch Seminar titled "Meeting the Creator Again for the First Time." A Seminar titled "God and Biology" is scheduled at Ghost ranch in July 2004.
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.
13. Organizing mini-conferences on science and Christian faith in years when there is no General Assembly.

**Theological Emphasis:** There are no specific theological criteria for membership, but members are expected to be in sympathy with the goals of the Association. 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 believes that there is no necessary conflict between these two principles, and encourages members to explore their implications for theology and worship.

**Annual Budget:** During the calendar year 2003, the Association received grants totaling \$4,500 from the Office of Theology and Worship, membership dues totaling \$10,265.00, gifts amounting to \$ 8,331.58 and other miscellaneous income amounting to \$ 246.57, for a total income of \$23,343.15. The largest expense items were those associated with the General Assembly booth and luncheon, together with the Annual Meeting of the Association (\$3,929.15), Board meetings and participation in the annual meeting of the Ecumenical Round Table (\$4,666.14), publishing *SciTech* (\$2,761.23), office expense (\$1,916.41), the exhibit at APCE (\$657.11), and the Association's share of the Ecumenical Round Table AAAS exhibit expenses (\$845.63). Total expenses for the calendar year 2003 were \$15,876.61. On December 31, 2003, the Association's bank balance was \$13,834.23. Payments made in 2004 for expenses incurred in 2003 are not included in this summary.

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. In-and-out bookkeeping items for this event are 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 giving more than \$1,000.00 to PASTCF during the calendar year 2003:**

The Office of Theology and Worship of the Congregational Ministries Division of the PC(USA)  
Derek and Barbara Pursey  
Franklin D. Schowengerdt

### **Presbyterian Children's Homes and Related Ministries PC(USA) (PCHARM)**

Presbyterian Children's Homes and Related Ministries (PCUSA) is a resource and an advocate in the Church on the issues of children and families. The established goals of the Association are:

- To provide a focus for children's issues within the PCUSA.
- To serve as a faith-based resource for churches, families and children.
- To provide opportunities for collaboration between Presbyterian child and family caring agencies.
- To serve as a national resource to the PCUSA on children's issues.

All members of the association shall be nonprofit child and family caring organizations that operate under a covenant agreement with a Synod or Presbytery of a Presbyterian or other Reformed ecclesiastical body. There shall be only one class of members.

The management and government of the affairs of the association shall be vested in the members. The members shall act only as a board, and an individual member shall have no power as such. All powers of the association shall be exercised by the members or under their authority, and the members shall control the business and affairs of the association. The members may give general, limited, or special power and authority to the committees, officers, and employees of the association to transact the general business, or any special business, of the association and may give powers of attorney to agents of the association to transact any special business requiring such authorization.

The association shall have the power to own, accept, acquire, mortgage, and dispose of real and personal property, and to obtain, invest, and retain funds, in advancing the purposes of the association. The association shall have the power to do any lawful acts or things reasonable necessary or desirable for carrying out the association's purposes and for protecting the lawful rights and interest of its members.

There is no staff; members of the association on a strictly volunteer basis share work.

#### **PCHARM BUDGET—2003**

Beginning Balance		\$3,805.13
Income		
Dues	\$5,700.00	
Sales	\$1,272.85	
Registration Fees	\$5,607.00	
Other	\$10.00	
		\$12,589.85
Expense		
Symposium	-\$1,712.00	
Printing	-\$613.18	
PW Gathering	-\$545.00	
GA Exhibit	-\$1,351.84	
GA Exhibit-Staffing	-\$1,264.75	
GA Luncheon	-\$1,891.10	
GA Luncheon Speakers	-\$1,214.32	
GA Other	-\$649.33	
		-\$9,241.52
Ending Balance		\$7,153.46

## The Presbyterian Coalition

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 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. The Coalition received 27 contributions of \$1000 or more in 2003. Four were from individuals, one from a charitable organization, and the remaining 22 from PC(USA) congregations. The Presbyterian Coalition is a 501c(3) not-for-profit organization founded in 1996. The Coalition offices are located in Orlando, Florida. It has no paid staff and is not a membership organization. The Coalition does not publish regular periodicals, only an occasional newsletter which is mailed to its supporters.

### **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*)

### **Budget:**

The 2003 budget of the Coalition was \$124,260 and employs two part time staff people (an Executive Director and an administrative assistant). We have a covenant with our donors which 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 2003 we had a total of 272 donors (churches and individuals) whose average gift was \$457.

We trust that this information will be helpful as you seek to educate commissioners to the 216th General Assembly.

Blessings,  
Rob Bullock  
Communications Manager

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  
Presbynet: DEAN LEWIS e-mail: [deanlewis@cybermesa.com](mailto:deanlewis@cybermesa.com)

Report of the Presbyterian Cuba Connection—Year 2003  
To the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.)

**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 the life of the Cuban church and information about partnership activities within the PC(U.S.A.). The contributions of individual and congregational members are transmitted to the Presbyterian Reformed Church in Cuba for the support of programs and projects of the PRCC through the Treasury Department license held by the PC(U.S.A.).

**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 9 persons, one of whom serves as the 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 for grants to support the life and mission of the Presbyterian Reformed Church in Cuba. Income for the year 2003 was \$27,807 for mission projects, and \$1,175 for the newsletter and other administrative costs. Expenses for the year were \$37,167 for mission projects and \$2,912 for newsletter and other administrative costs.

**Donors:** There are approximately 400 members of the Presbyterian Cuba Connection in all of the 15 synods of the PC (USA).

Contributors of \$1000 or more in 2003 were: United Church, Los Alamos NM; Westminster Church, Minneapolis MN; Fourth Church, Chicago IL; First Church, Farmington MI; First Church, Santa Fe NM; Trinity Church, Atlanta GA; and Second Church, Indianapolis, IN.

Respectfully submitted,  
Dean H. Lewis, Executive Secretary

## **Presbyterian Elders in Prayer** Theology Emphases and Vision

We believe that prayer is powerful, but often we do not experience its power. How can we experience it unless we utilize this God-given ability?

We know that fishhooks are capable of catching fish. But, we will not catch any fish unless we are willing to spend the time, energy, and resources to use it.

Scripture instructs the people to call upon the elders to pray and anoint them when they are sick (James 5:14). But, how can they do it unless they experience the prayer of their elders. The *Book of Order* of the Presbyterian Church (U.S.A.), 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 (U.S.A.). We encourage Presbyterian church members, leaders, deacons, and elders to pray that God may pour forth the spirit of prayer upon their church elders.

Some special notes on our ministry:

1. We emphasize that Scriptures are a resource for prayer.
2. We emphasize that individuals pray for their churches, the presbytery of which their church is a member, their synod, and the General Assembly.
3. We emphasize that individuals pray for one another, especially elders to elders.

One of our symbols used on our current letterhead shows one person on each side of a cross with the statement in the banner above them, "Praying in One Accord." Our goal, which is really unmeasurable, is to unite more than 100,000 elders around the nation to pray daily for the church with one accord of mind and heart.

### **National Board, July 2003**

Ministers: Dr. Robert Kopp ([drkopp@inwave.com](mailto:drkopp@inwave.com)) 5403 North Second St., Loves Par, IL 61111; Dr. Joe Pallikkathayil ([Stlukejoy@hotmail.com](mailto:Stlukejoy@hotmail.com)) 4301 NE Vivion Rd., Kansas City, MO 64119; Dr. Merylyn Slack ([Kmerrilyn@yahoo.com](mailto:Kmerrilyn@yahoo.com)) 111 Maple Lane, Smithville, MO 64089; Dr. Robert Stier ([Stierpa@juno.com](mailto:Stierpa@juno.com)) 550 Nottingham Rd., Nottingham, PA 19362.

Elders: Beverly J. Claypool, 16117 Salem Rd., Excelsior Springs, MO 64024; Judith D. Dupree, P.O. Box 365, Pine Valley, CA 91962; Margaret Hoogsteen, 32 Manitou Cr., Westfield, NJ 07090; Katherine Jones, 2204 Belmont Pl., Garden City, KS 67846; Dr. Don Kuenzi ([Doc.don@blitz.net](mailto:Doc.don@blitz.net)) 924 S. Woodland Dr., Kansas City, MO 64118; Ruth Lindsay, 8300 New Jersey, Kansas City, KS 66112; Lowell Listrom, 5719 Riggs, Overland Park, KS 66202; Fred Schinkel, 12015 Norwood Dr., Leawood, KS 66209.

Website Master—Arnold Taylor ([ataylor@barcodeexpress.com](mailto:ataylor@barcodeexpress.com))

## **The Presbyterian Forum**

**Title:** The Presbyterian Forum and Review

**Legal and Tax Status:** 509(a)(1) and 170 (b)(1)(A)(vi) eligible as exempt under 501(c)(3)

**Date of Founding:** April 21, 1997

**Location of offices:** San Marcos, California; Greenville, Mississippi

**Number of paid staff:** 4

**Number of members:** n/a

**Annual publications:** *The Presbyterian Review* ([www.pforum.org](http://www.pforum.org)); *Pre-General Assembly Manual* (6th edition this year); *W- is for Worship*; *D – is for Discipline*; Word Problems for use with *The Essential Tenets and Reformed Distinctives*.

**Circulation:** unknown because published electronically

### **Budget**

For the total annual budget with all donors or organizations giving aggregate amounts of over \$1,000 to be listed by amount (as in public campaign finance), with the donor data to be kept on file with a copy of each organization's bylaws and/or charter at the Office of the General Assembly see our Form 990, on file with the Office of the General Assembly.

### **Goals and Methods**

The Presbyterian Forum is the “certain trumpet” for denominational reform. We are committed to our confessional theology and are committed to actually change the structure of our denomination.

Throughout the last eight years, the Forum has developed a reputation for strong, accurate, and insightful analysis of the condition of the Presbyterian Church (U.S.A.). We have become the first place where questions about legal cases are referred, we are constantly asked for training materials and information, and we have are known as “the people who get things done.”

The purpose of the Presbyterian Forum is to bring about the spiritual and theological reformation of the Presbyterian Church (U.S.A.), beginning at the local presbytery level. This can be accomplished only by equipping pastors and elders to be able to use our connectional and representational system in order to foster confessional integrity and discipline throughout the whole General Assembly. We do the following:

1. Local Presbytery work: developing local networks, equipping pastors and elders to effect change in their presbytery's representational system by doing the work of connectionism.
2. Develop and distribute training materials: CDs and manuals for presbytery, for GA commissioners, etc.
3. Provide analysis and information: e-mails, website.
4. Legal work. Helping out with specific pleadings, polity issues, etc.

Many around the denomination lament that we should be getting back to the real work of the church. Empowering the clergy and equipping the laity *is* the real work of the church. That's discipleship. Strong mission grows out of strong discipleship.

More than ever, the Presbyterian Church (U.S.A.) needs to be led by people issuing a clarion call via a certain trumpet; building up and training those who can be servant leaders down the line.

### **Theological Emphases and Vision of the Church of Jesus Christ.**

Equipping the people of the church to do the work of the church is a joyful task. Think of the anecdotes: how people are on fire for Jesus when they return from their first mission trip, how people begin to have a new vocabulary (praising God) as they dig into Scripture to discover the sovereign gracious God—with who they have been acquainted but now know!

Presbyterians value “connection.” It reflects a biblical understanding of accountability to each other. Our shared confession that forms our connection -- not property, institutions, or anything but our shared and active call to pursue the Great Ends of the Church.

Edifying connection takes place in a simple way: how can you and I join together to “present the claims of Jesus Christ, lead persons to repentance, acceptance of him as Savior and Lord, and new life as his disciples.” Destructive connection takes place when we passively rely on someone else, somewhere else, to do something to be the church for us.

If it is not apparent yet, it will be soon: we are living in the midst of a huge opportunity for reform. Conditions are similar to the conditions leading to the Reformation. How are you preparing yourself, your brothers and sisters in Christ, your congregation, and your community for this transforming movement of God?

Though it will have a major impact on denominations and institutions, that's not why it's important to prepare. The primary goal is active faithfulness to the call of Jesus Christ on your life and on mine.



The structures that support active congregations are beginning to form. Networks are emerging. A shared vision, a corporate confession, and a sense of urgency are generating the energy to follow the new thing that God is doing in our midst.

### **Presbyterian Frontier Fellowship**

Rev. David R. Hackett  
Associate Director for Denominational Relations  
574 Prairie Center Drive #135-313  
Eden Prairie, MN 55344  
www.pff.net [Hackett@pff.net](mailto:Hackett@pff.net)

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 General Assembly Council. 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 existing/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 7 program-level, 13 adjunct (volunteer)-level, and four office-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 Presbyterian 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 and also more generally promote all aspects of PC(USA) mission and provide resources to congregations. 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 07/01/03–06/30/04) is \$991,787.00. 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. Some 1,100 congregations (10% of all PCUSA churches) and 1,300 individuals/families contribute financially to PFF. 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 Lay Committee on Ministry**

Raising the Standard Since 1965

**Board of Directors:** John L. Boone, Stephen G. Brown, Constance K. Elliott, Sylvia Y. Fields, Robert B. Fish, John W. Forsberg, Kerry A. Fraas, Peggy M. Hedden, Robert L. Howard, John H. Jenks, Raymond A.M. Jones, John Kaddis, James H. Logan, Sr., Peggy J. Maier, Rebecca F. McElroy, Pamela Metherell, Wayne E. Naro, Richard E. Paul, Warren S. Reding, John H. Sanden, W. Robert Stover.

### **To work within the church for the following objectives:**

1. To put greater emphasis on the teaching of the Bible as the authoritative Word of God in our seminaries and churches.

2. To emphasize the need for presenting Jesus Christ as the Lord and Savior through preaching, teaching and witnessing, with evangelical zeal, as the primary mission of the Church, and to stress the need for regular Bible study and prayer.

3. To encourage individual Presbyterians to take their place in society and, as led by the Holy Spirit, become involved in social, economic and political affairs as Christian citizens.

4. To encourage official church bodies to seek and express the mind of God as revealed in Scripture on individual and corporate moral and spiritual matters. We urge that official church bodies refrain from issuing pronouncements or taking actions unless the authority to speak and act is Biblical, the competence of the church body has been established and all viewpoints have been considered.

5. To provide an adequate and reliable source of information on significant issues confronting the church, including those being proposed for consideration at General Assembly or other governing bodies, in order to enable Presbyterians and others in the Reformed family of faith to express informed positions.

### *Mission Statement:*

The mission of the Presbyterian Lay Committee is to inform and equip God's people by proclaiming Jesus Christ alone as:

- The Way of Salvation
- The Truth of God's Word
- The Life of Discipleship

### **Presbyterian Lay Committee: Raising the Standard Since 1965**

There are presently ten members on the staff of the Presbyterian Lay Committee.

2003 budget: \$2,021,789

The Presbyterian Lay Committee does not reveal the names of its donors.

## **Presbyterian Parents of Gays and Lesbians (PPGL)**

Presbyterian Parents of Gays and Lesbians (PPGL) offers parent-to-parent support to people at a time when they may feel there is no one else who will understand. PPGL is made up of support groups of parents who share a common bond of love, respect and affirmation for their sons or daughters and a common belief that all are created and loved by God. PPGL assists parents who want to form a group by providing grants for initial start-up costs.

PPGL is not involved in political or social activism; professional guidance, counseling or therapy services; HIV/AIDS caregiving ministries; efforts of ministries to elicit changes in sexual orientation; or endorsement of products or programs.

PPGL operates with a voluntary board and has no employees.

There are no donations of \$1,000 or more for this year.

Lander Bethel, President of the Board  
Presbyterian Parents of Gays and Lesbians

## **Presbyterian Peace Fellowship**

2003 Report of the Presbyterian Peace Fellowship to the General Assembly

### **The Mission Statement of the Presbyterian Peace Fellowship:**

“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. Since 2004 marks 60 years of this witness, we are rededicating our commitment to both the Church and to society to develop the practice of nonviolence for a world that better reflects God’s purpose of peace among all people.

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 Peaceseeker 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 Western Hemisphere Institute for Security Cooperation, because of its continuing abysmal human rights record.

In the last 3 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 July, 2004, the seminar will be ““There’s a Crack in the Liberty Bell,” focusing on threats to civil rights.

In cooperation with the Christian Peacemaker Teams we have conducted two trips to Israel/Palestine. With Witness for Peace 3 delegations have traveled to Colombia, the most recent in May of this year.

In the past year we have worked especially to reduce the disastrous effects of the occupation of Iraq, to support those who take conscientious-objector status against the war, to increase awareness of what amounts to a war in Colombia, and to be in solidarity with Presbyterians and others there. Our solidarity was also expressed by support for four Presbyterians who went to prison as part of nonviolent opposition to US terrorism in Latin America. We have emphasized the continuing threat of nuclear weapons, with a special concern for the development of new nuclear weapons. Violence in the nation related to guns continues to claim attention, as in the May Million Mom March.

We have two part-time paid staff persons and a current budget of \$34,900. We have a quarterly publication called “Briefly,” which goes to over 2000 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 website is <[www.presbypeacefellowship.faiithweb.com](http://www.presbypeacefellowship.faiithweb.com)>.

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 2003: Lois & John Baker, 10723 Inwood Dr., Houston TX 77042

## **Presbyterian Writers Guild**

Information requested by the 216th General Assembly

### **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 web site, for which it receives annual funding through the Presbyterian Publishing Corporation. The web site can be found at [www.presbywriters.org](http://www.presbywriters.org). The Guild has a ListServ through Yahoo: [www.groups.yahoo.com/group/presbyterianwritersguild](http://www.groups.yahoo.com/group/presbyterianwritersguild).

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.).

### **The Organization's Annual Budget**

In 2002–2003, the annual budget was set at \$7,410.00

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.

### **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  
March 16, 2004

PRESBYTERIAN WRITERS GUILD 2003–2004 BOARD MEMBERS: Kathleen Long Bostrom (2004), president; Cathy Cummings Chisholm (2004), vice president; Jim Clinefelter (2006), treasurer; Jim Chatham (2006), recording secretary/Angell Award coordinator; Joe Berry (2005), corresponding secretary/Web site manager; Nancy Regensburger (2005), membership secretary; Dale Robb, corporate agent; Vic Jameson (2004), past president; Bill Lancaster (2004), editor of *The Writer*.

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 vision, 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 email to Jim Berkley, PFR Issues Ministry Director, [jim@pfrenewal.org](mailto:jim@pfrenewal.org).

The 2004 PFR Budget is \$1,600,000. PFR currently employs five full-time and three part-time staff persons, and gratefully acknowledges the volunteer support of hundreds of persons.

### **Presbyterians for Restoring Creation**

Organizational Information 2004

#### **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*. This report 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 its 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 support by PRC. In 2002, PRC supported overtures on clarifying the PCUSA stance on "takings," cleaning up old coal-fired power plants, and others. 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.

**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 in staggered terms each year by the membership through newsletter ballots. Positions are elected for two-year terms (with no person serving more than six consecutive years.)

**PRC 2004 operational budget**

The 2004 operational budget is \$46,010. Income is mainly from membership dues and donations. Additional funds come from grants and investments. Major expenses include newsletter printing, postage, presence at General Assembly and other meetings, office supplies and consultant.

PRC employs a consultant who helps coordinate the activities, membership, publications, web site, special projects, semi-annual national conferences and general promotion of the organization.

**All donors who gave more than \$1,000 to Presbyterians for Restoring Creation in the calendar year 2003:** Environmental Justice Office (PCUSA) – support grant; Mary Louise Fisher – Next Step Campaign; Lowe-Marshall Trust – Next Step Campaign; First Presbyterian Church – New York City; Elva Selig Jackson Memorial Trust – Next Step Campaign; Presbytery of Chicago.

**Presbyterians Pro-Life**

Research, Education, and Care, Inc.  
2004 Report to General Assembly

Presbyterians Pro-Life (PPL) works for the reformation of the Presbyterian Church (U.S.A.) and calls Presbyterians to our biblical and confessional standards, especially regarding the family and the nurture, care and protection of every innocent human life. Our mission emphasizes the family and the nurture, care, and protection of every innocent human life from fertilization to natural death.

**Our goal is to influence the culture of the PC(USA) to the end that:**

- I. The policies and positions of the Presbyterian Church (U.S.A.) on abortion, infanticide, euthanasia, sexuality and the family are consistent with Scripture and the Confessions.
- II. The culture of the Church is changed by the movement of its members to faithful discipleship and a biblical world-view regarding the family and the nurture, care and protection of every innocent human life.
- III. Broad-based reform is accomplished in the Presbyterian Church (U.S.A.).

IV. There is an effective and well-supported witness and ministry denomination-wide for the protection and nurture of all innocent human life

**Methods for achieving our objectives:**

In the areas of abortion, infanticide, assisted suicide and euthanasia, we provide resources that inform and motivate Presbyterians to seek a changes in policy so that the denomination recognizes the beginning of life at fertilization; so that it regards the deliberate taking of innocent human life as immoral; and so that it ceases financial and other support for ending innocent human lives, whether at the beginning or the end of life. We call the church to support adoption as an alternative to abortion.

In the area of sexuality, we work for ending any official denominational teaching or material on sexual behavior that is not consistent with Scripture and the Confessions. We work to ensure that biblical and confessional standards related to sexuality are upheld by church leaders in church law and practice. We emphasize the teaching of biblical morality to our children and youth.

In the area of family, we provide resources and work for the preservation of the biblical definition of family in PC(USA) policy.

In the area of broad-based reform efforts, PPL works with other renewal groups toward establishing proper accountability in practice in the PC(USA) structures and governing bodies. We work toward the development of policy-making as bottom-up rather than top-down process. We work for the elimination of entities and offices that do not contribute to the health, well being, and faithful Christian witness in our denomination.

We work toward witness and ministry aimed at protecting and caring for the innocent and vulnerable that is integrated into every aspect of the life of our denomination.

**Resources:**

PPL's resource development efforts currently emphasize teaching for children and youth and the general preaching, teaching, and pastoral care ministries of congregations in our denomination. A listing of our resources can be found on the web at [www.ppl.org](http://www.ppl.org)

We also develop materials intended to influence the policy-making decisions of General Assembly.

We recognize the developing area of bioethical issues and intend to stay abreast of those issues and bring a voice to the discussion that is rooted in Scripture and the confessions, and that applies Christian faith to the emerging issues.

**PPL accountability:**

PPL is governed by a Board of Directors made up of pastors and lay persons who are members of the Presbyterian Church (USA). The organization currently employs one fulltime program staff person. The PPL office is located in Burke, Virginia. PPL is a 501©3 tax-exempt organization, supported entirely by contributions from churches and individuals. A financial statement is available upon written request from the Division of Consumer Affairs, Richmond, VA 23209, or from PPL.

Report submitted by (Mrs.) Terry Schlossberg  
Executive Director

**Presbyweb**

616 North 11th Street  
Oskaloosa, Iowa 52577  
Phone: 641.673.9389

email: [editor@presbyweb.com](mailto:editor@presbyweb.com) <http://www.presbyweb.com>

Voluntary Annual Information for 2003 as Requested by 212th and 213th General Assemblies

*"We aim to chronicle the life and mission of the Church of Jesus Christ everywhere."*

**Goals, Methods of Operation and Theological Emphases**

Presbyweb, "The Daily News for Presbyterians," is an independent news organization for members of 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:

- All the National Presbyterian News, "from left to right," official and unofficial, that can be found on the worldwide web.

- News about the church in the U.S. and worldwide in the broadest sense of the word, and the interaction with the cultures, as far as we believe it to be of interest to our readers.
- Opinion pieces, theological essays, book reviews etc.
- Links, directly or indirectly, to all Presbyterian web sites.
- 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 the news. We do not try to create balance. Over time proponents of one side of a certain issue might generate more news than their opponents. So be it. We don't try to control the process. We try not to stand between the news and the readers.

We give summaries of the news, and always provide links to the “horse’s mouth.” *Coming to Presbyweb first is the smart and easy way to miss nothing.*

### **Our Finances**

For almost 5 years we offered Presbyweb for free. Since early 2003 we require our readers to buy a subscription, if they want to continue to have access to Presbyweb after a free trial subscription of a month. The amount our subscribers pay, is determined by themselves, with a minimum of \$15.

Presbyweb is owned by CHURCHandWORLD.com Inc, a privately held corporation.

Respectfully submitted May 6, 2003

Hans Cornelder, editor  
Presbyweb, “The Daily News for Presbyterians”

### **The Shower of Stoles Project**

57 Upton Ave. So.  
Minneapolis, MN 55405  
[stoleproj@aol.com](mailto:stoleproj@aol.com)

### **Affinity Group 2003 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 about 1000 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 twenty three denominations. In 2003, the project offered programming and displays at 150 sites across the United States and Canada.

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 GLBT 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 2003 was \$86,032. The staff consists of a full-time National Program Director and a part-time Administrative Assistant. 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 (2003)**

Individuals: Fisher, Rod and Nancy; Goodwyne, Lucille and Dick Lundy; Hall, Lauren and Kelly Propst; Kidner, Wood and Susan Funk; Lunde, Maureen.

Churches/Organizations: St. Luke Presbyterian Church; Northminster Presbyterian Church.

### **That All May Freely Serve**

That All May Freely Serve (*TAMFS*) was founded in 1993. In January of that year, the Reverend 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 (U.S.A.) General Assembly's Permanent Judicial Commission set aside the pastoral call of the Reverend 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.

A semiannual newsletter has a mailing list of 7,000 individuals, many of whom are members of PC(USA). *TAMFS* has a Web Page at [www.tamfs.org](http://www.tamfs.org).

The *TAMFS* budget for 2004 is \$345,000. In the past year, twenty-five donors gave \$1,000–1,999; three donors contributed \$2,000–2,999, seven donors gave \$3,000–5,999, one donor gave \$5,000–9,999, and three donors 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.

Since 2000, *TAMFS* has had a booth at the General Assembly and has 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

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(U.S.A.) by promoting the doctrines and practices of historic biblical orthodoxy against those of this encroaching culture.

**Budget for 2003–04**

Advertising	\$ 1,200
PW Churchwide Gathering	\$ 5,000
Office Supplies	\$ 750
Postage	\$ 2,500
Web Page	\$ 750
Printing	\$ 1,000
Resource Materials	\$ 250
General Assembly	\$ 3,000
Telephone	\$ 1,000
Travel and Housing	\$ 4,000
Annual Meeting	\$ 1,000
Exhibits	\$ 500
Miscellaneous	\$ 300
Total	\$21,250

We have no “staff.” We are all volunteers.

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.

### **The Witherspoon Society**

Kent Winters-Hazelton, President  
201 Eucalyptus Drive  
San Francisco, CA 94132

The following is the 2003 report of the Witherspoon Society as requested by the 212th General Assembly.

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 to address significant social issues emerging from the 1960’s. 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 are a network of concerned Presbyterians responding to God’s call to do justice, and to work with hope for healing and wholeness in a world increasingly broken.

Our mission is:

- To listen and learn from those who have been silenced;
- To nurture the prophetic voice of the church through reflection, discernment and action;
- To equip Presbyterians for faithful participation in the church and the world;
- To challenge unjust relationship of power;
- To advocate for peace, justice, the integrity of creation, and the full inclusion of all God’s people in church and society.

Through our witness, we seek to revitalize the church’s proclamation and action, informed by the full witness of the Bible and the confessions, animated by our hope for the reign of God.

The 2003 budget of the Witherspoon Society was \$55,000

The Witherspoon Society has one part-time employee and one contract bookkeeper

The Witherspoon Society received one gift over \$1,000.

Respectfully Submitted

Kent Winters-Hazelton, President

## **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.

**Doctrinal Standard:** World Mission Initiative is connected to Pittsburgh Theological Seminary, a graduate professional institution of the Presbyterian Church (USA), so our standard is the Book of Confessions

**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), and reports to the Board of Directors of Pittsburgh Theological Seminary.

**Staff:** Rev. Dr. Donald Dawson, Director; Rev. Dr. Scott Sunquist; Dr. Glendora Paul; Rev. James and Lois Caldwell.

**Donors of More Than\$1,000 in 2003:** We believe it is the responsibility of the Board to protect the privacy of donors, so we will not report individual donors. Following are the churches that have contributed: Mars UPC – Mars, PA; Paoli PC – Paoli, PA; Hampton UPC – Gibsonia, PA; Union PC– McKees Rocks, PA; The Presbyterian Church of Sewickley – Sewickley, PA; Riverdale PC – Moon Township, PA; Glenshaw PC – Glenshaw, PA; Memorial Park Community PC – Allison Park, PA; Mt. Lebanon UPC – Pittsburgh, PA; Oakmont PC – Oakmont, PA; Hebron UPC – Penn Hills, PA; New Life PC – Fruitland Park, FL

For more information, please visit our website at [www.WorldMissionInitiative.org](http://www.WorldMissionInitiative.org).

**World Mission Initiative Budget 2004-05****EXPENSES**

<b>Account</b>	<b>Item</b>	<b>Budget 2002-03</b>	<b>Actual 2002-03</b>	<b>Budget 2003-04</b>	<b>YTD 1/31/04</b>	<b>Budget 2004-05</b>
5123-001	Temp Support-Student-Conf	550.00	0.00	900.00	160.00	300.00
5125-002	Adj. Faculty-Lecture & Conf	2,800.00	300.00	4,000.00		500.00
5325-000	Special Proj-Books Postage	600.00	0.00	600.00		600.00
5350-000	Consultants	8,000.00	8,000.00	8,000.00	6,000.00	8,000.00
5410-000	Travel-PTS employees	1,400.00	1,302.44	3,200.00	826.00	3,000.00
5410-001	Consultants expenses	4,000.00	1,534.16	4,000.00	1,058.00	4,000.00
5411-000	Dept Meal Tickets	200.00	210.70	200.00		200.00
5412-000	Dept Entertainment	400.00	322.00	500.00	189.00	400.00
5413-000	Prof Development Trips	4,500.00	3,240.34	1,500.00	716.00	1,500.00
5415-000	Travel-Pts Adjunct	400.00	0.00	400.00		400.00
5416-000	Housing- Adjunct	150.00	270.00	250.00		250.00
5418-001	Travel - Conference	1,800.00	0.00	2,500.00		0*
5419-001	Housing -Conference	1,250.00	0.00	3,000.00		0*
5420-001	Meals - Conference	2,900.00	28.00	3,200.00		0*
5424-000	Travel-Student	56,000.00	24,706.57	25,000.00	6,845.00	25,000.00
5425-000	Board Mtg	500.00	19.00	500.00		300.00
5510-000	Office Supplies	200.00	161.89	200.00	168.00	250.00
5517-000	Fax	30.00	16.70	30.00	8.00	30.00
5518-001	Telephone	1,200.00	578.67	1,000.00	500.00	800.00
5520-001	Internet Allocation	103.00	69.72	88.00	37.00	88.00
5522-000	Internal Xerox Charges	300.00	334.33	350.00	178.00	300.00
5524-000	Internal Postage Charges	900.00	534.81	1,200.00	227.00	800.00
5526-000	External Printing Charges	800.00	1,335.00	800.00	1,460.00	1,500.00
5526-001	Ext. Print - Conference	1,600.00	0.00	2,500.00	1,321.00	0*
5527-000	External Postage Charges	0.00	102.79	60.00	66.00	100.00
5534-000	Books & Periodicals-Dept	400.00	473.98	400.00	190.00	400.00
5535-000	Dues & Subscriptions	150.00	76.00	150.00	90.00	150.00
5622-002	Website Maint	600.00	509.50	600.00	254.00	600.00
5814-001	Computer Lease Alloc	950.00	940.46	940.00	700.00	940.00
5820-003	Dept-Computers	178.00	0.00	122.00		122.00
5840-001	Purch Software Alloc	154.00	283.30	154.00	33.00	154.00
5841-001	Purch Hardware Alloc	217.00	122.53	217.00	85.00	217.00
	<b>Total Program Expenses</b>	<b>93,232.00</b>	<b>45,722.89</b>	<b>66,561.00</b>	<b>21,111.00</b>	<b>50,901.00</b>
	Salary & Ben. - WMI portion	37,058.00	17,002.06	37,983.00	25,322.00	51,000.00
	<b>Total - Program and Salary</b>		<b>62,724.95</b>	<b>104,544.00</b>	<b>46,433.00</b>	<b>101,901.00</b>
<b>INCOME</b>						
3057-002	Fees - Conf	8,800.00	0.00	12,000.00	0.00	0*
3057-002	Contributions - Conf	4,000.00	0.00	6,000.00	700.00	0*
3057-001	Contributions - General	32,483.00	61,125.00	58,000.00	40,068.00	72,000.00
3057-001	Contributions - Scholarship	12,500.00	6,610.00	25,000.00	7,250.00	25,000.00
	Endowment-Shortridge Sch	2,000.00	0.00	2,000.00	0.00	5,000.00
3057-001	Contributions-Student Travel	28,000.00	1,510.00			
	<b>Total Income</b>	<b>87,783.00</b>	<b>69,245.00</b>	<b>103,000.00</b>	<b>48,018.00</b>	<b>102,000.00</b>

^ Director's salary contributions from NWMC and WMD not included

\* No expenses or receipts for WMI Conference for this fiscal year

3/19/04

## **G. Committee on the Office of the General Assembly and the Office of the General Assembly Agency Summary**

### 1. *Building Community and Trust*

“For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ” (1 Cor. 12:12).

The Office of the General Assembly (OGA) is responsible for the ecclesiastical activities of the Presbyterian Church (U.S.A.) and for all duties the *Book of Order* assigns to the Stated Clerk of the General Assembly. The OGA strives in all things to serve and care for the Presbyterian Church (U.S.A.), listening, praying, preaching, teaching, and building community and trust throughout the church. The Committee on the Office of the General Assembly (COGA) supports and advises the Stated Clerk and the OGA staff. The COGA exercises the assembly’s accountability for OGA between assemblies.

In 2003, OGA and COGA did the following

- Organized, convened, and managed the 215th General Assembly of the PC(USA) in Denver, Colorado, whose theme was “A House of Prayer for All Peoples.” In keeping with its theme, the 2003 assembly was marked by a distinctly pastoral tone and affirmed that Presbyterians, despite their differences, are one church family.
- Finished, with the General Assembly Council, a series of 115 consultations with synods and presbyteries mandated by the 211th General Assembly (1999) to strengthen relationships with PC(USA) middle governing bodies.
- Continued providing staff support to the Theological Task Force on Peace, Unity, and Purity of the Church, and helped produce task force resources, including the “Seeking Peace, Unity, and Purity” video series, intended to assist the church in studying the issues in the task force’s mandate. Learn more at [www.pcusa.org/peaceunitypurity](http://www.pcusa.org/peaceunitypurity).
- Launched a new Web site called “MGB Connect” that collects practices successfully employed by presbyteries, synods, and the General Assembly. Visitors also will find information on such topics as stewardship, congregational life, clergy, governance, preparation for ministry, and much more. Learn more at [www.pcusa.org/mgbconnect](http://www.pcusa.org/mgbconnect).
- Called the PC(USA) to faithfulness to its *Constitution*, supporting presbyteries as the governing bodies with primary responsibility for upholding the *Constitution* in matters relating to ministers and sessions.
- Provided staff support to the permanent and special committees of the General Assembly.
- Sponsored the annual Fall Polity Conference for staff of middle governing bodies.
- Began the seventh round of Catholic-Reformed dialogue with partners including the U.S. Conference of Catholic Bishops, the Christian Reformed Church in North America, the Reformed Church in America, and the United Church of Christ, focusing in this instance on the meaning and practice of Baptism.
- Assisted General Assembly Moderator Susan R. Andrews in organizing the 2003 Moderators Conference for synod and presbytery moderators on the theme, “Graceful Growth: Becoming the Generous Church of Jesus Christ.”
- Continued preparing the denomination for the change to every-other-year General Assemblies.

Clifton Kirkpatrick—Stated Clerk of the General Assembly

Katherine Cunningham—Moderator, Committee on the Office of the General Assembly

## 2. *OGA and COGA*

The Office of the General Assembly is supervised by the Stated Clerk of the General Assembly, and has a staff of seventy in three locations: Louisville, Kentucky; Philadelphia, Pennsylvania; and Montreat, North Carolina.

The fifteen-member Committee on the Office of the General Assembly (COGA) oversees and advises the Stated Clerk and the staff of OGA, exercising the assembly's accountability for OGA between sessions of the assembly. Its members are nominated by the General Assembly Nominating Committee and elected during the General Assembly.

The assembly Moderator is a regular member, and there are three corresponding members: the Stated Clerk, and the Executive Director and the Vice Chair of the General Assembly Council.

## 3. *The Permanent and Special Committees of the General Assembly*

The Permanent and Special Committees of the General Assembly are as follows: Committee on the Office of the General Assembly; Advisory Committee on the Constitution; Advisory Committee on Litigation; General Assembly Committee on Ecumenical Relations; General Assembly Committee on Representation; General Assembly Nominating Committee; General Assembly Permanent Judicial Commission; Presbyteries' Cooperative Committee on Examinations for Candidates; Theological Task Force on Peace, Unity, and Purity of the Church.

“Christ calls the Church into being, giving it all that is necessary for its mission to the world, for its building up, and for its service to God” (*Book of Order*, G-1.0100).

## 4. *OGA, Princeton Seminary Co-host—Common Faith, Common Mission Event*

In February, Princeton Theological Seminary was the site of a conference titled Common Faith, Common Mission. The conference name is the same as the multi-year effort by OGA to engage the whole church in dialogue on the core values of the Reformed faith, as articulated in the PC(USA) *Constitution*, and to discern how they might shape the future mission of the church and contribute to congregational renewal.

In his keynote address, the Stated Clerk of the General Assembly said: “The PC(USA) is in a new reality in the twenty-first century: a largely secular society, a multicultural world, and a wide breadth of diversity. The historic assumptions of being an established church in a Christian culture no longer hold. But what does hold is the richness of our constitutional vision. It is my hope that we will have a fresh encounter with that covenantal vision and be renewed by it.”

The event included worship and small-group discussions of such questions as, “How do we use the best of who and what we are in the present to fulfill the call to bear witness to Christ through our mission and ministry?”

Additional Common Faith, Common Mission events are scheduled for 2004, along with a Common Faith, Common Mission curriculum for officer training and for use by other study groups.

## 5. *A Letter from Clifton Kirkpatrick, Stated Clerk, and Katherine Cunningham, Moderator, COGA*

Sisters and Brothers in Christ,

OGA anticipates a busy 2004 as we seek to help the PC(USA) experience “fullness of life” in its work and witness.

The 216th General Assembly will convene on June 26, in Richmond, Va. As the commissioners “seek together to find and represent the will of Christ” (*Book of Order*, G-4.0301), many will choose to receive assembly

reports electronically, continuing a trend toward a “paper-free” assembly. Presbyterians who can’t be in Richmond for the assembly will have access to live video streaming, news, and photos at [www.pcusa.org/ga216](http://www.pcusa.org/ga216).

The coming year will bring an expansion of our Common Faith, Common Mission project to engage the whole church in reclaiming the gift of the PC(USA) *Constitution* and the values we share as Presbyterians. We will build on partnerships with other PC(USA) entities to produce resources on the *Constitution*, including specific pieces on the “Great Ends of the Church.”

The OGA also will continue producing advisory opinions on questions that arise in the life of the church. These opinions and a wealth of other resources, including the monthly online magazine *Perspectives*, are available at our Web site, [www.pcusa.org/oga](http://www.pcusa.org/oga).

Together with the General Assembly Council, OGA has created a brand-new site devoted to the sharing of practices and policies among middle governing bodies: [www.pcusa.org/mgbconnect](http://www.pcusa.org/mgbconnect). The OGA is also a partner in the six-agency effort to plan the first national pastor’s conference in 2005. We think both of these will help us remain strongly connected with one another between every-other-year assemblies.

And we will be gathering this summer with representatives of 216 other Presbyterian and Reformed denominations—and of more than 75 million Christians—for the General Council of the World Alliance of Reformed Churches in Accra, Ghana, the closest thing we have to a Presbyterian “Vatican Council.”

In all these activities, the aim of OGA will be to help the church to authentically proclaim, in word and deed, the gospel of Jesus Christ.

Clifton Kirkpatrick—Stated Clerk of the General Assembly

Katherine Cunningham—Moderator, Committee on the Office of the General Assembly

## 6. *Just The Facts*

In 2003, OGA for the first time published all the General Assembly’s directives to other PC(USA) entities—presbyteries, synods, congregations, the whole denomination—online. The thirteen-page document contains brief summaries of assembly actions; full versions can be found in the 2003 *Minutes*, Part I. The OGA plans to do the same after the 2004 assembly. Learn more at [www.pcusa.org/oga/publications/ga216-transmittal.pdf](http://www.pcusa.org/oga/publications/ga216-transmittal.pdf).

## 7. *Theological Task Force Launches Video Series*

The Theological Task Force on Peace, Unity, and Purity of the Church (TTF) last year released the first video in a series designed to help the church engage in community and study similar to the task force’s process.

In the video, task force member Vicky Curtiss, an Iowa pastor, offers tools the group has found helpful in creating deep camaraderie among its members over the past two years. The tape also includes material on Biblical interpretation presented by member Frances Taylor Gench, a Presbyterian seminary professor. A guide for discussion leaders is included.

A second video, scheduled for release during the 216th General Assembly (2004) in Richmond, will focus on Christology. It will feature task force member and Presbyterian seminary professor Mark Achtemeier.

Each video costs \$10 and can be ordered from Presbyterian Distribution Services at (800) 524-2612. Video #1: item #OGA-03-069; Video #2: item #OGA-04-069 (available July 2004). Learn more about task force resources at [www.pcusa.org/peaceunitypurity](http://www.pcusa.org/peaceunitypurity)



8. *Presbyterian Historical Society*

In 2003, the Presbyterian Historical Society (PHS) continued its mission of collecting, preserving, and sharing the church's history. It also developed new donor support of the society's work. In response to a 2001 consultant's report, PHS began its transition to a new governance structure.

9. *Speaking Prophetically*

One of the duties of the Stated Clerk, the denomination's highest ecclesiastical officer, is to speak for the Presbyterian Church (U.S.A.) on the issues of the day. Here are excerpts from two statements written by the Reverend Clifton Kirkpatrick in 2003:

On terrorist acts: "We are deeply troubled by the bombing of two synagogues in Istanbul. ... We urge Presbyterians and Americans to pray for all those innocents who have been killed. ... We must look deeply into the reasons why people of faith in many countries are targets of terrorist acts. ... Is it not time we turn from violence and pursue the paths of justice and peace?"

Prior to the U.S. war on Iraq: "It is clear that the church's calling is to be peacemakers — a critical priority for us in these days. We invite you to join a growing chorus of voices across the country calling for the United States to exercise restraint. ... At the same time, we remember in our prayers the military personnel who may be in harm's way, as well as their families and the military chaplains who minister in the armed services."

10. *OGA: Working for the PC(USA) to Be a Vital Church in the World*

Per capita is the means that Presbyterians have chosen to share the cost of coordination and evaluation of mission, as well as to perform ecclesiastical, legislative, and judicial functions that belong equally to the whole Presbyterian Church (U.S.A.), so that the system can function for our mutual benefit.

Where did per capita money come from? In 2003, the General Assembly per capita rate for presbyteries was \$5.44.

Where did per capita money go? In 2003: General Assembly Meeting (\$1,801,138); Permanent and Special Committees (\$536,981); Ecumenical Work (\$1,198,099); OGA Departments (\$5,431,902); General Assembly Council/Administration (\$3,667,605); Shared Expenditures (\$532,511); Outstanding Apportionments (\$188,061). Total: \$13,606,810.

11. *OGA Staff Coordinating Cabinet*

Members of the OGA Staff Coordinating Cabinet are Clifton Kirkpatrick, Stated Clerk; Gradye Parsons, director, Operations; Loyda Aja, director, Department of the Stated Clerk; Kerry Clements, director, Department of Communication of 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 (an OGA/GAC shared office); Robina Winbush, director, Department of Ecumenical and Agency Relationships; Sharon K. Youngs, coordinator, Communications.



## Item 04-01

[The assembly disapproved Item 04-01. See p. 80.]

*On Amending D-10.0401c, Time Limits, When Utilizing Alternative Dispute Resolution—From the Presbytery of South Louisiana.*

The Presbytery of South Louisiana overtures the 216th General Assembly (2004) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative vote:

Shall D-10.0401c be reinstated with the addition of the phrase “, *not to exceed two years.*” Section D-10.0401c shall read as follows:

*“If an alternative form of resolution is initiated, the time limits herein provided shall be extended for the duration of the process, not to exceed two years.”*

### *Rationale*

The presbytery’s permanent judicial commission recommended a negative vote on Amendment 02-E, and the presbytery concurred.

The rationale was expressed as follows:

The PJC, after studying Amendment 02-E, the information found in *The Presbyterian Outlook* of January 13–20, 2003, and the recommendations from the General Assembly Committee on Church Polity, feels Amendment 02-E in its present form, if not ratified by the Presbyteries, or if ratified, removes a Statute of Limitations which would allow alternate means designed to bring resolution in disciplinary cases to provide a means by which one could extend alternative resolutions indefinitely; prohibiting action by an Investigating Committee to prosecute charges, brought by individuals, Sessions, or Presbyteries before the PJC in a decent and orderly manner, thus causing additional negative feelings concerning the inability of our Governing Bodies to effectually govern and guide the Church.

However, it is the opinion of the PJC that no time limit provides a means for procrastination, diluting the validity of Governing Bodies to act in disciplinary cases.

Therefore, we encourage Presbytery to adopt this recommendation and to overture the 216th General Assembly to amend D-10.0401c.”

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### ACC ADVICE ON ITEM 04-01

*Advice on Item 04-01—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to disapprove Item 04-01.

### *Rationale*

Section D-10.0401c was stricken by action of the presbyteries based on a proposal of the 214th General Assembly (2002). Thus the overture seeks to amend a provision that is no longer in the Rules of Discipline.

If the assembly wishes to amend the Rules of Discipline in accordance with the overture’s original intent, it would have to direct that the Stated Clerk send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Add a new section D-10.0401c to read as follows:

*“If an alternative form of resolution is initiated, the time limits herein provided shall be extended for the duration of the process, not to exceed two years.”*

Given the recent removal of any extension of time limitations in cases in which an alternative form of resolution is attempted, revisiting this issue so soon seems inappropriate.

## Item 04-02

[The assembly disapproved Item 04-02. See p. 81.]

*On Amending D-1.0103 to Add a Call to Prayer and Confidentiality—From the Presbytery of Western North Carolina.*

The Presbytery of Western North Carolina overtures the 216th General Assembly (2004) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall D-1.0103 be amended by adding a new sentence at the end of the paragraph so that it shall read as follows:

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

### *Rationale*

Church discipline is the exercise of authority in the manner and name of Christ.

Discipline is for the direction, control, and nurture of the people of God.

In church discipline “members are to be accorded procedural safeguards and due process” (D-1.0101).

Confidential information can be revealed when “there is a risk of imminent bodily harm to any person (G-6.0204).

The call to prayer and confidentiality guides individuals who are involved in the discipline process and those who have information about a discipline procedure or case. The overture upholds the biblical principles on which the “Principles of Church Discipline” are founded.

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### ACC ADVICE ON ITEM 04-02

*Advice on Item 04-02—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to disapprove Item 04-02.

### *Rationale*

Item 04-02 seeks to add a call to prayer and confidentiality to the paragraph concerning our obligation to conciliate, mediate, and adjust differences. The call for prayer contained in the overture adds nothing new. Christians are routinely called to pray in situations of conflict.

If the requirement of confidentiality contained in the overture is intended to apply to remedial cases as well as disciplinary cases, it is not appropriate, since confidentiality is not usually presumed in a remedial case, and judicial proceedings are open to the public. The public announcement of the filing of disciplinary allegations against an officer or member of the church contains great potential for abuse. For example, publicizing the filing of allegation, with an intent to taint the fairness of the disciplinary process, may itself constitute a disciplinary offense. The proposed amendment, however, would restrict those who bring an accusation from legitimate, or even necessary, disclosure of the allegations. For example, if the person making the allegation is a victim of misconduct, who may be entitled to pursue other recourse for the alleged misconduct, such as an action in the civil courts, that person may have legitimate reason not to keep confidential the allegations made.

## Item 04-03

**[In response to Item 04-03, the assembly approved an alternate resolution. See p. 81.]**

*On Amending D-6.0306a and D-8.0302a to Specify a Time Limit in Exercising the Right to Challenge the Findings of the Moderator and Clerk—From the Presbytery of San Francisco.*

The Presbytery of San Francisco overtures the 216th General Assembly (2004) to direct the Stated Clerk to send the following amendments to the presbyteries for their affirmative or negative votes:

1. Shall D-6.0306a 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. If a challenge is made to the findings of the moderator and clerk *within thirty days after receipt of those findings*, either by a party to the case or by a member of the permanent judicial commission, opportunity shall be provided to present evidence and argument on the finding in question. Parties shall be invited to submit briefs prior to the hearing on the jurisdictional question.”

2. Shall D-8.0302a 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. If a challenge is made to the findings of the moderator and clerk *within thirty days after receipt of those findings*, either by a party to the case or by a member of the permanent judicial commission, opportunity shall be provided to present evidence and argument on the finding in question.”

### ***Rationale***

In the context of either a remedial complaint (D-6.0100 et seq.) or the appeal of a remedial case (D-8.0100 et seq.), the above portions of *Book of Order* provide a right for a party to the case or a member of the permanent judicial commission to make a challenge to the jurisdictional and related findings of the moderator and clerk. The *Book of Order* also requires the permanent judicial commission to dismiss the case if it determines that any point listed in D-6.0305 or D-8.0301 is answered in the negative (D-6.0306a, D-8.0302c). However, unlike most of the steps in the judicial process, the *Book of Order* does not specify a time limit for exercising the right to challenge the jurisdictional findings of the moderator and clerk.

When no notice of a challenge has been received, the absence of such a time limit creates a lack of certainty as to how long the right to challenge should remain open, and when the permanent judicial commission is required to make its findings and dismiss a remedial complaint. A specified time limit for giving notice of a challenge would assist in planning the work of a permanent judicial commission; help bring about the speedy, just, and economical resolution of a remedial case or appeal; and would ensure essential fairness in the process.

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### **ACC ADVICE ON ITEM 04-03**

*Advice on Item 04-03—From the Advisory Committee on the Constitution*

The ACC advises the 216th General Assembly (2004) to approve Item 04-03 with the addition of the following language:

*“3. Shall D-13.0302a 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. If a challenge is made to the findings of the moderator and clerk *within thirty days after receipt of those findings*, either by a party to the case or by a member of the permanent judicial commission, opportunity shall be provided to present evidence and argument on the finding in question.”

#### *Rationale*

This overture seeks to limit the time allowed for filing a challenge to the findings of the moderator and clerk of a permanent judicial commission on the jurisdictional questions relating to the filing of a complaint or appeal in a remedial case.

The possibility of a challenge to these findings is an example of the importance of fairness and due process in the Rules of Discipline. Currently, because no time limit exists for parties to the case or members of the permanent judicial commission to challenge the correctness of the findings, there is uncertainty as to when this opportunity ceases. This unnecessarily increases the possibility for confusion, error, and irregularity. The proposed amendments address this ambiguity and would result in greater clarity in the church’s judicial process.

## **Item 04-04**

**[The assembly disapproved Item 04-04. See p. 81.]**

*On Amending D-10.0201a to Specify a Time Limit—From the Presbytery of North Puget Sound.*

The Presbytery of North Puget Sound overtures the 216th General Assembly (2004) 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 D-10.0201a be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“An investigating committee shall have no more than five but no less than three members, and may include members from another governing body, if appropriate, in accordance with D-10.0104. A session shall not appoint members of the session as members of the investigating committee. *When a written statement of alleged sexual offense is submitted by a minister of the Word and Sacrament accusing another minister of the Word and Sacrament, the investigating committee shall conclude its investigation within 30 days of the receipt of the written statement of alleged offense by the stated clerk.*”

#### *Rationale*

In secular business, when dealing with employee-to-employee relations, allegations of sexual misconduct are normally concluded within seventy-two hours. In a congregation with a multiple staff, there is no time limit for such an investigation. Lengthy ongoing investigations, particularly where the investigating committee disseminates no information, creates an atmosphere of rumor and innuendo, particularly if either the accused or accuser is no longer present to and with the congregation. For the sake of all parties involved, particularly the congregation, such investigations and determinations whether formal charges will be filed must be concluded in a timely manner. (Our experience in this presbytery was that one investigation took more than a year before the decision was made to file no charges. This was a very painful experience for the congregation).

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### **ACC ADVICE ON ITEM 04-04**

*Advice on Item 04-04—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to disapprove Item 04-04.

*Rationale*

The overture seeks, in an amendment, to add to a paragraph specifying the membership of an investigating committee language providing a thirty-day limit for an investigating committee (IC) to do its work. If such a time limit is desirable, it would be more appropriate for inclusion in paragraph D-10.0401 on time limits.

Further, thirty days could be impractical, if not impossible, in some presbyteries. The recruitment, appointment, and assembling of an IC for its first meeting might well take thirty days or more. In particular, it is conceivable that the IC could complete its investigating work and run out of time to file charges, thereby ending the judicial process prematurely. The scenario provided in the overture's rationale certainly does not capture the norm in judicial cases. The logistics of creating a working investigating committee in a presbytery covering a large territory can be daunting and justice would not be served if there were a literal rush to judgment in the early phases in the judicial process.

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**ACWC ADVICE AND COUNSEL ON ITEM 04-04**

*Advice and Counsel on Item 04-04—From the Advocacy Committee for Women's Concerns.*

Item 04-04 asks that D-10.0201a be amended to specify that an investigating committee conclude its investigation within thirty days of the receipt by the Stated Clerk of the written statement of alleged offense.

The Advocacy Committee for Women's Concerns advises that Item 04-04 be disapproved.

*Rationale*

The Advocacy Committee for Women's Concerns supports changes in the *Book of Order* that will give greater protection to victims and set clearer standards of communication and discipline for the church. The expectation that a sexual abuse or misconduct investigation can always be concluded in thirty days is unrealistic and could lead to injustice for the accuser, for the accused, or for both.

**Item 04-05**

**[The assembly disapproved Item 04-05. See p. 81.]**

*On Amending D-10.0202h to Allow Dissemination of Findings—From the Presbytery of North Puget Sound.*

The Presbytery of North Puget Sound overtures the 216th General Assembly (2004) 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 D-10.0202h 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.]

“h. report to the governing body having jurisdiction over the accused ~~only~~ whether or not it will file charges; and if it will file no charges, the stated clerk shall disseminate its findings as the investigating committee may direct; and”

*Rationale*

Sometimes when there is a written statement of alleged offense and it is referred to an investigating committee, the situation becomes painfully obvious to a congregation and session. If there are allegations against a pas-

tor, and the investigating committee decides that no charges will be filed, there may be a cloud over the accused. Currently, the investigating committee is prevented from disseminating any information about its investigation, allowing that cloud to remain. This overture would grant similar powers of information dissemination to that of a judicial commission, so that if the investigating committee deems it is in the best interest of the church, the accused, the accuser, or the respective governing body, it can instruct the stated clerk to disseminate its findings as it sees fit.

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### ACC ADVICE ON ITEM 04-05

#### *Advice on Item 04-05—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to disapprove Item 04-05.

#### *Rationale*

Item 04-05, which calls for an amendment of D-10.0202h, endeavors to remove the possible taint upon a person's character when an investigating committee (IC), upon completion of its work as described in D-10.0200, does not file charges due to either a lack of evidence or a fraudulent accusation. The overture's rationale points to the situations in which there is common public knowledge that a certain person is the subject of an investigation. In those cases, when no charges are filed, the accused can suffer from common unanswered questions. This amendment calls for a dissemination of the investigating committee's "findings as the investigating committee may direct," in an effort to clear the name of the accused. The overture proposes an unnecessary and undesirable expansion of the duties of the IC.

The public release of the array of information uncovered in the typical investigating process would be unwise and potentially damaging to not only the accused, but also to other persons. Because the life of the accused is closely scrutinized, damaging data would become public.

The "Request for Vindication" D-9.0000, is designed to address the concerns articulated in Item 04-05:

"A member of the Presbyterian Church (U.S.A.) who feels injured by rumor or gossip may request an inquiry for vindication by submitting to the clerk of session or stated clerk of the presbytery a clear narrative and statement of facts" (*Book of Order*, G-9.01101).

If appropriate, the most effective means of achieving vindication is to utilize the judicial process already part of the Rules of Discipline.

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### ACWC ADVICE AND COUNSEL ON ITEM 04-05

#### *Advice and Counsel on Item 04-05—From the Advocacy Committee for Women's Concerns.*

Item 04-05 asks that D-10.0202h be amended to allow dissemination of findings of an investigating committee even if the committee will file no charges.

The Advocacy Committee for Women's Concerns (ACWC) advises that Item 04-05 be approved.

#### *Rationale*

The Advocacy Committee for Women's Concerns supports changes to the *Book of Order* that provide greater protection to victims. However, it is also important that investigating committees work under the principle of "innocent until proven guilty." Recognizing that this is not always the assumption of members of congregations and presbyteries, ACWC supports providing investigating committees with similar power of information dissemination to that of the permanent judicial commissions.



## Item 04-06

[The assembly approved Item 04-06. See p. 81.]

*ACC Request Regarding Conflict Resolution—From the Manager of Judicial Process and Social Witness, Office of the General Assembly.*

The Advisory Committee on the Constitution recommends that the 216th General Assembly (2004) answer this request with the following authoritative interpretation of D-6.0304 and D-10.0202g:

**“1. No provision in the Rules of Discipline empowers the stated clerk to take any steps other than to transmit the complaint and answer in a timely manner to the permanent judicial commission. To the contrary, D-6.0304 is mandatory: ‘When the complaint and answer have been filed with the stated clerk or the higher governing body, the stated clerk shall transmit them at once to the officers of the permanent judicial commission of the governing body and shall give notice to the parties that the case has been received’ [emphasis added].**

**“Once the complaint is filed, the respondent has forty-five days in which to file an answer. During this period, the parties are free to engage in attempts to resolve the complaint through alternative forms of resolution. Such efforts may continue after the permanent judicial commission holds a pretrial conference. While the stated clerk may advise parties of the availability of alternative forms of resolution, he or she must be careful to avoid any appearance of partiality that could call into question his or her neutrality into question.**

**“2. When an investigating committee begins alternative forms of resolution under D-10.0202g, the investigating committee must file charges at least concurrently with an agreement being filed with the permanent judicial commission in order to seek the permanent judicial commission’s approval of the agreement. Absent such charges, the permanent judicial commission has no basis to evaluate the proposed agreement. Moreover, if the agreement is not approved, the investigation should be prepared to move forward to prosecute such charges.**

**“3. An agreement approved by the permanent judicial commission under D-10.0202g(2) is a decision of the permanent judicial commission.”**

### Letter of Request Received by the Advisory Committee on the Constitution

1. When a Remedial Complaint is filed with the Stated Clerk of the governing body, does the stated clerk have the capacity to refer the remedial complaint to a committee or commission to try conflict resolution prior to the initiation of the judicial process in D-6.0101?

2. When an IC begins AFR under D-10.0202g, must the IC file charges concurrently or prior to an Agreement being reported to the PJC for its approval (D-10.0202g(2))?

#### Explanation

With no charges, there is no case before the PJC and the PJC does not have jurisdiction to approve or disapprove any settlement on behalf of the Presbytery. The purpose listed in D-10.0202g is to determine if agreement can be reached between all parties involved concerning any charges that may be filed. However other language in D-10.0202g seems to indicate that AFR is begun prior to charges filed and, in D-10.0202g(4), if no settlement is reached then the IC shall proceed to the filing of charges.

This becomes important in agreements that do not include admission of guilt but do include agreement to censure. These types of agreement are quite common this year as the civil Presbyterian attorneys negotiate for their clients prior to the IC filing charges. We often see this coupled with confidentiality clauses.

3. Is an AFR agreement approved by the PJC under D-10.0202g(2) a decision of the PJC that triggers the duty of the stated clerk in D-11.0701 to report the decision? May a portion of the agreement be the decision? If it is not the decision to be reported to presbytery, how does the Presbytery enforce the agreement?

See: *Minutes*, 1990, Part I, 11.096, Remedial Case 202-1 (Baumann and Griffiths v. Session of Benefield Presbyterian Church) where it was not appropriate to hold confidential from a congregation an agreement which bound a congregation to certain actions.

Laurie Griffith  
 Manager of Judicial Process and Social Witness  
 Office of the General Assembly

## Item 04-07

[The assembly approved Item 04-07. See p. 82.]

*ACC Request Interpretation of D-10.0102, Referring a Statement of Offense from a Non-Member of the PC(USA)—From the Manager of Judicial Process and Social Witness, Office of the General Assembly.*

**The Advisory Committee on the Constitution recommends that the 216th General Assembly (2004) answer Item 04-07 with the following authoritative interpretation:**

**“When a clerk of session or stated clerk of presbytery receives a written statement of an alleged offense from a person who is not a member of the Presbyterian Church (U.S.A.), the clerk or stated clerk becomes ‘a member of a governing body receiving information from any source that an offense may have occurred which should be investigated for the purpose of discipline’ (D-10.0102b). If a stated clerk or clerk of session receives a ‘written statement of offense’ from a non-member of the Presbyterian Church (U.S.A.) that contains sufficient information to allow investigation and to suggest that an offense has been committed, the clerk or stated clerk should follow the provisions of D-10.0103, report that an offense has been alleged, and refer the statement immediately to an investigating committee. Determining whether the information received from a non-member contains sufficient information to allow investigation and to suggest that an offense has been committed requires the wise exercise of discretion by the clerk.”**

### Letter of Request Received by the Advisory Committee on the Constitution

Must a clerk of session or stated clerk of the presbytery who receives a “written statement of offense” from a non-member of the Presbyterian Church (U.S.A.) refer the statement to an investigating committee? The current language of D-10.0102 may be found below.

D-10.0102

The written statement may be submitted by

- a. a person under jurisdiction of a governing body of the Presbyterian Church (U.S.A.) making an accusation against another;
- b. a member of a governing body receiving information from any source that an offense may have occurred which should be investigated for the purpose of discipline; or
- c. a person under jurisdiction of a governing body of the Presbyterian Church (U.S.A.) coming forward in self-accusation.

## Item 04-08

The General Assembly Council, upon recommendation of the Independent Committee of Inquiry Work Group, recommends that the 216th General Assembly (2004) direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

**[The assembly answered Item 04-08, Recommendations 1. and 2., by the action taken on Item 04-10 of this report. See p. 82.]**

1. Shall G-11.0103o be amended as follows: [Text to be added or inserted is shown as italic.]

“o. to establish the pastoral relationship and *to modify the relationship or* to dissolve it at the request of one or both of the parties, or when it finds that the church’s mission under the Word imperatively demands it;”

***Rationale for Amendment 1.***

[Refer to additional rationale for Recommendations 1–11 following Recommendation 11.]

This proposed change gives the presbytery the power to modify the pastoral relationship including, but not limited to, terms of leave of absence or administrative leave. This change would permit leave to be implemented promptly when the “Word imperatively demands it,” for example, when a person is temporarily incapable of engaging in effective ministry. This would provide the opportunity for the presbytery to initiate a leave of absence rather than dissolve the pastoral relationship.

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**ACC ADVICE ON ITEM 04-08 RECOMMENDATION 1**

*Advice on Recommendation 1, Item 04-08—From the Advisory Committee on the Constitution.*

The Advisory Committee on the Constitution (ACC) advises the 216th General Assembly (2004) to answer ICI Recommendation #1 (found on page 1) by the approval of ACC’s advice on Item 04-10. The rationale for this advice is set forth in the ACC’s advice concerning Item 04-10.

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**ACWC ADVICE AND COUNSEL ON ITEM 04-08**

Preface: The “Final Report of the Independent Committee of Inquiry” is a major study of child sexual abuse and sexual abuse and misconduct. The Advocacy Committee for Women’s Concerns (ACWC) believes that through this study, the church has reached a Kairos moment in its life and is ready to act and improve our *Book of Order* process and procedures in relation to sexual misconduct. The ACWC has long been deeply troubled by incidents of sexual abuse of children and sexual misconduct in general and supports changes in the *Book of Order* that give greater protection to victims and provide clearer standards of communication and discipline for the church. The Advocacy Committee for Women’s Concerns supports all of these amendments recommended by the General Assembly Council.

**ACWC ADVICE AND COUNSEL ON ITEM 04-08, RECOMMENDATION 1**

*Advice and Counsel on Item 04-08, Recommendation 1—From the Advocacy Committee for Women’s Concerns.*

Item 04-08, Recommendation 1: Amend G-11.0103o to give presbytery the power to modify the pastoral relationship to include terms of leave of absence or administrative review.

Item 04-08, Recommendation 1 adds language that allows the presbytery more flexibility in its negotiations of pastor-church relationships.

The Advocacy Committee for Women’s Concerns advises that Recommendation 1 be approved.

*Rationale*

The flexibility proposed will aid presbyteries in acting more quickly, especially in cases of sexual abuse of children, and will allow presbyteries to initiate leaves of absence for pastors incapable of carrying out their ministries.

Understanding that each situation in which accusations of sexual misconduct are made has its own dynamics, Recommendation 1 gives the presbytery options for intervening in the relationship between the church and the pastor on behalf of the accuser in an appropriate manner. Currently the language allows only for establishing and dissolving pastoral relationship. Adding the proposed language allows for actions such as negotiating administrative leaves.

2. Shall G-14.0506b be amended by adding a new section: [Text to be added or inserted is shown as italic.]

*“(4)The call shall also provide that the presbytery may, at its discretion, initiate a leave of absence (G-11.0103o). The call shall provide that the congregation may delegate to the session the power to negotiate specific terms of any leave of absence with the minister and the presbytery. The presbytery, through its committee on ministry, must approve the terms of all leaves of absence. (G-11.0502d and h)”*

***Rationale for Amendment 2.***

[Refer to additional rationale for Recommendations 1–11 following Recommendation 11.]

This proposed change gives the presbytery the power to negotiate terms of leave of absence or administrative leave with a session and minister. This change permits leave to be implemented promptly when the “Word imperatively demands it,” for example, when the presbytery receives allegations of child abuse or criminal charges have been brought against a minister. Without this addition to the *Book of Order*, only the congregation has the power to initiate a change to the terms of call.

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**ACC ADVICE ON ITEM 04-08, RECOMMENDATION 2**

*Advice on Recommendation 2, Item 04-08—From the Advisory Committee on the Constitution.*

The Advisory Committee on the Constitution (ACC) advises the 216th General Assembly (2004) to answer ICI Recommendation #2 (found on page 1) with the approval of the ACC’s advice on Item 04-10. The rationale for this advice is set forth in the ACC’s advice concerning Item 04-10.

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**ACWC ADVICE AND COUNSEL ON ITEM 04-08, RECOMMENDATION 2**

*Advice and Counsel on Item 04-08, Recommendation 2—From the Advocacy Committee for Women’s Concerns.*

Recommendation 2: Amend G-14.0506b to give the presbytery the power to negotiate terms of leave of absence or administrative review.

Recommendation 2 proposes language that allows presbytery to work with a congregation in negotiating terms of administrative leave.

The Advocacy Committee for Women’s Concerns advises that Recommendation 2 be approved.

*Rationale*

The proposed change is necessary in order that presbyteries may initiate leaves of absence for pastors incapable of carrying out their ministries.

This change gives the presbytery the authority to intervene on behalf of the accuser in the event that the local church is unable to advocate for the accuser, to make the situation safer for that person, and to recognize when the ministry of the accused is being hindered. The proposed change leaves the terms of the administrative leave in the hands of the congregation with the approval of the presbytery’s committee on ministry.

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**[In response to Item 04-08, Recommendation 3., the assembly approved an alternate resolution with comment. See pp. 82–83.]**

3. Shall D-1.0101 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italics.]

“Church discipline is the church’s exercise of authority given by Christ, both in the direction of guidance, control, and nurture of its members and in the direction of constructive criticism of offenders. Thus, 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 achieve justice and compassion for all participants involved*; to correct or restrain wrongdoing in order to bring members to repentance and restoration; *to uphold the dignity of those who have been harmed by disciplinary offenses*; 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. In all respects, ~~members~~ *all participants* are to be accorded procedural safeguards and due process, and it is the intention of these rules so to provide.”

### ***Rationale for Amendment 3.***

[Refer to additional rationale for Recommendations 1–11 following Recommendation 11.]

During their inquiry and the follow-up to it, the members of the Independent Committee of Inquiry and the victims of sexual abuse realized how the Rules of Discipline, in its current form, is oriented toward the offender. The offender is one of the principal parties of disciplinary procedure, the other principal party being the governing body through its investigating/prosecuting committee. The alleged victim (or the victim upon determination of guilt of the offender) fills the role of witness. In the current form of the Rules of Discipline, due process rights, goals of restoration, and the imposition of censure are all defined in relation to the offender. The person harmed (or alleged to have been harmed) is not a principal party, has no designated due process rights, and is not recognized in the Preamble to the Rules of Discipline.

With the recommended changes, the Preamble would recognize that accusers and victims are participants in the disciplinary process. With the recommended changes, the church would express—in the Preamble to its Rules of Discipline—that justice and restoration apply to all participants in disciplinary cases: the accused, the ones investigating, the accusers, the alleged victims, the victims, and the sessions or Permanent Judicial Commissions which will discern guilt or innocence and censure.

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### **ACC ADVICE ON ITEM 04-08, RECOMMENDATION 3**

*Advice on Recommendation 3, Item 04-08—From the Advisory Committee on the Constitution.*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) regarding ICI Recommendation #3 with the following comment. This proposed amendment seeks to include in the Preamble to the Rules of Discipline language recognizing that the purpose of church discipline involves seeking justice and restoration not only for an alleged offender, but also for an alleged victim and accuser. It is clear and concise, and is consistent with other portions of the *Book of Order*.

However, it remains important to distinguish between the appropriate role of the church’s disciplinary process and the role of secular civil and criminal processes. This distinction is crucial to the effectiveness of the church’s disciplinary process. Confusion of these roles creates risks to the victim as well as to the church. The church’s disciplinary system exists not as a substitute for the secular judicial system, but rather to do what the secular judicial system cannot do—to protect and uphold the peace, purity, and unity of the church. Encouraging the church’s disciplinary system to substitute for the secular system risks depriving victims of their rights. Moreover, it is important to recognize the limitations of overloading the church’s volunteer-based system. Serious questions exist as to whether church’s volunteer-based system, in which training as compared to the secular system is minimal, is capable of supporting a heavier burden than it now faces.

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### **ACWC ADVICE AND COUNSEL ON ITEM 04-08, RECOMMENDATION 3**

*Advice and Counsel on Item 04-08, Recommendation 3—From the Advocacy Committee for Women’s Concerns.*

Recommendation 3: Amend D-1-0101 so that the preamble expresses that justice restoration apply to all participants in disciplinary process.

Recommendation 3 alters the language of D-1-0101 so that it is inclusive of the victim as well as of the offender.

The Advocacy Committee for Women's Concerns advises that Recommendation 3 be approved.

*Rationale*

This change recognizes that the judicial process within the PC(USA) is about justice, restoration, and reconciliation for all who participate in it.

The spirit in which the Rules of Discipline is written seeks wholeness and restoration of communities. Adding this language to the preamble shifts the primary focus from the accused to also supporting the victim. It thus enhances the restoration of the full community.

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**[In response to Item 04-08, Recommendation 4., the assembly approved an alternate resolution. See p. 83.]**

4. Shall D-11.0403e 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. If the accused is found guilty or after the guilty plea, the session or permanent judicial commission ~~may~~ *shall* hear evidence as to the extent of the injury suffered, mitigation, rehabilitation, and redemption. This evidence may be offered by either party, ~~or~~ the original accuser, or that person's representative. *The person who was directly harmed by the offense may submit a victim impact statement. The statement shall not be subject to cross-examination.* The session or permanent judicial commission shall then meet privately to determine the degree of censure to be imposed. (D-12.0000) Following such determination and in an open meeting, the moderator of the session or permanent judicial commission shall then pronounce the censure.”

***Rationale for Amendment 4.***

[Refer to additional rationale for Recommendations 1–11 following Recommendation 11.]

The basis for this amendment is comments by former missionary children regarding ways to improve the church's response following occurrences of abuse, particularly the church's response to those who were victims of such abuse.

The intent of this amendment is to respond tangibly to such concerns. This amendment will extend the opportunity for a session or permanent judicial commission to receive a statement about the harm that was experienced by the person who was the victim. The judicial process is clearly one of discernment. Investigating committees discern the meaning of evidence as to whether they will bring charges against an accused. Sessions or permanent judicial commissions discern the evidence presented to them as to whether they will find guilt or innocence. If guilt is determined by a session or permanent judicial commission, it must discern the appropriate censure to impose. This amendment would make it clear that the censure hearing involves discernment by making explicit in the Rules of Discipline that statements regarding harm to the person who was the victim of the offense are permitted during a censure hearing.

This provision would function to ensure that an assessment regarding censure by a person who was harmed may be a formal part of the proceedings. This is important, because as a trial deals with the nature of the *behavior* of an accused person and whether that behavior is consistent with scripture and the Constitution, the determination of censure must include consideration of the *consequences* of that behavior. Victims have something important to say as to the consequences of abusive behavior on their lives.

The provision is worded so that in a case in which the person harmed is a minor or lacks the mental capacity to consent, a representative may speak on that person's behalf. This provision would also function to provide the session or permanent judicial commission with a more complete basis of information for its deliberations.

**ACC ADVICE ON ITEM 04-08, RECOMMENDATION 4**

*Advice on Recommendation 4, Item 04-08—From the Advisory Committee on the Constitution.*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to approve ICI Recommendation #4 with the following additional amendment:

Retain the original text's use of "may"; and strike "The statement shall not be subject to cross examination."

*Rationale*

The introduction of the concept of a hearing for the purpose of the level of censure is unwelcome and inevitably speaks of punishment. For that reason the mandatory "shall" should be deleted in favor of the use of "may."

In a similar fashion, it is unwise to allow the introduction of a victim's statement without a corollary cross-examination. The tone and style of the judicial process becomes punitive to the accused and removes from her/him important judicial protections.

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**ACWC ADVICE AND COUNSEL ON ITEM 04-08, RECOMMENDATION 4**

*Advice and Counsel on Item 04-08, Recommendation 4—From the Advocacy Committee for Women's Concerns.*

Recommendation 4: Amend D-11.0403e to provide that the person directly harmed by an offense may submit a victim impact statement.

Recommendation 4 ensures that the victims' experiences be considered in the censure process. Further, it allows for a victim impact statement to be offered by the victim.

The Advocacy Committee for Women's Concerns advises that Recommendation 4 be approved.

*Rationale*

The change proposed by Recommendation 4 gives the victim a voice. This change is necessary because it requires the voice of the victim to be part of the censure process whereby it was previously not required. Further, it provides flexible options for procedure that consider the comfort and convenience of the victim.

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**[The assembly approved Item 04-08, Recommendation 5. See p. 83.]**

**5. Shall D-13.0000 be amended as follows:**

**a. Shall the current text of D-13.0102 be deleted and new text inserted to read as follows:[Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italics.]**

**~~"Only the person found guilty may initiate the first level of appeal by the filing of a written notice of appeal. Either party may initiate the first level of appeal by the filing of a written notice of appeal."~~**

**b. Shall D-13.0106 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italics.]**

***"a. The grounds for appeal by the person found guilty are***

**~~"a.~~ *(1) irregularity in the proceedings;***

**~~"b.~~ *(2) refusing a party reasonable opportunity to be heard or to obtain or present evidence;***

**~~"c.~~ *(3) receiving improper, or declining to receive proper, evidence or testimony;***

~~“d. (4) hastening to a decision before the evidence or testimony is fully received;~~

~~“e. (5) manifestation of prejudice in the conduct of the case;~~

~~“f. (6) injustice in the process or decision;~~

~~“g. (7) error in constitutional interpretation; and~~

~~“h. (8) undue severity of censure.~~

*“b. The grounds for appeal by the prosecuting committee are*

*“(1) irregularity in the proceedings;*

*“(2) refusing a party reasonable opportunity to be heard or to obtain or present evidence;*

*“(3) receiving improper, or declining to receive proper evidence or testimony;*

*“(4) hastening a decision before the evidence or testimony is fully received;*

*“(5) manifestation of prejudice in the conduct of the case; and*

*“(6) error in constitutional interpretation.”*

#### *Rationale for Amendment 5.*

[Refer to additional Rationale for Recommendations 1–11 following Recommendation 11.]

The current form of the Rules of Discipline provides that the initial right to appeal applies only to the due process rights of a party who is found guilty. Experience has shown that it is possible that prosecuting committees may suffer the effects of the above grounds for appeal in cases where the accused is found not guilty. Under the current form of the Rules of Discipline there is no recourse at the first level of a disciplinary case for the prosecuting committee if a session or permanent judicial commission commits reversible error in the process leading to finding the accused not guilty. Sadly, there have been times when permanent judicial commissions have made extra-constitutional decisions. The General Assembly in 1998 approved the following definitive guidance in response to an overture arising out of a case in which a permanent judicial commission allowed a plea of “nolo contendere” in a disciplinary case: “A plea of ‘nolo contendere’ or ‘no contest’ shall not be permitted in a disciplinary case” [*Minutes*, 1998, Part I, pp. 60, 159 (paragraph 16.0124), 669, (*Overture 98-29*)]

This amendment will ensure accountability at all levels of the disciplinary process, and that all parties have the same opportunity, in the service of justice, to appeal for the correction of errors.

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#### **ACC ADVICE ON ITEM 04-08, RECOMMENDATION 5**

*Advice on Recommendation 5, Item 04-08—From the Advisory Committee on the Constitution.*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) with the following comment:

This provision would allow either the prosecuting committee or an accused convicted of an offense to initiate an appeal. Currently, only an accused may initiate such an appeal. Whether such appeals are desirable raises several questions. Such appeal rights would be broader than the secular judicial system allows. It also would perpetuate disciplinary cases in a manner that may discourage victims from seeking civil remedies. On the other hand, the amendment is consistent with the concern that the potential for error is greater in a voluntary judicial process than it is in the professional secular system. If the 216th General Assembly (2004) believes that it is desirable to allow



prosecuting committees to pursue such appeals, the proposed amendment appears clear and adequate to accomplish that intent.

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**ACWC ADVICE AND COUNSEL ON ITEM 04-08, RECOMMENDATION 5**

*Advice and Counsel on Item 04-08, Recommendation 5—From the Advocacy Committee for Women’s Concerns.*

Recommendation 5: Amend D-13.0000 to ensure accountability at all levels, and provide all parties the same opportunity to appeal for the correction of errors.

Recommendation 5 gives flexibility to the appeals process at the first level of appeal.

The Advocacy Committee for Women’s Concerns advises that Recommendation 5 be approved.

*Rationale*

The proposed change gives equal accountability at all levels and is therefore more just. Current Rules of Discipline procedure allows only the accused to appeal a guilty verdict by a presbytery permanent judicial commission (PJC). Given the potential for procedural error in a presbytery PJC that may not have much experience with these issues, justice could be subverted. Opening the initial PJC decision to procedural appeals by the accuser honors both the rights of the accused and of the victim for a fair trial.

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**[In response to Item 04-08, Recommendation 6., the assembly approved an alternate resolution. See pp. 83–84.]**

6. Shall G-9.0503a be amended by adding a new section to read as follows:

*“(7)To make pastoral inquiry in the event that jurisdiction in a judicial proceeding is ended as a result of the death of, or renunciation of jurisdiction by, the person accused of the disciplinary offense of ‘sexual abuse of another person.’ (D-10.0401b) The inquiry shall:*

*“(a)not be a part of the church’s judicial proceedings;*

*“(b)reach a determination of truth related to the accusation and make a full report to the governing body who appointed it, including recommendations for appropriate action; and*

*“(c) be empowered to receive witnesses and to consider evidence.”*

***Rationale for Amendment 6.***

[Refer to additional rationale for Recommendations 1–11 following Recommendation 11.]

The need for that pastoral inquiry by the General Assembly Council was precipitated by the death of a person accused of numerous and serious disciplinary offenses at the time of a presbytery investigating committee’s investigation.

The *Book of Order* states that “jurisdiction in judicial process ends when a church member renounces the jurisdiction of the church” [D-3.0106]. The practical result of this section is that if the accused renounces jurisdiction while a disciplinary proceeding is under way, either as an investigation or during a trial, the proceeding is terminated without either exonerating the individual accused or finding that the individual was guilty of the disciplinary offense. In practice, this provision is invoked when the accused dies, and results in the same practical outcome: judicial proceedings are terminated.

The untimely termination of the judicial proceeding due to lack of jurisdiction in the aforementioned case left the unwanted consequence of an unclear resolution. There was neither exoneration of the individual accused, nor a finding of guilt related to any charges and specifications. But more importantly, the truth had neither been discovered nor told. The Independent Committee of Inquiry was formed by the General Assembly Council through the Worldwide Ministries Division to provide the possibility of resolution and closure. Though there would be no *disciplinary* resolution, there would be resolution of the sort that *truth-telling* provides. The purpose of the inquiry was pastoral through-and-through, both for the accusers and other victims, and for the church.

There have been other cases in our church in which renunciation of jurisdiction by an accused person was exercised deliberately to thwart proceedings in matters of clergy sexual exploitation. There is evidence that renunciation of jurisdiction has been suggested to accused persons as an option of avoiding trial and a finding of guilt.

In matters as sensitive as the sexual abuse of children that have consequences for larger numbers of people (many of whom are members of our congregations), the abrupt termination of the church's formal judicial proceedings results in a high degree of duress and disappointment for the participants who remain in the church. When formal jurisdiction is terminated, either through death or renunciation of jurisdiction, the mission and ministry of the church can best be served by permitting a specially chartered pastoral inquiry to proceed for the sake of truth, healing, and justice.

A modern historical model for such action is the Truth and Reconciliation Commission inquiries conducted over a four-year period in South Africa. Avoiding the long-standing model of vengeance and retribution, the leaders of South Africa sought a different way, and turned to the model of truth-telling. Both victims and perpetrators found a sense of closure and redemption in the process. The church can be proud that Christians took the lead in both developing the Truth and Reconciliation Commission and participating in it.

The Independent Committee of Inquiry is a living model of how this amendment might be enacted in practice. It was given a specific charter, the components of which included: background, authorizing action, purpose, scope, the nature of the committee's work, confidentiality, membership and credentials, independence, duration, funding, responsibilities, reporting function, and communication strategy. [See the *Final Report of the Independent Committee of Inquiry—Presbyterian Church (U.S.A.)* (September 2002), Presbyterian Distribution Service, #517002001, pp. 133–39.] The General Assembly Council's Executive Committee acted in 2000 to create a working model of an instrument of pastoral inquiry that served to further the purposes of the church of Jesus Christ. While this type of inquiry could be conducted under existing polity, this provision establishes a clear reference and purpose for proceeding. It would serve our congregations and presbyteries well to have in the *Book of Order* the option for proceeding in similar fashion.

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#### ACC ADVICE ON ITEM 04-08, RECOMMENDATION 6

##### *Advice on Recommendation 6, Item 04-08—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to disapprove ICI Recommendation #6.

##### *Rationale*

This proposal seeks to add to the list of tasks “ordinarily entrusted to an administrative commission” in G-9.0503a.

The proposed amendment is unnecessary because a presbytery already possesses power to conduct the type of inquiry contemplated, either through the creation of an administrative commission exercising the presbytery's powers under G-11.0103b, G-11.0103g, and G-11.0103k, or by its committee on ministry's exercise of its responsibilities under G-11.0502i.

Although the proposed amendment claims that the proposed inquiry will not be part of the church's judicial system, the result envisioned is quasi-judicial. A presbytery should make clear that such inquiry is not to be confused with a continuation of the disciplinary process.

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**ACWC ADVICE AND COUNSEL ON ITEM 04-08, RECOMMENDATION 6**

*Advice and Counsel on Item 04-08, Recommendation 6—From the Advocacy Committee for Women’s Concerns.*

Recommendation 6: Add to G-9.0503a to provide for pastoral inquiry in the event that jurisdiction in a judicial proceeding is ended.

Recommendation 6 adds a new section that provides the possibility of resolution and closure especially to victims of abuse or sexual misconduct.

The Advocacy Committee on Women’s Concerns advises that Recommendation 6 be approved.

*Rationale*

This proposed change is especially important in its ability to bring closure for victims when the renunciation of jurisdiction or the death of the accused person prevents a disciplinary case from coming to resolution.

Adding this language to the *Book of Order* offers a process for dealing with the needs of the broken community in the case of the renunciation of jurisdiction or the death of an accused person. While this process is not mandatory, the recommendation gives a starting point for the permanent judicial commission/investigative committee. It also gives constitutional voice to the need for further processing to facilitate the healing of the broken community.

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**[In response to Item 04-08, Recommendation 7., the assembly approved an alternate resolution. See p. 84.]**

7. Shall D-10.0000 be amended as follows:

a. Amend D-10.0202 by adding a new “b.” and re-lettering current “b.–i.” as “c.–j.” The new section “b.” shall read as follows:

*“b. provide the person making the accusation with a statement of the investigating committee’s procedures;”*

b. Amend D-10.0203 by adding new sections “a.” and “b.” and by adding a “c.” to the current text so that it shall read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“Rights of the ~~Person Accused~~ *Persons* [Editor’s Note: Captions in the *Book of Order* are not constitutional language. If this proposed amendment is approved by General Assembly and receives the required number of affirmative votes by presbyteries, this requested caption change will be made editorially.]

*“a. The investigating committee shall inform the person making the accusation of the right to be accompanied by an advocate at each and every conference with the investigating committee, the prosecuting committee, and the session or permanent judicial commission. The role of the advocate is to provide support and consultation.*

*“b. If the statement of accusation is submitted on behalf of another person who is alleged to have been harmed by the offense, the investigating committee shall notify that person of the right to be accompanied by an advocate at each and every conference with the investigating committee, the prosecuting committee, and the session or permanent judicial commission.*

“c. At the beginning of each and every conference ...”

***Rationale for Amendment 7.***

[Refer to additional rationale for Recommendations 1–11 following Recommendation 11.]

The idea for this particular amendment came from a former missionary child who proposed ways to improve the church’s response following occurrences of abuse, particularly the church’s response to those who were victims.

Ecclesiastical proceedings that are governed by the Rules of Discipline are typically complex and stressful, involve parties with conflicting points of view and contrasting needs, and utilize portions of the church's polity that are unfamiliar to most Presbyterians and certainly to non-Presbyterians. In disciplinary cases involving the offense of "sexual abuse of another person" (D-10.0401b), the complexity and stress of the proceedings are intensified. It would be particularly helpful to people in these cases for the investigating committee to provide a statement of the procedures it will follow. While a stated clerk may provide information regarding the process of disciplinary cases, only a particular investigating committee is in a position to inform an accuser/victim of the process it will follow. The first portion of this amendment will make such information part of the duties of an investigating committee.

The first basis for the second part of this amendment arises from the church's experience in disciplinary cases. There have been instances in which the person on whose behalf an accusation was made, and who was the self-identified victim, was not a Presbyterian, and therefore was not familiar with the details and nuances of Presbyterian polity in general, nor the Rules of Discipline in particular. There have been instances in which, at the time of the accusation, the identified victim was a child or minor, and therefore lacked the capacity to be familiar with Presbyterian polity and the Rules of Discipline. In such situations, the person making the accusation and/or serving as a witness faces the additional duress of being alone, unrepresented, and uninformed while participating in the proceedings. The uncertainty and duress for the person in the accuser's/victim's role is magnified by a lack of fundamental information about Presbyterian polity. While some presbyteries' sexual misconduct policies have provided a support team or an advocate for the person who was alleged to have been harmed by the offense, those measures do not arise to the role of a designated advocate who may be present in conferences with the investigating committee, the prosecuting committee, and the session or permanent judicial commission.

The second basis is a matter of fairness and consistency. The person accused in a disciplinary case is entitled to counsel as a basic due process right. This serves the practical purpose of advice and a means of support throughout the entire sequence of disciplinary proceedings: at every conference with an investigating committee (D-10.0203), at the pretrial conference (D-10.0405), at trial (D-11.0301), and at a censure hearing (D-11.0403e). In practice, the person accused typically exercises this right and utilizes counsel soon after being notified of the accusation (D-10.0202a). The person who is identified as the one who was alleged to have been harmed in a case of "sexual abuse of another person" is not entitled by the *Book of Order* to a source of advice, polity consultation, or support. The role of that person in a disciplinary case is that of a witness. The role of witness is not regarded by the Rules of Discipline as a principal party in the case; only the investigating/prosecuting committee on behalf of its governing body and the person accused are identified as principal parties (D-11.0301). Only principal parties are entitled to counsel and support. Fairness and consistency would extend an advocate to the person who makes the accusation and/or is the person identified as the one alleged to have been harmed by the offense.

Provision of an advocate to that person from the outset and throughout all proceedings would function to express the commitment of the *Book of Order* to achieve justice and compassion for all primary participants.

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#### ACC ADVICE ON ITEM 04-08, RECOMMENDATION 7

##### *Advice on Recommendation 7, Item 04-08—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution (ACC) advises the 216th General Assembly (2004) to approve ICI Recommendation #7 with the following amendment:

In the proposed D-10.0203a second line, strike "with" and insert "between the person making the accusation and". The proposed paragraph would then read as follows: [Text to be deleted from the recommendation is shown with a strike-through and with brackets; text to be added to the recommendation is shown with an underline and with brackets.]

*"D-10.0203a. The investigating committee shall inform the person making the accusation of the right to be accompanied by an advocate at each and every conference ~~with~~ between the person making the accusation and the investigating committee, the prosecuting committee, and the session or permanent judicial commission. The role of the advocate is to provide support and consultation."*

*Rationale*

The proposed amendment limits the responsibilities of the advocate to providing support and consultation.

The ACC notes that it is possible that the presence of such an advocate may make the investigation more difficult. For example, if the advocate interferes with the investigating committee's attempts to probe the veracity of an accuser's account of events, the prosecution may ultimately be weakened or prevented by inability of the committee to gauge whether it can effectively prosecute the alleged offense. In considering the advisability of this proposed amendment, the ACC advises the 216th General Assembly (2004) to carefully balance these competing concerns.

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**ACWC ADVICE AND COUNSEL ON ITEM 04-08, RECOMMENDATION 7**

*Advice and Counsel on Item 04-08, Recommendation 7—From the Advocacy Committee for Women's Concerns.*

Recommendation 7: Amend D-10.000 to provide at the outset and throughout the proceedings for an advocate for the person making the accusation.

Recommendation 7 amends D-10.000 allowing for a statement of procedures of the investigative process to be given to the victim and also for that person to have an advocate.

The Advocacy Committee on Women's Concerns advises that Recommendation 7 be approved.

*Rationale*

This proposed change is important as a means of providing clearer standards of communication thus greater protection for the victim.

In any process that is accountable to the interests of multiple parties, the interest of the victim can never be the final priority of anyone involved but the victim. Further, victims who do not know the process, who are suffering from posttraumatic stress, or are not capable of fully understanding the nuances of the process need an advocate that has as primary responsibility the interest of the victim.

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**[In response to Item 04-08, Recommendation 8., the assembly approved an alternate resolution. See pp. 84–85.]**

8. Shall the following sections be amended:

a. Amend D-12.0103 by adding a new section to read as follows:

*“d. In a case in which the offense is sexual abuse of another person, the rehabilitation program may include the advice that the person found guilty complete a voluntary act or acts of restitution as a form of repentance. Restitution may include: community service, symbolic restoration of what was lost by the person who was harmed, and/or contributions toward documented medical/psychological expenses incurred by the person who was harmed.”*

b. Amend D-12.0104 by adding a new section to read as follows:

*“c. In a case in which the offense is sexual abuse of another person, the rehabilitation program may include the advice that the person found guilty complete a voluntary act or acts of restitution as a form of repentance. Restitution may include: community service, symbolic restoration of what was lost by the person harmed, and/or contributions toward documented medical/psychological expenses incurred by the person who was harmed.”*

***Rationale for Amendment 8.***

[Refer to additional rationale for Recommendations 1–11 following Recommendation 11.]

The concept of restitution was presented by the survivors as a means of restoration and healing for those who have been harmed as children by sexual abuse that occurred through the misuse of ministerial office.

The Preamble to the Rules of Discipline makes explicit that a purpose of discipline in the church is “to correct or restrain wrongdoing in order to bring members to repentance [or] restoration” (D-1.0101). This high calling is reinforced by the Preamble’s declaration that power in the exercise of church discipline “is one for building up the body of Christ, not for destroying it, for redeeming, not for punishing” (D-1.0102).

Subsequent to the language of the Preamble, the context in polity for this amendment is the rehabilitative best interests of a person who has been found guilty by the church’s disciplinary proceedings. The rehabilitative program is consistent with the Preamble’s intended outcomes of repentance and restoration, of building up and redeeming.

After cases involving the offense of “sexual abuse of another person” (D-10.0401b), numerous committees on ministry are assigned the responsibility of supervising ministers of Word and Sacrament whose censure entails supervised programs of rehabilitation. However, supervision can be challenging because of the difficulty of assessing the authenticity of offenders’ verbal expressions of remorse and determining whether those are sufficient demonstrations of repentance.

The biblical model of Zacchaeus’ response to his encounter with Jesus at Jericho (Luke 19:1–10) is instructive. Zacchaeus’ repentance is expressed by his freely acknowledging his sin and by assuming corrective action. This Scripture makes clear that repentance can include voluntary restitution as an outward expression of inner change.

This amendment utilizes several qualifying terms so that this amendment is consistent with G-1.0307, one of the historic principles of church order, that church power is “ministerial and declarative.” The term “advice” is used rather than terms that would require or mandate. The terms “may” rather than “shall” and “voluntary” rather than “required” are used to indicate the church’s moral exhortation to the offender. To interpret this amendment as a means of punishment or retribution is to misunderstand its intent as an instrument to *encourage* repentance and thus serve the rehabilitative interests of the offender. This amendment constructively promotes acceptance of responsibility and productive change.

While secular culture may define restitution exclusively in financial terms, the church as the body of Christ recognizes that the spiritual nature of repentance leads to a broader understanding of the nature of acts of restitution. Therefore, this amendment enumerates types of restitution that are nonfinancial but may nevertheless be concrete demonstrations of repentance.

By faith, confession of sin is a step in the journey toward redemption. By faith, restitution may be another step in the journey toward repentance.

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#### ACC ADVICE ON ITEM 04-08, RECOMMENDATION 8

*Advice on Recommendation 8, Item 04-08—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution (ACC) advises the 216th General Assembly (2004) to approve ICI Recommendation #8 with the following amendments:

In proposed D-12.0103d and in proposed D-12.0104c strike “restitution as a form of repentance. Restitution may include” and insert “repentance. Such acts may include: public acknowledgement of guilt,” so the paragraphs will read as follows: [Text to be deleted from the recommendation is shown with a strike-through and with brackets; text to be added to the recommendation is shown with a underline and with brackets.]

“D-12.0103d.

*“In a case in which the offense is sexual abuse of another person, the rehabilitation program may include the advice that the person found guilty complete a voluntary act or acts of repentance. [~~restitution as a form of repentance. Restitution may include:~~] [Such acts may include: public acknowledgement of guilt,] community service, symbolic restoration of what was lost by the person who was harmed, and/or contributions toward documented medical/psychological expenses incurred by the person who was harmed.”*

“D-12.0104c.

*“In a case in which the offense of sexual abuse of another person, the rehabilitation program may include the advice that the person found guilty complete a voluntary act or acts of [repentance]. [restitution as a form of repentance. Restitution may include:] [Such acts may include: public acknowledgement of guilt.] community service, symbolic restoration of what was lost by the person who was harmed, and/or contributions toward documented medical/psychological expenses incurred by the person who was harmed.*

And redesignate D-12.0104 paragraphs “c.–h.” as paragraphs “d.–i.”

*Rationale*

Restitution to victims is almost always available through secular judicial process, but is beyond the authority of church courts, whose discipline is “purely moral or spiritual in its object, and not attended with any civil effects” (G-1.0308). Further, it is difficult to see how the church courts, as a system of volunteers with relatively minimal training, are better equipped to handle such issues than are secular courts. Moreover, the victim would have limited standing in church judicial proceedings, as compared to secular courts, to prove the damage he or she has suffered. Although the original wording of the proposed amendment makes restitution possible, concerns remain that such actions not be seen as a substitute for the victim’s right to seek civil redress and damages.

With the amendments above, the overture is clear and does not exceed the limits of the church’s authority.

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**ACWC ADVICE AND COUNSEL ON ITEM 04-08, RECOMMENDATION 8**

*Advice and Counsel on Item 04-08, Recommendation 8—From the Advocacy Committee for Women’s Concerns.*

Recommendation 8: Amend D-12.0103 and D-12.0104 by adding sections to provide for restitution, and provide suggested means of restitution.

Recommendation 8 adds two new sections to D-12, proposing a process whereby a rehabilitation program may involve a voluntary act or acts of restitution as a form of repentance.

The Advocacy Committee for Women’s Concerns advises that Recommendation 8 be approved.

*Rationale*

The proposed change provides restitution as an additional way to assist in closure for the person found guilty and for the person who was sexually abused. The variety of options offered honors the many ways in which work towards wholeness in the community and in the individual may be lived out.

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**[The assembly approved Item 04-08, Recommendation 9. See p. 85.]**

**9. Shall D-10.0202g be amended by adding a new section “(3)” and renumbering the succeeding items in the section. New section “(3)” shall read as follows:**

**“(3) The session or permanent judicial commission shall convene to receive the settlement agreement; vote to approve it by at least two-thirds of the members eligible to vote; make a record of its proceedings according to the provisions of D-11.0601d, including the name of the accused, the substance of the accusation or charge, and censure; and transmit its decision to the clerk of session or the stated clerk, who shall report it according to the provisions of D-11.0701.**

***Rationale for Amendment 9.***

[Refer to additional rationale for Recommendations 1–11 following Recommendation 11.]

Secrecy about the commission of sexual misconduct within the church puts others at risk for new harm. Secrecy undermines the safety of the church as a place and community in which people are safe and may

trust others to act responsibly with care. Secrecy resists the movement of God's Spirit, who works for healing and justice.

The intent of this amendment is to ensure that the church's commitment to truthfulness as expressed in the disclosure provisions of a disciplinary trial (D-11.0701) are also expressed in disciplinary proceedings that utilize alternative forms of resolution to reach settlement agreements (D-10.0202g). Since the introduction of the provisions for alternative forms of resolution into the *Book of Order*, there is an increasing utilization of nondisclosure clauses in settlement agreements. In some instances, such nondisclosure agreements have resulted in the sealing of records. This practice is contrary to the provisions of D-11.0000 that result in the disclosure of the results of disciplinary case proceedings.

The provisions of this proposed amendment can be implemented with the same attention to sensitive information that is the standard of practice for disclosure of the outcome of disciplinary case trials.

This amendment is consistent with the action of the 214th General Assembly (2002) in approving *Commissioner's Resolution 02-20. On Openness in Cases of Sexual Misconduct with Children*, a resolution that was endorsed by the Advocacy Committee for Women's Concerns and the Advisory Committee on Social Witness Policy. (See *Minutes*, 2002, Part I, pp. 318–20.)

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#### ACC ADVICE ON ITEM 04-08, RECOMMENDATION 9

*Advice on Recommendation 9, Item 04-08—From the Advisory Committee on the Constitution.*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to approve this recommendation.

#### *Rationale*

This amendment provides useful clarification of the process for approving the settlement of charges. It would clarify the requirement of recording any alternative form of resolution in formal action and of a report by the session or permanent judicial commission. Such clarification would prevent attempts to keep settlements secret.

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#### ACWC ADVICE AND COUNSEL ON ITEM 04-08, RECOMMENDATION 9

*Advice and Counsel on Item 04-08, Recommendation 9—From the Advocacy Committee for Women's Concerns.*

Recommendation 9: Amend D-10.0202g to ensure that the church's commitment to truthfulness is also expressed in proceedings that utilize alternative forms of resolution.

Recommendation 9 adds a new section that seeks to ensure that the church's commitment to truthfulness as expressed in the disclosure provisions of a disciplinary trial also are expressed in disciplinary proceedings that utilize alternative forms of resolution to reach settlement agreements.

The Advocacy Committee for Women's Concerns advises that Recommendation 9 be approved.

#### *Rationale*

Recommendation 9 aids in providing clearer standards of communication in the church and therefore assists in preventing secrecy from dominating sexual abuse and sexual abuse and misconduct cases. Disclosure strengthens the ability of the church to provide greater safety and protection to the vulnerable members of the community.

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**[The assembly disapproved Item 04-08, Recommendation 10. See p. 85.]**

10. Shall D-12.0105 be amended by adding a new section "e." and re-lettering the current section "e." as "f." New section "e." shall read as follows:



*“e. A person who is removed from the office of minister of the Word and Sacrament who had been granted the status of ‘Honorably Retired’ shall be designated as ‘Retired’ and shall not be permitted to use the title ‘Honorably Retired.’”*

***Rationale for Amendment 10.***

[Refer to additional rationale for Recommendations 1–11 following Recommendation 11.]

The strong recommendation of those who were survivors of sexual abuse was that the term “Honorably Retired” should not be retained by a minister of the Word and Sacrament who, after retirement, was found to have disgraced the office by acts of sexual abuse.

Removal from office in the case of a minister who is retired does not affect the minister’s right to continue to receive retirement benefits or health coverage from the Board of Pensions of the Presbyterian Church (U.S.A.). Loss of the use of the term “Honorably” as a consequence of removal from office is a symbolic act that expresses the church’s assessment of the serious nature of the offense that has been committed. Such a consequence is a tangible way to differentiate an offender from that person’s colleagues who are or will be retired, who continue in good standing as members of a presbytery, and who continue to deserve the honorific designation. For victims of sexual abuse, such a consequence of removal from office serves as a powerful voice of the church that such offenses are wrong and go to the core of the fiduciary trust inherent in the office of minister of the Word and Sacrament.

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**ACC ADVICE ON ITEM 04-08, RECOMMENDATION 10**

*Advice on Recommendation 10, Item 04-08—From the Advisory Committee on the Constitution.*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to disapprove this amendment.

*Rationale*

The proposed amendment is unnecessary. A person permanently removed from the office of minister of the Word and Sacrament or from membership in the Presbyterian Church (U.S.A.) thereby automatically forfeits the use of the title “honorably retired,” “minister,” and “reverend.”

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**ACWC ADVICE AND COUNSEL ON ITEM 04-08, RECOMMENDATION 10**

*Advice and Counsel on Item 04-08, Recommendation 10—From the Advocacy Committee for Women’s Concerns.*

Recommendation 10: Amend D-12.0105 to remove the word “honorably” from retired minister of the Word and Sacrament who were found to have committed acts of sexual abuse.

Recommendation 10 adds a new section that addresses cases involving a person removed from the office of minister of the Word and Sacrament who had been granted the status of Honorably Retired. Loss of the term “honorably” is a consequence.

The Advocacy Committee for Women’s Concerns advises that Recommendation 10 be approved.

*Rationale*

The change proposed by Recommendation 10 aids in the healing process of survivors of sexual abuse. The symbolic act of removing an “honorably” title from retired pastors, who committed acts of sexual abuse, affirms the grievous nature of these acts thus supporting the survivors.

**[In response to Item 04-08, Recommendation 11., the assembly approved an alternate resolution. See p. 85.]**

11. Shall G-6.0000 be amended as follows:

a. Shall G-6.0204 be amended by adding an “a.” to the existing text and adding a new section “b.” to read as follows:

“a. In the exercise of pastoral care, ministers of the Word and Sacrament shall maintain a relationship of trust and confidentiality, and shall hold in confidence all information revealed to them in the course of providing such care and all information relating to the exercise of such care. When the person whose confidences are at issue gives express consent to reveal confidential information, then a minister of the Word and Sacrament may, but cannot be compelled to, reveal confidential information. A minister of the Word and Sacrament may reveal confidential information when she or he reasonably believes that there is risk of imminent bodily harm to any person.

“b. A minister of the Word and Sacrament shall report to civil legal authorities knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a child or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication specifically protected by civil law; or (2) she or he reasonably believes that there is risk of future physical harm or abuse.”

b. Shall G-6.0304 be amended by adding an “a.” to the existing text and adding a new section “b.” to read as follows:

“a. It is the duty of elders, individually and jointly, to strengthen and nurture the faith and life of the congregation committed to their charge. Together with the pastor, they should encourage the people in the worship and service of God, equip and renew them for their tasks within the church and for their mission in the world, visit and comfort and care for the people, with special attention to the poor, the sick, the lonely, and those who are oppressed. They should inform the pastor and session of those persons and structures which may need special attention. They should assist in worship. (See W-1.4003, W-2.3011B.3012, W-3.1003, W-3.3616, and W-4.4003.) They should cultivate their ability to teach the Bible and may be authorized to supply places which are without the regular ministry of the Word and Sacrament. In specific circumstances and with proper instruction, specific elders may be authorized by the presbytery to administer the Lord’s Supper in accord with G-11.0103z. Those duties which all Christians are bound to perform by the law of love are especially incumbent upon elders because of their calling to office and are to be fulfilled by them as official responsibilities.

“b. An elder shall report to civil legal authorities knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual abuse of a child or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication specifically protected by civil law; or (2) she or he reasonably believes that there is risk of future physical harm or abuse.”

c. Shall G-6.0402 be amended by adding an “a.” to the existing text and adding a new section “b.” to read as follows:

“a. It is the duty of deacons, first of all, to minister to those who are in need, to the sick, to the friendless, and to any who may be in distress both within and beyond the community of faith.<sup>m</sup> They shall assume such other duties as may be delegated to them from time to time by the session, such as leading the people in worship through prayers of intercession, reading the Scriptures, presenting the gifts of the people,<sup>n</sup> and assisting with the Lord’s Supper. (See W-3.3616.)

“b. A deacon shall report to civil legal authorities knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual abuse of a child or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication specifically protected by civil law; or (2) she or he reasonably believes that there is risk of future physical harm or abuse.”

***Rational for Amendment 11.***

[Refer to additional rationale for Recommendations 1–11 following Recommendation 11.]

The basis for this amendment was comments by participants in the inquiry who advocated for a standard of practice within our church that was weighted toward a principle of protecting children from sexual abuse in contrast to a principle of preserving confidentiality.

It is a long-standing principle of confidentiality that confidentiality is automatically waived when a person is in danger of doing harm to oneself, or of doing harm to another person. Laws regarding mandated reporting of physical abuse or sexual harm against minors and adults without capacity vary from state to state. Clergy, for example are not consistently included in state lists of mandated reporters. Enactment of this amendment would have both symbolic and practical value by demonstrating a commitment to the well-being of those who are vulnerable and those who trust the people of Jesus Christ to care with their actions as well as their words (Jas. 1:22, 2:18). For the church to establish a standard of practice on this matter for its ministers of Word and Sacrament, elders, and deacons is an affirmative and constructive act.

Elders and deacons are included in this amendment because it is not sufficient that a standard of practice that protects children and vulnerable adults be applied only to ministers of Word and Sacrament. Our Reformed tradition emphasizes the ministry of all believers, and our Presbyterian polity assigns significant responsibilities among the people of God to the offices of elders and deacons. Because of shared governance between ministers, elders, and deacons, it is crucial that this standard apply to all ordained officers.

This amendment recognizes that some elders and deacons may receive information in the performance of their professional role and that would not be abrogated by these standards, for example physician/patient privilege and attorney/client privilege.

The church depends on congregations in which an atmosphere of trust and interdependence serves the commitment to mission and ministry in the name of Jesus Christ. When leaders of congregations exercise responsible confidentiality regarding sensitive personal information, trust is reinforced and interdependence nurtured. However, withholding knowledge that may result in the perpetuation of conditions of abuse or the infliction of harm on vulnerable people will eventually destroy the bonds that form the foundation for healthy congregations. There have been several recent instances in our denomination in which failure to report to civil authorities, or procrastination in doing so, has led to great conflict and difficulty in congregations. This amendment expresses the moral position that honoring the need to protect children and adults who lack mental capacity outweighs the risk of breaking confidential knowledge about imminent risk of harm to those vulnerable persons. In our society, civil legal authorities are the proper vehicle to assess the veracity of claims of abuse and neglect, and to intervene when such intervention is warranted.

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**ACC ADVICE ON ITEM 04-08, RECOMMENDATION 11**

*Advice on Recommendation 11, Item 04-08—From the Advisory Committee on the Constitution.*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to approve the proposal as amended in the following manner: [Text to be deleted from the recommendation is shown with a strike-through and with brackets; text to be added or inserted to the recommendation is shown with an underline and with brackets.]

a. *Amendment to G-6.0204b*

*“b A minister of the Word and Sacrament shall report to civil legal authorities knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a child or an adult who lacks mental capacity when (1) such information is gained outside of a [confidential communication as defined in G-6.0204a] [~~privileged communication specifically protected by civil law~~]; or (2) she or he reasonably believes that there is risk of future physical harm or abuse.*

b. *Amendment to G-6.0304b*

*“b. An elder shall report to civil legal authorities knowledge[ gained in the course of service to the church,] of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual abuse of a child or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication, [~~specifically protected by civil law~~]; or (2) she or he reasonably believes that there is risk of future physical harm or abuse.”*

c. *Amendment to G-6.0402b*

*“b. A deacon shall report to civil legal authorities knowledge[ gained in the course of service to the church,] of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual abuse of a child or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication [~~specifically protected by civil law~~]; or (2) she or he reasonably believes that there is risk of future physical harm or abuse.”*

*Rationale*

As written, the proposed amendment would empower the state to determine what confessional privilege it will recognize for officers of the church. Such an approach is fundamentally at odds with the historic understanding of the church regarding the importance of confidentiality in the confessional context, as well as the principle of separation of church and state. The Presbyterian church historically has affirmed the importance of clergy confidentiality. In 1981, the General Assembly of the United Presbyterian Church in the U.S.A. reaffirmed the position that all ministers under its jurisdiction have a “spiritual and professional duty to hold in confidence all matters revealed to them in their counseling ministry, and that being called to testify in a court of law does not negate this sacred obligation, the law of God being prior to the laws of the human courts” (*Minutes*, UPCUSA, 1981, Part I, p. 539). In the same year, the General Assembly of the Presbyterian Church in the U.S. affirmed, “that a minister is under an obligation not to reveal communications given to [the minister] in confidence without the authority of the person revealing the confidence” (*Minutes*, PCUS, 1981, Part I, p. 105).

The revisions proposed by the Advisory Committee on the Constitution are intended to remove from the proposed amendment the power of the state to determine when officers of the church have an obligation of confidentiality. Since the proposal still obligates reporting whenever the officer “reasonably believes that there is risk of future physical harm or abuse,” the concerns underlying the proposed amendment are addressed without compromising the separation of church and state or the confessional privilege.

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**ACWC ADVICE AND COUNSEL ON ITEM 04-08, RECOMMENDATION 11**

*Advice and Counsel on Item 04-08, Recommendation 11—From Advocacy Committee for Women’s Concerns.*

Recommendation 11: Amending G-6.0000 to provide for mandated reporting to civil authorities knowledge of physical abuse or sexual harm against minors and adults who lack mental capacity.

Recommendation 11 is designed to give the greater value to protecting children from sexual abuse versus the value of preserving confidentiality regarding handling information and reporting to civil legal authorities knowledge of harm.

The Advocacy Committee for Women’s Concerns advises that Recommendation 11 be approved.

*Rationale*

The change proposed by Recommendation 11 provides greater protection to the victim and potential victims by reporting to civil authorities imminent risk of harm to children and to adults who lack mental capacity to defend themselves.

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***Rationale for Amendments 1.–11.***

In October 2000, the General Assembly Council of the Presbyterian Church (U.S.A.) appointed an Independent Committee of Inquiry to explore allegations of sexual abuse of minor children at a missionary boarding school in the Congo. Among its findings, the Independent Committee of Inquiry found that fifty-one incidents of sexual

abuse had been committed in the period of 1945–1985 by mission personnel against twenty-two children and adolescents, and three adults, most of whom were under the aegis of the American Presbyterian Congo Mission of the former Presbyterian Church in the United States (PCUS).

The background to these amendments is the Final Report of the Independent Committee of Inquiry—Presbyterian Church (U.S.A.) (September 2002), Presbyterian Distribution Service, #517002001. Inquiry participants (most notably the victims) were invited to propose recommendations to the Presbyterian Church (U.S.A.) regarding (1) prevention of such acts in the future, (2) accountability within the Rules of Discipline, and (3) changes and provisions that would provide for healing for the victims.

## Item 04-09

**[The assembly answered Item 04-09 by the action taken on Item 04-08, Recommendation 11., of this report. See p. 85.]**

*On Adding New Sections G-6.0204b, G-6.0304b, and G-6.0402b Regarding Reporting Requirements of Child Abuse, in Response to the General Assembly Independent Committee of Inquiry—From the Presbytery of Grace.*

The Presbytery of Grace overtures the 216th General Assembly (2004) 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-6.0204 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. In the exercise of pastoral care, ministers of the Word and Sacrament shall maintain a relationship of trust and confidentiality, and shall hold in confidence all information revealed to them in the course of providing such care and all information relating to the exercise of such care. When the person whose confidences are at issue gives express consent to reveal confidential information, then a minister of the Word and Sacrament may, but cannot be compelled to, reveal confidential information. A minister of the Word and Sacrament ~~may~~ shall reveal confidential information when she or he reasonably believes that there is risk of imminent bodily harm to any person.*

*“b. Notwithstanding the intent and language of G-6.0204a, if a minister of the Word and Sacrament should receive knowledge of child physical or sexual abuse, she or he shall report this information to both ecclesiastical and civil authorities, regardless of the current civil law requirement.”*

2. Shall G-6.0304 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. It is the duty of elders, individually and jointly, to strengthen and nurture the faith and life of the congregation committed to their charge. [The rest of the paragraph remains unchanged.]*

*“b. If, in service to the church, an elder should receive knowledge of child physical or sexual abuse, she or he shall report this information to both ecclesiastical and civil authorities, regardless of the current civil law requirement.”*

3. Shall G-6.0402 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. It is the duty of deacons, first of all, to minister to those who are in need, to the sick, to the friendless, and to any who may be in distress both within and beyond the community of faith. [The rest of the paragraph remains unchanged.]*

“b. *If, in service to the church, a deacon should receive knowledge of child physical or sexual abuse, she or he shall report this information to both ecclesiastical and civil authorities, regardless of the current civil law requirement.*”

### ***Rationale***

This request for an amendment to the *Book of Order* comes about in response to the General Assembly Independent Committee of Inquiry following allegations of repeated abuse of individuals by officers of the church that were subsequently never reported to civil authorities.

The amendments are submitted for inclusion in the *Book of Order* since the legitimate claims of government “. . . to establish justice . . . [and] promote the general welfare” should be supported by the church and are reinforced by the teaching of Paul (Romans 13:1–7) and by our *Book of Confessions* (The Confession of 1967 [9.25], the Heidelberg Catechism [Questions 101, 104, and 110], the Second Helvetic Confession [Chapter XXX, especially 5.258], the Scots Confession [Chapter XXIV], and the Westminster Confession of Faith [Chapter XXV]).

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### **ACC ADVICE ON ITEM 04-09**

*Advice on Item 04-09—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to answer Item 04-09 by the Advisory Committee on the Constitution’s suggested response to Item 04-08 (Recommendation 11).

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### **GAC COMMENT ON ITEM 04-09**

*Advice on Item 04-09—From the General Assembly Council.*

The General Assembly Council urges that Item 04-09 be disapproved and instead the commissioners approve “Item 04-08” that comes from the eleventh recommendation of the Independent Committee of Inquiry Work Group. Item 04-08 answers Grace Presbytery’s very important concern in a preferable way, as explained below:

The intent of Item 04-09 is to mandate civil reporting when an officer of the PC(USA) receives knowledge of child physical and/or sexual abuse.

The GAC commends the intent to require PC(USA) officers to report to civil authorities when that officer has knowledge of child physical or sexual abuse. However, the GAC has suggested an alternative response to this issue in Item 04-08, GAC Recommendation 11 from the ICI Work Group. The GAC recommended changes to G-6.0204, G-6.0304, and G-6.0402 differ from the overture in two ways.

First, GAC recommends that the provisions include neglect and/or sexual molestation as mandated triggers for reporting.

Second, GAC suggests that the mandate take into account that civil law may actually require a confidential relationship. For instance, if the officer is an attorney-at-law and receives the information in the context of legal representation and also while in the service to the church, Item 04-09 has the potential to place that officer of the church in a conflict of interest between their duties to the church and to the civil government (through the person who is being represented).

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### **ACWC ADVICE AND COUNSEL ON ITEM 04-09**

*Advice and Counsel on Item 04-09—From the Advocacy Committee for Women’s Concerns.*

Item 04-09 asks the 216th General Assembly (2004) to direct the Stated Clerk to send three amendments to the presbyteries regarding reporting requirements of child abuse and adding new sections G-6.0204b, G-6.0304b, and G-6.0402b to the *Book of Order*.

The Advocacy Committee for Women’s Concerns recommends that Item 04-09 be answered by the action taken on Item 04-08, Recommendation 11.

*Rationale*

The Independent Committee of Inquiry that was appointed by the 212th General Assembly (2000) has submitted proposed amendments to G-60000 that address the concerns of Item 04-09 in more clear and precise language. Those proposed amendments are the result of the thorough “Final Report of the Independent Committee of Inquiry”—Presbyterian Church (U.S.A.) (September 2002).

**Item 04-10**

**[In response to Item 04-10, the assembly approved an alternate resolution. See pp. 85–86.]**

*On Adding Section D-10.0106 to Provide for Administrative Leave in Case of Alleged Child Abuse by Clergy—From the Presbytery of Baltimore.*

The Presbytery of Baltimore overtures the 216th General Assembly (2004) to direct 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 the Rules of Discipline (or, if Proposed Amendment 03-G is added to the *Book of Order*, that section be amended) to read as follows:

*“D-10.0106 Administrative Leave When Allegations of Sexual Abuse Submitted*

*“When a written statement of an alleged offense of sexual abuse toward 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 the Word and Sacrament, the stated clerk receiving the allegation shall immediately communicate the allegation to the permanent judicial commission which shall within three days designate two members to determine whether the accused shall be placed on a paid or unpaid administrative leave during the resolution of the matter. 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 Baptism, funerals, or weddings.*

*“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 administrative leave or other restrictions upon the minister’s service. Such administrative leave or restrictions will continue until resolution of the matter in one of the ways prescribed in the Rules of Discipline or the leave or restrictions are altered or removed by the designated members of the commission.*

*“b. If the designated members of the commission determine that no administrative leave or restriction is required, the investigating committee appointed to investigate the allegations shall be free at any point in its investigation to present additional evidence to the designated members supporting the imposition of administrative leave or other restrictions.”*

*Rationale*

The proposed *Book of Order* Amendment 03-6 provides no flexibility to a presbytery in requiring administrative leave, and therefore is subject to the possibility of grave abuse. On the other hand, the present *Book of Order* provides no means of taking the important step of requiring administrative leave in cases where it is clearly called for. The Advisory Committee on the Constitution (ACC), in its report to the 215th General Assembly (2003) (*Minutes*, 2003, Part I, pp. 327–28), suggested an alternate procedure, which is proposed by this overture, with minor changes including using some of the wording of Proposed Amendment 03-G. It presents a reasonable middle ground between never being able to impose administrative leave and always having to impose administrative leave. The ACC provided the following 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 administrative leave, 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. (Ibid., p. 328)

The Presbytery of Baltimore agrees with this and urges the 216th General Assembly (2004) to so act.

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### ACC ADVICE ON ITEM 04-10

#### *Advice on Item 04-10—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to approve Item 04-10 with the following amendments: [Text to be deleted from the proposed amendment is shown with a strike-through and with brackets; text to be added to the proposed amendment is shown with an underline and with brackets.]

#### *“D-10.0106 Administrative Leave When Allegations of Sexual Abuse Submitted*

*“When a written statement of an alleged offense of sexual abuse toward 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 the Word and Sacrament, the stated clerk receiving the allegation shall immediately communicate the allegation to the permanent judicial commission. [The moderator of the permanent judicial commission] ~~[which]~~ shall within three days designate two members~~[, who may be from the roster of former members of the permanent judicial commission.]~~ to determine whether the accused shall be placed on a paid or unpaid administrative leave during the resolution of the matter. 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 Baptism, funerals, or weddings.*

*“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 administrative leave or other restrictions upon the minister's service. Such administrative leave or restrictions will continue until resolution of the matter in one of the ways prescribed in the Rules of Discipline or the leave or restrictions are altered or removed by the designated members of the commission.*

*“b. If the designated members of the commission determine that no administrative leave or restriction is required, the investigating committee appointed to investigate the allegations shall be free at any point in its investigation to present additional evidence to the designated members supporting the imposition of administrative leave or other restrictions.”*

#### *Rationale*

##### *1. Overview*

Issues of sexual misconduct must always be of great concern in our covenant community. Recent allegations of sexual misconduct in other denominations and the work of the ICI, as well as other incidents, within our own denomination have focused our denomination on the importance of this issue. 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 misconduct, 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.

The 215th General Assembly (2003) sought to address the current lack of a constitutional avenue for placing a pastor on a leave of absence when an allegation of sexual misconduct with a minor or person lacking the capacity to consent is made. Proposed amendment 03-G would have amended the Rules of Discipline to add a new section D-10.0106 to place a pastor on leave of absence automatically upon receipt of an allegation of sexual misconduct involving a minor or person lacking the capacity to consent. This proposed approach to creating a mechanism for placing a pastor on a leave of absence appears to have been rejected by the presbyteries. The 215th General Assembly (2003) also recommended that all presbyteries amend the terms of call of the pastors within their bounds to provide that in the event of an allegation of sexual misconduct with a minor or person lacking the ability to consent, the presbytery's committee on ministry would have the authority to place a pastor on a leave of absence after affording the pastor the opportunity to be heard.

Item 04-08 (Recommendations 1 and 2), Item 04-10, and Item 04-11 offer several different, sometimes overlapping, approaches for addressing the current lack of constitutional provision for placing a pastor on administrative leave. Because these items raise differing approaches to address the same issue, consideration of the various proposals together is appropriate.

### 2. *Issues Raised by Leaves of Absences in the Face of Allegations of Misconduct*

Underlying all of the proposals for creating a mechanism allowing a pastor to be placed on a leave of absence are a number of common issues, which the Advisory Committee on the Constitution urges the 216th General Assembly (2004) to consider as it weighs each of the options presented:

- a. What process is due the accused before a leave of absence is imposed?
- b. Who should implement the process?
- c. What other parties, if any, should be involved in the process?
- d. What types of allegations should trigger the process of determining whether to place a pastor on a leave of absence?
- e. What timeline should apply to determining whether to place the pastor on a leave of absence?
- f. Whether a pastor placed on leave should be compensated, and if so, by whom?

### 3. *The Proposals Before the Assembly*

The 216th General Assembly (2004) has before it four different, but not necessarily mutually exclusive, proposals for creating a mechanism for placing a pastor on a leave of absence.

- a. The ICI's proposed amendment to G-11.0103o (Item 04-08, Recommendation 1) seeks to allow a presbytery not only to dissolve a pastoral relationship, but also to modify its terms, "at the request of one or both of the parties, or when it finds that the church's mission under the Word imperatively demands it." This proposed amendment does not identify which body in the presbytery would be charged with modifying the terms of call, but under existing interpretations of G-11.0103o, the action could only be taken by the presbytery itself or by an administrative commission appointed by it. See General Assembly Permanent Judicial Commission *Remedial Case 207-13, Lewis v Presbytery of New York City; Remedial Case 215-4, Gaba v. Presbytery of Eastern Virginia; Minutes, 2003, Part I, p. 68 and p. 234* (interpreting the requirements for applying G-11.0103o). The presbytery would be obligated to provide both parties to the call due notice of the matters at issue, and opportunity to be heard by the presbytery or its administrative commission before imposing a leave of absence. The proposed amendment to G-11.0103o would apply not only to a case of sexual misconduct with a minor, but far more broadly to any situation in which a congregation requested imposing a leave of absence or the presbytery found that "the church's mission under the Word imperatively demands it." Since the presbytery would have to either call a meeting to appoint an administrative commission to consider modifying the terms of call or would have to hold a special meeting to give the pastor the opportunity to be heard, a delay of several weeks, if not longer, from

the time allegations are received is inherent in this process. The proposal would allow the presbytery to determine whether the leave of absence would be paid, unpaid or at reduced levels of compensation, and presumably to provide financial assistance to a congregation if such a leave was imposed.

b. The ICI's proposed amendment to G-14.0506b (Item 04-08, Recommendation 2) would give presbyteries broad discretion to impose a leave of absence at their discretion by mandating that such a provision be placed into the terms of call for all pastors. It does not contain any indication whether the presbytery itself would make such a decision, would delegate it to its committee on ministry or would create administrative commissions to make such decisions, although it specifically requires that the presbytery's committee on ministry "approve the terms of all leaves of absence." The proposed amendment does not contain any requirement that an accused be heard or otherwise be afforded any type of due process before the presbytery exercises its discretion to impose a leave of absence. Indeed, because the proposed amendment requires that terms of call give the presbytery discretion to impose a leave of absence, it might be construed to preclude including in such a call provision the basic due process elements the 215th General Assembly (2003) recommended to the presbyteries. The proposal does not establish a timeline under which a presbytery is required to exercise the discretion that would be granted. The proposed amendment is not limited to situations in which an allegation of sexual misconduct is made. The proposal does provide the committee on ministry with the responsibility to approve the terms of a leave of absence, and thus presumably to determine who will be responsible for compensating the pastor while on a leave of absence.

c. Item 04-10, as its rationale indicates, proposes that the 216th General Assembly (2004) approve a new section of the Rules of Discipline, D-10.0106, similar to the suggestion made by the Advisory Committee on the Constitution to the 215th General Assembly (2003). The proposal of Item 04-10 is different from that suggestion of the Advisory Committee on the Constitution in the following respects: (1) changes the description of the conduct covered from "sexual misconduct" to "sexual abuse," thereby making it consistent with other provisions of the Rules of Discipline; (2) adds the authority to determine whether the leave will be paid or unpaid; (3) clarifies the limitations upon service in the event of a leave of absence to provide that "[w]hile 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 baptism, funerals, or weddings"; and (4) provides that an investigating committee may make a subsequent request that a leave of absence be imposed, if no leave is initially imposed.

Item 04-10 creates a clear process for determining whether a minister should be placed on a leave of absence. It assigns this responsibility to two members of the presbytery's permanent judicial commission. It requires that an accused be heard before the appointees of the permanent judicial commission impose a leave of absence. The proposal establishes a timeline under which the permanent judicial commission must initiate the process of determining whether to place a pastor on a leave of absence. The proposed amendment is limited to situations in which an allegation of sexual abuse involving a minor or person lacking the capacity to consent is made. The proposal provides the members of the permanent judicial with the authority to determine whether the leave shall be paid or unpaid, but does not specifically provide for the presbytery to compensate the accused during the leave of absence.

d. Item 04-11 also proposes to add a new section D-10.0106. Under the amendment proposed by Item 04-11, a presbytery would be empowered to place a pastor on a leave of absence after giving the pastor an opportunity to be heard. Item 04-11 is not specific as to how the presbytery would accomplish the preliminary investigation called for or who would conduct the preliminary investigation, and presumably intends to leave establishing such procedure to each presbytery. The proposal requires that the investigation begin immediately. The proposal does not provide the presbytery with the authority to determine whether the leave shall be paid or unpaid, or specifically address whether the presbytery should compensate the accused during the leave of absence.

#### 4. *Basis for the Advice to the General Assembly*

The Advisory Committee on the Constitution believes that Item 04-10 provides the church with the clearest and most comprehensive response to the need to create a constitutional avenue for placing pastors on a leave of absence when allegations of sexual abuse involving a minor or a person lacking the capacity to consent. Item 04-10 is clear, creates a well-defined process for determining whether a leave should be ordered, provides for due

process for the accused and a clear timeline for action, and allows determination as to whether leave is paid or unpaid.

Item 04-08, Recommendations 1 and 2, would grant presbyteries much broader authority to impose a leave of absence and are not limited to cases involving an allegation of sexual misconduct with a minor or a person lacking the capacity to consent. Granting the presbyteries broad discretion to impose a leave of absence when allegations of sexual or other misconduct are made raises several concerns. First, the broad grant of discretion to presbyteries may raise similar concerns as to the lack of due process as did Amendment 03-G. It is unclear why this provision is best included as a mandatory provision of terms of call in Chapter 14 of the Form of Government rather than as an amendment to Chapter 10 of the Rules of Discipline with specification of the procedure for determining whether imposing a leave of absence is appropriate.

Moreover, by not providing a clear process for determining whether a leave of absence should be required when allegations of sexual or other misconduct are made, the proposed amendments create the risk of inaction due to a lack of preparation on the presbytery's part to set structures in place to determine whether circumstances warrant a leave of absence. Item 04-11, similarly, does not establish a clear procedure for determining if a leave of absence should be imposed.

The Advisory Committee on the Constitution suggests that the 216th General Assembly (2004) modify the proposed language of Item 04-10, in the manner suggested above. These changes first clarify that the moderator of the presbytery permanent judicial commission has the responsibility to appoint the two individuals who will determine whether a leave of absence should be imposed. Second, the suggested changes would allow the two appointees to be selected from the roster of former members of the permanent judicial commission (D-5.0206b), in order to give presbyteries flexibility in avoiding using too many members of the commission in preliminary phases of the disciplinary processes, and thereby losing their service in a trial of the allegations.

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#### ACWC ADVICE AND COUSEL ON ITEM 04-10

*Advice and Counsel on Item 04-10—From the Advocacy Committee for Women's Concerns.*

Item 04-10 addresses the issue of administrative leave for clergy in cases of alleged child abuse or abuse of persons who lack mental capacity to consent by adding section D-10.0106 or amending Amendment 03 G to the *Book of Order*.

The Advocacy Committee for Women's Concerns advises that Item 04-10 be approved.

#### *Rationale*

The changes proposed by Item 04-10 will give greater protection to victims and provide clearer standards of communication and just discipline for the church. It proposes a process for permanent judicial commissions to use, when appropriate, to place pastors on administrative leave.

## Item 04-11

**[The assembly answered Item 04-11 by the action taken on Item 04-10 of this report. See p. 86.]**

*On Adding a New Section D-10.0106 Regarding Administrative Leave in Case of Alleged Child Abuse by Clergy—From the Presbytery of Northern New York.*

The Presbytery of Northern New York overtures the 216th General Assembly (2004) 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 a new section, D-10.0106, be added to read as follows:

*“When a written statement of an alleged offense of sexual misconduct toward a minor under the age of 18 or toward a person it is alleged lacked the mental capacity to consent has been received, the governing body receiving the allegation will immediately provide for the supervision of the accused, and for placing the accused on paid 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 this is a risk of future abuse. Such leave will continue until resolution of the matter in one of the ways prescribed by 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 function such as Baptisms, funerals or weddings.”*

### ***Rationale***

It is clear that minors under the age of eighteen and persons it is alleged lack the mental capacity to consent need to be protected from sexual predators within the church. It is also clear that ministers or other employees within the church who are accused of such an offense are not always guilty.

Immediately placing a minister or other employee on administrative leave at the mere accusation of wrongdoing can destroy a person’s career and ability to function within the church. The principle of due process is provided for in all other types of cases of judicial process in the Constitution of the Presbyterian Church (U.S.A.), therefore, the Presbytery of Northern New York brings this proposed amendment to the 216th General Assembly (2004).

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### **ACC ADVICE ON ITEM 04-11**

*Advice on Item 04-11—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to answer Item 04-11 by the approval of the ACC advice on Item 04-10. The rationale for this advice is set forth in the Advisory Committee on the Constitution’s advice concerning Item 04-10.

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### **ACWC ADVICE AND COUNSEL ON ITEM 04-11**

*Advice and Counsel on Item 04-11—From the Advocacy Committee for Women’s Concerns.*

Item 04-11 asks that D-10.0106 be amended if Amendment 03-G passes. Amendment 03-G will add D-10.0106 and deals with the handling of a written statement of sexual misconduct toward either a minor or toward a person it is alleged lacked the mental capacity to consent. Item 04-11 revises the language of “immediately place the minister or other employee on administrative leave” to “immediately provide for the supervision of the accused ...”

The Advocacy Committee for Women’s Concerns advises that Item 04-11 be answered with the action taken on Item 04-10.

### ***Rationale***

Item 04-10 presents a more just process for the resolution of cases of alleged child abuse or abuse of those lacking mental capacity to consent than does Item 04-11. Amendment 03-G provides no flexibility to a presbytery in requiring administrative leave and the present *Book of Order* provides no means of requiring such leave for where it is clearly called. Item 04-10 proposes a process that permanent judicial commissions may use, when appropriate, to place pastors on administrative leave.

## Item 04-12

**[In response to Item 04-12, the assembly approved an alternate resolution. See p. 86.]**

The Office of the General Assembly recommends that the 216th General Assembly (2004) approve the following:

1. Assign the following tasks to the Office of the General Assembly:
  - a. To undertake an extensive cycle of consultation with various groups and constituencies within the PC(USA), including but not limited to: governing bodies (sessions, presbyteries, synods), governing body staff, the Advisory Committee on the Constitution, racial ethnic caucuses, pastors, new immigrant leaders, and other persons and groups interested in the role of the Form of Government in the mission and ministry of the PC(USA).
  - b. To bring recommendations to the 217th General Assembly (2006).
2. Assign the following tasks to the Office of the General Assembly and the Office of Theology and Worship:
  - a. To undertake a similar analysis of the Directory for Worship with the goal of evaluating its influence and effectiveness in guiding sessions, pastors, and higher governing bodies in planning and conducting worship that is authentically Reformed as culturally appropriate.
  - b. To bring recommendations to the 217th General Assembly (2006).

### *Rationale*

These recommendations are in response to the following referral: *2002 Referral: 05-01. Overture 02-29. On Revision of Chapter XIV of the Form of Government, and Amendments to Chapters IX and XI of the Form of Government, and Chapter IV of the Directory for Worship—From the Presbytery of St. Augustine (Minutes, 2002, Part I, pp. 61, 355).*

The 213th General Assembly (2001) sent down a wholesale revision of Chapter XIV of the Form of Government that was not ratified by a majority of the presbyteries as required to amend the Form of Government (G-18.0301d). *Overture 02-29* from the Presbytery of St. Augustine asked the 214th General Assembly (2002) to send down a slightly modified version of Chapter XIV. Instead, the 214th General Assembly (2002) referred this item to the Office of the General Assembly with instructions to “pursue . . . broad-based conversation . . . regarding role of the *Constitution* in the life of PC(USA) (*Minutes, 2002, Part I, pp. 61–62.*”

The Office of the General Assembly (OGA) believes that the church continues to have great interest in a simplified Form of Government, particularly Chapters VII–XVIII. The OGA believes it would be unwise to send down the language proposed in *Overture 02-29* because it is premature until a more extensive consultation with the wider church is conducted “regarding the role of Form of Government in the PC(USA).”

The church faces a new ministry context, involving a much wider range of world views and experiences than have been present within it any time in its history. Chapters I–V are widely revered and enjoy virtually universal acceptance, as they contain historic language, positions, and practices.

Because the church is deeply divided on several provisions of Chapter VI, it should not be included in this process, as its inclusion could politicize the process.

## Item 04-13

*On Amending G-7.0306 On Who May Moderate a Congregational Meeting—From the Presbytery of Heartland.*

**[The assembly approved Item 04-13. See p. 87.]**

**The Presbytery of Heartland overtures the 216th General Assembly (2004) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:**

Shall G-7.0306 be amended as follows: [Text to be deleted in shown with a strike-through; text to be added or inserted is shown in italic.]

**“The pastor shall be the moderator of all meetings of the congregation. In congregations where there are co-pastors, they shall, when present, alternately preside at meetings. When the church is without a pastor, the moderator of the session appointed by the presbytery shall preside at all congregational meetings. If it is impractical for the pastor or the moderator of session appointed by presbytery to preside, he or she shall invite, with the concurrence of the session, another minister of the presbytery to preside. A presbytery may appoint a lay pastor as moderator of session to the church to which she or he is commissioned. The person assigned to the commissioned lay pastor as mentor and supervisor shall also supervise his or her work as moderator. In addition, the moderator of the session of a church with a vacant pulpit may request an elder who is, *or has been*, a member of ~~the~~ *that* presbytery’s committee on ministry, the stated clerk, executive presbyter, or associate executive presbyter, to preside; such elder may not moderate the meeting of a congregation of which that elder is a member. When this is not expedient, and when both the pastor or the moderator of the session and the session concur, a member of the session may be invited to preside.”**

### *Rationale*

The experience of elders and ministers who have served on the committee on ministry is a valuable asset to presbyteries. With the limitations on length of service imposed by the *Book of Order*, this asset can be lost once an elder or minister completes his or her term of service. The importance to presbyteries of the skills developed by elders and ministers through service on the committee on ministry was underscored by the 2001 amendment to G-11.0501b, which enabled persons to serve on the committee for an aggregate of six years even if that involved using partial terms. The proposed amendment to G-7.0306 (above) would allow presbyteries and sessions to draw on the experience of elders who have served on the committee on ministry in the particular case of moderating congregational meetings.

It is sometimes the case, because of geography, past experience with a congregation while serving on the committee on ministry, or special skills suited to a particular situation, that it would be advantageous to call upon an elder who has served but is not currently serving on COM to moderate a congregational meeting. This amendment would allow for that and thereby widen the pool of persons available to moderate in unusual situations and allow presbytery to take advantage of their skills and experience.

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### ACC ADVICE ON ITEM 04-13

#### *Advice on Item 04-13—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) with the following comment:

The Presbytery of Heartland identifies a potential shortcoming and a reasonable response in its proposed amendment to G-7.0306. It is obvious that recent alterations to this paragraph [at the time of reunion only minister members of the presbytery were eligible to be considered for the function of moderating a congregational meeting] make it possible for a great number of persons be invited to serve this function. The proposed amendment adequately includes another category of person to the list.

Section G-7.0306 is a good example of the manner in which our *Constitution* has become a manual of operations. The foundational principles involved here are that congregations must have meetings and that those meetings are to be presided over by someone whom the presbytery authorizes to be the “agent” of the wider church in the interrelated governance we call “Presbyterian.” How a particular presbytery exercises its responsibility is entirely within its own jurisdiction subject to the normal processes of review or redress.

If the 216th General Assembly (2004) wishes to address the issue in a more fundamental manner it could choose to send the following language to the presbyteries for their consideration:

Shall G-7.0306 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

~~“The pastor shall be the moderator of all meetings of the congregation. In congregations where there are co-pastors, they shall, when present, alternately preside at meetings. When the church is without a pastor, [the moderator of the session appointed by the presbytery a minister of the Word and Sacrament or elder designated by the presbytery] shall preside at all congregational meetings. If it is impractical for the pastor or the moderator of session appointed by presbytery to preside, he or she shall invite, with the concurrence of the session, another minister of the presbytery to preside. A presbytery may appoint a lay pastor as moderator of session to the church to which she or he is commissioned. The person assigned to the commissioned lay pastor as mentor and supervisor shall also supervise his or her work as moderator. In addition, the moderator of the session of a church with a vacant pulpit may request an elder who is a member of the presbytery's committee on ministry, the stated clerk, executive presbyter, or associate executive presbyter, to preside; such elder may not moderate the meeting of a congregation of which that elder is a member. When this is not expedient, and when both the pastor or the moderator of the session and the session concur, a member of the session may be invited to preside.”~~

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### ACREC ADVICE AND COUNSEL ON ITEM 04-13

*Advice and Counsel on Item 04-13—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).*

Item 04-13 requests the 216th General Assembly (2004) to direct the Stated Clerk to send an amendment to the *Constitution* to the presbyteries for an affirmative or negative vote regarding who may moderate a congregational meeting, from the Presbytery of Heartland.

The Advocacy Committee for Racial Ethnic Concerns advises that Item 04-13 be approved.

#### *Rationale*

The Advocacy Committee for Racial Ethnic Concerns concurs with the rationale given by Item 04-13 that it would be “advantageous to call upon an elder who has served but is not currently serving on COM to moderate a congregational meeting.” As it is the case with a number of racial ethnic and new immigrant churches, the lack of persons who may moderate a congregational meeting prevents these churches from conducting their business in a timely manner. By increasing the pool of persons available to preside the meeting of a congregation, these churches will be allowed to call on experienced elders who have previously served on the committee on ministry.

## Item 04-14

[The assembly approved Item 04-14. See p. 87.]

*ACC Request Regarding Interpretation on Whether an E-mail Vote Is Permissible—From Stated Clerk, Presbytery of Winnebago.*

**The Advisory Committee on the Constitution recommends that the 216th General Assembly (2004) answer Item 04-14 (*ACC Request 04-2*) with the following response:**

**This request asks whether it is permissible for a governing body to vote by e-mail, and if so, what guidelines are appropriate.**

**The *Book of Order* is not silent on how governing bodies vote.**

“The Church and Its Unity

“G-4.0301e

“e. Decisions shall be reached in governing bodies by vote, following opportunity for discussion, and a majority shall govern;”

Governing Bodies

G-9.0302b

b. Meetings of governing bodies, commissions, and committees shall be conducted in accordance with the most recent edition of *Robert's Rules of Order*, except in those cases where this Constitution provides otherwise. (*Book of Order*, G-7.0302c states the same regarding all meetings of congregations.)

*Robert's Rules of Order Newly Revised* (10th Edition), in outlining in Chapter One, the characteristics of a deliberative assembly, notes the following:

Efforts to conduct the deliberative process by postal or electronic mail or facsimile (fax) transmission—which are not recommended—must be expressly authorized by the bylaws and should be supported by special rules of order and standing rules as appropriate, since so many situations unprecedented in parliamentary law may arise and since many procedures common to parliamentary law are not applicable.”

*Robert's Rules of Order Newly Revised* states on page 482 that “The opportunity for simultaneous communication is central to the deliberative character of the meeting, and is what distinguishes it from attempts to do business by postal or electronic mail or by fax.”

On pages 409 ff., *Robert's Rules of Order Newly Revised* provides guidance for a vote by mail that would be applicable to a vote by electronic mail.

The request correctly makes the distinction between the deliberative process and the vote that follows. A governing body could provide in its rules that e-mail polling is permissible in instances where the deliberative process has previously occurred. Such an instance might occur if a governing body has debated a matter at a meeting, but lacks certain information such as specific prices, or a consultant's opinion. Upon receipt of the information, a vote by e-mail could be provided for by rule. It is difficult to conceive of a situation in which vote by e-mail could assure the principles of a deliberative assembly, if such deliberation has not previously taken place. Meetings by conference call are often provided for in governing body bylaws, and with care can provide for the characteristics of a deliberative body that are outlined on pages 1 and 2 of RONR.

If a governing body wishes to provide by rule for voting by e-mail, it is advisable to consider the following areas: (1) The nature of any vote that may be conducted by e-mail should be clearly defined. (2) Care must be taken that all qualified to vote are included. (This is particularly important with an e-mail vote, as there may be individuals qualified to vote who do not have access to e-mail.) (3) If the vote is to be by secret ballot, additional provisions are required. (4) There should be provision for a member to object to the vote being taken by electronic means. As technological advances are made in electronic communication, the rules should be revised to accommodate such technology.

A governing body that is incorporated should ensure that there are no legal impediments to voting by e-mail.

In summary, voting by e-mail is permissible only if there has been provision for deliberation, and the governing documents of the governing body provide for vote by mail or e-mail.

#### Letter of Request Received by the Advisory Committee on the Constitution

Two questions:

1. Is it permissible for a governing body, e.g., a Session, to vote on a motion via email polling?



2. If this is permissible, what guidelines would seem to be appropriate to make sure that a motion is fairly and fully considered and that respect for other considerations in our deliberative process is maintained, e.g., confidentiality in voting.

As electronic communication within decision-making groups becomes increasingly popular and evident, the question emerges whether decisions can be made electronically, via email, in order to capitalize on its efficiency and speed. Since this is clearly understood to be supplemental to a governing body's usual (stated) meetings for discussion and interaction rather than a replacement for such meetings and discussions, is it feasible to use email polling in order to confirm actions where general intent has already been approved but where final details need ratification, e.g., confirmation of negotiated terms of contract or names on a committee or commission? This implies that a set of guidelines would need to be developed in order to frame the appropriate use of such email polling.

Respectfully submitted,

Michael B. Lukens  
Stated Clerk, Winnebago Presbytery

## Item 04-15

[The assembly approved Item 04-15. See p. 87.]

*ACC Request 04-6.Regarding G-9.0705, Termination of Presbytery Staff—From Member, Administrative Commission, Presbytery of Hanmi.*

**The Advisory Committee on the Constitution recommends that the 216th General Assembly (2004) answer this request with the following authoritative interpretation:**

**“1. The provisions of G-9.0705 do not apply to officers. Officers cannot be terminated under this provision, whether compensated or not. The term of office may end, or the officer may be removed from office by the electing body for misconduct or dereliction of duties. The *Book of Order*, G-9.0202b and G-9.0203b, provides that officers shall serve for specific terms. If the bylaws provide that officers shall serve until their successors are elected, or if the governing body has recorded an action to say that the officer will serve until a successor is elected, the officer remains in office even at the end of the term.**

**“If the governing body combines in one position responsibilities of an officer with non-ecclesiastical responsibilities, an officer who performs those latter duties is entitled to the protections of G-9.0705 only as related to the non-ecclesiastical portion of the position. The provision of G-9.0705 that a hearing must be provided is not applicable to officers except as they may be responsible for non-ecclesiastical functions. However, there is no prohibition to providing a hearing.**

**“2. Section G-9.0705 does not apply to officers, except as noted above. Section G-9.0705 is silent as to whether it applies to executives and other administrative staff in relation to end of term reviews.”**

### *Rationale*

Item 04-15 (*ACC Request 04-6*) requests interpretation of the requirements in G-9.0705 concerning dissolution of the relationship between executives or other executive staff and the middle governing bodies. Two specific questions are raised. (1) Does G-9.0705 apply to officers who may or may not be compensated in light of G-9.0201? (2) Does G-9.0705 apply to either officers or employees when there is an end-of-term-review, or only if there is no set term?

The *Book of Order* specifies who shall be the officers of governing bodies.

Governing Bodies

G-9.0201

Officers of each of the governing bodies shall be a moderator and a clerk. Governing bodies may provide additional officers as required. (*Book of Order*, G-9.021)

The *Book of Order* is silent regarding whether there are circumstances in which an individual who is an officer is also presumed to be staff. Practice varies within the denomination, from place to place, and from time to time.

The question arises most often in regard to the position of stated clerk. Many clerks are compensated, but compensation is not the determining factor for establishing that the stated clerk is also a staff member. The stated clerk is presumed to be staff only if the governing documents—such as bylaws, standing rules, manuals of administrative operation, or position descriptions—combine responsibilities of an officer with non-ecclesiastical responsibilities, and then only as regards those non-ecclesiastical functions. Traditional duties of the stated clerk include those enumerated in G-9.0203a, serving as resource for ecclesiastical committees as noted in G-9.0202, providing support for administrative commissions, and fulfilling the responsibilities of the stated clerk for support of the judicial process as provided in the Rules of Discipline.

Secular law may establish whether or not an officer is also an employee for purposes of those laws, but this is a separate issue from the ecclesiastical view.

### **Letter of Request Received by the Advisory Committee on the Constitution**

In light of the issues being raised in Hanmi Presbytery of the Synod of Southern California and Hawaii in connection with their Stated Clerk, I would like to ask the ACC to address some questions.

1. Does G-9.0705 apply to officers who may or may not be compensated in light of G-9.0201. There is significant confusion about and the Synod's Administrative Commission needs guidance in the matter.
2. Another way this might be addressed is with this question: Does G-9.0705 apply to either officers or employees when there is an end of term review or only if there is no set term.

Please accept my sincere gratitude for addressing these matters.

Sincerely,  
Frank M. McCraven

## **Item 04-16**

[The assembly approved Item 04-16. See p. 87.]

*ACC Request Regarding G-7.0304a.(3) and G-14.0603, When a Motion to Dissolve the Pastoral Relationship Is in Order—From Stated Clerk, Presbytery of Missouri River Valley.*

**The Advisory Committee on the Constitution recommends that the 216th General Assembly (2004) answer Item 04-16 (*Request 04-7*) as follows:**

**This request inquires whether, at an annual meeting of a congregation, a previously unannounced motion to dissolve a pastoral relationship would be in order.**

**The Form of Government lists five items of business that can be transacted at meetings of the congregation (G-7.0304a(1–5)). That provision does not specify whether such items must be included in annual or special (called) meetings. Since an annual meeting is mandated by the *Constitution*, and other meetings are permitted but not required, then it stands to reason that any of the enumerated business items could be considered at the annual meeting. Such items, however, should be listed in the call for the meeting.**

The 204th General Assembly (1992) responded to *Request 92-9* [noted at both G-14.0603 and G-7.0304a(3) in the *Annotated Book of Order*] stating that, “a motion to dissolve the pastoral relationship would not be in order at a congregational meeting unless the dissolution of the pastoral relationship was an item specifically listed in the call for the meeting” (*Minutes*, 1992, Part I, pp. 307–8). This requirement applies to all meetings of the congregation, both special and called. This has been and continues to be the currently binding interpretation of these provisions (cf. G-13.0103r).

#### Letter of Request as Received by the Advisory Committee on the Constitution

Confusion has arisen as to whether the General Assembly’s decision that “a motion to dissolve the pastoral relationship would not be in order at a congregational meeting unless the dissolution of the pastoral relationship was an item specifically listed in the call for the meeting” (*Minutes* 1992, pp.307-308; cited in the *Annotated Book of Order* at G-7.0304 and again at G-14.0603) applies to all meetings of the congregation or only to a special called meeting.

The question arose when, without notice, a motion to dissolve the pastoral relationship was introduced at the annual meeting of the congregation of First Presbyterian Church, Omaha. The moderator of the meeting ruled the motion out of order on the ground that this matter was not listed in the call for the meeting, nor was it included on the agenda. However, the decision of the chair was appealed, and the congregation voted to override the moderator’s ruling.

As stated clerk of Presbytery, I have interpreted the 1992 GA ruling cited above as applying to all congregational meetings. My rationale for that opinion is as follows:

The list of the things that can come before a congregational meeting in Chapter 7 of the Form of Government (G-7.0304) means that these things may *not* be decided by the *session*; they are the prerogative of the *congregation*. For example, calling a pastor cannot be done by the session; a congregational meeting is necessary.

But except for the five things listed in G-7.0304, in Presbyterian polity everything else is the responsibility of the session. The business of a congregational meeting is limited to these five things. This list names everything that requires a vote of the congregation, not just the session. But the question as to which of these items may be considered at an *annual* meeting and which require a *special* meeting of the congregation is not really addressed in G-7.0304.

Since it is clear in G-14.0502c that calling a pastor requires a special meeting called for that purpose, the fact that calling a pastor is one of the congregation’s prerogatives listed in Chapter 7 (G-7.0304a(2)) does not mean that someone can just stand up at the annual meeting and say, “I move that we call the Rev. John Smith as our pastor.” The process outlined in Chapter 14 must be followed.

Similarly, when it comes to dissolving the pastoral relationship, the fact that requesting the dissolution of the pastoral relationship is also on the list of things the congregation can do (G-7.0304a(3)) does not say anything about whether it is the *annual* meeting or a *special* meeting that does that—again, that is not the point in Chapter 7 (although dissolution of the pastoral relationship is not listed among the items of business at annual meetings in G-7.0302). One must consult Chapter 14 (G-14.0603) for the necessary process for seeking such dissolution.

Thus it appears that the ruling of the General Assembly that “a motion to dissolve the pastoral relationship would not be in order at a congregational meeting unless the dissolution of the pastoral relationship was an item specifically listed in the call for the meeting” (*Minutes* 1992, pp.307-308; cited in the *Annotated Book of Order* at G-7.0304 and G-14-0603) cannot be limited to special meetings, but would apply to the annual meeting of the congregation as well.

Since persons in this Presbytery have received conflicting interpretations on this point from different members of the staff of the Department of Constitutional Services, it would be useful to have a clarification from the Advisory Committee on the Constitution.

Russell W. Palmer  
Stated Clerk  
Presbytery of Missouri River Valley

## Item 04-17

[The assembly approved Item 04-17 with amendment. See p. 87.]

To provide for a further way to initiate special administrative review of a synod, the Committee on the Office of the General Assembly recommends that a new section, “c.” be added to Standing Rule B.8. to read as follows:

**“c. [The General Assembly has authority to undertake special administrative review of synods (Book of Order, G-13.0103k). There are three ways the General Assembly could be requested to consider such review:**

**“(1) by an overture from a presbytery or synod (G-11.0103t(3); G-12.0102o(2); Standing Rule B.5.c.);**

**“(2) by request from one of the General Assembly entities (Standing Rule B.5.a.–b.); or**

**“(3) By a commissioners’ resolution (Standing Rule B.5.e). If such overture, request, or resolution is acted on favorably by the General Assembly, the General Assembly could undertake Special Administrative Review (G-9.0408–.0410) through commission or special committee as provided for in Standing Rule B.8 and G-9.0501–.0503.]**

*“Special administrative review of an alleged synod irregularity or delinquency may occur when a written request for such review is received by the Stated Clerk of the General Assembly from another synod or a presbytery within the synod of the alleged irregularity or delinquency. If the request relates to an alleged delinquency, the request can only be filed with the Stated Clerk after the failure or refusal of the synod to cure the alleged delinquency at its next meeting, having been requested to do so in writing prior to the meeting. When the request for special administrative review is received, the Stated Clerk shall convene a meeting of the Moderator of the General Assembly, the moderator of the General Assembly Council, and the moderator of the Committee on the Office of the General Assembly. If the request is in order and all the moderators agree that for the good of the church the special administrative review needs to be undertaken before the next meeting of the General Assembly (when the request could be considered by the whole General Assembly), the Moderator of the General Assembly shall appoint a special committee (Standing Rule B.8.) to conduct a special administrative review in accordance with G-9.0408–.0410 and report its findings and recommendations to the next General Assembly.”*

### Rationale

This recommendation is in response to the following referral: *2003 Referral: Comment on Item 03-B., Advise the Committee on the Office of the General Assembly to Clarify the Process of Administrative Review on the General Assembly Level; Suggest Changes to the Standing Rules to Make the Process More Clear (Minutes, 2003, Part I, p. 70)*

Currently there is no provision in the Standing Rules to initiate *special* administrative review of a synod other than by General Assembly action in response to overture, request, or resolution as noted below.

*Administrative Review* is defined in the *Book of Order*, Form of Government, “Chapter IX. Governing Bodies.” The *Book of Order* distinguishes between two forms of administrative review: *general* and *special*.

*General Administrative Review* is defined in G-9.0407a–c as follows:

a. 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.

b. 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.

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.

*Special Administrative Review* is defined in G-9-0408, G-9.0409a, and G-4.0410 as follows:

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) (*Book of Order*, G-9-0408)

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. (*Book of Order*, G-9.0409a)

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. (*Book of Order*, G-9.0410)

*Administrative Review at the General Assembly Level:* The *Book of Order* provisions noted above apply to administrative review at the General Assembly level as well as review at lower governing body levels. The Standing Rules of the General Assembly specifically provide for administrative review.

In particular, *general administrative review* of the entities of the General Assembly are undertaken through review of reports submitted to the General Assembly (*Book of Order*, G-13.0103h and Standing Rule B.5.f.) and through periodic review by committee (Standing Rule E.10.). Also, the General Assembly receives reports of the decisions of its Permanent Judicial Commission (Standing Rule G.2.g.).

Similarly, the General Assembly conducts *general administrative review* of synods through review of synod reports and minutes (*Book of Order*, G-13.0103l and Standing Rule B.5.f.).

The General Assembly has authority to undertake *special administrative review* of synods (*Book of Order*, G-13.0103k). There are three ways that the General Assembly could be requested to consider such review: (1) by an overture from a presbytery or synod (*Book of Order*, G-11.0103t3; G-12.0102o(2); Standing Rule B.5.c.), (2) by request from one of the General Assembly entities (Standing Rule B.5.a.–b.), or (3) by commissioner resolution (Standing Rule B.5.e.). If such overture, request, or resolution is acted on favorably by the General Assembly, the General Assembly could undertake the *special administrative review* (*Book of Order*, G-9.0408–.0410) through commission or special committee as provided for in Standing Rule B.8. and *Book of Order*, G-9.0501–.0503.

## Item 04-18

**[The assembly referred Item 04-18 to the Advisory Committee on the Constitution. See p. 87.]**

*On Amending Standing Rule G.2.g. and C.7. Regarding an Assembly Committee on Administrative Review—From the Presbytery of Mississippi.*

The Presbytery of Mississippi respectfully overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) to make the following changes to the Standing Rules:

1. Amend Standing Rule G.2.g. as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“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 Ju-~~

~~cial 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. 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. This report shall be referred to the Assembly Committee on Administrative Review, which shall in turn report to the General Assembly, making appropriate recommendations.”~~

2. Add a new section, “C.7. Assembly Committee Procedures” to the Standing Rules to read as follows:

“7. *Assembly Committee on Administrative Review*

“a. *General Review of Synod Minutes*

“(1) *This committee shall conduct the annual review of synod minutes required in Standing Rule B.5.f. Members of the committee shall review the full text of each synod’s minutes.*

“(2) *This review shall take special care that synod minutes include a report of permanent judicial commission decisions (if any), and a report that any permanent judicial committee orders to presbyteries within the bounds of the Synod have been carried out by the presbyteries.*

“b. *Special review of General Assembly Permanent Judicial Commission (GAPJC) decisions*

“(1) *All certified records and final decisions in cases of judicial process from the clerk of the GAPJC shall be reported by the Stated Clerk to this committee.*

“(2) *When decisions of the GAPJC contain orders directed to lower governing bodies, the Stated Clerk shall obtain from those governing bodies statements of their compliance and report them to this committee, as required in Standing Rule G.2.g.*

“(3) *If the committee is concerned that any GAPJC order has not been carried out by a lower governing body, it will recommend that the General Assembly specify the particular concerns to be addressed and direct the synod having jurisdiction to initiate the process of special administrative review. The synod will further be directed to report the progress of that review in its minutes to be reviewed by the next General Assembly.”*

3. In the “Guidelines for Reviewing Synod Records,” found on pages 57–59 of the *Manual of the General Assembly*, strike the text of “6.” under “General Provisions” on page 58, and insert new text to read as follows:

~~“6. The review of the minutes of each synod shall ordinarily occur as peer reviews by a gathering of all synod stated clerks. Their written review of each synod minutes shall be submitted to the General Assembly Committee assigned the review of the minutes, who shall attest that the minutes of each synod have been reviewed. If peer review is not completed, the synod shall submit its minutes for review by the General Assembly Committee charged with overseeing this review. The review of the minutes of each synod shall be undertaken by the Assembly Committee on Administrative Review.”~~

### ***Rationale***

The 215th General Assembly (2003) advised “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” (*Minutes*, 2003, Part I, p. 70). This overture is not an attempt to preempt the work of the Committee on the Office of the General Assembly (COGA), but rather an effort to ensure that this important work continues to move forward.

There is a great need for greater clarity in the General Assembly’s Standing Rules regarding the process of administrative review. This is an essential element of Presbyterian polity, expressing our connectionalism and ensuring the unity of the church. The right of administrative review is enshrined in the first four chapters of the *Book of Order*, which provide the theoretical underpinnings of our polity:

The 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 the Church; that a larger part of the Church, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein; that, in like manner, a representation of the whole should govern and determine in regard to every part, and to all the parts united: that is, that a majority shall

govern; and consequently that appeals may be carried from lower to higher governing bodies, till they be finally decided by the collected wisdom and united voice of the whole Church. . . . (*Book of Order*, G-1.0400)

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; (*Book of Order*, G-4.0301f)

The power of administrative review is clearly stated in G-9.0407–.0411 of the *Book of Order*, and it is the right and responsibility, in one way or another, of every governing body of the church. The General Assembly needs to clarify its procedures for conducting both general and special administrative review so that it can fulfill its responsibilities under the Book of Order and so that the peace, unity, and purity of the church can be maintained.

### 1. *Rationale for Changing the Way the General Assembly Reviews Synod Minutes*

The General Assembly now reviews synod minutes only indirectly. Synod clerks undertake a peer review of each other’s minutes and submit their conclusions to the General Assembly. Because the General Assembly never directly interacts with the minutes, it is prevented from bringing its own concerns to bear on them. All that commissioners know about them is what the other synod clerks have told them. This certainly conflicts with the intent of G-9.0407c, which requires that “every governing body above a session shall review the records of the proceedings of the next lower governing body.” The General Assembly itself is given this task, so should it instead simply accept the testimony of someone who isn’t even a member of the assembly?

### 2. *Need for Reviewing Compliance Reports*

The General Assembly, by the *Book of Order*, has delegated judicial process to its permanent judicial commission, but it retains the right and responsibility of administrative review and control. Special Administrative Review specifically includes making sure “whether the lawful injunctions of a higher governing body have been obeyed” (G-9.0409a(5)). Unless a report of compliance with such injunctions is reviewed periodically, it is impossible for the General Assembly to carry out this part of its responsibilities.

### 3. *Rationale for Combining Review and Control Measures Under One Committee*

Combining the review of synod minutes with the review of compliance reports in a Committee on Administrative Review is advantageous for many reasons:

- It allows the documents to inform one another. A synod’s report on the compliance of one of its presbyteries may give additional insight to the compliance report from the presbytery itself. It may also satisfy the General Assembly that synod is doing everything that needs to be done in order to bring a presbytery into compliance, obviating the need for any further action.
- It provides more space and time to focus on review responsibilities. Now, the committees tasked with the pieces of review and control are distracted with other responsibilities. Having a committee tasked with this job alone should allow it to be done more thoroughly.

### 4. *The Need for Action*

We can’t deny that we live in an age of conflict within our church, much of which revolves around ordination standards. Unless there is a clear method in place of bringing resolution to these conflicts, they will fester, producing more strife and resentment. And unless the church has a method of making sure its governing bodies are in compliance with the Constitution, disobedience and thus disunity will only increase. Oversight is thus critical to ensure the peace, unity, and purity of the church. The best way to continue the troubles in the church is to let the current confusion continue.

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## ACC ADVICE ON ITEM 04-18

*Advice on Item 04-18—From the Advisory Committee on the Constitution.*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to refer Item 04-18 to the Advisory Committee on the Constitution.

*Rationale*

Item 04-18 seeks to address concern about compliance with decisions issued by permanent judicial commissions in remedial cases, in particular. There are some in the church who believe there is cause for such concern. Apparently for these Presbyterians the processes for monitoring the implementation of permanent judicial commission decisions by lower governing bodies remain unclear or are perceived to be inadequate.

This matter requires referral to the Advisory Committee on the Constitution if any additional constitutional processes for such monitoring are to be developed. The design of any further constitutional processes will require consultation between the Advisory Committee on the Constitution, the Office of the General Assembly, permanent judicial commissions, and middle governing bodies. A healthy and comprehensive plan needs to be articulated if compliance is to be achieved, always with the understanding that “the organization [of the church] is not designed to work without trust and love” (*Book of Order*, G-7.0103).

Item 04-18, as written, is not consistent with provisions of the Rules of Discipline, D-7.0601 and D-8.0404 concerning the handling of the certified records. To provide the full certified record of a case (which often runs to hundreds of pages) to an assembly committee for its review in the space of two or three days would place an insupportable burden on the members of that assembly committee. It would further run the risk that some commissioners might seek to re-try the case and substitute their judgment for that of the permanent judicial commission.

Further, it is not clear that the process outlined in paragraph C.7.b.(3) of the Standing Rule proposed by the overture provides “due process and procedural safeguards” (D-1.0101) for any governing body alleged to have failed to implement an order of the General Assembly Permanent Judicial Commission.

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**COGA COMMENT ON ITEM 04-18**

*Comment on Item 04-18—From the Committee on the Office of the General Assembly.*

The Committee on the Office of the General Assembly (COGA) counsels the 216th General Assembly (2004) to refer Item 04-18 to the Advisory Committee on the Constitution. The COGA supports referral of Item 04-18 to the Advisory Committee on the Constitution to assess the perceived inadequacies regarding compliance and offers comment on the prospect of changing the methodology for the review of synod minutes.

The Committee on the Office of the General Assembly notes the concerns regarding noncompliance by some in the church and has consistently pointed out processes and procedures available to the church to address non-compliance. The committee is recommending a process to the 216th General Assembly (2004) to provide for a further way to initiate special administrative review of a synod (see Item 04-17). The COGA reminds the 216th General Assembly (2004) that several options already exist in our shared polity including administrative review, filing new judicial cases, and amendment of bylaws to explicitly provide for review.

This overture also proposes changes to the reading of synod minutes. The overture implies that the committee assigned the task of reviewing the minutes of the synod cannot see the actual minutes if they choose. That is not accurate. The committee always has the option of looking at the synod minutes.

The current method for reviewing the minutes of synods is entering its fourth year. The guidelines for review of these minutes are outlined in the *Manual of the General Assembly*, Guidelines for Reviewing Synod Records, pp. 57–59. The current process was adopted to provide for a more thorough review than previously experienced, while still preserving the responsibility of an assembly committee to conduct this task. This process includes the examination of each set of minutes from a synod being examined using a peer review methodology. Two synod stated clerks who compare findings from their independent reviews read each set of minutes. A report is prepared for the entire group of synod stated clerks with recommendations regarding comments or exceptions. This report is then delivered to the assembly committee assigned responsibility for the review. After examining the recommendations (and minutes, if they choose), the assembly committee then makes final recommendations to the assembly.



The Standing Rules authorize the Committee on the Office of the General Assembly to offer comment or advice on business under consideration by the General Assembly. The COGA 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 04-19

[The assembly approved Item 04-19 with amendment. See p. 88.]

The Committee on the Office of the General Assembly (COGA) and the General Assembly Council (GAC) recommend that the 216th General Assembly (2004) approve the following recommendations:

1. Amend Standing Rule E. by inserting a new section, “E.11.,” to read as follows:

**“11. Review of Permanent, Advocacy, and Advisory Committees and Commissions of the General Assembly**

*“The permanent, advocacy, and advisory committees and commissions of the General Assembly will be reviewed to evaluate their processes to fulfill the mandates given to them by the Presbyterian Church (U.S.A.). The General Assembly will review the work of the permanent, advocacy, and advisory committees and commissions based on a six-year schedule. A committee at the General Assembly will be assigned the review. The assembly committee will use the Standards for Review of General Assembly Permanent, Advocacy, and Advisory Committees and Commissions in the Guidelines and Policies of the General Assembly. The assembly committee will report to the General Assembly the results of the review and make recommendations based on its findings.”*

2. Amend the *Manual of the General Assembly, Guidelines and Policies of the General Assembly*, by adding “Standards for Review of General Assembly Permanent, Advocacy, and Advisory Committees and Commissions” to read as follows:

*“Standards for Review of General Assembly Permanent, Advocacy, and Advisory Committees and Commissions*

**“A. Process**

*“The responsibilities of the committee or commission that are being reviewed*

- “1. A self-study of its work based on the review standards covering the previous six years.

“2. The self-study will have to be available by the 120-day deadline before the General Assembly at which it is to be reviewed.

“3. Representatives of the committee or commission will need to be available at the assembly to serve as resources for the assembly committee.

“4. The committee or commission may include responses in the self-study and additional questions that explore the standards that apply to its particular work.

- “5. The committee or commission may utilize former members to help develop the self-study.

**“B. The Responsibilities of the Office of the General Assembly in the Review**

“1. The Office of the General Assembly (OGA), in consultation with the leadership of the committee or commission, will supervise the development of a survey instrument by the Office of Research Services.

*“2. Specific training of assembly committee leadership and members as needed to accomplish the evaluation process.*

*“3. Budget for development of self-studies.*

*“4. The Committee on the Office of the General Assembly (COGA) and the GAC will evaluate the review process after each assembly.*

*“C. The Work of the Assembly Committee for Review*

*“1. The review assignment will be given to a designated assembly committee.*

*“2. The assembly committee’s review will be limited to certain questions:*

*“Is the committee or commission fulfilling its mandate (based on self-study, surveys, consultations with committee or commission leadership)?*

*“3. Are there items that need to be referred for further study?*

*“4. The assembly committee will hold hearings, etc.*

*“5. The assembly committee will be in dialogue with representatives of the General Assembly permanent, advocacy, and advisory committees or commissions being reviewed.*

*“6. The assembly committee may break into subgroups to cover each committee or commission being reviewed.*

*“7. The review committee will respect the distinction between a committee and a commission.*

*“8. The assembly committee will make a final report, possibly with recommendations.*

*“Standards*

*“A. Fidelity to Mission and Partnership*

*“1. Each committee or commission was created by the church and exists to serve and support the church’s mission in a particular area. Each committee or commission is expected to exhibit a constant faithfulness to and in fulfillment of its servant role in the life of the PC(USA).*

*“2. The basic process of the committee or commission should demonstrate fidelity to the mission and accountability procedures set forth in its establishing deliverance, charter, or mandate from the assembly. The committee or commission should exhibit leadership in guiding the church in engagement with the work and resources in which the committee or commission acts.*

*“3. The committee or commission should exhibit practical cooperation with the other agencies or committees of the church in areas of overlapping responsibility and opportunity.*

*“4. The committee or commission should provide timely responses to directives and requests from the General Assembly.*

*“B. Effectiveness of Services*

*The services of the committee or commission are consistent with its assembly or constitutional mandate.*

*“1. The committee or commission has a defined and consistent process for completing its work.*

*“2. The committee or commission has a regular process of self-evaluation of its services.*

**“3. The committee or commission employs a strategy for effective communication with the church-at-large.**

**“4. The committee or commission utilizes current and emerging technologies to enable it to fulfill its mission.**

**“5. The committee or commission has developed a vision and plans for its work in light of its historic mandate and the emerging issues before and context of the PC(USA).”**

### *Rationale*

These recommendations are in response to the following referral: *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, Advisory Committees; Present to the 215th GA (2003) (Minutes, 2002, Part I, pp. 27, 171).*

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

1. That the Committee on the Office of the General Assembly and the General Assembly Council, in consultation with General Assembly permanent, advocacy, and advisory committees, develop a process and propose language for the Standing Rules of the General Assembly that would create an independent review process for all General Assembly permanent, advocacy, and advisory committees.
2. That the proposed recommendations be presented to the 215th General Assembly (2003) for consideration and approval.
3. That the standards for the review of agencies that were established by the 213th General Assembly (2001) be carefully considered by COGA and GAC as they develop the review process for permanent, advocacy, and advisory committees of the General Assembly.

The basic principles of Presbyterian government are found in Chapter IV of the Form of Government of the *Book of Order*. One of those principles is that a higher governing body shall have the right to review those for whom it is responsible (G-4.0301f.). The nature of those reviews can be as simple as the reading of the minutes of a governing body. The review can also be general administrative review required of congregations or governing bodies (G-9.0407a and b). In the *Minutes* of the 209th General Assembly (1997), the definition of those requiring review by a congregation included any group or organization whose activity “affects theological instruction, spiritual development, mission programs, raises money, uses property, or purports in any way to represent the congregation to the public.”

....

The ministry of the permanent, advocacy and advisory committees of the General Assembly is an important part of the mission of the Presbyterian Church (U.S.A.). They encompass ministries from the Department of History to the General Assembly Committee on Representation. The review process will provide an opportunity to allow the General Assembly and an individual permanent or advisory committee to engage in a dialogue about its mission. The result will be continual confidence by the membership of the Presbyterian Church (U.S.A.) in the work of its committees. The review can be the opportunity to make recommendations for improvements, suggestions for ministry developments, and commendations for achievements.

The 213th General Assembly (2001) approved an independent review process for the agencies of the General Assembly (see *Minutes*, 2001, Part I, p. 67 ff). That process encompasses the development of standards for the review. Those standards were based on standards used for the accreditation of institutions of higher learning and in consultation with the agencies to be reviewed. That review process will begin in 2002 and will serve as a model for the review process for the permanent, advocacy, and advisory committees. (*Minutes*, 2002, Part I, pp. 171-72)

**3. The Committee on the Office of the General Assembly (COGA) and the General Assembly Council (GAC) recommend [that the 216th General Assembly (2004) refer] to the 217th General Assembly (2006) the [decision of] the application of this process as it relates to the General Assembly Permanent Judicial Commission.**

### *Rationale*

The Stated Clerk’s Office received a request from the Moderator of the General Assembly Permanent Judicial Commission that they not be included in the review process for all General Assembly permanent, advocacy, and advisory committees and commissions until there has been further study of the constitutional implications.

**Item 04-A**

[The Assembly Committee on Church Polity approved and the assembly received Item 04-A. See p. 88.]

**PROPOSED AMENDMENTS TO THE 216TH GENERAL ASSEMBLY (2004)**

(Amendments require 87 votes to pass)

		Affirm.	Neg.	No Action
03-A.1.	Preparing and Adopting Budgets: On Amending G-9.0404d and G-13.0103i.	162	2	0
03-A.2.	Reporting and Review of Records: On Amending G-9.0407b.-d.	162	2	0
03-A.3.	Determining the Number of Commissioners to a General Assembly: On Amending G-13.0102.	121	43	0
03-A.4.	Changing Terms of Office: On Amending G-13.0111a, G-13.0112a, G-13.0202a(1)-(5), G-13.0202b(1), G-13.0202d, and D-5.0102.	161	2	1
03-A.5.	Advising for and Amending the Book of Order: On Amending G-13.0112b. And G-18.0301c.-e.	161	3	0
03-B.	Clarifying Involuntary Dissolutions: On Amending G-9.0505b.	160	4	0
03-C.	Participation in Synod: On Amending G-12.0204.	158	5	1
03-D.	Changing the Number Required to Call a Special Meeting of the General Assembly: On Amending G-13.0104.	152	12	0
03-E.	Expanding the Category of "In Correspondence": On Amending G-15.0201.	164	0	0
03-F.	Obtaining a Stay of Enforcement: On Amending D-6.0103.	153	11	0
03-G.	Administrative Leave in Cases Alleging Sexual Misconduct Towards a Minor: On Adding Section D-10.0106.	52	111	1
03-H.	On Granting an Extension of Time for an Investigating Committee to File Charges When Civil Authorities Become Involved: On Amending D-10.0401a.	160	4	0

Note: As of the date this report went to print, the votes from the Presbyteries of Boise, Charleston/Atlantic, Dakota, Hanmi, Northwest Puerto Rico, San Juan, Scioto Valley, Shenango, and Sheppards and Lapsley had not been received. A corrected report will be supplied to the assembly committee responsible for verifying the accuracy of the tallies upon receipt of those presbyteries' votes.





216th GA (2004)																																				
	03-A.1.			03-A.2.			03-A.3.			03-A.4.			03-A.5.			03-B.			03-C.			03-D.			03-E.			03-F.			03-G.			03-H.		
	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	A	N	NA	A	N	NA
Middle Tennessee	A			A			A			A			A			A			A			A			A			A			A					
Mid-Kentucky	A			A				N		A			A			A			A			A			A				N		A					
Midwest Hanmi	A			A			A			A			A			A			A			A			A			A			A					
Milwaukee	A			A			A			A			A			A			A			A			A			A			A					
Minnesota Valleys	A			A			A			A			A			A			A			A			A			A			A					
Mission	A			A			A			A			A			A			A			A			A				N		A					
Mississippi	A			A				N		A			A			A			A			A				N			N		A					
Missouri River Valley	A			A			A			A			A			A			A			A			A			A			A					
Missouri Union	A			A			A			A			A			A			A			A			A			A			N		A			
Monmouth	A			A				N		A			A			A			A			A			A			A			A					
Muskingum Valley	A			A			A			A			A			A			A			A			A				N		A					
National Capital	A			A				N		A			A			A				N		A			A			A			A					
Nevada	A			A			A			A			A			A			A			A			A				N			N				
New Brunswick	A			A			A			A			A			A			A			A			A				N			N				
New Castle	A			A			A			A			A			A			A			A			A				N		A					
New Covenant	A			A			A			A			A			A			A			A			A				N		A					
New Harmony	A			A			A			A			A			A			A			A			A				N		A					
New Hope	A			A			A			A			A			A			A			A			A				N		A					
New York City	A			A			A			A			A			A			A			A			A				N		A					
Newark	A			A			A			A			A			A			A			A			A				N		A					
Newton	A			A			A			A			A			A			A			A			A				N		A					
North Alabama	A			A			A			A			A			A			A			A			A				N		A					
North Central Iowa	A			A			A			A			A			A			A			A			A				N		A					
North Puget Sound	A			A			A			A			A			A			A			A			A				A			A				
Northeast Georgia	A			A			A			A			A			A			A			A			A				N		A					
Northern Kansas	A			A			A			A			A			A			A			A			A				N		A					
Northern New Eng.	A			A				N		A			A			A			A			A			A				N		A					
Northern New York	A			A				N		A			A			A			A			A			A				N		A					
Northern Plains	A			A				N		A			A			A			A				N		A				N		A					
Northern Waters	A			A			A			A			A			A			A			A			A				A			A				
Northumberland	A			A			A			A			A			A			A				N		A				A			A				
Northwest PR	A			A			A			A			A			A			A			A			A				A			A				
Ohio Valley	A			A			A			A			A			A			A			A			A				A			A				
Olympia	A			A			A			A			A			A			A			A			A				A			A				
Pacific	A			A			A			A			A			A			A			A			A				N		A					
Palisades	A			A			A			A			A			A			A			A			A				N		A					

216th GA (2004)																																							
	03-A.1.			03-A.2.			03-A.3.			03-A.4.			03-A.5.			03-B.			03-C.			03-D.			03-E.			03-F.			03-G.			03-H.					
	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	A	N	NA	A	N	NA			
Palo Duro	A			A			N			A			A			A			A			A			A			A			N			A					
Peace River	A			A			A			A			A			A			A			A			A			A			A			N			A		
Peaks	A			A			N			A			A			A			A			A			A			A			A			N			A		
Philadelphia	A			A			A			A				N		A			A			A			A			A			A			N			A		
Pines	A			A			N			A			A			A			A			A			A			A			A			N			A		
Pittsburgh	A			A			A			A			A			A			A			A			A			A			A			N			A		
Plains and Peaks	A			A			A			A			A			A			A			A			A			A				N			NA		A		
Prospect Hill	A			A			N			A			A			A			A				N		A			A			N			A			A		
Providence	A			A			A			A			A			A			A			A			A		q	A			A			A			A		
Pueblo	A			A			A			A			A			A			A			A			A			A			A			N			A		
Redstone	A			A			N			A			A			A			A			A			A			A		N	A			N			A		
Redwoods	A			A			A			A			A			A			A			A			A			A			A			N			A		
Riverside	A			A			A			A			A			A			A			A			A			A			A			N			A		
Sacramento	A			A			N			A			A			A			A			A			A			A			A			N			A		
St. Andrew	A			A			N			A			A			A			A			A			A			A		N	A			N			A		
St. Augustine	A			A			A			A			A			A			A			A			A			A			A			N			A		
Salem	A			A			A			A			A			A			A			A			A			A			A			N			A		
San Diego	A			A			A			A			A			A			A			A			A			A		N	A			N			A		
San Fernando	A			A			A			A			A			A			A			A			A			A			A			A			A		
San Francisco	A			A			A			A			A			A			A			A			A			A			A			N			A		
San Gabriel	A			A			A			A			A			A			A			A			A			A			A			A			A		
San Joaquin	A			A			A			A			A			A				N			N		A			A		N	A			N			A		
San Jose	A			A			A			A			A			A			A			A			A			A			A			A			A		
San Juan	A			A			A			A			A			A			A			A			A			A			A			A			A		
Santa Barbara	A			A			N			A			A			A			A			A			A			A			A			N			A		
Santa Fe	A			A			A			A			A			A			A			A			A			A			A			N			A		
Savannah	A			A			N			A			A			A			A			A			A			A			A			N			A		
Scioto Valley	A			A			A			A			A			A			A			A			A			A			A			N			A		
Seattle	A			A			A			A			A			A			A			A			A			A			A			N			A		
Shenango	A			A			N			A			A			A				N			N		A			A			A			N			A		
Shenandoah	A			A			N			A			A			A				N			N		A			A			A			N			A		
Sheppards/Lapsley	A			A			N			A			A			A			A			A			A			A			A			N			A		
Sierra Blanca	A			A			N			A			A			A			A			A			A			A			A			N			A		
South Alabama	A			A			N			A			A			A			A			A			A			A			A			N			A		
South Dakota	A			A			N			A			A			A			A				N		A			A			A			N			A		
South Louisiana	A			A			N			A			A			A			A			A			A			A			A			N				N	
Southeastern Illinois	A			A			A			A			A			A			A			A			A			A			A			N			A		



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	03-A.1.			03-A.2.			03-A.3.			03-A.4.			03-A.5.			03-B.			03-C.			03-D.			03-E.			03-F.			03-G.			03-H.					
	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	A	N	NA	A	N	NA	A	N	NA
Southern Kansas	A			A			A			A			A			A			A			N			A			A				N		A			A		
Southern New Eng.	A			A			A			A			A			A			A			A			A			A				N		A			A		
Stockton	A			A			N			A			A			A			A			N			A			A			A			A			A		
Suroeste	A			A			A			A			A			A			A			A			A			A			A			A			A		
Susquehanna Valley	A			A			N			NA			A			A			NA			A			A			A			A			A			A		
Tampa Bay	A			A			A			A			A			A			A			A			A			A			A			A			A		
Transylvania	A			A			N			A			A			A			A			A			A			A			A			A			A		
Tres Rios	A			A			N			A			A			A			A			A			A			N			N			A			A		
Trinity	A			A			A			A			A			A			A			A			A			A			N			N			A		
Tropical Florida	A			A			A			A			A			A			A			A			A			A			N			N			A		
Twin Cities Area	A			A			A			A			A			A			A			A			A			A			A			N			A		
Upper Ohio Valley	A			A			A			A			A			A			A			A			A			A			A			A			A		
Utah	A			A			N			A			A			A			A			A			A			N			A			A			A		
Utica	A			A			A			A			A			A			A			A			A			A			A			A			A		
Wabash Valley	A			A			A			A			A			A			A			A			A			A			A			A			A		
Washington	A			A			A			A			A			A			A			A			A			A			A			A			A		
West Jersey	A			A			A			A			A			A			A			A			A			A			A			N			A		
West Virginia	A			A			A			A			A			A			A			A			A			A			A			N			A		
Western Colorado	A			A			N			A			A			A			A			A			A			A			A			A			A		
Western Kentucky	A			A			N			A			A			A			A			A			A			A			A			N			A		
Western New York	A			A			A			A			A			A			A			A			A			A			A			N			A		
Western NC	A			A			A			A			A			A			A			A			A			A			A			N			A		
Western Reserve	A			A			A			A			A			A			A			A			A			A			A			N			A		
Whitewater Valley	A			A			A			A			A			A			A			A			A			A			A			A			A		
Winnebago	A			A			A			A			A			A			A			A			A			A			A			A			A		
Wyoming	A			A			N			A			A			A			A			A			A			A			A			A			A		
Yellowstone	A			A			A			A			A			A			A			A			A			A			A			A			A		
Yukon	A			A			A			A			A			A			A			A			N			A			A			N			A		
	162	2	0	162	2	0	121	43	0	161	2	1	161	3	0	160	4	0	158	5	1	152	12	0	164	0	0	153	11	0	52	111	1	160	4	0			

## Item 04-Info

### A. *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 2003–2004.

1. *216-1, John Minihan and J. Randall Richards v. The Presbytery of Scioto Valley*

The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS ORDERED that the Decision and Order of the Permanent Judicial Commission of the Synod of the Covenant is reversed.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Covenant report this Decision and Order to the Synod at its first meeting after receipt, that the Synod 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.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Scioto Valley report this Decision and Order to the Presbytery at its first meeting after receipt, that the Presbytery 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 decision was reported at the Synod of the Covenant meeting on October 28, 2003, and the Presbytery of Scioto Valley meeting on September 16, 2003. Motion was carried to rescind the action presbytery adopted at its February 5, 2002, meeting regarding a session's responsibility for payment of per capita.

2. *216-2, Session, Crerar Memorial Presbyterian Church, v. Presbytery of Chicago*

The following order was entered by the General Assembly Permanent Judicial Commission:

This Commission orders that the request of the session of Crerar Memorial Presbyterian Church for withdrawal of the appeal is approved with the understanding that the General Assembly Permanent Judicial Commission takes no position on the substance of the settlement document.

3. *216-3, Presbyterian Church (U.S.A.) by The Presbytery of San Jose v. Steven P. Moyer*

The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS THEREFORE ORDERED that the decision of the Permanent Judicial Commission of the Synod of the Pacific be reversed and that the case be remanded for a new trial.

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 Jose 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 February 12, 2004, and will be reported at the Presbytery of San Jose meeting on June 5, 2004.

A pre-trial conference was held with the new PJC and Mr. Moyer renounced jurisdiction.

4. *216-5, Presbyterian Church (U.S.A.) by Presbytery of Northern Kansas, v. Michael B. Myers*

The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS THEREFORE ORDERED by this Commission that the decision of the Permanent Judicial Commission of the Synod of Mid-America is remanded to the Synod Permanent Judicial Commission for further proceedings consistent with this Decision and Order.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of Mid-America report this decision to the Synod at its first meeting after receipt and that the Synod enter the full Decision and Order upon its minutes.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Northern Kansas report this decision to the presbytery at its first meeting after receipt, that the presbytery enter the full Decision 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 Synod of Mid-America.

The decision will be reported at the Synod of Mid-America meeting on March 6, 2004, and the Presbytery of Northern Kansas meeting on January 20, 2004.

On January 10, 2004, the Synod of Mid-America made a decision to remand this matter to the Presbytery of Northern Kansas.

5. *216-6, Glenda Hope, Lynne Reade, Jerrold Jayne, David M. Lew, Cynthia Joe, David Soohoo, Mildred E. Kilgore, Katherine Reyes, Jeanne Choy Tate, Evangeline L. Hermanson, Robert F. Hermanson, Paul Watermulder, v. Presbytery of San Francisco*

The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS THEREFORE ORDERED that the decision of the Permanent Judicial Commission of the Synod of the Pacific is reversed, except that the stay of enforcement remains in effect pending the final resolution of this matter, and this case is remanded to that Permanent Judicial Commission with directions to conduct a trial on the merits or to pursue any other pretrial mediation options that it deems appropriate.

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 Francisco 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 February 12, 2004, and the Presbytery of San Francisco meeting on November 11, 2003.

6. *216-7, Bu M. Park, v. Session, Hahna Korean Presbyterian Church*

A Statement of Complaint in a remedial case came before this commission against the Session of Hahna Presbyterian Church in the Presbytery of Chicago dated May 8, 2003.

It appears that the Presbytery of Chicago failed to treat the complaint as initiating judicial process, but instead took some sort of administrative action with respect to the complaint.

The General Assembly Permanent Judicial Commission finds that the General Assembly Permanent Judicial Commission does not have original jurisdiction in the case. The complaint should have been treated by the Presbytery of Chicago as initiating a remedial case under D-6.0202b(1).

7. *216-8, Gail B. Homer, v. Session, Lower Valley Presbyterian Church*

A Statement of Complaint in a remedial case came before this commission against the Session of Lower Valley Presbyterian Church in the Presbytery of Newton dated May 8, 2003.

The General Assembly Permanent Judicial Commission finds that the General Assembly Permanent Judicial Commission does not have original jurisdiction in the case, as the case should have been filed with the stated clerk of the Presbytery of Newton under D-6.0202b(4).

8. *216-9, Presbyterian Church (U.S.A.) by Presbytery of South Dakota, v. John Poland*

The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS ORDERED, that the appeal be dismissed.

IT IS FURTHER ORDERED, that the Stated Clerk of the Synod of Lakes and Prairies 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 South Dakota 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 Lakes and Prairies meeting on January 18, 2004, and the Presbytery of South Dakota meeting on October 24, 2003.

**B. General Assembly Permanent Judicial Commission**

1. *Roster of Former Members (D-5.0206b)*

a. *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.

b. *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.

c. *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 Honorable 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.

2. *Final Decisions of the Permanent Judicial Commission*

The Permanent Judicial Commission met in Louisville, Kentucky, on July 10–14, 2003, and October 9–13, 2003. Having received the final decisions from the commission from its clerk, Ernest E. Cutting, the Stated Clerk now reports to the 216th General Assembly (2004) the final decisions received in the following cases and advises the General Assembly that they will be included in the *Minutes*:

a. *Remedial Case 216-1*

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**John Minihan and J. Randall Richards,**  
**Complainants/Appellants,**

v.

**Remedial Case 216-1**

**The Presbytery of Scioto Valley,**  
**Respondent/Appellee.**  
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(1) *Headnotes*

The 1992 amendment to G-9.0404d did not grant a presbytery power to compel a session to transmit the per capita apportionment assigned to it. The decision in *Session, Central Presbyterian Church v. Presbytery of Long Island (Minutes, 1992, Part I, p. 179)* is reaffirmed.

The term “benevolences” in G-10.0102i includes per capita funds.

(2) *Decision And Order*

This remedial case comes before this Commission on appeal by John Minihan, minister, and J. Randall Richards (Appellants) from a decision by the Permanent Judicial Commission of the Synod of the Covenant (SPJC).

(3) *Jurisdictional Statement*

This Commission finds that it has jurisdiction, that the Appellants have standing to appeal, that the appeal was properly and timely filed, and that the appeal states one or more of the grounds for appeal specified in D-8.0105.

(4) *History*

The procedural history, as well as the recent legislative and permanent judicial commission case decision history regarding per capita, are relevant. Each of these histories is summarized below.

(a) *Procedural History*

On February 5, 2002, the Presbytery of Scioto Valley (Presbytery) adopted the following Per Capita Statement:

To direct per capita apportionments to the sessions of the churches within its bounds, [G-9.0404d], the action of the Presbytery establishes a responsibility on the part of sessions, as governing bodies of the church, to raise and timely transmit per capita funds to the presbytery, unless the Presbytery excuses a session from doing so.

On May 1, 2002, the Appellants filed a complaint alleging that the Per Capita Statement was irregular in that it violated the Constitution of the Presbyterian Church (U.S.A.) by making the payment of per capita apportionments by sessions “mandatory.” Appellants asked that the Presbytery be ordered to rescind the Statement.

The SPJC tried the matter on December 7, 2002. In its decision dated December 8, 2002, the SPJC found that the Per Capita Statement adopted by the Presbytery was constitutional and provided the following explanation as the basis for its determination:

This SPJC believes that describing per capita by the mutually exclusive terms of “mandatory” or “voluntary” fails to reflect the pattern of mutual relations among and between the various governing bodies of our church as established by the Book of Order (G-9.0103).

It is our opinion that part of a session’s moral responsibility is to seek relief from presbytery if the session finds that it is unable to remit its per capita apportionment. In turn, part of the moral responsibility of the presbytery is to lovingly and caringly work with a session that finds itself in this situation.

Provision for excuses must be understood in terms of the covenantal relationship between sessions and presbytery. In this manner, the presbytery may be advised of the reasons for non-payment or late payment of per capita and be able to respond appropriately by either granting the request or by addressing the issues of concern in the relationship of session and presbytery.

The appeal, filed with this Commission on January 17, 2003, contends that the decision of the SPJC “creates an injustice pursuant to D-8.0105f and commits an error in constitutional interpretation pursuant to D-8.0105g.”

(b) *Legislative and Permanent Judicial Commission Case Decision History*

In 1991, G-9.0404d was added to the Form of Government:

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. ...

In 1992, G-9.0404d was amended by adding the following:

... The presbyteries shall be responsible for raising their own per capita funds, and for raising and timely transmission of per capita funds to their respective synods and to the General Assembly. The presbyteries may direct per capita apportionments to the sessions of the churches within their bounds.

In 1993, G-9.0103 was amended as follows:

All governing bodies of the church are united by the nature of the church and share with one another responsibilities, rights, and powers as provided in this Constitution. The governing bodies are separate and independent, but have such mutual relations that the act of one of them is the act of the whole church performed by it through the appropriate governing body. The jurisdiction of each governing body is limited by the express provisions of the Constitution, with powers not mentioned being reserved to the presbyteries, and with the acts of each subject to review by the next higher governing body. [Amendatory clause underlined.]

The 206th General Assembly (1994) adopted the following authoritative interpretation of G-11.0103f as to whether “guidance” constitutes a mandate in the *Book of Order*:

Within the list of responsibilities and powers of the presbytery are items that only the presbytery can effect, and items that require the concurrent action of the congregation(s) or other governing bodies, e.g., guidance regarding equitable compensation may be advisory for congregational employees, but mandatory for pastoral calls that require approval by the presbytery. The responsibilities of the session as listed in *Book of Order*, G-10.0102, may thus be limited by requirements established by the presbytery as it seeks to fulfill its responsibilities in G-11.0103. To the extent that guidance incorporates requirements established by the presbytery in the fulfillment of its unique responsibility, such advice is mandatory.

Presbytery overtured (*Overture 01-01*) the 213th General Assembly (2001) to approve an amendment which proposed to add the following sentences to G-9.0404d:

Unless excused by the presbytery, a session shall be responsible for raising and timely transmission of per capita funds to its presbytery. A presbytery may exercise care and oversight over congregations in its bounds that fail to raise or transmit such funds to the presbytery.

The Advisory Committee on the Constitution advised the General Assembly to disapprove the Overture, while the Committee on the Office of the General Assembly advised the General Assembly that presbyteries already had the powers proposed by the Overture. The 213th General Assembly (2001) disapproved the Overture.

In *Session, Central Presbyterian Church v. Presbytery of Long Island (Minutes, 1992, Part I, p. 179)*, this Commission ruled that:

A governing body may adopt a per capita system for financing its operations, and may prepare and publish a list of churches which pay or do not pay according to that system.

A church may neither be compelled to pay nor punished for failure to pay any amounts pursuant to such plan.

As Presbyterians we have a unique relationship which obligates us morally to share in the mission enterprise of the Church and the processes and structure necessary to fulfill that to which we are called in the name of Christ.

In reaching its decision, the Commission stated, “This commission perceives that the presbytery’s resolution, by using the word ‘obligation,’ presents the potential for the presbytery to take coercive action such as demanding payment, assessing interest, or otherwise penalizing a church which is behind in making payments.”

In *Westminster United Presbyterian Church of Port Huron, Michigan v. The Presbytery of Detroit (Minutes, UPC, 1976, Part I, p. 228)*, the church session withheld payment of its per capita apportionment notwithstanding its admitted ability to pay. Presbytery “disapproved of the action of the pastor and session..., removed the pastor, and dismissed the session from the conduct of their offices until the per capita tax is paid, and appointed an administrative commission to assume the responsibilities of the session.” The UPC General Assembly Permanent Judicial Commission held that presbytery’s action was inappropriate because “it was based only upon refusal to pay per capita apportionment without other cause shown.”

#### (5) *Specification of Error*

*That the SPJC erred in ruling that the per capita apportionment policy approved on February 5, 2002, by the Presbytery of Scioto Valley was not an irregularity and was, therefore, constitutional.*

This specification of error is sustained.(6) *Decision*

In the instant case, the issue is whether the language added to G-9.0404d in the 1992 amendment (“presbyteries may direct per capita apportionments to the sessions”) grants a presbytery power to compel a session to transmit the per capita apportionment assigned to it.

Although the Presbytery contended at oral argument that its resolution did not compel a session to remit per capita monies, our reading of the resolution leads to a different understanding. Specifically, the necessity of a session applying to the Presbytery for an “excuse” from its “responsibility” to pay per capita monies strongly suggests compulsion if an excuse is not given.

Even if one concludes that the phrase “may direct” in G-9.0404d is ambiguous (meaning “may require,” as the Presbytery essentially argues, or “may ask,” as the Appellants contend), we conclude that it was not the intent of the 1992 amendment to G-9.0404 to change the historic practice of voluntary giving of per capita monies. There was nothing in the overture that indicated that it was intended to change the historically voluntary nature of per capita giving. The presbyteries approved the amendment by an overwhelming majority.

Moreover, if the General Assembly had desired to compel rather than trust sessions to transmit per capita to the presbyteries, it would have used mandatory language to express the sessions’ obligation regarding per capita parallel to the language used to express the presbyteries’ obligation. Finally, Presbytery’s own overture to General Assembly in 2001 proposing to add the language that “a session shall be responsible” for per capita payments suggests that it did not regard the 1992 amendment as clearly imposing such a requirement. Therefore, this Commission finds that the 1992 amendment was intended simply to codify the historic practice of per capita giving.

Thus, notwithstanding the fact that the 1992 amendment was neither considered nor a part of the *Book of Order* at the time of this Commission’s decision in the *Central* case, we hereby reaffirm this Commission’s holding that “a church may neither be compelled to pay nor punished for failure to pay any amounts pursuant to such [per capita system] plan.”

We are not persuaded by the argument of the Presbytery and the conclusion of the SPJC that the “reserved powers” clause of G-9.0103 and the 1994 Authoritative Interpretation confirm a power in the presbytery to compel payment by the session of per capita apportionment.

G-9.0103 provides that the jurisdiction of a governing body is limited by the express provisions of the *Book of Order* “with powers not mentioned being reserved to the presbyteries.” This Commission is of the opinion that this provision does not apply in the present matter because G-10.0102i gives a session the power to determine the distribution of a church’s “benevolences.” This includes the power to raise and transmit per capita funds. In making this determination, the Commission interprets the word “benevolence” to include per capita funds. The Commission therefore concludes that the power of presbytery to act in this regard has been preempted. Similarly, the 1994 Authoritative Interpretation of G-11.0103f, indicating that a presbytery’s guidance to sessions is “mandatory” to the extent that it incorporates requirements established by the presbytery, is also not applicable because G-9.0404d does not give the presbytery the power to require payment of per capita apportionment by sessions.

But, as both parties acknowledged, the theological heart of this case is the covenantal nature of the Church. Indeed, both parties refer to per capita as a high moral obligation and as one of the sinews that binds the covenant community together. This is consistent with the historic nature of Presbyterian order that we have shared power and responsibility (G-4.0302).

Therefore, while our *Constitution* does not technically permit presbyteries to make per capita mandatory, we are necessarily bound together as a covenant community through our union to God Almighty in Jesus through the Holy Spirit (A Brief Statement of Faith, C-10.4, lines 52-57). Thus, there is a high moral obligation based on the grace and call of God to participate fully in the covenant community. Full participation includes time, talent, and treasure (G-10.0102h; W-5.5004). Moreover, all officers are obligated, by virtue of ordination vows (G-14.0207i; G-14.0405b(9)), to participate fully in the life of the Church. To participate partially or not at all and yet claim to

be within the covenant community represents a grievous misunderstanding of our reciprocal covenantal obligations under the singular Lordship of Jesus (The Second Helvetic Confession, C-5.124-141). In other words, we are called to turn from the sin of individualism run rampant and embrace the covenantal community in which our Lord Jesus has called us to live as those who love as we have been loved (John 13:34). Therefore, withholding per capita as a means of protest or dissent evidences a serious breach of the trust and love with which our Lord Jesus intends the covenant community to function together (G-7.0103).

(7) *Order*

IT IS ORDERED that the Decision and Order of the Permanent Judicial Commission of the Synod of the Covenant is reversed.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Covenant report this Decision and Order to the Synod at its first meeting after receipt, that the Synod 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.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Scioto Valley report this Decision and Order to the Presbytery at its first meeting after receipt, that the Presbytery 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: William Carlough, John Dudley, and June Lorenzo. As a representative from the Synod of the Covenant, Catherine Borchert 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 12th day of July, 2003.

b. *Remedial Case 216-2*

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**Session, Crerar Memorial Presbyterian Church,  
 Complainant/Appellant,**

**ORDER OF DISMISSAL**

v.

**Remedial Case 216-2**

**Presbytery of Chicago,  
 Respondent/Appellee.**  
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(1) *History*

This remedial case came before this Commission on an appeal filed by the complainant, Session of Crerar Memorial Presbyterian Church (Church) in the Presbytery of Chicago and Synod of Lincoln Trails, against a decision of the Permanent Judicial Commission of the Synod of Lincoln Trails (SPJC) dated January 24, 2003.

This case arose when a petition signed by unhappy members of Complainant church (Ad Hoc Group) was sent to the Committee on Ministry of the Presbytery requesting intervention by the Presbytery of Chicago (Presbytery) in the governance of the church. The Committee on Ministry requested that the Presbytery form an administrative commission under G-9.0502 to investigate the complaints. At its stated meeting on April 21, 2001, Presbytery approved the formation of an administrative commission, which was subsequently appointed. The administrative commission was directed to work with the pastor, session, and congregation to resolve the alleged difficulties.



The final report and recommendations of the administrative commission were presented to Presbytery at its stated meeting on April 9, 2002. The receipt of the report, with its recommendations, led to the initiation of the remedial complaint filed by the session of the church with the presbytery.

The SPJC met on January 24, 2003, to hear the case. It affirmed Presbytery's decision to approve the report of the administrative commission. The session appealed that decision to this Commission.

The Commission approved the Preliminary Order of the Executive Committee that the General Assembly Permanent Judicial Commission has jurisdiction, that the complainant 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 for appeal set forth in D-8.0105 on July 11, 2003.

The Complainant now requests that this Commission approve the withdrawal of the appeal on the basis that the session and the Presbytery have arrived at an agreement to resolve the issues.

(2) *Order*

This Commission orders that the request of the session of Crerar Memorial Presbyterian Church for withdrawal of the appeal is approved with the understanding that the General Assembly Permanent Judicial Commission takes no position on the substance of the settlement document.

The following members of the Commission were not present and took no part in this Order: Fred Denson, John Dudley, Leon Fanniel, June Lorenzo, and Christopher Yim. Janet Wilson was recused from participating in this matter.

Dated the 12th day of October, 2003.

c. *Disciplinary Case 216-3*

**Presbyterian Church (U.S.A.) by  
The Presbytery of San Jose  
Complainant/Appellee,**

**DECISION AND ORDER**

**v. Disciplinary Case 216-3**

**Steven P. Moyer,  
Respondent/Appellant.)**

(1) *Headnotes*

(a) Cross-examination of Witnesses: Due process requires reasonable opportunity and latitude in cross-examination of witnesses.

(b) Challenge to the Organization of a Permanent Judicial Commission: A permanent judicial commission must take action on each challenge of its organization.

(2) *Arrival Statement*

This disciplinary case came before this Commission (GAPJC) on an appeal filed by the Respondent/Appellant Steven P. Moyer from a decision of the Permanent Judicial Commission of the Synod of the Pacific (SPJC) dated February 27, 2003. 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-13.0106.

(3) *Appearances*

Lynne Reade represented the Appellant. John Kelso appeared as counsel for the Appellee.

(4) *History*

This case is the second disciplinary case filed and tried against Appellant for a sexual offense, though against a different victim, and for offenses which occurred prior to offenses in the first case. While the first case was on appeal, new charges were brought against the Appellant. Although counsel for the Presbytery of San Jose (Appellee) requested admission of new evidence in the first proceeding, the denial of that petition led to the commencement of this action.

In the first case the Permanent Judicial Commission of the Presbytery of San Jose (PPJC) found the Appellant guilty and entered findings of fact stating its belief that Appellant “exhibited a consistent, and unrelenting pattern of lying.” On appeal to the SPJC, this finding on Appellant’s credibility was ordered stricken from the record. Also the censure was ultimately changed to a thirty-month temporary exclusion from the exercise of ordained office.

This appeal to the GAPJC arises from the second case. On April 24, 2002, the PPJC found the Appellant guilty on one count of sexual abuse through misuse of office or position with one woman and one charge of sexual misconduct with that same woman and one other woman. On April 25, 2002, the PPJC removed the Appellant from the office of minister of the Word and Sacrament following the censure hearing.

In the trial of both cases the organization of the PPJC was the essentially the same; that is, three of the seven commissioners on the second case had tried the first case and another three had participated in pretrial proceedings in that case. This appeal claims constitutional irregularities arising from the organization of the PPJC as well as other matters.

(5) *Specifications of Error*

*Specification of Error Number 1: The SPJC erred in that Appellant’s challenge to the organization of the PPJC (D-11.0402b) was never properly voted upon but was treated only as a request for reference.*

This specification of error is sustained.

Appellant argues that the PPJC erred by failing to rule on his challenge to the organization of the PPJC. Further the PPJC, having denied the request for reference, erroneously thought it had concluded the matter. Appellant argued before the PPJC that because many of the same people were on both commissions, their prior exposure to the allegations of the first case called into question their ability to be impartial triers of fact, especially those who had made credibility findings. In fact, the trial transcript in this second case discloses a clear antagonism by the Moderator, who sat on both cases, toward Appellant’s counsel. The Appellee responds that the challenge was not properly framed and could only be treated as a request for a referral to the SPJC. The Appellee complains that a “global challenge,” as made by Appellant, would have left the commission without a quorum, paralyzing the procedure.

Although the challenge was ambiguously and inartfully expressed, Appellant did succeed in challenging the individual organizational composition of the PPJC. Once faced with the issue, the PPJC had a duty to respond to the challenge. On the record before this Commission, the PPJC does not appear to have done so. In treating the challenge as a request for reference only, the PPJC ignored the major thrust of the Appellant’s concern.

As a further observation, Appellant would have been better served had Appellant challenged each PPJC commissioner individually by name, allowing the PPJC to deal with each challenge as it was raised. This would have avoided the problem of an alleged “global challenge.” which would have essentially forced the PPJC to disqualify itself *en masse*, leaving no quorum. Should a permanent judicial commission by disqualification no longer have a quorum, it is bound to pursue the steps under D-5.0206 for dealing with a lack of quorum.

*Specification of Error Number 2: The SPJC erred in failing to conclude that the Presbytery PJC was not an impartial trier of fact.*

The specification of error is sustained.

See Specification of Error Number 1.

*Specification of Error Number 3: The SPJC erred in that, under the guise of “pastoral confidentiality,” a non-parishioner prosecution witness was improperly allowed to testify about statements made to her by the Appellant, but the defense was not allowed to cross-examine her about anything that she said to the Appellant.*

This specification of error is sustained.

Appellee cannot use the alleged privilege as a sword to elicit testimony from the witness concerning statements made by Appellant during the allegedly privileged conversations and then invoke that privilege as a shield to prevent cross-examination on statements made by that witness in those same conversations.

*Specification of Error Number 4: The SPJC erred in not allowing defense counsel to cross-examine a main prosecution witness on her credibility.*

The specification of error is sustained.

The limitation of Appellant’s effort to cross-examine the Appellee’s principal witness violated Appellant’s right to due process. The record indicates that a witness produced by Appellee offered testimony essential for the prosecution. Appellant was prevented from follow-up cross-examination based on lack of relevance. This Commission finds that given the importance attached to this witness, due process required that reasonable opportunity and latitude for cross-examination be afforded.

In a trial in a disciplinary case, “The prosecuting committee shall present its evidence in support of the charges, subject to objection and cross-examination by the accused.” (D-11.0402g) The Preamble to the Rules of Discipline assert, “In all respects, members are to be accorded procedural safeguards and due process, and it is the intention of these rules so to provide.” (D-1.0101)

Procedural safeguards and due process must be protected in order to maintain the integrity of church discipline. Inattention to due process undermines the “church’s exercise of authority given by Christ” in the disciplinary process. (D-1.0101) Regardless of how egregious the offense might be, an accused should never be deprived of due process, lest in a zealous pursuit of the law the rule of law be undermined.

*Specification of Error Number 5: The SPJC erred in failing to reverse the PPJC in their refusal to allow mitigating evidence.*

This specification is not sustained.

A permanent judicial commission is not required by D-11.0403e to hear any mitigating evidence.

*Specification of Error Number 6: The SPJC erred in failing to reverse for undue severity of censure.*

This Commission’s decision to remand this case renders consideration of this specification premature.

#### (6) Order

IT IS THEREFORE ORDERED that the decision of the Permanent Judicial Commission of the Synod of the Pacific be reversed and that the case be remanded for a new trial.

IT IS FURTHER ORDERED that the Synod of the Pacific Permanent Judicial Commission ensure that the trial is conducted by commissioners who did not participate in the either of the trials against this Appellant. This

direction is specific to this case and should not be construed as a precedent holding that a person may never serve in consecutive judicial proceedings involving the same parties.

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 Jose 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.

John Dudley, Leon E. Fanniel, and June Lorenzo were not present and took no part in the deliberations or decision on this case.

Dated this 12th day of October, 2003.

d. *Disciplinary Case 216-5*

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**Presbyterian Church (U.S.A.) by Presbytery of  
Northern Kansas,  
Complainant/Appellee,**

**DECISION AND ORDER  
Disciplinary Case 216-5**

v.

**Michael B. Myers,  
Respondent/Appellant.**  
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(1) *Headnotes*

(a) Drafting of Charges: A charge that alleges two separate offenses does not comply with the requirement of D-10.0403 that each charge “shall allege only one offense.”

(b) Voting and Judgment on Charges: D-11.0403a and c require that a permanent judicial commission vote on each charge separately and prepare a written decision stating its judgment on each charge.

(c) Scope of Review: It is inappropriate for an appellate permanent judicial commission to review the innocence or guilt of an accused on an offense when no determination of innocence or guilt on that particular offense has been made by the governing body conducting the trial.

(2) *Arrival Statement*

This disciplinary case came before this Commission on an appeal filed by Michael B. Myers, Respondent/Appellant, from a decision of the Permanent Judicial Commission of the Synod of Mid-America dated January 18, 2003.

(3) *Jurisdictional Statements*

The Permanent Judicial 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 of the grounds for appeal set forth in D-13.0106.

(4) *Appearances*

Appellant Michael B. Myers represented himself. Rodney G. Nitz appeared as counsel for the Appellee.

*(5) History*

Michael B. Myers (Appellant) is a minister of the Word and Sacrament in the Presbyterian Church (U.S.A.) and a minister member of the Presbytery of Northern Kansas. Cheryl Myers, spouse of Appellant, commenced marriage dissolution proceedings in Shawnee County, Kansas, in September 2000. Having received allegations of misconduct against the Appellant, Presbytery appointed an investigating committee on January 10, 2001.

The investigating committee sent drafts of two charges to the Appellant on September 25, 2001, by certified mail. On December 20, 2001, Appellant met with the investigating committee. At this meeting, a verbal agreement was made to tape record the proceedings, but the tape recording was not to be used in evidence at a subsequent trial.

On January 7, 2002, the investigating committee formally brought two charges against Appellant alleging that he was guilty of misconduct:

1. Failure to file personal and business tax returns for several years (1996–2000) in violation of scripture (Romans, chapter 13) and G-6.0106a; 2. Failure to live in fidelity within the covenant of marriage between a man and a woman (W-4.9001), or chastity in singleness, in violation of G-6.0106b. You are married to Cheryl Myers, and you have acknowledged under oath that you are living with Jeanette Vicari. Further, the Honorable David E. Bruns found in a letter decision dated May 8, 2001, that you acknowledged to the Office of the Disciplinary Administrator that you have a “fiancée.” Judge Bruns concluded that it is questionable how one can still be married and have a “fiancée.”

The charges were amended on March 26, 2002, to read as follows:

(1) Failure to file personal and business tax returns for several years (1996–2000) as well as failing to resolve income tax returns in audit with the IRS in violation of scripture (Romans, chapter 13) and G-6.0106a and b; (2) Failure to live in fidelity within the covenant of marriage between a man and a woman (W-4.9001), or chastity in singleness, and permitting the children of a woman to whom you are not married to call you father, in violation of G-6.0106a and b.

You are married to Cheryl Myers, and you have acknowledged under oath that you are living with Jeanette Vicari. Further, the Honorable David E. Bruns found in a letter decision dated May 8, 2001, that you acknowledged to the Office of the Disciplinary Administrator that you have a “fiancée.” Judge Bruns concluded that it is questionable how one can still be married and have a “fiancée.” You have acknowledged that you permit Ms. Vicari’s children to call you “father.”

A pretrial conference between the Moderator and Clerk of the Permanent Judicial Commission of the Presbytery of Northern Kansas (PPJC) and the Appellant was held on March 7, 2002. During that conference, the Moderator of the PPJC issued an Order setting forth a variety of rulings and setting March 29, 2002, as the date by which all motions were to be made, ordering Appellant to provide a list of anticipated witnesses and exhibits, and setting April 20, 2002, as the date for trial on the charges. During the pretrial conference, the Moderator denied Appellant’s motion to dismiss regarding standing, reasoning that Appellant’s spouse, who initiated the allegations, remained either an active or inactive member of a Presbyterian church and thus was a person under the jurisdiction of a governing body of the Presbyterian Church (U.S.A.). At trial, Appellant did not meet his burden of showing that his spouse was not a member of a Presbyterian church, even though given an opportunity to do so.

On March 31, 2002, and again on April 10, 2002, Appellant filed a request with the Moderator of the PPJC for additional time in which to file his list of witnesses and documents. These requests were denied.

The trial before the PPJC was held on April 20, 2002. The oral decision was rendered on April 20, 2002, and the written decision was issued on April 25, 2002. The evidence at the trial consisted of testimony by the clerk of the investigating committee and testimony by Appellant. The evidence also included five documents presented by the prosecution. These included a letter dated May 8, 2001, from Kansas District Court Judge David E. Bruns to counsel for Appellant and counsel for Appellant’s wife regarding a procedural matter in their divorce proceeding; a letter dated April 19, 2001, from Gene Wheeler to the Appellant regarding Appellant’s use of the word “fiancée” during a telephone conversation; a letter dated April 17, 2001, from C. Brooks Wood to Appellant regarding the Appellant’s introduction of his assistant as his “fiancée”; and letters dated June 8, 2001, and September 29, 2001, from Appellant to the Moderator of the investigating committee.

The PPJC found Appellant guilty on both charges:

We, the Permanent Judicial Commission, find the accused guilty of the first Amended Charge, failure to file income tax returns. We, the Permanent Judicial Commission, find the accused guilty of the second Amended Charge, failure to live in fidelity within the covenant of marriage between a man and a woman, or chastity in singleness.

The PPJC censured Appellant to a rebuke on the first charge of failure to file income tax returns and to temporary exclusion from the exercise of ordained office for two years on the second charge. The PPJC further ordered that Appellant submit a report to the Committee on Ministry of the Presbytery of Northern Kansas through the stated clerk every six months “and shall address such conditions, including that: (1) you shall move out of the home of Jeanette Vicari in which you are now living, and (2) you shall not live with any woman without benefit of marriage.”

Appellant appealed the decision to the Synod of Mid-America Permanent Judicial Commission (SPJC), which heard the appeal and issued its decision on January 18, 2003. The SPJC sustained the action of the PPJC in regard to amended charge number 2 that Appellant was in violation of “G-6.0101a” (*sic*), but did not find sufficient evidence to warrant a finding that he violated “G-6.0101b” (*sic*).

#### (6) *Determination to Remand*

Because of significant deficiencies in the PPJC and SPJC proceedings, this Commission is compelled to remand the matter to the SPJC for corrective action.

Charge number 2 of the amended charges, as tried by the PPJC, alleged that Appellant violated both G-6.0106a and b by his alleged “failure to live in fidelity within the covenant of marriage,” by his permitting Ms. Vicari’s children to call him “father,” and by referring to Ms. Vicari as his fiancée. By combining two alleged offenses in one charge, the charge appears to violate the requirement of D-10.0403 that each charge “shall allege only one offense.”

Moreover, in its “Verdict,” the PPJC found the Appellant guilty of “failure to live in fidelity within the covenant of marriage between a man and a woman, or chastity in singleness,” which cites a violation of G-6.0106b only. The PPJC decision makes no mention of its determination on the alleged violation of G-6.0106a. By citing only G-6.0106b, the PPJC appears in violation of the requirements of D-11.0403a and c that a PJC vote on each charge separately and prepare a written decision stating its judgment on each charge. Finally, the decision does not indicate whether the assertions regarding the Appellant’s use of the term “fiancée” and his permitting the children to call him “father” were included in its finding of guilt on G-6.0106b.

These deficiencies in the trial proceedings regarding charge number 2 were exacerbated when the SPJC “sustained” the decision of the PPJC. In its decision, the SPJC stated, “the PPJC did not err in finding Appellant in violation of G-6.0106a, but did not find sufficient grounds to support the application of G-6.0106b.” This Commission’s reading and understanding of the PPJC decision differs from that of the SPJC in that the “Verdict” of the PPJC refers only to language from G-6.0106b and makes no mention of G-6.0106a. It is inconsistent with principles of due process and fundamental notions of fairness to find the accused guilty on appeal of a violation, which had not been addressed in the PPJC decision.

It is for these reasons that this matter is remanded to the SPJC for whatever corrective action it deems appropriate to comply with this Decision and Order. This shall include further remand to the PPJC for the purpose of modifying its decision, to indicate the Appellant’s innocence or guilt on the alleged violation of G-6.0106a, and to indicate the Appellant’s innocence or guilt on the alleged violation of G-6.0106b. Charge number 1 was not appealed and is therefore not before this Commission.

To facilitate subsequent proceedings, this Commission has made determinations on those specifications of error that pertain to events that occurred prior to the issuance of the PPJC’s written decision.

#### (7) *Specifications of Error*

*Specification of Error Number 1: The SPJC erred in sustaining the determination of guilt regarding charge number 2 in violation of D-13.0106f and g as follows:*

a. that Appellant's use of the term "fiancée" on a handful of occasions under oath or in private communications did not violate G-6.0106a and

b. that Appellant's permitting the children of a woman to whom he was not married to call him "father" did not violate G-6.0106a.

In view of the determination to remand, consideration of this specification of error is premature.

Specification of Error Number 2: The SPJC erred in affirming the PPJC's refusal to permit Appellant to supplement the record under D-13.0106a, b, c, d, e, f, and g.

This specification of error is not sustained. The matters that Appellant wants to supplement are already in the record.

Specification of Error Number 3: The SPJC erred in affirming the PPJC's denial of Appellant's motion to dismiss before trial and his oral motion for directed verdict after submission of the Presbytery's case pursuant to D-13.0106f and g.

This specification of error is not sustained. Appellant has not shown that the person who made the original allegations herein does not have standing. The Rules of Discipline do not provide for motions for directed verdicts. *Presbyterian Church (U.S.A.) v. Murdock and Woodard, Minutes, 1991, Part I, p. 183.*

Specification of Error Number 4: The SPJC erred in affirming the PPJC's decision to deny Appellant the ability to call witnesses and submit exhibits pursuant to D-13.0106a, b, c, d, and f.

This specification of error is not sustained. The Appellant did not submit a list of witnesses and documents by March 29, 2002, as was required by the pretrial order dated March 7, 2002. Therefore, the Moderator's ruling was correct in that Appellant had not timely complied with the previous order.

Specification of Error Number 5: The SPJC erred in affirming the PPJC's decision to allow the prosecuting committee to use one of its own members as its sole testimony at trial pursuant to D-13.0106a, c, e, and f.

This specification of error is not sustained. There is nothing in the record that indicates that the parties entered into a confidentiality agreement during the meeting of December 20, 2001, between Appellant and the investigating committee, which would have precluded members of the investigating committee from testifying regarding what transpired at that meeting. If this were a mutual intent of the parties, it should have been memorialized in the form of a written agreement. The record is sufficient to show that the agreement extended only to the use of any tape recordings made during the meeting. As an experienced trial attorney, Appellant knew, or should have known, that a written agreement was necessary to prevent any misunderstandings on this arrangement. Moreover, the member of the prosecuting committee did not testify to anything substantial, but primarily introduced into evidence documents submitted by Appellant himself.

Members of a prosecuting committee may testify regarding the procedures used during the investigation of allegations of misconduct. Unlike this case, when the underlying factual allegations involve a third party, it is preferable to use the third party as the witness to those facts, especially when the third party is available.

Specification of Error Number 6: The SPJC erred in affirming the PPJC's decision to allow questions of the Appellant at trial beyond the compass of the amended charges and in violation of the accused's right to remain silent regarding questions not related to the amended charges pursuant to D-13.0106a, b, e, f, and g.

This specification is not sustained. This specification of error is not sustained on the basis that the SPJC already ruled that such questioning was not appropriate. This Commission would suggest that while not prohibited, it may not be wise for respondents in disciplinary cases to represent themselves.

Specification of Error Number 7:

a. *The SPJC erred in upholding the severity of censure.*

b. *The SPJC permitted the PPJC to impose a censure without conducting a censure hearing pursuant to D-13.0106b, c, d, f, and h.*

Consideration of Specification of Error Number 7A would be premature in view of our determination on remand.

Specification of Error Number 7B is not sustained. The Commission notes that in this case the Moderator created the impression in Appellant's mind that a censure hearing would be held. However, the Rules of Discipline do not require that a censure hearing be held. D-11.0403e.

*Specification of Error Number 8: The SPJC erred in affirming the PPJC's decision to permit the admission of the Presbytery's exhibits pursuant to D-13.0106c and f.*

This specification of error is not sustained. Determinations regarding the admissibility of evidence are within the discretion of the PPJC. This Commission does not find that the PPJC abused or improperly exercised its discretion in admitting the referenced exhibits. Absent a showing by Appellant that the PPJC improperly exercised its discretion, this Commission will not substitute its judgment for that of the PPJC, which thoroughly considered the admissibility of these exhibits during the pre-trial and trial proceedings.

(8) *Decision*

The decision is to remand this case to the SPJC for further proceedings, informed by the determinations on the specifications of error above.

In reaching this determination, this Commission is mindful that the censure imposed upon the Appellant will be completed in May 2004, if the conditions of the censure have been fulfilled. Therefore, this Commission urges prompt attention to and disposition of this matter.

The record reveals extreme confusion on the part of the Appellant, the prosecuting committee, and the PPJC on the relationship between civil law and the judicial process of the Presbyterian Church (U.S.A.) in attempting to apply concepts of secular law to church law and process. While there may be similarities between the two, they are not to be confused with one another.

(9) *Order*

IT IS THEREFORE ORDERED by this Commission that the decision of the Permanent Judicial Commission of the Synod of Mid-America is remanded to the Synod Permanent Judicial Commission for further proceedings consistent with this Decision and Order.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of Mid-America report this decision to the Synod at its first meeting after receipt and that the Synod enter the full Decision and Order upon its minutes.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Northern Kansas report this decision to the presbytery at its first meeting after receipt, that the presbytery enter the full Decision 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 Synod of Mid-America.

The following member of the Commission was not present and took no part in the deliberations or decision of the Commission on this case: Leon Fanniel. Jesse Butler recused himself from any participation in the case.

Dated this 12th day of October, 2003.



e. *Remedial Case 216-6*

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**Glenda Hope, Lynne Reade, Jerrold Jayne,  
 David M. Lew, Cynthia Joe, David Soohoo, Mil-  
 dred E. Kilgore, Katherine Reyes, Jeanne Choy  
 Tate, Evangeline L. Hermanson, Robert F.  
 Hermanson, Paul Watermulder,  
 Complainants/Appellants,**

**DECISION AND ORDER  
 Remedial Case 216-6**

v.

**Presbytery of San Francisco,  
 Respondent/Appellee.**

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(1) *Headnotes*

(a) Presbytery's Discretion Regarding Candidates: In fulfilling its duties under G-4.0306a(2) and G-14.0304 to "give guidance" to a candidate and to evaluate a candidate's readiness for ministry, a presbytery enjoys wide discretion. "The responsibility of making a judgment about the wisdom of a person remaining on the roll of candidates belongs to the candidate's presbytery." *Bedford-Central Presbyterian Church v. Presbytery of New York City, Minutes*, 1987, p. 119.

(b) Presbytery's Use of Confidential Documents as Basis for Candidate's Removal from Rolls: A presbytery is not obligated to provide to a candidate either the text or the source of any confidential documents on which it relies in deciding to remove a candidate from its rolls. But the nature of the covenant relationship requires a presbytery to provide to a candidate in a timely manner the substance of the concerns raised in such documents when those concerns form the basis for a recommendation of removal. The information provided to the candidate should be sufficiently detailed to permit the candidate a fair opportunity to respond.

(c) Failure to State a Claim Upon Which Relief Can be Granted: In considering whether a complaint states a claim upon which relief can be granted, a permanent judicial commission shall base its determination solely upon the assumed truth of the facts alleged in the complaint. *Daniel J. McKittrick v. The Session of West End Presbyterian Church of Albany, New York, Minutes*, 2003, p. 273.

(d) No Summary Dismissal Where Facts Disputed: Where there are factual allegations that, if proved true, would entitle the complainant to some relief, "a dismissal is only appropriate after thorough examination of the record and opportunity for all parties to be heard." *Minutes*, 1990, p. 139.

(e) Duty to Transmit Record When Case Accepted by Higher Governing Body: The record in a case shall be transmitted to the clerk of the higher governing body only after notice that the case has been accepted. (D-6.0307c) A case is deemed "accepted" only after an affirmative ruling on the preliminary questions in D-6.0305. It may be necessary, however, to transmit minutes and papers related to a case before it is accepted for the purpose of deciding a challenge to a ruling on preliminary questions in a hearing under D-6.0306a.

(2) *Arrival Statement*

This remedial case comes to the General Assembly Permanent Judicial Commission (GAPJC) on appeal from a decision by the Permanent Judicial Commission of the Synod of the Pacific (SPJC) dismissing a complaint on jurisdictional grounds—namely, for failure to state a claim upon which relief can be granted. (D-6.0305d) This Commission finds that it has jurisdiction, that the Appellants have standing to appeal, that the appeal was properly and timely filed, and that the appeal states one or more grounds for appeal under D-8.0105.

(3) *Appearances*

Lynne Reade represented the Appellants. Stephen Taber and Rick Ballard appeared as counsel for the Appellee.

*(4) History*

In this case the Appellants, various minister members and elder commissioners to a meeting of the Presbytery of San Francisco (Presbytery), challenged the regularity of the Presbytery's decision under G-14.0312 to remove a candidate for the ministry of the Word and Sacrament from its roll of candidates. The Presbytery's Committee on Preparation for Ministry (CPM) had recommended to Presbytery that the candidate in question be removed from its rolls, and the Presbytery voted to do so at its meeting on November 12, 2002.

Because the SPJC ultimately dismissed the complaint for failure to state a claim upon which relief can be granted, the parties' pleadings are summarized below.

*(5) The Parties' Pleadings*

The complaint attacked the regularity of the Presbytery's action on four grounds.

*(a) Reliance on Confidential Documents in Violation of G-1.0304*

In making its recommendation that the candidate be removed from the covenant relationship, the Presbytery's CPM relied on a number of documents it had obtained or generated during the course of its evaluation of the candidate, but that it refused to share with the candidate on the grounds of alleged confidentiality. According to Appellants, the CPM shared with the candidate the concerns raised by these documents only in a generic way, and without giving the candidate either access to the documents or information specific enough to permit the candidate to rebut any of the specific matters from which the CPM's concerns may have arisen. The complaint alleged that the Presbytery's reliance on these secret documents in determining the candidate's fitness for ministry violates the directive of G-1.0304 that "truth is in order to goodness."

The Presbytery's answer defended the propriety of its reliance on confidential documents by noting the absence of any *Book of Order* provision requiring such disclosure and the allegedly common practice of presbyteries in granting confidentiality to people providing information about candidates. Presbytery further asserted that the candidate had waived any right to complain about the CPM's use of confidential information by signing the standard form for candidates and inquirers, which contains the following language:

I hereby release the Church and its committees, agents, and representatives from any claims, causes, or actions, which may arise from said inquiries and answers received to such inquiries and any use made of such answers. Further, I grant permission for the Presbytery Committee to contact any person listed by me as a reference or any other person not so listed to discuss my suitability and readiness.

*(b) Ignoring Alleged Conflict of Interest*

The complaint also charged that the CPM process was fundamentally unfair in that Presbytery ignored an alleged bias and conflict of interest on the part of one CPM member. That member had reportedly made a false allegation about the candidate, but had nevertheless participated in the CPM's recommendation to terminate the Presbytery's covenant relationship with the candidate.

The Presbytery denied that any CPM member had made any false statements, had a conflicting interest, or had acted with bias.

*(c) Failure to Give Guidance in Violation of G-14.0306a(2)*

Appellants charged that Presbytery violated its duty under G-14.0306a(2) to support a candidate "with an understanding and sympathetic interest" and to "give guidance in regard to . . . practical training and plans for education." According to Appellants, although the CPM appointed a task force to investigate concerns about the candidate's ability to resolve conflicts, the CPM gave the candidate "no guidance" regarding training or education that might help the candidate address these concerns.

The Presbytery's answer disputed the factual allegation of "no guidance," contending the candidate received "ample guidance."

(d) *Abuse of Discretion*

Finally, Appellants alleged that Presbytery abused its discretion and violated fundamental principles of fairness in reaching its decision that the candidate was not fit for the ministry of Word and Sacrament. The complaint enumerated several items as evidence of the CPM's alleged abuse: handling its investigation of the candidate as if it were a disciplinary matter, but without any of the due process protections, discouraging the candidate's request for the presence of an elder as counsel during a meeting with the CPM task force, refusing the candidate's request for specifics about allegations made against the candidate, voting to remove the candidate from the covenant relationship before giving the candidate an opportunity to speak with the full committee as required by G-14.0312, refusing a request for further conversation once the candidate received the more detailed information contained in the CPM's report to Presbytery recommending termination of the covenant relationship, and mischaracterizing reports and failing to note positive references about the candidate when discussing alleged negative "patterns."

The complaint requested a stay of enforcement of the Presbytery's decision to terminate the covenant relationship, submission to the SPJC under seal of the entire CPM file on the candidate, and reinstatement of the candidate to the covenant relationship.

The Presbytery denied each of Appellants' allegations and any abuse of discretion or violation of fundamental fairness. Presbytery opposed the requested submission of the entire CPM file to the SPJC and urged dismissal of the complaint for failure to state a claim on three grounds. First, while conceding that the SPJC could review the Presbytery's action for irregularity in the process, it argued that, under *Donna Bevensee v. Presbytery of New Brunswick, Minutes*, 1998, p. 134, the SPJC could not substitute its judgment for that of the Presbytery. Second, it contended that the SPJC had no power to compel the Presbytery to violate its agreements with third parties who had supplied information about the candidate only under a guarantee of confidentiality. Third, it contended that it had followed the procedures mandated by G-14.0312 and the Presbytery's own "Steps and Procedures" policy for removing a candidate "for sufficient reasons."

(6) *The SPJC's Rulings*

The SPJC granted a stay of enforcement of the Presbytery's decision to remove the candidate from its rolls. The Acting Moderator and Clerk of the SPJC issued a preliminary ruling on March 11, 2003, dismissing the complaint for failure to state a claim upon which relief could be granted. They concluded, among other things, that the "secrecy complained of is a reasonable part of the process of inquiry."

Prior to a May 2, 2003 hearing before the full SPJC on the Appellants' challenge to this ruling, the parties entered into a Stipulation of Facts setting forth the facts in the complaint assumed to be true for purposes of determining whether it stated a claim. *Daniel J. McKittrick v. Session of West End Presbyterian Church of Albany, New York, Minutes*, 2003, p. 273. At the hearing the SPJC also permitted testimony from witnesses "on the limited question of how the provisions of the Book of Order should be applied generally in matters involving the process of preparation of candidates for ministry."

Following the hearing, the full SPJC dismissed the complaint. It ruled that the stipulated facts, "[t]aken separately or in total," failed to show "that the process afforded to [the candidate] was unfair in any material regard" and that the Presbytery had acted within its discretion and not committed any irregularity.

Regarding the CPM's reliance on confidential documents, the SPJC held that the *Book of Order* does not require their disclosure to a candidate and that the Presbytery has discretion to seek and rely on confidential communications. In support of this conclusion, the SPJC cited the following evidence introduced at the hearing: a consent form signed by the candidate and the testimony of two witnesses regarding the practice of presbyteries in seeking and using confidential communications.

The SPJC further rejected Appellants' challenge to the participation in decision making of a CPM member with an alleged conflict of interest or bias. The SPJC held that the "CPM would certainly have had the discretion

to believe or not believe” an allegedly false assertion about the candidate and “would also have the burden of decision as to what weight should be granted to it, if true.” Therefore, the SPJC concluded that “[b]elief or nonbelief in underlying factual determinations is the role and charge of the CPM members rather than a basis for recusal.”

With respect to the CPM’s alleged failure to provide any guidance to the candidate concerning conflict resolution, the SPJC held that the CPM has discretion to provide the guidance they deem appropriate. Citing a list of documents in the candidate’s CPM file, which list was entered as evidence during the May 2 hearing, the SPJC ruled that it “is clear on the face of this record that the many reports, minutes, and consultations provided the candidate would have been quite instructive as to the candidate’s status” and that the “CPM exercised appropriate discretion in not providing further guidance.”

Finally, the SPJC ruled that the process issues cited in the complaint as evidence of the CPM’s alleged abuse of discretion and violation of fundamental fairness “lack cogency and materiality.”

Although initially limiting its stay of enforcement until the filing of an appeal to this Commission, the SPJC ultimately granted a stay that permits the candidate to remain on the rolls of Presbytery pending this Commission’s resolution of the appeal.

### (7) *Specifications of Error*

Specification of Error Number 1: The SPJC erred in concluding that confidential communications may be kept secret from the candidate.

This specification is sustained in part and not sustained in part. “The responsibility of making a judgment about the wisdom of a person remaining on the roll of candidates belongs to the candidate’s presbytery.” *Bedford-Central Presbyterian Church v. Presbytery of New York City, Minutes*, 1987, p. 119. The Presbytery, through its CPM, performs on behalf of the whole church the critical function of evaluating a candidate’s readiness to enter the ministry of the Word and Sacrament. That process of “guidance and evaluation” (G-14.0304) is a discernment process that necessarily requires the exercise of judgment and discretion on the part of a CPM. The *Book of Order* does not specifically address the use of confidential documents as a means by which a CPM may equip itself to make that judgment, nor does it mandate the disclosure of any such documents to a candidate.

But the *Book of Order* does describe the relationship between the candidate and a presbytery as a “covenant relationship.” (G-14.0301) Inherent in a covenant relationship is the expectation of candor and trust between the CPM and the candidate as they work together to discern the candidate’s readiness for ministry. Therefore, the nature of the covenant relationship requires that the CPM communicate in a timely fashion to the candidate the *substance* of any concerns raised in confidential documents that are of such gravity that these concerns may prompt a CPM to recommend the candidate’s removal from the rolls. That communication should be sufficiently detailed to permit the candidate to respond to or rebut any concerns or to undertake any corrective action or further education or training. The CPM is under no obligation to share either the text or the source of the document itself with the candidate. As this Commission said in *Bedford-Central*, a case challenging a presbytery’s removal of a candidate from its rolls, “[t]he Presbyterian Church, throughout its history, in this country, has sought to guarantee that its decision-making processes operate openly, deliberately, fairly, and inclusively, in ways most likely to secure ‘the approbation of an impartial public, and the countenance and blessing of the great Head of the Church universal.’ (G-1.0308.)” Therefore, while a CPM has discretion to use and rely on confidential documents in order to perform its gatekeeping function, “secrecy” is inimical to the candor and trust inherent in a covenant relationship.

Because the SPJC dismissed this case on a jurisdictional ground without the benefit of a trial, the SPJC did not have before it a full evidentiary record that would permit it to determine whether the CPM shared with the candidate the substance of concerns raised by the confidential documents in a way that permitted the candidate a fair opportunity to respond. That assessment of the CPM’s process will be a matter for the SPJC to determine following any trial that occurs on remand of this case to the SPJC.

*Specification of Error Number 2: The SPJC erred in concluding that the CPM has the discretion to provide guidance as they deem appropriate.*

This specification is not sustained. The duty of a CPM under G-14.0306a(2) to “give guidance” to the candidate necessarily entails the exercise of judgment about the needs of a particular candidate and the kind of further education or training that would be appropriate in helping the candidate prepare to serve the church in ordained ministry. In both the *Bedford-Central* and *Bevenssee* cases, this Commission acknowledged the wide latitude the *Book of Order* grants a CPM in discharging its responsibilities. Although the CPM’s discretion is not absolute or unfettered, the SPJC correctly concluded that a CPM’s fulfillment of its duties under G-14.0306a(2) involves discretion. Whether the CPM abused its discretion in this case is a matter for trial.

Specification of Error Number 3: The SPJC erred by attempting to decide the case on the merits, rather than limiting itself to determining whether a claim had been made.

This specification is sustained. The SPJC committed two procedural errors. First, in determining whether a complaint states a claim upon which relief may be granted, a judicial commission must assume the truth of all facts alleged in the complaint and decide whether those facts would entitle the complainant to any relief under the *Book of Order*. (*McKittrick*) In this case the complaint alleged, among other things, that the Presbytery violated its duty under G-14.0306a(2) “to give guidance in regard to . . . practical training and plans for education” in that the CPM provided “no guidance” (emphasis supplied) about training or education in conflict resolution. Because the SPJC was required to assume the truth of that factual allegation, the complaint on its face stated a claim that the Presbytery had committed an irregularity in the process of handling this candidacy. If the allegation of “no guidance” were ultimately supported with proof at trial, the Appellants would be entitled to a remedy that, at the very least, requires the CPM to correct this procedural default and to resume its work with the candidate.

Second, the SPJC clearly went beyond the face of the complaint to endorse the Presbytery’s factual assertion that it had provided “ample guidance.” Citing a hearing exhibit that listed the documents in the candidate’s CPM file, the SPJC held that it “is clear on the face of this record that the many reports, minutes, and consultations provided the candidate would have been quite instructive as to the candidate’s status.” (Emphasis supplied.) In relying on matters outside the complaint, the SPJC not only violated the standard set forth in *McKittrick* but also improperly determined the merits of disputed factual allegations without the benefit of a trial. As this Commission reminded stated clerks and moderators of permanent judicial commissions in 1990, the *Book of Order* contains no constitutional provision permitting “summary dismissal of any case” where there are disputed factual allegations that, if proved, would entitle the complainant to some relief. Under those circumstances, “a dismissal is only appropriate after thorough examination of the record and opportunity for all parties to be heard.” (*Minutes*, 1990, p. 139)

*Specification of Error Number 4: The SPJC erred by basing its decision on the limited testimony and exhibits permitted at the hearing and the stipulation of facts, and not on the complaint itself.*

This specification is sustained. For the reasons set forth under Specification of Error #3, the SPJC erred in its dismissal of this case.

*Specification of Error Number 5: The SPJC erred in failing to require Presbytery to forward all minutes and papers related to the case.*

This specification is not sustained. D-6.0307c requires the clerk of a lower governing body to forward “all minutes and papers pertaining to the case” upon notification by the stated clerk of the higher governing body that the case has been “accepted.” The SPJC dismissed this case on jurisdictional grounds and hence did not “accept” the case. Therefore, the duty of the Stated Clerk of the Presbytery to forward all records and papers related to the case had not been triggered.

Because, however, this Commission concludes that the SPJC erred in dismissing this matter and that the case should have been “accepted” and a trial on the merits conducted, the Stated Clerk of the Presbytery must now comply with D-6.0307c by forwarding all minutes and papers related to this case to the Synod Clerk. Said minutes and papers shall include the complete CPM file on the candidate, including those items deemed “confidential” by the CPM. The Presbytery may submit these “confidential” items to the Synod Clerk under seal, to be reviewed only by members of the SPJC for purposes of permitting the SPJC as the trier of facts to ascertain

whether, as a matter of fair process, the CPM shared with the candidate the substance of any concerns raised in these confidential communications in a way that permitted the candidate to respond.

Although not at issue in this case, the Commission notes some tension between the language of “acceptance” in D-6.0307c and the requirement under D-6.0306a that a party challenging an adverse finding on a preliminary question be given an “opportunity to present evidence and argument on the finding in question.” In certain circumstances—for example, where the preliminary question of standing may depend upon disputed facts that might be resolved by reference to the minutes and papers related to a case—it may be necessary for the clerk of the lower governing body to transmit the record even at that stage.

*Specification of Error Number 6: The SPJC erred in limiting the duration of its stay of enforcement until the filing of an appeal or expiration of the time allowed for appeal.*

This specification is not sustained. This specification of error became moot when the SPJC amended its decision to continue the stay of enforcement until the expiration of the time for filing an appeal or the resolution of any appeal.

*Specification of Error Number 7: The Presbytery committed constitutional violations, specifically a disregard of its duty under G-14.0306a(2), in removing the candidate from the covenant relationship.*

This specification is not sustained. This alleged error raises a merits issue that can be determined only after any trial that occurs on remand of this case to the SPJC.

*Specification of Error Number 8: The Presbytery mischaracterized documents in the candidate’s CPM file in reaching its decision to recommend removal of the candidate from the rolls.*

This specification is not sustained. This alleged error raises a merits issue that can be determined only after any trial that occurs on remand of this case to the SPJC.

*Specification of Error Number 9: The Presbytery abused its discretion by the manner in which it handled the process of evaluating the candidate throughout its covenant relationship with the candidate.*

This specification is not sustained. This alleged error raises a merits issue that can be determined only after any trial that occurs on remand of this case to the SPJC.

#### (8) Order

IT IS THEREFORE ORDERED that the decision of the Permanent Judicial Commission of the Synod of the Pacific is reversed, except that the stay of enforcement remains in effect pending the final resolution of this matter, and this case is remanded to that Permanent Judicial Commission with directions to conduct a trial on the merits or to pursue any other pretrial mediation options that it deems appropriate.

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 Francisco report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

Leon Fanniel was not present and took no part in the deliberations or decision of the Commission on this case.

Dated this 12th day of October, 2003.

f. Remedial Case 216-7

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**Bu M. Park,**  
**Complainant,**

**ORDER OF REMAND**  
**Remedial Case 216-7**

v.

**Session, Hahna Korean Presbyterian Church,**  
**Respondent.**  
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A Statement of Complaint in a remedial case came before this Commission against the Session of Hahna Presbyterian Church in the Presbytery of Chicago dated May 8, 2003.

It appears that the Presbytery of Chicago failed to treat the complaint as initiating judicial process, but instead took some sort of administrative action with respect to the complaint.

The General Assembly Permanent Judicial Commission finds that the General Assembly Permanent Judicial Commission does not have original jurisdiction in the case. The complaint should have been treated by the Presbytery of Chicago as initiating a remedial case under D-6.0202b(1).

The case is remanded to the Permanent Judicial Commission of the Presbytery of Chicago for proceedings under Chapter VI of the Rules of Discipline. Complainant's May 8, 2003, filing shall be treated as the commencement of judicial process, and Respondent's time for filing its answer to that Statement of Complaint shall commence as of the date of its receipt of this Order of Remand.

The following members of the Commission were not present and took no part in this Order: William Carrough, John Dudley, and June Lorenzo. Janet Wilson recused herself from participating in this matter.

Dated the 11th day of June, 2003.

g. Remedial Case 216-8

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**Gail B. Homer,**  
**Complainant,**

**ORDER OF DISMISSAL**  
**Remedial Case 216-8**

v.

**Session, Lower Valley Presbyterian Church,**  
**Respondent.**  
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A Statement of Complaint in a remedial case came before this Commission against the Session of Lower Valley Presbyterian Church in the Presbytery of Newton dated May 8, 2003.

The General Assembly Permanent Judicial Commission finds that the General Assembly Permanent Judicial Commission does not have original jurisdiction in the case, as the case should have been filed with the stated clerk of the Presbytery of Newton under D-6.0202b(4).

The following members of the Commission were not present and took no part in this Order: William Carrough, John Dudley, and June Lorenzo.

Dated the 11th day of June, 2003.

h. *Disciplinary Case 216-9*

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**Presbyterian Church (U.S.A.) by Presbytery of  
South Dakota,  
Complainant/Appellant,**

v.

**John Poland,  
Respondent/Appellee.**  
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**ORDER OF DISMISSAL  
Disciplinary Case 216-9**

(1) *History*

This disciplinary case came before this Commission on an appeal filed by the Complainant/Appellant, Presbyterian Church (U.S.A.) by Presbytery of South Dakota, against a decision of the Permanent Judicial Commission of the Synod of Lakes and Prairies dated May 9, 2003.

John Poland was found guilty of six charges by the Permanent Judicial Commission of the Presbytery of South Dakota on November 17, 2001, and was censured to temporary exclusion from the exercise of ordained office for a period of two years and supervised rehabilitation by the Committee on Ministry of the Presbytery of South Dakota.

Respondent/Appellant appealed the determination of guilt and censure to the Permanent Judicial Commission of the Synod of Lakes and Prairies of the Presbyterian Church (U.S.A.) (SPJC). The SPJC heard the appeal on May 9, 2003, and reversed the determinations of guilt on three of the charges and modified the degree of censure.

The General Assembly Permanent Judicial Commission found that the General Assembly Permanent Judicial Commission 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 for appeal set forth in D-8.0105 in its Order for Hearing dated July 12, 2003.

The Commission received a written communication from Sarah Hegena, moderator of the prosecuting committee dated July 21, 2003, in which the prosecuting committee waived its right to appeal the SPJC decision and, therefore, requested that the appeal be withdrawn.

(2) *Order*

IT IS ORDERED, that the appeal be dismissed.

IT IS FURTHER ORDERED, that the Stated Clerk of the Synod of Lakes and Prairies 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 South Dakota 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.

Ernest Cutting was recused from participation in this case. The following members were not present and took no part in the decision in this matter: Fred Denson, John Dudley, Leon Fanniel, June Lorenzo, and Christopher Yim.

Dated the 12th day of October, 2003.



i. *Remedial Case 216-4A*

----- <b>Carl James Sohn,</b> <b>Complainant, Appellant,</b>	)	
	)	
	)	
	)	<b>ORDER OF DISMISSAL</b>
<b>v.</b>	)	<b>Remedial Case 216-4A</b>
	)	
<b>Hanmi Presbytery,</b> <b>Respondent, Appellee.</b> -----	)	

(1) *History*

1. On August 19, 2002, Carl James Sohn initiated a remedial complaint against Hanmi Presbytery alleging that Hanmi Presbytery failed to conduct a reasonable investigation in a disciplinary matter and failed to conduct an adequate review of the investigation. (Titled Request to Assume Jurisdiction).
2. On January 25, 2003, the Permanent Judicial Commission of the Synod of Southern California and Hawaii dismissed the complaint and determined that a review of the work of the investigating committee had been conducted, pursuant to complainant’s petition for review on D-10.0303a.
3. On March 30, 2003, Carl James Sohn filed an appeal of the remedial case with the General Assembly Permanent Judicial Commission.
4. On April 23, 2003, the Executive Committee of the General Assembly Permanent Judicial Commission issued a Preliminary Order of Dismissal based on the grounds that the appeal does not state one or more grounds set forth set forth in D-13.0106.
5. On July 12, 2003, the Executive Committee of the General Assembly Permanent Judicial Commission issued a Second Amended Preliminary Order directing the parties to submit briefs in anticipation of a hearing on the jurisdictional questions as outlined in the Order.
6. On October 12, 2003, the General Assembly Permanent Judicial Commission overruled the Second Amended Preliminary Order and issued an Order of Dismissal based on lack of jurisdiction, determining that once the review of an investigating committee has been conducted pursuant to a petition for review under D-10-0303a, no further appeal is available.
7. Because of the earlier orders, this Commission’s Order of Dismissal dated October 12, 2003, gave the parties an opportunity to challenge the Order of Dismissal and to request a jurisdictional hearing.
8. By letter dated October 20, 2003, Complainant challenged this Commission’s Order of Dismissal.
9. On December 15, 2003, this Commission issued an Order for Hearing on the sole question of “Whether the General Assembly Permanent Judicial Commission has any jurisdiction to review the Synod Permanent Judicial Commission’s decision in light of the provision of D-10.0303e that ‘the matter is concluded’ once a petition for review process has been completed and no charges are filed.”
10. By letter dated February 13, 2004, the Stated Clerk of the Synod of Southern California and Hawaii informed this Commission of the process followed by the Synod Permanent Judicial Commission pursuant to the petition for review. The Stated Clerk also noted that no charges could be brought at this time arising out of the original allegations because of the time limits set forth in D-10.0401.

(2) *Order*

Because no further relief is available, this Commission orders that the appeal in this remedial case be dismissed. There will be no further proceedings in this matter.

The following members of the Commission were not present and took no part in this Order: June Lorenzo and Mildred Morales. Leon Faniel was recused from participating in this matter.

Dated the 15th day of May, 2004.

j. *Remedial Case 216-4B*

----- <b>Carl James Sohn,</b> <b>Complainant/Appellant,</b>	)	
	)	
	)	<b>ORDER DENYING RECONSIDERATION</b>
<b>v.</b>	)	<b>Remedial Case 216-4B</b>
	)	
<b>Synod of Southern California and Hawaii,</b>	)	
<b>Respondent/Appellee.</b> -----	)	

On October 12, 2003, the General Assembly Permanent Judicial Commission issued an Order of Dismissal in the above case. The Commission received a letter from Complainant/Appellant requesting reconsideration of that decision. There is no process for granting a motion for reconsideration in the Rules of Discipline, and the Commission declines to adopt one at this time.

IT IS THEREFORE ORDERED that this matter be dismissed.

The following members of the Commission were not present and took no part in this Order: William Carlough, June Lorenzo, and Mildred Morales. Leon Faniel was recused in this matter.

Dated the 15th day of May, 2004.

k. *Remedial Case 216-4C*

----- <b>Carl James Sohn and Hang Mo Koo,</b> <b>Complainants/Appellants,</b>	)	
	)	
	)	<b>ORDER FOR DISMISSAL</b>
<b>v.</b>	)	<b>Remedial Case 216-4C</b>
	)	
<b>Synod of Southern California and Hawaii,</b>	)	
<b>Respondent/Appellant.</b> -----	)	

On October 12, 2003, the General Assembly Permanent Judicial Commission approved the findings in the Second Amended Preliminary Order that this Commission has jurisdiction, that the complainants have standing to file the case, that the complaint was properly and timely filed, and that the complaint states a claim upon which relief can be granted.

The trial in this matter before the Commission was set for February 27, 2004. The trial was to be limited to the question whether the Synod’s failure to appoint an investigating committee to handle this specific matter was a delinquency.

On February 7, 2004, the Synod of Southern California and Hawaii, through its Committee of Counsel, informed the Commission that “At its meeting on January 29, 2004, the Hanmi Administrative Commission authorized the designation of an investigating committee to receive any accusations that could still be charged under the time limit provided in D-10.0401. The Moderator of the Hanmi Administrative Commission, in consultation with the Started Clerk of the Synod, is moving ahead in naming that investigating committee.”

Having received notification that the investigating committee has been appointed and has begun its review, IT IS ORDERED that the matter is dismissed.



By letter dated April 21, 2004, the Complainant/Appellant requested that the appeal be withdrawn on the basis that the member had been restored to membership and office. The Commission subsequently received written verification of the action of the session. The counsel for the Respondent/Appellee objected to the dismissal of the appeal. However, this Commission has determined that there is no further judicial relief that can be granted to Carl James Sohn. The Synod Permanent Judicial Commission decision notes that the Synod Permanent Judicial Commission found that the process followed by the Session of Serone Church was fatally flawed and that Hanmi Presbytery failed to properly fulfill its role. It is unfortunate that the church members in this and related cases had to appeal to the Synod and, ultimately, to the General Assembly Permanent Judicial Commission to achieve justice and correction of the irregularities of the Session and the Presbytery found by the Synod in its decision.

IT IS ORDERED, that the appeal be dismissed.

IT IS FURTHER ORDERED, that the Stated Clerk of the Synod of Southern California and Hawaii 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 Hanmi 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.

IT IS FURTHER ORDERED, that the Clerk of Session of Serone Church report this decision to the Session at its first meeting after receipt, that the Session enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The following members were not present and took no part in the Order: June Lorenzo, and Mildred Morales. Leon Fanniel was recused in this matter.

Dated the 15th day of May, 2004.

n. *Disciplinary Case 216-11*

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**Session of Serone Church, formerly known as Ko-** )  
**rean Independent Presbyterian Church,** )  
**Complainant, Appellant,** )  
  
**v.** )  
  
**Jae Eun Sohn,** )  
**Respondent, Appellee.** )  
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**ORDER OF DISMISSAL**  
**Disciplinary Case 216-11**

This disciplinary case came before this Commission on an appeal filed by the Complainant/Appellant, Session of Serone Church formerly Korean Independent Presbyterian Church against a decision of the Permanent Judicial Commission of the Synod of Southern California and Hawaii dated November 22, 2003.

The General Assembly Permanent Judicial Commission approved the findings of the Executive Committee that the General Assembly Permanent Judicial Commission has jurisdiction, that the complainant has standing to file the appeal, that the appeal papers were properly and timely filed, and that the appeal states one of more of the grounds for appeal set forth in D-13.0106.

By letter dated April 21, 2004, the Complainant/Appellant requested that the appeal be withdrawn on the basis that the member had been restored to membership and office. The Commission subsequently received written verification of the action of the session. The counsel for the Respondent/Appellee objected to the dismissal of the appeal. However, this Commission has determined that there is no further judicial relief that can be granted to Jae Eun Sohn. The Synod Permanent Judicial Commission decision notes that the Synod Permanent Judicial Com-

mission found that the process followed by the Session of Serone Church was fatally flawed and that Hanmi Presbytery failed to properly fulfill its role. It is unfortunate that the church members in this and related cases had to appeal to the Synod and, ultimately, to the General Assembly Permanent Judicial Commissions to achieve justice and correction of the irregularities of the Session and the Presbytery found by the Synod in its decision.

IT IS ORDERED, that the appeal be dismissed.

IT IS FURTHER ORDERED, that the Stated Clerk of the Synod of Southern California and Hawaii 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 Hanmi 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.

IT IS FURTHER ORDERED, that the Clerk of Session of Serone Church report this decision to the Session at its first meeting after receipt, that the Session enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The following members were not present and took no part in the Order: June Lorenzo, and Mildred Morales. Leon Fanniel was recused in this matter.

Dated the 15th day of May, 2004.

*o. Disciplinary Case 216-12*

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**Session of Serone Church, formerly known as Ko-** )  
**rean Independent Presbyterian Church,** )  
**Complainant, Appellant,** )  
 )  
 v. )  
 )  
**Shin Sil Park,** )  
**Respondent, Appellee.** )  
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**ORDER OF DISMISSAL  
 Disciplinary Case 216-12**

This disciplinary case came before this Commission on an appeal filed by the Complainant/Appellant, Session of Serone Church formerly Korean Independent Presbyterian Church against a decision of the Permanent Judicial Commission of the Synod of Southern California and Hawaii dated November 22, 2003.

The General Assembly Permanent Judicial Commission approved the findings of the Executive Committee that the General Assembly Permanent Judicial Commission has jurisdiction, that the complainant 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 for appeal set forth in D-13.0106.

By letter dated April 21, 2004, the Complainant/Appellant requested that the appeal be withdrawn on the basis that the member had been restored to membership and office. The Commission subsequently received written verification of the action of the session. The counsel for the Respondent/Appellee objected to the dismissal of the appeal. However, this Commission has determined that there is no further judicial relief that can be granted to Shin Sil Park. The Synod Permanent Judicial Commission decision notes that the Synod Permanent Judicial Commission found that the process followed by the Session of Serone Church was fatally flawed and that Hanmi Presbytery failed to properly fulfill its role. It is unfortunate that the church members in this and related cases had to appeal to the Synod and, ultimately, to the General Assembly Permanent Judicial Commissions to achieve justice and correction of the irregularities of the Session and the Presbytery found by the Synod in its decision.

IT IS ORDERED, that the appeal be dismissed.

IT IS FURTHER ORDERED, that the Stated Clerk of the Synod of Southern California and Hawaii 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 Hanmi 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.

IT IS FURTHER ORDERED, that the Clerk of Session of Serone Church report this decision to the Session at its first meeting after receipt, that the Session enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The following members were not present and took no part in the Order: June Lorenzo, and Mildred Morales. Leon Faniel was recused in this matter.

Dated the 15th day of May, 2004.

p. *Remedial Case 216-14*

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**Carl James Sohn and Hang Mo Koo,** )  
**Complainants, Appellants,** )  
**v.** )  
**Session of Serone Church (formerly Korean Inde-** )  
**pendent Presbyterian Church),** )  
**Respondent, Appellee.** )  
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**ORDER OF DISMISSAL  
 Remedial Case 216-14**

(1) *History*

This remedial case came before this Commission on an appeal filed by the Complainants/Appellants against decisions of the Permanent Judicial Commission of the Synod of Southern California and Hawaii (SPJC) dated November 22, 2003.

The Session of Serone Church (formerly Korean Independent Presbyterian Church), Respondent/Appellee, purported to exercise church discipline against Complainants/Appellants as members and officers of the church in removing them from membership. Complainants/Appellants filed a remedial complaint challenging as irregular these actions by the Session. Complainants/Appellants also filed an appeal from the disciplinary action of the Session.

The SPJC assumed original jurisdiction of both matters after Hanmi Presbytery failed to act. In its decisions of November 22, 2003, the SPJC concluded that the “Session . . . did not follow the required procedure for exercising church discipline of a member.” The SPJC specifically found that the “record clearly indicates that the steps described in Chapters 10 and 11 of the Rules of Discipline were not followed.” Therefore, the SPJC ordered the reinstatement of Complainants/Appellants to the roll of active members with all the rights, privileges, and responsibilities of membership, and further ordered that its decision be reported to, and the full decision entered upon the minutes of, Hanmi Presbytery.

The SPJC also dismissed the remedial complaint filed by Complainants/Appellants as moot, reasoning that “[t]his decision has acknowledged irregularity in the proceedings and reversed the [Session’s] decision” so that “no further process is required.”

The Session appealed the SPJC’s reversal in the disciplinary cases. The Session has now, however, complied with the SPJC’s decision and reinstated Complainants/Appellants to full membership and office. Having received









IT IS FURTHER ORDERED, that the Stated Clerk of Hanmi 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.

IT IS FURTHER ORDERED, that the Clerk of Session of Serone Church report this decision to the Session at its first meeting after receipt, that the Session enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The following members of the Commission were not present and took no part in this Order: William Carrough, June Lorenzo, Mildred Morales. Leon Fanniel was recused from participating in this matter.

Dated the 15th day of May, 2004.

### **C. *Advisory Committee on the Constitution Agency Summary***

#### *1. 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 must 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 (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.

#### *2. Process and Procedures, Responsibilities and Relationships*

The advisory committee does not interpret the *Constitution*. The role of the Advisory Committee on the Constitution, as its title suggests and as its constitutional mandate clearly establishes, is to advise the General Assembly. The committee's advice has no authority until and unless it is approved by the General Assembly. With respect to proposed amendments to the *Constitution*, the advisory committee focuses on clarity of proposed language, and consistency of the proposed amendment with the remainder of the *Constitution*. 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 sometimes 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 OGA Fall Polity Conference, we were able to orient one new member, begin work on our task of preparing for the 216th General Assembly (2004), offer preliminary evaluation of some proposals made by the Committee on the Office of the General Assembly, and advise the Independent Committee of Inquiry concerning its proposals for amending the *Book of Order*. At its spring five-day meeting and a subsequent conference call, the Advisory Committee on the Constitution concluded its work of preparing responses to constitutional issues to be considered by the 216th General Assembly (2004).

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. 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 proposed amendments, requests for interpretations and referrals.

### 3. *Ordination Standards*

Because Presbyterians hold significant differences of opinion about the wisdom of our current ordination standards, many presbyteries have submitted overtures seeking changes in those standards since the adoption of G-6.0106b in 1997.

In our history, Presbyterians, in the midst of our most serious conflicts have found themselves being reformed according to the Word of God (G-2.0200). 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, Presbyterian Church in the U. S. A.). 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). If we desire to resolve our present conflict, we must use the many and varied gifts God has provided.

For several years, the Advisory Committee on the Constitution (ACC) has sought to make the following salient points:

- a. There are three sources of constitutional authority for the PC (USA):
  - (1) The *Constitution* itself and amendments to it,
  - (2) General Assembly Permanent Judicial Commission decisions interpreting the *Constitution*,

(3) Interpretive decisions by the General Assembly Permanent Judicial Commission and deliberate General Assembly interpretations together are referred to as “authoritative interpretations” (G-13.0103r).

b. The most recent interpretation of a provision of the *Book of Order* shall be binding.

c. The process of constitutional amendment is carefully defined in the *Book of Order* (Chapter XVIII).

d. The constitutional structure of the church is not modeled on the United States federal system with the General Assembly Permanent Judicial Commission as a supreme court that has final authority in constitutional matters because the General Assembly itself also has power to provide authoritative interpretations of the Constitution in accordance with G-13.0103r.

In 1978, the former UPCUSA adopted a policy statement that came to be called “definitive guidance.” The next year, 1979, the former PCUS adopted a similar statement. Both sought to prohibit the ordination of “self-affirming practicing homosexual persons.” The General Assembly of this church determined in a PJC decision (*Union Presbyterian Church of Blasdell v. The Presbytery of Western New York, Minutes, PC(USA), 1985, Part I, p. 118 et seq.*) that those earlier statements carried the authority of the present *Constitution*. Thus, the earlier “definitive guidance” became an “authoritative interpretation.”

*Possible Responses the 216th General Assembly (2004) May Make*

The ACC finds that the overtures submitted to the 216th General Assembly (2004) related to ordination standards offer several approaches to possible change:

a. Amend G-6.0106b: (Item 05-05 from the Presbytery of Western New York) This overture proposes to broaden the group of members who would be eligible to hold church office by changing the definition of the relationship within which one must live in fidelity. The overture leaves in place all of the church’s pronouncements and authoritative interpretations regarding homosexuality. See the ACC’s response to Item 05-05.

b. Delete G-6.0106b: (Item 05-06 from the Presbytery of Baltimore) This overture proposes the deletion of G-6.0106b in its entirety; it does not seek to set aside existing authoritative interpretations with respect to ordination standards. The ACC advised the 213th General Assembly (2001) that the removal of G-6.0106b alone would not alter the church’s position on ordination standards unless the General Assembly also amended or rescinded current authoritative interpretation regarding the eligibility of homosexual persons to hold church office. See the ACC’s response to Item 05-06.

c. Write a new authoritative interpretation: (Item 05-07 from the Presbytery of the Western Reserve). This overture proposes adopting an authoritative interpretation that would have the effect of rescinding existing authoritative interpretations regarding ordination standards that preceded the adoption of G-6.0106b, but proposes no amendment to the *Constitution*. See the ACC’s response to Item 05-07.

d. Delete or rescind existing authoritative interpretation: (Item 05-08 from the Presbytery of Detroit). This overture proposes no constitutional amendment and no new authoritative interpretation, but urges the deletion of existing authoritative interpretations regarding the eligibility of homosexual persons to hold church office that preceded the adoption of G-6.0106b. The adoption of either this overture or the preceding Item 05-07 would eliminate existing authoritative interpretations on ordination standards. While it is not fully clear what the precise effect of such action would be, the church would no longer rely upon the 1978/79 policy statements (“definitive guidance”) and subsequent authoritative interpretations based upon them when interpreting the *Book of Order*. Ordaining bodies would apply the language of G-6.0106b as they understand it unless and until new authoritative interpretations of that provision are crafted according to the process set forth in the *Book of Order*. See the ACC’s response to Item 05-08.

e. Delete G-6.0106b, amend G-6.0106a, and set aside existing authoritative interpretations: (Item 05-09 from the Presbytery of the Twin Cities). This overture proposes deletion of G-6.0106b together with amending G-6.0106a and setting aside all authoritative interpretations regarding the eligibility of homosexual persons to serve as church officers. This overture follows the 2001 advice of the ACC regarding the steps to be taken in order to

change General Assembly policy on ordination standards if the General Assembly decided to do so. See the committee's response to Item 05-09.

#### 4. *Editorial Corrections*

The Standing Rules of the General Assembly provide, at G.2.f., that the Stated Clerk shall prepare editorial changes in the *Book of Order*, which should be reviewed by the Advisory Committee on the Constitution, provided the changes do not alter the substance of the text approved by the presbyteries.

Ann Melton on behalf of the Advisory Committee on Women and the Church requests an editorial change in the use of gender-specific pronouns in G-14.0510 of the *Book of Order*. The request is reasonable as some may wrongly infer that the sequence and manner in which optional pronouns are presented may signify a primacy of one gender over another that the church has long rejected and sought to overturn. In light of the church's long-standing opposition to gender discrimination, it is the opinion of the Advisory Committee on the Constitution that making an adjustment can be done editorially.

Ms. Melton is correct in pointing out that the use of pronouns in this manner appears only in G-14.0510 in the description of services of installation. The Office of the Stated Clerk should edit future editions of the Form of Government to eliminate this difficulty by substituting a form such as (she/he) or (him/her) in a manner as to hold up our commitment to equality against the limitations of common English usage. If feasible, similar references in the annotations to the *Book of Order*, where alteration would not change a judicial ruling or authoritative interpretation, could be made as well.

Therefore, the following editorial changes regarding inclusive language in G-14.0510 have been made by the Stated Clerk and approved by the Advisory Committee on the Constitution:

“G-14.0510a.(2)

“Do we agree to encourage ~~him (her)~~ *him/her*, to respect ~~his (her)~~ *his/her* decisions, and to follow as ~~he (she)~~ *he/she* guides us, serving Jesus Christ, who alone is Head of the Church?”

“G-14.0510a.(3)

“Do we promise to pay ~~him (her)~~ *her/him* fairly and provide for ~~his (her)~~ *her/his* welfare as ~~he (she)~~ *she/he* works among us; to stand by ~~him (her)~~ *her/him* in trouble and share ~~his (her)~~ *her/his* joys? Will we listen to the word ~~he (she)~~ *she/he* preaches, welcome ~~his (her)~~ *her/his* pastoral care, and honor ~~his (her)~~ *her/his* authority as ~~he (she)~~ *she/he* seeks to honor and obey Jesus Christ our Lord?”

#### 5. *Special Thanks*

On behalf of the 216th General Assembly (2004), the Advisory Committee on the Constitution expresses its thanks and appreciation to the Reverend Neal Lloyd, the Reverend Jamie Pharr, and the Reverend James MacKellar for their dedicated service to the church through membership on the Advisory Committee on the Constitution. Each of them has served two, full, three-year terms on the committee and has given extraordinary service. They are 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, Elder Mary Ruth Phares and Joanne Green, administrative assistants for the Department of Constitutional Services.



## Item 05-01

[The assembly disapproved Item 05-01. See p. 78.]

*On Amending G-14.0513 and G-11.0502f to Clarify Language Regarding Temporary Pastoral Relations—From the Presbytery of the Twin Cities Area.*

The Presbytery of the Twin Cities Area respectfully overtures the 216th General Assembly (2004) 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-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, *associate stated supply*, interim pastor, interim co-pastor, interim associate pastor, ~~temporary pastoral supply~~, or organizing pastor:

“a. A stated supply is a minister appointed by the presbytery, after consultation with the session, to perform the functions of a pastor in a church which is not seeking an installed pastor *or while the pastor is unable to perform her or his duties*. The relation shall be established only by the presbytery and shall extend for a period not to exceed twelve months at a time. A stated supply shall not be reappointed until the presbytery, through its committee on ministry, has reviewed her or his effectiveness. A stated supply may, with presbytery’s approval, serve as moderator of the session.

“b. *An associate stated supply is a minister appointed by the presbytery, after consultation with the session, to perform functions of an associate pastor in a church which is not seeking an installed associate pastor or while the associate pastor is unable to perform her or his duties. The relation shall be established only by the presbytery and shall extend for a period not to exceed twelve months at a time. An associate stated supply shall not be reappointed until the presbytery, through its committee on ministry, has reviewed her or his effectiveness.*

“~~b. c.~~ An interim pastor is a minister invited by the session of a church without an installed pastor to ~~preach the Word, administer the Sacraments, and fulfill pastoral duties~~ *perform the functions of a pastor* for a specified period not to exceed twelve months at a time, while the church is seeking a pastor. An interim co-pastor is a minister invited by the session of a church without an installed co-pastor which had a co-pastor model which was in effect for at least three years and where the congregation desires to continue such model of permanent ministerial relationship, to ~~preach the Word, administer the Sacraments, and fulfill pastoral duties~~ *perform the functions of a co-pastor* for a specified period not to exceed twelve months at a time, while the church is seeking a co-pastor. The session may not secure or dissolve a relationship with an interim pastor or interim co-pastor without the concurrence of the presbytery through its committee on ministry. A minister may not be called to be the next installed pastor, co-pastor, or associate pastor of a church served as interim pastor or interim co-pastor.

“~~e. d.~~ An interim associate pastor is a minister invited by the session to ~~serve in this position~~ *perform the duties of an associate pastor* while the church is seeking a new associate pastor or is seeking a pastor to serve as co-pastor in accord with G-6.0202. The session may not secure or dissolve a relationship with an interim associate pastor without the concurrence of the presbytery through its committee on ministry. An interim associate pastor shall serve for a specified period not to exceed twelve months at a time and may not be called to be the next installed pastor, *co-pastor*, or associate pastor of a church served as interim associate pastor.

“~~d. e.~~ A ~~temporary pastoral supply~~ may be a minister, a candidate, a commissioned lay pastor, or an elder, secured by the session to conduct services when there is no pastor or the pastor is unable to perform pastoral du-

ties. The session shall seek the counsel of presbytery through its committee on ministry before securing a ~~temporary~~ *pastoral* supply. A ~~temporary~~ *pastoral* supply may not be called to be a pastor, *co-pastor*, or associate pastor of a church served as ~~temporary~~ *pastoral* supply, unless six months have elapsed since the end of the ~~temporary~~ *pastoral* supply relationship, except by a two-thirds vote of presbytery. A presbytery may choose to shorten or cancel the six-month interval if it is determined to be in the best interest of the congregation.

~~e. f.~~ When a church is without a pastor or when the pastor is unable to perform pastoral duties, the session, after obtaining the approval of the presbytery having jurisdiction over the church through its committee on ministry, may secure the services of ~~an inquirer or~~ a candidate to serve as ~~temporary~~ *pastoral* supply. Appropriate guidance and supervision for such ~~an inquirer or~~ a candidate serving as ~~temporary~~ *pastoral* supply must be assured by the presbytery having jurisdiction over the church and approved by the ~~inquirer's or~~ candidate's committee on preparation for ministry.

~~f. g.~~ [Text remains unchanged.]”

2. Shall G-11.0502f be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

~~f.~~ It shall counsel with sessions regarding stated supplies, *associate stated supplies*, interim pastors, interim co-pastors, interim associate pastors, and ~~temporary~~ *pastoral* supplies when a church is without a pastor *or when the pastor or associate pastor is unable to perform her or his duties*, and it shall provide lists of pastors, commissioned lay pastors, and qualified lay persons who have been trained and commissioned by the presbytery to supply vacant pulpits. Concurrence of the presbytery through its committee on ministry is required when a session invites an interim pastor, interim co-pastor, or interim associate pastor as provided for in G-14.0513b and c. *Approval of the committee on ministry is required when a session invites a pastoral supply as provided in G-14.0513e.*”

### ***Rationale***

This overture seeks to clarify and make the language of the *Book of Order* uniform regarding Temporary Pastoral Relations (G-14.0513). There are several reasons for this overture.

1. Standardize the language of pastoral duties. Descriptions of the several temporary relations listed contain different language regarding what duties can be included in the relationship. Changes are in paragraphs a, b, and e.

2. Make it clear when and under what circumstances temporary positions can become installed.

3. Establish an associate stated supply. This addition serves two purposes. First, it allows for the situation where an associate pastor becomes disabled and/or is unable to perform her or his duties. This situation might be handled through a pastoral supply, but in a lengthy disability situation, another solution is needed.

Second, this paragraph allows churches with installed pastors to attempt new models of ministry without the establishment of an installed position, either permanent or designated. This might be a new outreach ministry to an immigrant group, or a temporary staffing for membership growth, or simply a church determining the long-term viability of an associate pastor. The associate stated supply gives the flexibility of a year-to-year contract without the expectation that the ministry will continue (i.e., allowing “failure”) or that the person initially responsible for the ministry will continue if it is decided to establish an installed position. We find no other place in the *Book of Order* that allows this flexibility and creativity without establishment of a permanent, installed position.

4. Change “temporary supply” to “pastoral supply” to eliminate confusion between temporary relation, referring to several temporary situations, and temporary supply, referring to one specific temporary relation. Confusion over the meaning of these terms has been apparent in work with sessions, the presbytery, and the General Assembly.

5. Changes to G-14.0513f and G-11.0502f make these sections consistent with the changes to G-14.0513a–e as proposed.



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**ACC ADVICE ON ITEM 05-01**
*Advice on Item 05-01—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to disapprove Item 05-01.

*Rationale*

1. The overture proposes changes to the *Book of Order* that are unnecessary and do not advance the work of the church. The proposal to create a new position of “associate stated supply” is unnecessary. A stated supply is to be used when a church is not looking for an installed pastor. If a church has decided that it does not wish to look for an associate pastor, it does not need a stated supply. The church has an installed pastor. If it needs another pastor to do part-time or temporary work, that role can be filled by a temporary supply or a part-time associate pastor.

2. The overture also proposes having a stated supply to work in a church when a pastor is unable to perform his/her work. That can be covered by a temporary supply.

3. Even if the term “pastoral supply” were judged to be preferable to the term “temporary supply,” it does not seem to be worthwhile to amend the *Book of Order* to make only that change.

**Item 05-02**

[The assembly approved Item 05-02. See p. 78.]

*ACC Request Regarding G-6.0502, Authoritative Interpretation Concerning Persistence in Disapproved Work—From Minister Member, Presbytery of the Cascades.*

**In response to this request, the Advisory Committee on the Constitution recommends that the 216th General Assembly (2004) approve the following authoritative interpretation:**

**“1. In order to presume that an officer has renounced the jurisdiction of this church under G-6.0502, a governing body must follow the following procedure:**

**“a. The governing body must disapprove the work of the officer (*Wilson v. Presbytery of Donegal, Remedial Case 206-8, Minutes, 1994, Part I, p. 149, 11.091*).**

**“b. The governing body must notify the officer that it has disapproved his/her work and that he/she is prohibited from engaging in such work as an officer of the church (*Stimage-Norwood v. Presbytery of Southern New England, Remedial Case 214-7, Minutes, 2002, Part I, p. 344*).**

**“c. If the officer engages in the prohibited work after the notice of disapproval and prohibition, the governing body must consult with the officer and notify him/her of the consequences of his/her action, i.e., that his/her persisting in the work may result in a presumption of renunciation of jurisdiction.**

**“d. If the officer persists in the prohibited work after such consultation and notice, the governing body may presume that he/she has renounced the jurisdiction of the church. If the governing body so determines, it shall notify the officer of its decision.**

**“e. The officer has the right to challenge the governing body’s determination and to speak on the floor of the governing body in so doing. He/she also has the right to file a remedial case challenging the governing body’s determination of renunciation (D-6.0100).**

**“2. The term ‘work disapproved by the governing body’ relates to the exercise of the vocation of a minister of the Word and Sacrament or the official conduct of church business for which a deacon or elder was elected. It does not relate to particular acts of ministry, or to behavior, that might be considered an offense under the *Constitution* (D-2.0203). One can be presumed to have renounced jurisdiction because of persisting in disapproved work following consultation and notice, only if the work is engaged in after the disapproval of the work and if it is persisted in following a warning of the consequences.”**

### *Rationale*

Renunciation of jurisdiction, and its consequent loss of standing as a member and officer of the Presbyterian Church (U.S.A.), is one of the most serious actions that can occur under the *Constitution*. Therefore, it is critical that a person be afforded due process and be given every opportunity to be heard before removal from office or membership. If one is going to be presumed to have renounced jurisdiction because of persisting in disapproved work following consultation and notice, that presumption can be made only if the work is engaged in after the disapproval of the work and if it is persisted in following a warning of the consequences. In addition, there must not be confusion between engaging in disapproved work and engaging in behavior, which would more properly be the subject of a disciplinary case.

### **Letter of Request Received by the Advisory Committee on the Constitution**

I would like to request an authoritative interpretation from the Advisory Committee on the Constitution (G-13.0103r) of Form of Government G-6.0502, “Persistence in Disapproved Work,” and in particular the issue of presumption of renunciation of jurisdiction.

As you may well be aware, there has been a recent lengthy thread (I think perhaps more than 200 notes) on the Presbynet meeting, “PCUSA POLITY DISCUSSION,” regarding the interpretation and application of the section.

Among the issues in the Presbynet discussion, and in some additional correspondence I’ve had with some of the participants:

- what constitutes adequate “consultation and notice” as it applies to this section;
- similarly, what constitutes due process as it applies to this section;
- what constitutes adequate “a [disapproved] work” as it applies to this section;
- the appropriateness of administrative procedures vis a vis disciplinary procedure, in particular;
  - when the allegations concern matters defined in D-2.0203b as disciplinary offense;
  - when the result is the removal of an officer from membership and ordained office and termination of the exercise of office (G-6.0501);
- the rights of a governing body in exercising its jurisdiction over members within a reasonable period of time;
- whether a presumption of renunciation of jurisdiction is reasonable when the person in question has claimed jurisdiction by appealing a previous decision; and
- whether an instruction from a PJC is an instruction from a governing body.

The Presbynet discussion revolved, of course, around the *VanKuiken* case in Cincinnati Presbytery, and I am aware that that case is still before a PJC (that of the Synod of the Covenant, as I understand it), and would likely affect the timing of securing an authoritative interpretation. However, it is possible that the decision of the Synod PJC, and of the General Assembly PJC, if the decision at the synod level is appealed, would not fully address the issues involved in the section.

My main interest in the matter is simply clarifying the polity issues involved, but I also have a personal interest as a member of the Permanent Judicial Commission of the Presbytery of the Cascades and as chair of one of our regional Committees on Ministry.

Thank you for your attention to this request.

Sincerely,  
John M. Salmon

## Item 05-03

[The assembly approved Item 05-03. See p. 77.]

**The Advocacy Committee for Women’s Concerns (ACWC) recommends that the 216th General Assembly (2004) do the following:**

- 1. Recognize and acknowledge that there is a prevailing myth that the work of supporting and sustaining clergywomen in the ministries of the PC(USA) is completed.**
- 2. Acknowledge the need for ongoing, structured support on the part of all of our 173 presbyteries for all clergywomen.**
- 3. Ask the Office of the Committee on Ministry to review resources currently available to meet the particular needs of clergywomen of all ethnicities in the call process and in pastorates as stated above and to report its findings to ACWC.**
- 4. Request that ACWC make recommendations, following that review, which will contribute to a proactive, health-giving ministry to and relationship with our clergywomen.**

### *Rationale*

This recommendation is in response to the following referral: *2003 Referral: Item 04-01. Report, Clergywomen’s Experience in Ministry: Realities and Challenges, Recommendation 2. That the General Assembly Instruct the Advocacy Committee for Women’s Concerns to Research Current Programs and Support for Clergywomen, Particularly Racial Ethnic and Single Clergywomen, and to Bring Recommendations to the 216th General Assembly (2004)—From the Advocacy Committee for Women’s Concerns (Minutes, 2003, Part I, pp. 62, 293).*

The ACWC sent a survey to executive presbyters, stated clerks, committees on ministry chairpersons, Presbyterian Women (PW) moderators, and PW enablers in September 2003. That survey showed the following:

- Support and programs for clergywomen are few. They range from formal and structured instituted by presbyteries, to informal meal gatherings and networking at presbytery meetings and other occasions arranged by clergywomen themselves. The structured programs included a monthly meeting of clergywomen in one presbytery and an annual clergywomen breakfast/brunch hosted by PW in another.
- “Top down” or presbytery-sponsored programs and implemented structure were rare. One program for racial ethnic clergywomen was reported; and, none for single clergywomen. Most presbyteries reported that their committees on ministries (COMs) were not actively involved in women’s advocacy training. And, education and the programs or structure appears to be a continuation of Affirmative Action/Equal Opportunity requirements.
- One presbytery had all pastor nominating committees (PNCs) meet with a “clergywomen interpreter” before COM approved the church information form (CIF) for circulation. Another presbytery challenged pastors

(especially in the mountain regions) to include at least one woman in the list of supply pastors. One presbytery used an interim placement program to support racial ethnic clergy and clergywomen. Mentors, retreats, justice for women committees, and newsletters were part of the formal structure of support in a few presbyteries.

- Informal support listed in the survey responses included networking on the part of individual clergywomen, Bible studies, and self-arranged clergywomen gatherings. Geography limited interaction in some presbyteries. In some predominately rural presbyteries, support came from ecumenical groups.

The ACWC commends presbyteries that have implemented specific programs of support for clergywomen and especially any that have programs to assist and sustain racial ethnic and single clergywomen.

## Item 05-04

[The assembly approved Item 05-04 with amendment. See pp. 77–78.]

**The Advocacy Committee for Women’s Concerns (ACWC) recommends that the 216th General Assembly (2004) encourage all committees on ministry to conduct awareness training for gender, and racial ethnic awareness training, and disabilities concerns with ~~its nominating committees for all clergy~~ all pastor nominating committees.**

### *Rationale*

This recommendation is in response to the following referral: *2003 Referral: Item 04-01. Report, Clergywomen’s Experience in Ministry: Realities and Challenges, Recommendation 9. That the General Assembly 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—From the Advocacy Committee for Women’s Concerns (Minutes, 2003, Part I, pp. 62, 293).*

In consultation with the Women’s Ministries program area, the General Assembly Committee on Representation, and the Racial Ethnic Caucuses, ACWC reports for all parties that the information on specific calls is private, thus unavailable for comparison purposes.

## Item 05-05

[The assembly answered Item 05-05 by the action taken on Item 05-07 of this report. See p. 79.]

*On Amending G-6.0106b Regarding Gifts and Requirements for Officers—From the Presbytery of Western New York.*

The Presbytery of Western New York respectfully overtures the 216th General Assembly (2004) to direct the Stated Clerk to send the following proposed amendment to the *Book of Order*, Section G-6.0106(b), to the presbyteries for their affirmative or negative votes:

Shall G-6.0106(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. Those who are called to office in the church are to lead a life in obedience to Scripture and in conformity to the historic confessional standards of the church. Among these standards is the requirement to live either in fidelity within ~~the covenant of marriage between a man and a woman (W-4.9001)~~ *a covenanted relationship between two persons where a lifetime commitment is intended*, or chastity in singleness. Persons refusing to repent

of any self-acknowledged practice which ~~the confessions call sin~~ *does not conform with this discipline* shall not be ordained and/or installed as deacons, elders, or ministers of the Word and Sacrament.”

### *Rationale*

Our Lord and Savior, Jesus Christ, preached a gospel of love toward all the people of the earth (John 3:16); and therefore all people should be equally welcomed in the church, remembering that it is in the spirit of Christ to reach out most of all to those who have been persecuted and shunned by society.

We acknowledge that passages of Scripture have led to the condemnation of sexual intimacy between two people of the same sex; yet after long and intense discussion, prayer, and study of the Scriptures as a whole, we do not believe it was, or is now, Christ’s own desire to condemn sexual intimacy between people of the same sex as inherently bad. Sexual intimacy is a gift of God intended for sealing the most committed relationships that one person can have with another.

Our Lord’s gospel of love was also accompanied by high standards of self-discipline that he set for his followers, even that we should love our enemies.

In accord with our Lord’s teachings, we believe all people should be guided by the same principles of sexual behavior regardless of sexual orientation, summarized as chastity in singleness and fidelity in a covenanted relationship before God with one other person where a lifetime commitment is intended.

We also acknowledge that there continue to be strong differences of opinion among our members and churches over these matters, and that contrary opinions may be held in good faith with the backing of historical precedent; yet we believe Christ wants us to move forward here.

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### **Concurrence to Item 05-05 from the Presbytery of Southern New England.**

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### **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 216th General Assembly (2004) that, if it wishes to change the *Constitution* to achieve the objective sought by the Presbytery of Western New York, it may do so with some revision to the presbytery’s proposed language to provide clarity in that language. The following alternative language is offered:

“b. Those who are called to office in the church are to lead a life in obedience to *Jesus Christ, under the authority of Scripture*, (G-14.0405b(6) and *to be instructed and led by* ~~in conformity to the historic confessional standards—confessions~~ of the church (G-14.0405b(3)). ~~Among these standards is the requirement~~ *Those who are called to office in the church are also required* to live either in fidelity within ~~the covenant of marriage between a man and a woman~~ ~~(W-4.90010~~ *a covenanted relationship between two persons where a lifetime commitment is intended pledged or promised*, or chastity in singleness. ~~Persons refusing to repent of any self-acknowledged practice which the confessions call sin shall not be ordained and/or installed as deacons, elders, or ministers of the Word and Sacrament.”~~

### *Rationale*

The Presbytery of Western New York seeks to amend the *Constitution* by deleting a portion of G-6.0106(b) and adding alternate language. Since its initial addition to the Form of Government in 1997, a number of presbyteries have sought the removal or amendment of this paragraph by sending overtures to the General Assembly. Others have requested limits on its application or clarification of its language. Still others have pursued the enforcement of its limitations on those allowed to serve in ordained positions through judicial process.

The proposal by the Presbytery of Western New York, if approved, would broaden the group of members within the church who would be eligible to hold office. If the General Assembly wishes to achieve this result, the language of this particular proposal lacks clarity. As previous overtures have pointed out over the years, certain phrases in G-6.0106(b) may be seen as inconsistent with the language in the church's ordination questions [G-14.0405b(3) and (6)]. Because of the history of G-6.0106(b) and the attempts to amend or delete it, it is crucial that any language used with respect to the subject matter of this provision be clear and consistent.

Finally, if the General Assembly approves this proposal, the final sentence of G-6.0106(b) may be unnecessary since the preceding sentences spell out the requirements for church office. Section G-6.0106b would, even without the last sentence, provide both guidance for ordaining governing bodies and a basis for accountability.

It is noted that any action on Item 05-05 is related to actions taken on Item 05-06 and Item 05-09. Please see Item 04-Info, C. Advisory Committee on the Constitution Agency Summary, 3. Ordination Standards, pages 26–27, for further advice on overtures dealing with ordination standards.

## Item 05-06

**[The assembly answered Item 05-06 by the action taken on Item 05-07 of this report. See p. 79.]**

*On Striking G-6.0106b from the Constitution in Order to Welcome All Persons into the Life of the Church—From the Presbytery of Baltimore.*

The Presbytery of Baltimore overtures the 216th General Assembly (2004) of the Presbyterian Church (USA) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative vote:

Shall G-6.0106b be stricken from the *Book of Order*.

### *Rationale*

The peace, unity, and purity of the PC(USA) have been ruptured by the presence of G-6.0106b in our *Book of Order*. Rather than solving the issue of ordination standards, this addition has created a hostile and divisive environment in our church that is contrary to God's reconciling love. Numerous judicial cases have been brought to governing bodies over issues of ordination from individuals who are unaware of the calls and gifts of ministry of those against whom they file complaints. These judicial actions have cost individuals, congregations, and governing bodies untold time and money to defend those who have been accused. There is no longer any possibility of honest and open dialogue on this issue without fear of retribution. Section G-6.0106b does serious harm to our church by forcing the appearance of consensus and depriving the church of the benefit of discussion.

The wisdom expressed in G-6.0106a is sufficient in setting standards for ordination. The strength of the PC(USA) lies in its ability to hold freedom of conscience and church order in tension, and its trust of the governing body closest to those it ordains (G-6.0108b). Sessions and presbyteries have the responsibility to weigh the confessions, to determine which segments reflect essential tenets of the faith, and to judge the gifts and qualifications of those candidates who come before them.

The effects of G-6.0106b are contrary to our constitutional call to "seek the grace of openness in extending the fellowship of Christ to all persons" (G-5.0103). Instead it has the explicit and implicit effect of targeting one category of people, defined as "self-affirming, practicing homosexual persons," and of denying to them the full rights and privileges of active membership within the Presbyterian Church (U.S.A.) (G-5.0202). Through this constitutional ban, G-6.0106b disregards the fact that a pluralism of methods of biblical and theological interpretation currently exists within the PC(USA) concerning homosexuality. Among these methods is the strongly held belief among many conscientious Presbyterians that homosexual practice is not a sin per se and that both heterosexual and homosexual relationships are capable of being either faithful and life-affirming or sinful and destruc-

tive. Section G-6.0106b, and its predecessor “definitive guidance” and subsequent affirmations, delineates human sexuality in categories more narrowly defined than the Scriptures seek to claim. For example, while Christians disagree on the interpretation of the limited biblical references to homosexuality, most acknowledge that the Bible is silent on the issue of lifelong, faithful homosexual partnerships. In contrast, the Bible is clear in its themes of covenant: the covenant between God and humanity, and the human covenants made before God. Removal of G-6.0106b from our *Constitution* would allow presbyteries and sessions to follow their understanding of the Holy Spirit’s leading in making decisions about candidates for ordination/installation by the application of a common ethic of faithfulness and fidelity within human covenantal relationships. This return to a mutual trust in each ordaining/installing presbytery’s or session’s ability to make individual judgments concerning the fitness of a candidate for ordination/installation would restore to the presbyteries and sessions their traditional duty and prerogative to approve, ordain, and install persons whom, after due examination, they deem gifted, worthy, and called by God through the voice of the people.

**Concurrences to Item 05-06 from the Presbyteries of National Capital and Southern New England.**

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**Concurrence to Item 05-06—From the Presbytery of Des Moines (with Additional Rationale).**

*Rationale*

In concurrence with the Presbytery of Baltimore, we agree that “the effects of G-6.0106b are contrary to our constitutional call to seed the grace of openness in extending the fellowship of Christ to all persons (G-9.0104). Failure to do so constitutes a rejection of Christ himself and causes a scandal of the Gospel (G-5.0103).”

The Presbytery of Des Moines has historically supported this particular issue.

Referring to the PC(USA) Website, the Presbyterian 101 statement (“A General Guide to the Facts About the PCUSA”) under the heading “Presbyterian are BELIEVERS AND DOERS,” Paragraph 2 appears to be in conflict with G-6.0106b. It states; “WE BELIEVE—in a theology of mission, as expressed in the Westminster Confession of Faith, Christ hath commissioned the Church to go into the world and to make disciples of all nations. All believers are therefore under obligation—to contribute by their prayers, gifts, and personal efforts to the extension of the Kingdom of Christ throughout the whole earth.” In “Presbyterians are Attuned to the Times (Page 2), “the church” also adapts to newly emerging needs and to changing relationships in a sensitive manner.”

The Theological Task Force on Peace, Unity, and Purity of the Church (Mandate 1b) was established to pursue a process of discernment for the church. “This discernment shall include but not be limited to issues of Christology, biblical authority and interpretations, ordination standards, and power.” It will not report back to the assembly until 2006. It was not formed to make decisions on behalf of the General Assembly and/or the presbyteries. The same General Assembly in 2001 sent a proposed amendment to the Constitution to the presbyteries that would remove G-6.0106b. [Note: Text is an addendum. Please add to Item 05-06 as page 3.]

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**ACC ADVICE ON ITEM 05-06**

*Advice on Item 05-06—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) with the following comment:

The Presbytery of Baltimore seeks to amend the *Constitution* by the deletion of G-6.0106b in its entirety. Since its initial addition to the Form of Government in 1996, a number of presbyteries have sought the removal or amendment of this paragraph by sending overtures to the General Assembly. Others have requested limits on its application or clarification of its language. Still others have pursued enforcement of its limitations on those allowed to serve in ordained positions through judicial process.

As this committee advised the 213th General Assembly (2001), the removal of G-6.0106b alone would not alter the church's position on ordination standards unless the assembly also amends or rescinds its current authoritative interpretation concerning the eligibility of homosexual persons to hold office in the church. This overture does not seek to have the authoritative interpretation set aside.

The rationale's central argument is the contention that "G-6.0106a is sufficient in setting standards of ordination." If the assembly wishes to make G-6.0106a the foundational standard for ordination, then this overture would accomplish the stated purpose.

It is noted that any action *on Item 05-06* is related to actions taken on Item 05-05 and Item 05-09. Please see Item 04-Info, C. Advisory Committee on the Constitution Agency Summary, 3. Ordination Standards, pages 26–27, for further advice on overtures dealing with ordination standards.

## Item 05-07

**[In response to Item 05-07, the assembly approved an alternate resolution. See pp. 78–79.]**

*On Issuing an Authoritative Interpretation Clarifying Standards for Ordination—From the Presbytery of the Western Reserve.*

The Presbytery of the Western Reserve respectfully overtures the 216th General Assembly (2004) to issue the following authoritative interpretation:

In carrying out their responsibilities under the *Constitution* to determine fitness for office, sessions and presbyteries are not bound by statements of the General Assembly and its commissions, regarding ordained service by homosexual persons, that predate the adoption of G-6.0106b.

### *Rationale*

In the decades preceding the adoption of G-6.0106b, General Assemblies and Permanent Judicial Commissions of the PC(USA), the UPCUSA, and the PCUS issued various policy and interpretive statements regarding ordained service by "self-affirming, practicing homosexual persons." Such statements were largely grounded in the "Policy Statement and Recommendations" issued in 1978 by the 190th General Assembly of the UPCUSA, known as "definitive guidance."

"Definitive guidance" and the "authoritative interpretations" that followed had the effect of amending our constitutional standards for ordination without the ratification of the presbyteries. This effect has been neither definitive nor authoritative. Rather, these statements have contributed to conflict and confusion in the church, and have undermined respect for the *Constitution*.

The 208th General Assembly (1996) moved to end this conflict and confusion by approving a new provision in the *Constitution*, G-6.0106b, that specifically addresses our standards for the sexual conduct of candidates for ordained office. This provision was ratified by the presbyteries, and actually changed the *Book of Order*. In order to eliminate continuing confusion and conflict, the 216th General Assembly (2004) should make clear that the language of the *Constitution* itself takes precedence over older General Assembly statements interpreting the *Constitution* before it was changed.

**Concurrences to Item 05-07 from the Presbyteries of Albany, Long Island, Milwaukee, New York City, and Santa Fe.**

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### ACC ADVICE ON ITEM 05-07

*Advice on Item 05-07—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) with the following comment:



This overture from the Presbytery of the Western Reserve proposes no amendment to the *Constitution*, but does request that the General Assembly approve an authoritative interpretation that would have the effect of rescinding the currently binding authoritative interpretation of the *Constitution* concerning those who may hold office in the church.

Although the assembly may decide that such a result is to be desired, the language of the overture itself could be misunderstood. The General Assembly does have authority to issue statements interpreting the *Constitution* (G-13.0103r). The statements to which this overture objects predate the approval of G-6.0106b. The removal of these statements would allow the language of the *Constitution* itself to guide the church.

If the assembly believes that this action would help to reduce confusion and conflict in the church, the Advisory Committee on the Constitution proposes the following alternative language as authoritative interpretation:

“Sessions and presbyteries are no longer bound by statements of the General Assembly regarding ordained service by homosexual persons that predate the adoption of G-6.0106b.”

It is noted that any action on Item 05-07 is related to actions taken on Item 05-08 and Item 05-09. Please see Item 04-Info, C. Advisory Committee on the Constitution Agency Summary, 3. Ordination Standards, pages 26–27, for further advice on overtures dealing with ordination standards.

## Item 05-08

**[The assembly answered Item 05-08 by the action taken on Item 05-07 of this report. See p. 79.]**

*On Declaring That the Definitive Guidance Statements of 1978 and 1979, and Subsequent General Assembly Statements Shall Be Given No Further Force or Effect—From the Presbytery of Detroit.*

The Presbytery of Detroit respectfully overtures the 216th General Assembly (2004) to approve the following:

1. The 216th General Assembly (2004) recognizes that within our denomination, people of good character and principle differ in their understanding of human sexuality, and in those differences we are called to exercise mutual forbearance toward each other (*Book of Order*, G-1.0305).

2. The 216th General Assembly (2004) reminds the church that freedom of conscience with respect to the interpretation of Scripture is to be maintained (*Book of Order*, G-6.0108a).

3. The 216th General Assembly (2004) declares that no further force or effect shall be given to the statement of definitive guidance by the 190th General Assembly (1978) of the United Presbyterian Church in the United States of America (UPCUSA) that characterizes the practice of homosexuality as sin and instructs that unrepentant homosexual practice does not accord with the constitutional requirements for ordination.

4. The 216th General Assembly (2004) declares that no further force or effect shall be given to the interpretation of the 119th General Assembly (1979) of the Presbyterian Church in the United States (PCUS) that states “homosexuality falls short of God’s plan.”

5. The 216th General Assembly (2004) declares that subsequent General Assembly statements that affirmed the 1978 and 1979 guidance on homosexuality and ordination shall be given no further force or effect.

### *Rationale*

A great theological divide exists in our denomination on the issue of homosexuality. Over the years, as various proposed amendments were sent to the presbyteries, the votes cast by individual presbyters have indicated

that a substantial minority, 40 to 45 percent, affirm an interpretation of Scripture that differs from the guidance of the 1978 and 1979 General Assemblies.

Current constitutional requirements for ordination have been built upon the scriptural interpretations of the 1978 UPCUSA and 1979 PCUS General Assemblies, and subsequent judicial rulings have stated that presbyteries and congregations are obligated to follow those constitutional requirements for ordination. Yet, the scriptural interpretation that is used to bind the conscience of presbyteries and congregations was never sent to the presbyteries for approval.

The preliminary principles of “mutual forbearance” and “God alone is Lord of the conscience” must be given full effect through acknowledging the Presbyterian Church (U.S.A.) contains theological diversity on the issue of homosexuality. Scriptural interpretation on nonessentials of the Reformed faith is to be entrusted to individuals as they teach and preach, and to ordaining bodies as they seek to discern the call of Christ in those being examined for ordained office.

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### ACC ADVICE ON ITEM 05-08

#### *Advice on Item 05-08—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) with the following comment:

Item 05-08 proposes the removal of currently binding interpretive statements concerning those who may hold office in the church. No amendment to the *Constitution* is proposed and no alternative authoritative interpretation is offered.

In 1978, the former UPCUSA adopted a policy statement that came to be called “Definitive Guidance.” The next year, 1979, the former PCUS adopted a similar statement. Both statements sought to prohibit the ordination of “self-affirming, practicing homosexual persons.” The General Assembly of this church determined in 1985 in a PJC decision (*Union Presbyterian Church of Blasdell, New York vs. The Presbytery of Western New York*) that those earlier statements carried the authority of the present *Constitution*. Thus the earlier Definitive Guidance became an Authoritative Interpretation.

Sources of constitutional authority are

1. the *Constitution* itself and amendments to it adopted by constitutionally mandated process,
2. General Assembly Permanent Judicial Commission decisions interpreting the *Constitution*, and
3. actions of the General Assembly deliberately interpreting the *Book of Order* on the advice of the Advisory Committee on the Constitution (G-13.0112).

Interpretive decisions by the General Assembly Permanent Judicial Commission and deliberate General Assembly interpretations together are referred to as “authoritative interpretations.”

The deletion or replacement of the 1978 and 1979 interpretations would eliminate currently binding authoritative interpretations interpreting this portion of the *Constitution*.

While it is not fully clear what the precise effect of such action would be, the church would no longer rely upon the 1978 or 1979 policy statements and subsequent authoritative interpretations based upon them when interpreting the *Book of Order*. Ordaining bodies would apply the language of G-6.0106b as they understand it subject only to authoritative interpretations approved since the inclusion of G-6.0106b unless and until new authoritative interpretations of that provision are crafted according to the process set forth in the *Book of Order*.

If the assembly determines that such an action would bring greater clarity and focus to the church, then the overture would accomplish its purpose.

It is noted that any action on Item 05-08 is related to actions taken on Item 05-07 and Item 05-09. Please see Item 04-Info, C. Advisory Committee on the Constitution Agency Summary, 3. Ordination Standards, pages 26–27, for further advice on overtures dealing with ordination standards.

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### GAC COMMENT ON ITEM 05-08

*Comment on Item 05-08—From the General Assembly Council.*

Freedom of conscience regarding the interpretation of Scripture is a vital and historic value in our tradition. It must be maintained. Nevertheless the reference in Point 2 to “*freedom of conscience with respect to the interpretation of Scripture is to be maintained*” must be put in the broader context of G-6 in order to be understood properly.

Section G-6.0108 discusses the relationship of conscience in relation to the bounds within which officers serve. Thus officers “shall adhere to the essentials of the Reformed faith and polity as expressed in *The Book of Confessions* and the Form of Government.” In fulfilling their office, officers may exercise freedom of conscience in respect to interpretation of Scripture “as far as may be possible without serious departure from these standards, without infringing on the rights and views of others, and without obstructing the constitutional governance of the church . . .” (*Book of Order*, G-6.0108a). Thus, freedom of conscience with regard to the interpretation of Scripture is not an absolute right.

Further, freedom of conscience for officers is exercised within definite bounds when a person becomes a candidate or officer in the church. The conscience of the officer or candidate is “captive to the Word of God as interpreted in the standards of the church so long as he or she continues to seek or hold office in that body” (*Book of Order*, G-6.0108b).

Any appeal to freedom of conscience with respect to the interpretation of Scripture must be made within this broader framework.

## Item 05-09

**[The assembly answered Item 05-09 by the action taken on Item 05-07 of this report. See p. 79.]**

*On Amending G-6.0106 and on Approving an Authoritative Interpretation—From the Presbytery of the Twin Cities Area.*

The Presbytery of the Twin Cities Area respectfully overtures the 216th General Assembly (2004) 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 191st 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 (Jn. 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-10.0102i, 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-3.0401, G-4.0303, G-10.0102j, and G-18.0101; *The Book of Confessions*, 9.03 and 9.29).

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**ACC ADVICE ON ITEM 05-09**
*Advice on Item 05-09—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) with the following comment:

This overture from the Presbytery of the Twin Cities Area takes a broad approach to changing the *Constitution* concerning those eligible to hold church office and governing bodies that determine the suitability of office holders. The assembly is asked to take three actions: to send the two proposed amendments to the Form of Government to the presbyteries for their affirmative or negative votes, and to approve an authoritative interpretation.

The overture's first request is that G-6.0106b be deleted, contending that the "exclusionary policy" contained in G-6.0106b is "not an essential of the Reformed faith" and that the content of that paragraph is in conflict with other constitutional provisions.

Secondly, an amendment by addition is proposed to G-6.0106a. Our *Constitution* proclaims a hierarchy of authority in matters of faith and practice: the Confessions are subordinate to Scripture and Scripture is subordinate to Jesus Christ. The proposed amendment reflects that hierarchy. The content of the additional language, however, is contained elsewhere in the Form of Government, making this addition unnecessary.

Finally, this overture proposes an authoritative interpretation that would have the effect of setting aside currently binding policy. If approved, the phrase "sole and exclusive" should be deleted because the General Assembly would continue to have power and authority to interpret the *Constitution* (G-13.0103r), potentially affecting standards and practice.

The approval of this overture in its entirety would have the effect of changing the church's current position on standards for ordination. If the 216th General Assembly (2004) favors this result, the approval of the overture would accomplish its purpose.

It is noted that any action on Item 05-09 is related to actions taken on Item 05-07 and Item 05-08. Please see Item 04-Info, C. Advisory Committee on the Constitution Agency Summary, 3. Ordination Standards, pages 26–27, for further advice on overtures dealing with ordination standards.

**Item 05-10**

**[The assembly disapproved Item 05-10. See p. 78.]**

The Presbyteries' Cooperative Committee on Examinations for Candidates recommends that the 216th General Assembly (2004) direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-14.0310c be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

"Inquirers or candidates are encouraged to take the Bible Content Examination in their first year of seminary. ~~The other four examinations may be taken by inquires or candidates after completion of two full years of theological education.~~ *Inquirers or candidates shall be eligible to take the other four examinations only after completion of the equivalent of two full years of theological education.* These four examinations shall only be taken upon approval by the committee on preparation for ministry of the inquirer's or candidate's presbytery."

*Rationale*

The so-called “Senior” Ordination Exams—four standard examinations in the areas of Biblical Exegesis, Reformed Theology, Worship and Sacraments, and Church Polity—are designed for inquirers and candidates who are in their final year of full-time theological education (or its equivalent). The purpose of the exams is to test for “readiness for ministry,” which includes both academic preparation and the process of integration and application of what one has learned in practical ministry situations.

Some committees on preparation for ministry (CPM) are permitting, even encouraging, inquirers and candidates to take some or all of these four standard examinations before they have completed the equivalent of two full years of theological training. This raises two difficulties with the exams. First, some candidates/inquirers ask to take particular exams after they have just completed a class in the subject. This approach emphasizes the academic nature of the exams to the exclusion of the practical nature (readiness for ministry). Secondly, inquirers and candidates are getting the message that they should take exams “early and often,” so that they will have a better chance of completing the four standard exams by the time they graduate. This sets up a mindset where inquirers/candidates believe they will fail the exams, and this mindset then becomes a self-fulfilling prophecy. If a person fails an exam or exams because s/he was not fully ready to take it, s/he is like to fail the exam a second time because of fear, nerves, or expectations.

The current wording in the *Book of Order*, G-14.0310c, sentence two, is fuzzy. The word “may” implies that the exams would ordinarily be taken during the final year of theological education, but leaves the door open for CPMs to permit those under their care to take these exams earlier. This is contrary to the spirit in which the exams are prepared and offered. The members of the Executive Committee of the Presbyteries’ Cooperative Committee on Examinations for Candidates (PCCEC) believe that it is important to clarify the language found in G-14.0310c so that when inquirers/candidates finally take the four standard exams, they will have the learning and experience to give their best efforts, and not be set up for failure.

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**ACC ADVICE ON ITEM 05-10**
*Advice on Item 05-10—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to disapprove Item 05-10.

*Rationale*

With dismay the Advisory Committee on the Constitution observes in this recommendation more material that is more appropriate in a manual rather than in the *Constitution*.

The Advisory Committee on the Constitution believes that the current wording of G-14.0310c is sufficient to allow each presbytery’s committee on preparation for ministry to exercise appropriate oversight of its inquirers and candidates. Inquirers and candidates are required to receive permission from the committee on the preparation for ministry to gain admission to the examinations. Committees should not grant permission prematurely.

**Item 05-11**

**[The assembly disapproved Item 05-11. See p. 78.]**

*On Amending G-14.0705c, G-11.0407, W-3.3603, and W-3.3616 Regarding Certified Christian Educators—From the Presbytery of Western North Carolina.*

The Presbytery of Western North Carolina overtures the 216th General Assembly (2004) to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

1. Shall G-14.0705c be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“The presbytery shall grant the privilege of the floor to the Certified *Associate* Christian Educator at all its meetings with voice. (G-11.0407) *Certified Christian Educators who have been examined and approved by the presbytery (or through its committee on ministry) shall be members of the presbytery with voice and vote, wherein they serve, but only as long as they are employed by a session or the presbytery (or another governing body or agency).*”

2. Shall G-11.0407 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“The stated clerk shall maintain four rolls, . . . one listing all Certified Christian Educators *who are members of presbytery*, and Certified Associate Christian Educators within the bounds of the presbytery who are entitled to the privilege of the floor with voice at all presbytery meetings . . .”

3. Shall the last paragraph of W-3.3603 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“An elder *or a Certified Christian Educator* may lead the congregation in these professions and affirmations. (W-2.2009; W-2.3011–.3014)”

4. Shall W-3.3616d 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 bread and the cup may be served by ordained officers of the church, *Certified Christian Educators*, or by other church members on invitation of the session or authorizing governing body.”

### ***Rationale***

The certified Christian educator has been entrusted by the church with one of its most important tasks—the nurturing of our children, youth, and adults in the faith and service of Jesus Christ.

The education and training of the certified Christian educator approximates that of the minister of Word and Sacrament. Generally, a Master of Arts in Christian Education has been earned, and Certified Christian Educators have passed General Assembly examinations in Biblical Interpretation, Reformed Theology, Human Development, Religious Education and Practice, Polity, Program and Mission of the PCUSA, and Worship and Sacraments. They have also usually been employed by a church for several years.

As a contrasting example, the office of commissioned lay pastor (much needed and much appreciated in our denomination) has been authorized to perform many more functions (G-14.0801), even though commissioned lay pastors have generally had less education, training, and experience.

Since certified Christian educators have usually been intimately involved in teaching church members about the Sacraments, it is fitting that they be able to assist in the celebrations of Baptism and the Lord’s Supper.

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### **ACC ADVICE ON ITEM 05-11**

#### *Advice on Item 05-11—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to disapprove Item 05-11.

### ***Rationale***

The Presbytery of Western North Carolina seeks to amend the *Book of Order* in various places to alter the standing, role, and function of Certified Christian Educators and Certified Associate Christian Educators.

The direction and intent of the proposed amendments have been before the General Assembly (and predecessor bodies) for decades (most recently in 1997 and 2002). In 1987, a new section (G-14.0702ff) was added to the

Form of Government speaking directly to the role of educators within the church and the protections to be afforded them by the presbytery. However, proposals to grant membership have not been approved either by an assembly, or when submitted to the presbyteries for a vote, by a majority. The reason for maintaining the current practice of restricting vote in presbytery to ministers of Word and Sacrament (who are continuing members) and elders (who are commissioned to presbytery by sessions) rests upon our foundational understanding of governance. Altering such a foundational principle constitutes a radical change in our polity. A decision not to grant membership in presbytery should not be viewed in any way as a denigration of faithfulness, qualifications, or training.

In 2001, the Advisory Committee on the Constitution (reiterating its comments to the 212th General Assembly (2000)) spoke to similar proposals:

The church is concerned about the status and honor given to educators within the church. The church should do all it can to reject any second-class status for educators in compensation, contribution, or tenure within the community of faith. However, the parity of ministers of Word and Sacrament along with elders in the governance of the church is a long-standing principle of governance that should not be easily compromised by an ever-increasing number of parallel offices granted vote in governance by virtue of either commission or certification. . . . (*Minutes*, 2001, Part I, p. 211)

For various reasons a presbytery may grant “membership” to an ordained elder “for a term.” However such a provision by rule and for a fixed term of service is different from what is proposed, namely a status of “member” based solely upon a certification process. The effect of this overture, if approved, would create a category of persons entitled to membership by virtue of a certification process outside the discretion of the presbytery. The historic principle of governance asserts that a presbytery has the right to determine its membership.

However, if it is the will of the assembly to radically alter the fundamental understandings we hold about governance in the church, it would be wise to initiate the process of changing those foundational assumptions rather than to continue to create these peripheral rights of membership, which only confuse and confound our historic principles.

The concern of the Advisory Committee on the Constitution for the proposed amendments to the Directory for Worship stem from these fundamental concerns. In the matter of who may propose to the congregation its vows in the sacrament of baptism (W-3.3603); the sacraments traditionally have been entrusted to the ordained officers. To alter this practice would open a whole new understanding of the nature of office in the church.

The proposed amendment to W-3.3616d is unnecessary. The session in its authority to authorize, oversee, and administer the sacrament of the Lord’s Supper may invite “other church members” to participate in the distribution of the elements. Since the provision does not specify “other members of the particular congregation,” one would have to assume that this provision would be required only if the Certified Christian Educator was not a member of any Presbyterian congregation, anywhere. While the possibility may exist, amending the Constitution to provide for it seems unwise.

## Item 05-12

**[The assembly approved Item 05-12 with amendment. See p. 78.]**

*ACC Request Regarding Interpretation of G-14.0515d, Parish Associates—From Stated Clerk/Co-Executive Presbyter, Presbytery of Whitewater Valley.*

**In response this request, the Advisory Committee on the Constitution recommends that the 216th General Assembly (2004) direct the Stated Clerk to send the following proposed alternative amending language to G-14.0515d to the presbyteries for their affirmative or negative votes: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]**

**~~“d. The agreement between the session, and the parish associate, and the presbytery shall, whenever a pulpit becomes vacant, be terminated upon due notice by the session or the parish associate with the ap-~~**



~~approval of the presbytery terminate when the call to the installed pastor is dissolved [or the presbytery acts to dissolve the relationship with the parish associate]. [The presbytery may dissolve the relationship with the parish associate upon the recommendation of the committee on ministry].”~~

### *Rationale*

The requester relates an experience with a church that did not wish to terminate a relationship with a parish associate when the installed pastor’s call was dissolved and the pulpit became vacant. The relationship of a parish associate with a church is initiated by the installed pastor. The pastor nominates the parish associate to the session. The session in turn requests to presbytery’s COM that the relationship be established. The COM, in turn, recommends approval to presbytery. The relationship is to be reviewed annually by COM.

One reason noted by the *Constitution* for the annual review is “to insure ... that installed leadership of the particular church be protected in its effective functioning ...” [G-14.0515c(2)].

The *Constitution* further specifies, “The parish associate shall be responsible to the pastor...” (G-14.0515a). When the pastor who initiated the relationship in the first place is no longer on the staff of the particular church in which the parish associate serves, the structure of accountability is removed. Subsequent pastor(s) may or may not wish to continue the relationship, its accompanying supervisory responsibilities, and the specific activities or duties carried out by the parish associate during the leadership of the previous pastor.

The language of the *Constitution* could be clearer concerning the fate of parish associates when pastors retire or move. The alternate language proposed would accomplish that purpose.

### **Letter of Request Received by the Advisory Committee on the Constitution**

While recently working with a neighboring Presbytery, I encountered a problem regarding interpretation of a section of the *Book of Order*. I would appreciate a response from the ACC.

G-14.0515 Parish Associate

When the “pastor, as head of staff” leaves a congregation (in which there is a parish associate) and the “pulpit becomes vacant,” is the parish associate relationship automatically dissolved? And if so, how and by whom?

Context for question. The pastor of a church with a Parish Associate (HR MOWS) left to take another Call. The Session challenged the Presbytery’s contention that the Parish Associate relationship no longer existed, citing G-15.0515d “...be terminated upon due notice by the session...” “...with the approval of the presbytery.” Their position is that the language is “permissive” with regards to the session deciding whether to continue the relationship; it is “shall” only if the session terminates the relationship. The presbytery can only act to approve the action of the session.

The plain language of the text is not as plain as it could be. I was able to research such PJC decisions as *Matsuda* which states “...although such a relationship was not possible without an installed pastor.” And I am aware that 97-12, which would have made the language clearly permissive, was defeated by the Presbyteries. Such precedents were the basis of my argument that the relationship terminates with the departure of the installed pastor [the position clearly intended by the *Book of Order* and the denomination]—but I was left with the feeling that I could just as forcefully argue that the relationship is not dissolved until the session provides “due notice”—and if they choose not to provide “due notice” the relationship continues because the Presbytery only “approves” the Session action.

Even better than an interpretation, would be a recommendation to change the wording to read something like the following:

“The agreement between the session, and the parish associate and the presbytery shall, ~~whenever other pulpit becomes vacant, be terminated upon due notice by the session or the parish associate with the approval of~~

~~the presbytery~~ terminate when the call to the installed pastor is dissolved or the Committee on Ministry acts to dissolve the relationship.”

(The last phrase is necessary for those situations where the parish associate relationship needs to be dissolved other than at yearly review or when installed pastor leaves. It clarifies that, like MOWS, the presbytery can, if necessary, unilaterally dissolve the relationship.)

Thank you for your consideration of this matter.

Yours In Christ,  
Dr. W. Keith Geckelder,  
Co-Executive Presbyter/Stated Clerk

## Item 05-13

[The assembly approved Item 05-13. See p. 78.]

**The General Assembly Council requests that the 216th General Assembly (2004) delegate to the General Assembly Council the power to revise all portions of the Church Leadership Connection to bring it into conformity with the *Presbyterian Church (U.S.A.) Constitution* and civil legal changes after such changes are established.**

### *Rationale*

In 1997, the General Assembly approved the new Call System with specific language to be used for the Personnel Information File attestation. In 2002, because of changes in the *Book of Order*, Rules of Discipline, it was necessary to ask the General Assembly to make changes. It is necessary to make further changes to comply with our *Constitution*. This authorization will facilitate necessary changes in a timely fashion.

## Item 05-Info

### ***A. Presbyteries' Cooperative Committee on Examinations for Candidates Agency Summary***

During the year 2003, the Office of Examination Services and the Presbyteries' Cooperative Committee on Examinations for Candidates (PCCEC) took time to reflect, to evaluate, and to work to improve both communication and process in the area of ordination examinations.

The work that was begun by the joint task force (with representatives from Churchwide Personnel Services, the Committee on Theological Education, and the Presbyteries' Cooperative Committee on Examinations for Candidates) culminated in a report about trends, concerns, and recommendations regarding ordination examinations and the preparation for ministry process in general. The data for the report was collected and processed by Anthony Ruger, research fellow for the Auburn Institute. The report was presented to stated clerks at the Fall Polity Conference, at committee on ministry and committee on preparation for ministry training events, at the meeting of the Committee on Theological Education in November, to members of the Racial/Ethnic Recruitment Task Force, and to other pertinent groups in the PC(USA). The report will be presented to members of the PCCEC as a whole at their annual meeting in April 2004.

The members of the Presbyteries' Cooperative Committee on Examinations for Candidates gathered in April in Jacksonville, Florida, for their annual meeting. The Reverend Dr. James Goodloe IV continues to serve as moderator of the PCCEC. William Campbell (Presbytery of Scioto Valley), Thomas Tickner (Presbytery of Grace), and Paul Hooker (Presbytery of St. Augustine) completed their terms of service. Richard McClain (Presbytery of Mid-Kentucky), Susan Osoinach (Presbytery of Palo Duro), and Christine Fuller (Presbytery of Northumberland) were elected as new members of the PCCEC from three different reading groups. James Watkins

(Presbytery of Providence) was elected as a new committee member by the General Assembly, and Stanley Hall was elected by the assembly to serve a second term.

The Bible Content Examination was offered on the first Friday in February. The four standard Ordination Examinations were offered in February and September.

Six hundred ninety-eight individuals took the 2003 Bible Content Examination; 522 of them (74.9 percent) passed the exam.

In February, 436 inquirers and candidates wrote a total of 1,003 Standard Ordination Examinations, as follows:

	% Satisfactory	% Unsatisfactory
Biblical Exegesis	53.3%	46.7%
Theological Competence	57.6%	42.4%
Worship and Sacraments	61.2%	38.8%
Church Polity	67.5%	32.5%

In September, 540 inquirers and candidates wrote a total of 1,497 Standard Ordination Examinations, as follows:

	% Satisfactory	% Unsatisfactory
Biblical Exegesis	65.0%	35.0%
Theological Competence	60.0%	40.0%
Worship and Sacraments	72.4%	26.6%
Church Polity	68.4%	31.6%
<b>OVERALL</b>	<b>66.7%</b>	<b>33.3%</b>
	(Total of 977 exams)	(Total of 500 exams)

During the year 2003, the Reverend Lesley Davies, executive secretary for the PCCEC, visited students and staff at all PC(USA) seminaries, as well as other seminaries attended by Presbyterian inquirers and candidates.

## **B. *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-3.010b) 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 [ACSWP] 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 ACWC is a function of the Office of the Deputy Executive Director, General Assembly Council, although its staffing is provided by the Women's Ministries program area, National Ministries Division. The committee has direct access to the General Assembly and the ACWC chair has corresponding member status with the General Assembly Council (GAC) 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 do not represent any constituencies. Current members are Karen Breckenridge (chair), Sarah A. Colwill, Adeline S. deCastro, Dean E. Foose, Charlene Heaton, Aleida Jernigan, R. Ani Lelea, H. Scott Matheney, and Nancy Neal. In addition, Lillian Oats is a full voting member of the committee, representing Presbyterian Women. Emily Wigger, likewise, is a full voting member, and sits on the committee, by virtue of her position on the General Assembly Council Executive Committee.

In addition, recognizing the complex ways in which gender inequality manifests itself because of class, race, ethnicity, education, age, status in employment, disability, sexual orientation, marital status, and culture, 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 (ACREC), the Advisory Committee on Social Witness Policy (ACSWP), the Congregational Ministries Division (CMD), the Presbyterian United Nations Office (PUNO), and the Worldwide Ministries Division (WMD). In turn, liaisons from the ACWC attend the meetings of the ACSWP, ACREC and the Committee on Mission Responsibility Through Investment (MRTI). In 1999, the ACWC began to work with the Board of Pensions (BOP) and, in 2002, with the Presbyterian Health, Education, & Welfare Association (PHEWA).

## 2. *Current Work*

During the year 2003, ACWC met three times—January 23–25 in Louisville, Ky., July 24–26 in Sacramento, Calif. (concurrent with the ACSWP and ACREC), and October 16–18 in Chicago, Ill. When choosing these meeting sites, one consideration is the availability of educational opportunities. At the January meeting in Louisville, Ky., the committee heard a presentation from the National Network of Presbyterian College Women (NNPCW) about their history and present work. While in Chicago, we began our time together with Dr. Anna Case-Winters for a lecture and discussion around liberation theology. Also in Chicago the committee received guests from the local presbytery's Justice For Women committee and heard about their work, and visited the mayor's office for a look at their extensive domestic violence hot-line program and the faith community's part in that work.

The following delineates ACWC's work in 2003:

### a. *Preparing Statements, Reports, Recommendations, and Advice & Counsel to General Assembly*

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 on overtures and commissioners' resolutions affecting women and their children coming before the General Assembly.
- Continued, in partnership with others, a review of the church's policies on sexual misconduct by the clergy.
- Continued work on an initiative for assisting the church in use of inclusive language.
- Adopted a process for discerning future work for the committee.
- Led the effort to produce a post-abortion pastoral resource.
- Addressed all referrals from previous General Assemblies (individual reports contained in the following section of this document).
- Submitted ACWC's annual report to the 214th General Assembly (2003).

b. *Networking, Monitoring, and Communication*

In addition to the exposure to local advocates in areas where ACWC's regular meetings 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 (PPAT) 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 affected. 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 ACWC's chair meets regularly with GAC 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 (PDS). Recent reports include:

- *Clergywomen's Experiences in Ministry: Realities and Challenges* (available from the Office of Women's Advocacy) 2003;
- *Sisters of Mercy, Daughters of Grace: Presbyterians and Prostituted Women* (PDS #095814) 2001;
- *Women & AIDS: A Global Crisis* (PDS #72 710 01 003) 2001;
- *Prostitution in the United States* (PDS #72 710 99 009) 1999;
- *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;
- *The Fourth World Conference on Women, Beijing, China* (PDS #72710 98 005) 1996.

### C. *Task Force on Clergy Recruitment and Retention Report from the Board of Pensions*

#### 1. *Keeping Our Promises*

In the spring of 2003, the Board of Directors of the Board of Pensions commissioned a task force of its clergy-directors to review literature, statistical studies, and other materials with respect to the recruitment and retention of clergy for the pastoral ministry, specifically ministry in and with the local congregation. Based on their review, the task force was asked to make findings and recommendations to the board of directors of suggested actions for the Board of Pensions. Our concern was grounded in the observation that the Presbyterian Church (U.S.A.) has suffered a decline both in membership and in the number of clergy with appropriate skills to answer the varied, and sometimes specialized needs, called for by the congregations. While we acknowledge that leadership in healthy congregations is expressed in many ways, we observe that more often than not, the pastor's leadership acts as a catalyst for the culture of faith, excitement, and community that draws people to our congregations. We, along with other General Assembly agencies, are dedicated to helping build church leadership, especially pastoral leadership, for now and for the future.

One conclusion is certain: Every Presbyterian, every church, every session, every middle governing body, and every General Assembly agency has both a role and a responsibility to sustain our ministers of the Word and Sacrament in their work and provide for ongoing support and growth.

This responsibility is made clear in our *Constitution* by questions posed to the members of the church.

We Presbyterians make promises to our clergy at the time of their installation. These promises result from our affirmative answers to the questions posed in section G-14.0510(a)(3) of our *Book of Order*:

Do we promise:

- To pay him or her fairly and provide for his or her welfare as he or she works among us?
- To stand by him or her in trouble and share his or her joys?
- To listen to the word he or she preaches, welcome his or her pastoral care, and honor his or her authority as he or she seeks to honor and obey Jesus Christ our Lord?

Initially, we identified several issues:

- What might the Board of Pensions do, within its mission, to help keep our part of those promises?
- What might we undertake to help attract to the ministry younger, talented persons who can give many years of service to the church?
- How might we help to retain qualified persons in parish ministry?
- In what tangible ways might intentional and attentive listening serve to encourage and enable a vital support network within the connectional framework of the denomination?
- How might we support our clergy so that they can provide the sort of strong, vibrant, spiritual leadership that inspires us and helps each of us to achieve and sustain the spiritual growth and contentment for which we hunger?

The work of the task force resulted in the following report to our board of directors.

The findings of our task force deserve the attention of all of us. While some findings may be addressed in part by the Board of Pensions, some require prayerful consideration and attention by others in the Presbyterian community. There is no simple answer, procedure, or program that results in a single solution.

In fact, there may be many solutions: some crafted to meet local or regional needs, others crafted at the national level. Much time and considerable resources, both human and financial, are required. We strongly believe that our denomination's combined efforts will be worthwhile. We further believe our ministers deserve our best efforts. The directors of the Board of Pensions urge us all to reflect upon the simple yet profound promises we have made to our ministers at the time of installation and to search for new ways to continue to keep them.

The Board of Pensions has committed itself to design, develop, and raise funds for some new programs that would address these issues. However, before we could begin the design phase, we needed to have a better definition of the problems we seek to ameliorate.

The Board of Directors of the Board of Pensions of the Presbyterian Church (U.S.A.) believes that the report of our task force is a valuable and helpful step forward in defining the problems and respectfully refers the following report to the 216th General Assembly (2004) for its thoughtful consideration.

Earldean V.S. Robbins, Chair, The Board of Pensions of the Presbyterian Church (U.S.A.)

## 2. *Report and Recommendations to the Board of Directors of the Board of Pensions, March 6, 2004*

The Task Force affirms the good and dedicated work of thousands of women and men who have answered the call to serve as ordained ministers of the Word and Sacrament. The church gives thanks for their faithfulness, commitment, sacrifice, and leadership. So many serve the church faithfully and well. So many witness to the love and justice of Jesus Christ as they live out their calling in congregations small and large, urban and rural. We rejoice in the unity among us and give thanks to God for their witness of Christian discipleship.

The task force, inspired by our fellow servants, offers its findings on clergy recruitment and retention to support the efforts of the Presbyterian Church (U.S.A.) to build and strengthen pastoral leadership.

### a. *The Charge to the Task Force on Clergy Recruitment and Retention*

The task force was established by the Earldean V.S. Robbins, chair of the board of directors of the Board of Pensions, in February 2003. The Reverend Dr. Arthur E. Sundstrom, first vice chair of the board, was asked to moderate the task force and all other clergy directors, including co-opted and a candidate for ministry, were invited to participate.

The charge to the task force focused on the recruitment and retention of ministers of the Word and Sacrament in the Presbyterian Church (U.S.A.). The task force was directed to review literature, studies, and anecdotal information on this topic; summarize its findings; and recommend to the board of directors what, if any, responses the Board of Pensions, within its mission, could make to the issues raised by the research. Early on, the task force realized that some of the matters surrounding recruitment and retention issues were beyond the mission of the Board of Pensions, but should be raised so that the Presbyterian Church (U.S.A.) at large would have the opportunity to learn from the findings and make any responses it feels appropriate and necessary.

### b. *Composition and Meetings of Task Force*

The following members of the Board of Directors of the Board of Pensions of the Presbyterian Church (U.S.A.) participated in the task force: the Reverend Dr. Jefferson K. Aiken Jr.; the Reverend Gerald (Dan) Clark Jr.; the Reverend Dr. Stephen E. Gorman; the Reverend Dr. Isaiah Jones (co-opted); the Reverend Dr. Daniel P. Junkin; the Reverend Adele Langworthy (board, Class 2003); Adan A. Mairena (candidate for ministry); the Reverend Dr. Arthur E. Sundstrom, task force chair and first vice chair, board of directors; the Reverend John P. Wilson; the Reverend Dr. Jeffrey D. Yergler; the Reverend Dr. Richard E. Young. Ex officio: Earldean V.S. Robbins, board chair.

The following staff representatives of the Board of Pensions participated in the task force: Robert W. Maggs Jr., president; the Reverend Dr. William R. Forbes, vice president, Church Relations and corporate secretary; Francis E. Maloney, executive vice president; the Reverend Alexander S. McLachlan, special assistant to the president; the Reverend Peter C.S. Sime, director of assistance and retirement housing.

The task force held five meetings: April 3, 2003, Dallas, Tex.; July 10, 2003, Philadelphia, Pa.; October 22, 2003, Santa Fe, N.M.; January 12, 2004, Houston, Tex.; March 4, 2004, Philadelphia, Pa.

c. *Materials Considered by the Task Force*

The conclusions of the task force are based on the excellent work product of many institutions and authors. We sincerely appreciate the thoughtful and prayerful work of the people who contributed their time and effort in the preparation of the materials we used. A complete bibliography is listed at the end of the report.

The Board of Pensions data refers only to the number of ordained clergy who are members of the Plan. This total is 9,760. The Comparative Statistics published by Research Services lists the number of active ministers as 13,845 and this number is used by other sources. The difference is 4,085 persons who are engaged in many different forms of ministry and hold membership in a presbytery but are not currently members in the Plan.

d. *Focus Areas*

The research reviewed by the task force very consistently identified the following focus areas:

- stress management,
- conflict resolution,
- organizational development,
- personal health management,
- managing church finances,
- shepherding congregations,
- supporting fellow workers/staff relationships,
- understanding and reconciling family choices and exigencies,
- matching qualifications and needs within the call process,
- mentoring programs by pastors for pastors,
- support for innovative presbytery programs to provide for the shepherding and sustaining of small churches.

e. *Findings*

(1) *Recruitment*

Is there a clergy shortage? There is no simple answer. There is no shortage in the absolute number of ministers to serve in current church vacancies; however, there is a shortage of pastors. The Office of General Assembly reports that there are currently 11,097 congregations and 13,845 active ministers of the Word and Sacrament. Of course, many of these ministers are serving in specialized ministries, teaching, etc. But as the statistics illustrate, there are far more ordained ministers than total number of churches, and multiple times the number of vacant churches.

However, these statistics do not take into account the reality of a shortage of clergy willing or able to serve in available congregational settings. The reasons are many, including the fact that there are fewer pastors whose job qualifications, personal needs, or professional experiences match the requirements for current vacancies. This is



sometimes attributable to the skill level or personal circumstances of the candidate, the match of the candidate's experience to the particular job qualifications desired, or the adequacy of the terms of call offered for an available position. In addition to normal turnover, vacancies may arise or remain unfilled because of the culture, the location, the work environment, or the resources of the congregation itself. Small rural and urban, immigrant and racial ethnic congregations may face a greater challenge in filling a vacancy.

Additional issues also greatly impact a pastor's decision to serve a church including the availability of work for a spouse (clergy couples serving churches and dual-career couples in which the spouse is involved in a secular occupation). This is an important issue for both the financial support of the family as well as personal satisfaction and degree of professional achievement of the spouse.

Further exacerbating the problem is declining membership and a resultant decline in resources. Many of our "vacant" churches have insufficient membership to sustain a full-time (and in many instances even a part-time) pastor. As of 2002, almost five thousand of our churches have a membership of 100 or fewer members. Using the definitions provided by our denominational Research Services unit, that means that 45 percent of all congregations in our denomination "qualified as very small."<sup>1</sup> The size of the congregation links directly to the congregation's ability to call and support a pastor. In 2002, the median total contributions from living donors to these very small churches was \$34,020. While some of these churches may have revenue sources in addition to annual contributions by the congregation, this level of revenue makes it extremely difficult to financially support a pastor.<sup>2</sup> In addition, the Presbyterian Church (U.S.A.) should continue to explore new ways to minister to communities that cannot afford an installed pastor.

The Presbyterian Church (U.S.A.) must come to terms with the reality of the inability of a large percentage of our congregations to call a pastor and then recalculate the number of true vacancies in the denomination. When examined through this lens it becomes clear that the issue of a "clergy shortage" could be framed as a membership shortage.<sup>3</sup>

The statistics concerning the number of clergy vis-à-vis the number of churches that can sustain a pastor show that, in purely numeric terms, there is no clergy shortage nor will there be one in the foreseeable future.<sup>4</sup> However, these statistics should not suggest to the Presbyterian Church (U.S.A.) at large that there is no need to recruit women and men for the ministry of the Word and Sacrament. The church, now as always, is in need of gifted and capable persons to serve congregations as pastors. It is the task of current leaders of the Presbyterian Church (U.S.A.), including pastors, youth workers, sessions, professors, and chaplains, to identify persons who should be invited to explore God's call upon their lives. We should always be aware of women and men who may be exploring other career possibilities and invite them to consider the ministry as a vocation. We commend the Presbyterian Pastoral Leadership Search Effort (PLSE) for its leadership in this area and urge wide support and participation in its efforts.

## (2) *Retention*

The second major focus of the task force's work is the matter of retention. Could and should the Presbyterian Church (U.S.A.) do more to retain persons in the pastoral ministry? In our view, the answer to both questions is "yes." The primary consideration for such an affirmative answer is that it is incumbent upon all of us to assure strong, experienced pastoral leadership for current members as well as for future generations. The statistical data of the Board of Pensions shows that a small, but significant, number of clergy are leaving the Plan within seven years of ordination. This is true of both first and second career clergy. This number seems to be increasing. Between 1990–1996, the average number leaving each year in this category was sixty-eight. Beginning in 2000, the average number has increased to ninety-six annually. This number becomes more significant when one considers the average age of the 9,760 ordained clergy in the Plan is 50.5 and that 2,905 of them (approximately 30 percent) are between ages 55–65 and can be expected to retire within the next ten to fifteen years. The research of Lucy Rupe shows that during the last twenty years the rate of retirement has averaged 360 per year and during last ten years the number of ordinations has been between 330–400.

Our research revealed many reasons people choose to leave the parish ministry. Some choices are based on personal and other non-job related considerations. Some choices may reflect weaknesses in our denominational

gatekeeping and call processes. Some choices may reflect simple program omissions because we have relied too much on on-the-job learning for our clergy.

Historically, we have tended to blame our seminaries for any practical pastoral deficiencies. It is not clear, however, that such blame is properly placed. It is clear that blame alone does not serve to correct the deficiencies. We must all accept responsibility to help clergy be adequately prepared for the rigors and challenges of parish life.<sup>5</sup>

Our research identified a number of factors that contribute to retention problems. The most significant and often reported include stress, conflict, and burnout.

(a) *Stress*

While “stress” is experienced in many professions, studies have identified particular situations that specifically impact pastors’ feelings about their work. The leading “stressors” are:

- Inadequate skills in managing what are perceived to be unrealistic expectations of the congregation.
- Unrealistic expectations of pastors entering a new call, especially their first call.
- Feeling lonely or isolated.
- Inability to spend adequate time with family or loved ones.
- Insufficient terms of call, or to state it more bluntly, inadequate cash salaries, housing allowance, travel allowances, and continuing education allowances. In short, the entire compensation package.<sup>6</sup>

Both the Board of Pensions and the church at large should be particularly concerned about stress issues. If efforts to reduce or eliminate stress are successful, there would be less need for medical and psychological assistance, thus reducing medical claims. Reducing stress improves the health of our pastors, enables them to do the work they are called to do in more satisfying and productive ways, and thus reducing the cost to the church: a “win-win” situation for all.

(b) *Conflict*

Like stress, conflict is common in the modern workplace; but unlike typical workplaces, the key leader, in this case the pastor, is expected to understand and manage conflict while sometimes being the very source of conflict. While conflict in human communities will never be fully eliminated, identifying the sources of conflict enables adequate responses to be developed. Among the prime causes of conflict that pastors identify are:

- Conflict within the local church. Due to differences in leadership styles, worship practices, management issues, etc., significant disagreement leading to conflict between pastor and member may arise.<sup>7</sup>
- Conflict with denominational officials (executive presbyters, committee on ministry personnel, etc.). This conflict leads to a feeling of not being supported by those outside the local congregation, exacerbating issues of loneliness and stress.
- Conflict with head of staff or with other members of staff.
- Doctrinal conflict, which causes significant tension within the Presbyterian Church (U.S.A.) at large, is reported by pastors to be a very minor issue in their local congregation.<sup>8</sup>

(c) *Burnout*

While the definition of burnout is imprecise and used to mean different things by different people, this term appeared in several studies and in each was considered to be a factor that negatively impacts a pastor’s work. For the purposes of this study, burnout included:

- A spiritual life/practice that is neither rich nor renewing.
- Being bored or feeling constrained by the current position.

- Feeling drained by the demands made by parishioners.<sup>9</sup>
- Inadequate on-going support mechanisms for pastors.<sup>10</sup>
- Receiving little satisfaction in the role/status of pastor.

(d) *Summary*

While additional items could be identified as special issues and concerns of parish clergy, the three most often reported are stress, conflict, and burnout. The issue of stress must be addressed by both comprehensive, at-large strategies and individual responses shaped by particular situations. In the matter of conflict, inadequate training in practical matters of church life and administration are often identified as a cause. Burnout could be attributed to lack of skills or knowledge in self-care and the external pressures noted. Important external pressures are unrealistic demands as perceived by the pastor and the feeling of loneliness or isolation that many experience.

f. *The Interests of the Board of Pensions*

Our recommendations address two questions:

- What are the interests of the Board of Pensions in this subject matter?
- What programs, within its mission, should the Board of Pensions consider in the near term to help address these findings?

The mission of the Board of Pensions is to provide benefits and financial assistance to Presbyterian Church (U.S.A.) workers and their families. To support this mission, the Board of Pensions designs and administers benefits, assistance, and related programs and receives, invests, and disburses moneys for those programs.

To the extent that Benefits Plan members, and especially ministers of the Word and Sacrament, suffer mental and physical health problems because of working conditions, costs are increased for healthcare, death, and disability benefits. This reality impacts the entire Presbyterian Church (U.S.A.) because congregations share in the funding of the Benefits Plan. Further, the responsibilities assigned to the Board of Pensions by the General Assembly specifically include designing and administering a program of financial assistance to help meet needs that are beyond the scope of the Benefits Plan.

Currently, the board only offers education programs for clergy related to financial and retirement planning. The task force recommends that, as funds become available, the board of directors consider new programs beyond financial and retirement planning as it seeks to fulfill the mission of the board in the 21st century.

g. *Recommendations to the Directors of the Board of Pensions*

(1) *Program for Continuing Education for Pastoral Leadership*

The task force recognizes that our seminaries, colleges, and several of our ministry units provide various forms of continuing education for pastors, church workers, and church members. These efforts continue to enrich the church and its membership in incalculable ways. However, we recommend that the board sponsor a multi-faceted program for continuing education specifically designed for professional skill building for pastoral leaders. Every profession finds that continuing education works to the advantage of the professionals and those whom they serve; most professions mandate such education. This program, for which funding must be found, would be a central resource for pastors to learn some of those skills that are frequently learned only on the job. The courses would be designed by the board in cooperation with other segments of the Presbyterian Church (U.S.A.), including our seminaries and colleges, synods, presbyteries, and other ministry units as appropriate. The programs featured would be constructed to help pastors deal with those situations that are often the source of retention issues for them or their sessions. Opportunities for growth in practical and professional skills would also be a key component of a continuing education effort.

One of the great advantages of current board assistance programs is the active participation of presbyteries and employing organizations in both the selection of recipients and the sharing of the costs of the assistance pro-

vided. We recommend that this model should be used in the administration of the program for continuing education for pastoral leadership. In this way, the decision-making process is inherently a local one.

(2) *Wellness Initiatives*

Various studies<sup>11</sup> noted that many pastors are not caring for their physical health as well as they should. The board should continue to provide information, programs, and other responses that will encourage and enable ministers to move toward better health practices and conditions. Additionally, programs and incentives should be designed to respond to particular situations. Responses would vary depending on individual needs, location, availability of services, etc.

(3) *Information Technology*

In today's fast-paced, highly technological society, the pastor finds himself or herself even more isolated if he or she does not have access to computers and the Internet. The feeling of isolation can be intense for those pastors serving in less densely populated areas of the country.

Even though there are a great number of continuing education events throughout the country, transportation and cost both pose problems for many of our rural pastors. The board, in conjunction with presbyteries and local congregations, should assist churches with the cost of adding computer capability and training as well as aiding in the connection to the Internet where feasible. To further help the congregations and pastors, the board in partnership with other General Assembly agencies should raise funds and develop the highest quality user-friendly Web site that would allow pastors throughout the denomination to access information from the denomination as well as other sources. This Web site would facilitate the access to the information from the Board concerning benefits as well as other pertinent information from agencies of the denomination. Another opportunity for the use of the Web would be the dissemination of educational information concerning many of the previously mentioned topics by on-line seminars that could be accessed in the local church.

h. *Concerns Suggested for Consideration of Others Within the Presbyterian Church (U.S.A.)*

The task force recognizes that many sessions, presbyteries, synods, General Assembly entities, seminaries, and other organizations are studying and addressing ways to help attract and retain persons in the parish ministry. We respectfully refer them to the excellent work done by those on whom we relied during the course of our work. Subjects deserving of a new look and a special focus include the following:

(1) *More Carefully Discern the Suitability of Individuals for the Ministry of the Word and Sacrament*

This includes revisiting the considerations, processes, and standards used during the inquiry and candidacy process. "Gatekeeping" occurs at many points in Presbyterian processes from inquiry to call. Each of these points is a focus of special responsibilities for participating governing bodies. Some inquirers and candidates are entering ministry who do not seem to have the gifts for ministry as evidenced by difficulties in their personal lives due to their work and the difficulties and conflict that arise in the churches they serve. The relatively short time they serve the church in active ordained ministry is another indicator of the lack of thoroughness in exploring the call during the time of discernment. It seems that at no point in the process were they constructively counseled toward serving the church other than as ministers of the Word and Sacrament. It appears that sessions, committees on preparation for ministry, presbyteries, and seminaries sometimes passed them through the process, each hoping that some other group would exercise theological and pastoral gatekeeping. The result of our collective failure is that, at times, inadequately trained and equipped, and emotionally unsuitable ministers are serving or have served, and sometimes damaged, churches.

(2) *Review the Inquiry and Candidacy Process*

We further recommend that one particular requirement of the inquiry and candidacy process be reviewed: the two-year under care provision. Some persons do not begin the process until their senior year in seminary, which means they are ineligible to receive a call for two years after graduation from seminary. In the meantime, they must work to provide for themselves and their families and often begin another career path. For many reasons,

they do not want to abandon that other career when they become eligible to receive a call. Due to this requirement, the Presbyterian Church (U.S.A.) may be losing many fine pastors who would otherwise enter congregational service.

(3) *Examine the Vacancy Process*

How do we best match qualifications and a call? How can a church realistically plan for succession of clergy within our polity? The question has to be asked if it is in the best interests of the congregation to have a vacancy that, from start to finish, can take a year to eighteen months and, in some cases, even longer. Many of our lay people find the process irritating, time consuming, frustrating, and at total variance with good personnel practices.

(4) *Emphasize Continuing Education*

While the *Book of Order* requires that at least two-weeks study leave be granted annually, it does not require that such time be used. Additionally, in most parish settings, there is little, if any, consultation between the pastor and the session, or the pastor and the presbytery, as to what subjects or skill development the pastor should pursue using the study leave granted by the church. Consultation could help identify skills that would enhance ministry in that particular setting resulting in less conflict and more satisfaction by both the pastor and the congregation.

Taking the issue of continuing education even more seriously, consideration should be given to mandating continuing education for all pastors. This is common practice in the helping professions (for example, physicians, nurses, practicing psychologists, social workers). Specifying which areas of continuing education are required may be left for pastors and governing bodies to decide.

(5) *Review the Process to Call an Individual*

The task force raises these questions for the Presbyterian Church (U.S.A.) at large to consider:

- Should some of our processes be examined to encourage creativity and flexibility in matching clergy to vacancies?
- Should the church examine and rationalize the relative complexity of the process leading toward ordination for the minister of the Word and Sacrament with the relative simplicity of the process of commissioning lay pastors?

(6) *Define Compensation for Pastors*

This includes a look not only at “minimum” terms of call, but “adequate” terms of call. There can be much discussion as to what “adequate” may mean, but the answers to a few questions may provide some indication: What financial resources are required for a pastor (and family) to live in the same style as does the average member of the congregation he or she serves? Does the adequacy of compensation take into account any debt that the pastor may have incurred while preparing for the ordained ministry? Do allowances for professional expenses actually cover the expense or is the pastor expected to cover the actual expense from his or her salary? We urge each presbytery to define “adequate terms of call” and work toward ensuring that all pastors receive such compensation.

(7) *Examine Support For Pastors*

This includes an examination of resources and professional relationships that encourage and support our pastors by reducing stress, conflict, and burnout. In some presbyteries, the executive presbyter can serve this function well; in others, for a host of reasons, it may be wiser for another presbytery staff member or a contracted professional counselor to serve in this capacity.

i. *The Board in Partnership with Others*

The task force notes that the Board of Pensions cannot and should not be the sole sponsor of the many opportunities available to our church community to support our pastors as they work among us. We are aware of many

innovative programs now under development in several of our seminaries, the ground-breaking work being undertaken by some General Assembly agencies, and the generosity of several foundations that provide for funding for new initiatives. We are also aware that many presbyteries and even local churches seek new ways to assist their pastors in their efforts to be faithful servants. But the task force has come to understand that the need is great and seems to be growing. Many opportunities and needs can be addressed by sessions, presbyteries, synods, and the General Assembly and all of its entities.

The Board of Pensions is keenly aware that declining membership is a phenomenon affecting all mainline denominations. We are also aware that there are many cultural, sociological, and demographic reasons contributing to this decline; however, our premise is that the Presbyterian Church (U.S.A.), in essence, has a “personnel problem” that, if left unaddressed, will soon become another contributing factor to the decline in membership. We believe the data we reviewed supports our premise. We believe we should each do our best, within our respective roles and responsibilities, to stand by our promises to our pastors, and help build the Presbyterian Church (U.S.A.) leadership for the future.

Certainly the Presbyterian Church (U.S.A.) is far more than the women and men who have been called to the ministry of the Word and Sacrament, but as both Scriptures declare and history confirms, without a committed, well-educated, trained, and supported leadership, neither the church of Jesus Christ nor its members will ever grow into the fullness and faithfulness God intends. Men and women continue to respond to the Call of Christ. The church must ensure they are equipped and supported in their mission.

#### j. *Acknowledgements*

The directors of the Board of Pensions offer their thanks to our colleagues Marcia Clark Myers, associate director, Churchwide Personnel Services (GAC); Keith Wulff, coordinator, Research Services (GAC); and Lucy Rupe, executive presbyter of Winnebago Presbytery. All of these folks gave generously of their time and expertise to assist the project and made many helpful suggestions.

Beth Rutkowski and Craig Lomicky of the Board of Pensions staff provided the statistical details and information that were important to our task. Jean Hemphill provided legal advice. Deborah S. Bernard handled all of our administrative responsibilities throughout the project. They deserve our thanks and appreciation.

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(3) *Telephone Interviews*

In addition, the task force conducted telephone interviews with persons who had recently left the active pastoral ministry to gain “first person” information concerning their decisions to enter and then leave active ministry. The methodology adopted by the task force was that the directors would personally call randomly selected clergy from each of the following cohorts:

- Those ordained at under age thirty who left active service within ten years.
- Those ordained at over age forty who left active service within ten years.
- Those who left active service within seven years of ordination from any category.
- Those who served for at least twenty years and left active service within ten years of retirement.

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## Item 06-01

[The assembly approved Item 06-01 with amendment. See p. 19.]

The General Assembly Council, upon recommendation of the Worldwide Ministries Division, with the concurrence of the Congregational Ministries Division and the National Ministries Division, recommends that the 216th General Assembly (2004) approve the following:

1. Expansion of work responding to the 1999 referral to better equip the church for witness in pluralistic society, to be designed and carried out by a cross-divisional staff team coordinated by the Interfaith Relations Office. This team will also involve at least the Office of Theology and Worship and the Committee on Theological Education in the Congregational Ministries Division, the Office on International Evangelism in the Worldwide Ministries Division, and the Office of Evangelism and Church Development in the National Ministries Division. [To invite and include specialized ministers, chaplains, and others who work frequently in interfaith contexts to be included as part of the cross-divisional staff team.]

2. Development of one or more study resources for congregational use, to equip Presbyterians in better articulation of their faith in interreligious contexts.

3. A change of the date for a final report on this project to the 217th General Assembly (2006).

### *Rationale*

These recommendations are in response to the following referral: *1999 Referral: 25.246. "Policy Statement on Building Community Among Strangers," Religious Intolerance and Conflict, Recommendation f. Encouraging the General Assembly Council, Through the Worldwide Ministries Division, in cooperation with the Committee on Theological Education, to Convene a Consultation on Ways Seminaries and Others Might Provide Continuing Education on How to Train Church Members to Articulate Their Faith—From the Advisory Committee on Social Witness Policy (Minutes, 1999, Part I, p. 404).*

The 211th General Assembly (1999) acted to refer to the Worldwide Ministries Division that, "in cooperation with the Committee on Theological Education, [it] convene a consultation on ways seminaries and others might provide continuing education for pastors to enable their training church members to articulate their faith adequately in the context of interreligious dialogue" (*Minutes, 1999, Part I, p. 404, paragraph 25.246*).

The General Assembly referral focuses on the witness made by Presbyterians in interreligious relationships of every kind, but particularly in the arenas of everyday life. Many Presbyterians confess that they do not know how to talk about their faith with persons outside the church community. Consequently, their choices are limited—to avoid relationships with persons of other faiths; to meet persons of other religions without talking about faith matters; or to engage with neighbors who are followers of other religions, repeating "churchy" language that conveys little meaning to others. Presbyterians may even be adopting relativistic theological positions about religion simply because they are not articulate.

While witness is not solely a matter of words and speech, we believe what we say is important. We make our witness in the context of listening to the other as well as sharing our own experience. The General Assembly action puts an emphasis upon discovering appropriate ways to equip pastors for helping church members meet their needs in order that they may be witnesses in pluralistic society.

The Worldwide Ministries Division (WMD) indicated to the 214th General Assembly (2002) that it expected to make a final report on this project to the 215th General Assembly (2003). To that end, WMD's Interfaith Office began to work with the Committee on Theological Education (COTE) on a proposed consultation, which aimed to focus on ways the continuing education systems related to the PC(USA)—especially, but not necessarily exclusively, the theological institutions—might empower pastors to nurture church members in the articulation of their faith as they live among people of other religions.

The consultation planned would have given attention to issues of witness in pluralistic society and of congregational nurture in the context of determining means for pastoral continuing education. The understanding of witness to be addressed by the consultation was broad in scope, and based upon a dialogical approach that implies that Christian witnesses both express their own faith and listen to the witness of the other in an attitude of respect and openness.

This project was not pursued in 2002 nor in 2003, due primarily to a staff vacancy in the Interfaith Relations Office, which has now been resolved. Funds were reallocated for other work.

*Reasons for Expanding the Referred Mandate*

In 2004, Presbyterians continue to find themselves in increasing interaction with persons of other religious traditions. The political and social significance and complexity of our interactions is ever more clear. If anything, there is now more need to help Presbyterians feel comfortable and equipped to be articulate witnesses to their faith in interreligious situations of everyday life.

Conversations with pastors, members, and staff within the PC(USA) have raised a number of additional questions and concerns related to the completion of this project:

- We do not yet have enough information about what specific kinds of help pastors and congregants want and need with regard to witness in pluralistic society. Some research is needed to clarify what sort of resource or process will be of most help. Focus-group discussions and other conversations need to be conducted to clarify what is most needed by pastors, congregants, and seminary leaders in this area.

- Addressing theological questions and unfamiliarity with central affirmations of Christian faith clearly need to be part of any attempt to enable more adequate articulation of faith. One issue that has been raised for possible exploration by the Office of Theology and Worship is the question of what Presbyterians mean by “salvation.” New resources may be needed to help Presbyterians nourish their roots in Reformed Christian tradition that will support them as witnesses.

- To equip the church well in this area, it might also be helpful to clarify the variety of possible approaches to witness and evangelization, and to enable Presbyterians to study and discuss these. This work will require the cooperation of the Offices of Interfaith Relations, International Evangelism, and Evangelism and Church Development, on approaches to witness and evangelism.

It is in light of these concerns that the Worldwide Ministries Division makes this recommendation for cross-division work to complete the referred mandate on “Witness in Pluralistic Societies.”

## Item 06-02

**[The assembly disapproved Item 06-02, and made recommendations in response to this item. See pp. 19–20.]**

*On Forming a Task Force to Draft a Denominational Policy Consistent with the Religious Pluralism Reality in the U.S.A.—From the Presbytery of Eastern Oklahoma.*

The Presbytery of Eastern Oklahoma overtures the 216th General Assembly (2004) to instruct the Stated Clerk to convene the presidents of seminaries associated with the Presbyterian Church (U.S.A.) to designate scholars in the field of religious pluralism to form a task force to draft a denominational policy consistent with the religious pluralism reality in the United States of American and in the world that does the following:

- Informs our religious educational systems.

- Enlightens our liturgical practices.
- Enlarges our ecumenical efforts.

All this with the purpose in mind that our leadership and membership have a better appreciation of what *neighbor love* really means when our neighbors and work colleagues so often are people of another religion, which reality instructs us that our faith and its practice are not threatened by the acknowledgment and respect of religions other than Christianity nor by denominational instrumentalities other than Presbyterianism. And as a part of this process it is requested that General Assembly urge the Stated Clerk to do the following:

- Engage the staff of the Worldwide Ministries Division and the office of the Coordinator of Interfaith Relations to aid and assist the Stated Clerk in this effort.
- Seek the necessary funding from the Office of the General Assembly.

Organize this task force so that they can be prepared to come to the 217th General Assembly (2006) with a recommended policy statement that is sufficiently credible and judicious that it will not only serve the mission and ministry of this church, but serve as a model for other Christian denominations to emulate in their own fashion.

### *Rationale*

Contending religious forces are certainly not the only source of hatred and war in this world and at this time, but it is a self-evident truth that: there will be no peace between nations until there is peace between religions.

The Presbyterian Church (U.S.A.) has a reputation known worldwide as a faith community that not only seeks peace as a program goal, but diligently works under the mandate of reconciliation to make peace between the alienated.

Presbyterians have long acknowledged and deplored our own failure to find reconciliation within our own communion that too often immobilizes good decision-making capabilities.

To our detriment, we have failed to employ our most learned thinkers often associated with seminaries and institutions of higher education to help our denomination find workable solutions to chronic but crucial religious and ideological problems that have confounded past General Assemblies.

We freely confess that our culture and our discords tempt us to be impatient when healthy outcomes actually require very long-term planning and very hard work.

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### **GAC COMMENT ON ITEM 06-02**

*Comment on Item 06-02—From the General Assembly Council.*

The General Assembly Council, in consultation with its Worldwide Ministries Division, offers to the 216th General Assembly (2004) the following comment:

This overture asks for the drafting of a denominational policy consistent with the religious pluralism reality in the U.S.A. and in the world that informs our religious education systems, enlightens our liturgical practices, and enlarges our ecumenical efforts with the purpose in mind that our leadership and membership have a better appreciation of what *neighbor love* really means when our neighbors are people of another religion.

Over the years, the General Assembly has approved a number of policy and study documents that address the Presbyterian's calling in relation to men and women of other religious traditions. For example, the 211th General

Assembly (1999) approved “Presbyterian Principles for Interfaith Dialogue,” and “Building Community Among Strangers.”

These and other documents address the concern of this overture, and lay the foundations of the policy for which it calls. Yet such policies and studies are not well known by many Presbyterians.

The present financial realities also make it necessary to confess that funding for the kind of task force requested in the overture is not readily available.

Therefore, the General Assembly Council urges the 216th General Assembly (2004) to do the following:

1. Disapprove the specific process called for in Item 06-02.
2. Approve the spirit of the overture by
  - a. instructing the Office of Interfaith Relations, together with other appropriate offices of the General Assembly Council, to prepare a guide for congregations that makes known and available the resources already available in regard to religious plurality and Christian discipleship; and
  - b. instructing the Office of the General Assembly and the Office on Interfaith Relations of the Worldwide Ministries Division to bring to the 217th General Assembly (2006) a recommendation on what further study or action might be needed to better equip the church to live in a religiously plural world.

## Item 06-03

[The assembly approved Item 06-03. See p. 20.]

**The General Assembly Committee on Ecumenical Relations recommends that the 216th General Assembly (2004) invite the following churches to send ecumenical advisory delegates to the 217th General Assembly (2006):**

**Overseas Churches: Korean Christian Federation (North Korea), Presbyterian Church of Korea (South Korea), Presbyterian Church in the Republic of Korea (South Korea), Presbyterian Church of the Cameroon, Christian Evangelical Church of Minahasa (GIMM), Tomohon (Indonesia), United Church of Jamaica and Grand Cayman Island, Lesotho Evangelical Church, Apostolic Orthodox Church of Albania, Synod of the Nile of the Evangelical Church of Egypt, Presbyterian Church of Colombia.**

**North American: African Methodist Episcopal Church, Associate Reformed Presbyterian Church, Orthodox Church in America, United Church of Canada, United Church of Christ.**

### *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. and E.8.). Ten overseas churches and five churches from within the United States are recommended. Of the overseas churches, we recommend at least one church from each area staffed by the Worldwide Ministries Division (WMD). 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 current conciliar relationships.

## Item 06-04

[The assembly approved Item 06-04. See p. 20.]

**The General Assembly Committee on Ecumenical Relations recommends that the 216th General Assembly (2004) urge the congregations and middle governing bodies of the Presbyterian Church (U.S.A.) to**

**engage in study and response to the World Council of Churches Decade to Overcome Violence until 2010. This program calls upon the Church to do the following:**

- 1. Work together for peace, justice, and reconciliation at all levels—local, regional, and global.**
- 2. Embrace creative approaches to peace building that are consonant with the spirit of the gospel.**
- 3. Interact and collaborate with local communities, secular movements, and people of other living faiths towards cultivating a culture of peace.**
- 4. Walk with people who are systematically oppressed by violence, and to act in solidarity with all struggling for justice, peace, and the integrity of creation.**
- 5. Repent together for our complicity in violence, and to engage in theological reflection to overcome the spirit, logic, and practice of violence.**

#### *Rationale*

In 2004, the United States is the focus of the World Council of Churches Decade to Overcome Violence—Churches Seeking Reconciliation and Peace (DOV). The U.S. focus for the DOV provides a great opportunity for raising awareness about this movement and will encourage Presbyterians to incorporate education and advocacy about the DOV in their programming and planning.

## **Item 06-05**

[The assembly approved Item 06-05. See p. 20.]

**The General Assembly Committee on Ecumenical Relations recommends that the 216th General Assembly (2004) instruct the General Assembly Council to continue its support for ecumenical formation.**

#### *Rationale*

As part of its ecumenical commitment, the PC(USA) promotes the ecumenical formation through some of the program areas of the General Assembly Council. The majority of this work is done, either through the Worldwide Ministries Division (WMD) Ecumenical and Mission Partnership office or through the Congregational Ministries Division (CMD) Youth and Young Adult Ministries. Among the findings of the National Council of Churches Review Committee are the following:

- Educational programs should be provided for those who will be representatives of the PC(USA) in ecumenical councils and agencies. The younger generation should have opportunity to be more involved in work of the NCCC and CWS and to become aware of, and committed to, the ecumenical vision.
- Funding is required to support opportunities for ecumenical involvement and formation, especially special programs for leaders, congregations, and youth of the PC(USA).
- Even though this concern was raised in the context of the NCCC Review Report, it was also recognized by the Review Committee that it is a concern that applies to PC(USA) ecumenical formation in general.

## **Item 06-06**

[The assembly approved Item 06-06 with amendment. See p. 21.]

**The General Assembly Committee on Ecumenical Relations recommends that the 216th General Assembly (2004) do the following:**

1. Approve the report, “Presbyterian Church (U.S.A.) Understanding of 16th and 17th Century Condemnations of Other Churches in *The Book of Confessions*” (which can be found following recommendations), and approve the following policy statement:

Specific statements in 16th and 17th century confessions and catechisms in *The Book of Confessions* contain condemnations or derogatory characterizations of the [**Roman**] Catholic Church: Chapters XVIII and XXII of the Scots Confession; Questions and Answer 80 of the Heidelberg Catechism; and Chapters II, III, XVII, and XX, of the Second Helvetic Confession. (Chapters XXII, XXV, and XXIX of the Westminster Confession of Faith have been amended to remove anachronous and offensive language. Chapter XXVIII of the French Confession does not have constitutional standing.) While these statements emerged from substantial doctrinal disputes, they reflect 16th and 17th century polemics. Their condemnations and characterizations of the Catholic Church are not the position of the Presbyterian Church (U.S.A.) and are not applicable to current relationships between the Presbyterian Church (U.S.A.) and the Catholic Church.

2. Amend the Preface to *The Book of Confessions* by inserting the policy statement [**above**] between [**paragraph 4 and**] paragraph 5 [~~and the concluding quotation from the *Book of Order*.~~].

3. Instruct the Office of the General Assembly to include footnotes to relevant sections, referring to the policy statement in the Preface in all future editions of *The Book of Confessions*.

4. Request the Office of the General Assembly and the Office of Theology and Worship to initiate conversations with the World Alliance of Reformed Churches, seeking a WARC statement on the issue. Results of these conversations will be reported to the General Assembly Committee on Ecumenical Relations.

5. Request the Office of the General Assembly and the Office of Theology and Worship to initiate conversations with the United States Conference of Catholic Bishops, seeking a joint Catholic-Presbyterian statement on 16th and 17th century condemnations and characterizations. Results of these conversations will be reported to the General Assembly Committee on Ecumenical Relations.

[6. Direct the General Assembly Committee on Ecumenical Relations to consider proposing an additional paragraph in *The Book of Confessions*’ Preface concerning condemnatory language in *The Book of Confessions* towards other world religions similar to the one regarding the relationship between the PC(USA) and the Catholic Church.]

## Report

### Presbyterian Church (U.S.A.) Understanding of 16th and 17th Century Condemnations of Other Churches in *The Book of Confessions*

Prepared by the Office of Theology and Worship

Chapter II of the Form of Government—“The Church and Its Confessions”—sets forth the church’s understanding of the role and function of the confessions in the life of the church.

a. The Presbyterian Church (U.S.A.) states its faith and bears witness to God’s grace in Jesus Christ in the creeds and confessions in *The Book of Confessions*. In these confessional statements the church declares to its members and to the world

who and what it is,

what it believes,

what it resolves to do.

b. These statements identify the church as a community of people known by its convictions as well as by its actions. They guide the church in its study and interpretation of the Scriptures; they summarize the essence of Christian tradition; they direct the church in maintaining sound doctrines; they equip the church for its work of proclamation. (*Book of Order*, G-2.0100)

The church's confessions are not mere historic artifacts. The confessions guide, direct, and equip the whole church. Persons ordained as ministers, elders, and deacons vow to receive and adopt the essential tenets of the Reformed faith as expressed in the confessions, and to be instructed, led, and guided by them. Because the church is serious about its confessional basis, confessional statements that condemn other churches or express derogatory characterizations of other churches are troubling and confusing. How are 21st century Presbyterians to understand 16th and 17th century polemic?

*The Confessional Nature of the Church*, adopted by the 198th General Assembly (1986) notes that "Most confessions have been intended as polemical defense of true Christian faith . . . against perversion from within as well as attacks from outside the church. They are the church's means of preserving the authenticity and purity of its faith" (*Minutes*, 1986, Part I, p. 518, paragraph 29.131). In every age, the church has sought to express distinguishing marks of faithful Christian community. This has always entailed saying "Yes" to some things and "No" to others. Genuine confession of faith is always both affirmation of truth and denial of untruth. Sometimes the "No" is explicit, as with the Theological Declaration of Barmen and the Confession of 1967; at other times it is implicit, as with the Nicene Creed and A Brief Statement of Faith.

The church's denials are more than polite reservations; they are essential articulations of the boundaries of Christian faith and life. However, the church's expression of those boundaries should not be overstated, insulting to other churches, or ecumenically provocative. The intensity of Christian controversy in the 16th and 17th centuries, coupled with characteristically hyperbolic modes of expression, produced some confessional language that strike contemporary Christians as exaggerated, offensive, and confrontational.

The Presbyterian Church (U.S.A.) and its predecessor churches have dealt with this issue before. The 1647 edition of The Westminster Confession of Faith has been amended at several points in order to remove offensive references to Catholicism. The amendments did not conceal doctrinal disputes, eliminate points of theological disagreement, or mute Reformed affirmations, however.

Amending the confessions to suppress unpleasant realities may not be the best way to honor the integrity of the confessions and the integrity of contemporary witness. The Preface to *The Book of Confessions* is instructive:

The creeds, confessions and catechisms of *The Book of Confessions* are both historical and contemporary. Each emerged in a particular time and place in response to a particular situation. Thus, each confessional document should be respected in its historical particularity; none should be altered to conform to current theological, ethical, or linguistic norms. The confessions are not confined to the past, however; they do not simply express what the church was, what it used to believe, and what it once resolved to do. The confessions address the church's current faith and life, declaring contemporary convictions and actions. . . .

The tension between the confessions' historical and contemporary nature is a fruitful tension within the church. The confessions are not honored if they are robbed of historical particularity by imagining that they are timeless expressions of truth. They are best able to instruct, lead, and guide the church when they are given freedom to speak in their own voices. The confessions are not respected if they are robbed of contemporary authority by imagining that they are historical artifacts. They are best able to instruct, lead, and guide the church when they are given freedom to speak now to the church and the world.

How, then, can the Presbyterian Church (U.S.A.) honor both the historical and contemporary integrity of the confessions at points where the confessions characterize other Christian churches and other religious faiths in ways that are offensive and that do not express present understandings of ecclesial relationships? A survey of problematic sections of the church's confessions indicates both the seriousness and limited scope of the issue.

### 1. *The Scots Confession (1560)*

The Scots Confession was written at a turning point in Scottish history. The year 1560 marked the culmination of a long struggle to end Catholic rule and establish Scotland as a Protestant nation. Not surprisingly, the confession's language reflects the passions of the time.

#### Chapter XVIII

The Notes by Which the True Kirk Shall Be Determined from the False . . .

Since Satan has labored from the beginning to adorn his pestilent synagogue with the title of the Kirk of God, and has incited cruel murderers to persecute, trouble, and molest the true Kirk and its members, as Cain did to Abel, Ishmael to Isaac, Esau to Jacob, and the whole priesthood of the Jews to Christ Jesus himself and his apostles after him. So it is essential that the true Kirk be distin-

guished from the filthy synagogues by clear and perfect notes lest we, being deceived, receive and embrace, to our own condemnation, the one for the other. . . . [*The Book of Confessions*, 3.18]

#### Chapter XXII

##### The Right Administration of the Sacraments

. . . This is why we abandon the teaching of the Roman Church and withdraw from its sacraments; firstly, because their ministers are not true ministers of Christ Jesus . . . and, secondly, because they have so adulterated both the sacraments with their own additions that no part of Christ's original act remains in its original simplicity. . . . Similarly, if the teacher teaches false doctrine which is hateful to God, even though the sacraments are his own ordinance, they are not rightly used, since wicked men have used them for another end than what God commanded. We affirm that this has been done to the sacraments in the Roman Church, for there the whole action of the Lord Jesus is adulterated in form, purpose, and meaning. . . . [*The Book of Confessions*, 3.22]

### 2. *The Heidelberg Catechism (1563)*

The Heidelberg Catechism—warmly personal and irenic—has been adopted by Reformed churches throughout the world. Question 80 was not part of the original text, but was added at the insistence of Frederick the Elector.

#### **Q. 80. What difference is there between the Lord's Supper and the papal Mass?**

A. The Lord's Supper testifies to us that we have complete forgiveness of all our sins through the one sacrifice of Jesus Christ which he himself has accomplished on the cross once for all . . . . But the Mass teaches that the living and the dead do not have forgiveness of sins through the sufferings of Christ unless Christ is again offered for them daily by the priest (and that Christ is bodily under the form of bread and wine and is therefore to be worshipped in them). Therefore the Mass is fundamentally a complete denial of the once for all sacrifice and passion of Jesus Christ (and as such an idolatry to be condemned). [*The Book of Confessions*, 4.080]

### 3. *The Second Helvetic Confession (1566)*

The Second Helvetic Confession was written by Heinrich Bullinger as a personal testament for the church in Zurich, but it was soon adopted by Reformed churches in Switzerland and throughout Europe. While generally moderate in tone and catholic in spirit, it condemns numerous ancient heresies. Jaroslav Pelikan notes that “the confessions of the Reformation, reacting to the repeated charge of their Roman Catholic opponents that they are the recrudescence of ancient heresies, make it a point to condemn such ancient heresies by name . . . .” The confession also expresses disagreement with positions of the Catholic Church, of course, but sometimes doctrinal disputation lapses into broad, derogatory characterizations of the Catholic church as church.

#### Chapter II

##### Of Interpreting the Holy Scriptures; and of Fathers, Councils, and Traditions

. . . Nor consequently do we acknowledge as the true or genuine interpretation of the Scriptures what is called the conception of the Roman Church, that is, what the defenders of the Roman Church plainly maintain should be thrust upon all for acceptance. [*The Book of Confessions*, 5.010]

#### Chapter III

##### Of God, His Unity and Trinity

. . . Therefore we condemn the Jews and Mohammedans, and all those who blaspheme that sacred and adorable Trinity. . . . [*The Book of Confessions*, 5.019]

#### Chapter XVII

##### Of the Catholic and Holy Church of God, and of the One Only Head of the Church

. . . The Roman head does indeed preserve his tyranny and the corruption that has been brought into the Church, and meanwhile he hinders, resists, and with all the strength he can muster cuts off the proper reformation of the Church. [*The Book of Confessions*, 5.132]

#### Chapter XX

##### Of Holy Baptism

. . . We condemn the Anabaptists, who deny that newborn infants of the faithful are to be baptized. . . . We condemn also the Anabaptists in the rest of their peculiar doctrines which they hold contrary to the Word of God. We therefore are not Anabaptists and have nothing in common with them. [*The Book of Confessions*, 5.192]

### 4. *The Westminster Confession Of Faith (1647)*

The Westminster Assembly conducted its work in a time of national crisis. It attempted to find a way through intractable religious and political problems. Although the Presbyterian Church (U.S.A.) has amended the Westminster Confession to eliminate objectionable statements, most Reformed churches retain the original wording. Both the 1647 text and the PCUSA amended text are shown.



Chapter XXII  
Of Lawful Oaths and Vows

. . . [Popish] monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself. (PCUSA: removes “Popish”) [*The Book of Confessions*, 6.126]

Chapter XXV  
Of the Church

The purest churches under heaven are subject both to mixture and error: and some have so degenerated as to become no Churches of Christ, but Synagogues of Satan. (PCUSA: The purest churches under heaven are subject both to mixture and error: and some have so degenerated as to become apparently no churches of Christ.) [*The Book of Confessions*, 6.144]

There is no other Head of the Church, but the Lord Jesus Christ: Nor can the Pope of Rome, in any sense be head thereof: but is, that Antichrist, that Man of sin and Son of Perdition, that exalteth himself, in the Church, against Christ, and all that is called God. (PCUSA: The Lord Jesus Christ is the only head of the Church, and the claim of any man to be the vicar of Christ and the head of the church is unscriptural, without warrant in fact [PCUS version adds “even anti-Christian”], and is a usurpation dishonoring to the Lord Jesus Christ.) [*The Book of Confessions*, 6.145]

Chapter XXIX  
Of the Lord’s Supper

In this sacrifice Christ is not offered up to his Father, nor any real sacrifice made at all for the remission of sins of the quick or dead, but only a commemoration of that one offering up of Himself, by Himself, upon the cross, once for all: and a spiritual oblation of all possible praise unto God, for the same: So that, the Popish sacrifice of the mass (as they call it) is most abominably injurious to Christ’s one, only sacrifice, the sole propitiation for all the sins of the Elect. (PCUSA: . . . but a commemoration of that one offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same: so that the so-called sacrifice of the mass is most contradictory to Christ’s one sacrifice, the only propitiation for all the sins of the elect.) [*The Book of Confessions*, 6.162]

## 5. *The French Confession (1559)*

The French Confession, “fashioned in common accord by the churches dispersed in France,” expresses John Calvin’s mature theological views. Although the French Confession is not included in *The Book of Confessions*, both the 209th General Assembly (1997) and the 215th General Assembly (2003) have commended it to the church for study, with the possibility that it may be recommended for inclusion at a future date.

### XXVIII

In this conviction we declare that where the word of God is not received and its authority is not acknowledged, and where there is no use of the sacraments, we can conclude that there is no church, properly speaking. Thus we condemn the assemblies of the papacy where the pure truth of God is banished, where the sacraments are corrupted, bastardized, falsified, or annihilated altogether, and where idolatries and superstitions hold sway. We hold that all who engage in these acts by taking communion there separate and cut themselves off from the body of Jesus Christ. Yet because some small trace of the church continues in the papacy, and because the substance of baptism remains there (for the efficacy of baptism does not depend on the one who administers the sacrament), we confess that those who have been baptized have no need of a second baptism. However, because of corruptions, people cannot present children in those assemblies without polluting themselves.

\* \* \* \* \*

Some contemporary churches recognize that 16th and 17th century condemnations and characterizations do not reflect current ecclesial understanding, and may hinder the deepening of relationships among the churches. The issue has been dealt with in a variety of ways.

- The *Formula of Agreement*, establishing full communion among the Evangelical Lutheran Church of America (ELCA), Presbyterian Church (U.S.A.), Reformed Church in America (RCA), and United Churches of Christ (UCC) stipulates that the four churches “withdraw any historic condemnation by one side or the other as inappropriate for the life and faith of our churches today.”

- The *Joint Declaration on the Doctrine of Justification*, agreed to by the Lutheran World Federation and the Roman Catholic Church, states that “. . . the doctrinal condemnations of the sixteenth century, insofar as they relate to the doctrine of justification, appear in a new light: The teaching of the Lutheran churches presented in this *Declaration* does not fall under the condemnations of the Council of Trent. The condemnations in the Lutheran Confessions do not apply to the teaching of the Roman Catholic Church presented in this *Declaration*. Nothing is thereby taken away from the seriousness of the condemnations related to the doctrine of justification. Some were not simply pointless. They remain for us ‘salutary warnings’ to which we must attend in our teaching and practice.”

- The Church of Scotland declared in 1986 that “This Church no longer affirms the following contents of the *Westminster Confession of Faith* [specific wording cited in chs. 22.7; 24.3; 25.6; 29.2] . . . This Church therefore disassociates itself from the above statements and does not require its office bearers to believe them.”
- The Christian Reformed Church, in response to a 1998 overture asking that Q&A 80 be removed from the Heidelberg Catechism, has been in dialogue with the Catholic Church since 1998 “to clarify the official doctrine of that church concerning the mass.” The 2002 Synod received a report concerning the dialogue, and requested its Interchurch Relations Committee “to advise a future synod about any further action that may be needed regarding Q. and A. 80 of the Heidelberg Catechism.”

These cases are instructive. Each is helpful, but they are not adequate precedents for the issue before the Presbyterian Church (U.S.A.).

Four of the 16th and 17th century documents in *The Book of Confessions* contain condemnations and derogatory characterizations of the Catholic Church. Removal of the offending statements would not change history. Moreover, removal of offending statements might deprive the church of salutary warnings about the danger of excessive zeal and disproportionate representations of opponents. Yet the offending statements cannot stand alone. They require commentary that adequately articulates the current understanding and policy of the Presbyterian Church (U.S.A.).

The Presbyterian Church (U.S.A.) is not called to agree with every statement in *The Book of Confessions*, but rather to be directed, guided, and equipped by the confessions. The church is not called to comment directly on every statement in *The Book of Confessions* with which it may differ. The statements in question are directed against *others*, however, and so the church is called to articulate its current understanding.

Condemnations and derogatory characterizations of the Catholic Church grew from momentous doctrinal disputes, especially in the areas of ecclesiology and the sacraments. Real differences in doctrine remain. The proposed policy statement does not presume to resolve doctrinal differences. These differences are being explored, and agreement sought, in the ongoing series of national and international Reformed-Catholic dialogues. The issue before the church now is far narrower in scope, dealing only with the Presbyterian Church (U.S.A.)’s current understanding of 16th and 17th century condemnations and characterizations of the Catholic Church and their applicability to the contemporary Catholic Church.

### *Rationale*

The issue of 16th and 17th century condemnations has been before the General Assembly Committee on Ecumenical Relations (GACER) since the two conversations between a delegation from the Presbyterian Church (U.S.A.) and the Vatican’s Council for Promoting Christian Unity. At its February 2003 meeting, GACER voted to

instruct the office of Theology and Worship to draft a proposed statement expressing PC(USA)’s understanding of specific sections in *The Book of Confessions* that express pejorative views of the beliefs and practices of other Christian churches and traditions; and that, if approved, will be used as the basis of consultations with WARC Department of Theology, the Ecumenical Office of the U.S. Conference of Catholic Bishops, or both.

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### **ACC ADVICE ON ITEM 06-06**

#### *Advice on Item 06-06—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) with the following alternatives to the recommendations for amending the Preface to *The Book of Confessions* and adding footnotes related to historic condemnations of the Roman Catholic Church.

There can be little doubt that a vast majority of the church finds the historic condemnations of the Roman Catholic Church to be offensive, as the proponents allege. However, the proponents rightly state that the confessions are not “mere historical artifacts” but have a living currency in the life of the church. To alter the text of

such historic statements does indeed violate the integrity of the experience of our forbearers. To retain language that does not express our current understandings and even provides potential for offense to sisters and brothers in the faith, on the other hand, may violate the integrity of our present witness. This tension, inherent in maintaining a confessional tradition, may be one with which we must live. The proponents believe that leaving ancient texts unaltered and noting current belief and practice in extra-constitutional notation is the best solution for the time being.

The General Assembly Committee on Ecumenical Relations correctly understands that certain material adjacent to a constitutional document (such as prefaces, footnotes, and titles) are not themselves of constitutional authority and are not binding on the church as reflections of our belief and practice. Therefore, in the strictest sense, it is not within the mandate of the Advisory Committee on the Constitution to respond to the proposal.

The Advisory Committee on the Constitution observes that amending the Preface may not achieve the intent of the proponents. To seek significant alteration in what the church believes about its witness and relationships with other believers without giving those assertions full constitutional authority may aggravate rather than ease the difficulty. If it is the hope of the proponents that when officers vow to “receive,” “adopt,” “be instructed,” “led,” and “guided by the Confessions” the reversal of these ancient condemnations are included, then the full intent of the request may only be fulfilled by leading the church through the complete process of Confessional amendment (G-18-02011).

There are alternatives:

*The Book of Confessions*, *The Form of Government*, and *the Directory for Worship* each have a “Preface” composed of material that is not considered to be of constitutional authority, but instructive in nature. *The Rules of Discipline* has no Preface but includes, as its Chapter I, a “Preamble” that spells out fundamental material related to discipline, material that is often cited in decisions with constitutional authority. Should the assembly desire to submit this proposal to the process of full confessional amendment, it may be wise to cast that amendment as the attachment of a Preamble with unquestioned authority for the church.

The provision of G-13.0103p “to warn or bear witness against error in doctrine or immorality in practice in our outside the church” could be used to make a declaratory statement to the church that it is error to hold the confessional condemnations of others in any way apart from their historic context. Any of these actions or a combination may achieve the intent of the recommendation.

## Item 06-07

[The assembly approved Item 06-07. See p. 21.]

*Report on the Review of the National Council of Churches of Christ in the U.S.A.*

**The General Assembly Committee on Ecumenical Relations recommends that the 216th General Assembly (2004) do the following:**

**1. Affirm its intent that the PC(USA) shall seek to sustain the basic level of its support to the work of the National Council of Churches of Christ (NCCC) and Church World Service (CWS), both in finances and human resources, while urging other member communions to seek every possible way of increasing their support.**

**2. Commend the Board of Directors of Church World Service for developing and evaluating its Strategic Plan and for substantially involving member communions in this planning process and in the follow-up Listening Dialogue Sessions.**

3. Commend the steps the National Council of Churches and Church World Service have taken to work in partnership with each other and with member communions on issues and programs related to communions; and request PC(USA) participants in NCCC and CWS governance to give attention to further steps that support the development of goals and priorities and accountability to these goals in the procurement and use of funds from all sources.

4. Request that, internationally, Church World Service and the National Council of Churches work closely together and in partnership with churches and councils of churches in various regions of the world; and requests that PC(USA) representatives in NCCC and CWS work to ensure the development of structures that allow such cooperative relations.

5. Request the General Assembly Council to support the programs and activities of the National Council of Churches and Church World Service through cognate funding and programmatic participation, in recognition of the place our own theology and priorities give to ecumenical life.

6. Request the General Assembly Council to provide more information to congregations about the value and work of the National Council of Churches and Church World Service through appropriate news and communication services and through programmatic offices and initiatives, with special emphasis upon ways that local churches may participate.

7. Express its support for the possibility of a broader ecumenical table while maintaining its involvement in the National Council of Churches and Church World Service.

8. Express appreciation for the open and responsive way that the senior staff of the National Council of Churches and Church World Service cooperated with the PC(USA) review of its work, giving of their time for meetings and providing full information in a timely and collegial fashion.

9. Affirm, with gratitude to God, the achievements and renewal of the National Council of Churches of Christ in the U.S.A. and Church World Service 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.

10. Request the Stated Clerk to communicate the above report and recommendations to the National Council of Churches, Church World Service, and their member communions.

### *Rationale*

#### *A. The Assigned Task and Introduction*

The 212th General Assembly (2000) requested the General Assembly Committee on Ecumenical Relations (GACER) “to design a process for review of councils and other ecumenical alliances to which the Presbyterian Church (U.S.A.) belongs” (*Minutes*, 2000, Part I, p. 108). The 214th General Assembly (2002) and the 215th General Assembly (2003) received reports on the World Alliance of Reformed Churches and the World Council of Churches respectively. This review of the National Council of Churches of Christ in the U.S.A. (NCCC) is presented to the 216th General Assembly (2004). The team that conducted and edited this review included: Edward Chan, Oscar McCloud, Donald Shriver, Peggy Shriver, Kenneth Thomas, Kristine Thompson, Wayne Wilson, and Belle Miller-McMaster.

The purpose of this report is twofold. It is the review committee’s intention not only to fulfill the requirements established by the General Assembly but also to provide a resource that will educate our church on the goals of the NCCC and the nature of the church’s commitment to the NCCC. It is important to remind our church that the NCCC is not just a religious organization but also a council of which we as the Presbyterian Church (U.S.A.) are members.

B. *A Historical Summary of Presbyterian Church Commitment to the National Council of Churches in Christ in the U.S.A.*

Founded in 1950 as a successor to the Federal Council of Churches, the National Council of Churches of Christ in the U.S.A. (NCCC) was born in hope and faith in the aftermath of World War II. It brought together many Christian denominations and more than a dozen interdenominational agencies to form a new ecumenical structure. Presbyterians have been at the heart of this endeavor to “covenant with one another to maintain ever more fully the unity of the Church” (NCCC Preamble). These thirty-six communions, which presently include mainline Protestant, Episcopal, Orthodox, historic African American, and peace churches, “responding to the gospel revealed in the Scriptures, confess together Jesus Christ, the incarnate Word of God, as Savior and Lord.”

The *Constitution of the Presbyterian Church (U.S.A.)* is consistent with the Preamble of the National Council of Churches of Christ in the U.S.A. as it affirms that “the Church universal consists of all persons in every nation, together with their children, who profess faith in Jesus Christ as Lord and Savior and commit themselves to live in a fellowship under his rule” (*Book of Order*, G-4.0101) The *Book of Order* also states “the unity of the Church is a gift of its Lord and finds expression in its faithfulness to the mission to which Christ calls it. The Church is a fellowship of believers which seeks the enlargement of the circle of faith to include all people and is never content to enjoy the benefits of Christian community for itself alone” (G-4.0201). Such language links the evangelical witness of the church to the struggle of all members of the body of Christ to exhibit their “visible oneness” as promised in Jesus’ own great prayer of consecration in John 17:17–23. The *Book of Order* is consistent on this point:

Visible oneness, by which diversity of persons, gifts, and understandings is brought together, is an important sign of the unity of God’s people. It is also a means by which that unity is achieved. Further, while divisions into different denominations do not destroy this unity, they do obscure it for both the Church and the world. The Presbyterian Church (U.S.A.), affirming its historical continuity with the whole Church of Jesus Christ, is committed to the reduction of that obscurity and is willing to seek and to maintain communion and community with all other branches of the one, Catholic Church. (G-4.0203, Cf. G-15.0000)

Presbyterians, in short, do not look upon ecumenical involvement and participation as optional faithful Christian behavior. As United Methodist John McCullough, executive director of Church World Service, observes of Presbyterians, “Ecumenism is in the soul of this church!”

There are many ways that Presbyterians carry out some aspects of this commitment in groups and organizations that gather individual Christians or agencies in a common endeavor. Often these agencies make their witness by concentrating on service to particular vital human needs worldwide, for example, disaster relief, housing for the poor, and protection of religious liberty. The National Council of Churches of Christ in the U.S.A., however, brings churches into regular fellowship, theological dialogue, and joint social and programmatic action. This is a uniquely precious and spiritually grounded church-to-church official relationship. It welcomes all churches that meet the basic requirement of confessing Jesus Christ, the incarnate Word of God, as Savior and Lord into a mutual search for and response to the will of God in today’s world. The three major streams of activity characterize the central ministry of the NCCC in faith, justice, and education: (1) Faith and Order, (2) Life and Witness, and (3) Christian Education. Through Church World Service, the churches that are members of the NCCC together reach out in compassion to the needy of the world and advocate policies that have their concerns in mind. Programs of Church World Service (CWS) fall into five basic categories: Immigration and Refugee Aid, Emergency Response and Disaster Relief, Education and Advocacy, Mission Relationships and Witness, and Economic and Social Development.

Through fifty-three years of struggle to be faithful churches in times of plenty and times of crisis, the NCCC has responded to challenges of war and nuclear threat, provided the best current scholarship through preparation of the Revised and New Revised Standard Versions of the Bible (RSV and NRSV), engaged in efforts to ameliorate poverty and racism, advocated for human rights, linked public policy advocacy to the needs and concerns of church councils around the world, prepared the ongoing Uniform Lesson Series for church schools, held conferences and done research on issues as diverse as evangelism, radio/TV communications, gender and family issues. When asked why he accepted the challenging office of NCCC General Secretary, Robert Edgar answered, in addition to his confession of faith, “Because the council has been a voice for justice, because it has been courageous, and because it is necessary.”

A courageous voice is likely also to be a controversial one. The NCCC has weathered some serious controversies around unpopular positions, including some, like urging the recognition of the Peoples Republic China, that were simply ahead of their time. Over the past year, for example, the NCCC rigorously questioned a preemptive strike in Iraq and urged United Nations involvement in peaceful initiatives for change. Church partners around the world turn to the U.S. council to respond to international issues that are vital to these partners' life as churches. Advocating on their behalf may be in tension with policies that serve only our national interests, as both the NCCC and CWS have had to confront. Presbyterian participation in the world of the NCCC has been so strong and consistent that, as one elected official of our church has remarked, a critique of National Council social witness policy is also a critique of PC (USA) social witness policy!

Presbyterians come by their consistent ecumenical commitments as adherents of a long Reformed tradition embodied in John Calvin's teachings and his famous remark that he could "cross several seas" if it would serve to heal the divisions of the Christian church. It is not surprising then that both before and after the Presbyterian reunion in 1983, our northern and southern streams have been leaders in the ecumenical movement both having been part of the NCCC from its beginnings. Presbyterians have contributed presidents to the National Council, such as Eugene Carson Blake, Patricia McClurg, Syngman Rhee, and William P. Thompson; a general secretary, Clair Randall; numerous staff such as Jorge Lara-Braud, James Gunn, Karen Hessel, Eileen Lindner, Jovelino Ramos, Margaret Shafer, Peggy Shriver, Jay T. Rock, and Franklin J. Woo as well as key leaders like James Andrews, Vernon Broyles, Clifton Kirkpatrick, Belle Miller McMaster, Dan Rift, George Telford, and Frederick Wilson on oversight boards and committees. Indeed, participation by Presbyterians in this ecumenical reality is so profound that one can hardly imagine the NCCC functioning with the same effectiveness and structural integrity without it.

The NCCC leadership has recently been influential in helping fashion a new, more broadly ecumenical body, Christian Churches Together (CCT), which would bring together Roman Catholics, mainline Protestants, Orthodox, Evangelicals, and Pentecostal. Its leaders hope to deepen mutual understanding of the different theological stances and polities of their respective bodies, but it does not anticipate united public action and advocacy in the foreseeable future. This "broadened table" is welcome and a hopeful sign; it does not replace the distinctive seasoned spiritual voice, international church ties, advocacy and social action of the National Council of Churches in the U.S.A. Many denominations that are not members of the NCCC participate and contribute financially in many ministry areas and programs of the NCCC, such as Faith and Order Commission. Although there has been much collaboration between some NCCC commissions and programs and the Roman Catholic Church, Pentecostals, and some largely evangelical churches, no step that would lead to full membership in the council has been successful. It is with considerable appreciation, therefore, that Billy Graham's openness to ecumenical dialogue, beginning in 1991, was received. He came to the council to express solidarity with fellow Christians who call Jesus Lord and Savior and who work for justice and peace with concern for the needs of the poor. He thanked the secretary for evangelism of the National Council of Churches in the U.S.A. "for the integrity of my own ministry," and spoke of his "conversion to ecumenism." Echoing the Roman Catholic decree on Ecumenism, Graham said,

There can be no ecumenism worthy of the name without an interior conversion. The faithful should remember that they promote union among Christians better, and indeed they live it better, when they try to lead lives according to the Gospel. The closer their union with God, with the Word and the Spirit, the more closely and easily they will be able to grow in mutual love. This change of heart and holiness of life, along with public and private prayer for Christian unity and for all Christians, should be regarded as the soul of the whole ecumenical movement.

Such testimony leads unity-minded Christians to hope, dream, and work toward the wholeness of Christ's body, even while encountering various kinds of resistance and taking some false steps along the way. Like the denominations that comprise the National Council of Churches of Christ in the U.S.A., the NCCC has undergone financial hardships and winnowing of staff in recent years. Presbyterians can be especially grateful, therefore, for those who have honored the Holy Spirit as the "bond of unity," for the vision sketched by the *Book of Order*, for the ecumenical tradition taught by John Calvin, for the Christian leaders from many richly varied traditions who eagerly learn from one another, and for those who willingly take up the challenge of shared faithfulness in today's complex world environment.

### C. *Nature and Structure of the National Council of Churches of Christ in the U.S.A.*

Throughout the years since its founding in 1950, the NCCC has waxed and waned along with the national structures of its member communions. Staffing and program depend largely upon the staffing strength, resources,

and interests of the denominations that participate in the council. The NCCC staff that once numbered in the hundreds, at the present time has been reduced to approximately forty.

### 1. *A Search for Amicable Autonomy*

Church World Service (CWS), whose resources include federal funds for some of its programs as well as contributions from churches and individuals, has always been significantly larger in staff and budget than its conciliar host. Over the past few years, a greater autonomy has been negotiated for CWS with the financial and administrative separation of CWS from the rest of the NCCC's ecumenical programming activity. Prior to the separation, while CWS had its own corporate identity with its own executive director and board, the NCCC had ultimate control over CWS, including its finances and its director. Separation of CWS from NCCC was seen as necessary to enable clearer bookkeeping and tighter control over the moneys designated for the advocacy, relief, and development work of CWS, as distinct from NCCC programming funds. As of the end of 2000, control over CWS finances rests with a CWS board composed of representatives of member churches, to whom the CWS executive director is responsible. The CWS board remains elected by, and thus accountable to, the General Assembly of the National Council of Churches of Christ in the USA, but CWS is otherwise separate from the NCCC's other ecumenical programming activity. An exchange of board members between entities provides continuity and coordination, and the chair of the CWS board is a vice president of the NCCC.

Both the NCCC and CWS collaborate with councils of churches worldwide. Clarity about which body, the NCCC or CWS, is primary in certain relations with ecumenical partners globally needs further work. A Memorandum of Understanding on International Affairs is being developed jointly to refine that part of an important continuing collaboration between CWS and the NCCC. A very recent example of ongoing collaboration is the seven-member delegation from the NCCC and CWS to North Korea, which brought significant food aid (132,000 pounds of wheat flour) and met in worship and encouraging fellowship with the small but steadfast Christian congregations and their Christian Federation in Pyongyang, North Korea. In search of peace and just relationship they also visited the National Council of Churches in Korea, government leaders in North and South Korea, and U.S. State Department officials.

### 2. *Programs and Priorities*

The NCCC amended its constitution and bylaws in 2002 to make official its new relationship with CWS and to reconstitute five commissions in the following five program areas:

- Communication
- Faith and Order
- Interfaith Relations
- Education
- Leadership Ministries
- Justice and Advocacy.

Presbyterians have long provided seconded staff to the NCCC in interfaith relations that enabled the NCCC to work in this area. Now that the NCCC has directly hired a staff and has revitalized the Commission for Interfaith Relations, these actions are extremely important in today's multi-religious world. Each commission may establish program ministries under its oversight. Some of these program areas are long-standing (Uniform Lesson Series, NRSV, etc.) while other respond to the times or adjust to changing technologies (computer databases, e.g. the Yearbook of American and Canadian Churches). Annually the General Assembly, composed of denominational (communion) delegations, meets as the primary legislative body. In addition to worshiping and fellowshiping together, it sets policy, adopts public statements and recommendations, elects officers and the general secretary, receives reports, and conducts a program review. It also witnesses to and assists the ecumenical sharing and community life of its member communions.

In addition to, but also infusing, the program areas, the NCCC sets key priority concerns. In the quadrennium concluded at the end of 2003, it has focused upon expanding the Christian ecumenical table, mobilizing to overcome poverty, and peace and justice issues. Through the “expanded table” initiative, the Christian Churches Together has taken on a life of its own. Mobilization on poverty concerns has been gathering slowly but now has new staff leadership. The NCCC, through its energetic leadership, was at the forefront of those raising issues of warning about the Iraq war, both before and since its inception. A remarkable conciliar effort spurred worship-led rallies in Washington and also took various delegations to visit personally with the Vatican and with top government leaders in England (Prime Minister Tony Blair), Germany (Chancellor Gerhard Schroeder), Russia (President Vladimir Putin), and France (President Chirac administration).

Although the NCCC, like its member churches, has endured severe cutbacks in staff and financial resources, it is in stable condition and has stabilized its finances so that a precariously balanced budget now includes a reserve of about \$10 million. Through internal and external evaluative work, in which Presbyterians played a leading role, the council is striving to express its vision in a resurgence of responsible communion and staff leadership. It means to be, as the constitution says, the place where a community of Christian communions “makes visible their unity given in Christ, and lives responsibly in witness and service.”

Our Presbyterian church, enabled by the National Council of Churches of Christ and Church World Service, speaks to power in various parts of our endangered planet with added authority, serves needy and suffering peoples in partnership with others through providing material comfort, spiritual nurture, and political advocacy, help sustains Christian brothers and sisters near and far, and witnesses to our unity in Christ. Our ecumenical vision statement says it well: Presbyterians “in gratitude for God’s grace and mercy commit ourselves to faithful use of God’s gifts in search for the fuller expression of the visible unity to which we are called.”

#### *D. Financial Situation and Organizational Changes*

In 1999, the NCCC found itself in a severe financial crisis. Years of consecutive budget deficits led to the exhaustion of its reserve funds. The NCCC appealed to member churches for an emergency recapitalization fund. The Presbyterian Church (U.S.A.) contributed \$500,000 towards this effort, conditioned on the NCCC retiring its debts and balancing its subsequent budgets. The recovery process of the NCCC occupied the energy of staff and board members for the next several years. A new general secretary took office in 2000, and a new associate general secretary for Administration and Finance was charged with reining in expenses. Staffing was severely cut. Moneys were also raised from foundation grants and individual contributions in addition to the contributions that had come from the member churches. A significant structural change that occurred during this time was the financial and administrative separation of CWS from the rest of the NCCC’s ecumenical programming activity.

#### *E. National Council of Churches of Christ*

The outlook for the future is much brighter. Since the 2002–2003 budget year, the NCCC has balanced its budget without tapping into its long-term reserves. The NCCC’s long-term reserves have been rebuilt and now stand at about \$10 million, although most of that came from a single anonymous gift to the NCCC. New policies prevent the tapping of reserves without action of the board of directors. The NCCC deserves much credit for this turnaround, as does the Presbyterian Church (U.S.A.) for its large role in the process, through the energy and time of its staff as well as elected board members. The NCCC is now on a much more secure financial footing compared to years past, but continued vigilance is required. The NCCC’s financial statements are independently audited, and have been found to be in order.

The NCCC budget for 2003–2004 is approximately \$5.8 million. As a member of the body, the Presbyterian Church (USA) supports the life of the council through its giving. The primary form is the Ecumenical Commitment Fund (ECF), which is composed of unrestricted moneys contributed by the member communions to support the maintenance of the council as a whole. In 2002–2003, the PC (USA) contribution was \$421,000. Of the thirty-six member communions, the Presbyterian Church (U.S.A.) is the second largest contributor to the NCCC, after the United Methodist Church. Together these two denominations provide more than two-thirds of the Ecumenical Commitment Fund (ECF). Other member communions make contributions ranging from more than a hundred thousand dollars, down to nothing at all.



The member communions of the NCCC vary in size and wealth. Many of the member communions of the NCCC are very small in terms of membership, and more importantly, are not structured with a national body, which has programming emphases, staff, or budget. In addition, denominations in this country have historically varied in the representation of differing socioeconomic classes among their members. Simple dollar-per-member comparisons among the member communions are thus not appropriate. Still, disproportionate giving levels raise serious questions about whether the larger denominations exert undue influence in the council, while smaller denominations find themselves marginalized. It is the goal of the Presbyterian Church (U.S.A.) and the NCCC that no one denomination's funding exceed 25 percent of the ECF.

In addition to the Ecumenical Commitment Fund, the Presbyterian Church (U.S.A.) gives designated grants to support specific programming activities of the NCCC. Known as cognate funds, these funds are used for projects in which our programming entities are working closely with the NCCC. In 2002–2003, the PC (USA) supported some fifteen different NCCC program areas with cognate funding totaling \$125,000. The bulk of these moneys have gone to “Micah 6,” an NCCC initiative for getting local congregations involved in economic justice and hunger ministries in their communities. Other areas where cognate funds have gone include education programs such as the development of the Uniform Lessons Series curriculum, and support for Faith and Order and Interfaith Relations programming. Cognate funding as a whole has suffered in recent years with budget cuts both within our denomination and within the NCCC. When a program area is cut in either body, an avenue of cooperation and cooperative funding is also lost. Interestingly, some denominations that do not contribute to ECF, do give to cognate funding.

Denominational giving, both ECF and cognate, account for only about 30 percent of the NCCC revenues. In recent years, an increasing amount of income has come from foundation grants and individual and other contributions. The development of alternative sources of funding has helped stabilize the finances of the NCCC and is a testament to the NCCC's fundraising efforts. However, as foundation support increases as a percentage of revenue it is vitally important for goals and priorities to be set by the NCCC board and for accountability to these directions to be the focus of the development and use of all funds.

The Presbyterian Church (U.S.A.) cannot be characterized simply as a donor to the National Council of Churches of Christ. It is a member of the council. Our core contribution to the NCCC demonstrates the seriousness with which we take our membership and is an expression of our quest for Christian unity. As one of the wealthiest denominations in the council, and indeed, the country, the Presbyterian Church (U.S.A.) can be proud of its leadership in supporting the NCCC.

#### F. *Church World Service*

The Church World Service budget for 2003–2004 is approximately \$65 million of which more than 80 percent goes towards program expenses. The budget for the 2002–2003 was slightly reduced in order to match revenue; CWS ended that year and earlier years without deficit. The budget for 2003–2004 is projected to be balanced. A current focus of CWS is to increase its cash reserves. The CWS's financial statements have been independently audited and found to be in order.

In 1999, CWS concluded a period of study and planning by its board and staff with the adoption by the board of a Strategic Plan, which revised the structure of CWS and set goals and objectives for all the programs for the coming quadrennium. Then the board entered into Listening Dialogue Sessions with the member churches of CWS to share information about the Strategic Plan and the new structure and future program plans. Presbyterian Church (U.S.A.) representatives on the CWS board, PC(USA) staff, and officers and staff of CWS met for a day to discuss common concerns and to hear from each other. In 2003, the CWS board reviewed and evaluated the progress in implementing the Strategic Plan, identified areas needing further work, and set goals for the next quadrennium. The program committees will next develop objectives to recommend to the board.

Church World Service is supported by a variety of sources. Funding from member communions is the third largest source of CWS revenue, combining to account for fewer than 15 percent of the CWS budget. In 2002, the Presbyterian Church (U.S.A.) contributed more than \$2.2 million to CWS. This funding comes primarily from One Great Hour of Sharing, Disaster Relief, and Hunger funds, and is for the most part designated towards vari-

ous programs and projects. The PC (USA) is the largest denominational contributor to CWS, with the United Church of Christ and the Disciples of Christ as second and third respectively. (It should be noted that some of the other member communions, while contributing substantially to CWS, also channel some of their relief efforts through structures such as the United Methodist Committee on Relief, or Lutheran World Relief. Presbyterians, by contrast, have always been committed to respond to disasters and support relief and development as much as possible in an ecumenical way.) In addition to moneys given at the national level by the member communions, individual congregations of the various denominations, make contributions to CWS. In 2002, individual congregations of the PC(USA) directly contributed a total of \$1.3 million to CWS.

The second largest source of CWS revenue is perhaps the one most familiar to Presbyterians, the CROP Walks. This source represents about 20 percent of the budget. Income from CROP Walks was down approximately \$1 million in 2002–2003, with terrorism fears cited as a reason; so that at least a few walks cancelled out of concerns about being a visible target.

By far the largest portion of CWS funding comes from federal and state government grants for such programs as refugee relief and economic development. This amount has been increasing over the past few years and now accounts for about a third of the budget. The CWS also receives contributions from individuals and foundations.

While money received from sources beyond the member communions and their congregations enables CWS to do far more than it would be able to do otherwise, it is vitally important for the goals and priorities set by the CWS board to govern the procurement and use of all funds so that the priorities rather than sources of funding set the direction of the ministry. .

Just as it does with the NCCC's faith, justice, and education programs, the Presbyterian Church (U.S.A.) supports CWS not simply as a donor, but as a member. There are a multitude of relief and development agencies that do good and important work around the world. Church World Service is distinctive among these agencies however, in not being merely a ministry of Christians, but rather a ministry of the churches in partnership with one another. Presbyterians have supported this ministry generously, not just at the national level but also from the congregational and individual level and should be commended.

#### G. *Findings Within and Beyond the Presbyterian Church (U.S.A.)*

The Presbyterian Panel in 1996 showed that the majority of all its categories of respondents—Presbyterian Church (U.S.A.) members, elders, and pastors—supported the participation of the PC(USA) in the National Council of Churches of Christ in the U.S.A. Presbyterian Church (U.S.A.) sources continue to affirm the importance of our church's membership and participation in the NCCC as an expression of the PC(USA)'s theological commitment to the visible expression of the oneness of the body of Christ and its intention to work in ecumenical partnership.

Both representatives of the PC(USA) and of other member churches of the NCCC recognize the valuable roles of the NCCC as an instrument for churches to relate to one another in discussions of theology and issues of mutual concern, as an umbrella organization to express their concerns to society at large about issues of peace and justice, and as a way to work together worldwide in witness and service. The NCCC/CWS enables the churches to have greater visibility than the denominations speaking and acting individually.

In particular, the functions of the NCCC highlighted as significant were:

- Bible translation (the Revised Standard Version and New Revised Standard Version),
- Publications (e.g., “The Yearbook of American and Canadian Churches”),
- Christian education ministries (e.g., the Uniform Lesson Series),
- The worldwide ministry of CWS in relief, refugee, and development work,

- Faith and Order studies (e.g., the current “Authority of the Church in the World” and “Christian Mission in Multi-religious Society” studies),
- Public policy advocacy (e.g., on peace, poverty, and justice issues),
- Study materials (e.g., “Mind the Children” and environmental studies),
- Research (e.g., the current bio-technology study, environment),
- Interfaith relations (e.g., the Interfaith Policy Statement and the “Living Faithfully Together” seminars held cooperatively with regional and state councils of churches),
- Support of local and regional ecumenism.

Many expressed the opinion that, if the NCCC did not exist, another similar organization would need to be established to provide these services. Representatives of other member churches of the NCCC expressed their appreciation for the leadership and financial support provided to the NCCC by the PC(USA).

#### H. *Issues*

The main issues considered by the NCCC Review Committee can be presented comprehensively in a question and answer format.

##### 1. Does the PC(USA) disproportionately fund the NCCC?

- Our level of involvement in the NCCC is based on our self-understanding as a member of Christ’s church universal and our commitment to work together with other communions.
- We should be proud of the PC(USA)’s contributions to the NCCC and maintain our funding commitment.
- We recognize the excellent work being done by the current NCCC general secretary and leadership to achieve a balanced budget and growing NCCC reserves and by the CWS executive director and leadership to continue with balanced budgets and to increase CWS reserves.
- All member communions need to contribute to the NCCC, as they are able. The leadership of the PC(USA) can help by taking a direct role in urging other member communions to increase their giving.

##### 2. Are the priorities of the PC(USA) and other member communions reflected through the NCCC?

- The NCCC administration often asks the churches to support its agenda rather than assisting the churches in cooperative agenda setting through joint decision-making by their representatives.
- Sometimes the agenda of the PC(USA) will not be the priority of the NCCC, but we can expect that—as part of the learning that comes through the experience of ecumenical involvement—we will be called upon to share with and learn from other member communions.
- There are examples of joint planning done by the member communions in setting the agenda of the NCCC, and the member communions participated in developing the Strategic Plan of CWS.
- The new NCCC board, which includes PC(USA) representatives, should take strong leadership that would allow it to set the agenda and direct the priority setting of the NCCC. Presbyterian Church (U.S.A.) representatives can help encourage full and active participation and regular attendance of all elected and designated persons from every member communion.

• More denominational involvement in the various commissions of the NCCC is needed. The organization of the NCCC is in transition, and this is a time for the member communions to take an active role in its development.

##### 3. Does non-church funding received by the NCCC and CWS unduly impact the agenda of the organization?

- There are some examples of influence on the agenda of the NCCC by its partnerships with foundations and other organizations that have their own agendas.
- The NCCC has begun to address this issue and recognizes the potential for conflict with the interests of the member communions.
- The CWS board has voted not to have non-member participation on the board in order that the representatives of the member communions set its agenda.
- The CWS has struggled with the issue of accepting government money for its programs and has refused to take such money when it would compromise the stand of the NCCC in relation to religious and justice issues.
- The PC(USA) representatives can encourage development of clear policies that ensure accountability to the member churches for the use of funds from non-church sources.

#### 4. Is CWS part of the NCCC?

- Both the NCCC and CWS have their own boards, elected by and accountable to the General Assembly of the NCCC, with some members serving on both boards. The structures of both CWS and NCCC should be representative of the member churches in order to enable their programs to reflect the priorities of the member churches.
- The relationship between the NCCC and CWS is improving and there are examples of their working together, although they basically continue to work independent of one another.
- The elimination of international area desks by CWS has changed the way the NCCC deals with international issues and the way it relates to regional councils of churches in other parts of the world. CWS and NCCC are working on ways to mitigate the detrimental effects of that elimination.
- A memorandum of understanding between CWS and the NCCC is being developed in relation to international relations. A new NCCC staff person will work in the area of international affairs, including the relationship between the NCCC and CWS.

#### 5. How are the NCCC and CWS different from other interdenominational or nondenominational organizations?

- The NCCC and CWS are ecclesial in nature, with policies and programs determined by representatives of their member communions rather than by individuals who are members of different churches but not chosen by those churches.

#### 6. What is the renewed focus of the NCCC and CWS at this time?

- There is a general renewed focus on NCCC programs to promote peace and alleviate poverty. Additionally, each of the different NCCC commissions will determine priorities in its own program area. Faith and Order, the search for Christian unity, education, and interfaith relations continue to be an integral part of the work of the council.
- The CWS board approved a strategic plan in 1999 and, later, reviewed its progress and revised it in 2003. The plan's focus is on work with churches and other partners in various regions of the world to promote peace and justice and to eradicate poverty and hunger.
- The NCCC is undertaking a new emphasis on interfaith relations. After many years of interfaith staff being seconded by churches—most particularly, the PC(USA)—the newly created position of associate general secretary for Interfaith Relations is now being funded by the NCCC itself.

#### 7. How can we in the PC(USA) better communicate the importance of the NCCC and CWS and other ecumenical work to people in the pews?

- The particular churches' knowledge of the importance and activities of the NCCC and CWS is limited, and this affects the support given to them.
- The PC(USA) news services and offices are doing some communication and ecumenical education.

- There need to be more opportunities for leaders at various levels of the PC(USA) to be involved in ecumenical programs.
  - Educational programs should be provided for those who will be representatives of the PC(USA) in ecumenical councils and agencies.
  - The younger generation should have opportunity to be more involved in work of the NCCC and CWS and to become aware of—and committed to—the ecumenical vision.
  - Funding is required to support opportunities for ecumenical involvement and formation—especially special programs for leaders, congregations, and youth of the PC(USA).
8. Will the Christian Churches Together initiative replace the NCCC?
- The NCCC has been a catalyst in an initiative called Christian Churches Together (CCT). One of the main goals of CCT is to bring together the churches in the NCCC with evangelical and Pentecostal churches and the Roman Catholic Church. Those involved in this process recognize that this will have a more limited role than the NCCC and that it will therefore not be a replacement for it.
  - The PC(USA) offers hope and prayer for the future of the CCT, but our future involvement in CCT should not diminish our commitment to traditional ecumenical organizations.
9. How do the NCCC and CWS benefit the PC(USA)?
- The NCCC and CWS provide an ecumenical approach to interfaith relations, peace initiatives, racial justice, and mission worldwide through refugee relief and economic and social development, as well as the opportunity to interact with people from other communions who bring a diversity of experiences and viewpoints.
  - Participation in the NCCC provides Presbyterians with the opportunity to live out their ecumenical calling, and deepens their understanding of the nature and mission of the Church.
  - The PC(USA) programs can benefit from the learnings gained from other churches through our connection with them enabled by the NCCC and CWS.

## Item 06-08

[The assembly approved Item 06-08. See p. 21.]

The Committee on the Office of the General Assembly recommends that the 216th General Assembly (2004) amend Standing Rule E.8.b as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

**“The Committee on Ecumenical Relations shall be composed of ~~sixteen~~ *twenty* members. ~~Eight~~ *Twelve* shall be members of the Presbyterian Church (U.S.A.) nominated for at-large positions by the General Assembly Nominating Committee (*GANC*) 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.”**

*Rationale*

The increasing complexity and large number of ecumenical relationships have led the General Assembly Committee on Ecumenical Relations (GACER) to believe that an increased membership of diverse expertise/representation and knowledge of the Presbyterian Church (U.S.A.) is needed for GACER to effectively meet its mandate. This change would increase the ratio between Presbyterian to ecumenical representatives from 75 percent to 80 percent, and the ratio between at-large and appointed members from 50 percent to 60 percent. This change would also afford the possibility of increasing the diversity of expertise of members on the GACER.

**Item 06-09**

*On Re-Examining the Relationship Between Christians and Jews and the Implications for Our Evangelism and New Church Development—From the Presbytery of Hudson River.*

**The Presbytery of Hudson River overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) to do the following:**

**[The assembly approved Recommendation 1. of Item 06-09 with amendment. See p. 20.]**

**1. Direct the Office of Theology and Worship, the Office of Interfaith Relations, and the Office of Evangelism to “reexamine [and strengthen] the relationship between Christians and Jews and the implications of this relationship for our evangelism and new church development in continuing response to the 211th General Assembly (1999) mandate to guide the church in ‘bearing witness to Jesus Christ in a pluralistic age.’”**

**[The assembly disapproved Recommendation 2. of Item 06-09. See p. 20]**

2. Suspend funding of any additional proposals for “Messianic Judaism” new church developments until such time as the General Assembly may hear the results of this study and approve a policy governing and funding such requests.

*Rationale*

The Presbyterian Church (U.S.A.) is committed to “make joyous witness to persons of other faiths in the spirit of respect, openness, and honesty and has implemented a policy encouraging the formation of new churches around distinct ethnic and cultural identities. In respect to our Jewish brothers and sisters, their ethnic and cultural distinctiveness are historically and theologically inseparable from their religious identity. “Messianic Judaism,” by self-definition, therefore, syncretizes two theological identities, thereby imperiling the integrity of both Judaism and Christianity.

Paul and the early church were clear that the covenant established by God with Sarah and Abraham was not superseded by the coming of Christ, “...for the gifts and the calling of God are irrevocable” (Rom. 11:29); yet misunderstanding of this central New Testament truth has led to injustices by Christians toward Jews.

In recent times, Presbyterians have joined with Roman Catholics and other Christians in acknowledging the church’s role in fostering anti-Semitism, and in accepting responsibility and making amends for the wrongs that have been committed. In 1987, the study document by our General Assembly, “A Theological Understanding of the Relationship Between Christians and Jews,” calls us to engage one another in ways that promote peace, understanding, and justice while simultaneously honoring the distinctive blessings entrusted to each community. Therefore, we view the launching of Avodat Yisrael by the Presbytery of Philadelphia, with endorsement and financial support by the Synod of the Trinity, as calling into question the basic understanding of the relationship between Presbyterians and Jews.

**Concurrences to Item 06-09 from the Presbyteries of Carlisle and New York City.**

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**Concurrence to Item 06-09 from the Presbytery of Chicago (with Additional Rationale).**

*Rationale*

It is the intention of this overture to stimulate focused theological reflection on the nature of the relationship between Christians and Jews, specifically as related to the evangelism efforts of the PC(USA).

It is not the intention of this overture to undermine or cancel commitments already made to provide funding for new church developments currently under way, but it is the intention to prevent the funding of new proposals for Messianic Jewish new church developments, until the PC(USA) has clarified the implications that denominational sponsorship of such congregations has on interreligious relations with our Jewish sisters and brothers.

In seeking to lay a foundation for a new and better relationship between Christians and Jews, a 1987 study document adopted by the 199th General Assembly (1987) affirmed, among others, the following four theological points:

1. A reaffirmation that the God who addresses both Christians and Jews is the same—the living and true God.
2. A new understanding by the church that its own identity is intimately related to the continuing identity of the Jewish people.
3. A willingness to ponder with Jews the mystery of God’s election of both Jews and Christians to be a light to the nations.
4. An acknowledgement by Christians that Jews are in covenant relationship with God and the consideration of the implications of this reality for evangelism and witness.

These theological points were offered “as a basis for an ever deepening understanding of the mystery of God’s saving work in the world.”

In light of these theological affirmations, new church developments sponsored by the PC(USA) that function as synagogues, following the liturgical cycles of Jewish religious life rather than Christian, and which elevate Torah over Gospel, raise theological questions about what it means for a new church development to be called Presbyterian and Reformed.

Similarly, relations between the PC(USA) and Jewish interreligious dialogue partners become strained when the Jewish community encounters Presbyterian new church developments that seem to subsume Jewish identity into a Christian theological commitment.

In the course of addressing the relationship between Christians and Jews, the authors of the 1987 study document noted that “We have come to understand in a new way how our witness to the gospel can be perceived by Jews as an attempt to erode and ultimately destroy their own communities.”

Messianic Jewish congregations sit in relationship to both Christian and Jewish communities. Their identity and their existence raise new questions and call upon the PC(USA) to clarify its commitment to maintaining a “spirit of respect, openness, and honesty,” in evangelical efforts.

Given a long and complicated history of Jewish Christian relations, the 1987 study document reminds us that, “We must be sensitive as we speak of the truth we know, lest we add to the suffering of others or increase hostility and misunderstanding by what we say.”

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### GAC COMMENT ON ITEM 06-09

*Comment on Item 06-09—From the General Assembly Council.*

Historic and theological connections between Christianity and Judaism, as well as the relationship of Christians and Jews, call for careful attention to our theological understanding of this relationship, and to appropriate forms of Christian witness to Jews.

In “*A Theological Understanding of the Relationship Between Christians and Jews*,” adopted for study and reflection by the 199th General Assembly (1987), our church acknowledged that “the same Scripture which proclaims [Christ’s atoning work for both Jew and Gentile]... also states that Jews are already in a covenant relationship with God who makes and keeps covenants.... Dialogue is the appropriate form of faithful conversation between Christians and Jews.” In this light, questions and concerns have been raised regarding the appropriateness and integrity of Congregation Avodat Yisrael, a “Messianic” new church development in the Presbytery of Philadelphia, in particular, and, in general, regarding the mission commitments and theological understandings of the Presbyterian Church (U.S.A.) in relation to the Jewish community.

*A Theological Understanding of the Relationship Between Christians and Jews* has been a valuable resource for the church, and for church-synagogue relationships since its introduction in 1987. Further examination of biblical, theological, and missional aspects of the Christian-Jewish relationship can deepen the church’s understanding and refine the church’s mission in an increasingly pluralistic society.

Our Presbyterian polity is clear, however, in relation to the authority and obligation of presbyteries to establish congregations within their bounds and to oversee those congregations, to approve calls to ministers of the Word and Sacrament as members of the presbytery, and to exercise pastoral care and discipline in the oversight of their ministries. The process for funding new church development work is likewise carefully delineated. It provides for regular review by the Presbytery for continued financial support of such projects by all other bodies involved.

Therefore, the General Assembly Council urges the 216th General Assembly (2004) to approve the first recommendation of Item 06-09, and to disapprove the second recommendation of Item 06-09.

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### ACREC ADVICE AND COUNSEL ON ITEM 06-09

*Advice and counsel on Item 06-09—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).*

Item 06-09 requests the 216th General Assembly (2004) to examine the relationship between Christians and Jews and the implications for our evangelism and new church development, from the Presbytery of Hudson River.

The Advocacy Committee for Racial Ethnic Concerns advises that Item 06-09 Recommendation 1 be approved and that Recommendation 2 be disapproved.

#### *Rationale*

The Advocacy Committee for Racial Ethnic Concerns makes the following comment supporting its advice:

Item 06-09 is timely in nature. The U.S. religious culture is changing, and a fresh analysis of the PC(USA)’s response to this change is surely needed.



Jewish people combine their ethnicity and religion in their understanding of who they are as people of God, and Presbyterians honor their definition of themselves. The result is a historic wholesome relationship between Presbyterians and the Jewish community in the U.S.A. Item 06-09 will aid in maintaining both our understanding of how we reach out to Jewish people, and it gives promise in helping the Presbyterian Church (U.S.A.) practice Christian integrity in its witness.

Item 06-09 requests the appropriate response to “new religious phenomena” in the society, asking that all new church developments with and among “Messianic Jewish” followers be halted until the study is completed. The PC(USA) holds that all who accept Jesus Christ as Lord and Savior are welcomed to its congregations. Previously, Jewish people have not been targeted as a religious group to be evangelized, especially because of who they say they are.

## Item 06-10

[The assembly approved Item 06-10. See p. 21.]

**The General Assembly Committee on Ecumenical Relations recommends that the 216th General Assembly (2004) elect the following persons to be delegates and alternates to the 9th Assembly of the World Council of Churches (2006). The GACER also requests authorization to make adjustments to the delegation if necessary to achieve appropriate representational balances as defined in the Book of Order, G-4.0403.**

**Principals: The Stated Clerk of the General Assembly, the chair of the Worldwide Ministries Division (in 2006 or beyond), Vanessa Luciano.**

**Alternates: The Associate Stated Clerk for Ecumenical Relations, the director of Worldwide Ministries Division (in 2006 or beyond), Marissa Galvan.**

### *Rationale*

The World Council of Churches will hold its 9th assembly February 14–23, 2006, in Porto Alegre, Brazil. The Presbyterian Church (U.S.A.) has been allotted seats for three delegates. The Office of Ecumenical Programming and Facilitation solicited nominations from around the church for the General Assembly Committee on Ecumenical Relations (GACER) consideration. By virtue of the Standing Rules G.2.p., the Stated Clerk is a member all ecumenical delegations. The GACER sought to include in this delegation representation from the international mission work of the church as well as a youth/young adult. Because of the shift to biennial assemblies, this recommendation is offered without information or knowledge about the chair of the Worldwide Ministries Division in 2006 or beyond. Therefore, GACER requests authorization to adjust the delegation if necessary to ensure appropriate balances as defined in the *Constitution*.

## Item 06-11

[The assembly approved Item 06-11. See p. 21.]

**The General Assembly Committee on Ecumenical Relations recommends that the 216th General Assembly (2004) confirm the election of Michael Racelis as a delegate and William A. Radford as an alternate to the 24th General Council of the World Alliance of Reformed Churches.**

*Rationale*

The 214th General Assembly (2002) elected delegates and alternates to the 24th General Council of the World Alliance of Reformed Churches. However, both the youth/young adult delegate and the alternate are unable to attend the General Council meeting. Because of both the World Alliance of Reformed Churches requirement for a youth delegate and our own constitutional expectations of a representative delegation, a replacement for the previously elected youth delegate and alternate is needed.

**Item 06-12**

*Commissioners' Resolution. On Calling on the Stated Clerk to Justify His Endorsement of the World Council of Churches and Reviewing PC(USA) Relationship with the World Council of Churches.*

**That the 216th General Assembly (2004) do the following:**

**[The assembly disapproved Item 12-10, Recommendation 1. See p. 76. (Note: This recommendation was sent to 12 Assembly Committee on Peacemaking as Item 12-10.)]**

1. Call the Stated Clerk, the Reverend Clifton Kirkpatrick, to define the intention of the World Council of Churches' (WCC) request to "prosecute," to discuss the relevant Scriptures, confessions, General Assembly Council (GAC) directives, and General Assembly statements in justifying his endorsement, and to defend his authority as Stated Clerk to make such endorsements that are contrary to the stated position of the General Assembly in regards to Item 12-08 of the 215th General Assembly (2003) of the PC(USA) (*Minutes*, 2003, Part I, pp. 656ff). [Note: This recommendation was sent to 12 Assembly Committee on Peacemaking as Item 12-10.]

**[The assembly disapproved Item 06-12, Recommendation 2. See p. 21.]**

2. Review the Presbyterian Church (U.S.A.) relationship with the World Council of Churches at each General Assembly through the committee charged with that work to ensure the WCC's actions and positions more closely represent those of the majority of PC(USA).

*Rationale*

The 215th General Assembly (2003) of the PC(USA) approved the statement entitled "Iraq and Beyond" as a resource for study and reflection; and acknowledged that there are ongoing disagreements regarding the war and urges tolerance for differing opinions.

"Iraq and Beyond" clearly states that the position of the PC(USA) is "to encourage a process of reflection, discussion, and understanding ..." (*Minutes*, 2003, Part I, p. 656). [Editor's Note: This quote originally came from a statement of the Advisory Committee on Social Witness Policy, which followed the recommendation section and was rationale for writing "Iraq and Beyond." That statement reads as follows: "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" explains that, "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" (*Ibid*, p. 658).

"Iraq and Beyond" goes further to say, "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" (*Ibid*).

“Iraq and Beyond” emphasizes the need for continued debate on differences of moral judgment regarding U.S. military doctrine “with poise and graceful thoughtfulness.”

“Iraq and Beyond” warns of tabling debate “for the sake of maintaining an assumed sense of peace,” which is contrary to “American political, social, and religious life.”

In contrast, the World Council of Churches issued a “Statement on Iraq,” which clearly states that the war was an “immoral” and “illegal resort to war.” Additionally, the WCC’s “Statement on Iraq” calls for the United Nations to “promptly investigate” and “prosecute” the democratically elected officials of the coalition forces in Iraq. Finally note, the Stated Clerk of the General Assembly, the Reverend Clifton Kirkpatrick, endorsed the WCC’s “Statement on Iraq” during the 8/26/03–9/6/03 meeting of the WCC without the consent of the General Assembly or in consultation with its council.

David Andrew IV—Presbytery of Glacier  
Ted Worley—Presbytery of Cherokee

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### COGA COMMENT ON ITEM 06-12

*Comment on Item 06-12—From the Committee on the Office of the General Assembly (COGA)*

The Committee on the Office of the General Assembly (COGA) notes that the authority of the Stated Clerk as a member of an ecumenical body, such as the World Council of Churches, comes from Standing Rule G.2.p. relating to the duties of the Stated Clerk.

p. The Stated Clerk is a 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...

The responsibilities of full participation of the Stated Clerk in World Council of Churches (WCC) deliberations and actions do not require further consultation with the GAC. These responsibilities have been given to the Stated Clerk by virtue of the office and are in compliance with the Standing Rules.

## Item 06-13

[The assembly approved Item 06-13. See p. 22.]

*Commissioners’ Resolution. On Cooperative Ecumenical Strategy.*

**That the 216th General Assembly (2004) encourage the leadership of synods and presbyteries, in cooperation with long-time ecumenical partners, to**

- 1. develop or renew regional plans to ensure ministry in areas of declining population and/or resources;**
- 2. coordinate meeting locations, fellowship, and educational experiences when feasible;**
- 3. meet with leaders of partner denominations, to share reports, public communications and visits;**
- 4. cooperate in efforts of evangelism, witness, and service in new ways.**

*Rationale*

Our Full Communion partner denominations (The Reformed Church, the United Church of Christ, the Evangelical Lutheran Church) and our partners in the Churches Uniting in Christ (CUIC) face many of the same demographic and cultural changes we face.

In urban and rural areas where most needed, interdenominational strategy and cooperation have frequently weakened, despite mutual recognition of each other's ministries.

Gordon V. Webster—Presbytery of Genesee Valley

Lou McAlister East—Presbytery of Salem

**Item 06-Info****A. General Assembly Committee on Ecumenical Relations Agency Summary**1. *Purpose*

The purpose of the General Assembly Committee on Ecumenical Relations is to give a high profile to the vision of the ecumenical involvement and work as central to the gospel and key to the life of the church; plan and coordinate, in consultation with the agencies and governing bodies of the church, the involvement of the Presbyterian Church (U.S.A.) in ecumenical relations and work; connect the ecumenical efforts of all governing body levels of the church; provide a common point for all ecumenical efforts connecting us with those outside our church; keep a unity of vision that includes the ecclesiastical, programmatic, ecumenical, and denominational parts of our ministries and commitments; articulate the Reformed and Presbyterian identity in the midst of our ecumenical commitments; 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 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*

The General Assembly Committee on Ecumenical Relations held its two regular meetings: the spring meeting on January 30 to February 1, 2003; and the fall meeting on October 2–4, 2003. The following provides some highlights of these meetings:

*Spring Meeting*—The committee engaged in theological reflection through a panel presentation on the subject of “Visioning-Ecumenical Formation.” The panel members were Nancy Jo Kemper, Margaret Haney, and Phil Wickeri. The committee also heard a presentation from Bertrice Woods, director of Churches Uniting in Christ, on the subject of “Ecclesiology and Ecumenism.” Among other actions, the committee received the report from the Review Committee of the World Council of Churches. The report was forwarded to the 215th General Assembly (2003).

*Fall Meeting*—The theological reflection was offered by a panel discussion on the topic of “CUIC Mutual Recognition and Reconciliation of Ministries.” The committee received an introduction to the ministries of National Council of Churches and Church World Service. The general secretary of the NCCC and the director of CWS did the introduction. The committee received and discussed two proposals, one from the CUIC Ministry Task Force, and the other to join Christian Churches Together in the USA. They approved a recommendation to begin the Second Round of the Interfaith Listening Project. The committee received a report of the efforts of the Ecumenical Relations Office in strengthening ecumenical ministries at the presbytery level. The National Council of Churches delegation for the new quadrennium was approved.

The Presbyterian Church (U.S.A.), in gratitude for God's grace and mercy, commits itself to a faithful use of God's gifts in the search for fuller expression of the visible unity to which we are called. The General Assembly Committee on Ecumenical Relations, following the mandate of the 212th General Assembly (2000) is reviewing our relationship with the National Council of Churches of Christ in the U.S.A. The CER formed a review committee in accordance with the assembly guidelines. The committee members were: Kristine Thompson, chair, Ed Chan, Wayne Wilson, Don Shriver, Kenneth Thomas, and Oscar McCloud. The committee received a partial report from the review committee at its fall meeting. The final report will be presented in the spring 2003 General Assembly Committee on Ecumenical Relations meeting. The finished report will be then presented to the 216th General Assembly (2004) in Richmond, Virginia.

In harmony with our understanding that "we engage in bilateral and multilateral dialogues with other churches and traditions in order to remove barriers of misunderstanding and establish common affirmations," the General Assembly Committee on Ecumenical Relations continues in dialogue with the Moravian Church, and ongoing conversation with the Cumberland Presbyterian Church, Cumberland Presbyterian Church in America, and the Korean Presbyterian Church in America. The dialogue with the Episcopal Church, initiated in January 2002, entered in its second year. This dialogue has proven to be of great relevancy, as they engage in finding ways to reconcile the ordained ministries of both denominations. A success in this effort could be well-received by a similar work done in the Churches Uniting in Christ.

During the month of September, the Presbyterian Church (U.S.A.) participated in two bilateral dialogues: the Lutheran/Reformed Dialogue and the Reformed/Roman Catholic Dialogue. The Reformed/Roman Catholic Dialogue began a new series of conversations. The main topic for this series will be the Sacraments. The Presbyterian Church (U.S.A.) is represented in dialogue by Richard Mouw and Marta Moore-Keish.

Through this past year, the Presbyterian Church (U.S.A.) 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 of Christ in the U.S.A. and has witnessed the change in course of the council finances. The WCC finished its process of finding a new general secretary to succeed Konrad Raiser when he retired at the end of 2003. The Reverend Samuel Kobia, a Methodist minister from Kenya, became the first general secretary from the African continent. 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).

Our participation this year in Churches Uniting in Christ was reciprocal to our commitment to the organization. The CUIC began to develop specific strategies and programs that will strengthen the witness of its nine member churches in our country. The following includes a summary of the work of the three task forces during 2003:

a. *Local and Regional Ecumenism Task Force*

The Local and Regional Ecumenism Task Force has identified several initiatives to engage the member churches of CUIC, at the local, state, and regional levels, more fully into life and witness of Churches Uniting in Christ. Pilot programs are being developed in Denver, Los Angeles, and Memphis, involving local religious leaders and councils of churches. The task force is also working to build relationships with seminaries and theological communities related to CUIC member communions. Conversations with some seminary leadership have identified the role that polity courses highlighting CUIC and its churches would have in enhancing the ecumenical formation of emerging church leadership.

b. *Ministry Task Force*

The Ministry Task Force has met five times attending to its task of preparing a foundation for the mutual recognition and mutual reconciliation of ordained ministries among the CUIC member communions. Following conversations aimed at helping task force members understand the ecclesiologies and patterns of ministry that charac-

terize the churches, a writing group has begun to prepare a draft text of a proposal for consideration and action by the member communions in mid-2005.

*c. Racial Justice Task Force*

The Racial Justice Task Force is organizing a consultation for March 29, 2004, in Chicago, that will bring together church leaders, academics, seminary students, and grassroots workers who are committed to the eradication of racism. The theme of the consultation is “Eradicating Racism: Liberating Tomorrow’s Children.” Most of the day will be spent in eight working groups in order to prepare models that the churches might use in pursuing our commitment as CUIC churches to work for racial justice.

The General Assembly Committee on Ecumenical Relations continues to be faithful to its responsibilities of planning and coordinating the involvement of the Presbyterian Church (U.S.A.) in ecumenical relations and work; and also to its call to search for diverse patterns of the visible unity of Christ’s Church.

**B. Corresponding Bodies Reports**

**1. National Council of the Churches of Christ in the U.S.A.—Report of the 2000–2003 Quadrennium**

The National Council of Churches of Christ in the U.S.A. (NCCC) has just begun its 2004–2007 quadrennium on a note of stability and optimism, a welcome contrast to conditions four years ago. At the close of the previous quadrennium, in November 2003, the General Assembly met in Jackson, Miss., and reviewed the incredible four-year journey that NCCC member communions have taken together. The following message is adapted from the report in Jackson of the NCCC’s general secretary, Dr. Robert Edgar:

As we moved from General Assembly to General Assembly in recent years, some wondered if each meeting might be our last. But we have survived, and thrived, under the worst-case scenario our founders back in 1950 could ever have imagined.

When we gathered in Cleveland in 1999, we met to celebrate a heritage of fifty years of ecumenical achievement, to remember the best of our journey. But in the shadows, and too soon in the spotlight, there was crisis as well. The NCCC was running on fumes, both financially and in that less tangible sense of mission. The prospects looked ominous.

On that fiftieth anniversary, we tapped the distinguished Andrew Young to be our president, recalling his achievements in public service, civil rights, international diplomacy, and in ministry, as a minister of the United Church of Christ and especially as a former staff member in the youth department of the NCCC. And I was elected as the new general secretary.

On my first day in office, I was faced with the Elian Gonzalez case—a study in advocacy crisis management, involving hundreds of players on a complex chessboard of values, legalities, public opinion, political stakes, and faith commitments. We survived, and Elian survived, and I got a baptism of fire in international, ecumenical action that was preparation for the tumultuous internal struggle that awaited us.

The full dimensions of the fiscal crisis began to emerge soon after I arrived at NCCC offices in New York. We were \$6 million over budget and had—over the previous decade—spent \$21 million of our \$24 million reserve fund to avoid laying off personnel or closing down programs. Now the decisions were urgent and unavoidable. We were in danger of disappearing in a collapse that would be heard across Christendom.

Underlying all of this financial concern was a broader question about direction and future, the vision and mission of the NCCC. The optimists among us saw that our challenge was to trim the sails of the ecumenical ship, but I would remind you that trimming the sails is not just cutting the cloth to make it smaller. It also means setting them just right, to catch the wind of God’s spirit, that our journey might be sure. One dimension of that challenge was the evidence that the world of Christian faith had grown far beyond our table, with more than half the Chris-

tians in America related to organizations *outside* the NCCC's circle. How to design a setting for fellowship to which all might want to come?

We set ourselves the goal of building a wider ecumenical table. We already had experienced some of the wider table within the council itself, because there are many non-NCCC participants serving on NCCC commissions. Still, the field of American Christianity is much, much broader, so in 2000, as the General Assembly met in Atlanta, we proposed what has become the hope of a table for all Christians in America, Christian Churches Together in the USA (CCT)—for which Wesley Granberg-Michaelson of the Reformed Church in America has provided leadership.

It is becoming evident as CCT emerges that it will *not* replace the National Council of Churches. The CCT's strength, which is the incredible variety of churches and church-related groups that are members, also means that it may not achieve the consensus required to carry out substantive program ministries or to be a public voice on a wide range of peace and justice issues. Nor is it staffed and structured to do so.

The next step in our journey was in Oakland, California, where we installed Elenie Huszagh, a prominent lay member of the Greek Orthodox Church, as our president. The installation took place in a Greek Orthodox cathedral in a splendid setting high in the hills overlooking Oakland—symbolic of the high standard and the long-range view that Elenie would hold us to in her term as our leader.

We worked hard at building accountability into our fiscal management as the base on which we would build future program. The NCCC's interim chief financial officer, Spencer Bates, began by reducing his own staff. Working with NCCC Treasurer Phil Young of the Presbyterian Church (U.S.A.) and members of the Finance and Administration Committee, he began a careful program of cost cutting and innovative management that dealt with just about everything from space utilization to investment strategy.

Another way we stretched our resources to fulfill our mission was through partnerships with highly focused, specialized organizations who shared our goals in strategic areas of our multiyear Poverty Mobilization, a major focus of the council's work. By linking our programs to these effective sources of energy and experience, we were updating an honored council tradition established years ago with Children's Defense Fund, by welcoming others into that relationship.

And our oldest partners, the local and state councils of churches and interfaith organizations, The World Council of Churches, and the family of national councils around the globe are becoming increasingly important allies in our mission of justice, reconciliation, and peace, moving forward.

In 2002, the General Assembly met in Tampa, Florida, amid the first signs of a financial turnaround. There was an exciting run of success in our fund-raising efforts, with growth in foundation grants and individual gifts. Lilly Endowment, whose leaders had said in the year 2000 that they would make no further gifts to the NCCC, by 2002, had committed a half-million dollars to give us the capacity for enlisting donor support. Lilly had been watching, as we were able to announce the welcome news that we had achieved the first balanced operating budget in more than a decade.

As the NCCC community gathered in Jackson, Mississippi, at the end of their four-year journey, they did so with renewed energy and stable resources—and a productive new working relationship with Church World Service (CWS). The CWS is the global humanitarian organization of the NCCC's thirty-six Protestant and Orthodox member communions and is headed by the Reverend John L. McCullough of The United Methodist Church. The NCCC/CWS relationship already is proving itself in our work on Africa, Korea, and the Middle East. These giant steps forward free us to focus on building our capacity and vision for the years ahead.

Even while attending to internal matters, the NCCC and its member communions gave full attention to pressing national and global concerns—remembering that the Christ who unites us was given because God so loved the world. From the autumn months of 2002 through the spring of 2003, our initiatives to advance the cause of peace put us in conflict with the nation's leaders as we questioned the rush to war in Iraq, and the preemptive strike policies and unilateralism that have marked America's current foreign policy. We took to the airwaves, the streets, and the corridors of Congress to speak truth to power.

The peace initiative crossed national boundaries as we met with the leaders of Britain, France, Germany, and Russia, and visited with the Pope at the Vatican in pursuit of ecumenical solidarity. And we joined with Church World Service in helping organize All Our Children, a campaign for the well-being of Iraq's children.

In a modern-day echo of the parable of the talents, we took our limited resources and invested them in the high priority of peacemaking. The faithfulness of the council and its churches gave courage to increasing numbers of people to witness for peace. And the council—shown to be trustworthy in these things—was entrusted with more: a \$7 million gift from an anonymous donor, much of which has been used to increase our long-term reserves.

At every crossroads over the past four years, we have searched for the right direction and the organizing strategy to bring it to life. Survival mode was an uncomfortable classroom in which to learn some important lessons.

One of the ways we sought to get our bearings was a Substantive Reflection Task Group, organized by our president, Elenie Huszagh, and chaired by Robert Welsh of the Christian Church (Disciples of Christ). What this group helped us envision was a future that is beginning to take shape in actions begun in recent months and—to echo the theme of the Jackson assembly—is still being shaped “In the Hands of the Potter,” who will work through us as we seek to honor our call to be good stewards.

Now, we are moving forward from Jackson, under the leadership of our new president Bishop Thomas L. Hoyt Jr., of the Christian Methodist Episcopal Church, into a new quadrennium that will have its own potholes, and detours, and challenges of every kind. A New Testament scholar, preacher, writer, teacher, administrator, and pastor, Bishop Hoyt brings an approach that stresses Christian unity and social justice as twin concerns inherent in the Gospel.

Also helping to move into the future is the fact that an effective organizing principle has emerged in the form of our five program commissions, spanning the full spectrum of our work together.

Some are already well-established, like Faith and Order. Others, like Justice and Advocacy, are just beginning, though their assignment gathers up in a new way our historic and prophetic commitments in the justice arena, including a renewed emphasis on environmental programs. Some have a newly urgent nature, like Interfaith Relations. Others are long-standing ecumenical concerns, like Education and Leadership Ministries, which gathers under its umbrella more than a dozen program committees that serve the churches in everything from the Uniform Series, to racial ethnic ministries, ministry with people with disabilities, young adult ministry, and much more. And the Communication Commission lifts up all four of these commissions and gives them a wider voice and a public presence, even as it manages its own communication-related advocacy and education agenda.

Together, these five commissions represent a vehicle to carry us into the future, encompassing our programs and emphases in an ecumenical design that involves all of our communions in the detailed agenda of the council.

Undergirding the work of the commissions, our research and planning office, under the expert direction of Eileen Lindner, a PC(USA) minister, continues to draw foundation support for its studies of trends and issues of concern to the ecumenical family. Eileen and Marcel Welty, also a PC(USA) minister, enjoy wide acclaim for the annual *Yearbook of American and Canadian Churches*, not only for its statistical value and its comprehensive listing of religious leadership, but for its provocative and far-reaching analysis of topics and trends in religion.

One of the major initiatives of the council over the past several years has been our concern for poverty and economic justice. That work received an infusion of new energy several months ago, when Dr. Paul Sherry, former president of the United Church of Christ, committed to spending a year of his retirement to mobilize our churches for effective action on economic issues. Karen Hessel, another NCCC staff member from the PC(USA), helps to staff the Mobilization, as well as the Justice for Women Working Group.

This is a breakthrough for us as we seek to consolidate all we have learned from our history—and move forward from Jackson into a new, more effective era ahead. Some of the best advice for the journey that we have



heard comes from Dr. Sam Kobia, the new general secretary of the World Council of Churches, who shares with us this African proverb: "If you want to walk fast, walk alone. But if you want to walk far, walk together."

a. *NCCC Officers 2000–2003 Quadrennium*

President: Ambassador Andrew Young (2000–2001), United Church of Christ; Elenie K. Huszagh (2002–2003) Greek Orthodox Archdiocese of America.

General Secretary: The Reverend Dr. Robert W. Edgar, The United Methodist Church.

Immediate Past President (1998–1999): The Right Reverend Craig B. Anderson, The Episcopal Church.

Secretary: The Reverend Roberto Delgado, Presbyterian Church (U.S.A.).

Treasurer: Philip Young, Presbyterian Church (U.S.A.).

Vice Presidents: The Reverend Canon Patrick Mauney, The Episcopal Church; Dr. Audrey Miller, United Church of Christ; Bishop Jon S. Enslin, Evangelical Lutheran Church in America; the Reverend Dr. Bertrice Wood, United Church of Christ; Barbara Ricks Thomson, The United Methodist Church.

b. *NCCC Officers 2004-2005*

President: The Reverend Dr. Thomas L. Hoyt Jr., Christian Methodist Episcopal Church.

General Secretary: The Reverend Dr. Robert W. Edgar, The United Methodist Church.

President Elect: The Reverend Michael E. Livingston, International Council of Community Churches.

Vice President: Clare Chapman, The United Methodist Church.

Vice President, and Chair Church World Service Board of Directors: Betty Voskuil, Reformed Church in America.

Vice President at Large: The Reverend Dr. Randall R. Lee, Evangelical Lutheran Church in America.

Vice President at Large: The Reverend Dr. Thelma Chambers-Young, Progressive National Baptist Convention, Inc.

Secretary: Bishop Vicken Aykazian, Armenian Orthodox Church of America.

Immediate Past President: Elenie K. Huszagh, Esq., Greek Orthodox Archdiocese of America.

c. *NCCC Elected Staff*

(1) *The General Secretariat*

Robert Edgar, general secretary; Paul Sherry, special assistant to the general secretary for the Poverty Mobilization; John Briscoe, development director; Jon Sherry, special assistant to the general secretary for Planned Giving Endowment; Eileen Lindner, deputy general secretary for Research and Planning/editor, *Yearbook of American and Canadian Churches*; Marcel Welty, associate editor, *Yearbook*, and technical coordinator.

(2) *Communication Commission*

Wesley "Pat" Pattillo, associate general secretary for Communication; Carol J. Fouke, director, News Services; Shirley Struchen, coordinator of Television Programming; Leslie C. Tune, Washington communication officer; Sarah J. Vilankulu, director, Interpretation Resources.

(3) *Education and Leadership Ministries Commission*

Patrice Rosner, associate general secretary for Education and Leadership; Garland Pierce, associate director.

(4) *Faith and Order Commission*

Ann K. Riggs.

(5) *Interfaith Relations Commission*

Shanta Premawardhana.

(6) *Justice and Advocacy Commission*

Brenda Girton-Mitchell, associate general secretary for Public Witness and director of the Washington Office; Tony Kireopoulos, associate general secretary for International Affairs and Peace; Karen Hessel, Justice for Women; Cassandra Carmichael, director, Environmental Programs.

(7) *Administration and Finance*

Leora Landmesser, associate general secretary for Administration and Finance; Karen Wang, controller.

**2. Report on the 2003 General Assembly of the National Council of Churches in the U.S.A.**

The Presbyterian Church (U.S.A.) delegation consisted of Belle Miller-McMaster, Roberto Delgado, Gordon Webster, Janet E. Leng, Clifton Kirkpatrick, Aimee Moiso, Robina Winbush, Carlos Malavé, Kathy Lueckert, Cindy Pierse, Phil Young, and Margaret J. Thomas.

The 2003 General Assembly of the National Council of Churches in the U.S.A. (NCCC) celebrated its general assembly in Jackson, Mississippi, on November 4–6. The assembly opened with the music of the Piney Woods School Choir, a school for African American children. The choir brought the congregation to a moment of joyful praise by their contagious music. As the congregations praised and listened to God’s word, a potter worked on his clay, forming a beautiful piece from the formless clay. At the opening service the preacher, the Reverend Thelma Chambers-Young, emphatically declared “God is sovereign, God can re-mold us,” and “we are in the Masters hand.”

After the conclusion of the worship service, several people shared words of welcoming, among them: Eleine K. Huszagh, president; the Reverend Bob Edgar, general secretary; the Reverend John McCullough, director of Church World Service (CWS); and the Reverend Paul Jones from the Mississippi Religious Leadership Conference.

The general secretary presented his report to the assembly, highlighting the accomplishments of the last four years and emphasizing the financial recovery of the organization. The young adults who participated on the Young Adults pre-assembly event presented a report. This year was the first time that the NCCC celebrated an event for young adults. They made three general observations:

- There was a lack of knowledge among young people about the NCCC in general, and also about the “Come to the Feast” event.
- There was also a lack of knowledge about the Ecumenical Young Adult Ministry Team.
- All agreed that a young adult assembly pre-event was needed.

The day concluded with a moving presentation on the resurrection of the Orthodox Church in Albania. Presbyteria Renee Ritsi described the process by which the country of Albania, which became the first declared atheistic nation, was rediscovering its Christian heritage.

The Presbyterian delegation met on the opening night for a dinner and briefing at the Covenant Presbyterian Church in Jackson. The delegation had the opportunity to hear the Reverend Paul Means describe some of the exciting ministries of Covenant Presbyterian Church.

a. *Reports Presented*

During the second day of the assembly, several reports were presented:

(1) *Board of Directors Report*

One of the major activities during the year was the review of the general secretary's work. A great deal of time was also spent in re-visioning and evaluating the council in general.

(2) *Interfaith Relations Commission Report*

It was announced that Jay Rock, who served the NCCC for approximately seventeen years as the staff for the interfaith office, had finished his service. The job description for the position was re-evaluated and a search for the new person was started. The search committee recommended the hiring of the Reverend Shanta Premawardhana, a Baptist minister. Rev. Premawardhana was introduced to the assembly and shared some of his goals for the interfaith office.

(3) *Church World Service Board Report*

The board adopted a strategic plan in Cleveland. The plan called for financial and administrative autonomy. One of the highlights from this period was the hiring of the new executive director. During the last year and a half the CWS has met with fifteen of the member communions. These conversations intend to strengthen the relationships with the churches.

(4) *Communications Commission Report*

The communications commission is supporting all the work of the council. The staff has been in the front lines of the news and media in their efforts to speak about the war in Iraq. Eculink has become a publication noticed all over America. The Ecu-news Web site had more than 200,000 visitors last year. Eculink has more than 75,000 readers. The commission is an expression of the wider ecumenical table, which includes churches like Seventh-day Adventist, Canadian churches, and many others. In partnership with Roman Catholics, Southern Baptists, and Jewish religious organizations, the commission has shared in media projects in partnership with major TV networks. The NCCC communications commission was the driving force behind the corporate ownership of broadcast media judicial case. The communication commission is experiencing a real renaissance. The current leadership looks forward to the future.

(5) *Education and Leadership (E & L) Ministries Commission Report*

Minister's support, curriculum for Sunday school, camps; these are only a sample of the varied ministries of the E & L Commission. The commission has evolved over the years, but the commitment to education has not changed. The Committee on Uniform Series has been in existence for 133 years. Some fifteen ministries are at the core of the commission's ministries. All these ministries are accomplish with a modest budget of \$528,000. All this work is grounded in prayer and theological reflection.

(6) *Human Genetics Report*

As an introduction to the report, Richard Hayes presented a challenging lecture on the possible frightening or positive effects of human genetics and cloning. He provided basic information about Human Genetic Modification and cloning. The big questions were: Where do we draw the line? and Who draws the line?

Claire Chapman presented the report in behalf of the chair. The report recommended process, not issues. People with particular expertise are being recruited for the committee continuance. The church must be prepared to respond to public policy questions on these issues. This will involve educational efforts from the NCCC and its member churches. The committee proposed two options for providing the financial resources needed to move ahead with the proposed plan.

*(7) Justice and Advocacy Commission Report*

Michael Kinnamon, the chair of the new commission, gave a detailed explanation of the history, necessity, and plans of the justice ministries and the new commission.

*(8) Church World Service Financial Report*

The years 2002–2003 have been a challenge to the CWS. The financial situation of the country has had a negative impact on the fundraising of the agency. The agency has been able to maintain their commitment to the projects around the world. The administrative costs have been down. The unrestricted reserves have been increased. The administration of the fundraising this year was 18.4 percent. The CWS has been faithful in using the funds given for specific projects strictly for those projects. Two million dollars will be added this year to unrestricted reserves. This has been difficult to do, but CWS feel that it is important to do.

*(9) NCCC Financial Report*

The audit of the NCCC was presented. The treasurer also presented a balanced budget for the year 2004. As of June 30, 2003, the council investment portfolio consisted of \$9,250,124. The total assets of the council consisted of \$12,651,535.

*(10) Faith and Order Commission Report*

The commission has concluded their present work, and is ready to begin a new set of studies. The Meaning of Full Communion and the Authority of the Church in the World are two of the documents that will publish in the coming two years. Some of the themes for the new period are, justification/sanctification, Theosis, and Justice/Ethics. The dialogue with the foundation for the next Faith and Order continues, as they work to find the funds. The commission has benefited from the support of various theological institutions.

*(11) Church World Service (CWS) Report*

**Education and Advocacy Program:** The main issues addressed by this area of ministry are globalization, HIV/AIDS, and Decade to Overcome Violence.

**Immigration and Refugee Program:** The government reduced the number of refugees allowed to come to the US from 70,000 to 28,000. The CWS is in charge of processing all refugees coming from Africa to the U.S.A. One of the big challenges is the displaced and uprooted peoples in their own countries. Half of the people displaced in the world are in Africa.

**Emergency Response Program:** 3.5 million dollars have been distributed in the last three months alone. The Interfaith Trauma Response Training was established as a response to the tragedy of 9/11. The All Our Children Response is a program in Iraq that has been increased because of the war. Many other programs are being implemented in various parts of the world, places like, Afghanistan, Brazil, etc. Another program is the building of houses for disaster-affected people; thousands of houses have been built.

**Social & Economical Development Program:** It focuses in community developing programs; this work is done in cooperation with many partners around the world. The CWS is also present in the Balkans. They have been working in Vietnam for fifty years. The Africa Initiative will be launched in 2004; this work will be in partnership with the All-Africa Conference of Churches. At the heart of this initiative is the Water for Life program. This program will address the water crisis affecting many African countries. In a nation like Angola, in 1999, 62 percent of the population had no access to water.

Other reports given included: Office of International Affairs and Peace, Constitution and Bylaws Committee.

*b. Resolutions Approved by the Assembly*

The NCCC assembly endorsed consumer boycotts of Taco Bell and Mt. Olive Pickle products, both effective immediately, to put pressure for improvement of wages and working conditions of their suppliers' farm workers.

Given the NCCC's insistence that boycotts are a measure of last resort, the affirmative votes on the two boycotts are especially significant. It has been more than fifteen years since the NCCC endorsed a boycott (May 1988, related to Royal Dutch/Shell's connections at that time to apartheid South Africa).

Urging support for the boycott of Taco Bell, Gerardo Reyes Chavez, a Florida farm worker and member of the Steering Committee of the Coalition of Immokalee Workers, described farm workers' low wages and lack of any benefits such as health insurance or overtime pay.

"And in the most extreme circumstances we find modern day slavery," said Chavez, speaking in Spanish through an interpreter. "By modern day slavery I mean people forced to work at gunpoint."

The General Assembly also approved resolutions on the following:

- "*The Churches and Public School*" urging member communions and their congregations to redouble their efforts in support of public education.

- "*Preserving U.S. Pharmaceutical Sales to Canada*" urging the president, the Food and Drug Administration, and Congress to enact legislation enabling U.S. consumers to purchase prescription drugs at costs comparable to those charged by U.S. companies to other countries and opposing legislative attempts to make it illegal for U.S. consumers to purchase prescription drugs from Canada.

- "*The Conflict in the Middle East*" urging in particular the dismantling of the "Separation Wall" being constructed between Israel and the West Bank.

And the assembly, reissuing its 2002 "*Resolution Recognizing the Patriarch of Jerusalem*," renewed its call to the State of Israel to recognize the 2001 canonical election of His Beatitude Irenaios as Greek Orthodox Patriarch of Jerusalem, enabling the patriarchate to function as a legal entity in Israel.

#### c. *Officers*

Since this was the end of the quadrennium, new officers were installed. The installation service took place at the Anderson United Methodist Church. Around four hundred people worshiped with joy until past 10:00 p.m. on that evening.

Dr. Thomas L. Hoyt Jr., was installed as the National Council of Churches' new president for 2004–2005. Dr. Hoyt, 62, of Shreveport, Louisiana, is bishop of the Christian Methodist Episcopal Church's Fourth Episcopal District, comprising Mississippi and Louisiana. He is the first member of the historic African American C.M.E. to serve as NCCC president since the council was founded in 1950.

Other NCC officers installed were:

- General Secretary: The Reverend Dr. Robert W. Edgar, a United Methodist, reelected to a second, four-year term as NCCC general secretary, with headquarters in New York City.

- President Elect: The Reverend Michael E. Livingston, of Trenton, New Jersey, executive director, International Council of Community Churches, as NCCC president elect for 2004–2005. He will serve as the council's president in 2006–2007.

- Vice President: Clare J. Chapman, executive director of Finance and Administration, General Commission on Christian Unity and Interreligious Concerns, United Methodist Church, New York City, and chair of the NCCC's Administration and Finance Committee.

- Vice President: Betty Voskuil, coordinator for Diaconal Ministries, Hunger Education and Reformed Church World Service, Reformed Church in America, Grand Rapids, Michigan, chair of the Church World Service Board of Directors.

- Vice President At Large: The Reverend Dr. Randall R. Lee, assistant to the bishop and director, Department for Ecumenical Affairs, Evangelical Lutheran Church in America, Chicago, Illinois.
- Vice President at Large: The Reverend Dr. Thelma Chambers-Young, director of Christian Education, Holy Temple Baptist Church, Progressive National Baptist Convention, Inc. (PNBC), Oklahoma City, Oklahoma; immediate past president of the PNBC Women's Department.
- Secretary: Bishop Vicken Aykazian, diocesan legate and ecumenical officer, Diocese of the Armenian Orthodox Church of America, Washington, D.C.
- Immediate Past President: Elenie K. Huszagh, Esq., a Greek Orthodox laywoman from Nehalem, Oregon, concluding her 2002–2003 term as the NCCC's president, continues in 2004–2005 in the office of NCCC immediate past president.

d. *Conclusion of Assembly*

On the last day the assembly, the general secretary-elect of the WCC, Dr. Samuel Kobia, brought greetings from the World Council of Churches.

He gave thanks for the historical participation of the U.S.A. churches in the in the Faith and Order Commission. He stressed the importance of the full involvement of all the member churches of WCC in the process of re-configuration of the worldwide Ecumenical Movement. Dr. Kobia spoke extensively about the rationale and the importance of the focus of the Decade to Overcome Violence (DOV) program in the U.S.A. during the year 2004. After Dr. Kobia's address, the assembly heard an introduction to the Decade to Overcome Violence by Hansul-risch Gerber. The DOV promotes solidarity, understanding, celebration (peace and justice), peace, and overcoming violence.

The General Assembly will convene again on November 9–11, 2004, in Saint Louis, Missouri.

**3. *World Council of Churches, Activities in 2003: A Report to the Presbyterian Church (U.S.A.)***

The year 2003 marked several significant transitions in the life of the World Council of Churches (WCC). The first day of the year brought a new organizational structure, and the final day saw the retirement of WCC General Secretary Konrad Raiser after nearly eleven years in that position. The WCC Central Committee, meeting at Geneva in late August and early September, elected Samuel Kobia as the new general secretary to take office in 2004, selected a place and theme for the Ninth Assembly of the WCC in 2006, and hailed indicators that the financial situation of the council has improved significantly since the crisis of 2002.

a. *Selected Highlights 2003*

In 2003, the life and program of the WCC were diverse and dynamic, despite financial difficulties experienced in the preceding year. Fourteen core programs and two international ecumenical initiatives were implemented during 2003, covering dozens of activities worldwide. A selection of highlights is given below. More detailed activities reports were presented to the central committee in August 2003, and a comprehensive WCC annual report for 2003 is scheduled to be published in April 2004. The fully audited WCC financial report for 2003 will also become available in the spring of 2004. Details of many of the initiatives of the WCC may be found on the council's website: <http://www.wcc-coe.org>

b. *Election of a New General Secretary*

In August 2003, the Central Committee elected a new WCC general secretary, the Reverend Dr. Samuel Kobia, a Methodist originally from Kenya. Sam Kobia is the first African general secretary of the WCC, and he took office in January 2004. In his acceptance speech following his election, Kobia reaffirmed his commitment to the ecumenical vision: "I believe very strongly that working together and walking together will help us stay together

... This is a spiritual journey we need to sustain, to fulfill the prayer of the Lord Jesus Christ that all may be one, that the world may believe.” *For further information:* [http://www.wcc-coe.org/wcc/press\\_corner/index-e.html](http://www.wcc-coe.org/wcc/press_corner/index-e.html)

c. *WCC Ninth Assembly Theme and Venue Announced*

“God, in your grace, transform the world” will be the theme of the Ninth Assembly of the World Council of Churches, planned for February 2006 in Porto Alegre, Brazil. The decision was taken by the WCC Central Committee in August 2003. As a result of conservative budgeting, the ninth assembly will have 700 delegates, almost 300 fewer than in previous years. It will last for ten days, two days less than previously. Alongside the assembly of WCC member churches, a broader Ecumenical Forum will gather representatives of churches, organizations, and groups from around the world.

*For further information:* <http://www2.wcc-coe.org/pressreleasesen.nsf/index/pr-cc2003-15e.html>

d. *Decade to Overcome Violence (DOV)*

Launched in 2001, the WCC’s ten-year focus aims to mobilize churches in opposition to violence and in support of peace. Following the recommendation of the WCC Central Committee, the 2003 annual DOV theme was “Sudan—Healing and Reconciliation.” The DOV worked closely with the Sudan Ecumenical Forum in developing the theme, and in nurturing the peace process and the churches’ contribution to overcoming violence in this war-torn country. The theme country for 2004 is to be the United States of America.

*For further information:* <http://www2.wcc-coe.org/dov.nsf>

e. *Strengthening the Ecumenical Movement: New Configuration*

The WCC leadership continued efforts to strengthen the coherence and unity of the worldwide ecumenical movement. A discussion on “The Reconfiguration of the Ecumenical Movement” was initiated by the WCC leadership with the aim of assessing and reinvigorating institutional ecumenism in the 21st century, notably in an initial international consultation at Antelias, Lebanon, in November 2003.

*For further information:* [http://www.wcc-coe.org/wcc/press\\_corner/index-e.html](http://www.wcc-coe.org/wcc/press_corner/index-e.html)

f. *Orthodox Participation in the WCC*

The Steering Committee of the Special Commission on Orthodox Participation in the WCC met in Neapolis, Greece, in June 2003. The committee continued working on a consensus method of decision-making and membership. It was informed about ongoing work on ecclesiology by the Faith and Order Commission as well as the extent to which this work responds to concerns expressed by the special commission. It reviewed and clarified the sections on worship in the special commission report.

*For further information:* <http://www.wcc-coe.org/wcc/who/special-01-e.html>

g. *Faith and Order*

The Faith and Order Commission, incorporating both WCC member churches and nonmembers including the Roman Catholic Church, is the most representative theological forum in the world. Its members and Geneva staff have been preparing for a plenary meeting of the commission in July and August 2004 in Kuala Lumpur, Malaysia. The theme of the plenary is “Receive one another—just as Christ has received you, for the glory of God” (Rom. 15:7). Draft texts for the meeting deal with the following “boundary issues” in contemporary dialogue toward Christian unity: ecclesiology; baptism; biblical hermeneutics; theological anthropology; ethnic identity, national identity, and the quest for unity; theological reflection on peace; and worship. The commission also works with the Vatican’s secretariat for the promotion of Christian unity in preparing resources for the Week of Prayer for Christian Unity.

*For further information:* <http://wcc-coe.org/wcc/what/faith/index-e.html>

h. *WCC Dialogue with Pentecostals*

The Joint Consultative Group between the WCC and Pentecostals held its fourth meeting in 2003 on the campus of Lee University in Cleveland, Tennessee. The group is composed of equal numbers of WCC member churches and Pentecostals from churches that are not members, from Africa, Asia, Europe, Latin America, and North America. Following two years of building trust, the group has focused on the theme of “unity” and explored this theme through Bible studies offered by the members. The group will have meetings in 2004 and 2005 before reporting to the Ninth Assembly of the WCC in February 2006.

For further information: <http://wcc-coe.org/wcc/what/ecumenical/index-e.html#pea>

i. *World Mission and Evangelism*

From 2003 through 2005, the main focus of the WCC’s program on Mission and Evangelism is to prepare for its 2005 world mission conference in Athens, Greece. The conference theme is: “Come, Holy Spirit, Heal and Reconcile: Called in Christ to be healing and reconciling communities.” In addition to preparatory activities, the program sponsors ongoing work in the areas of evangelism, mission study, mission in solidarity with the poor (particularly through the Urban Rural Mission initiative), and health and healing.

For further information: <http://wcc-coe.org/wcc/what/mission/index-e.html>

j. *Diakonia and Solidarity*

The WCC team for Diakonia and Solidarity contributes to the task of building ecumenical fellowship through common service. This program seeks a just sharing of the world’s resources, working in partnership with churches and church-related movements to assist communities in healing broken relationships and meeting their own needs. Creative partnerships with the marginalized and excluded are built in cooperation with member churches, regional groups, Christian confessional communions, and such specialized ecumenical organizations as Action by Churches Together (ACT International), the Ecumenical Church Loan Fund (ECLOF), and the Ecumenical Advocacy Alliance (EAA).

For further information: <http://wcc-coe.org/wcc/what/regional/index-e.html>

k. *Ecumenical Women’s Solidarity Fund*

The Ecumenical Women’s Solidarity Fund (EWSF) of the WCC celebrated its tenth anniversary in 2003 with a special event and exhibition at the Central Committee meeting in Geneva. The EWSF is a project fund administered by women, for women, in the countries of the former Yugoslavia. It addresses the needs of those who have suffered from conflict in this region, lending assistance regardless of ethnicity, religion, or origin. Since 1993, the EWSF has initiated and supported hundreds of local projects in aid of restoring peace, hope, and reconciliation. Its goal is to promote human dignity and community renewal.

For further information: <http://wcc-coe.org/wcc/europe/ewsf-e.html>

l. *The WCC and the Conflict in Iraq*

During 2003, the WCC gave particular attention to enabling and communicating an international church response to the war in Iraq. An international meeting of church leaders co-convened by the WCC, held in Berlin in February 2003, appealed for an alternative to military invasion. Church leaders from several regions stated, “For us it is a spiritual obligation, grounded in God’s love for all humanity, to speak out against war in Iraq. Through this message we send a strong sign of solidarity and support to churches in Iraq, the Middle East and in the USA.” The Executive Committee of the World Council of Churches, meeting in Bossey, Switzerland, February 18–23, 2003, deplored the moves towards war on Iraq and expressed deep concern for the humanitarian situation. Churches were asked to join in a day of prayer for peace in Iraq at the beginning of Lent. In Iraq, the WCC



worked through its emergency office ACT International to deliver relief supplies and to alleviate hardship in local communities.

For further information: <http://www.wcc-coe.org/wcc/what/international/iraq.html>

m. *Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI)*

Elsewhere in the region, the WCC entered the second year of its Ecumenical Accompaniment Programme in Palestine and Israel. The EAPPI monitors and reports violations of human rights and international humanitarian law, support acts of nonviolent resistance alongside local Christian and Muslim Palestinians and Israeli peace activists, offers protection through nonviolent presence, and stands in solidarity with the churches and all those struggling against the occupation. The WCC, with local churches and the Middle East Council of Churches, plans to establish a Jerusalem Ecumenical Center.

For further information: <http://www.eappi.org>

n. *Inter-religious Dialogue: Christian-Muslim Relations*

The WCC carried out a series of activities in the area of inter-religious relations and dialogue in 2003. Most visible of these was the visit of the Iranian president and spiritual leader, Sayyid Mohammad Khatami, to the Ecumenical Center in Geneva on December 11, 2003. The Iranian president appealed for inter-religious dialogue to be seen as an alternative to religious fundamentalism, and as a source of peace and stability. Earlier in the year, the central committee moderator, Aram I, Catholicos of Cilicia, called for “dialogue, relations and collaboration with other religions” to have high priority in the WCC’s ecumenical witness.

For further information: <http://www.wcc-coe.org/wcc/what/interreligious/khatami-anchor.html>

o. *Economic Globalization: Affirming Alternatives*

The first encounter between the WCC and representatives of the World Bank and the International Monetary Fund was held in February 2003 and focused on “Evolution of institutional mandates and related views/concepts of development.” The meeting allowed discussion of the historical progression of institutional mandates as well as the institutions’ different views and operational paradigms of development that are manifested in trade, financial, and other socioeconomic policies.

For further information: <http://wcc-coe.org/wcc/what/jpc/globalization.html>

p. *WCC and the Churches in China*

The WCC’s Asia Desk organized the visit of a delegation of government religious affairs bureau officials and church leaders from the People’s Republic of China to Norway, Germany, and Switzerland. The visit took place from March 19 to April 4, 2003, as part of a study to understand how churches engage in social development work and how church-state relations are seen and function in these European countries. The delegation visited the WCC in Geneva on March 26. In April, the Asia desk organized a seminar on the “Current Situation of the Church in China” at the Ecumenical Center and also facilitated the visit to the WCC of a seven-member delegation composed of the new leadership of the China Christian Council.

For further information: <http://www2.wcc-coe.org/pressreleasesen.nsf/index/Info-03-07.html>

q. *The Ecumenical Institute at Bossey, Switzerland*

The 55th annual session of the Ecumenical Institute, 2003–2004, takes as its theme “The role of religion for establishing peace in contexts of increasing violence.” In cooperation with the University of Geneva, the institute offers a master’s degree in ecumenical studies. Plans are in place for the inauguration of a PhD program in late 2004.

For further information: <http://www.wcc-coe.org/bossey>

r. *Theological Understanding of Disability: "A Church of All and for All"*

The place of disabled people in the life of church and community was explored in an insightful document entitled "A Church of All and for All," prepared by the Ecumenical Disabilities Advocates Network (EDAN) and the WCC's Faith and Order Commission. Urging the inclusion of people with disabilities just as they are, the report says, "Without the full incorporation of persons who can contribute from the experience of disability, the Church falls short of the glory of God, and cannot claim to be in the image of God." The central committee affirmed the WCC's commitment to the work of EDAN.

For further information: <http://www2.wcc-coe.org/ccdocuments2003.nsf/index/plen-1.1-en.html>

## Item 07-01

[The assembly approved Item 07-01. See p. 49.]

The General Assembly Council, on behalf of the Congregational Ministries Division and the Committee on Theological Education, recommends that the 216th General Assembly (2004) approve the following changes to the *Organization for Mission of the Presbyterian Church (U.S.A.)* and the *General Assembly Council Manual of Operations*:

1. That the *Organization for Mission of the Presbyterian Church (U.S.A.)* be amended as follows:

a. On page 9 of the gray pages of the *Manual of the General Assembly*, amend the last sentence of “V. The General Assembly Council,” “E. *Reporting*” to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“The General Assembly Council is responsible for submitting a report to the General Assembly. The Ministries Divisions will report regularly to the council, keeping the council fully informed about the work. Recommendations from Ministries Divisions, including matters that involve an exception or a proposed change in council procedures, a major shift in program emphasis, or a major budget adjustment, require action by the council. Issues of social witness policy, ~~and~~ advocacy for racial ethnic and women’s concerns, *and those related to Presbyterian theological institutions* are reported to the General Assembly Council and General Assembly.”

b. On page 9 of the gray pages of the *Manual of the General Assembly*, amend the fourth paragraph under “V. The General Assembly Council,” “F. *Elected Leadership*,” “1. *Organization of the General Assembly Council*” as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“The General Assembly Council ensures the continuation of a committee that includes representatives of each Presbyterian theological institution, and that will review the effectiveness and stewardship of the schools on behalf of the church, will exercise the governance responsibilities of the church to the schools, and will encourage and enhance cooperation among the church’s theological schools. *The committee will be provided direct access to the General Assembly Council and the General Assembly.*”

c. On page 13 of the gray pages of the *Manual of the General Assembly*, amend the third paragraph under “VI. General Assembly Council and Its Ministries Divisions,” “B. *Ministries Divisions*,” “1. *Congregational Ministries Division*” 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 Congregational Ministries Division accomplishes its work through particular program and resource offices organized in three areas *and provides staff support for the Committee on Theological Education:*”

d. On page 13 of the gray pages of the *Manual of the General Assembly*, strike the last paragraph under “VI. General Assembly Council and Its Ministries Divisions,” “B. *Ministries Divisions*,” “1. *Congregational Ministries Division*” and insert new text as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

~~“The Office of Theological Education is supervised by the Director of the Congregational Ministries Division. The office provides staff support for the Committee on Theological Education (COTE). The purpose of COTE, and thereby the office, is to provide an effective linkage between the General Assembly and the theological seminaries of the PC(USA). Assigned functions include: to provide a forum through which the church at large can express its concerns to the seminaries; to interpret the mission of the denomination’s theological seminaries to the whole church; to oversee interpretation and administration of the Theological Education Fund (1% Plan); to serve as a means for cooperation among the church’s theological seminaries; to implement suggestions made by the Special Committee to Study Theological Institutions as~~

~~approved by the 205th General Assembly (1993); and to work in partnership with Congregational Ministries Division/General Assembly Council for leadership in local congregations.~~

*“Committee on Theological Education: The Committee on Theological Education has direct access to the General Assembly and the General Assembly Council, and their work is coordinated through the Congregational Ministries Division Office of Theological Education with staff accountability to the director of the Congregational Ministries Division. The purpose of the Committee on Theological Education is to provide an effective linkage between the General Assembly and the theological seminaries of the PC(USA) by: providing a forum through which the church-at-large can express its concerns to the seminaries; interpreting the mission of the denomination’s theological seminaries to the whole church; overseeing the interpretation and administration of the Theological Education Fund ( 1% Plan); serving as a means for cooperation among the church’s theological seminaries; implementing suggestions made by the Special Committee to Study Theological Institutions as approved by the 205th General Assembly (1993); serving as an agency of the denomination for relating to theological seminaries other than those of the PC(USA); and working in partnership with middle governing bodies and agencies of the General Assembly to provide for leadership in local congregations, the denomination, and the world.”*

2. That the *General Assembly Council Manual of Operations* be amended as follows:

a. Amend Section “II. Constitutional Mandate and Composition of the Council” (pages 1–2) to add the *“Committee on Theological Education”* to the list of entities on which elected members of the General Assembly Council serve.

b. Amend the sentence at the top of page 4 in Section “VI. Ministries Divisions *A. Congregational Ministries Division*” (pages 3–4) 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 Congregational Ministries Division accomplishes its work through particular program and resource offices organized in three areas *and provides staff support for the Committee on Theological Education:*”**

*Rationale*

For more than a year representatives of Committee on Theological Education (COTE) have engaged in dialogue with key General Assembly staff—including John Detterick, Clifton Kirkpatrick, and Donald Campbell—related to issues of concern to the committee including the following:

- The Committee on Theological Education, as a committee bringing together institutional representatives and members elected from the church-at-large, is an effective way to maintain the connection between the theological schools and the denomination.
- A more direct relationship between COTE and the General Assembly is needed than is the case in the current structure.
- The Committee on Theological Education and the seminaries desire to be seen as partners of all of the Ministries Divisions (and of the Office of the General Assembly) rather than related only to one Ministries Division—NOT because the relationship with Congregational Ministries Division (CMD) has been ineffective but rather because the work of the theological schools is, and has the potential to be, related to the entire scope of the denomination’s work.

When the Executive Director of the GAC, the Stated Clerk, and the director of CMD met with COTE in November of 2003, agreement was reached regarding what would be proposed to the General Assembly Council and the General Assembly in response to the concerns expressed by COTE.

The proposal suggests amendments to the *Organization for Mission of the Presbyterian Church (U.S.A.)* and to the *General Assembly Council Manual of Operations*. The most substantive change proposed is that COTE

would once again report directly to the General Assembly, as was the case prior to 1993 when the 205th General Assembly (1993) approved a new organizational structure for mission for the denomination. It should be noted that the 205th General Assembly (1993) also voted to approve the Report of the Special Committee to Study Theological Institutions and that report reaffirmed the purpose and assigned functions of COTE including the phrase “to report directly to the General Assembly. ...”

Much of the wording proposed for the new section regarding COTE in the *GAC Manual of Operations* has been taken directly from the report of the Special Committee on Theological Institutions [approved by the 198th General Assembly (1986)] that established both purpose and functions for COTE as a related body within the original PC(USA) structure for mission.

In November of 2003, the Committee on Theological Education (COTE), after consultation with John Detterick, Clifton Kirkpatrick, and Donald Campbell, voted to propose that changes be made to the *Organization for Mission of the Presbyterian Church (U.S.A.)* and the *General Assembly Council Manual of Operations*. On January 21, 2004, a proposal to make the changes to those documents was authorized on behalf of COTE by the COTE executive committee.

According to the *General Assembly Council Manual of Operations* (page 1), “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 Executive Committee shall submit a written report of changes to the appendixes to the next General Assembly through its appropriate committee.”

The following changes to Appendix 1 of the *General Assembly Council Manual of Operations* were approved by the General Assembly Council during its meeting of February 10–14, 2004, and are contingent upon approval of the above recommendations by the 216th General Assembly (2004):

1. Amend “Appendix 1—VII. Election Procedures, D.11., as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“One ~~seminary president~~, *institutional representative currently serving on the Committee on Theological Education(COTE) serving on a rotating basis, to represent the Committee on Theological Education.*”

2. Add a new section “IX. Committee on Theological Education” as follows and re-number the current Section IX. Other General Assembly Council Committees and Work Groups, as Section X: : [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

*“IX. Committee on Theological Education*

*“The Committee on Theological Education (COTE) has direct access to the General Assembly and their work is coordinated through the Congregational Ministries Division of the General Assembly Council.*

*“As constituted by the 198th General Assembly (1986) and reaffirmed by the 205th General Assembly (1993), the Committee on Theological Education has the following purposes: to further the cause of theological education in the church; to provide a vehicle through which the individual theological seminaries can coordinate their activities and report to the church; to provide for official communication from the church to the seminaries; to preserve the freedom of the seminaries for the benefit of the church; and to assure visible representation of theological education in the national level of the church’s organization.*

*“1. Committee Membership:*

*“This committee of the General Assembly will consist of: one representative appointed by each of the ten PC(USA) seminaries; two General Assembly Council members; eleven at-large members for special expertise and geographical diversity who are elected through the General Assembly Nominating Committee process to serve for a four-year term and eligible for reelection for an additional term; corresponding members representing seminar-*

ies that have renewable covenant relationships with the PC(USA); a corresponding member representing the Omaha Presbyterian Seminary Foundation; and two corresponding members representing non-Presbyterian seminaries as determined by annual vote of the Committee on Theological Education.

“2. *Accountability and Lodgement:*

“Staff responsible for planning and coordinating work of the committee shall be appointed by the director of the Congregational Ministries Division in consultation with the Committee on Theological Education. The staff shall be lodged within the Congregational Ministries Division and directly accountable to the director of the Congregational Ministries Division.

“3. *Budget*

“Funding for the work of the Committee on Theological Education, including related staffing costs and allocations to the seminaries on behalf of the denomination, shall be accounted for in the budget of the Congregational Ministries Division.

“4. *Access*

“The Committee on Theological Education shall have direct access to the General Assembly and the General Assembly Council. Access shall be in the form of resolutions, a yearly narrative report, comments on issues before the assembly, and other appropriate correspondence. The yearly narrative report shall be forwarded to the GAC Executive Committee for possible comment. Institutional representatives serving on the Committee on Theological Education will represent COTE on a rotating basis with corresponding member status at meetings of the General Assembly Council.

“5. *Assigned Functions*

“a. *To develop and maintain a comprehensive overview of theological education from the perspective of the whole church.*

“b. *To identify, develop, and propose strategies for a systemic approach to theological education within the denomination.*

“c. *To serve as an advocate before the whole church for theological education and to interpret the mission of the denomination’s seminaries to the whole church.*

“d. *To provide a way for the church’s needs to be addressed to the denomination’s seminaries.*

“e. *To review the effectiveness and stewardship of the seminaries on behalf of the church.*

“f. *To encourage and enhance cooperation among the theological seminaries of the denomination.*

“g. *To relate the governing bodies and agencies of the PC(USA), particularly those which have responsibilities for theology and worship, for education, for candidacy, and for leadership development for pastors and church members.*

“h. *To maintain appropriate relationships with those responsible for theological education in other branches of the church catholic.*

“i. *To receive and act upon requests and recommendations from the church.*

“j. *To receive and review reports from the theological seminaries appropriate to the work of the committee.*

*“k. To identify the issues, needs, and opportunities of the seminaries, individually and corporately, and, where appropriate, address these as requests and recommendations to the church.*

*“l. To authorize use of Theological Education Fund monies, prepare an appropriate formula for disbursements to the theological seminaries of the PC(USA), and to advocate for financial support of the seminaries.*

*“m. To maintain relations with educational and ecumenical associations which share common concerns with the committee.*

*“n. To serve as an agency of the denomination for relating to theological seminaries other than those of the PC(USA).*

*“o. To recommend to the General Assembly those theological seminaries which shall qualify as members of the Committee on Theological Education.”*

**c. Amend page 3, Section V. Office of the Executive Director, B. as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]**

**“Responsibilities include ~~Mission Funding and Development~~ Stewardship and Mission Funding . . .”**

#### *Rationale*

The General Assembly Council, during their February 10–14, 2004, meeting, approved the following recommendation from the Stewardship Project Team:

*“ . . . Approve the change in name from the Office of Mission Funding and Development to the Office of Stewardship and Mission Funding, and direct the necessary changes in the General Assembly Council’s *Manual of Operations*.”*

## **Item 07-02**

[The assembly approved Item 07-02. See p. 49.]

**The General Assembly Council recommends that the 216th General Assembly (2004) approve the following changes to Appendix A, *Organization for Mission*: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]**

### **“GENERAL ASSEMBLY BUDGET DEVELOPMENT**

#### **“A. *Mission Budget Cycle***

*“The Mission Budget will be developed in budget cycles. Each budget cycle will consist of two consecutive calendar years, where the first year is the year following a biennial General Assembly meeting (e.g., 2004 General Assembly, 2005/2006 budget cycle). A separate budget will be developed for each year within the cycle.*

#### **“~~A. B. Basic Mission Direction~~**

**“1. The GAC Executive Committee will recommend to the General Assembly Council a basic mission direction for the budget year cycle. ~~This will occur at the earliest General Assembly Council meeting two years before the budget year (e.g., March of 1995 for the 1997 budget).~~**

**“2. The Ministries Divisions will develop mission proposals that will advance the mission direction.**

**“3. The General Assembly Council will recommend to the General Assembly a basic mission direction for the budget year cycle.**

**“B. C. The ~~Planning~~ Proposed Budget**

**“1. ~~At the first General Assembly Council meeting of the year prior to the budget cycle (e.g. February of 2004 for the 2005/2006 budget cycle), the Executive Committee~~ ~~The executive committee, based on previous actions of the executive committee,~~ will present to the ~~council~~ Council, for comment, a basic mission direction. ~~At the second General Assembly Council meeting of the year prior to the budget cycle (e.g. May of 2004 for the 2005/2006 budget cycle), the Executive Committee will present to the Council~~ a budget display that supports the mission direction and church-wide mission goals. ~~This will occur at the earliest General Assembly Council meeting two years before the budget year (e.g., March of 1995 for the 1997 budget).~~**

**“2. ~~At its second meeting of the year prior to the budget cycle (e.g., May of 2004 for the 2005/2006 budget cycle),~~ ~~The the~~ General Assembly Council will ~~propose~~ review the budget presented by the Executive Committee and recommend to the General Assembly a ~~planning~~ proposed budget for the budget year cycle that embodies the mission direction recommended earlier and describing the work to be added or deleted as part of the recommendation. ~~The Executive Committee will recommend a budget if, for any reason, the General Assembly Council does not make a recommendation.~~**

**“3. ~~At the General Assembly two years before the budget year~~ one year before the budget cycle (e.g., ~~1995 General Assembly for the 1997 budget year~~ 2004 General Assembly for the 2005/2006 budget cycle), the appropriate assembly committee of the General Assembly will receive the report of the mission direction and the ~~planning~~ proposed budget for review, incorporating its own decisions about programmatic activity.**

**“4. The appropriate assembly committee of the General Assembly will recommend a balanced budget for each year in the budget cycle, incorporating work from the ~~planning~~ proposed budget and overtures, commissioners’ resolutions, and other actions of the General Assembly, for approval as the outline of work for the budget year cycle. ~~The General Assembly Council will then make appropriate adjustments.~~**

**“5. The General Assembly may, of course, make independent decisions to add or subtract any element to or from proposed budgets.**

**“C. D. The ~~Proposed~~ Detailed Budget**

**“1. Detailed Budget Development**

**“a. Following the General Assembly and under the leadership of the Executive Committee, detailed implementation for the mission direction as approved by the General Assembly will be outlined, and work responsibility assigned.**

**“b. Under the management of Mission Support Services and with ~~detailed~~ specific involvement by the Ministries Divisions, a detailed budget proposal ~~will be developed~~ that encompasses the work approved by the General Assembly ~~will be developed~~ for each year in the budget cycle, reflecting both its ~~detailed~~ development by budget unit (*office*) and its relationship to structural assignments.**

**“c. ~~At its second meeting of the year prior to the budget year (e.g., 1995 for budget year 1996), the General Assembly Council will review both the detailed budget and the most up-to-date financial information, and will make any recommendations necessary to the General Assembly.~~**

**“2. Approval of the *Detailed* Budget**

**“a. ~~The General Assembly the year prior to the budget year, (e.g., 1995 for the budget year 1996), through its appropriate assembly committee will receive the report of the detailed proposed budget from~~**



~~the General Assembly Council, along with any recommendations from the General Assembly Council related to the budget.~~

~~“b. The General Assembly will review the adequacy of the General Assembly Council’s response to the General Assembly directives in the adopted planning budget and, if acceptable, approve the budget with particular expenditures by organizational entity displaying both budget units and relatedness to the basic mission direction.~~

*“At its third meeting of the year prior to each budget year (e.g., September 2005 for the 2006 budget year), the General Assembly Council will review both the detailed budget for the following year and the most up-to-date financial information. The General Assembly Council will review the adequacy of the Executive Committee’s response to the General Assembly directives in the adopted budget and, after any necessary changes, approve the detailed budget for the following year with particular expenditures by organizational entity displaying both budget units (offices) and relatedness to the basic mission direction.*

~~“D. The Approved Budget~~

~~“1. Detailed Line Item Development~~

~~“Following General Assembly approval, detailed line item budgets will be developed for approval by the General Assembly Council at its final meeting under the leadership of the Executive Committee before the beginning of the budget year.~~

~~“2. Budget Monitoring~~

~~“a. The General Assembly Council will monitor the accomplishment of the mission direction and the appropriate expenditure of funds throughout the budget year.~~

~~“b. The General Assembly Council will report to the next General Assembly (e.g., 1997 for budget year 1996) on the results of the work undertaken during the budget year, including full disclosure of the financial results of the year and other information related to the financial condition of the church.~~

~~“E. Budget Monitoring~~

~~“1. The General Assembly Council will monitor the accomplishment of the mission direction and the appropriate expenditure of funds throughout the budget cycle.~~

~~“2. The General Assembly Council will report to each biennial General Assembly on the results of the work undertaken during the previous two budget years (e.g., 2006 General Assembly for budget years 2004 and 2005), including full disclosure of the financial results of each year and other information related to the financial condition of the church. These two budget years will not be within the same budget cycle.~~

~~“E. F. Roles and Responsibilities in Developing Budgets~~

~~“1. The General Assembly does the following:~~

~~“a. Determines churchwide mission goals upon which budget development will be based.~~

~~“b. Has the authority to institute and terminate programmatic emphases and activity.~~

~~“c. Upon recommendation from the General Assembly Council, approves both the General Assembly Mission Budget and Program and the Per Capita Budget.~~

~~“2. The General Assembly Council does the following:~~

**“a. Implements General Assembly decisions regarding (1) mission goals and (2) programmatic activity.**

**“b. After appropriate consultation (see Appendix A, Churchwide Funding Plan, Item II.C.5.b.) recommends mission direction for each budget year to the General Assembly.**

**“c. Presents the budget to the General Assembly.**

**“d. Approves detailed budgets based upon General Assembly Action.**

**“e. Oversees programmatic activity funded through the General Assembly Mission Budget and Program and General Assembly Council related work from the Per Capita Budget.**

**“3. The Executive Director is responsible for the following:**

**“a. Manages the process for budget development.**

**“b. Prepares budget presentations for both the General Assembly Council and the General Assembly.**

**“4. Ministries Divisions are responsible for the following:**

**“a. Prepare descriptions of programmatic activities in appropriate form for budget consideration, reflecting the adopted mission goals.**

**“b. Develop detailed budgets based on budget allocations made by the General Assembly and as instructed by the General Assembly Council.**

#### **“F. G. Per Capita Budget**

**“The General Assembly Council and the Committee on the Office of the General Assembly (COGA) jointly have responsibility for developing a per capita budget and apportionment for recommendation to the General Assembly. *The per capita budget will be prepared using timelines similar to those for the General Assembly mission budget.***

### **“MISSION SUPPORT SERVICES**

**“Mission Support Services is accountable to the Executive Director and carries out the following responsibilities.**

**“1. To provide accounting and reporting services for**

**“a. the General Assembly Council, its Ministries Divisions, and certain related bodies and committees;**

**“b. the Office of the General Assembly;**

**“c. other entities as requested on a fee-for-service basis; and**

**“d. synod, presbytery, and session finance officers, as appropriate.**

**“2. To perform and establish policies and procedures for the following functions of**

**“a. controller/financial accounting controls, general ledger maintenance, general accounting, financial reporting, accounts payable, accounts receivable, church and student loans, payroll, budgeting, fixed asset management, overseas ac-counting, central travel accounting, royalty accounting, inventory control, and project accounting;**

**“b. treasury/central receiving service, bank relations and services, overseas treasury service (as appropriate), foreign exchange, short-term investments, working capital/cash management, and endowment and revenue accounting;**

**“c. financial planning, capital planning and economic forecasting, and financial modeling;**

**“d. property maintenance and management including acquisitions, gifts, leases, and dispositions, purchasing and print services, and mail services;**

**“e. establishing standards for receiving sites throughout the church in consultation with other parts of the church;**

**~~“f. computer system development, technical services, operations, and standards;~~**

**“g.f. distribution management services, including order processing, customer services, warehousing, and shipping.**

**“3. To ensure that no payment of any expenditure is made in excess of the total budget approved by the General Assembly Council. Ultimately, it is the Ministries Division director’s responsibility to ensure that expenditures are within the approved budget before commitments are made.**

**“4. To maintain all financial records and prepare monthly reports to the General Assembly Council and the Ministries Divisions.**

**“5. To prepare and present the annual report of the financial position and operations of the General Assembly that will be audited by a certified public accountant and presented to the General Assembly.”**

#### ***Rationale***

This recommendation is in response to the following referral: 2003 Referral: Item 02-02, Recommendation J.5(c.) That the Remainder of Appendix A, of the Organization for Mission, Be Referred to the General Assembly Council and Mission Support Services to Develop an Appropriate Budget and Monitoring Process and Report Recommendations for Changes to the 216th General Assembly (2004)—From the Committee on the Office of the General Assembly and the General Assembly Council (Minutes, 2003, Part I, pp. 34, 122).

The recommended amendments to Appendix A of the Organization for Mission reflect the Mission Budget Process approved by the General Assembly Council in September 2003.

**The General Assembly Council also recommends that the 216th General Assembly (2004) approve the following change to the Organization for Mission:**

**On page 12, first line, Section VI. General Assembly Council and Its Ministries Divisions, insert the words “*stewardship and*” before “mission funding” so that it reads as follows: [Text to be added is shown as italic.]**

**“ . . . human resources; strategic planning; *stewardship and* mission funding, middle . . . ”**

*Rationale*

This recommendation is to incorporate the action taken by the General Assembly Council during their meeting on February 10–14, 2004, to approve a name change for the Office of Mission Funding and Development to Office of Stewardship and Mission Funding into the *Organization for Mission*.

**Item 07-03***Recommendation Pertaining to Budgetary and Financial Concerns of the Church*A. *Relating to Budgets for General Assembly Mission Program*

[The assembly approved Item 07-03, Recommendation 1. See p. 49.]

**1. *Presbyterian Mission Program—General Assembly Mission Program Receipts and Expenditures Actual Compared to Budget for 2003***

**The General Assembly Council recommends that the 216th General Assembly (2004) incorporate into the *Minutes* the report of the General Assembly Mission Program Receipts and Expenditures Actual Compared to Budget for 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:

## 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 2003.

**General Assembly Mission Program Receipts  
Actual Compared to Budget as of December 31, 2003**

Receipts	MISSION BUDGET								
	Unrestricted			Restricted			Grand Total		
	Ann Bgt	YTD Act	2002 Actual	Ann. Bgt.	YTD Actual	2002 Actual	Ann. Bgt	YTD Actual	2002 Actual
<b>I. Support from Congregations &amp; Presbyteries</b>									
<b>Basic Mission Support</b>									
Shared Mission Support	17,900,000	15,320,789	16,477,621	-	-	-	17,900,000	15,320,789	16,477,621
Directed Mission Support	-	-	-	5,600,000	5,204,022	5,484,629	5,600,000	5,204,022	5,484,629
	<b>17,900,000</b>	<b>15,320,789</b>	<b>16,477,621</b>	<b>5,600,000</b>	<b>5,204,022</b>	<b>5,484,629</b>	<b>23,500,000</b>	<b>20,524,811</b>	<b>21,962,250</b>
<b>Ch.wide Spec. Offerings</b>									
Christmas Joy	-	-	-	5,400,000	5,485,578	5,472,085	5,400,000	5,485,578	5,472,085
One Great Hour of Sharing	-	-	-	10,300,000	9,431,654	9,968,371	10,300,000	9,431,654	9,968,371
Peacemaking	-	-	-	1,010,000	1,148,525	1,040,537	1,010,000	1,148,525	1,040,537
Pentecost	-	-	-	720,000	653,393	650,870	720,000	653,393	650,870
Witness	-	-	-	-	40,320	62,574	-	40,320	62,574
	-	-	-	<b>17,430,000</b>	<b>16,759,470</b>	<b>17,194,437</b>	<b>17,430,000</b>	<b>16,759,470</b>	<b>17,194,437</b>
<b>II. Supplementary Support (Beyond Budget) From Congregations &amp; Presbyteries &amp; Individuals</b>									
<b>Other Specific Appeals</b>									
Emergency /Disaster Relief	-	-	-	3,600,000	1,559,262	1,847,176	3,600,000	1,559,262	1,847,176
Add'l Giving Offering, ECO	-	-	-	7,200,000	8,470,828	8,686,146	7,200,000	8,470,828	8,686,146
Mission Initiative	-	-	-	-	599,726	60,804	-	599,726	60,804
Hunger	-	-	-	650,000	602,821	576,087	650,000	602,821	576,087
Theological Education Fund	-	-	-	2,600,000	2,466,219	2,665,466	2,600,000	2,466,219	2,665,466
	-	-	-	<b>14,050,000</b>	<b>13,698,856</b>	<b>13,835,679</b>	<b>14,050,000</b>	<b>13,698,856</b>	<b>13,835,679</b>
<b>Add'l Forms of Giving</b>									
Presbyterian Women	2,500,000	2,349,331	2,418,394	500,000	447,506	404,947	3,000,000	2,796,837	2,823,341
Bequests and Annuities	2,000,000	2,220,453	2,791,505	-	419,728	2,141,333	2,000,000	2,640,181	4,932,838
Other Gifts	-	-	-	-	63,180	209,450	-	63,180	209,450
Validated Mission Support	-	-	-	1,000,000	709,175	766,899	1,000,000	709,175	766,899
Grants from Outside Fdns.	-	-	-	100,000	2,917,070	1,711,526	100,000	2,917,070	1,711,526
	<b>4,500,000</b>	<b>4,569,784</b>	<b>5,209,899</b>	<b>1,600,000</b>	<b>4,556,659</b>	<b>5,234,155</b>	<b>6,100,000</b>	<b>9,126,443</b>	<b>10,444,054</b>
<b>III. Interest and Dividends</b>									
PC(USA) Restr Endow Fds	-	-	-	10,187,128	8,614,665	9,075,333	10,187,128	8,614,665	9,075,333
PC(USA) Unres.Endow Fds	10,974,893	11,152,596	11,513,060	-	-	-	10,974,893	11,152,596	11,513,060
Pby Mission Program Fund	350,000	357,736	344,935	-	-	-	350,000	357,736	344,935
Outside Trusts	1,300,000	1,190,157	1,188,766	150,000	133,235	123,712	1,450,000	1,323,392	1,312,478
Jarvie Commonweal Fund	550,000	550,000	1,000,000	5,734,431	7,777,243	7,922,643	6,284,431	8,327,243	8,922,643
Jinishian Fund	-	-	-	2,555,438	2,586,634	2,802,714	2,555,438	2,586,634	2,802,714
Short Term Investment	700,000	287,979	696,088	400,000	257,779	791,255	1,100,000	545,758	1,487,343
	<b>13,874,893</b>	<b>13,538,468</b>	<b>14,742,849</b>	<b>19,026,997</b>	<b>19,369,556</b>	<b>20,715,657</b>	<b>32,901,890</b>	<b>32,908,024</b>	<b>35,458,506</b>
<b>IV. Other</b>									
Conference Ctr Oper.Rcpts	-	-	-	4,800,000	5,635,172	5,686,425	4,800,000	5,635,172	5,686,425
Partner Churches and Other	-	-	-	800,000	389,553	289,278	800,000	389,553	289,278
Hubbard Press	-	-	30,000	-	-	-	-	-	30,000
Bicentennial Fund Recov- ery	-	-	-	-	18,074	68,471	-	18,074	68,471
Sales: Curriculum/ MEP/Other CMP	-	-	-	4,053,500	6,011,115	6,215,976	4,053,500	6,011,115	6,215,976
Sales: Program Services	-	-	-	8,000,000	6,633,222	7,022,429	8,000,000	6,633,222	7,022,429
Sales: Resources	-	39,538	47,469	2,700,000	2,198,034	2,744,529	2,700,000	2,237,572	2,791,998
Per Capita Funds	-	-	-	2,449,911	2,462,955	2,447,230	2,449,911	2,462,955	2,447,230
Board Designations	-	-	-	-	-	-	-	-	-
	-	<b>39,538</b>	<b>77,469</b>	<b>22,803,411</b>	<b>23,348,125</b>	<b>24,474,338</b>	<b>22,803,411</b>	<b>23,387,663</b>	<b>24,551,807</b>
<b>TOTAL RECEIPTS</b>	<b>36,274,893</b>	<b>33,468,579</b>	<b>36,507,838</b>	<b>80,510,408</b>	<b>82,936,688</b>	<b>86,938,895</b>	<b>116,785,301</b>	<b>116,405,267</b>	<b>123,446,733</b>
<b>V. PEDCO</b>									
	-	-	1,032,840	-	-	-	-	-	1,032,840
<b>VI. Prior Year Accumula- tions</b>									
	<b>1,117,673</b>	<b>848,923</b>	-	<b>10,263,579</b>	<b>6,392,214</b>	<b>4,629,494</b>	<b>11,381,252</b>	<b>7,241,137</b>	<b>4,629,494</b>
<b>TTL RCPTS, PY AC- CUM &amp; ADJS</b>	<b>37,392,566</b>	<b>34,317,502</b>	<b>37,540,678</b>	<b>90,773,987</b>	<b>89,328,902</b>	<b>91,568,389</b>	<b>128,166,553</b>	<b>123,646,404</b>	<b>129,109,067</b>

**General Assembly Mission Program Expenditures  
Actual Compared to Budget as of December 31, 2003**

BUDGETED ENTITY	MISSION BUDGET								
	Unrestricted			Restricted			Grand Total		
	Ann Bgt.	YTD Actual	2002 Actual	Ann. Bgt.	YTD Actual	2002 Actual	Ann. Bgt.	YTD Actual	2002 Actual
<b>I. Pgms. of the Executive Director</b>									
Research Service	502,771	479,345	507,933	325,000	466,001	394,740	827,771	945,346	902,673
Legal Servs & Risk Mgmt	29,726	85,280	10,265	584,032	582,806	624,547	613,758	668,086	634,812
Audit Management	-	-	-	206,900	216,402	200,319	206,900	216,402	200,319
AA/EEO	88,877	76,691	79,140	-	-	-	88,877	76,691	79,140
Mission Initiatives	1,000,000	998,050	97,240	-	-	-	1,000,000	998,050	97,240
	<b>1,621,374</b>	<b>1,639,366</b>	<b>694,578</b>	<b>1,115,932</b>	<b>1,265,209</b>	<b>1,219,606</b>	<b>2,737,306</b>	<b>2,904,575</b>	<b>1,914,184</b>
<b>II. Pgms. of the Deputy Exec Dir</b>									
Communications	1,315,306	1,252,038	1,516,624	2,112,025	2,437,404	3,056,438	3,427,331	3,689,442	4,573,062
Human Resources	573,505	594,514	576,673	104,843	97,843	77,616	678,348	692,357	654,289
Office of Information Services	2,613,954	2,625,808	2,505,100	347,300	536,150	430,652	2,961,254	3,161,958	2,935,752
Social Witness Policy	326,965	320,427	297,769	-	16,555	13,903	326,965	336,982	311,672
Mission Funding Prog. Area	690,844	672,434	813,701	839,450	886,279	635,019	1,530,294	1,558,713	1,448,720
Mission Partnership Funding	3,759,483	3,688,232	4,127,243	120,000	58,500	75,503	3,879,483	3,746,732	4,202,746
	<b>9,280,057</b>	<b>9,153,453</b>	<b>9,837,110</b>	<b>3,523,618</b>	<b>4,032,731</b>	<b>4,289,131</b>	<b>12,803,675</b>	<b>13,186,184</b>	<b>14,126,241</b>
<b>III. Congregational Ministries</b>									
Christian Education	1,605,179	1,593,858	1,955,188	7,778,576	8,201,390	8,045,869	9,383,755	9,795,248	10,001,057
Congregational Minist. Pub.	1,452,696	607,488	556,753	6,329,090	6,011,116	6,215,976	7,781,786	6,618,604	6,772,729
Theol Worship & Discipleship	1,077,729	1,031,915	1,007,022	397,387	316,183	424,265	1,475,116	1,348,098	1,431,287
Office of Theological Ed.	253,151	241,532	276,651	3,199,805	3,128,403	2,883,622	3,452,956	3,369,935	3,160,273
CMD Div. Administration	286,523	284,911	372,121	68,785	43,493	71,268	355,308	328,404	443,389
	<b>4,675,278</b>	<b>3,759,704</b>	<b>4,167,735</b>	<b>17,773,643</b>	<b>17,700,585</b>	<b>17,641,000</b>	<b>22,448,921</b>	<b>21,460,289</b>	<b>21,808,735</b>
<b>IV. National Ministries</b>									
Churchwide Pers. Srv Pgr Area	1,683,979	1,643,932	1,817,667	353,257	299,889	310,864	2,037,236	1,943,821	2,128,531
Evangelism & Church Dev.	3,116,587	2,207,100	2,382,626	4,464,152	3,695,855	3,843,170	7,580,739	5,902,955	6,225,796
Racial Ethnic Ministries	1,899,689	1,819,818	1,610,994	477,115	310,997	488,654	2,376,804	2,130,815	2,099,648
Higher Education Prog. Area	469,007	413,277	584,878	5,517,125	4,902,099	5,919,654	5,986,132	5,315,376	6,504,532
Social Justice	712,185	638,833	801,477	1,010,092	749,403	765,189	1,722,277	1,388,236	1,566,666
Jarvie Commonwealth Serv.	-	-	-	6,284,431	6,287,145	7,061,078	6,284,431	6,287,145	7,061,078
Women's Ministries	1,006,739	971,665	1,298,120	271,823	291,855	243,630	1,278,562	1,263,520	1,541,750
Programs of the Director	562,001	538,814	545,513	791,617	1,416,465	46,060	1,353,618	1,955,279	591,573
NMD Div. Administration	466,449	401,789	420,022	100,278	11,798	61,904	566,727	413,587	481,926
	<b>9,916,636</b>	<b>8,635,228</b>	<b>9,461,297</b>	<b>19,269,890</b>	<b>17,965,506</b>	<b>18,740,203</b>	<b>29,186,526</b>	<b>26,600,734</b>	<b>28,201,500</b>
<b>V. Worldwide Ministries</b>									
Ecumenical Partnership	2,269,339	1,955,960	2,263,540	7,007,853	6,062,836	5,716,599	9,277,192	8,018,796	7,980,139
Global Service and Witness	-	-	-	21,182,090	19,696,614	21,470,618	21,182,090	19,696,614	21,470,618
People in Mutual Mission	3,521,287	3,473,051	3,807,292	11,316,475	10,935,460	11,782,050	14,837,762	14,408,511	15,589,342
WMD Div. Administration	755,478	604,410	459,940	91,772	91,772	200,164	847,250	696,182	660,104
	<b>6,546,104</b>	<b>6,033,421</b>	<b>6,530,772</b>	<b>39,598,190</b>	<b>36,786,682</b>	<b>39,169,431</b>	<b>46,144,294</b>	<b>42,820,103</b>	<b>45,700,203</b>
<b>VI. Mission Support Services</b>									
Finance & Accounting	1,907,649	1,874,327	1,698,871	1,348,657	1,349,164	1,511,450	3,256,306	3,223,491	3,210,321
Building Services	151,364	105,304	121,547	361,581	468,160	505,392	512,945	573,464	626,939
Presbyterian Distrib. Services	663,918	669,025	896,081	716,789	661,526	612,156	1,380,707	1,330,551	1,508,237
MSS Division Administration	185,834	184,368	172,636	41,741	41,557	45,835	227,575	225,925	218,471
	<b>2,908,765</b>	<b>2,833,024</b>	<b>2,889,135</b>	<b>2,468,768</b>	<b>2,520,407</b>	<b>2,674,833</b>	<b>5,377,533</b>	<b>5,353,431</b>	<b>5,563,968</b>
<b>VII. Shared Expenditures</b>									
Insurance	1,230,174	1,206,419	968,886	1,225,390	999,931	970,183	2,455,564	2,206,350	1,939,069
Building Operations	925,545	1,127,114	1,246,900	486,040	505,511	584,246	1,411,585	1,632,625	1,831,146
Audit Costs	80,000	29,190	74,135	10,760	10,760	10,760	90,760	39,950	84,895
Replace Rsv Furn. & Equip	-	-	341,855	48,145	48,145	-	48,145	48,145	341,855
Replace Rsv Systems & Bldg	-	-	268,145	34,864	34,864	-	34,864	34,864	268,145
Contingency	80,779	58,619	82,251	-	-	-	80,779	58,619	82,251
	<b>2,316,498</b>	<b>2,421,342</b>	<b>2,982,172</b>	<b>1,805,199</b>	<b>1,599,211</b>	<b>1,565,189</b>	<b>4,121,697</b>	<b>4,020,553</b>	<b>4,547,361</b>
<b>VIII. Related Mission Funding</b>									
Board of Pensions	-	-	-	2,218,747	2,752,105	2,705,665	2,218,747	2,752,105	2,705,665
ECO Agency	-	-	-	2,600,000	3,659,853	3,468,369	2,600,000	3,659,853	3,468,369
ICI	490,000	7,452	-	-	-	-	490,000	7,452	-
Short Term Invest. Mgmt Fees	200,000	218,696	210,047	-	-	-	200,000	218,696	210,047
Restr. Fd. Allocate to Other Gov. Bodies	-	-	-	400,000	1,046,613	94,962	400,000	1,046,613	94,962
Grant to PCUSA Foundation	87,854	87,854	87,854	-	-	-	87,854	87,854	87,854
	<b>777,854</b>	<b>314,002</b>	<b>297,901</b>	<b>5,218,747</b>	<b>7,458,571</b>	<b>6,268,996</b>	<b>5,996,601</b>	<b>7,772,573</b>	<b>6,566,897</b>
<b>Total MSS, Shared &amp; Other</b>	<b>6,003,117</b>	<b>5,568,368</b>	<b>6,169,208</b>	<b>9,492,714</b>	<b>11,578,189</b>	<b>10,509,018</b>	<b>15,495,831</b>	<b>17,146,557</b>	<b>16,678,226</b>
Vacation Accrual Termination	(650,000)	(472,038)	-	-	-	-	(650,000)	(472,038)	-
Total Expenditures	37,392,566	34,317,502	36,860,700	90,773,987	89,328,902	91,568,389	128,166,553	123,646,404	128,429,089

[The assembly approved Item 07-03, Recommendation 2. See p. 49.]

**2. *Presbyterian Mission Program—Revised General Assembly Mission Budget and Program 2004.***

**The General Assembly Council recommends that the 216th General Assembly (2004) receive the report of the 2004 General Assembly Mission Budget and Program in the total amount of \$124,812,804.**

***Rationale***

The 202nd General Assembly (1990) adopted policy governing Mission Budgets at the General Assembly level. That policy provides the following:

- B. The General Assembly Council shall ...
  - 1. report to each General Assembly ...
    - b. adjustments, if any approved by the General Assembly Council for the current budget year.
  - 2. adjust if necessary the General Assembly Mission Budget and Program as adopted by the General Assembly ... (*Minutes*, 1990, Part I, p. 375)

**GENERAL ASSEMBLY MISSION PROGRAM  
2004 BUDGET DETAIL  
SOURCES OF FUNDING SUMMARY (PROJECTED RECEIPTS)**

SOURCE OF FUNDING	MISSION BUDGET		GRAND TOTAL
	UNRESTRICTED	RESTRICTED	
<b>I. BASIC MISSION SUPPORT</b>			
	Shared Mission Support	17,900,000	17,900,000
	Directed Mission Support		5,700,000
<b>II. CHURCHWIDE SPECIAL OFFERINGS</b>			
	Christmas Joy		5,400,000
	One Great Hour of Sharing		9,600,000
	Peacemaking		1,020,000
	Pentecost		740,000
<b>III. OTHER SPECIFIC APPEALS</b>			
	Emergency and Disaster Relief		4,000,000
	Extra Commitment		9,200,000
	Mission Initiative-MJHH		
	Hunger		600,000
	Theological Education Fund		2,800,000
<b>IV. ADDITIONAL FORMS OF GIVING</b>			
	Presbyterian Women	2,100,000	500,000
	Bequests & Annuities (Unrestricted)	2,420,000	500,000
	Other Gifts		
	Validated Mission Support		1,100,000
	Grants from Outside Foundations		
<b>V. INTEREST &amp; DIVIDENDS</b>			
	PC(USA) Restricted Endowment Funds		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
	Jarvie Commonweal Fund	1,000,000	5,461,752
	Jinishian		2,182,179
	Short Term Investments	700,000	800,000
<b>VI. OTHER</b>			
	Conference Center Operating Receipts		5,600,000
	Partner Churches and Other		400,000
	Sales: Curriculum		3,949,122
	Sales: Program Services		8,000,000
	Sale: Resources		3,400,000
	Per Capita Funds		2,550,000
<b>TOTAL FROM CURRENT RECEIPTS</b>		<b>35,729,587</b>	<b>82,443,777</b>
<b>UTILIZATION OF PRIOR YEAR ACCUM'N</b>		<b>390,000</b>	<b>4,968,167</b>
<b>UTILIZATION OF WMD CARRYOVER</b>		<b>131,273</b>	<b>131,273</b>
<b>UTILIZATION OF BEQUEST</b>		<b>900,000</b>	<b>900,000</b>
<b>UTILIZATION OF BOARD DESIGNATED FUNDS</b>		<b>250,000</b>	<b>250,000</b>
<b>TOTAL SOURCES OF FUNDING</b>		<b>37,400,860</b>	<b>87,411,944</b>
			<b>124,812,804</b>



**GENERAL ASSEMBLY MISSION PROGRAM  
2004 BUDGET DETAIL  
EXPENDITURE SUMMARY**

	MISSION BUDGET		GRAND
	UNRESTRICTED	RESTRICTED	TOTAL
<b>I. PROGRAMS OF THE EXECUTIVE DIRECTOR'S OFFICE</b>			
Research Services	426,484	325,000	751,484
Office of Information Services	2,677,813	347,300	3,025,113
Legal Services	29,726	601,532	631,258
Internal Audit	0	215,500	215,500
Mission Initiatives	900,000	0	900,000
TOTAL FOR EDO	4,034,023	1,489,332	5,523,355
<b>II. PROGRAMS OF THE DEPUTY EXECUTIVE DIRECTOR'S OFFICE</b>			
Communications	1,163,114	2,112,025	3,275,139
Human Resources	464,943	107,177	572,120
Committee on Social Witness Policy	327,394		327,394
Mission Funding	921,227	839,450	1,760,677
Mission Partnership Funding	3,729,483	84,254	3,813,737
TOTAL FOR DEDO	6,606,161	3,142,906	9,749,067
<b>III. CONGREGATIONAL MINISTRIES DIVISION</b>			
Christian Education and Leader Development	1,263,540	7,543,108	8,806,648
Congregational Ministries Publishing	1,467,827	6,343,419	7,811,246
Theology Worship and Discipleship	1,009,896	670,069	1,679,965
Office of Theological Education	258,256	2,910,305	3,168,561
Division Administration	256,993	70,693	327,686
TOTAL FOR CMD	4,256,512	17,537,594	21,794,106
<b>IV. NATIONAL MINISTRIES DIVISION</b>			
Churchwide Personnel Services	1,651,296	386,968	2,038,264
Evangelism and Church Development	3,119,704	4,365,614	7,485,318
Racial Ethnic Ministries	1,904,889	3,481,978	5,386,867
Social Justice Ministries	703,823	927,887	1,631,710
Jarvie Commonweal Services		6,461,752	6,461,752
Women's Ministries	1,340,717	2,247,786	3,588,503
Programs of the Director	556,525	193,328	749,853
Division Administration	464,962	81,658	546,620
TOTAL FOR NMD	9,741,916	18,146,971	27,888,887
<b>V. WORLDWIDE MINISTRIES DIVISION</b>			
Ecumenical Partnership	2,199,302	6,559,940	8,759,242
Global Service and Witness		19,533,378	19,533,378
People in Mutual Mission	3,505,940	11,262,459	14,768,399
Division Administration	790,934	144,448	935,382
TOTAL FOR WMD	6,496,176	37,500,225	43,996,401
<b>VI. MISSION SUPPORT SERVICES</b>			
Finance, Accounting, & Treasury	1,909,821	1,341,623	3,251,444
Presbyterian Distribution Service	678,155	688,683	1,366,838
Building Services	154,873	365,361	520,234
Division Administration	190,819	43,014	233,833
TOTAL FOR MSS	2,933,668	2,438,681	5,372,349
<b>VII. SHARED EXPENSES</b>			
Insurance	1,130,174	1,325,390	2,455,564
Building Operations	910,383	518,329	1,428,712
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	173,993		173,993
TOTAL FOR SE	3,044,550	1,937,488	4,982,038
<b>VIII. RELATED MISSION FUNDING</b>			
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
<b>T O T A L</b>	37,400,860	87,411,944	124,812,804

[The assembly approved Item 07-03, Recommendation 3., with amendment. See pp. 93–94.]

### 3. *Presbyterian Mission Program—General Assembly Mission Budget and Program 2005*

The General Assembly Council recommends that the 216th General Assembly (2004) approve the 2005 General Assembly Mission Budget and Program in the amount of \$114,891,603 for revenue, and expenditures in the amount of \$114,387,431, and the 2006 General Assembly Mission Budget and Program in the total amount of \$115,048,841, and direct the General Assembly Council to make the adjustments necessary to incorporate into these budgets the items with financial implications that have been approved by the 216th General Assembly (2004)].

#### *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 Council 2005–2006 Mission Work Plan*

#### General Assembly Council Purpose Statement (adapted from the *Book of Order*)

The General Assembly Council, led and empowered by the Triune God, provides visionary leadership in the development and implementation of the General Assembly’s mission directives, supports governing bodies in our common mission, and acts on behalf of the Presbyterian Church (U.S.A.) on policy matters when the General Assembly is not in session.

#### General Assembly Council Vision Statement (adapted from the *Organization for Mission*)

We envision our congregations, presbyteries, synods, General Assembly, and ecumenical partners, singly and together, being so inspired and nurtured by the gospel of Jesus Christ that ministries are vibrant and inviting. We pray that all will be drawn irresistibly into ministries reflecting the love and justice of Jesus, with immediate neighborhoods and the whole of the world as arenas in which the gospel is to be proclaimed and lived.

#### General Assembly Council Mission Statement (adapted from the *Book of Order*)

The mission of the General Assembly Council, with congregations and governing bodies, is to offer the world a visible witness of Jesus Christ through (1) the proclamation of the gospel for the salvation of humankind; (2) the shelter, nurture, and spiritual fellowship of the children of God; (3) the maintenance of divine worship; (4) the preservation of the truth; (5) the promotion of social righteousness; and (6) the exhibition of the Kingdom of Heaven to the world.

#### General Assembly Council Core Values

The General Assembly Council is a community of believers centered in Jesus Christ and grounded in scripture, prayer, and our confessional heritage. Relying on the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, the General Assembly Council is guided by these core values:

- Celebration: Embracing our Reformed tradition through Word and Sacrament.
- Proclamation: Listening for and sharing the Good News of Jesus Christ.
- Stewardship: Giving, working, and living faithfully and responsibly.
- Nurture: Supporting and caring for each other.
- Trust: Communicating with integrity.
- Openness: Expecting to be transformed by the God of Justice and Love.
- Partnership: Living in community with the Presbyterian Church (U.S.A.) and people of the world.
- Vision: Serving with joy, living in hope, hearing and responding to diverse voices and obeying God's will.

A. *2005–2006 Mission Work Plan Priority Goals*

We are called to forge a vital partnership with one another, marked by mutual respect, openness, and daily repentance and forgiveness.

Evangelism and Witness

We are called to invite all people to faith, repentance, and the abundant life of God in Jesus Christ, to encourage congregations in joyfully sharing the Gospel, and through the power of the Holy Spirit to grow in membership and discipleship.

Justice and Compassion

We are called to address wrongs in every aspect of life and the whole of creation, intentionally working with and on behalf of poor, oppressed, and disadvantaged people as did Jesus Christ, even at risk to our corporate and personal lives.

Spirituality and Discipleship

We are called to deeper discipleship through Scripture, worship, prayer, study, stewardship, and service, and to rely on the Holy Spirit to mold our lives more and more into the likeness of Jesus Christ.

Leadership and Vocation

We are called to lead by Jesus Christ's example, to identify spiritual gifts, and to equip and support Christians of all ages for faithful and effective servant leadership in all parts of the body of Christ.

GAC Role/Identity *(to be retitled)*

We are called to address opportunities and concerns that clarify the role and responsibilities of the GAC in the life of the PC(USA).

B. *2005–2006 Mission Work Plan Objectives (under each goal, in priority order)*

We are called to forge a vital partnership with one another, marked by mutual respect, openness, and daily repentance and forgiveness.

1. *Evangelism and Witness (Goal)*

We are called to invite all people to faith, repentance, and the abundant life of God in Jesus Christ, to encourage congregations in joyfully sharing the Gospel, and through the power of the Holy Spirit to grow in membership and discipleship.

By the 217th General Assembly (2006), the General Assembly Council will seek to achieve these objectives:

- a. Provide resources, models, and networks for church development and congregational transformation.
- b. Encourage and support new church development that emphasizes racial ethnic and new immigrant groups, through program support and special efforts like the Mission Initiative: Joining Hearts and Hands Campaign.
- c. Engage in witness and evangelism internationally where there is a need to share the gospel for the first time, where witness to the gospel is endangered, and where the church is dealing with dynamic growth.
- d. Create a Presbyterian Church (U.S.A.) awareness campaign to make the PC(USA) more visible and attractive to youth, young adults, and racial ethnic persons.
- e. Support and facilitate networks in small church and rural ministries.
- f. Raise awareness of camps and conference centers as contexts for evangelism.

## 2. Justice and Compassion (Goal)

We are called to address wrongs in every aspect of life and the whole of creation, intentionally working with and on behalf of poor, oppressed, and disadvantaged people as did Jesus Christ, even at risk to our corporate and personal lives.

By the 217th General Assembly (2006), the General Assembly Council will seek to achieve these objectives:

- a. Respond to poverty, disasters, and the impact of economic globalization through compassionate ministries, community health initiatives, and support for the self-help efforts of people who live in poverty.
- b. Advocate for social, environmental, and economic justice in accordance with General Assembly policy and direction and assist other governing bodies in advocacy efforts.
- c. Advocate for peace and nonviolence in accord with General Assembly policy and direction, and aid other governing bodies in peacemaking efforts.

## 3. *Spirituality and Discipleship (Goal)*

We are called to deeper discipleship through Scripture, worship, prayer, study, stewardship, and service, and to rely on the Holy Spirit to mold our lives more and more into the likeness of Jesus Christ.

By the 217th General Assembly (2006), the General Assembly Council will seek to achieve these objectives:

- a. Create and provide to the church educational resources and service opportunities for people of all ages that undergird our work together.
- b. Promote experiences of the worldwide church that opens us to God's transforming love for more faithful lives of witness and mission.
- c. Recognize, celebrate, and practice different styles of corporate and individual Christian spirituality within the Reformed tradition.
- d. Provide stewardship resources, models, and training to encourage a spirit of generosity.

## 4. *Leadership and Vocation (Goal)*

We are called to lead by Jesus Christ's example, to identify spiritual gifts, and to equip and support people for faithful and effective servant leadership in all parts of the body of Christ.

By the 217th General Assembly (2004), the General Assembly Council will seek to achieve these objectives:

- a. Provide and promote resources for leadership development of ministers of Word and Sacrament, church officers, commissioned lay pastors, and church educators.

- b. Develop, nurture, and empower leaders for mission in international partner churches, especially those that are emerging or that are experiencing dynamic growth.
- c. Provide support for congregations and governing bodies in the identification and placement of pastoral leadership and other church staff.
- d. Encourage Christian vocation, especially among young people.
- e. Develop and maintain an internet clearinghouse for best practices and shared ministries.
- f. Collaborate with other General Assembly entities in providing assistance to congregations and governing bodies finding it difficult to call (obtain) pastoral leadership.
- g. Engage with seminaries in a two-year period of discernment and discussion about strengthening the relationship between the GAC and the PC(USA) seminaries.

#### 5. *GAC Role/Identity (Goal)*

We are called to address opportunities and concerns that clarify the role and responsibilities of the GAC in the life of the PC(USA).

By the 217th General Assembly (2004), the General Assembly Council will seek to achieve these objectives:

- a. Develop and initiate a communication strategy for the positive presentation of the mission and ministries of the PC(USA).
- b. Develop and propose a conceptual framework for a new mission funding system for the PC(USA).
- c. Evaluate, develop, and propose a structure of the GAC (elected and national staff) that will strengthen connectedness with presbyteries and synods.
- d. Evaluate and assess the 2005–2006 Mission Work Plan, revise it as needed for the 2007–2008 plan, and plan and initiate a long-range planning process for the GAC.

#### C. *2005–2006 Mission Work Plan Action Steps [to Be Developed After the 216th General Assembly (2004)]*

##### *Definitions*

Role/Purpose Statement: The role and purpose statement defines the purpose of the General Assembly Council, its responsibilities, and the role it plays in the life of the Presbyterian Church (U.S.A.).

Vision Statement: A vision statement describes the organization and its impact in the future. A vision is guided by dreams, not constraints—it is what an organization hopes will happen.

Mission Statement: A mission statement is the expression of the need the organization meets, and a brief summary of what the organization does to meet that need.

Core Values: The core values define the essential and enduring character of a particular organization. Core values are the glue that hold an organization together. They are principles, not practices—beliefs, not ministries—and they are few in number.

Goals: Goals state in broad terms the principal program, development, administrative, or other major accomplishments the organization hopes to achieve to realize its vision and fulfill its mission.

Objectives: Objectives carry out the goals and provide more details, answering the “who will do what by when.” Objectives should be SMART: specific, measurable, attainable, results-oriented, time-determined.

Action Steps: Action steps outline the exact activities necessary to achieve the goal and objectives by answering what, who, how, when, and the resources needed.

Mission: God's saving and reconciling work in the world for which the church is called into being.

Ministries: Modes of presence, service, or work that provide nurture, care, and worship in the name of Christ.

Programs: Named sets of activities and resources designed to further stated goals and objectives authorized by the General Assembly.

Restricted Funds: Restricted funds that are to be used for specific purposes and programs, generally at the direction and wish of the donor.

Unrestricted Funds: Unrestricted funds do not have restrictions on their use and are given to support the mission of the whole church.

**GENERAL ASSEMBLY MISSION PROGRAM  
2005 PROPOSED BUDGET  
SOURCES OF FUNDING SUMMARY (PROJECTED RECEIPTS)**

SOURCE OF FUNDING	MISSION BUDGET		GRAND TOTAL
	UNRESTRICTED	RESTRICTED	
<b>I BASIC MISSION SUPPORT</b>			
Shared Mission Support	16,000,000		16,000,000
Directed Mission Support		5,500,000	5,500,000
<b>II CHURCHWIDE SPECIAL OFFERINGS</b>			
Christmas Joy		5,600,000	5,600,000
One Great Hour of Sharing		9,800,000	9,800,000
Peacemaking		1,100,000	1,100,000
Pentecost		640,000	640,000
<b>III OTHER SPECIFIC APPEALS</b>			
Emergency and Disaster Relief		1,800,000	1,800,000
Extra Commitment		8,800,000	8,800,000
Mission Initiative-MJHH		1,000,000	1,000,000
Hunger		590,000	590,000
Theological Education Fund		2,700,000	2,700,000
<b>IV ADDITIONAL FORMS OF GIVING</b>			
Presbyterian Women	1,600,000	500,000	2,100,000
Bequests & Annuities (Unrestricted)	2,420,000	300,000	2,720,000
Other Gifts		90,000	90,000
Validated Mission Support		900,000	900,000
Grants from Outside Foundations		1,600,000	1,600,000
<b>V INTEREST &amp; DIVIDENDS</b>			
PC(USA) Restricted Endowment Funds		7,814,927	7,814,927
PC(USA) Unrestricted Endowment Funds	9,359,587		9,359,587
Presbyterian Mission Program Fund	350,000		350,000
Outside Trusts	1,300,000		1,300,000
Jarvie Commonweal Fund	550,000	7,817,885	8,367,885
Jinishian		2,051,815	2,051,815
Short Term Investments	700,000	600,000	1,300,000
<b>VI OTHER</b>			
Conference Center Operating Receipts		5,600,000	5,600,000
Partner Churches and Other		600,000	600,000
Sales: Curriculum		4,500,000	4,500,000
Sales: Program Services		7,600,000	7,600,000
Sale: Resources		3,200,000	3,200,000
Per Capita Funds			0
<b>TOTAL FROM CURRENT RECEIPTS</b>	<b>32,279,587</b>	<b>80,704,627</b>	<b>112,984,214</b>
<b>UTILIZATION OF PRIOR YEAR ACCUM'N</b>		<b>1,007,389</b>	<b>1,007,389</b>
<b>ADMIN COST ALLOCATION</b>	<b>900,000</b>	<b>0</b>	<b>900,000</b>
<b>UTILIZATION OF BEQUEST</b>			<b>0</b>
<b>TOTAL SOURCES OF FUNDING</b>	<b>33,179,587</b>	<b>81,712,016</b>	<b>114,891,603</b>

**GENERAL ASSEMBLY MISSION PROGRAM  
2005 PROPOSED BUDGET  
EXPENDITURE SUMMARY**

	MISSION BUDGET		GRAND TOTAL
	UNRESTRICTED	RESTRICTED	
<b>I. PROGRAMS OF THE EXECUTIVE DIRECTOR'S OFFICE</b>			
Research Services	438,956	260,000	698,956
Legal Services		181,258	181,258
Mission Initiatives		900,000	900,000
<b>TOTAL FOR EDO</b>	<b>438,956</b>	<b>1,341,258</b>	<b>1,780,214</b>
<b>II. PROGRAMS OF THE DEPUTY EXECUTIVE DIRECTOR'S OFFICE</b>			
Communications	1,007,226	827,525	1,834,751
Human Resources	475,880	51,677	527,557
Committee on Social Witness Policy	330,787		330,787
Mission Funding	972,588	839,450	1,812,038
MWP Objective	450,000	0	450,000
Mission Partnership Funding	3,539,483	84,254	3,623,737
<b>TOTAL FOR DEDO</b>	<b>6,775,964</b>	<b>1,802,906</b>	<b>8,578,870</b>
<b>III. CONGREGATIONAL MINISTRIES DIVISION</b>			
Nurture & Education Programs	924,510	7,874,975	8,799,485
Congregational Ministries Publishing	762,816	5,535,200	6,298,016
Theology & Worship/ Spiritual Formation	833,950	819,680	1,653,630
Office of Theological Education	226,067	2,910,305	3,136,372
Division Administration	248,547	65,000	313,547
<b>TOTAL FOR CMD</b>	<b>2,995,890</b>	<b>17,205,160</b>	<b>20,201,050</b>
<b>IV. NATIONAL MINISTRIES DIVISION</b>			
Leadership	1,880,578	1,932,990	3,813,568
Evangelism	2,883,255	3,899,310	6,782,565
Justice	2,937,318	3,469,709	6,407,027
Jarvie Commonweal		6,011,752	6,011,752
Programs of the Director	513,809	20,103	533,912
Division Administration	380,220	69,156	449,376
<b>TOTAL FOR NMD</b>	<b>8,595,180</b>	<b>15,403,020</b>	<b>23,998,200</b>
<b>V. WORLDWIDE MINISTRIES DIVISION</b>			
Ecumenical Partnership	2,101,801	5,883,883	7,985,684
Global Service and Witness		17,738,390	17,738,390
People in Mutual Mission	2,916,587	10,907,353	13,823,940
Division Administration	514,694	190,461	705,155
<b>TOTAL FOR WMD</b>	<b>5,533,082</b>	<b>34,720,087</b>	<b>40,253,169</b>
<b>VI. MISSION SUPPORT SERVICES</b>			
Finance, Accounting, & Treasury	1,859,867	1,179,648	3,039,515
Office of Information Services	2,478,809	302,800	2,781,609
Presbyterian Distribution Service	692,495	669,361	1,361,856
Mail Print Center	130,794	401,897	532,691
Division Administration	196,242	33,945	230,187
<b>TOTAL FOR MSS</b>	<b>5,358,207</b>	<b>2,587,651</b>	<b>7,945,858</b>
<b>VII. SHARED EXPENSES</b>			
Insurance	1,030,174	1,525,390	2,555,564
Building Operations	836,682	270,829	1,107,511
Audit Costs	80,000	10,760	90,760
Replacement Reserve: Furniture & Equip	250,000	48,145	298,145
Replacement Reserve: Systems & Bldg	250,000	34,864	284,864
Contingency	243,426		243,426
<b>TOTAL FOR SE</b>	<b>2,690,282</b>	<b>1,889,988</b>	<b>4,580,270</b>
<b>VIII. RELATED MISSION FUNDING</b>			
Board of Pensions		2,761,946	2,761,946
ECO Agency		3,600,000	3,600,000
Short Term Investments Management Fees	200,000		200,000
Restricted Funds Alloc to Other Govern'g Bodies		400,000	400,000
Presbyterian Foundation	87,854		87,854
<b>TOTAL FOR RMF</b>	<b>287,854</b>	<b>6,761,946</b>	<b>7,049,800</b>
<b>T O T A L</b>	<b>32,675,415</b>	<b>81,712,016</b>	<b>114,387,431</b>



**GENERAL ASSEMBLY MISSION PROGRAM  
2006 PROPOSED BUDGET  
SOURCES OF FUNDING SUMMARY (PROJECTED RECEIPTS)**

SOURCE OF FUNDING	MISSION BUDGET		GRAND TOTAL
	UNRESTRICTED	RESTRICTED	
<b>I BASIC MISSION SUPPORT</b>			
Shared Mission Support	16,000,000		16,000,000
Directed Mission Support		5,500,000	5,500,000
<b>II CHURCHWIDE SPECIAL OFFERINGS</b>			
Christmas Joy		5,500,000	5,500,000
One Great Hour of Sharing		9,700,000	9,700,000
Peacemaking		1,100,000	1,100,000
Pentecost		680,000	680,000
<b>III OTHER SPECIFIC APPEALS</b>			
Emergency and Disaster Relief		2,500,000	2,500,000
Extra Commitment		8,800,000	8,800,000
Mission Initiative-MIJHH		1,500,000	1,500,000
Hunger		600,000	600,000
Theological Education Fund		2,600,000	2,600,000
<b>IV ADDITIONAL FORMS OF GIVING</b>			
Presbyterian Women	1,600,000	450,000	2,050,000
Bequests & Annuities (Unrestricted)	2,420,000	350,000	2,770,000
Other Gifts		90,000	90,000
Validated Mission Support		850,000	850,000
Grants from Outside Foundations		1,500,000	1,500,000
<b>V INTEREST &amp; DIVIDENDS</b>			
PC(USA) Restricted Endowment Funds		7,387,538	7,387,538
PC(USA) Unrestricted Endowment Funds	8,959,587		8,959,587
Presbyterian Mission Program Fund	350,000		350,000
Outside Trusts	1,300,000	135,000	1,435,000
Jarvie Commonweal Fund	550,000	7,000,000	7,550,000
Jinishian		1,944,123	1,944,123
Short Term Investments	700,000	600,000	1,300,000
<b>VI OTHER</b>			
Conference Center Operating Receipts		5,600,000	5,600,000
Partner Churches and Other		650,000	650,000
Sales: Curriculum		4,100,000	4,100,000
Sales: Program Services		7,200,000	7,200,000
Sale: Resources		3,100,000	3,100,000
Per Capita Funds			0
<b>TOTAL FROM CURRENT RECEIPTS</b>	<b>31,879,587</b>	<b>79,436,661</b>	<b>111,316,248</b>
<b>UTILIZATION OF PRIOR YEAR ACCUM'N</b>	<b>790,342</b>	<b>2,042,251</b>	<b>2,832,593</b>
<b>ADMIN COST ALLOCATION</b>	<b>900,000</b>	<b>0</b>	<b>900,000</b>
<b>UTILIZATION OF BEQUEST</b>			<b>0</b>
<b>TOTAL SOURCES OF FUNDING</b>	<b>33,569,929</b>	<b>81,478,912</b>	<b>115,048,841</b>

**GENERAL ASSEMBLY MISSION PROGRAM  
2006 PROPOSED BUDGET  
EXPENDITURE SUMMARY**

	MISSION BUDGET		GRAND
	UNRESTRICTED	RESTRICTED	TOTAL
<b>I. PROGRAMS OF THE EXECUTIVE DIRECTOR'S OFFICE</b>			
Research Services	453,297	260,000	713,297
Legal Services	3,393	181,258	184,651
Mission Initiatives		900,000	900,000
<b>TOTAL FOR EDO</b>	<b>456,690</b>	<b>1,341,258</b>	<b>1,797,948</b>
<b>II. PROGRAMS OF THE DEPUTY EXECUTIVE DIRECTOR'S OFFICE</b>			
Communications	1,060,247	827,525	1,887,772
Human Resources	498,964	51,677	550,641
Committee on Social Witness Policy	345,057		345,057
Mission Funding	910,449	839,450	1,749,899
MWP Objective	450,000		450,000
Mission Partnership Funding	3,539,483	84,254	3,623,737
<b>TOTAL FOR DEDO</b>	<b>6,804,200</b>	<b>1,802,906</b>	<b>8,607,106</b>
<b>III. CONGREGATIONAL MINISTRIES DIVISION</b>			
Nurture & Education Programs	964,192	7,874,975	8,839,167
Congregational Ministries Publishing	808,103	5,535,200	6,343,303
Theology & Worship/ Spiritual Formation	871,651	819,680	1,691,331
Office of Theological Education	232,639	2,910,305	3,142,944
Division Administration	265,482	65,000	330,482
<b>TOTAL FOR CMD</b>	<b>3,142,067</b>	<b>17,205,160</b>	<b>20,347,227</b>
<b>IV. NATIONAL MINISTRIES DIVISION</b>			
Leadership	1,966,598	1,699,082	3,665,680
Evangelism	2,935,797	3,909,741	6,845,538
Justice	3,067,371	3,707,154	6,774,525
Jarvie Commonweal		6,011,752	6,011,752
Programs of the Director	539,048	20,103	559,151
Division Administration	412,009	69,156	481,165
<b>TOTAL FOR NMD</b>	<b>8,920,823</b>	<b>15,416,988</b>	<b>24,337,811</b>
<b>V. WORLDWIDE MINISTRIES DIVISION</b>			
Ecumenical Partnership	2,173,602	5,883,883	8,057,485
Global Service and Witness		17,738,390	17,738,390
People in Mutual Mission	2,966,483	10,907,353	13,873,836
Division Administration	584,999	190,461	775,460
<b>TOTAL FOR WMD</b>	<b>5,725,084</b>	<b>34,720,087</b>	<b>40,445,171</b>
<b>VI. MISSION SUPPORT SERVICES</b>			
Finance, Accounting, & Treasury	1,917,127	1,209,178	3,126,305
Office of Information Services	2,563,943	302,800	2,866,743
Presbyterian Distribution Service	698,985	680,359	1,379,344
Mail Print Center	146,951	365,361	512,312
Division Administration	202,378	32,881	235,259
<b>TOTAL FOR MSS</b>	<b>5,529,384</b>	<b>2,590,579</b>	<b>8,119,963</b>
<b>VII. SHARED EXPENSES</b>			
Insurance	1,030,174	1,675,390	2,705,564
Building Operations	850,227	270,829	1,121,056
Audit Costs	80,000	10,760	90,760
Replacement Reserve: Furniture & Equip	250,000	48,145	298,145
Replacement Reserve: Systems & Bldg	250,000	34,864	284,864
Contingency	243,426	0	243,426
<b>TOTAL FOR SE</b>	<b>2,703,827</b>	<b>2,039,988</b>	<b>4,743,815</b>
<b>VIII. RELATED MISSION FUNDING</b>			
Board of Pensions		2,761,946	2,761,946
ECO Agency		3,600,000	3,600,000
Short Term Investments Management Fees	200,000		200,000
Restricted Funds Alloc to Other Governing Bodies			0
Presbyterian Foundation	87,854		87,854
<b>TOTAL FOR RMF</b>	<b>287,854</b>	<b>6,361,946</b>	<b>6,649,800</b>
<b>T O T A L</b>	<b>33,569,929</b>	<b>81,478,912</b>	<b>115,048,841</b>

## Item 07-04

[The assembly approved Item 07-04. See p. 50.]

### *Recommendation Pertaining to Budgetary and Financial Concerns of the Church*

#### *Relating to Reserved or Committed Funds*

##### **1. Unrestricted and Committed Funds**

**The General Assembly Council recommends that the 216th General Assembly (2004) receive the report of the Presbyterian Church (U.S.A.), A Corporation regarding unrestricted and committed funds as of December 31, 2003.**

#### *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, 2003. 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 unrestricted 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, 2003**

UNRESTRICTED					
	UNCOMMITTED FUNDS	COMMITTED FOR SPECIAL PROJECTS	PROGRAMMATIC LOAN FUND	COMBINED TOTAL	
1	Balance as of 1/1/03	18,387,820	4,071,271	3,422,264	25,881,355
2	Market value adjustment in investments	3,308,905			3,308,905
3	Net increase (decrease) in loans/receivables	1,143,537		(1,143,537)	0
4	Recovery of prior year reserve for uncollectible loans			234,564	234,564
5	New allocations	(4,447,820)	4,447,820		0
6	Use of allocations		(3,286,597)	450,000	(2,836,597)
7	Unused allocations restored	827,170	(827,170)		0
8	Increase (Decrease) YTD	831,792	334,053	(458,973)	706,872
9	<b>Balance December 31, 2003</b>	<b>19,219,612</b>	<b>4,405,324</b>	<b>2,963,291</b>	<b>26,588,227</b>



**PRESBYTERIAN CHURCH (U.S.A.)**  
**PRESBYTERIAN MISSION PROGRAM FUND**  
*FUNDS COMMITTED FOR SPECIAL PROJECTS*  
**AS OF DECEMBER 31, 2003**



<i>GRANTS</i>	<b>Original Designation</b>	<b>Balance 1/01/03</b>	<b>Designated</b>	<b>Payments</b>	<b>Balance</b>
1. Alloc. for African American Male Initiative, (GAC 11/90)	100,000	35,000		(35,000)	0
2. Board Designation - National Ministries Division	3,347,954	1,947,018		(1,388,518)	558,500
3. Restore balance of National Ministries Division Board Designated funds			(558,500)		(558,500)
4. Board Designation - Worldwide Ministries Division	9,703,549	544,919		(544,000)	919
5. Allocation for Military Chaplains (2/99)	555,000	126,000			126,000
6. Allocation of \$25,000 to support the Independent Committee of Inquiry (ICI) (4/02)	25,000	4,468		(4,468)	0
7. Allocation of \$165,000 to support the Independent Committee of Inquiry (ICI) (12/02)	165,000	165,000		(13,515)	151,485
8. Allocation of \$237,593 to balance the 2003 Mission Budget (4/02)	237,593	237,593			237,593
9. Restore unused allocation to balance the 2003 Mission Budget			(237,593)		(237,593)
10. Additional allocation of \$880,000 to balance the 2003 Mission Budget (1/03)	880,000	880,000		(848,923)	31,077
11. Restore balance of allocation to balance the 2003 Mission Budget			(31,077)		(31,077)
12. Allocation of \$131,273 to balance the Worldwide Ministries Division 2004 Budget (4/02)	131,273	131,273			131,273
13. Designation of \$2,185,123 for bequest received (4/03)					
a. Allocation for funding the Mission Initiative for 2004 (4/03)	900,000		900,000		900,000
b. Allocation of \$450,000 for Menaul School loan (4/03)	450,000		450,000	(450,000)	0
c. Allocation for the remaining bequest amount (4/03)	835,123		835,123		835,123
14. Allocation of \$390,000 to balance the 2004 Mission Budget (4/03)	390,000		390,000		390,000
15. Allocation of \$1,093,000 to support the Independent Committee of Inquiry (4/03)					
a. 2004	447,250		447,250		447,250
b. 2005	215,250		215,250		215,250
c. 2006	215,250		215,250		215,250
d. 2007	215,250		215,250		215,250
16. Allocation of \$175,000 for the Incubator Fund (Funds Development) (1/02)					
a. Allocation for WMD	75,000		63,947		63,947
b. Allocation for Mission Funding	25,000		25,000		25,000
c. Allocation for Older Adult Ministries Capital Campaign	75,000		75,000		75,000
17. Allocation of \$57,250 for One Door web based personal referral system (9/03)	57,250		57,250	(2,173)	55,077
18. Allocation of \$10,000 for Entrance into Pastoral Ministry (9/03)	10,000		10,000		10,000
19. Allocation of \$93,525 for Campus Ministry Strategy - 2004 (9/03)	93,525		93,525		93,525
20. Allocation of \$129,975 for Campus Ministry Strategy - 2005 (9/03)	129,975		129,975		129,975
21. Allocation of \$75,000 for Racial Ethnic Leadership Recruitment (9/03)	75,000		75,000		75,000
22. Allocation of \$250,000 for Mission Program Grants 2004 Budget (9/03)	250,000		250,000		250,000
<b>23. TOTAL</b>		<b>4,071,271</b>	<b>3,620,650</b>	<b>(3,286,597)</b>	<b>4,405,324</b>



**PRESBYTERIAN CHURCH (U.S.A.)  
PRESBYTERIAN MISSION PROGRAM FUND  
PROGRAMMATIC LOAN FUND  
AS OF DECEMBER 31, 2003**

RECEIVABLE	Balance 1/01/03	Increase (Decrease)	Balance 12/31/03
1 Knoxville College	251,887	(134,564)	117,323
2 Interchurch Center	175,000	(32,000)	143,000
3 Knoxville College 1999 Christmas Joy Offering	150,000		150,000
4 Receivable from PILP	310,842		310,842
5 Knoxville College	100,000	(100,000)	0
6 Sheldon Jackson College	490,000	(100,000)	390,000
7 Mary Holmes College	456,064		456,064
8 Receivable from Congregational Ministries Publishing	2,686,422	(776,973)	
9 Menaul School Loan	0	450,000	450,000
10 Provision for Uncollectible Loans	(1,197,951)	234,564	(963,387)
11 <b>TOTALS</b>	<b>3,422,264</b>	<b>(458,973)</b>	<b>2,963,291</b>



**PRESBYTERIAN CHURCH (U.S.A.)  
PRESBYTERIAN MISSION PROGRAM FUND  
SELF-INSURANCE FUND  
AS OF DECEMBER 31, 2003**

1 Balance as of 1/01/03	4,959,190
2 <b>Revenues:</b>	
3 Income from investments	86,256
4 Unrealized gain (loss)	759,774
5 <b>Total revenues</b>	846,030
6 <b>Expenditures</b>	
7 Foundation investment fees	(1,410)
8 Administrative fees from MSS	(8,021)
9 Risk Management recovery	(32,364)
10 Insurance claims paid	(208,639)
11 <b>Total expenditures</b>	(250,434)
12 <b>Funds available 12/31/03</b>	<u>5,554,786</u>

## **2. *Report of Contingent Liabilities, December 31, 2003***

The General Assembly Council recommends that the 216th General Assembly (2004) 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, 2003, \$161,561 mortgage for Barber Scotia College.

b. Reserve funds are required to cover self-insurance for General Assembly-owned property. A separate Self-Insurance Fund has been established, the balance of which was \$5,554,786 as of December 31, 2003.

### ***Rationale***

The 190th General Assembly (1978) of the United Presbyterian Church in the United States of America (UPCUSA) received from the General Assembly Mission Council a financial plan for supporting minority education during 1977–79 and a status report of minority education institutions (*Minutes*, UPCUSA, 1978, Part I, pp. 189–90).

## **Item 07-05**

[The assembly approved Item 07-05. See p. 50.]

### ***Recommendation Pertaining to Budgetary and Financial Concerns of the Church***

#### ***Relating to Support for General Assembly Mission***

##### **1. *John C. Lord and Edmund P. Dwight Funds***

The General Assembly Council recommends that the 216th General Assembly (2004) allocate the annual income realized in 2003 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 2004 is approximately \$33,905.

**2. *Special Offerings 2003***

**The General Assembly Council recommends that the 216th General Assembly (2004) incorporate into its *Minutes* the following summary of receipts from Special Offerings for the year 2003.**

***Rationale***

Special offerings enable an important part of the General Assembly Mission Program. In 2003, income from these offerings totaled approximately 14.4 percent of total income for the mission program of the church and 27.88 percent of the mission gifts from congregations. All offerings were down or flat in 2003 due to the economy, except Peacemaking, which is up by 10.38 percent.



**Presbyterian Church (U.S.A.)  
SPECIAL OFFERINGS**

Years Ending December 31, 2001, 2002 & 2003

	2001	2002	%	2003	%
<b>One Great Hour of Sharing</b>					
Presbyterian World Service	3,482,405	3,453,180	-0.84%	3,191,353	-7.58%
Self Development of People	3,089,334	3,044,109	-1.46%	2,824,395	-7.22%
Presbyterian Hunger Program	3,074,883	3,054,110	-0.68%	2,818,863	-7.70%
Promotion	430,510	264,517	-38.56%	439,898	66.30%
Contribution to Shared Mission Cost	<u>139,514</u>	<u>152,455</u>	<u>9.28%</u>	<u>157,145</u>	<u>3.08%</u>
Total	<u>10,216,646</u>	<u>9,968,371</u>	<u>-2.43%</u>	<u>9,431,654</u>	<u>-5.38%</u>
<b>Christmas/Joy Offering</b>					
Board of Pensions	2,828,068	2,705,665	-4.33%	2,752,105 *	1.72%
Minority Education	2,752,493	2,580,252	-6.26%	2,529,350	-1.97%
Promotion Cost	175,931	159,959	-9.08%	177,118	10.73%
Contribution to Shared Mission Cost	<u>23,916</u>	<u>26,209</u>	<u>9.59%</u>	<u>27,005</u>	<u>3.04%</u>
Total	<u>5,780,408</u>	<u>5,472,085</u>	<u>-5.33%</u>	<u>5,485,578</u>	<u>0.25%</u>
<b>Peacemaking Offering</b>					
Peacemaking	1,099,748	923,442	-16.03%	987,131	6.90%
Promotion Cost	128,873	108,708	-15.65%	151,213	39.10%
Contribution to Shared Mission Cost	<u>23,703</u>	<u>26,011</u>	<u>9.74%</u>	<u>26,810</u>	<u>3.07%</u>
Total	<u>1,252,324</u>	<u>1,058,161</u>	<u>-15.50%</u>	<u>1,165,154</u>	<u>10.11%</u>
<b>Witness Offering</b>					
Global Mission Unit	32,630	28,787	-11.78%	20,160	-29.97%
Education & Congregational Nurture	13,052	16,515	26.53%	8,064	-51.17%
Evangelism & Church Development	19,578	17,272	-11.78%	12,096	-29.97%
Promotion Cost	0	0	0.00%	0	0.00%
Contribution to Shared Mission Cost	<u>0</u>	<u>0</u>	<u>0.00%</u>	<u>0</u>	<u>0.00%</u>
Total	<u>65,260</u>	<u>62,574</u>	<u>-4.12%</u>	<u>40,320</u>	<u>-35.56%</u>
<b>Pentecost Offering</b>					
Receipts	440,279	549,331	24.77%	500,358	-8.92%
Promotion Costs	170,899	84,842	-50.36%	134,683	58.75%
Contribution to Shared Mission Cost	<u>16,235</u>	<u>17,808</u>	<u>9.69%</u>	<u>18,352</u>	<u>3.05%</u>
Total	<u>627,413</u>	<u>651,981</u>	<u>3.92%</u>	<u>653,393</u>	<u>0.22%</u>
TOTALS	<u>17,942,051</u>	<u>17,213,172</u>	<u>-4.06%</u>	<u>16,776,099</u>	<u>-2.54%</u>
<b>Designations</b>					
Hunger	597,280	576,087	-3.55%	602,821	4.64%
Emergency Relief	8,100,668	1,847,176	-77.20%	1,559,262	-15.59%

Note: This report reflects actual receipts and all related adjustments and pass through donations.

\* Includes bequest identified for Ministerial Relief, Joy Gift in the amount of \$165,854.34.

**Item 07-06**

[The assembly approved Item 07-06. See p. 50.]

*Report of the Special Offerings Review Task Force*

The General Assembly Council, on behalf of the Special Offerings Review Task Force, recommends that the 216th General Assembly (2004) approve the following recommendations:

**1. Approve the following pattern for churchwide special offerings for 2006–2009:**

**a. Christmas Joy Offering: interpreted and received during the Advent season in gratitude for God's gift of Jesus Christ. Causes:**

**(1) Assistance programs to meet identified and emerging needs for professional church workers and spouses through the Board of Pensions, 50 percent;**

**(2) Racial ethnic education through the appropriate office of the National Ministries Division, 50 percent.**

**b. One Great Hour of Sharing Offering, interpreted and received during Lent and on Easter Sunday in response to Christ's call to us to feed the hungry, house the homeless, minister to the suffering, and empower the poor and oppressed. Causes administered through the Worldwide Ministries Division. Causes:**

**(1) Presbyterian Disaster Assistance, 32 percent (previous 36 percent);**

**(2) Presbyterian Hunger Program, 36 percent (previous 32 percent);**

**(3) Self-Development of People, 32 percent.**

*Rationale*

Over the last few years, responsibility for ministries of homelessness and affordable housing shifted from Presbyterian Disaster Assistance to the Presbyterian Hunger Program. Therefore, the 4 percent addressing these ministries will be moved from Presbyterian Disaster Assistance to the Presbyterian Hunger Program, ratifying actual practice.

**c. Pentecost Offering, interpreted and received in relation to Pentecost Sunday in support of ministry with youth and young adults and in response to the needs of children-at-risk. Causes:**

**(1) General Assembly Council Youth and Young Adult Ministries, 50 percent. The General Assembly Council's 50 percent for Youth and Young Adult Ministries will be divided as follows:**

**(a) Congregational Ministries Division, 25 percent (for youth & young adult ministries);**

**(b) National Ministries Division, 12.5 percent (for volunteers in shared ministry);**

**(c) Worldwide Ministries Division, 12.5 percent (for volunteers in shared ministry).**

**(2) Children at Risk Programs, 50 percent. The 50 percent that supports Children at Risk will be divided as follows:**

**(a) 40 percent will be retained locally for Children-at-Risk ministries. Distribution of these funds may be negotiated with middle governing bodies. Congregations are encouraged to consider regional, national, and international concerns supported by the PC(USA), as well as local needs when they utilize these resources.**

**(b) General Assembly Council's Children-at-Risk programs, 10 percent.**

d. Peacemaking Offering, interpreted and received in relation to World Communion Sunday, recognizing the call to bring Christ's peace to all creation. Causes:

Holistic peacemaking programs sensitive to the restoration of God's creation and including peacemaking in individuals, families, congregations, communities, the international arena, and the environment through:

- (1) Congregations, 25 percent;
- (2) Synods and Presbyteries, 25 percent;
- (3) General Assembly Council, Congregational Ministries Division, 50 percent.

2. Amend the Criteria for Participation in Special Offerings as follows: (See Appendix G for details.) [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

a. Paragraph l: "On a ~~six~~ *four*-year cycle, the General Assembly Council (GAC) will provide for review and evaluation of the causes supported by churchwide special offerings and will consider new causes in light of established criteria and current mission priorities. Between reviews, if an offering lacks support, the GAC will provide a process for review."

*Rationale*

Changing the cycle from six to four years gives the General Assembly greater flexibility and control.

b. Paragraph m: Remove the phrase "Beginning in 2001." This section shall read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

"m. It is important for the continuity of operations that some programs funded by churchwide special offerings maintain operating reserves. However, it is not the purpose of special offerings to develop or augment reserves. ~~Beginning in 2001,~~ *Each General Assembly will assign one of its committee to review the appropriateness of reserves accumulated from special offerings.*"

c. Paragraph n: Strike the current text and insert new text 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 report annually the uses of these funds to the General Assembly. The agencies receiving churchwide special offering funds will prepare an annual report concerning the receipt and distribution of those Special Offering funds for review by the General Assembly. This report will be made available to churches and other governing bodies.~~"

*Rationale*

This clarifies the public accountability of Special Offering recipients.

d. Paragraph o: Strike the text of "o." and re-letter current "p." as "o." as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

~~"o. Special offerings will not be used to supplement funding for programs included in an on-going basic mission support.~~

"~~p.~~ *o.* Special offerings will not be used to create funding for a cause when a similar program already exists."

*Rationale*

Inconsistent with criterion b.

**3. Direct the Audit Committee of the General Assembly Council to evaluate the recipients of Special Offering funds for adherence to the criteria for participation in Special Offerings. This audit is to be available for review by the Special Offering Review Task Force.**

*Rationale*

This is needed for accountability and assistance for review.

**4. Continue development of technology to receive Special Offerings including:**

- a. communicating the availability of electronic methods of giving;**
- b. verifying sufficient documentation of such gifts as required by the IRS;**
- c. tracking gifts for congregational and presbytery affiliation.**

**5. Recommend against the implementation of a fifth special offering as proposed by *Overture 03-5* and *Overture 03-11*. [For text of these overtures, see *Minutes*, 2003, Part I, pp. 399–400.]**

*Rationale*

Data from the Presbyterian Panel and focus groups indicate a lack of support for an additional special offering or for a special offering dedicated to national and international mission. In addition, a new special offering for national and international mission would adversely affect the Mission Initiative: Joining Hearts and Hands. An aim of Mission Initiative: Joining Hearts and Hands is to create a permanent funds development capability for national and international mission.

**6. Concur with the Mission Work Plan that the General Assembly Council develops and propose a conceptual framework for a new Mission Funding Strategy for the Presbyterian Church (U.S.A.).**

*Rationale*

The Special Offering Review Task Force recognizes that the changes that have taken place in mission giving and funding make the present system unable to meet current and future mission needs. For example, several worthy requests were directed to the Special Offering Review Task Force for which no appropriate funding was available through Special Offerings. This calls for a more comprehensive review of mission funding than is in the charge of any one existing task force or committee.

**7. Approve the following recommendations regarding the Christmas Joy Offering:**

**a. Grant authority to the Board of Pensions to adjust distribution of Christmas Joy Offering funds in order to address emerging needs in its assistance programs between quadrennial reviews.**

*Rationale*

Due to the rapidly changing needs of its assistance program recipients, the Board of Pensions needs greater flexibility in shifting Christmas Joy Offering receipts to fund emerging needs as they are identified. Clearer authority to do so will speed the Board of Pension's response to shifting needs by eliminating lengthy waits for quadrennial General Assembly review.

**b. Direct National Ministries Division to reevaluate its limitation of Christmas Joy Offering monies to specific racial ethnic schools and colleges.**

### *Rationale*

Presbyterians have historically supported specific racial ethnic schools and colleges. We ask the National Ministries Division to consider whether there are additional ways the modern church might use Christmas Joy Offering offerings to effectively identify, educate, and train racial ethnic students for future leadership.

**c. Refer to National Ministries Division a request from Bloomfield College to be considered as a possible recipient of Christmas Joy Offering funds.**

### *Rationale*

Decisions regarding individual Christmas Joy Offering recipients are beyond the authority of this task force and are rightly made within the church's standing administrative structure. No recommendation concerning the merit of their request is implied by this referral.

### *Report and Rationale for All Recommendations*

#### I. History

These recommendations and report are a final response to the following referrals:

- *2003 Referral: Item 06-03. Overture 03-05. On Re-establishing a Witness Season Including a Witness Offering—From the Presbytery of Coastal Carolina (Minutes, 2003, Part I, pp. 43, 399).*
- *2003 Referral: 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 (Minutes, 2003, Part I, pp. 43, 399–400).*

#### A. Charge and Task

Actions of the 215th General Assembly (2003) include:

The 215th (2003) General Assembly approved the formation of a Special Offerings Review Task Force. Appointed by the General Assembly Council, this task force was charged with reviewing the four churchwide special offerings—Christmas Joy Offering (CJO), One Great Hour of Sharing (OGHS), Pentecost, and Peacemaking. It examined the existing criteria and patterns for special offerings, and now makes recommendations for modifications to them if indicated. The 215th General Assembly (2003) also requested that the task force consider the merits of a Witness offering as proposed by *Overture 03-05* (Coastal Carolina) and *Overture 03-11* (San Gabriel). The last special offerings review was completed in 2000, and the next scheduled review was slated for 2006. However, because of moving to a biennial assembly schedule and the two Witness offering overtures, the review group was convened.

The General Assembly Council offered the following comment to the 215th General Assembly (2003) on *Overtures 03-05* and *03-11*:

*Comment on Overture 03-05 [and 03-011]—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: [Christmas] Joy [Offering], 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 216th 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). (*Minutes*, 2003, Part I, pp. 399 and 400)

The 215th General Assembly (2003) took the following actions on the two overtures and the formation of the Special Offerings Review Task Force:

\$B. 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. (*Minutes*, 2003, Part I, p. 43)

\$A. 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. (*Ibid.*)

The Special Offerings Review Task Force made its report to the General Assembly Council in February 2004.

#### B. *Membership of the Special Offerings Review Task Force*

The Reverend Karl Travis, chair, Grosse Ile, Mich.; Elder Robert Forsythe, Wadsworth, Ohio; the Reverend Gregg Neel, Indianapolis, Ind., and GAC member; Elder Virginia Robertson, Portland, Oreg.; the Reverend Jack Rogers, Pasadena, Calif., and GAC member; the Reverend Allison Seed, Independence, Mo., and GAC member; Elder Lois Stroman, Dublin, Ga.; the Reverend David VanArsdale, Kalamazoo, Mich., and GAC member at-large. Staff support was provided by Alan Krome (Mission Education and Promotion), Margaret Hall Boone (Mission Education and Promotion), Keith Wulff (Research Services), Rebecca Farnham (Research Services), and Kathy Lueckert (GAC Executive Director's Office).

#### C. *Process*

In developing recommendations for the special offerings of the Presbyterian Church (U.S.A.) for years 2006–2009, the Special Offerings Review Task Force (SORTF) completed the following process:

- Approached the task with intentional time for prayer and Bible study, seeking to discern God's will.
- Held face-to-face meetings in June 2003 (Chicago), October 2003 (Louisville), and January 2004 (Phoenix), and conducted work through electronic means.
- Publicized the work of the SORTF in the *Presbyterian News*.
- Held a discussion group at the Presbyterian Women Churchwide Gathering in July in Louisville, Kentucky.
- Invited the input of presbyteries and Presbyterians through an e-mail address.
- Conducted six focus groups in three locations to assess interest in adding a new offering and reviewed results with Research Services' staff.
- Utilized the Presbyterian Panel to assess interest in adding a new offering and reviewed results with Research Services staff.
- Held a discussion group at the 7% pastors meeting in New Orleans, Louisiana.

- Met with the steering committee of Mission Initiative: Joining Hearts and Hands about the proposed Witness Offering and its impact on the Mission Initiative campaign in August 2003.
- Reviewed reports and met with the staff representing programs currently funded by special offerings in October 2003.
- Met with Jan Opdyke, director, Mission Initiative: Joining Hearts and Hands at the January 2004 meeting.
- Developed and presented the report and recommendations to the General Assembly Council Executive Committee and to the General Assembly Council in February 2004.

## II. The Background of Special Offerings

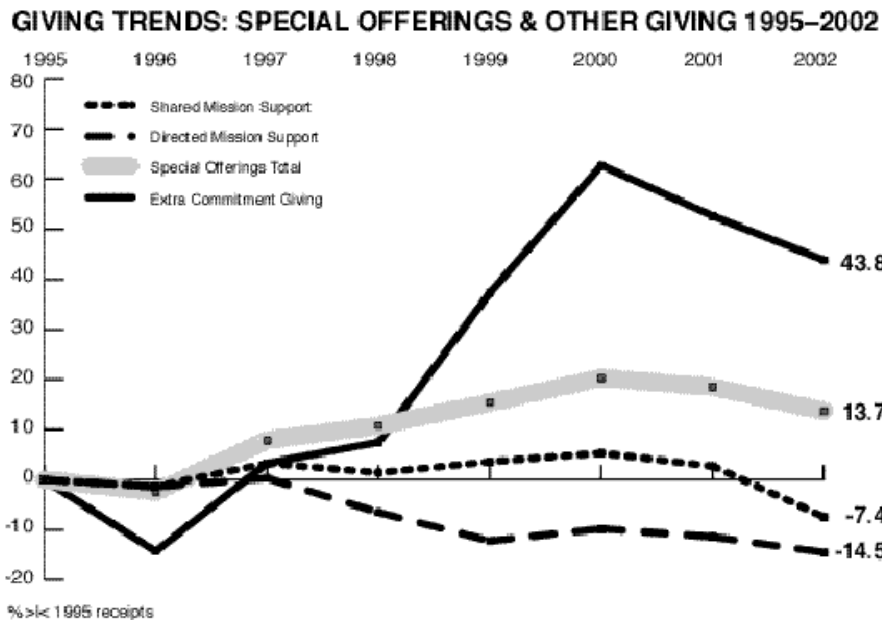
Please see the attached chart (Appendix A) that visually describes the history of the special offerings.

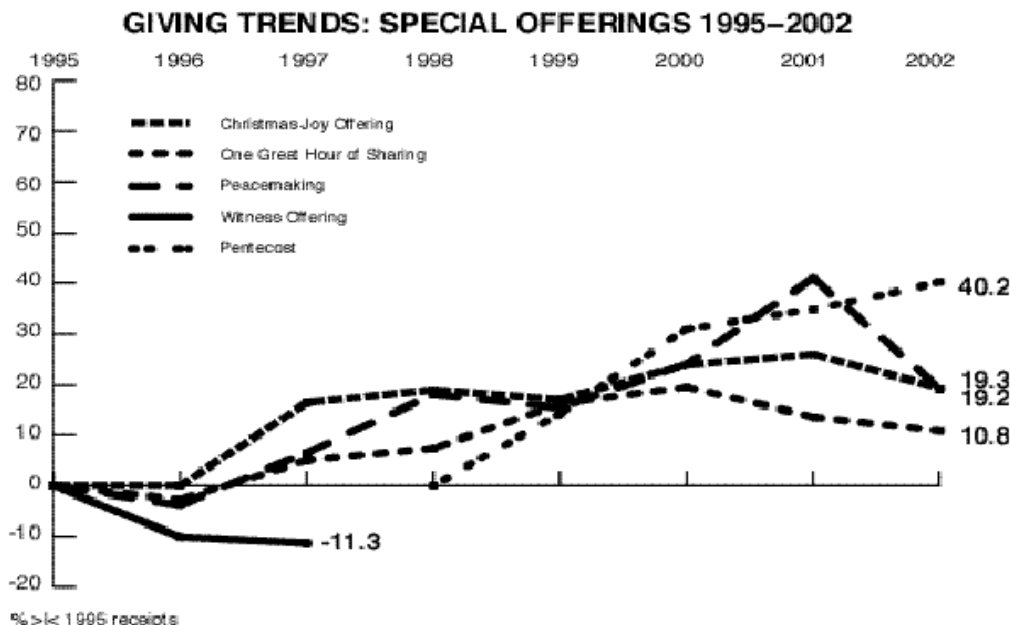
## III. The Role of Special Offerings

Why do we have special offerings? Are they to fund particular mission priorities, or to encourage discipleship training and understanding? Are they to raise money, or raise consciousness? The answer is all of these as together we bear witness together to the one true God made known to us in Jesus of Nazareth. Yet special offerings are about more than raising money. Special offerings should also sensitize the church to the world's special needs. Special offerings offer everyone a chance to participate, and to learn. In addition, special offerings help us identify with the larger church, whether at the presbytery, synod, denominational, or ecumenical level.

### Trends in Special Offering Giving

Please review the following charts of giving trends:





For clearer versions of these charts, see Appendices E and F.

- Shared and directed mission support are down slightly over the seven-year period.
- Giving to each of the Special Offerings has been up over the seven-year period showing a gain of 13.7 percent in receipts.
- Extra Commitment Opportunities were up 43.8 percent over the seven-year period.
- The Pentecost Offering increased 40.2 percent during the first four years of its existence.

These figures suggest several trends:

- Presbyterian giving is moving from general giving to specific needs giving.
- Designated giving is significantly preferred over undesignated general giving.
- Congregations respond positively to special offerings when a “congregational share” is made available.

#### IV. Issues Relating to Special Offerings

##### A. *Overtures Requesting a New Special Offering*

This task force considered two overtures referred to it by the 215th General Assembly (2003). These overtures want to create a new offering to supplement funding for international and national mission. We do not recommend the creation of a special offering for these purposes.

- Data from the Presbyterian Panel and focus groups indicate a lack of support for an additional special offering (see Appendices B, C, and D).
- Data from the Presbyterian Panel and focus groups indicate a lack of support for a special offering dedicated to national and international mission (See appendices B, C, and D).



- A new special offering for national and international mission would adversely affect Mission Initiative: Joining Hearts and Hands. An aim of Mission Initiative: Joining Hearts and Hands is to create an ongoing funds development capability for national and international mission.

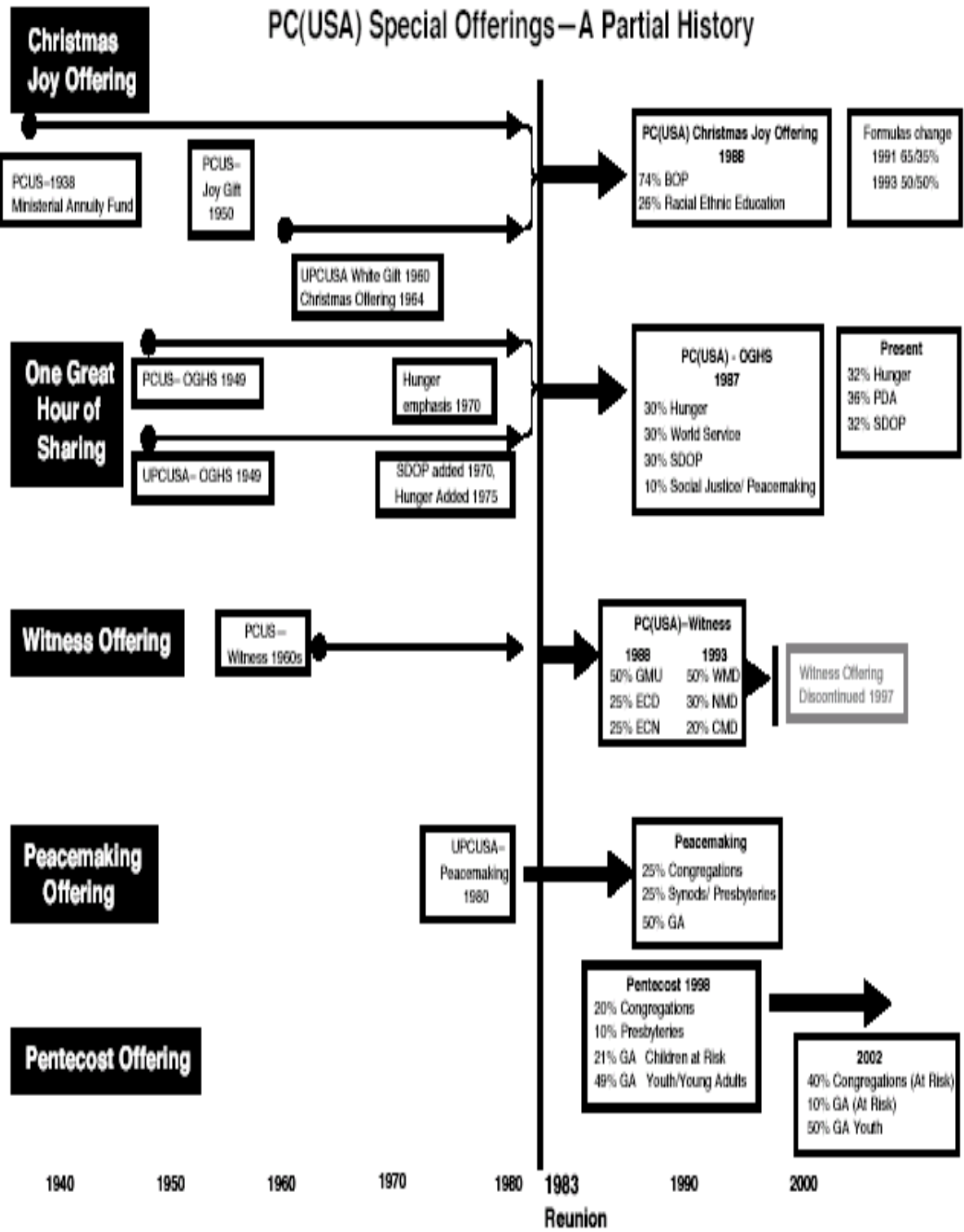
*B. Requests Regarding the Christmas Joy Offering (CJO)*

The Board of Pensions (BOP) requested greater latitude in deciding how to allocate its portion of the offering within the existing guidelines. We recommend approval of this request, and that the BOP keep distinct those programs funded by Christmas Joy Offering gifts and those programs funded by pension dues. We also recommend that the BOP not use Christmas Joy Offering funds for a particular purpose until promotional resources have explained that offering funds will be used for that purpose.

A second issue related to the racial ethnic education portion of the offering was prompted by two developments. First was the closing of Mary Holmes College, one of the eight schools and colleges receiving support from the offering. The second was a request by Bloomfield College in New Jersey to become a recipient. The Special Offering Review Task Force did not affirm the request of Bloomfield College but referred it to the National Ministries Division, which has the authority to make such decisions. These developments have prompted another question, however, about the historical and exclusive link between racial ethnic education and specific educational institutions.

The Special Offerings Review Task Force observed the incoherence of the present practices of funding for the mission of the whole church.

Appendix A



**Appendix B**

## The Presbyterian Panel

## THE NOVEMBER 2003 SURVEY—CHURCHWIDE SPECIAL OFFERINGS

	<b>Members</b>	<b>Elders</b>	<b>Ministers</b>
Number of questionnaires mailed	1,030	1,273	1,392
Number of questionnaires returned	410	617	749‡
‡493 pastors; 256 specialized clergy			

Q-1. How familiar are you with each of the four Churchwide Special Offerings of the PC(USA)?

	<b>Members</b>	<b>Elders</b>	<b>Pastors</b>	<b>Specialized Clergy</b>
<b>a. One Great Hour of Sharing Offering</b>				
Very familiar	52%	63%	83%	80%
Familiar	29%	28%	14%	14%
Somewhat familiar	12%	6%	2%	4%
Not very familiar	3%	2%	1%	1%
Not at all familiar	5%	2%	—	—
<b>b. Pentecost Offering</b>				
Very familiar	11%	19%	40%	31%
Familiar	18%	16%	30%	29%
Somewhat familiar	14%	13%	16%	17%
Not very familiar	24%	24%	12%	18%
Not at all familiar	33%	28%	1%	6%
<b>c. Peacemaking Offering</b>				
Very familiar	22%	30%	59%	60%
Familiar	20%	22%	25%	23%
Somewhat familiar	15%	11%	11%	10%
Not very familiar	17%	17%	5%	6%
Not at all familiar	26%	20%	*	1%
<b>d. Christmas Joy Offering</b>				
Very familiar	41%	50%	73%	69%
Familiar	28%	28%	20%	19%
Somewhat familiar	12%	6%	5%	8%
Not very familiar	8%	6%	2%	3%
Not at all familiar	11%	10%	*	1%

Q-2. Which offerings has your congregation received in 2003 (2002 in the case of Christmas Joy)? (✓ all that apply.)

	<b>Members</b>	<b>Elders</b>	<b>Pastors</b>	<b>Specialized Clergy</b>
	◆	◆	◆	◆ +
One Great Hour of Sharing Offering	81%	88%	91%	85%
Pentecost Offering	24%	29%	37%	30%
Peacemaking Offering	38%	45%	55%	54%
Christmas Joy Offering	64%	73%	80%	72%
None	2%	2%	7%	5%
Don't know	20%	10%	1%	11%

Q-3. In general, why does your congregation receive each of these Churchwide Special Offerings? In each column, ✓ the box(es) that corresponds to why you take that offering. (✓ all that apply in each column; if your congregation does not receive an offering, ✓ the last box in that column.)

	Members	Elders	Pastors	Specialized Clergy
<b>One Great Hour of Sharing</b>	◆	◆	◆	◆ +
a. Habit or tradition	47%	60%	78%	64%
b. We feel an obligation to do so	27%	34%	35%	35%
c. We believe in the cause the offering supports	60%	71%	79%	74%
d. Members want to participate	38%	46%	60%	49%
e. Pastor wants to participate	30%	33%	62%	43%
f. Respect for the denomination	16%	24%	39%	28%
g. Don't know	22%	9%	2%	8%
h. Don't receive	2%	4%	6%	4%
<b>Pentecost</b>	◆ +	◆ +	◆ +	◆ +
a. Habit or tradition	12%	21%	27%	16%
b. We feel an obligation to do so	8%	14%	18%	17%
c. We believe in the cause the offering supports	17%	24%	33%	26%
d. Members want to participate	13%	15%	22%	12%
e. Pastor wants to participate	11%	13%	31%	19%
f. Respect for the denomination	7%	10%	21%	13%
g. Don't know	47%	26%	2%	18%
h. Don't receive	29%	39%	53%	42%
<b>Peacemaking</b>	◆ +	◆ +	◆ +	◆ +
a. Habit or tradition	18%	28%	44%	31%
b. We feel an obligation to do so	15%	22%	26%	25%
c. We believe in the cause the offering supports	35%	41%	52%	48%
d. Members want to participate	25%	26%	38%	29%
e. Pastor wants to participate	19%	20%	44%	31%
f. Respect for the denomination	10%	15%	27%	22%
g. Don't know	38%	20%	2%	13%
h. Don't receive	18%	27%	33%	22%
<b>Christmas Joy (2002)</b>	◆ +	◆	◆	◆ +
a. Habit or tradition	34%	50%	68%	53%
b. We feel an obligation to do so	19%	30%	34%	30%
c. We believe in the cause the offering supports	48%	60%	65%	58%
d. Members want to participate	34%	40%	50%	38%
e. Pastor wants to participate	24%	28%	53%	37%
f. Respect for the denomination	14%	22%	38%	30%
g. Don't know	32%	16%	2%	12%
h. Don't receive	8%	10%	16%	13%

Q-4. If one or more of the Churchwide Special Offerings were *not* received in the past year by your congregation, what is the main reason for not receiving the offering(s)? (Please ✓ only *one* □ in each column.)

	Members	Elders	Pastors	Specialized Clergy
<b>One Great Hour of Sharing</b>	n=103	n=102	n=40	n=30
a. No one takes the initiative to promote the offering(s)	4%	5%	20%	10%
b. Members are not familiar with the offering(s)	2%	4%	8%	—
c. Churchwide Special Offerings are low priorities in the congregation	—	11%	40%	7%

d. The congregation has a local or regionally-based special offering that occurs in close proximity to the Churchwide Special Offering(s)	6%	9%	15%	7%
e. The congregation cannot afford the Churchwide Special Offerings	3%	5%	10%	10%
f. Don't know	85%	67%	8%	67%
	<b>Members</b>	<b>Elders</b>	<b>Pastors</b>	<b>Specialized Clergy</b>
<b>Pentecost</b>	<b>n=262</b>	<b>n=382</b>	<b>n=285</b>	<b>n=109</b>
a. No one takes the initiative to promote the offering(s)	5%	9%	21%	15%
b. Members are not familiar with the offering(s)	12%	20%	23%	17%
c. Churchwide Special Offerings are low priorities in the congregation	4%	5%	21%	9%
d. The congregation has a local or regionally-based special offering that occurs in close proximity to the Churchwide Special Offering(s)	2%	6%	17%	12%
e. The congregation cannot afford the Churchwide Special Offering(s)	2%	4%	9%	7%
f. Don't know	76%	56%	9%	39%
<b>Peacemaking</b>	<b>n=216</b>	<b>n=314</b>	<b>n=198</b>	<b>n=81</b>
a. No one takes the initiative to promote the offering(s)	4%	8%	22%	20%
b. Members are not familiar with the offering(s)	11%	16%	13%	9%
c. Churchwide Special Offerings are low priorities in the congregation	5%	8%	33%	15%
d. The congregation has a local or regionally-based special offering that occurs in close proximity to the Churchwide Special Offering(s)	2%	8%	14%	10%
e. The congregation cannot afford the Churchwide Special Offering(s)	2%	4%	9%	10%
f. Don't know	76%	56%	10%	37%
<b>Christmas Joy (2002)</b>	<b>n=155</b>	<b>n=174</b>	<b>n=97</b>	<b>n=57</b>
a. No one takes the initiative to promote the offering(s)	1%	5%	13%	9%
b. Members are not familiar with the offering(s)	5%	7%	8%	4%
c. Churchwide Special Offerings are low priorities in the congregation	4%	7%	36%	16%
d. The congregation has a local or regionally-based special offering that occurs in close proximity to the Churchwide Special Offering(s)	3%	19%	27%	18%
e. The congregation cannot afford the Churchwide Special Offering(s)	1%	5%	9%	5%
f. Don't know	84%	58%	6%	49%

Q-5. For how many years (if any) has your congregation received each of the Churchwide Special Offerings?

	<b>Members</b>	<b>Elders</b>	<b>Pastors</b>	<b>Specialized Clergy</b>
a. One Great Hour of Sharing				+
1 year	—	*	*	—
2–5 years	1%	1%	2%	2%
6–10 years	4%	5%	5%	5%
More than 10 years	51%	62%	70%	59%
Don't know	42%	28%	15%	29%
Did not receive	2%	4%	6%	5%
b. Pentecost	+	+	+	+
1 year	—	1%	2%	1%
2–5 years	3%	3%	11%	8%
6–10 years	3%	4%	7%	4%
More than 10 years	8%	16%	13%	12%
Don't know	60%	41%	15%	39%
Did not receive	26%	36%	52%	37%
c. Peacemaking	+	+	+	+
1 year	—	1%	1%	1%
2–5 years	1%	5%	6%	7%
6–10 years	6%	5%	9%	7%
More than 10 years	19%	24%	32%	30%

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Don't know	56%	40%	16%	36%
Did not receive	17%	25%	34%	19%
d. Christmas Joy				+
1 year	*	*	*	1%
2-5 years	1%	1%	4%	2%
6-10 years	5%	5%	7%	5%
More than 10 years	39%	50%	56%	50%
Don't know	48%	34%	17%	31%
Did not receive	7%	10%	16%	11%

Q-6. Approximately how many dollars did your household contribute to each offering in 2003 (or 2002 in the case of the Christmas Joy Offering)?

	Members	Elders	Pastors	Specialized Clergy
a. One Great Hour of Sharing (2003)				
Did not give	23%	19%	12%	22%
Did not receive	4%	3%	6%	4%
	n=298	n=480	n=409	n=189
	+	+	+	+
\$10 or less	30%	25%	9%	10%
\$11-\$20	23%	24%	15%	12%
\$21-\$50	34%	35%	46%	38%
\$51-\$100	11%	11%	15%	26%
More than \$100	3%	6%	16%	15%
b. Pentecost (2003)				
Did not give	32%	24%	12%	27%
Did not receive	23%	29%	34%	20%
	n=186	n=288	n=269	n=135
	+	+	+	+
\$10 or less	39%	36%	22%	18%
\$11-\$20	18%	27%	22%	11%
\$21-\$50	35%	31%	37%	52%
\$51-\$100	8%	6%	7%	15%
More than \$100	—	1%	9%	4%
c. Peacemaking (2003)				
Did not give	31%	27%	13%	23%
Did not receive	18%	22%	25%	12%
	n=212	n=316	n=308	n=166
	+	+	+	+
\$10 or less	40%	26%	18%	9%
\$11-\$20	19%	25%	18%	12%
\$21-\$50	30%	38%	43%	54%
\$51-\$100	8%	10%	9%	17%
More than \$100	3%	1%	12%	8%
d. Christmas Joy (2002)				
Did not give	28%	21%	13%	21%
Did not receive	10%	9%	13%	9%
	n=252	n=428	n=361	n=179
	+	+	+	+

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\$10 or less	32%	24%	14%	13%
\$11-\$20	23%	23%	20%	12%
\$21-\$50	32%	39%	44%	49%
\$51-\$100	10%	9%	10%	16%
More than \$100	4%	4%	12%	9%

Q-7. Each Churchwide Special Offering divides the contributions among two or more church programs. Here is the current division for these offerings. Please indicate any changes you might like to see in how the funds received through these offerings are allocated.

**WOULD LIKE THE SHARE OF FUNDS FROM THIS OFFERING THAT GOES TO THIS PROGRAM:**

	Members	Elders	Pastors	Specialized Clergy
<b>One Great Hour of Sharing</b>				
a. Presbyterian Disaster Assistance (36%)				
Increased	10%	15%	22%	15%
Decreased	3%	4%	3%	4%
Kept the same	55%	59%	64%	66%
Not familiar with program	11%	6%	*	3%
No opinion	21%	16%	11%	11%
b. Self-Development of People (32%)				
Increased	8%	8%	5%	7%
Decreased	7%	11%	21%	12%
Kept the same	48%	55%	62%	66%
Not familiar with program	16%	11%	1%	4%
No opinion	21%	16%	11%	11%
c. Presbyterian Hunger Program (32%)				
Increased	19%	20%	20%	17%
Decreased	3%	2%	5%	2%
Kept the same	48%	57%	64%	68%
Not familiar with program	11%	6%	*	2%
No opinion	20%	16%	11%	12%
<b>Pentecost:</b>				
d. Congregations keep 40% for children at risk	+	+	+	+
Increased	3%	9%	10%	10%
Decreased	2%	4%	10%	11%
Kept the same	28%	32%	37%	42%
Not familiar with program	35%	28%	7%	12%
No opinion	32%	28%	35%	25%
e. Youth and young adults (50%)	+	+	+	+
Increased	2%	4%	6%	5%
Decreased	4%	8%	12%	15%
Kept the same	26%	31%	40%	42%
Not familiar with program	36%	28%	8%	12%
No opinion	32%	28%	35%	25%
f. Child advocacy (10%)	+	+	+	+
Increased	5%	10%	13%	23%
Decreased	2%	3%	6%	3%
Kept the same	25%	30%	38%	38%
Not familiar with program	36%	29%	8%	12%
No opinion	32%	28%	36%	25%
<b>Peacemaking:</b>				
g. Congregations keep 25% for peacemaking	+			
Increased	5%	14%	20%	13%
Decreased	7%	7%	6%	11%

Kept the same	33%	34%	47%	54%
Not familiar with program	27%	21%	4%	3%
No opinion	28%	24%	23%	18%
<b>h. Synod and presbytery peacemaking (25%)</b>	+	+		
Increased	2%	3%	6%	7%
Decreased	8%	12%	18%	19%
Kept the same	33%	39%	48%	53%
Not familiar with program	27%	22%	5%	3%
No opinion	29%	24%	23%	18%
<b>i. Peacemaking Program (50%)</b>	+			
Increased	5%	6%	6%	12%
Decreased	6%	12%	18%	14%
Kept the same	32%	36%	49%	52%
Not familiar with program	28%	22%	4%	4%
No opinion	29%	24%	22%	18%
<b>Christmas Joy:</b>				
<b>j. Board of Pensions (50%)</b>				
Increased	18%	20%	23%	18%
Decreased	4%	5%	4%	4%
Kept the same	38%	48%	59%	60%
Not familiar with program	16%	11%	2%	4%
No opinion	24%	17%	12%	14%
<b>k. Racial ethnic schools (50%)</b>	+			
Increased	4%	4%	4%	7%
Decreased	15%	19%	21%	16%
Kept the same	38%	46%	60%	62%
Not familiar with program	18%	14%	2%	4%
No opinion	25%	17%	12%	13%

Q-8. If you could make *one* major change in the causes/issues that are supported by PC(USA) Churchwide Special Offerings, what would it be? Please ✓ the box to the left corresponding to your choice, and then indicate the specific changes to the right of your choice. (Select only *one* response.)

	Members	Elders	Pastors	Specialized Clergy
<b>Add one new special offering</b>	4%	4%	7%	10%
	n=17	n=20	n=33	n=24
<b>For what case?</b>	+			+
Emergency needs	—	5%	—	—
Medical and health concerns	—	5%	—	5%
Over-seas mission	14%	5%	6%	26%
National mission	71%	53%	47%	42%
Local needs inside our congregation	—	10%	6%	—
New church development	—	5%	28%	5%
Other	14%	16%	12%	21%
<b>Delete one entire special offering</b>	9%	9%	21%	11%
	n=33	n=53	n=98	n=27
<b>Which one?</b>		+		
OGHS	—	—	2%	—
Christmas Joy	13%	21%	10%	4%
Peacemaking	58%	51%	53%	44%
Pentecost	29%	28%	35%	52%



<b>Add an additional cause to an existing offering</b>	2%	2%	5%	5%
	n=6	n=13	n=25	n=11
<b>Add this cause:</b>		+	+	+
Disaster relief	—	10%	—	—
Overseas mission	—	—	12%	—
National mission	67%	60%	50%	50%
New church development	—	—	19%	12%
Other	33%	30%	19%	38%
	n=6	n=13	n=25	n=11
<b>To this offering:</b>	+	+	+	+
OGHS	—	30%	25%	20%
Christmas Joy	40%	30%	40%	30%
Peacemaking	20%	30%	5%	10%
Pentecost	40%	10%	30%	40%
<b>Delete one cause from an existing offering</b>	3%	3%	5%	3%
	n=12	n=18	n=24	n=7
<b>Which cause?</b>	+	+	+	—
Presbyterian Disaster Assistance	—	12%	—	—
Self Development of People	—	—	30%	—
Congregation keeps 40% for children at risk	—	—	5%	—
Youth and young adults	11%	—	15%	14%
Congregation keeps 25% for peacemaking	11%	6%	—	—
Synod and presbytery peacemaking	—	12%	—	14%
Peacemaking program	11%	29%	15%	14%
Board of Pensions	22%	6%	10%	29%
Racial ethnic schools	44%	35%	25%	29%
<b>Replace a current offering cause with a new one</b>	—	1%	4%	1%
	n=0	n=7	n=17	n=3
<b>Delete this cause:</b>		+	+	+
Congregation keeps 40% for children at risk	—	—	7%	—
Youth and young adults	—	—	7%	—
Child advocacy	—	—	14%	50%
Peacemaking program	—	40%	64%	50%
Racial ethnic schools	—	60%	7%	—
	n=0	n=7	n=17	n=3
<b>Add this cause:</b>		+	+	+
National mission	—	50%	40%	—
New church development	—	—	33%	—
Other	—	50%	27%	—
<b>Make no changes in the current set of Churchwide Special Offerings or the causes they support</b>	29%	34%	36%	39%
<b>No opinion</b>	53%	46%	22%	32%

Q-9. Ideally, how many Churchwide Special Offerings would you like the PC(USA) to support? (Please ✓ only *one*.)

	Members	Elders	Pastors	Specialized Clergy
Four (the number currently supported)	30%	38%	47%	47%
Five	1%	1%	3%	6%
Six	—	*	1%	1%
There are too many right now (four, currently)	12%	17%	30%	19%
Depends on what the money would be used for	39%	33%	15%	7%
Don't know	18%	11%	4%	20%

Q-10. Which **one** option, from the list below, would you most like to have supported by a Churchwide Special Offering?

*I would prefer a Churchwide Special Offering that funds programs concerned with . . . (✓ only one □.)*

	Members	Elders	Pastors	Specialized Clergy
	+		+	+
Assisting ecumenical efforts of partner churches overseas	3%	5%	6%	9%
Child advocacy	8%	8%	5%	10%
Children at risk	30%	23%	17%	27%
Education of local church leaders overseas	3%	2%	9%	7%
Supporting mission personnel overseas	18%	19%	38%	26%
Supporting mission personnel in the United States	10%	15%	9%	8%
Youth and young adult programs	28%	28%	15%	12%

Q-11. If a Churchwide Special Offering designated for mission was developed by the PC(USA), what is your opinion of using those contributions to fund each of the following programs?

	Members	Elders	Pastors	Specialized Clergy
a. Support mission at home	+			
Strongly favor	42%	46%	36%	33%
Favor	46%	42%	50%	46%
Oppose	3%	3%	7%	9%
Strongly oppose	1%	2%	2%	2%
No opinion	9%	8%	6%	10%
b. Support mission abroad	+			
Strongly favor	24%	27%	49%	41%
Favor	50%	52%	41%	43%
Oppose	9%	8%	3%	5%
Strongly oppose	3%	1%	2%	2%
No opinion	15%	12%	5%	8%
c. Underwrite mission personnel	+	+		+
Strongly favor	11%	14%	33%	26%
Favor	49%	52%	46%	47%
Oppose	7%	7%	7%	10%
Strongly oppose	1%	2%	2%	2%
No opinion	31%	24%	13%	15%
d. Help educate and train local leaders	+	+	+	+
Strongly favor	15%	16%	22%	22%
Favor	47%	50%	40%	44%
Oppose	12%	13%	18%	17%
Strongly oppose	1%	1%	3%	3%
No opinion	26%	19%	16%	14%
e. Support ecumenical efforts	+	+	+	+
Strongly favor	9%	9%	8%	17%
Favor	40%	44%	35%	44%
Oppose	14%	17%	30%	18%
Strongly oppose	4%	4%	10%	6%
No opinion	33%	26%	17%	14%
f. Support ministry	+	+	+	+
Strongly favor	14%	13%	9%	15%
Favor	55%	53%	40%	40%
Oppose	9%	11%	20%	17%

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Strongly oppose	2%	2%	3%	4%
No opinion	20%	21%	27%	23%
g. Support local needs (e.g., food pantry, homeless shelter, ecumenical community)				
	+		+	+
Strongly favor	47%	49%	24%	30%
Favor	37%	33%	35%	32%
Oppose	6%	9%	24%	20%
Strongly oppose	2%	2%	6%	5%
No opinion	9%	8%	11%	12%
h. Support evangelism				
	+			+
Strongly favor	17%	22%	34%	27%
Favor	41%	45%	44%	40%
Oppose	15%	13%	9%	15%
Strongly oppose	4%	2%	2%	4%
No opinion	23%	18%	10%	14%
i. Support new church development				
	+			+
Strongly favor	12%	20%	32%	31%
Favor	47%	46%	43%	42%
Oppose	14%	13%	13%	13%
Strongly oppose	2%	2%	3%	2%
No opinion	24%	19%	9%	12%
j. Support congregational redevelopment				
	+	+		+
Strongly favor	11%	16%	26%	24%
Favor	42%	44%	42%	46%
Oppose	15%	16%	18%	15%
Strongly oppose	2%	2%	3%	3%
No opinion	29%	22%	11%	13%
k. Provide scholarship funds for education				
	+		+	+
Strongly favor	15%	14%	9%	15%
Favor	40%	38%	37%	42%
Oppose	16%	22%	28%	23%
Strongly oppose	4%	4%	6%	4%
No opinion	24%	21%	19%	16%
l. Support social justice				
	+		+	+
Strongly favor	16%	15%	18%	34%
Favor	30%	36%	37%	36%
Oppose	20%	19%	19%	12%
Strongly oppose	8%	11%	10%	6%
No opinion	26%	20%	15%	13%

Q-12. What is the minimum number of weeks that you believe should separate any two Churchwide Special Offerings?  
 (Please write the number on the line.) \_\_\_\_\_ weeks (If no opinion, ✓ here )

	Members	Elders	Pastors	Specialized Clergy
No opinion	36%	25%	16%	28%
	n=261	n=463	n=416	n=185
3 weeks or less	2%	1%	1%	—
4–7 weeks	16%	14%	12%	12%
8–9 weeks	24%	20%	19%	21%
10–11 weeks	11%	16%	20%	15%
12 weeks	29%	30%	28%	34%
13–15 weeks	10%	6%	8%	8%
16–20 weeks	4%	6%	8%	4%
More than 20 weeks	5%	7%	6%	5%

Q-13. Should one of the current Churchwide Special Offerings be *replaced* with a new Special Offering to support mission 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 PC(USA)?

	Members	Elders	Pastors	Specialized Clergy
No (Skip to Q-14)	37%	38%	44%	54%
Yes	22%	30%	42%	30%
Don't know	41%	32%	14%	16%

Q-13a. Which Churchwide Special Offering should be replaced with a new offering?

	Members	Elders	Pastors	Specialized Clergy
	n=81	n=174	n=192	n=72
One Great Hour of Sharing	5%	1%	2%	—
Pentecost	42%	28%	43%	63%
Peacemaking	44%	59%	46%	33%
Christmas Joy	9%	12%	9%	4%

Q-14. Which of the following would you prefer? (Please ✓ only *one*.)

	Members	Elders	Pastors	Specialized Clergy
	+	+	+	+
A new (5 <sup>th</sup> ) Churchwide Special Offering to fund mission	8%	9%	14%	17%
Reinstate the Witness Special Offering and the causes it supported (mission of the church at home and abroad) to replace the Pentecost Offering	15%	21%	34%	31%
No change: Keep the four Churchwide Special Offerings the way they are	26%	24%	19%	25%
Not sure	51%	46%	33%	27%

Q-15. In addition to the four Special Offerings, many Presbyterian congregations, presbyteries, and synods also sponsor other special appeals for funds to support causes beyond the congregation. In the last year, has your congregation participated in any other special offering, that is, has your congregation been a part of a special appeal, whether PC(USA) or non-PC(USA), for contributions to specified causes in the community, the region, the nation, or the world?

	Members	Elders	Pastors	Specialized Clergy
Yes	57%	74%	87%	65%
No (Skip to Q-16)	10%	13%	12%	17%
Don't know (Skip to Q-16)	33%	13%	2%	18%

Q-15a. Indicate what type(s) of other special offerings your congregation participated in. (✓ all that apply.)

	Members	Elders	Pastors	Specialized Clergy
	n=216	n=433	n=416	n=121
	◆	◆	◆	◆
Special offering for local cause (e.g., food pantry, homeless shelter, ecumenical community ministry)	90%	90%	85%	88%
Presbytery-sponsored special offering (e.g., for a new church development, camp or retreat center)	26%	29%	35%	36%
Special offering for other Presbyterian church program (e.g., retirement and children's homes)	27%	25%	32%	26%
Special offering for national or international <i>non</i> -Presbyterian causes (e.g., World Vision, UNICEF, Habitat for Humanity)	50%	50%	56%	46%

Q-16. Who initiated receiving other PC(USA) or non-PC(USA) special offerings in your congregation in 2003? (Please  *all* that apply.)

	Members	Elders	Pastors	Specialized Clergy
	◆	◆	◆	◆ +
Pastor	23%	32%	56%	41%
Clerk of session	6%	8%	7%	11%
Mission committee chair	17%	39%	50%	31%
Mission committee member	13%	21%	28%	20%
Other committee chair	5%	14%	11%	10%
Other committee member	3%	8%	7%	5%
Other church member	11%	17%	22%	16%
Don't know	54%	26%	6%	34%
We don't receive other special offerings in our congregation	5%	5%	5%	5%
Other (specify):	3%	6%	10%	5%

Q-17. Please specify the person or persons mainly responsible for the promotion of each PC(USA) Churchwide Special Offering in your congregation. In each column,  the box(es) that corresponds with who is responsible for the promotion of the Special Offering. ( all that apply in each column; if you do not receive an offering,  the last box in that column.)

	Members	Elders	Pastors	Specialized Clergy
a. One Great Hour of Sharing	◆	◆	◆	◆ +
Pastor, assistant pastor, interim pastor	37%	46%	54%	54%
Other Church staff (e.g., church secretary, Director of Christian Education, financial manager)	11%	11%	17%	10%
Clerk of Session	4%	5%	6%	8%
Mission committee chair	24%	39%	52%	38%
Mission committee member	11%	18%	25%	16%
Stewardship committee chair	11%	10%	12%	6%
Stewardship committee member	4%	5%	5%	2%
Other committee chair/member	4%	8%	4%	3%
Other church member	4%	7%	6%	6%
Don't know	39%	14%	1%	23%
Don't receive	2%	4%	5%	4%
b. Pentecost	◆ +	◆ +	◆ +	◆ +
Pastor, assistant pastor, interim pastor	16%	21%	28%	27%
Other Church staff (e.g., church secretary, Director of Christian Education, financial manager)	3%	3%	10%	4%
Clerk of Session	2%	3%	3%	1%
Mission committee chair	9%	17%	28%	22%
Mission committee member	6%	10%	16%	10%
Stewardship committee chair	4%	4%	8%	3%
Stewardship committee member	2%	2%	2%	1%
Other committee chair/member	3%	5%	3%	1%
Other church member	2%	3%	3%	2%
Don't know	49%	21%	1%	30%
Don't receive	27%	40%	44%	28%
c. Peacemaking	◆ +	◆ +	◆ +	◆ +
Pastor, assistant pastor, interim pastor	20%	25%	35%	38%
Other church staff (e.g., church secretary, Director of Christian Education, financial manager)	5%	4%	13%	8%
Clerk of Session	2%	3%	4%	2%
Mission committee chair	16%	27%	38%	31%
Mission committee member	9%	15%	19%	12%
Stewardship committee chair	6%	4%	8%	4%

07 ASSEMBLY COMMITTEE ON MISSION COORDINATION AND BUDGETS

Stewardship committee member	3%	2%	3%	1%
Other committee chair/member	4%	7%	5%	3%
Other church member	3%	5%	4%	4%
Don't know	46%	20%	1%	25%
Don't receive	19%	27%	30%	18%
d. Christmas Joy	◆ +	◆ +	◆	◆ +
Pastor, assistant pastor, interim pastor	29%	37%	48%	43%
Other church staff (e.g., church secretary, Director of Christian Education, financial manager)	9%	9%	16%	8%
Clerk of Session	4%	4%	6%	5%
Mission committee chair	16%	31%	45%	32%
Mission committee member	9%	17%	22%	11%
Stewardship committee chair	8%	8%	11%	5%
Stewardship committee member	3%	5%	5%	2%
Other committee chair/member	4%	8%	5%	4%
Other church member	5%	5%	5%	6%
Don't know	46%	19%	2%	26%
Don't receive	8%	12%	14%	12%

Q-18. Would you like to see the PC(USA) make it possible to give money to causes supported by Churchwide Special Offerings via the Internet with a credit card?

	Members	Elders	Pastors	Specialized Clergy
Yes	20%	25%	41%	52%
No	49%	41%	28%	16%
Not sure	30%	34%	31%	32%

Q-19. How likely would you be to give money over the Internet by credit card to a cause or program of the PC(USA) that you supported?

	Members	Elders	Pastors	Specialized Clergy
Very likely	3%	5%	7%	12%
Likely	8%	10%	14%	22%
Not too likely	18%	23%	32%	28%
Not at all likely	63%	57%	40%	30%
Not sure	7%	5%	8%	10%

Q-20. Please use this space for additional comments.

	Members	Elders	Pastors	Specialized Clergy
<b>Response form:</b>				
Paper	90%	88%	90%	84%
Web	10%	12%	10%	16%

### Appendix C

YOUR OPPORTUNITY TO PROVIDE FEEDBACK:  
CHURCHWIDE SPECIAL OFFERINGS

MIDDLE GOVERNING BODIES

Number of questionnaires mailed	182
Number of questionnaires returned	90
Percent returned	49%

Q-1. How familiar are you with each of the four Churchwide Special Offerings of the PC(USA)?

<b>a. One Great Hour of Sharing Offering</b>	
Very familiar	91%
Familiar	9%
Somewhat familiar	—
Not very familiar	—
Not at all familiar	—
<b>b. Pentecost Offering</b>	
Very familiar	58%
Familiar	25%
Somewhat familiar	12%
Not very familiar	4%
Not at all familiar	—
<b>c. Peacemaking Offering</b>	
Very familiar	76%
Familiar	21%
Somewhat familiar	2%
Not very familiar	—
Not at all familiar	—
<b>d. Christmas Joy Offering</b>	
Very familiar	84%
Familiar	14%
Somewhat familiar	2%
Not very familiar	—
Not at all familiar	—

Q-2. Which offerings has your congregation received in 2003 (2002 in the case of Christmas Joy)? (✓ *all* that apply.)

◆ +	
One Great Hour of Sharing Offering	92%
Pentecost Offering	50%
Peacemaking Offering	75%
Christmas Joy Offering	85%
None	5%
Don't know	2%

Q-3. In general, why does your congregation receive each of these Churchwide Special Offerings? In each column, ✓ the box(es) that corresponds to why you take that offering. (✓ *all* that apply in each column; if your congregation does not receive an offering, ✓ the last box in that column.)

<b>One Great Hour of Sharing</b>	
a. Habit or tradition	71%
b. We feel an obligation to do so	21%
c. We believe in the cause the offering supports	72%
d. Members want to participate	61%
e. Pastor wants to participate	57%
f. Respect for the denomination	33%
g. Don't know	12%
h. Don't receive	2%
<b>Pentecost</b>	
a. Habit or tradition	23%
b. We feel an obligation to do so	15%
c. We believe in the cause the offering supports	32%

d. Members want to participate	23%
e. Pastor wants to participate	34%
f. Respect for the denomination	21%
g. Don't know	21%
h. Don't receive	32%
<b>Peacemaking</b>	◆ +
a. Habit or tradition	42%
b. We feel an obligation to do so	23%
c. We believe in the cause the offering supports	55%
d. Members want to participate	49%
e. Pastor wants to participate	45%
f. Respect for the denomination	24%
g. Don't know	13%
h. Don't receive	11%
<b>Christmas Joy (2002)</b>	◆ +
a. Habit or tradition	64%
b. We feel an obligation to do so	27%
c. We believe in the cause the offering supports	62%
d. Members want to participate	56%
e. Pastor wants to participate	56%
f. Respect for the denomination	33%
g. Don't know	13%
h. Don't receive	6%

Q-4. If one or more of the Churchwide Special Offerings were *not* received in the past year by your congregation, what is the main reason for not receiving the offering(s)? (Please ✓ only *one* □ in each column.)

<b>One Great Hour of Sharing</b>	n=6
a. No one takes the initiative to promote the offering(s)	17%
b. Members are not familiar with the offering(s)	—
c. Churchwide Special Offerings are low priorities in the congregation	—
The congregation has a local or regionally-based special offering that occurs in close proximity to the Churchwide Special Offering(s)	—
e. The congregation cannot afford the Churchwide Special Offering(s)	—
f. Don't know	83%
<b>Pentecost</b>	n=30
a. No one takes the initiative to promote the offering(s)	10%
b. Members are not familiar with the offering(s)	30%
c. Churchwide Special Offerings are low priorities in the congregation	7%
The congregation has a local or regionally-based special offering that occurs in close proximity to the Churchwide Special Offering(s)	10%
e. The congregation cannot afford the Churchwide Special Offering(s)	3 %
f. Don't know	40%
<b>Peacemaking</b>	n=19
a. No one takes the initiative to promote the offering(s)	16%
b. Members are not familiar with the offering(s)	16%
c. Churchwide Special Offerings are low priorities in the congregation	16%
The congregation has a local or regionally-based special offering that occurs in close proximity to the Churchwide Special Offering(s)	10%
e. The congregation cannot afford the Churchwide Special Offering(s)	5%
f. Don't know	37%



<b>Christmas Joy (2002)</b>	n=12
a. No one takes the initiative to promote the offering(s)	8%
b. Members are not familiar with the offering(s)	8%
c. Churchwide Special Offerings are low priorities in the congregation	17%
The congregation has a local or regionally-based special offering that occurs in close proximity to the Churchwide Special Offering(s)	17%
e. The congregation cannot afford the Churchwide Special Offering(s)	—
f. Don't know	50%

Q-5. For how many years (if any) has your congregation received each of the Churchwide Special Offerings?

a. One Great Hour of Sharing	+
1 year	—
2–5 years	2%
6–10 years	—
More than 10 years	56%
Don't know	40%
Did not receive	2%
b. Pentecost	+
1 year	—
2–5 years	4%
6–10 years	6%
More than 10 years	11%
Don't know	43%
Did not receive	36%
c. Peacemaking	+
1 year	—
2–5 years	4%
6–10 years	6%
More than 10 years	32%
Don't know	44%
Did not receive	15%
d. Christmas Joy	+
1 year	—
2–5 years	—
6–10 years	—
More than 10 years	52%
Don't know	39%
Did not receive	9%

Q-6. Approximately how many dollars did your household contribute to each offering in 2003 (or 2002 in the case of the Christmas Joy Offering)?

a. One Great Hour of Sharing (2003)	
Did not give	8%
Did not receive	1%
	n=82
	+
\$10.00 or less	10%
\$11.00 to \$20.00	10%
\$21.00 to \$50.00	50%
\$51.00 to \$100.00	20%
Over \$100.00	10%

b. Pentecost (2003)	
Did not give	12%
Did not receive	19%
	n=62
	+
\$10.00 or less	18%
\$11.00 to \$20.00	4%
\$21.00 to \$50.00	77%
\$51.00 to \$100.00	—
Over \$100.00	—
c. Peacemaking (2003)	
Did not give	14%
Did not receive	6%
	n=72
	+
\$10.00 or less	17%
\$11.00 to \$20.00	6%
\$21.00 to \$50.00	71%
\$51.00 to \$100.00	6%
Over \$100.00	—
d. Christmas Joy (2002)	
Did not give	6%
Did not receive	3%
	n=82
	+
\$10.00 or less	12%
\$11.00 to \$20.00	14%
\$21.00 to \$50.00	59%
\$51.00 to \$100.00	14%
Over \$100.00	—

Q-7. Each Churchwide Special Offering divides the contributions among two or more church programs. Here is the current division for these offerings. Please indicate any changes you might like to see in how the funds received through these offerings are allocated.

**WOULD LIKE THE SHARE OF FUNDS FROM THIS OFFERING THAT GOES TO THIS PROGRAM:**

<b>One Great Hour of Sharing:</b>	
a. Presbyterian Disaster Assistance (36%)	+
Increased	19%
Decreased	—
Kept the same	73%
Not familiar with program	—
No opinion	8%
b. Self-Development of People (32%)	+
Increased	6%
Decreased	18%
Kept the same	67%
Not familiar with program	1%
No opinion	8%
c. Presbyterian Hunger Program (32%)	+
Increased	22%
Decreased	4%
Kept the same	66%
Not familiar with program	1%
No opinion	8%

<b>Pentecost:</b>	
d. Congregations keep 40% for children at risk	+
Increased	8%
Decreased	16%
Kept the same	47%
Not familiar with program	5%
No opinion	23%
e. Youth and young adults (50%)	
Increased	10%
Decreased	12%
Kept the same	50%
Not familiar with program	7%
No opinion	21%
f. Child advocacy (10%)	
Increased	16%
Decreased	6%
Kept the same	49%
Not familiar with program	8%
No opinion	21%
<b>Peacemaking:</b>	
g. Congregations keep 25% for peacemaking	+
Increased	5%
Decreased	7%
Kept the same	76%
Not familiar with program	—
No opinion	12%
h. Synod and presbytery peacemaking (25%)	
Increased	8%
Decreased	8%
Kept the same	71%
Not familiar with program	1%
No opinion	12%
i. Peacemaking Program (50%)	
Increased	10%
Decreased	8%
Kept the same	70%
Not familiar with program	—
No opinion	12%
<b>Christmas Joy:</b>	
j. Board of Pensions (50%)	+
Increased	14%
Decreased	5%
Kept the same	73%
Not familiar with program	—
No opinion	8%
k. Racial ethnic schools (50%)	
Increased	7%
Decreased	12%
Kept the same	74%
Not familiar with program	—
No opinion	7%

Q-8. If you could make *one* major change in the causes/issues that are supported by PC(USA) Churchwide Special Offerings, what would it be? Please ✓ the box to the left corresponding to your choice, and then indicate the specific changes to the right of your choice. (Select only *one* response.)

<b>Add one new special offering</b>	14%
	n=11
For what case?	+
Overseas mission	33%
National mission	33%
New church development	22%
Other	11%
<b>Delete one <i>entire</i> special offering</b>	13%
Which one?	n=10
OGHS	—
Peacemaking	50%
Pentecost	50%
Christmas Joy	—
<b>Add an additional cause to an existing offering</b>	2%
Add this cause:	n=2
National mission	50%
Other	50%
	n=2
To this offering:	+
<b>Pentecost</b>	<b>100%</b>
<b>Delete one <i>cause</i> from an existing offering</b>	6%
	n=5
Which cause?	+
Self-Development of People	33%
Youth and young adults	33%
Child advocacy	33%
<b>Replace a current offering cause with a new one</b>	2%
	n=2
Delete this cause:	+
Youth and young adults	100%
Add this cause:	n=2
Other	100%
<b>Make no changes in the current set of Churchwide Special Offerings or the causes they support</b>	44%
<b>No opinion</b>	18%

Q-9. Ideally, how many Churchwide Special Offerings would you like the PC(USA) to support? (Please ✓ only *one*.)

Four (the number currently supported)	59%
Five	4%
Six	2%
There are too many right now (four, currently)	16%
Depends on what the money would be used for	17%
Don't know	2%

Q-10. Which **one** option, from the list below, would you most like to have supported by a Churchwide Special Offering?  
*I would prefer a Churchwide Special Offering that funds programs concerned with . . . (✓ only one □.)*

	+
Assisting ecumenical efforts of partner churches overseas	6%
Child advocacy	3%
Children at risk	12%
Education of local church leaders overseas	6%
Supporting mission personnel overseas	43%
Supporting mission personnel in the United States	16%
Youth and young adult programs	15%

Q-11. If a Churchwide Special Offering designated for mission was developed by the PC(USA), what is your opinion of using those contributions to fund each of the following programs?

a. Support mission at home	+
Strongly favor	32%
Favor	53%
Oppose	3%
Strongly oppose	—
No opinion	12%
b. Support mission abroad	+
Strongly favor	44%
Favor	44%
Oppose	3%
Strongly oppose	1%
No opinion	7%
c. Underwrite mission personnel	+
Strongly favor	26%
Favor	51%
Oppose	10%
Strongly oppose	1%
No opinion	12%
d. Help educate and train local leaders	+
Strongly favor	17%
Favor	33%
Oppose	17%
Strongly oppose	2%
No opinion	32%
e. Support ecumenical efforts	+
Strongly favor	6%
Favor	35%
Oppose	19%
Strongly oppose	6%
No opinion	33%
f. Support ministry	+
Strongly favor	14%
Favor	36%
Oppose	6%
Strongly oppose	5%
No opinion	38%

g. Support local needs (e.g., food pantry, homeless shelter, ecumenical community)	+
Strongly favor	8%
Favor	35%
Oppose	30%
Strongly oppose	13%
No opinion	14%
h. Support evangelism	+
Strongly favor	24%
Favor	40%
Oppose	8%
Strongly oppose	6%
No opinion	22%
i. Support new church development	+
Strongly favor	47%
Favor	38%
Oppose	1%
Strongly oppose	—
No opinion	14%
j. Support congregational redevelopment	+
Strongly favor	45%
Favor	38%
Oppose	1%
Strongly oppose	1%
No opinion	14%
k. Provide scholarship funds for education	+
Strongly favor	10%
Favor	36%
Oppose	11%
Strongly oppose	6%
No opinion	36%
l. Support social justice	+
Strongly favor	17%
Favor	32%
Oppose	14%
Strongly oppose	8%
No opinion	30%

Q-12. What is the minimum number of weeks that you believe should separate any two Churchwide Special Offerings?  
 (Please write the number on the line.) (If no opinion, ✓ here )

No opinion	20%
	n=72
	+
3 weeks or less	2%
4–7 weeks	10%
8–9 weeks	24%
10–11 weeks	18%
12 weeks	32%
13–15 weeks	11%
16 weeks or more	3%

Q-13. Should one of the current Churchwide Special Offerings be *replaced* with a new Special Offering to support mission 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 PC(USA)?

	+
No (Skip to Q-14)	54%
Yes	30%
Don't know	16%

Q-13a. Which Churchwide Special Offering should be replaced with a new offering?

	n=24
Pentecost	83%
Peacemaking	17%

Q-14. Which of the following would you prefer? (Please  only *one*.)

	+
A new (5th) Churchwide Special Offering to fund mission	18%
Reinstate the Witness Special Offering and the causes it supported (mission of the church at home and abroad) to replace the Pentecost Offering	31%
No change: Keep the four Churchwide Special Offerings the way they are	23%
Not sure	27%

Q-15. In addition to the four Special Offerings, many Presbyterian congregations, presbyteries, and synods also sponsor other special appeals for funds to support causes beyond the congregation. In the last year, has your congregation participated in any other special offering, that is, has your congregation been a part of a special appeal, whether PC(USA) or non-PC(USA), for contributions to specified causes in the community, the region, the nation, or the world?

	+
Yes	68%
No (Skip to Q-16)	19%
Don't know (Skip to Q-16)	13%

Q-15a. Indicate what type(s) of other special offerings your congregation participated in. ( all that apply.)

	n=42
	◆
Special offering for local cause (e.g., food pantry, homeless shelter, ecumenical community ministry)	81%
Presbytery-sponsored special offering (e.g., for a new church development, camp or retreat center)	45%
Special offering for other Presbyterian church program (e.g., retirement and children's homes)	24%
Special offering for national or international <i>non</i> -Presbyterian causes (e.g., World Vision, UNICEF, Habitat for Humanity)	31%

Q-16. Who initiated receiving other PC(USA) or non-PC(USA) special offerings in your congregation in 2003? (Please  all that apply.)

	◆ +
Pastor	30%
Clerk of session	9%
Mission committee chair	32%
Mission committee member	19%
Other committee chair	2%
Other committee member	2%
Other church member	8%
Don't know	30%
We don't receive other special offerings in our congregation	8%
Other (specify):	8%

Q-17. Please specify the person or persons mainly responsible for the promotion of each PC(USA) Churchwide Special Offering in your congregation. In each column, ✓ the box(es) that corresponds with who is responsible for the promotion of the Special Offering. (✓ *all* that apply in each column; if you do not receive an offering, ✓ the last box in that column.)

a. One Great Hour of Sharing	◆ +
Pastor, assistant pastor, interim pastor	55%
Other Church staff (e.g., church secretary, Director of Christian Education, financial manager)	11%
Clerk of Session	4%
Mission committee chair	53%
Mission committee member	24%
Stewardship committee chair	13%
Stewardship committee member	6%
b. One Great Hour of Sharing (Cont.)	◆ +
Other committee chair/member	2%
Other church member	8%
Don't know	15%
Don't receive	—
c. Pentecost	◆ +
Pastor, assistant pastor, interim pastor	30%
Other Church staff (e.g., church secretary, Director of Christian Education, financial manager)	9%
Clerk of Session	4%
Mission committee chair	37%
Mission committee member	17%
Stewardship committee chair	6%
Stewardship committee member	—
Other committee chair/member	2%
Other church member	4%
Don't know	11%
Don't receive	35%
d. Peacemaking	◆ +
Pastor, assistant pastor, interim pastor	42%
Other church staff (e.g., church secretary, Director of Christian Education, financial manager)	8%
Clerk of Session	4%
Mission committee chair	46%
Mission committee member	17%
Stewardship committee chair	8%
Stewardship committee member	2%
Other committee chair/member	4%
Other church member	8%
Don't know	17%
Don't receive	12%
e. Christmas Joy	◆ +
Pastor, assistant pastor, interim pastor	42%
Other church staff (e.g., church secretary, Director of Christian Education, financial manager)	10%
Clerk of Session	8%
Mission committee chair	52%
Mission committee member	27%
Stewardship committee chair	15%



Stewardship committee member	4%
Other committee chair/member	4%
Other church member	10%
Don't know	17%
<i>Don't receive</i>	8%

Q-18 Would you like to see the PC(USA) make it possible to give money to causes supported by Churchwide Special Offerings via the Internet with a credit card?

Yes	61%
No	16%
Not sure	23%

Q-19. How likely would you be to give money over the Internet by credit card to a cause or program of the PC(USA) that you supported?

Very likely	18%
Likely	22%
Not too likely	20%
Not at all likely	30%
Not sure	10%

Q-20. Please use this space for additional comments.

### Appendix D

#### YOUR OPPORTUNITY TO PROVIDE FEEDBACK: CHURCHWIDE SPECIAL OFFERINGS

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	Pastors	Non-church
Number of questionnaires mailed	513	426
Number of questionnaires returned	99	66
Percent Returned	19%	16%

Q-1. How familiar are you with each of the four Churchwide Special Offerings of the PC(USA)?

	Pastors	Non-Church
<b>a. One Great Hour of Sharing Offering</b>		
Very familiar	65%	72%
Familiar	23%	16%
Somewhat familiar	9%	6%
Not very familiar	2%	3%
Not at all familiar	1%	3%
<b>b. Pentecost Offering</b>		
Very familiar	33%	42%
Familiar	29%	29%
Somewhat familiar	18%	13%
Not very familiar	16%	6%
Not at all familiar	4%	10%
<b>c. Peacemaking Offering</b>		
Very familiar	41%	56%
Familiar	31%	22%
Somewhat familiar	18%	11%
Not very familiar	8%	3%
Not at all familiar	2%	8%

d. Christmas Joy Offering		
Very familiar	56%	60%
Familiar	28%	22%
Somewhat familiar	9%	10%
Not very familiar	5%	3%
Not at all familiar	1%	5%

Q-2. Which offerings has your congregation received in 2003 (2002 in the case of Christmas Joy)? (✓ *all* that apply.)

	Pastors	Non-Church
	◆	◆ +
One Great Hour of Sharing Offering	74%	65%
Pentecost Offering	26%	23%
Peacemaking Offering	42%	46%
Christmas Joy Offering	60%	60%
None	19%	12%
Don't know	5%	19%

Q-3. In general, why does your congregation receive each of these Churchwide Special Offerings? In each column, ✓ the box(es) that corresponds to why you take that offering. (✓ *all* that apply in each column; if your congregation does not receive an offering, ✓ the last box in that column.)

	Pastors	Non-Church
<b>One Great Hour of Sharing</b>	◆ +	◆ +
a. Habit or tradition	40%	37%
b. We feel an obligation to do so	28%	28%
c. We believe in the cause the offering supports	65%	49%
d. Members want to participate	41%	28%
e. Pastor wants to participate	47%	31%
f. Respect for the denomination	22%	18%
g. Don't know	6%	16%
h. Don't receive	17%	12%
<b>Pentecost</b>	◆ +	◆ +
a. Habit or tradition	19%	21%
b. We feel an obligation to do so	15%	17%
c. We believe in the cause the offering supports	29%	33%
d. Members want to participate	19%	19%
e. Pastor wants to participate	23%	19%
f. Respect for the denomination	12%	14%
g. Don't know	11%	26%
h. Don't receive	49%	33%
<b>Peacemaking</b>	◆ +	◆ +
a. Habit or tradition	22%	28%
b. We feel an obligation to do so	21%	22%
c. We believe in the cause the offering supports	48%	39%
d. Members want to participate	26%	22%
e. Pastor wants to participate	34%	26%
f. Respect for the denomination	18%	15%
g. Don't know	8%	20%
h. Don't receive	35%	26%
<b>Christmas Joy (2002)</b>	◆ +	◆ +
a. Habit or tradition	34%	27%
b. We feel an obligation to do so	31%	24%
c. We believe in the cause the offering supports	53%	38%
d. Members want to participate	32%	27%
e. Pastor wants to participate	38%	33%

f. Respect for the denomination	24%	20%
g. Don't know	6%	22%
h. Don't receive	26%	24%

Q-4. If one or more of the Churchwide Special Offerings were *not* received in the past year by your congregation, what is the main reason for not receiving the offering(s)? (Please ✓ only *one* □ in each column.)

	Pastors	Non-Church
<b>One Great Hour of Sharing</b>	n=34	n=19
a. No one takes the initiative to promote the offering(s)	15%	10%
b. Members are not familiar with the offering(s)	6%	16%
c. Churchwide Special Offerings are low priorities in the congregation	15%	16%
d. The congregation has a local or regionally-based special offering that occurs in close proximity to the Churchwide Special Offering(s)	21%	5%
e. The congregation cannot afford the Churchwide Special Offering(s)	26%	16%
f. Don't know	18%	37%
<b>Pentecost</b>	n=64	n=31
a. No one takes the initiative to promote the offering(s)	11%	19%
b. Members are not familiar with the offering(s)	16%	13%
c. Churchwide Special Offerings are low priorities in the congregation	12%	13%
d. The congregation has a local or regionally-based special offering that occurs in close proximity to the Churchwide Special Offering(s)	19%	13%
e. The congregation cannot afford the Churchwide Special Offering(s)	27%	6%
f. Don't know	16%	36%
	Pastors	Non-Church
<b>Peacemaking</b>	n=51	n=25
a. No one takes the initiative to promote the offering(s)	12%	8%
b. Members are not familiar with the offering(s)	10%	8%
c. Churchwide Special Offerings are low priorities in the congregation	12%	24%
d. The congregation has a local or regionally-based special offering that occurs in close proximity to the Churchwide Special Offering(s)	26%	12%
e. The congregation cannot afford the Churchwide Special Offering(s)	29%	8%
f. Don't know	12%	40%
<b>Christmas Joy (2002)</b>	n=46	n=22
a. No one takes the initiative to promote the offering(s)	9%	4%
b. Members are not familiar with the offering(s)	6%	18%
c. Churchwide Special Offerings are low priorities in the congregation	11%	18%
d. The congregation has a local or regionally-based special offering that occurs in close proximity to the Churchwide Special Offering(s)	24%	14%
e. The congregation cannot afford the Churchwide Special Offering(s)	28%	14%
f. Don't know	22%	32%

Q-5. For how many years (if any) has your congregation received each of the Churchwide Special Offerings?

	Pastors	Non-Church
<b>a. One Great Hour of Sharing</b>	+	
1 year	3%	—
2–5 years	7%	14%
6–10 years	15%	2%
More than 10 years	44%	37%
Don't know	17%	30%
Did not receive	14%	16%
<b>b. Pentecost</b>	+	+
1 year	—	2%
2–5 years	14%	13%
6–10 years	9%	2%
More than 10 years	8%	11%

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Don't know	18%	36%
Did not receive	51%	36%
c. Peacemaking	+	+
1 year	2%	—
2–5 years	11%	6%
6–10 years	11%	2%
More than 10 years	26%	30%
Don't know	18%	33%
Did not receive	32%	28%
d. Christmas Joy	+	
1 year	—	—
2–5 years	8%	12%
6–10 years	16%	6%
More than 10 years	34%	25%
Don't know	18%	29%
Did not receive	24%	27%

Q-6. Approximately how many dollars did your household contribute to each offering in 2003 (or 2002 in the case of the Christmas Joy Offering)?

	Pastors	Non-Church
a. One Great Hour of Sharing (2003)		
Did not give	10%	18%
Did not receive	14%	11%
	n=75	n=47
	+	+
\$10.00 or less	20%	7%
\$11.00 to \$20.00	8%	15%
\$21.00 to \$50.00	38%	40%
\$51.00 to \$100.00	12%	29%
Over \$100.00	22%	8%
b. Pentecost (2003)		
Did not give	14%	23%
Did not receive	32%	20%
	n=53	n=38
	+	+
\$10.00 or less	34%	21%
\$11.00 to \$20.00	14%	14%
\$21.00 to \$50.00	34%	42%
\$51.00 to \$100.00	—	21%
Over \$100.00	18%	—
c. Peacemaking (2003)		
Did not give	15%	20%
Did not receive	23%	17%
	n=61	n=42
	+	+
\$10.00 or less	29%	19%
\$11.00 to \$20.00	10%	10%
\$21.00 to \$50.00	36%	42%
\$51.00 to \$100.00	13%	23%
Over \$100.00	12%	5%

d. Christmas Joy (2002)		
Did not give	12%	18%
Did not receive	19%	12%
	n=68	n=46
	+	+
\$10.00 or less	27%	9%
\$11.00 to \$20.00	8%	17%
\$21.00 to \$50.00	39%	39%
\$51.00 to \$100.00	8%	26%
Over \$100.00	18%	8%

Q-7. Each Churchwide Special Offering divides the contributions among two or more church programs. Here is the current division for these offerings. Please indicate any changes you might like to see in how the funds received through these offerings are allocated.

**WOULD LIKE THE SHARE OF FUNDS FROM THIS OFFERING THAT GOES TO THIS PROGRAM:**

	Pastors	Non-Church
<b>One Great Hour of Sharing:</b>		
a. Presbyterian Disaster Assistance (36%)	+	+
Increased	19%	18%
Decreased	6%	4%
Kept the same	50%	59%
Not familiar with program	4%	7%
No opinion	22%	12%
b. Self-Development of People (32%)	+	+
Increased	18%	11%
Decreased	10%	11%
Kept the same	48%	57%
Not familiar with program	2%	9%
No opinion	22%	11%
c. Presbyterian Hunger Program (32%)	+	+
Increased	20%	22%
Decreased	5%	2%
Kept the same	49%	61%
Not familiar with program	2%	4%
No opinion	24%	11%
<b>Pentecost:</b>		
a. Congregations keep 40% for children at risk	+	+
Increased	18%	15%
Decreased	4%	15%
Kept the same	28%	44%
Not familiar with program	7%	10%
No opinion	42%	15%
b. Youth and young adults (50%)	+	+
Increased	13%	16%
Decreased	9%	14%
Kept the same	29%	47%
Not familiar with program	7%	8%
No opinion	41%	16%
c. Child advocacy (10%)	+	+
Increased	16%	21%
Decreased	4%	6%

Kept the same	30%	46%
Not familiar with program	8%	10%
No opinion	42%	17%
<b>Peacemaking:</b>		
a. Congregations keep 25% for peacemaking	+	+
Increased	16%	17%
Decreased	6%	9%
Kept the same	42%	50%
Not familiar with program	2%	6%
No opinion	33%	18%
<b>b. Synod and presbytery peacemaking (25%)</b>		
Increased	8%	6%
Decreased	12%	15%
Kept the same	44%	57%
Not familiar with program	4%	4%
No opinion	32%	19%
<b>c. Peacemaking Program (50%)</b>		
Increased	14%	9%
Decreased	8%	16%
Kept the same	42%	53%
Not familiar with program	2%	4%
No opinion	34%	18%
<b>Christmas Joy:</b>		
a. Board of Pensions (50%)	+	+
Increased	13%	14%
Decreased	7%	17%
Kept the same	53%	54%
Not familiar with program	2%	4%
No opinion	25%	11%
<b>b. Racial ethnic schools (50%)</b>		
Increased	20%	30%
Decreased	4%	6%
Kept the same	48%	48%
Not familiar with program	2%	6%
No opinion	26%	11%

Q-8. If you could make *one* major change in the causes/issues that are supported by PC(USA) Churchwide Special Offerings, what would it be? Please ✓ the box to the left corresponding to your choice, and then indicate the specific changes to the right of your choice. (Select only *one* response.)

	Pastors	Non-church
<b>Add one new special offering</b>	8%	9%
	n=7	n=5
For what case?	+	+
Overseas mission	40%	—
National mission	—	75%
New church development	20%	25%
Other	40%	—
<b>Delete one entire special offering</b>	5%	6%
Which one?	n=4	n=3
OGHS	—	—
Peacemaking	50%	33%
Pentecost	50%	—
Christmas Joy	—	67%

<b>Add an additional cause to an existing offering</b>	5%	6%
	n=4	n=3
Add this cause:	+	
Overseas mission	33%	—
National mission	67%	—
New church development	—	33%
Other	—	67%
	n=4	n=3
To this offering:	+	+
<b>Pentecost</b>	<b>100%</b>	—
<b>Christmas Joy</b>	—	<b>100%</b>
<b>Delete one cause from an existing offering</b>	4%	2%
	n=3	n=1
Which cause?	+	
Synod and presbytery peacemaking	50%	—
Board of Pensions	—	100%
Racial ethnic schools	50%	—
<b>Replace a current offering cause with a new one</b>	1%	2%
Delete this cause:	n=1	n=1
Synod and presbytery peacemaking	100%	—
Other	—	100%
Add this cause:	n=1	n=1
Other	100%	100%
<b>Make no changes in the current set of Churchwide Special Offerings or the causes they support</b>	43%	41%
<b>No opinion</b>	35%	37%

Q-9. Ideally, how many Churchwide Special Offerings would you like the PC(USA) to support? (Please ✓ only *one*.)

	Pastors	Non-church
		+
Four (the number currently supported)	42%	44%
Five	2%	5%
Six	1%	—
There are too many right now (four, currently)	16%	7%
Depends on what the money would be used for	28%	36%
Don't know	12%	8%

Q-10. Which *one* option, from the list below, would you most like to have supported by a Churchwide Special Offering?  
*I would prefer a Churchwide Special Offering that funds programs concerned with . . . (✓ only one □.)*

	Pastors	Non-church
	+	+
Assisting ecumenical efforts of partner churches overseas	4%	9%
Child advocacy	7%	9%
Children at risk	22%	24%
Education of local church leaders overseas	5%	13%
Supporting mission personnel overseas	17%	15%
Supporting mission personnel in the United States	7%	13%
Youth and young adult programs	38%	17%

Q-11. If a Churchwide Special Offering designated for mission was developed by the PC(USA), what is your opinion of using those contributions to fund each of the following programs?

	Pastors	Non-church
a. Support mission at home	+	+
Strongly favor	45%	48%
Favor	40%	38%
Oppose	3%	2%
Strongly oppose	1%	2%
No opinion	10%	10%
b. Support mission abroad	+	+
Strongly favor	35%	42%
Favor	44%	40%
Oppose	7%	4%
Strongly oppose	2%	2%
No opinion	12%	12%
c. Underwrite mission personnel	+	+
Strongly favor	12%	20%
Favor	52%	44%
Oppose	8%	11%
Strongly oppose	4%	—
No opinion	24%	26%
d. Help educate and train local leaders	+	+
Strongly favor	26%	29%
Favor	49%	51%
Oppose	12%	4%
Strongly oppose	1%	—
No opinion	12%	16%
e. Support ecumenical efforts	+	+
Strongly favor	13%	23%
Favor	44%	33%
Oppose	19%	23%
Strongly oppose	6%	6%
No opinion	18%	15%
f. Support ministry	+	+
Strongly favor	28%	28%
Favor	49%	35%
Oppose	7%	13%
Strongly oppose	2%	—
No opinion	13%	24%
g. Support local needs (e.g., food pantry, homeless shelter, ecumenical community)	+	+
Strongly favor	31%	33%
Favor	52%	50%
Oppose	5%	8%
Strongly oppose	1%	2%
No opinion	12%	6%
h. Support evangelism	+	+
Strongly favor	59%	35%
Favor	31%	33%
Oppose	1%	8%
Strongly oppose	1%	6%
No opinion	8%	17%



i. Support new church development	+	+
Strongly favor	39%	39%
Favor	45%	33%
Oppose	3%	12%
Strongly oppose	—	4%
No opinion	13%	12%
j. Support congregational redevelopment	+	+
Strongly favor	48%	36%
Favor	33%	36%
Oppose	8%	10%
Strongly oppose	1%	2%
No opinion	10%	16%
k. Provide scholarship funds for education	+	+
Strongly favor	33%	33%
Favor	42%	41%
Oppose	9%	8%
Strongly oppose	—	4%
No opinion	15%	14%
l. Support social justice	+	+
Strongly favor	28%	39%
Favor	45%	41%
Oppose	9%	4%
Strongly oppose	2%	4%
No opinion	16%	12%

Q-12. What is the minimum number of weeks that you believe should separate any two Churchwide Special Offerings?  
(Please write the number on the line.) (If no opinion, ✓ here )

	Pastors	Non-church
No opinion	36%	50%
	n=63	n=33
	+	+
3 weeks or less	4%	—
4–7 weeks	14%	17%
8–9 weeks	23%	17%
10–11 weeks	15%	38%
12 weeks	35%	12%
13–16 weeks	8%	17%

Q-13. Should one of the current Churchwide Special Offerings be *replaced* with a new Special Offering to support mission 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 PC(USA)?

	Pastors	Non-church
	+	+
<i>No (Skip to Q-14)</i>	54%	54%
Yes	25%	33%
Don't know	21%	13%

Q-13a. Which Churchwide Special Offering should be replaced with a new offering?

	Pastors	Non-church
	n=21	n=18
One Great Hour of Sharing	10%	11%
Pentecost	38%	22%
Peacemaking	38%	50%
Christmas Joy	14%	17%

Q-14. Which of the following would you prefer? (Please ✓ only *one*.)

	Pastors	Non-church
	+	+
A new (5th) Churchwide Special Offering to fund mission	14%	12%
Reinstate the Witness Special Offering and the causes it supported (mission of the church at home and abroad) to replace the Pentecost Offering	13%	18%
No change: Keep the four Churchwide Special Offerings the way they are	31%	43%
Not sure	42%	28%

Q-15. In addition to the four Special Offerings, many Presbyterian congregations, presbyteries, and synods also sponsor other special appeals for funds to support causes beyond the congregation. In the last year, has your congregation participated in any other special offering, that is, has your congregation been a part of a special appeal, whether PC(USA) or non-PC(USA), for contributions to specified causes in the community, the region, the nation, or the world?

	Pastors	Non-church
Yes	72%	53%
No (Skip to Q-16)	14%	23%
Don't know (Skip to Q-16)	13%	23%

Q-15a. Indicate what type(s) of other special offerings your congregation participated in. (✓ all that apply.)

	Pastors	Non-church
	n=65	n=25
	◆	◆
Special offering for local cause (e.g., food pantry, homeless shelter, ecumenical community ministry)	80%	84%
Presbytery-sponsored special offering (e.g., for a new church development, camp or retreat center)	35%	44%
Special offering for other Presbyterian church program (e.g., retirement and children's homes)	32%	36%
Special offering for national or international <i>non</i> -Presbyterian causes (e.g., World Vision, UNICEF, Habitat for Humanity)	57%	40%

Q-16. Who initiated receiving other PC(USA) or non-PC(USA) special offerings in your congregation in 2003? (Please ✓ *all* that apply.)

	Pastors	Non-church
	◆	◆ +
Pastor	58%	52%
Clerk of session	14%	12%
Mission committee chair	28%	25%
Mission committee member	13%	19%
Other committee chair	12%	6%
Other committee member	4%	4%
Other church member	17%	2%
Don't know	4%	25%
We don't receive other special offerings in our congregation	10%	2%
Other (specify):	13%	8%

Q-17. Please specify the person or persons mainly responsible for the promotion of each PC(USA) Churchwide Special Offering in your congregation. In each column, ✓ the box(es) that corresponds with who is responsible for the promotion of the Special Offering. (✓ *all* that apply in each column; if you do not receive an offering, ✓ the last box in that column.)

	Pastors	Non-church
a. One Great Hour of Sharing	◆	◆ +
Pastor, assistant pastor, interim pastor	61%	52%
Other Church staff (e.g., church secretary, Director of Christian Education, financial manager)	14%	6%

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Clerk of Session	19%	15%
Mission committee chair	26%	30%
Mission committee member	8%	15%
Stewardship committee chair	28%	9%
Stewardship committee member	11%	11%
b. One Great Hour of Sharing (Cont.)	◆	◆ +
Other committee chair/member	2%	2%
Other church member	7%	6%
Don't know	4%	22%
Don't receive	7%	4%
c. Pentecost	◆ +	◆ +
Pastor, assistant pastor, interim pastor	48%	40%
Other Church staff (e.g., church secretary, Director of Christian Education, financial manager)	10%	8%
Clerk of Session	13%	5%
Mission committee chair	15%	15%
Mission committee member	10%	15%
Stewardship committee chair	18%	8%
Stewardship committee member	3%	2%
Other committee chair/member	5%	5%
Other church member	7%	2%
Don't know	5%	28%
Don't receive	28%	10%
d. Peacemaking	◆ +	◆ +
Pastor, assistant pastor, interim pastor	44%	40%
Other church staff (e.g., church secretary, Director of Christian Education, financial manager)	13%	7%
Clerk of Session	16%	12%
Mission committee chair	16%	14%
Mission committee member	9%	19%
Stewardship committee chair	17%	12%
Stewardship committee member	4%	5%
Other committee chair/member	6%	2%
Other church member	6%	2%
Don't know	7%	26%
Don't receive	20%	7%
e. Christmas Joy	◆ +	◆ +
Pastor, assistant pastor, interim pastor	53%	49%
Other church staff (e.g., church secretary, Director of Christian Education, financial manager)	11%	7%
Clerk of Session	14%	7%
Mission committee chair	20%	18%
Mission committee member	8%	13%
Stewardship committee chair	27%	9%
Stewardship committee member	10%	9%
Other committee chair/member	4%	—
Other church member	6%	7%
Don't know	5%	24%
Don't receive	13%	9%

Q-18 Would you like to see the PC(USA) make it possible to give money to causes supported by Churchwide Special Offerings via the Internet with a credit card?

	Pastors	Non-church
		+
Yes	28%	54%
No	33%	22%
Not sure	38%	24%

Q-19. How likely would you be to give money over the Internet by credit card to a cause or program of the PC(USA) that you supported?

	Pastors	Non-church
		+
Very likely	8%	14%
Likely	12%	20%
Not too likely	22%	19%
Not at all likely	36%	27%
Not sure	21%	20%

Q-20. Please use this space for additional comments.

[Not tabulated]

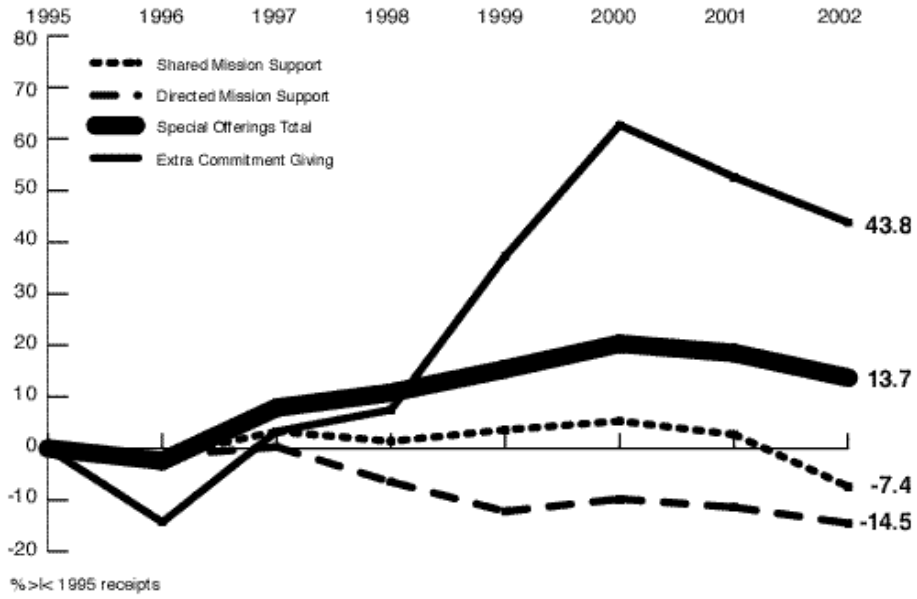
**Notes**

Note: Percentages may not add to 100 due to rounding.

- \* = less than 0.5%; rounds to zero
- = zero (0.0); no cases in this category
- + = nonresponses of 10% or more on this question (reported percentages for all questions omit nonresponses)
- n = number of respondents eligible to answer this question
- ◆ = percentages add to more than 100 because respondents could make more than one response

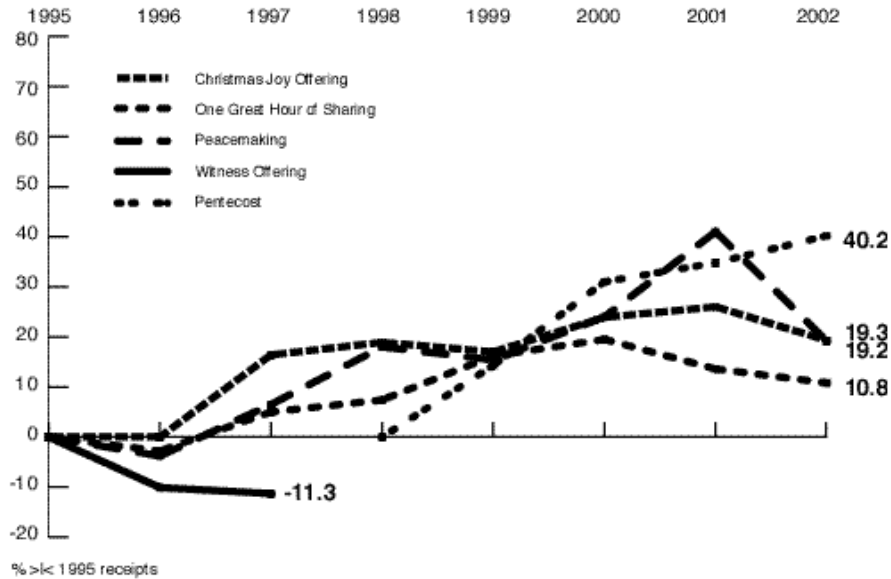
Appendix E

GIVING TRENDS: SPECIAL OFFERINGS & OTHER GIVING 1995-2002



Appendix F

GIVING TRENDS: SPECIAL OFFERINGS 1995-2002



## Appendix G

### Criteria for Participation in Special Offerings (Revisions noted by underlined and strike-out type)

- a. Churchwide special offerings will provide valuable mission interpretation opportunities.
- b. Churchwide special offerings will enable the church to meet traditional and ongoing needs in relationship to the total mission priorities of the church, always proclaiming the name of Jesus.
- c. Causes included in special offering will have demonstrated potential for churchwide donor support.
- d. Causes included in a special offering will specifically define the needs to be met; plans will be provided for funds' allocation, program implementation, and accountability.
- e. Causes grouped within the same churchwide special offering will have a focused mission purpose.
- f. Special offering promotions within the comprehensive mission funding strategy will occur in a central promotion office rather than within programmatic entities.
- g. Costs of promoting and receiving each churchwide special offering will be paid from receipts of the offering. After deducting each offering's costs from total receipts, restricted and unrestricted, of that offering, all receipts will then be considered permanently restricted, and will be used only for the purposes for which they were given. Each offering's costs will be determined by the GAC through its regular budget process.
- h. Start up costs for new or significantly revised special offerings will be advanced from existing GAC funds and amortized over the succeeding five years.
- i. Promotion materials for a special offering will relate to the liturgical season in which the offering is received.
- j. Any change in the pattern of distribution of a special offering will require an eighteen-month time period before become effective to allow adequate time for development and distribution of promotion materials.
- k. There will be no more than four churchwide special offerings in any calendar year. The General Assembly will identify times for the promotion and receipt of offerings.
- l. On a ~~six-year~~ four-year cycle, the General Assembly will provide for review and evaluation of the causes supported by churchwide special offerings and will consider new causes in light of established criteria and current mission priorities. Between reviews, if an offering lacks support, the GAC will provide a process for review.
- m. It is important for the continuity of operations that some programs funded by churchwide special offerings maintain operating reserves. However, it is not the purpose of special offerings to develop or augment reserves. ~~Beginning in 2001, each~~ Each General Assembly will assign one of its committee to review the appropriateness of reserves accumulated from special offerings.
- n. ~~Beginning in 2001, the agencies receiving churchwide special offering funds will report annually the uses of those funds to the General Assembly. The agencies receiving churchwide special offering funds will prepare an annual report concerning the receipt and distribution of those Special Offering funds for review by the General Assembly. This report will be made available to churches and other governing bodies.~~
- ~~o. Special offerings will not be used to supplement funding for programs included in on-going basic mission support.~~
- ~~p. Special offerings will not be used to create funding for a cause when a similar program already exists.~~

## Item 07-07

[The assembly approved Item 07-07 with comment. See p. 53.]

**The Committee on the Office of the General Assembly (COGA) and the General Assembly Council (GAC) recommend that the 216th General Assembly (2004) approve the following:**

1. **Affirm the primacy of our governing bodies in our Presbyterian polity and urge every governing body to celebrate its independence as well as acknowledge its interdependence on all the other governing bodies in the church.**
2. **Urge every governing body (session through General Assembly) to use the very best of modern electronic and print media in communication with constituents, while at the same time taking special steps for face-to-face communication with persons at other governing body levels.**
3. **Urge governing bodies to make efforts to strengthen the common mission they have with other governing bodies.**
4. **Urge the entire church to work to overcome the “disconnects” at every governing body level that result in “I am no part of you” attitudes if left alone.**
5. **Urge every governing body to find ways to make our polity and Presbyterian processes more flexible while maintaining the values and norms that hold us together as Presbyterians.**
6. **Urge presbyteries, synods, and General Assembly entities to use the non-assembly biennial years for gatherings to celebrate mission and build community, especially with other governing bodies.**
7. **Urge presbyteries and synods to find ways to invite staff and elected leaders of all the General Assembly entities to be present around the church to build up the personal relationships with leaders of our presbyteries and synods.**
8. **Urge presbyteries to meet with their neighboring presbyteries to explore common mission and mutual support of one another.**
9. **Urge presbyteries and synods to continue processes similar to these consultations in order to build trust, a sense of community, and a common mission among our governing bodies, beginning with the session level.**

### *Rationale*

These recommendations are in response to the following referral: *2001 Referral:33.002. Recommendation Instructing the COGA and GAC to Continue the Consultation Process and Bring Progress Reports to the 214th General Assembly (2002), and the 215th General Assembly (2003), and a Final Report to the 216th General Assembly (2004) on the Functions of the Governing Body System—From the Joint Report of the Committee on the Office of the General Assembly and the General Assembly Council (Minutes, 2001, Part I, p. 363).*

#### *A. Introduction*

The Committee on the Office of the General Assembly and the General Assembly Council request that the 216th General Assembly (2004) receive this report on the consultations with synods and presbyteries and approve its recommendations. In making this report to the assembly, the Committee on the Office of the General Assembly and the General Assembly Council want to commend highly the Stated Clerk, the Executive Director of the General Assembly Council, and the coordinator of Governing Body Relations for leading in fulfilling the mandate of a former assembly through this arduous consultation process that has resulted in a significant strengthening of relationships and building community with our middle governing bodies. Moreover, we commend them for the example they have set for the whole church by asking questions that served to strengthen relationships and build community when governing body relationships are at times considerably strained.

#### *B. History*

The 208th General Assembly (1996) approved that the Moderator of the 208th General Assembly (1996) appoint a nine-person Committee on Middle Governing Body Relationships charged to: (1) examine the relation-

ships between and among the national office, synods, and presbyteries, (2) develop and review studies of middle governing bodies for effectiveness, and (3) seek new paradigms for prioritizing, evaluating, visioning, resourcing, and partnering.

When the Committee on Middle Governing Bodies reported to the 211th General Assembly (1999), one of its recommendations was that the Committee on the Office of the General Assembly and the General Assembly Council be instructed to hold a series of consultations with the synods and presbyteries on the nature of governing body relationships and to test the following guiding principles (*Minutes*, 1999, Part I, p. 524):

1. The primary organizational focus of the life and work of the PC(USA) is on developing, encouraging, equipping, and resourcing its congregations and their leaders as the Living Body of Jesus Christ.
2. The primary focus of the life and work of presbyteries is to enhance the effectiveness of congregations.
3. It is essential that simplified, flexible, and more responsive ways be found for the PC(USA) to do its work as it moves into a new millennium in a rapidly changing environment.
4. All governing bodies will be engaged in partnerships for mutual mission and ministry opportunities.
5. No Presbyterian Church (U.S.A.) governing body is an island; indeed, none can serve its historic role apart from the others.

A second part of that mandate requested that the consultations consider the advisability of moving to a three governing body level polity. From January 2000 through November 2003, the Stated Clerk and the Executive Director of the General Assembly Council traveled throughout the church, holding consultations with 15 of the 16 synods and 100 presbyteries. In each region, elected personnel from the General Assembly entities were invited to attend, and at least one elected person was present in every consultation. Progress reports were presented to the 213th General Assembly (2001) and the 214th General Assembly (2002). The 215th General Assembly (2003) received a recommendation, based upon responses received in the consultations, that we maintain our four-level governing body polity, thus keeping synods. The 215th General Assembly (2003) approved that recommendation. This report presents the learnings from the consultations and is the final report on the referral from the 211th General Assembly (1999).

### C. *The Process*

At the start of the consultations, the governing bodies were asked to invite us to their synod or presbytery. It was desirable to find a setting and a schedule that fit best for that governing body. The consultations began in 2000 with the synods. The setting of most of the synod consultations was a regular meeting of the synod. Thus, the synod commissioners were the participants on behalf of the synod.

For the presbyteries the settings varied considerably. Some were regular meetings of the presbytery; others were meetings with the presbytery council. In several places the presbyteries clustered together (with two or three presbyteries meeting together) in called meetings of the presbytery. In one case, five presbyteries met together in a “delegated” meeting with the same number of representatives from each of the five presbyteries. In some cases, the presbytery issued a call for “you all come” without calling a special meeting of the presbytery. The usual format included opening worship on the theme, “The New Testament Church in the 21st Century.” Worship was followed by small group and plenary discussion based on four questions:

1. Where is God leading us in the presbytery (or synod in the synod meetings)?
2. What gifts do we have to share with the wider church?
3. What do we need from the wider church to go where God is leading us?
4. What can we do to build trust and a sense of community with other governing bodies?



The Stated Clerk of the General Assembly and the Executive Director of the General Assembly Council presided at the meetings and interacted with the data that surfaced in the small groups. A recorder was appointed to keep notes from each of the small groups. The data from all of these consultations has been compiled and forms the basis of this report. This data was reported back to the governing body in each instance, for subsequent use by that synod or presbytery.

#### *D. General Reflections*

The consultations were very positive and successful. The Presbyterian Church (U.S.A.) has more health and vitality than is widely recognized. The consultations did not set out to test the general health of the PC(USA), but one cannot come away from the consultations without lifting this up as one of the most important findings. The PC(USA), throughout the church, has vital congregations and mission programs, supported by strong presbyteries. Moreover, a strong passion for mission is present in every corner of the church.

A second major finding, as important as the first, is that relationships, of both individual Presbyterians and governing bodies, are central to the health of our church. Frequently, relationships of our governing bodies are strained. This strain was described in several places as a “disconnect” of one governing body level from all the others. Leaders everywhere are not pleased with this “disconnect” and want to find ways to eliminate it. Every consultation, in one way or another, emphasized the importance of good communication in order to build relationships. The consultations themselves helped a bit in this regard by giving ministers and key lay leaders an opportunity to speak face-to-face with the Stated Clerk of the General Assembly and the Executive Director of the General Assembly Council. Presbyterians everywhere believe that we need to be using the very best of electronic and print communications to provide “real time” exchange of information. At the same time, the consultations stressed that it is equally important to build personal relationships through face-to-face contact.

Governing body connections are important in our church. The presbyteries, because of the fact that they are closest to our sessions and congregations, play a central role. Our presbyteries throughout the church strive diligently to support their congregations and their leaders. The presbyteries need ongoing support from the synods and the General Assembly to aid in this important task. In several parts of the church, synods are a lot more important in this effort than many believed they were when the consultations began.

The Presbyterian Church (U.S.A.) believes that mission is above all else. In every governing body consultation there was strong interest in holding up and strengthening our common mission. An important corollary to this finding is that the strongest governing body relationships seem to be those built upon a shared common mission. Churchwide, several mission themes emerged with greatest urgency:

- evangelism (spread the Good News),
- racial ethnic new church development,
- new church development and redevelopment of existing churches,
- multicultural mission,
- strengthening congregations and their leaders,
- developing a new generation of leaders to lead our congregations,
- mission partnerships of all kinds, both in this country and internationally.

Over and over again, the leaders of our church affirmed our Presbyterian polity, where ministers and elders meet in governing bodies, connected together with other levels of the church, to discern Christ’s mission for our time. These same leaders, throughout the consultations, affirmed a strong desire for more flexibility in our polity so that it facilitates mission rather than becoming regulatory processes that impedes mission.

Throughout the church, Presbyterians seem eager to give major energy toward our common mission rather than focusing on our divisions and conflicts.

## Item 07-08

*Advocacy Committee for Racial Ethnic Concerns (ACREC) Task Force to Examine GA Entities: Report on Creating a Climate for Change Within the Presbyterian Church (U.S.A.)*

The Advocacy Committee for Racial Ethnic Concerns (ACREC) recommends that the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) do the following:

[The assembly approved Item 07-08, Recommendation 1. See p. 51.]

**1. Approve the following affirmation:**

“God hallows daily life, and daily life provides opportunity for holy living. As Christians honor and serve God in daily life, they worship God. For Christians, work and worship cannot be separated” (*Book of Order*, W-5.6003).

### *Rationale*

Achieving the vision of fully incorporating all of God’s people in all facets and at all levels of the PC(USA) and its corporate agencies requires deep systemic change. This is an arduous task that requires more than policy statements and goals for numerical representation. It requires a strong organizational commitment with adequate funding and staffing to advise and assist the General Assembly executive staff in providing leadership for change. We have a duty to implement the scriptural message that “faith without works is ... dead” (Jas. 2:26).

[The assembly approved Item 07-08, Recommendation 2. See p. 51.]

**2. Approve the “Report on Creating A Climate for Change Within the Presbyterian Church (U.S.A.).**

**3. Approve the following recommendations:**

[The assembly referred Item 07-08, Recommendation 3.a., back to the Advocacy Committee for Racial Ethnic Concerns. See p. 51.]

a. Encourage all PC(USA) corporate agencies to discontinue utilization of the term “racial ethnic” and replace such reference with “emerging majorities”—a term known by and comparably used by other organizations outside of PC(USA) and that more appropriately describes persons of color within PC(USA) and North America.

### *Rationale*

According to the 2000 U.S. Census, emerging majorities, as a percentage of the United States population, have more than doubled, to 31 percent, since 1960. And, the growth of non-Europeans is expected to continue at an accelerated rate. In just the last twenty years (1980–2000), while non-Hispanic whites in the U.S. population grew about 8 percent, the growth rates of other groups is far larger. During the same period (1980–2000), the African American population grew by nearly 70 percent, the Latino population by 142 percent, and the Asian American population by 182 percent. In absolute numbers, the United States had more than 35 million more people of color in 2000 than it did in 1980.<sup>1</sup>

Within the larger society, references to “emerging majorities” are becoming more prominent. A few examples are offered below.

Previously categorized as “minority and/or ethnic markets,” the rapid and continuous population growth necessitates a new, culturally sensitive categorization of ethnic markets. Many multicultural experts have replaced the term “minorities” with the term “emerging majorities.”<sup>2</sup>

Did you know that in just 30 years from now, 40 percent of Americans will belong to ethnic and cultural groups that are not predominantly European in origin? People who were once considered to be minorities will become emerging majorities.<sup>3</sup>

There are still companies that are not adjusting to the country’s multicultural growth, reports *The Atlanta Journal-Constitution*. In Atlanta, mainstream advertising and marketing agencies are lacking practices geared toward multiple cultures and many staffs have few emerging majority employees. Companies say they lack employees of color because there aren’t enough people of color studying these fields at the college level, because major corporations are aggressively recruiting potential employees at higher salaries than they can afford, and because other potential hires are turning to minority-owned agencies. Others contend that the lack of emerging majorities at senior levels deters job applicants.<sup>4</sup>

Then there is the other side of the equation. “We are also looking to increase the number of minority nurses.” Malone<sup>5</sup> said. “Most groups addressing managed care reform don’t talk about changing the provider group.” To accomplish this goal, the ANA<sup>6</sup> wants greater effort placed on developing more links between academic institutions and health care settings to bolster recruitment, retention, and promotion of registered nurses from “emerging majorities.”<sup>7</sup>

“Training of the Emerging Majority for the Elimination of Health Disparities: Curricular Issues in the Training of Public Health Professionals”—The Association of Yale Alumni in Public Health (AYAPH) and the Harvard School of Public Health (HSPH) will discuss the relevance of training students from African and Latino descent in the fields of Public Health. The Emerging Majority Affairs Committee (EMAC) of AYAPH has evolved from what was formerly known as the Minority Affairs Committee. The new name has been adapted to reflect the growing change in the demographics of the US.<sup>8</sup>

Building Electoral Power For Community Organizations—People of color and other marginalized communities increasingly find their civil rights put up for a vote through statewide and local ballot initiatives. Anti-affirmative action, anti-immigrant and “English-only” are among the attacks that have recently surfaced in western states. Breaking the traditional barrier between community organizing and electoral work, Californians for Justice has developed a model that seeks to build a permanent electoral infrastructure for California’s “emerging majority” of people of color, poor people and youth.<sup>9</sup>

Today, our population demographics are rapidly changing. It is becoming apparent that older and more ethnically varied minorities will exercise increasing power in shaping public policy. Will an aging clientele threaten wilderness, through demands for more mechanized and air-conditioned access? Will the attitudes of ethnic groups change the values and practices of the National Park Service and its partners? Should we adapt—or should we seek to influence the values of emerging majorities? In this session, we will examine various scenarios in which most Americans are past mid-life and represent differing ethnic groups.<sup>10</sup>

**[The assembly answered Item 07-08, Recommendation 3.b., by the action take on Item 07-08, “2. Recommendation 3.a. above. See p. 51.]**

b. Direct the General Assembly Council (GAC) to join the Advocacy Committee for Racial Ethnic Concerns (ACREC) in changing the name of the Advocacy Committee for Racial Ethnic Concerns (ACREC) to “Advocacy Committee for Emerging Majority Concerns (ACEMC).”

**[Recommendation 3.c. was withdrawn by the Advocacy Committee for Racial Ethnic Concerns prior to the convening of the assembly.]**

c. [WITHDRAWN]

**[The assembly approved Item 07-08, Recommendation 3.d., with amendment. See p. 51.]**

**d. Encourage all PC(USA) corporate agencies to adopt for utilization and implementation the tools of Cultural Proficiency or some other comparable approach throughout PC(USA), including its boards, agencies, and institutions, as a means to develop and sustain healthy corporate church cultures for addressing the issues that arise in a diverse environment[; this utilization and implementation is to proceed in light of and according to the confessional and biblical witness of the PC(USA)].**

### *Rationale*

Cultural Proficiency is the use of special tools for effectively describing, responding to, and planning for issues that emerge in diverse environments. It is the policy and practices at the organizational level that enable effective cross-cultural interactions among employees, the organizational structure, and systems. It uses the organization’s language, norms, and traditions, while infusing and transforming them with the tools of Cultural Profi-

ciency. Cultural Proficiency is a model for individual and organizational transformation. This approach is proactive and can be used in any setting, rather than utilizing techniques that are applicable in only one environment. The focus of Cultural Proficiency is behavioral, not emotional; and, it can be applied to both organizational practices and individual behavior.

We are pleased to report that four church agencies—General Assembly Council (GAC), Office of the General Assembly (OGA), Presbyterian Investment & Loan Program, Inc. (PILP), and Presbyterian Publishing Corporation, Inc. (PPC)—have chosen to implement the Cultural Proficiency initiative prior to the release of this report. The other agencies—Presbyterian Board of Pensions (BOP) and Presbyterian Foundation (FDN)—are utilizing similar approaches.

**[The assembly approved Item 07-08, Recommendation 3.e., with amendment. See p. 51.]**

**e. Inform all vendors and businesses with which it does business that PC(USA) agencies (or most PC(USA) agencies) subscribe to the principles and practices of “cultural proficiency” (or a similar diversity initiative) and urge vendors and businesses with whom it does business to do likewise. [Said actions would be phased in over a one- to three-year period to minimize expenses to all PC(USA) corporate bodies.]**

#### *Rationale*

By insisting that the vendors and businesses uphold the same high standards of inclusion, we leverage justice. This practice is consistent with the practices currently employed by the office of Mission Responsibility Through Investment (MRTI), which is responsible for monitoring the investment portfolios of the church to ensure corporations represented adhere to socially responsible conduct with respect to employment, the environment, and non-discrimination policies and practices. Through direct negotiations and the writing of shareholder resolutions, MRTI has been able to successfully impact the culture of corporations represented in the portfolio of the PC(USA). By so requesting adherence by vendors doing business with the church, we will be able to successfully leverage our influence to create environments and cultures of justice within corporations desirous of commercial interaction with the PC(USA).

**[The assembly approved Item 07-08, Recommendation 3.f., with amendment. See p. 52.]**

**f. ~~[Direct]~~ [Encourage] the General Assembly Council to adequately fund~~;~~ [and] staff~~;~~ ~~and re-name]~~ the GAC Office of Equal Employment Opportunity and Affirmative Action (EEO/AA) ~~[to the Office of Cultural Proficiency and Emerging Majority Concerns]~~ to implement PC(USA)'s commitment to becoming a culturally proficient organization by addressing issues of inclusiveness, representation, and systemic misuse of privilege and entitlement.**

#### *Rationale*

Achieving the vision of fully incorporating all of God’s people in all facets and at all levels of the PC(USA) and its corporate agencies requires deep systemic change. This is an arduous task that requires more than policy statements and goals for numerical representation. It requires a strong organizational commitment with adequate funding and staffing to advise and assist the General Assembly executive staff in providing leadership for change. The suggested name change reflects a commitment to continue to provide the outreach, monitoring, oversight, and compliance functions that have been the traditional purview of EEO/AA programs and a commitment to ensure that deeper infrastructural changes would take place that will enable the PC(USA) and its corporate agencies to live out its vision of an inclusive, compassionate, and just corporate church. The suggested name change also incorporates more readily groups that the church has identified and included within the scope of the current Racial Ethnic Ministries as significant to the life of the church, but are either not included or not specified in current state and federal law, i.e. Middle Easterner, Korean, and New Immigrant ministries.

**[The assembly approved Item 07-08, Recommendations 3.g.–i. See p. 51.]**

**g. Encourage an annual consultation between ACREC [ACEMC] and the CEOs of the General Assembly agencies to celebrate successes related to Equal Employment Opportunity and Affirmative Ac-**

tion initiatives and Cultural Proficiency. The goal of this annual consultation will be to determine where appropriate enhancements may be needed and to recommit technical assistance for the initiatives undertaken by each agency.

**h. Direct all PC(USA) agencies to share their progress annually with the Advocacy Committee for Racial Ethnic Concerns (ACREC) [ACEMC] by providing**

**(1) statistical data reflecting hiring of emerging majorities in the task force-suggested format (see Appendix II);**

**(2) statistical data reflecting selection and utilization of minority vendors, utilizing the General Assembly Council (GAC) format (see Appendix IV);**

**(3) a comparative analysis of investment activities, particularly with respect to utilization of emerging majority money managers;**

**(4) an assessment of the utilization of, as well as successes and challenges relative to, Cultural Proficiency (or other similar approach embraced by the agency); and,**

**(5) an assessment of the utilization of the standards of Project Equality within the agency.**

**i. Direct all PC(USA)-affiliated agencies to utilize or institute a position comparable to the associate for recruitment and selection currently housed within the General Assembly Council.**

#### *Rationale*

Despite variances in the responsibilities and functions of various agencies of the PC(USA), all are joined in mission and service direction and commitment. Additionally, in the eyes of those “outside” our corporate structures, we are all the “Presbyterian Church (U.S.A.)” To be true to our identity and our claim of oneness in Christ, therefore, uniformity and consistency should be employed in all instances (unless to do so represents a conflict of interest or threatens shareholder or employee privacy issues).

In 2002, the PC(USA) General Assembly Council, at the denomination’s national offices in Louisville, Kentucky (the Center), created the position of associate for recruitment and selection. Prior to creation of this position, the ministry units and departments essentially handled recruiting and staffing functions in the manner each deemed appropriate. Creation of the position of associate for recruitment and selection brought uniformity and conformity, while still allowing for creativity, in recruitment and staffing activities. It was also a way of ensuring that diversity-hiring natives were considered and promoted in all Center hiring.

Because of the Foundation’s location within the same market area as GAC, it would appear practical for the Foundation to share the resources of the associate for recruitment and selection with the GAC. Since the BOP is located in an entirely separate market area, it is likely that BOP would opt to staff such a position within its own structure.

**[The assembly approved Item 07-08, Recommendation 3.j., with amendment. See p. 52.]**

**j. Encourage GAC to expand the Foundation-managed Creative Investment Fund to encompass greater participation with Racial Ethnic Presbyterian Ministries and to gradually increase the Creative Investment Fund [from \$8M to \$20M over a five-year period;] for the purpose of investing in community economic projects, particularly in areas where there is an established Presbyterian [emerging majorities] [racial ethnic] presence.**

#### *Rationale*

Community investment is a proactive way for the church to initiate partnerships in disadvantaged communities thus providing much needed capital and capacity building experience. This recommendation is based on the premise that, if given the resources and the opportunity, many churches can become the change agents and em-

powered to address many of the poverty factors plaguing neighborhood enclaves. Investments in affordable housing projects, day care, and micro-entrepreneurship loans are but a few of the economic development possibilities. Effective use of the Creative Investment Fund can strengthen the Presbyterian presence in communities of need, thus providing greater visibility to the Presbyterian church and enhancing the evangelism efforts.

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**GAC COMMENT ON ITEM 07-08, RECOMMENDATION 3.j.**

*Comment on Item 07-08, Recommendation 3.j.—From the General Assembly Council.*

The ACREC proposal encourages the GAC to expand the Creative Investment Funds by \$12 M (from \$8M to \$20M). This is a desirable objective. However, needing to come up with the \$12M would require taking it from the Spending Formula Funds investment pool that would, in turn, reduce the investments returns to the General Assembly Council. This move would result in less revenue for the GAC mission budget.

Currently, \$12M as invested in the Spending Formula Funds is expected to yield revenue by \$665,060 in 2005 and \$634,443 in 2006 per the Spending Formula Payout by the Foundation that distributes 5 percent of the value of the investments averaged over the previous twenty quarters. On the other hand, the return on funds invested in Creative Investment would be based on actual receipts that were at a net return of 1.93 percent in 2003. Calculations at this rate of 1.93 percent would produce revenue of \$231,600 in 2005 and \$231,600 in 2006. Therefore, if \$12M were moved into Creative Investments, an overall loss of revenue of approximately \$433,460 in 2005 and \$402,843 in 2006 would occur.

The Creative Investment Program was developed in the mid 1970s to promote direct investment in enterprises that foster the economic development of minority and economically disadvantaged peoples. Currently a pool of \$8,000,000 is set aside from the unrestricted endowments of the General Assembly for this program. Over the last ten years, the average amount of the pool invested was \$4,670,000; \$6,000,000 was invested at the end of 2003.

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**[The assembly approved Item 07-08, Recommendations 3.k.–m. See p. 51.]**

**k. Encourage a program of incentives be implemented in all PC(USA) corporate agencies for managers who are in positions to make hiring decisions as a means to reward adherence to and success in implementing cultural proficiency initiatives.**

*Rationale*

The Presbyterian Church (U.S.A.) has been faithful in its commitment to the principles of and adherence to set affirmation action goals. While this is certainly laudable, we can do even more. Our observation from the statistics offered by the examined General Assembly agencies indicates that the presence of emerging majorities is considerably lessened in the upper management salary grades and salary ranges. By focusing more on hiring persons of diverse racial and cultural backgrounds, we demonstrate our commitment to racial and gender vocational justice and equity at all levels of the organization and contribute to the shattering of the unfortunate “glass ceiling” reality. The term “The Glass Ceiling” was originally coined by the *Wall Street Journal* in 1986, highlighting the invisible and artificial barriers blocking women and people of color to advancing up the corporate ladder. The reasons for this are numerous and problematic, however, they are all the result of human design. Senator Robert Dole introduced the Glass Ceiling Act as a part of Title II of the Civil Rights Act of 1991.<sup>11</sup> President George Bush signed the Civil Rights Act, establishing the bipartisan twenty-one member Glass Ceiling Commission. The Glass Ceiling Commission, chaired by secretary of labor, Robert Reich, maintained that “The Glass Ceiling is a concept that betrays America’s most cherished principles. It is the unseen, yet unbreachable barrier that keeps minorities and women from rising to the upper rungs of the corporate ladder, regardless of their qualifications or achievement. (1995).”<sup>12</sup>

Holding hiring managers and decision makers accountable for their hiring decisions via their “bottom line” results (e.g. appropriate incentives) increases the likelihood that such managers would more readily embrace the organization’s commitment to racial and cultural parity in all hiring decisions.

**l. Encourage all CEO's, presidents, directors, and boards of directors of General Assembly agencies to demonstrate a renewed commitment to racial and gender diversification within upper management positions and to report successes, on a per agency basis, to the 217th General Assembly (2006) and the 218th General Assembly (2008).**

*Rationale*

An increase in the numbers of emerging majorities and women within upper management further demonstrates the church's commitment to diversity, inclusiveness, and vocational justice. Aggressively implementing the above-mentioned initiative will eliminate the negative effects of the Glass Ceiling or Snow-capped Mountain syndrome. It has been demonstrated in the public and the private sector that all lasting and genuine diversity inclusion must receive support and advocacy at the highest executive level. To change the culture within a company, executive staff must advocate, model, and insist on racial and gender vocational justice being the normative organizational paradigm at all levels.

**m. Instruct the General Assembly (GA) agencies to establish a process to train and mentor emerging majorities and women at appropriate intervals during the calendar year, and during regular scheduled work time to educate, train, and prepare employees from the existing staff pool for possible promotion and consideration for upper management positions. Persons selected as mentors will be expected to undergo required training (e.g. management and supervision of persons who differ from them in gender, cultural background, or ethnicity) before being assigned a person to mentor.**

*Rationale*

Both in the private and public sector, mentoring programs and intentional training initiatives for emerging majorities and women have proven to be of immense benefit in providing valuable career exposure and contextual reference relative to affirmative action and inclusion. Women and emerging majorities have been historically denied access to natural or informal networks operating within or beyond the designated occupational ingress. The General Assembly and its corresponding agencies would be well-served if it designated senior executive staff persons to assist as advisors and mentors for those constituency groups presently lacking executive role models.

[The assembly approved Item 07-08, Recommendation 3.n., with amendment. See p. 52.]

**n. Encourage the Presbyterian Church (U.S.A.) Board of Pensions (BOP) and the Presbyterian Church (U.S.A.) Foundation (PFN), beginning in fiscal year 2006, to invest a minimum of 10 percent of their respective portfolios with money managers who are women and/or representative of the [emerging majorities] [racial ethnic population] within the United States [to be reported to each agency's respective General Assembly Committee].**

[The assembly approved Item 07-08, Recommendation 3.o., with amendment. See p. 52.]

**o. Direct the Office of the Stated Clerk (Office of the General Assembly) to acknowledge the profound underrepresentation of [emerging majorities] [racial ethnic persons] and women in upper management positions of General Assembly (GA) corporate agencies and to recommend procedures to remedy this situation. This acknowledgment and the subsequent recommended corrective procedures, along with expression of the PC(USA)'s displeasure with the current situation, should be communicated by the Office of the Stated Clerk through written communication to all PC(USA) constituencies, including but not limited to: Advocacy Committee for [Emerging Majority Concerns (ACEMC)] [Racial Ethnic Concerns], Advocacy Committee for Women's Concerns (ACWC), Presbyterian Women (PW), National Cross-Caucus, the sessions, middle governing bodies and their resource centers, the libraries of the theological seminaries, and PC(USA) congregations.**

[The assembly approved Item 07-08, Recommendation 3.p.. See p. 51.]

**p. Direct all PC(USA) corporate agencies to share the final report of the Advocacy Committee for Racial Ethnic Concerns' Task Force to Examine General Assembly Entities with their employees.**

### *Rationale*

This report and recommendations are in response to the following referral: *2001 Referral: 26.001–003. Response to Recommendation to Create a Task Force to Examine the Racial Justice Policies/Programs of the Board of Pensions, Foundation, Presbyterian Investment & Loan Co., Inc., and Presbyterian Publishing Corporation in Relation to the Racial Ethnic Members of the PC(USA); Report Its Findings and Recommendations to the 215th 216th General Assembly (2003) (2004) (Minutes, 2001, Part I, pp. 58, 333).*

The Advocacy Committee for Racial Ethnic Concerns (ACREC) received a recommendation from the 213th General Assembly (2001) directing the ACREC to create a task force to (1) Examine the current racial justice policies and programs of the Board of Pensions, the Presbyterian Church (U.S.A.) Foundation, the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., and the Presbyterian Publishing Corporation in relation to the racial ethnic members of the Presbyterian Church (U.S.A.); and, (2) Report its findings and recommendations to the 215th General Assembly (2003) (*Minutes*, 2001, Part 1, pp. 58, 333).

### I. Introduction

Ten years ago, the task force, whose mission was to determine the shape and form of PC(USA), affirmed the call of every Christian to “redress wrongs in every aspect of life and the whole of creation, working with the poor and powerless, whom Jesus loves, even at risk to our corporate and personal lives” (*Minutes*, 1993, Part I, p. 442, Statement of Vision, Basic Priorities of Our Vision).

In reducing the previous nine ministry units to four in the reorganization of the northern and southern Presbyterian churches, the Task Force on Shape and Form proposed the melding of ministry units and related bodies and charged the General Assembly Council to

- b. . . . institute and coordinate a churchwide plan for equal employment opportunity and affirmative action for members of ...
- c. . . . engage in churchwide planning to propose, for General Assembly determination, the mission directions, goals, objectives, and priorities of the church;
- d. . . . coordinate the work of General Assembly agencies and bodies, synods and presbyteries, in light of these mission directions, goals, objectives, and priorities; and
- e. . . . review the work of General Assembly agencies and bodies in light of General Assembly mission directions, goals, objectives, and priorities; (Book of Order, G-13.0201b–e).

Out of this call to GAC came the impetus for establishing the Advocacy Committee for Racial Ethnic Concerns: “... In determining committees that are essential for divisions and areas, the General Assembly Council will ensure the continuation of the monitoring and advocacy functions guaranteed by the Articles of Agreement (5.6) for women and racial ethnic persons by providing for committees in these two areas/functions with direct access to the General Assembly Council and General Assembly. ...” (*Minutes*, 1993, Part I, p. 448, paragraph 30.142)

Following its August 2000 meeting in Seattle, Washington, ACREC invited each of the five racial ethnic caucuses to send a representative to Louisville to meet with the GAC Executive and Deputy Executive Directors, the associate director of Human Resources, the associate director for Purchasing, and various other Center staff personnel for the purpose of exploring ways in which there might be a more visible presence of racial ethnic persons in the workforce of PC(USA) in upper-level exempt job classifications as well as a more fully implemented purchasing program that utilized “minority” (racial ethnic and female) vendors, in keeping with the church’s Minority Vendor Policy.

At ACREC’s suggestion, the GAC Executive Director, the Deputy Executive Director, the associate for EEO/AA, and the associate director for Property Services (Purchasing) later met with the director of the Metropolitan Sewer District (MSD) to review that company’s “Diverse Works” program, which is a diversity employment model that values racial ethnic and cultural differences as unique business assets.

Being concerned with the dearth of managers, officials, and professional personnel at the Center, and to counter protests that no women or emerging majorities (collectively called “minorities”) could be found to fill such positions, at a subsequent meeting ACREC provided the Executive Director and assembled leadership a data bank containing the names of some 250 qualified persons who could be recruited. The result was that a person of color was hired to recruit and screen “minorities” for exempt-level positions the Center.



After further discussion and subsequent ad hoc subcommittee meetings, in August 2001 the Purchasing Department, together with the Legal Department and the GAC Office of Affirmative Action and Equal Employment Opportunity began training all employees at PC(USA) with purchasing authority in the newly devised procedures for implementing a centralized purchasing program for PC(USA) utilizing a buyers guide that included qualified racial ethnic and female vendors. The new program became effective January 2002.

Thus, the two stated objectives of the racial ethnic caucuses working through ACREC were realized, namely: a resource was put in place to accomplish the goal of increasing racial ethnic leadership and visibility in exempt level positions at PC(USA); and intentional efforts were made to implement the Minority Vendor Policy of PC(USA) and to live up to the church's commitment to let at least 10 percent of its contracts for goods and services to minority vendors. Issues of representation had been addressed, but PC(USA) employees still worked in environments that did not reflect their expectations of a caring, compassionate, inclusive church corporation.

Meeting in San Francisco in February 2001, ACREC voted to send to the 213th General Assembly (2001) three recommendations for the formation of task forces to address the issues of unintentional discrimination and commitment to diversity. Thus the idea of a Task Force to Examine General Assembly Entities was born.

In accordance with ACREC's recommendation, the 213th General Assembly (2001) directed the Advocacy Committee for Racial Ethnic Concerns to create a task force to examine the current racial justice policies and programs of the Board of Pensions, the Presbyterian Foundation, the Presbyterian Investment and Loan Program, and the Presbyterian Publishing Corporation, in relation to the experience of racial ethnic employees. The rationale for the formation of the task was in accordance with the General Assembly Council's *Manual of Operations*, which directs the Advocacy Committee for Racial Ethnic Concerns "to monitor the implementation of racial justice policies and programs relative to racial ethnic concerns," and "through advocacy maintain a strong prophetic witness to the church and for the church on existing and emerging issues of racial ethnic concern, A Churchwide Plan for Equal Employment Opportunity and Affirmative Action (1985 as amended, 1994), and the church's long-standing history of commitment to racial and ethnic justice, the Advocacy Committee for Racial Ethnic Concerns seeks to examine the named entities regarding their racial justice programs and to determine compliance with regards to existing church policies.

The task force was directed to report its findings and recommendations to the 215th General Assembly (2003). The date for reporting was subsequently changed to the 216th General Assembly (2004). The scope of the task force has included, but has not been limited to examining affirmative action plans, recruitment programs for employees, retention/training programs, and recruitment of board members, purchasing, and investments.

The ACREC formed the task force by selecting its former moderator, Curtis Jones, as its chair. Thereafter, the chair sought candidates from each of the five racial ethnic caucuses of the Presbyterian Church (U.S.A.)—the National Black Presbyterian Caucus (NBPC); the Native American Consulting Committee (NACC); the National Asian Presbyterian Caucus (NAPC); the National Hispanic Presbyterian Caucus (NHPC); and the National Middle Eastern Presbyterian Caucus (NMEPC)—as well as other racial ethnic Presbyterian members at large.

## II. Biblical and Theological Basis

And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. (1 Cor. 13:2)

In sovereign love God created the world good and makes everyone equally in God's image, male and female, of every race and people, to live as one community. (*The Book of Confessions*, A Brief Statement of Faith, 10.3, Lines 29–32)

The Presbyterian Church (U.S.A.) shall give full expression to the rich diversity within its membership and shall provide means that will assure a greater inclusiveness leading to wholeness in its emerging life. ... (*Book of Order*, G-4.0403)

The 211th General Assembly (1999), speaking through two policy statements: "Building Community Among Strangers: A Report on Racism, Social Class Division, Sex-Based Injustices, Religious Intolerance and Conflict" (*Minutes*, 1999, Part I, pp. 29–33, 401–34), and "Facing Racism: A Vision of the Beloved Community" (*Minutes*, 1999, Part I, pp. 79, 273–87), affirmed the centrality of God's call to the church to embody the diversity of God's Creation in the unity of the community of faith, and the tremendous challenge the church faces in attempting to be faithful to this call in light of historical patterns of racism, sexism, and class division, which continue to divide our society and our church.

In the biblical witness, love and justice are inextricably linked. Love demands justice, especially for the least among us. And justice embodies love. Just as the church in Corinth struggled to be one church in the midst of a diverse community, the church today struggles to create unity in the midst of great diversity. To do so, the church must also overcome a history of racism in our society that perpetuates itself through our social institutions, including the church, recognizing that racism, as a system of oppression, interacts with other systems of oppression, so that to effectively seek justice in community means to transform the entire fabric of our cultural life.

Even in the divine community, distinction is preserved; to be in community does not mean to lose one's identity in the other; it means to affirm one's identity and the identity of the other. (*Minutes*, 1999, Part I, p. 410, Building Community Among Strangers, paragraph 25.297 )

Love does not demand conformity to one way of thinking, being, or doing. Love does not assume that one way is always best. In a society that has been structured by racism, the unexamined assumptions of the dominant culture that its traditions and worldview are normative for human life, or that all those who would seek to participate fully in the life of the church or society must surrender their own distinctive identity, cultural perspective, traditions, historical heritage, or worldview, is inherently racist. It denies our humanity, for both oppressed and oppressor, by failing to recognize the creative Spirit of God dwelling within each of us.

Love affirms the gifts of diversity as they contribute to the wholeness of our life as the community of faith, seeking always to learn and to be transformed in the image of God through our relationships with one another.

Culture is the product of our daily life in community. Culture encompasses the ways we have created to meet the basic needs of life, to communicate with one another, to educate ourselves, as well as to recreate and to entertain each other. Culture provides a source of identity and expression of our historical understandings of who we are as nations and peoples. Culture is also central to our life in the church as a community of faith. Culture is the lens through which we give meaning to life and interpret the world around us. Culture provides the tools by which we worship God—language, music, art, and architecture. Our interpretation of Scripture and tradition is shaped by our cultural context and our historical location.

As Christians, we must also be critics of our culture, always examining it in light of our faith and our understanding of God's intentions for the human family. Valuing one culture as superior to another is a form of idolatry. Assuming that some must surrender their culture to participate fully in the life of the society or the church is inherently oppressive. Historically, in the U.S., this is part of the systemic nature of racism—that it strips away the culture and identity of marginalized groups, literally dehumanizing and rendering communities of color invisible by denying that which gives us each identity, voice, and a way of being in the world.

... The solidarity of the human family and the social character of all human life indicates that no person can develop fully apart from interaction with others. All persons are mutually linked and meant to live and grow in relationship with each other as we share a common destiny. Therefore, differences of ethnicity and culture are to be viewed as God-given gifts to be celebrated, rather than obstacles to be overcome. (*Minutes*, 1999, Part I, pp. 276–77, Facing Racism, paragraph 22.138)

As emerging majorities struggle to claim equity within the church, that struggle is not just about being present or being counted. For those who have been on the margins of the church to have a true voice within the church must mean that the particularity of historical experience and cultural perspective is heard in ways that transform the dominant culture and the life of the whole church.

### III. A Snowcapped Mountain

Ralph Scissons, a First Nation member of the ACREC Task Force to Examine General Assembly Entities, visually describes the socially engineered employment patterns of the Presbyterian Church (U.S.A.) and its corporate entities as a “snow-capped mountain.” He asserts that “on a snowcapped mountain, all the earth colors are at the bottom of the mountain, and the top of the mountain is all white.” Whether by accident or by design, the racial and gender profile of the General Assembly and its corporate entities reflect a predominately white male executive and upper managerial staffing paradigm, one in which the last and final frontier of diversity awaits the advent of justice.

The General Assembly of the Presbyterian Church (U.S.A.) and its related corporate entities—Office of the General Assembly (OGA), Presbyterian Foundation (FDN), Presbyterian Investment & Loan Program, Inc. (PLIP), Presbyterian Publishing Corporation, Inc. (PPC), Presbyterian Board of Pensions (BOP)—have all drafted and approved Equal Employment Opportunity policies. Prevention of Sexual Harassment and flexible leave policies have been implemented to make the workplace more welcoming. The GAC has provided staffing for

EEO/AA, and created a position in Human Resources to focus on recruitment and staffing. Antiracism training has been implanted for all employees in GAC, OGA, and PILP. Since 1999, beginning with a series of employee roundtable meetings, a race and gender survey, and a series of race and gender focus groups, there has been a concerted effort to discern the joys and frustrations of employees in the Presbyterian Center particularly as it relates to the employment of women and emerging majorities. These efforts have led to the implementation of the Cultural Proficiency Initiative begun in 2003, which focuses on the organizational culture and systemic change.

With these efforts, each of the above-named entities has achieved varying degrees of success and diversity relative to employment of emerging majorities and women. However, the absence of emerging majorities and women in upper echelon positions continues to be a glaring contradiction of faith and a misrepresentation of the Christian vocation. This single disaffirmation of faith is a stark denial of the explicit and implied premise of every doctrinal reference to justice, diversity, reconciliation, and love the General Assembly has made since the Confession of 1967.

Unfortunately, the employment record of the PC(USA), in some respect, mirrors the flawed patterns of corporate America with respect to emerging majorities and women. Emerging majorities and women are relegated disproportionately to nonprofessional and entry-level and middle-management positions, and are forced to confront the perennial “Glass Ceiling” with regards to executive advancement. Sadly, the PC(USA), a branch of the body of Christ designed to reflect the presence of God’s community on earth, in the critical area of inclusion is more a reflection of “the world as it is rather than the world as it should be.” If we are to be the Church of Jesus Christ, then we must have higher standards than the status quo of corporate America.

There are numerous challenges and misconceptions surrounding the snowcapped mountain syndrome. Principle among them is that diversity implies deficiency. The racism, discrimination, “good-ole’ boy” system that created and nurtured structural inequality and racial and gender separation, while weakened by the advancements of the Civil Rights movement, remain formidable foes within the PC(USA). This is most apparent in church culture and the mind-set of many white Americans that have been hardwired and programmed to believe in stereotypes. Entire racial and gender constituencies have been diminished, discredited and vilified in order to preserve the principal of white privilege and gender separation.. Examine the different treatments orchestrated against emerging majorities and women. Whether emerging majorities and women were forcibly brought here, or subjugated through conquest; annexed or enmeshed in the misleading message of “All deliberate speed,” there remains a sordid blemish on the soul of the nation and on the United States ideology of equality. Marcella Benson-Quaziana, in the document “Structural Inequality and Diversity”<sup>13</sup> states:

Contrary to the American ideology of equality, people in the United States who are created equal do not have equal access to power and resources.... And, it bears repeating that difference and inequality are not the same thing.

Difference alone is not the foundation of social inequality. Honoring difference is not the same thing as understanding how inequality is produced and reproduced in society. Inequality is socially constructed. This means that it is the result of system design and is built into the structure and function of social institutions.

The existence of persistent social inequality within the executive and managerial structure of the General Assembly and the General Assembly corporate entities is an awkward and discomfiting phenomenon for Presbyterian emerging majorities and women. The plethora of excuses and apologies used to justify white privilege and white male gender advantage serve only to reinforce a systemic hierarchy of distrust. At the center of the snowcapped mountain syndrome and the glass ceiling reality is the indisputable issue of power and access to it by the emerging majorities and women.

The experience of the PC(USA) and its corporate entities clearly demonstrates the need to go beyond traditional efforts that focus on numbers and policies. It demonstrates the need for deep, systemic change and transformation in the organizational cultures of the corporate entities of the church to create equity. This kind of change requires intentional and focused intervention to move the status quo. By focusing exclusively on representation and the celebration of difference, we may possibly miss the opportunity to highlight the significance of “power-sharing” and the possibilities for change that may come about by truly incorporating the voices of emerging majorities at all levels of the church and its corporate entities. To become subsumed in the dialogue on inclusion and diversity without the concomitant focus on power will serve only to elevate the penultimate over the ultimate equality issues.

We therefore call on the General Assembly and its corporate entities to step outside of the historical and diminishing contradictions of racial and gender stratification and embrace justice as the inevitable consequence of faith and cultural proficiency; and, to build corporate entities marked by true vocational justice in which the glass ceiling is replaced by helping hands and the snowcapped mountain is replaced by the rainbow of a new creation.

#### IV. Methodology

The task force wrote to the PC(USA) agencies asking for EEO/AA statistics on the employees of each agency. Other materials that were requested included affirmative action plans; recruitment, retention, and training

plans; board memberships; and purchasing practices. The statistical data was augmented with telephone conferences and face-to-face interviews with CEO's, human resource directors, and some racial ethnic personnel. Additionally, the task force members examined the programs of other mainline churches in North America and conducted on-site examinations of not-for-profit organizations that have addressed issues of diversity using the tools of cultural proficiency. The question to which the task force sought answers was: How can the agencies of the PC(USA) build a healthier corporate church culture?

The assumptions of the task force were as follows:

- That all agencies and persons affected by the work of the task force have concerns for the issues presented by the task force.
- That there have been some successes within and among the agencies being examined.
- That each agency has areas in which it could improve.
- That all agencies and persons affected will be active participants in their own healing process.

In gathering the data for this report, these terms were used:

- Race is a socially constructed means of social control that serves to perpetuate economic, social, political, psychological, religious, ideological, and legal systems of inequality, without the consent or cooperation of people who benefit from or are oppressed by these systems.
- Culture is the set of practices and beliefs that is shared with members of a particular group and that distinguishes one group from others. Culture involves far more than ethnic or racial differences. One's culture includes all shared characteristics of human description.
- Cultural proficiency is a way of being that enables both individuals and organizations to respond effectively to people who differ from them. Cultural competence is behavior that is aligned with standards that move an organization or an individual toward culturally proficient interactions.
- Diversity implies all of the human categories that reflect our differences, including age, gender, geography, ancestry, language, history, sexual orientation, physical ability, occupation, affiliations, and social class.
- A corporate church culture is an organizational culture of a faith-based organization that acknowledges the values and beliefs of the PC(USA) while using the best business practices in an equitable, inclusive, and compassionate way with all employees.

Drafts of the report and recommendations were periodically shared with the leadership of the respective PC(USA) corporate agencies. We sought, received, and incorporated feedback from the leadership.

## V. Cultural Proficiency

Cultural Proficiency is an approach that was developed by Terry Cross<sup>14</sup> in 1989 as an approach for mental health practitioners to provide a Culturally Competent System of Care. The tools presented in the monograph written by Dr. Cross have been developed and expanded upon for use in a variety of organizational settings. Randall B. Lindsey, Kikanza Nuri Robins, and their colleagues have described how these tools can be used in their books *Cultural Proficiency*<sup>15</sup> and *Culturally Proficient Instruction*.<sup>16</sup> Cultural proficiency is a mindset, and a way of being. Cultural proficiency is the use of specific tools for effectively describing, responding to, and planning for issues that emerge in diverse environments. It is the policies and practices at the organizational level, and values and behaviors at the individual level that enable effective cross-cultural interactions among employees, clients, and community. When used in an organization, it looks like the organization's core values, organizational structure, and systems. It uses the organization's language, norms, and traditions, while infusing, transforming them with the tools of Cultural Proficiency. Cultural proficiency is a model for individual and organizational transformation. This approach is proactive; it provides tools that can be used in any setting, rather than techniques that are applicable in only one environment; the focus is behavioral, not emotional; and it can be applied to both organizational practices and individual behavior.

As an approach to responding to the issues and values of diversity Cultural proficiency provided four tools:

- The Continuum: Language for describing both healthy and nonproductive policies, practices, and individual behaviors.

- The Essential Elements: Behavioral standards for measuring and planning for growth toward cultural proficiency.
- The Guiding Principles: Underlying values of the approach.
- The Barriers: Caveats that assist in anticipating and responding to resistance to change.

### *The Continuum*

There are six points along the cultural proficiency continuum that indicate unique ways of seeing and responding to difference:

- Cultural destructiveness: See the difference; stomp it out. The elimination of other people's cultures.
- Cultural incapacity: See the difference; make it wrong. Belief in the superiority of one's culture and behavior that disempowers another's culture.
- Cultural blindness: See the difference; act like you don't. Acting as if the cultural differences you see do not matter, or not recognizing that there are differences among and between cultures.
- Cultural pre-competence: See the difference; respond inadequately. Awareness of the limitations of one's skills or an organization's practices when interacting with other cultural groups.
- Cultural competence: See the difference; understand the difference that difference makes. Interacting with other cultural groups using the five essential elements of cultural proficiency as the standard for individual behavior and school practices.
- Cultural proficiency: See the differences; respond positively and affirming in a variety of environments. Esteeming culture, knowing how to learn about individual and organizational culture, and interacting effectively in a variety of cultural environments.

### *The Essential Elements*

The essential elements of cultural proficiency provide the standards for individual behavior and organizational practices.

- Name the differences: Assess culture.
- Claim the differences: Value diversity.
- Reframe the differences: Manage the dynamics of difference.
- Train about differences: Adapt to diversity.
- Change for differences: Institutionalize cultural knowledge.

### *The Guiding Principles*

These are the core values, the foundation on which the approach is built and are most effective when linked to the core values of the organization:

- Culture is a predominant force; you cannot NOT be influenced by culture.
- People are served in varying degrees by the dominant culture.
- It is important to acknowledge the group identity of individuals.
- Diversity within cultures is important; cultural groups are neither homogeneous nor monolithic.
- Respect the unique cultural needs that members of dominated groups may have.

### *The Barriers*

The barriers to cultural proficiency are the impediments that must be addressed. They are also caveats that help to determine appropriate interventions.

- Unawareness of the Need to Adapt. Not recognizing the need to make personal and organizational changes in response to the diversity of the people with whom you and your organization interact. Believing instead, that only the others need to change and adapt to you.

- The Presumption of Entitlement. Not recognizing that members of certain groups receive more privileges because of their position or because of the groups they belong to. Assuming that you accrued all of your personal achievements and societal or organizational benefits because of your competence or your character, and do not need to share or redistribute what you have, or help others to acquire what you have.

- Systems of Oppression. Distributing power and privilege (consciously or unintentionally), only to members of dominant groups, or abusing power accrued through rules and roles within the organization. Throughout most organizations are systems of institutionalized racism, sexism, heterosexism, ageism, and ableism. Moreover these systems are often supported and sustained without the permission of and at times without the knowledge of the people whom they benefit. These systems perpetuate domination and victimization of individuals and groups.

Cultural proficiency supports programs that enhance or transform the culture of an organization rather than programs that only measure numerical goals. It differs from other programs in a number of important ways.

- It can be integrated into all aspects of the organization.
- It can be applied to both organizational practices and individual behavior.
- It can be linked to the core values of your organization.
- It provides tools for sustainable systemic change.
- Most diversity programs explain the nature of diversity or the process of learning about or acquiring new cultures.
- It provides tools for individual transformation.
- Using the tools of cultural proficiency will not supplant, but will supplement and support programs already in place.

To evaluate an organization using the tools of cultural proficiency, examine or look for the following:

1. The process for assessing the current culture of the agency.
2. A statement of core values that include a commitment to inclusiveness and diversity.
3. Programs for providing information and building skills that include but are not limited to
  - a. recognizing and eliminating oppressive systems;
  - b. power, privilege, and entitlement;
  - c. problem solving;
  - d. decision making;
  - e. language differences;
  - f. interpersonal skills;
  - g. culturally competent management.
4. Ongoing analysis and changing of policies and practices that may unintentionally discriminate or that may not be in alignment with the values of the agency and changes to reflect the values.
5. Recruitment, orientation, training, and performance appraisal systems that communicate the core values and hold employees accountable for communication and performance that is in alignment with those values and appropriate cultural competencies.

We are called by God to walk humbly as we do justice and love kindness. We are called by society to model business practices that reflect the values of our faith. We are called by our communities to reinterpret and refocus business models for use in the church. We are called by congregations to help them grow and respond to the call of a diverse world. Cultural proficiency provides us with tools for responding to this call.

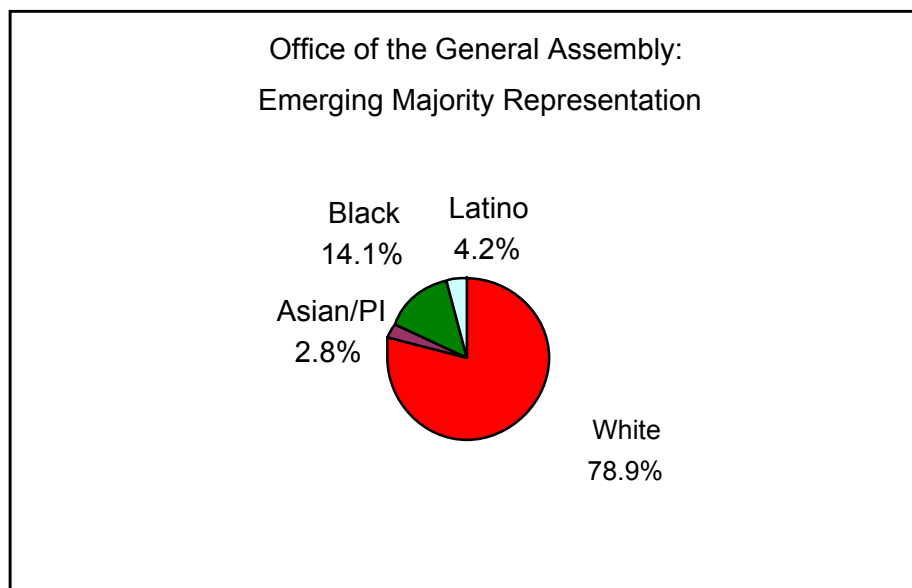
## VI. Findings

At the request of the task force, the Presbyterian Publishing Corporation, Inc., General Assembly Council, Presbyterian Foundation, Board of Pensions, and Presbyterian Investment & Loan Program, Inc. provided statistical staffing data in a task force-suggested format (see Appendix II). The interpretation that follows is on a per agency basis and is based upon this statistical data, which includes ten salary ranges (since salary grades within

agencies are not uniform) and statistics based on gender and emerging majority groupings. For the purpose of this report, we have specifically targeted the top five salary ranges, from \$65,000 to greater than \$115,000.

#### A. *Office of the General Assembly*

The employees of the Office of the General Assembly are predominantly white, representing 78.9 percent of the total employee count. The remaining 21.1 percent of employees are emerging majority groups. There are no First Nation/Alaskans, 2.8 percent Asian/Pacific Islanders, 14.1 percent Black, 4.2 percent Latino, and no Middle Eastern persons. Females make up 77.5 percent of the total employment, outnumbering males about 3 to 1.



The top five salary grades encompass 12.6 percent of the workforce. Of the employees in the highest salary ranges, 9.8 percent are white, or 75 percent. Males comprise 8.4 percent or two thirds of the highest paid ranges. Restated concisely, the top salary grades are 75 percent white and two thirds male.

Within the highest salary grades, 33.3 percent of the Latino employees are represented and 9.9 percent of the total African American employment are in this group.

The lowest three salary grades account for 57.8 percent of the total staff of the Office of the General Assembly. Within the salary grade, whites in this group comprise 49.4 percent of the staff, African Americans are 8.4 percent this salary grade. While African Americans, as a percentage, hold fewer of the lower paying jobs, it should be noted that as a percent of the total employment of African Americans this group represents 59.5 percent of all African American employees in the Office of the General Assembly.

In the lower three salary grades, males comprise 7 percent of these grades or 31 percent of the total male employment is paid in the lower ranges compared to 50.7 percent female or 65 percent of the total female staff is paid and hold positions in the lower paying segments of the General Assembly.

#### B. *General Assembly Council*

At the General Assembly Council, 73.6 percent of the employees are white, 26.4 percent are emerging majority persons. Women represent 67.7 percent of the employees, 32.2 percent are men.

In the top five pay grids of the organization, 6.1 percent of the staff is represented. Males are 4.4 percent of this group or 13.6 percent of all males employed by the General Assembly Council are in the top pay grades. This number compares to 3.7 percent female, representing only .5 percent of the female population at the General Assembly Council. With women having a two to one ratio, it's telling that at the highest levels of the church 4.6 percent are male and 3.7 percent are female. The higher paid positions are disproportionately populated by males.

Emerging majority persons make up 26.4 percent of the employees of the General Assembly Council. This is higher than the church's average. At the highest salary levels, the minority representation is 2.1 percent of the employees but that is 34.4 percent of the staff at that level.

The lowest three salary levels contain 59.5 percent of all of the employees of the General Assembly Council. At the lowest salary levels, 17 percent, of a total of 26.4 percent of all staff, are emerging majorities. African Americans are 10.4 percent of the staff at this level compared to 14.4 percent of the overall staff. Seventy-two percent of all African American employees are at the lowest three salary levels. The percentage of all white staff at this level is 42.4 percent.

### C. *The Board of Pensions of the Presbyterian Church (U.S.A.)*

The Board of Pensions provided the data to the Presbyterian entities task force in September 2003.

#### 1. *Representation*

Of the 211 employees at the Board of Pensions of the Presbyterian Church (U. S.A.), 80 are persons of color. This represents 38 percent emerging majority persons.

#### 2. *Job Category Representation*

There are nine job categories. In the Official and Managers category, which is the highest EEO category, there are two African American males, eight African American females, with one Native American female, one Hispanic female, and one Asian female. The percentage of African American females in this category is 14.8 percent. Analysis of job titles and job descriptions will be necessary to get a better picture of the representation of people of color. Women represent 57.4 percent of the Official and Managers category.

In the Professional category, there are two African American males, one Hispanic male, and one Asian male. There are a total of ten white males. There are ten African American females representing 25.6 percent of the Professional Category. Women comprise 64.1 percent of the category.

In the exempt staff, comprising Officials and Managers and Professional categories, 23.6 percent are African American. However, of those twenty-two persons, only four are male. That is double the number of males from 2001. There is one Hispanic professional male, one Asian professional male, and one Asian female Official and Manager, as well as one Hispanic female Official and Managers, and one First Nation female.

The representation of males of color is strikingly low. Efforts need to be made to increase the representation of men of color in the Official and Managers category, and the Professional category.

Fifty-four percent of the nonexempt staff are people of color. The total includes five African American males, thirty-nine African American females, two Hispanic females, three Asian males, one Asian female, for a total of eight males of color, and forty-two females of color on a nonexempt staff of 93.

A list that includes the position held and the salaries for the fifty-four employees listed as "Officials and Manager" would result in a more in-depth analysis. The salaries provided do not allow one to do an analysis based on race.

#### 3. *Employment Policy*

The Board of Pensions of the Presbyterian Church (U.S.A.) policy is to engage in employment policies and practices that promote equality of opportunity in all aspects of employment.

The Board of Pensions is guided by the *Book of Order*, the policies of the General Assembly, and the Church-wide Plan for Equal Employment Opportunity and Affirmative Action.

All policies and practices including recruiting, selection, benefits, compensation, performance appraisal, promotion, transfers, discipline, training, and separation will be administered without discrimination based on race, color, national origin, gender, age, marital status, sexual orientation, creed, disability, or religious affiliation (except where a category is determined to be a bona fide occupational qualification).

#### 4. *Affirmative Action Policy*

The Board of Pensions policy is to act affirmatively to expand employment opportunities that contribute to a diverse workforce.

The Board of Pensions will do the following:



- Adopt plans that take into account past and present inequities of treatment and discrimination.
- Periodically analyze all of employment practices and the results of its actions.
- Review the goals of its plan at least annually.

The Board of Pensions will take affirmative action to recruit women and minority candidates and does not discriminate in any employment action on the basis of race, color, national origin, gender, age, marital status, sexual orientation, creed, disability, or religious affiliation (except where a category is determined to be a bona fide occupational qualification).

This is a standard affirmative action policy. It will be important to learn if the policy is actually reviewed annually.

5. *Recruitment*

a. *Job Posting*

Jobs are posted internally, before external recruiting begins.

b. *Recruitment Incentive Program*

A recruitment incentive of \$200 has been established to encourage employees to refer a diverse, qualified group of candidates for employment.

Recruiting Statistics are provided.

6. *Retention Programs*

a. *Tuition Reimbursement*

The Board of Pensions has a tuition reimbursement program. In that program, 20 or 59 percent of the 34 participants are people of color.

b. *New Hires*

New hires must remain in a position for which they were hired for one full year prior to being eligible to post for a promotional or transfer opportunity.

There is a Managing and Valuing Diversity Program.

There is a Preventing Sexual Harassment policy.

The Board of Pensions has utilized Project Equality in purchasing with their suppliers, vendors, and travel providers beginning in October 2001. Their largest provider, Highmark, is not validated by Project Equality.

The reporting of staff by exempt and nonexempt categories does not provide adequate data to determine representation of women and people of color.

7. *Recommendations*

What are the strategies to achieve goals and is there a succession planning process? What are the minority recruitment strategies?

For 2000 census data, 24.8 percent of the population is people of color.

African American	12.3
Native American	0.9
Asian	3.6
Native Hawaiian or Pacific Islander	0.1
Some other race	5.5
Two or more races	2.4

#### D. *The Presbyterian Foundation*

##### 1. *Employees*

The Presbyterian Foundation has 100 employees.

##### 2. *Job Category Representation*

There is a possibility of nine job categories. The Presbyterian Foundation has employees in four of the nine categories. The highest category is the Officials and Managers category. Of Officials and Managers, two years ago four of nineteen, or 21.1 percent of the staff were African American, nine were female, and ten male. Currently three of the twenty-four, or 12.5 percent are African American, nine are female, which is 37.5 percent, and fifteen are male. In the Professional category, five of twenty-five, or 20.8 percent of the staff are African American. Twenty of the twenty-four employees are female, which is 83.3 percent.

In the categories Officials and Managers and Professionals, eight of forty-eight or 16.6 percent are African American. They are the only people of color in those categories. African Americans are adequately represented, while other people of color are not. Sixty-one point four percent are women.

Under the Sales Worker category, the actual job is development officers. Of these fifteen positions, only two are persons of color, which represents 13.3 percent. One is African American and one is Hispanic. Seven are female, and eight are male.

Thirty-five point one percent of the nonexempt staff are people of color. There are a total of thirteen emerging majority persons on a nonexempt staff of thirty-seven. Of the thirty-seven employees in the Office and Clerical category, thirty-six are women.

##### 3. *Salary Analysis*

A salary analysis of the Presbyterian Foundation did not find any red flags to indicate adverse impact.

In the assignment of job grades, the majority of the senior vice presidents are grade 22 or above. However, the senior vice president of marketing, who happens to be a white female, is a grade 21 and the senior vice president of Human Resources, who happens to be African American, is a grade 20. An analysis of descriptions and/or responsibilities will explain why the same titles of senior vice president are different grade levels.

An analysis of most of the salary grades, comparing the salaries of males and females, showed no disparity. For instance, Grade 19 -Development Officers: The women's average salary was \$66,730.54. The men's salaries averaged \$72,054.19. There is an average difference of \$5,323.65 between men and women's salaries for the development officers. Of course, the tenure of the position and region would have a part in the explanation.

The Presbyterian Foundation provided information indicating they follow the *Book of Order*, G-4.0403.

##### 4. *Affirmative Action Program*

The implementation of Equal Employment/Affirmative Action Program will ensure what is already established policy for the Foundation—equal employment opportunity for all persons, in all phases of the company's operations without regard to race, color, religion, national origin, age, sex, or disability.

The policy will be communicated internally and externally.

The president/CEO of the Presbyterian Church (U.S.A.) Foundation has the ultimate responsibility for the Equal Employment/Affirmative Action Program. All senior staff shares the responsibility.

The Foundation will compile the following information for review on an annual basis:

- Applicant flow data.
- New hires.
- Promotions, transfers, demotions, and terminations.
- Foundation sponsored training.

### 5. *Churchwide Plan for Equal Opportunity and Affirmative Action*

The Presbyterian Foundation abides by the Churchwide Plan for Equal Opportunity and Affirmative Action.

The diversity goal is for 20 percent racial ethnic representation in every unit and each job category. The Foundation stated the goal is to be reached by 2010; however, in committee report from the Racial/Ethnic Concerns Subcommittee, the 20 percent representation goal will be reached by 2015.

Three of eleven fund managers are people of color. They manage 10 to 15 percent of the portfolio.

#### E. *Presbyterian Investment and Loan Program*

In the year 2001, there were thirteen staff members. Sixty-nine percent were female, 43 percent are female at the exempt level, and 8 percent were people of color.

None of the exempt staff of seven are people of color. Four are male and three female, all are Caucasian.

<i>Salary Grade</i>	<i>Salary</i>	<i>Race/Sex</i>	<i>Status</i>
22	\$100,000	WM	Exempt
20	73,520	WM	Exempt
19	70,475	WM	Exempt
19	53,055	WM	Exempt
19	50,340	WF	Exempt
18	49,535	WF	Exempt
16	32,560	WF	Exempt
15	27,865	WF	Non exempt
15	27,865	WF	Non exempt
14	26,316	WF	Non exempt
14	25,867	WF	Non exempt
14	25,550	WF	Non exempt
14	23,788	BF	Non exempt

Women hold all of the nonexempt positions. White men hold the top four exempt positions. There is only one person of color in the workforce. There is a lack of representation of people of color in exempt positions.

The only person of color in the workforce is nonexempt and was hired in February 2002, which may be the reason for having the lowest salary out of all. A review of the salary ranges for each grade is necessary to determine if adverse impact is a factor for females in the organization.

The Presbyterian Church (U.S.A.) provides legal, human resources, information technology, communication, and accounting services.

#### 1. *Recruitment*

Recruitment sources include the *Louisville Courier Journal*, the *Louisville Defender*, and informal contacts.

#### 2. *Retention and Training*

Retention and training includes a tuition reimbursement plan. The Human Resource Department of the General Assembly Council provides Personal and Job development training courses. Technical development is provided through licenses and credentials for staff, which require them.

The reporting of staff by exempt and nonexempt categories does not provide adequate data to determine representation of women and people of color.

#### F. *Presbyterian Publishing Corporation*

##### 1. *Representation*

Fifteen percent of exempt staff are people of color. The total includes two African American males, four African American females, one Asian female, for a total of seven people of color on an exempt staff of forty-six.

Thirty-three percent of the nonexempt staff are people of color. The total includes three African American females, for a total of three people of color on a nonexempt staff of nine.

There are a total of ten people of color on a staff of fifty-five. The total percentage of people of color is 18 percent.

Production staff has gone from 6 percent people of color in 1998 to 22 percent today. Three people of color have gone from nonexempt to exempt.

The Expanded Executive Staff of eight managers have no people of color.

## 2. *Churchwide Plan for Equal Opportunity and Affirmative Action*

The Presbyterian Publishing Corporation (PPC) abides by the Churchwide Plan for Equal Opportunity and Affirmative Action.

## 3. *Equal Employment Opportunity*

The Presbyterian Publishing Corporation engages in employment policies and practices that promote equality of opportunity in all aspects of employment.

The Presbyterian Publishing Corporation is ADA compliant. There are forty-five full-time positions and one half-time position. Persons of color comprise more than 20 percent of the nonexempt staff.

There has been one request for reasonable accommodation, a special keyboard and voice-activated recording mechanism for the employee to give verbal instructions to perform computer activities.

## 4. *Recruitment*

Advertising includes non-discriminatory EO/AA employer statement.

Networks have been developed to assist PPC in recruitment of qualified personnel from diverse origins.

The Presbyterian Publishing Corporation has a racial ethnic internship.

## 5. *Retention*

The Presbyterian Publishing Corporation offers employee development opportunities on the basis of job relevance.

Vacation or unpaid leave is available for development activities deemed to be “personal” in nature. Leave for development opportunities that are business related may be “time worked,” “vacation,” or “unpaid leave.”

There is a salary administration philosophy of market pricing.

There are three employees who are involved in ongoing continuing education. All are women. Racial ethnic staff development is a priority.

## 6. *Reduction In Force*

There has been a reduction in staffing of 20 percent in July 2001 and an additional 3–4 percent in October 2001.

Staff has gone from sixty to forty-five positions. The fulfillment and customer service functions have been outsourced. An additional six positions were cut.

## VII. Summary

Effective methods and strategies are needed to change entrenched societal attitudes and norms that manifest as racist behavior in PC(USA) and its corporate affiliate’s employee hiring and promotions patterns and practices; retention strategies; minority vendor practices; and board compositions, etc.

Models that aim for change from the inside out, such as the 12-Step Program used by people recovering from addictive behaviors; Weight Watchers and Overeaters Anonymous for overcoming obesity; and Cultural Proficiency for changing organizational culture by valuing differences are indicated.

Internal change that affects the heads and hearts of people in positions of leadership and authority are indicated to change the cultural environment and workplace atmosphere from one of legalistic compliance with secular affirmative action and equal employment opportunity laws to one of genuine caring and valuing of all humanity where relationship building and God's agape love are modeled.

The ACREC Task Force to Examine General Assembly Entities commends the Presbyterian Church (U.S.A.) and its corporate agencies for the following:

- Recognizing that racism and other forms of social oppression are spiritual problems.
- Recognizing that actions lag behind pronouncements in the various Presbyterian agencies.
- Resolving to become a "race conscious" organization.
- Approving a Racial Ethnic/Immigrant Churchwide Growth Strategy with a goal of 10 percent growth in racial ethnic membership by 2005 and 20 percent growth by the year 2010.
- Instituting a mandatory antiracism training program for all General Assembly employees.
- Adopting an antiracism program as a first step in addressing the issues of inclusiveness, entitlement, and privilege.
- Instituting a center-wide purchasing program to accomplish the Minority Vendor Policy's goal of 10 percent minority contracting.
- Authorizing ACREC to carry out the GAC constitutional requirement "to review the work of General Assembly agencies and bodies in light of General Assembly mission directions, goals, objectives, and priorities" through the establishment of this task force.
- Committing to move beyond the counting of racial ethnic categories to determine the health, inclusiveness, compassion, or diversity of a Presbyterian agency.

#### Appendix I Task Force Members and Resource Persons

*Original Task Force Members:* Curtis A. Jones (African American), chairperson; Fuad Bahnan (Middle Eastern); Kikanza Nuri Robins (African Caribbean American); Tony DeLa Rosa (Latino); Ralph Scissons (First Nation); Janet Ying (Chinese American).

*Consultant to the Task Force:* Kirk Perucca (European American).

*Serving as Readers and/or Resource Persons:* Belinda Curry (African American); Eleanor Doty (African American); Bryant George (African American); Nile Harper (European American); Ricardo Moreno (Latino); Janice Spang (First Nation) formerly of the Center's Research Services; Elona Street-Stewart (First Nation); Eugene Turner (African American); Gayraud Wilmore (African American).

*Staff to the Task Force:* Teresa Saucedo (Latina) of the National Ministries Division—Racial Ethnic Ministries Office; Alice Broadwater (African American) formerly of the GAC Executive Director's EEO/AA Office; Eleanor Doty (African American) formerly of the Center's Human Resources staff.

## Appendix II: Agency Employment Statistics (As of 12/31/03)

Office of the General Assembly	Salary Ranges										
	\$15,000 – \$25,000	\$25,001 – \$35,000	\$35,001 – \$45,000	\$45,001 – \$55,000	\$55,001 – \$65,000	\$65,001 – \$75,000	\$75,001 – \$85,000	\$85,001 – \$95,000	\$95,001 – \$115,000	\$115,001 +	% of Total Employees
Salary Range Total	9.9%	18.3%	29.6%	14.1%	15.5%	2.8%	5.6%	2.8%	0%	1.4%	100%
Male	2.8%	1.4%	2.8%	1.4%	5.6%	0%	4.2%	2.8%	0%	1.4%	22.5%
Female	7.0%	16.9%	26.8%	12.7%	9.9%	2.8%	1.4%	0%	0%	0%	77.5%
First Nation/Alaskan	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
Asian/ Pacific Islander	0%	0%	0%	1.4%	1.4%	0%	0%	0%	0%	0%	2.8%
Black	0%	4.2%	4.2%	1.4%	1.4%	0%	1.4%	0%	0%	0%	14.1%
Latino	0%	0%	0%	2.8%	0%	1.4%	0%	0%	0%	0%	4.2%
Middle Eastern	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
*Total RE/Sal.	0%	4.2%	4.2%	5.6%	2.8%	1.4%	1.4%	0%	0%	0%	21.1%
White	9.9%	14.1%	25.4%	8.5%	12.7%	1.4%	4.2%	2.8%	0%	1.4%	78.9%

Presbyterian Investment and Loan Program, Inc.	Salary Ranges										
	\$15,000 – \$25,000	\$25,001 – \$35,000	\$35,001 – \$45,000	\$45,001 – \$55,000	\$55,001 – \$65,000	\$65,001 – \$75,000	\$75,001 – \$85,000	\$85,001 – \$95,000	\$95,001 – \$115,000	\$115,001 +	% of Total Employees
Salary Range Total	0%	46.2%	7.7%	15.4%	7.7%	0%	7.7%	7.7%	7.7%	0%	100%
Male	0%	0%	0%	0%	7.7%	0%	7.7%	7.7%	7.7%	0%	30.8%
Female	0%	46.2%	7.7%	15.4%	0%	0%	0%	0%	0%	0%	69.2%
First Nation/Alaskan	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
Asian/ Pacific Islander	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
Black	0%	7.7%	0%	0%	0%	0%	0%	0%	0%	0%	7.7%
Latino	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
Middle Eastern	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
*Total RE/Sal.	0%	7.7%	0%	0%	0%	0%	0%	0%	0%	0%	7.7%
White	0%	38.5%	7.7%	15.4%	7.7%	0%	7.7%	7.7%	7.7%	0%	92.3%

General Assembly Council	Salary Ranges										
	\$15,000 – \$25,000	\$25,001 – \$35,000	\$35,001 – \$45,000	\$45,001 – \$55,000	\$55,001 – \$65,000	\$65,001 – \$75,000	\$75,001 – \$85,000	\$85,001 – \$95,000	\$95,001 – \$115,000	\$115,001 +	% of Total Employees
Salary Range Total	12.9%	25.5%	21.1%	20.9%	11.5%	4.3%	2.0%	0.4%	1.3%	0.2%	100%
Male	3.1%	3.3%	6.1%	8.1%	7.2%	2.2%	0.9%	0.4%	0.7%	0.2%	32.3%
Female	9.8%	22.2%	15.0%	12.8%	4.3%	2.0%	1.1%	0%	0.6%	0%	67.7%
First Nation/Alaskan	0.2%	0%	0.2%	0.4%	0%	0.2%	0%	0%	0%	0%	0.9%
Asian/ Pacific Islander	0%	0.9%	0.7%	0.7%	0.9%	0.4%	0%	0%	0%	0%	3.7%
Black	3.7%	4.1%	2.6%	2.2%	0.9%	0.6%	0.2%	0%	0.2%	0%	14.4%
Latino	0.7%	1.3%	2.2%	0.9%	0.6%	0.2%	0%	0%	0%	0%	5.9%
Middle Eastern	0.2%	0.2%	0%	0.7%	0%	0.2%	0%	0%	0.2%	0%	1.5%
*Total RE/Sal.	4.8%	6.5%	5.7%	5.0%	2.4%	1.5%	0.2%	0%	0.4%	0%	26.4%
White	8.1%	19.0%	15.3%	15.9%	9.1%	2.8%	1.8%	0.4%	0.9%	0.2%	73.6%



<b>Presbyterian Foundation</b>	<b>Salary Ranges</b>										
	<b>\$15,000 – \$25,000</b>	<b>\$25,001 – \$35,000</b>	<b>\$35,001 – \$45,000</b>	<b>\$45,001 – \$55,000</b>	<b>\$55,001 – \$65,000</b>	<b>\$65,001 – \$75,000</b>	<b>\$75,001 – \$85,000</b>	<b>\$85,001 – \$95,000</b>	<b>\$95,001 – \$115,000</b>	<b>\$115,001 +</b>	<b>% of Total Employees</b>
Salary Range Total	4.7%	15.1%	19.8%	7.0%	10.4%	15.1%	9.3%	3.5%	8.1%	7%	100.00%
Male	0%	1.1%	1.2%	3.5%	2.3%	7%	4.65%	3.5%	3.5%	7%	33.75%
Female	4.7%	14%	18.6%	3.5%	8.1%	8.1%	4.65%	0%	4.6%	0%	66.25%
First Nation/Alaskan	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0.00%%
Asian/ Pacific Islander	0%	1.2%	0%	0%	0%	0%	0%	0%	0%	0%	1.20%%
Black	3.5%	8.1%	5.8%	2.3%	0%	1.1%	0%	0%	1.1%	0%	21.90%%
Latino	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0.00%
Middle Eastern	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
*Total RE/Sal.	3.5%	9.3%	5.8%	2.3%	0%	1.1%	0%	0%	1.1%	0%	23.10%
White	1.2%	5.8%	14%	4.7%	10.4%	14%	9.3%	3.5%	7.0%	7%	76.90%

Presbyterian Publishing Corporation, Inc.	Salary Ranges										
	\$15,000 – \$25,000	\$25,001 – \$35,000	\$35,001 – \$45,000	\$45,001 – \$55,000	\$55,001 – \$65,000	\$65,001 – \$75,000	\$75,001 – \$85,000	\$85,001 – \$95,000	\$95,001 – \$115,000	\$115,001 +	% of Total Employees
Salary Range Total	1%	24%	10%	15%	17%	12%	0%	0%	6%	15%	100%
Male	0%	4%	0%	9%	13%	8%	0%	0%	6%	15%	55%
Female	1%	20%	10%	6%	4%	4%	0%	0%	0%	0%	45%
First Nation/Alaskan	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
Asian/ Pacific Islander	0%	2%	0%	0%	0%	0%	0%	0%	0%	0%	2%
Black	1%	8%	0%	3%	0%	0%	0%	0%	0%	0%	12%
Latino	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
Middle Eastern	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
*Total RE/Sal.	1%	10%	0%	3%	0%	0%	0%	0%	0%	0%	14%
White	0%	14%	10%	12%	17%	12%	0%	0%	6%	15%	86%

Board of Pensions	Salary Ranges										
	\$15,000 - \$25,000	\$25,001 - \$35,000	\$35,001 - \$45,000	\$45,001 - \$55,000	\$55,001 - \$65,000	\$65,001 - \$75,000	\$75,001 - \$85,000	\$85,001 - \$95,000	\$95,001 - \$115,000	\$115,001 +	% of Total Employees
Salary Range Total	0%	17%	38%	10%	9%	8%	6%	2%	4%	6%	100%
Male	0%	4%	7%	5%	1%	4%	5%	2%	2%	4%	34%
Female	0%	13%	31%	5%	8%	4%	1%	0%	2%	2%	66%
First Nation/Alaskan	0%	0%	0%	0%	.05%	0%	0%	0%	0%	0%	.5%
Asian/Pacific Islander	0%	1%	1%	0%	0%	1%	.5%	0%	0%	0%	3.5%
Black	0%	7%	18%	2%	3%	1%	1%	0%	0%	1%	32%
Latino	0%	.5%	.5%	0%	.5%	0%	.5%	0%	0%	0%	2%
Middle Eastern	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
*Total RE/Sal.	0%	9%	19%	2%	4%	2%	1%	0%	0%	1%	38%
White	0%	8%	19%	8%	5%	6%	5%	2%	4%	5%	62%

## Appendix III: Board and Committee Representation Breakdown for General Assembly Corporate Agencies

Agency:	Total Members	Asian American	African American	Hispanic	Middle Eastern	Native American	Other	Caucasian
BOP	32	0	3	1	0	0	0	28
COGA	15	2	2	1	0	0	1*	9
GAC	72	5	6	5	1	1	0	54
FDN	29	1	4	1	0	0	0	23
PILP	15**	1	4	0	0	0	0	9
PPC	8	1	1	1	0	0	0	5

\* Mixed Race (African American/Native American/Caucasian)

\*\* 1 vacancy – National Ministries Division Representative

Appendix IV: Presbyterian Church (U.S.A.) Minority Vendor Report (General Assembly Council and Office of the General Assembly)

<b>Legend</b>									
African American = AFA									
Asian American = ASA									
Arab American = ARA									
Hispanic = H									
Native American = NA									
Woman = W									
Disabled = DIS									
<b>Supplier</b>	<b>Minority Group</b>	<b>Vendor Number</b>	<b>1997</b>	<b>1998</b>	<b>1999</b>	<b>2000</b>	<b>2001</b>	<b>2002</b>	<b>2003</b>
Aprils Inc	AFA	2653461	\$ -	\$ -	\$ 131	\$ -	\$ -	\$ -	
Berger McGill Graphic Action	AFA	2642300	\$ 16,770	\$ 2,367	\$ -	\$ -	\$ -	\$ -	
Blue Planet Travel	AFA	2649277	\$ 15,126	\$ -	\$ -	\$ -	\$ -	\$ -	
Cafe Kilimanjaro	AFA	2410877	\$ -	\$ 828	\$ 1,115	\$ 1,207	\$ 6,171	\$ 10,548	\$ 15,633
Clint Chemical	AFA	2666789	\$ -	\$ -	\$ -		\$ 1,140	\$ -	
Commonwealth Printing	AFA	1584359	\$ 51,010	\$ 58,725	\$ 49,700	\$ 130,761	\$ 233,013	\$ 229,107	\$ 85,709
Creative Connections/Media Inc.	AFA	1318586	\$ 28,300	\$ -	\$ -	\$ -	\$ -	\$ -	
Crowd Plezer Catering	AFA	2671735							\$ 500
Express Pac Mail	AFA	1545256	\$ 2,174	\$ 1,888	\$ 1,833	\$ 1,722	\$ -		
Exclusively For You	AFA	2649382		\$ 298			\$ 500	\$ 1,186	\$ 201
For Your Image Communications	AFA	2653406			\$ 125	\$ -	\$ -	\$ -	
Genesis Computer Networking Inc	AFA	2644933	\$ 310,466	\$ 132,397	\$ -	\$ -	\$ -	\$ -	
Incentives Inc.	AFA	1723821	\$ 28,981	\$ 34,409	\$ 80,961	\$ 71,658	\$ 147,941	\$ 47,048	\$ 56,021
Jay's Cafeteria	AFA	1632264	\$ 4,345	\$ 4,428	\$ 3,259	\$ -	\$ 2,207	\$ -	
Louisville Defender	AFA	1474600	\$ 1,070	\$ 452	\$ 894	\$ 618	\$ 252	\$ 203	\$ 161
Merrick Visions	AFA	2649190	\$ -	\$ 7,235	\$ 988	\$ -	\$ -	\$ -	
Mo Better Marketing	AFA	2653395	\$ -	\$ -	\$ 46,390	\$ 86,387	\$ 23,801	\$ 3,000	\$ 2,225
Mr. Kleans Janitor & Maintenance	AFA	1526723	\$ 241,574	\$ 227,683	\$ 228,915	\$ 227,099	\$ 266,284	\$ 192,940	
National Institute for Dialogues	AFA	2652539				\$ 15,274	\$ -	\$ -	
Niche Marketing Inc.	AFA	2648236	\$ -	\$ 34,376	\$ 43,602	\$ 28,185	\$ 13,295	\$ -	
Notable Expressions Inc	AFA	2650173	\$ -	\$ 150	\$ -	\$ 6,630	\$ 265	\$ 1,202	
Powers Electric & Plumbing	AFA	2668495					\$ 12		
Priority Express	AFA	2664346	\$ -	\$ -	\$ -	\$ -	\$ 3,026	\$ 200	
The Robins Group	AFA	2669532							\$ 75,671
Space Scan	AFA	2524465	\$ 34,057	\$ -	\$ -	\$ -	\$ -	\$ -	
Sweet N Sassy Tours	AFA	2670978						\$ 400	\$ 1,100
White's Lawn & Landscaping Svcs	AFA	2525829	\$ 4,572	\$ 4,979	\$ 5,920	\$ 4,212	\$ 4,402	\$ 3,134	
Travelplex Direct Bill	AFA	1464884	\$ 1,353	\$ 162,250	\$ 297,076	\$ 203,752	\$ 258,988	\$ 207,132	\$ 255,371
<b>Subtotal</b>			<b>\$ 739,798</b>	<b>\$ 672,465</b>	<b>\$ 760,909</b>	<b>\$ 777,505</b>	<b>\$ 961,297</b>	<b>\$ 696,100</b>	<b>\$ 492,593</b>

## Appendix IV (Continued): Presbyterian Church (U.S.A.) Minority Vendor Report

Computer Prompting/Captioning	ASA	2293839	\$ 2,395	\$ 1,165	\$ 1,732	\$ 3,201	\$ 807	\$ 24,527	\$ 6,298
J C Tour & Travel	ASA	1138928	\$ 12,972	\$ 16,606	\$ 16,932	\$ 243	\$ 2,527	\$ 7,109	\$ 1,658
Software House	ASA	2610906	\$ 104,118	\$ 187,827	\$ 416,124	\$ 520,605	\$ 336,408	\$ 477,894	\$ 196,999
Surekha Enterprises Inc	ASA	2655326	\$ -	\$ -	\$ 224,938	\$ 153,200	\$ 339,905	\$ 173,487	\$ 8,175
Visionmaker Multimedia	ASA	2668617	\$ -	\$ -	\$ -	\$ -	\$ 2,156	\$ -	
<b>Subtotal</b>			<b>\$ 119,485</b>	<b>\$ 205,598</b>	<b>\$ 659,726</b>	<b>\$ 677,249</b>	<b>\$ 681,803</b>	<b>\$ 683,017</b>	<b>\$ 213,129</b>
Adhawks	H	2554934	\$ 19,215	\$ 23,735	\$ 26,924	\$ 46,086	\$ 26,648	\$ 14,905	\$ 9,841
David Espinoza Roofing Inc	h								\$ 25,550
Imprente Cartagena	H	2664882					\$ -	\$ -	
Premium Ventures	H	2663813	\$ -	\$ -	\$ -	\$ 2,707	\$ 25,956	\$ 22,413	
<b>Subtotal</b>			<b>\$ 19,215</b>	<b>\$ 23,735</b>	<b>\$ 26,924</b>	<b>\$ 48,793</b>	<b>\$ 52,604</b>	<b>\$ 37,318</b>	<b>\$ 35,391</b>
Safrons	ARA	2666204							\$ 2,268
Promotions Unlimited	NA	2659033				\$ 21,691	\$ 4,219	\$ -	\$ 4,948

Adrianns Catering Inc	W	2644260	\$ 10,816	\$ 23,013	\$ 22,031	\$ 19,406	\$ 6,389	\$ -	
Advertising Outlet	W	2668616						\$ 300	
Ascend Software	W	2668616						\$ 52,000	\$ 18,548
Aztec Flooring	W	2618584	\$ 2,896	\$ -	\$ 10,959	\$ 1,398	\$ -	\$ -	
Beard Services	W	2586178	\$ 61,427	\$ 10,847	\$ -	\$ -	\$ -	\$ -	
Beha Catering	W	2652845	\$ -	\$ 1,125	\$ 919	\$ -	\$ 1,168	\$ 2,130	\$ 983
Bits & Bytes Computer Svcs	W	2673001							\$ 582
By Design Ink	W	2659244	\$ -	\$ -	\$ -	\$ 1,621	\$ 270	\$ 784	
Cabin Hill Communications	W	2655891			\$ 2,332	\$ 6,115	\$ 850	\$ 1,000	\$ 3,962
Cardinal Painting Company	W	1835823	\$ 21,820	\$ 11,393	\$ 14,261	\$ 71,636	\$ 24,060	\$ 10,155	\$ 17,671
Colonel R Walker Flag Co	W	2648452	\$ -	\$ -	\$ -	\$ -	\$ 1,783	\$ 13,237	
Commercial Furniture Installers	W	2665134	\$ -	\$ -	\$ -	\$ -	\$ 41,643	\$ 80,090	\$ 2,936
Creative Freelancers	W	2671834							\$ 4,650
Crown Services	W	2655373	\$ -	\$ -	\$ 3,618	\$ 10,606	\$ 1,277	\$ -	
C & R Graphics	W	2188784							\$ 206
D W Stephens Communications	W	2663081				\$ 1,450	\$ 11,924	\$ 117,269	\$ 117,178
Datasafe LLC	W	1043336	\$ 5,282	\$ 5,556	\$ 4,040	\$ 4,037	\$ 5,237	\$ 5,116	\$ 5,070
Delta Temps	W	2640627	\$ 89		\$ 2,064	\$ 11,599	\$ 6,567	\$ 25,629	\$ 24,161
Dourney Design Crew	W	2666831					\$ 11,698	\$ -	
Ellenbee's Catering	W	2668554	\$ -	\$ -	\$ -	\$ -	\$ 384	\$ -	
Emprint Specialties	W	2647726	\$ 1,059	\$ 38,595	\$ 6,838	\$ -	\$ -	\$ -	
Ermin's French Bakery & Café	W	2657137	\$ -	\$ -	\$ 350	\$ 2,610	\$ 3,200	\$ 2,727	\$ 1,044
Falk Audio	W	1830945	\$ 1,370	\$ 1,415	\$ 1,498	\$ 103	\$ 528	\$ 266	\$ 748
Galloway Communications	W	2671533						\$ 405	\$ 64,408
Galt House	W	1008510							\$ 183,976
Hampton Cross Inc	W	2655613	\$ -	\$ -	\$ -	\$ 862	\$ -	\$ -	
Hygo-Tech	W	2659261	\$ -	\$ -	\$ -	\$ -	\$ 882	\$ 100	\$ 200
Imprente Caribe	W	1617231	\$ 43,429	\$ 49,597	\$ 42,658	\$ 45,027	\$ 49,165	\$ 30,896	\$ 31,973
In Stitches	W	2499607				\$ 73,842	\$ 1,075	\$ 898	\$ 5,066
Insty Prints	W	2645427	\$ 6,432	\$ 16,959	\$ 19,417	\$ 8,941	\$ -	\$ -	
Kaleidoscope Graphics Co	W	2449928	\$ 1,060	\$ 954	\$ -	\$ -	\$ -	\$ -	
KYANA Industrial Supply	W	1679660							\$ 484
L & D Mail Masters Inc.	W	1670085	\$ -	\$ -	\$ 324	\$ -	\$ 50	\$ -	
LaPêche	W	1589377	\$ 442	\$ 101	\$ 305	\$ -	\$ -	\$ -	\$ 76
Louisville Label	W	1546627	\$ 2,525	\$ 3,556	\$ 1,816	\$ 3,598	\$ 1,537	\$ 2,257	\$ 2,192
Louisville Stoneware	W	1605569							\$ 1,515
Lynn's Paradis Café	W	2666928	\$ -	\$ -	\$ -	\$ -	\$ 419	\$ -	
Munson Business Interiors	W	2668760				\$ -	\$ 5,867	\$ 14,072	
My Graphics to Go	W	2667094	\$ -	\$ -	\$ -	\$ -	\$ 2,202	\$ 499	
O'Callaghan's	W	1782461	\$ 1,584	\$ 2,497	\$ 686	\$ 514	\$ 597	\$ 240	\$ 142
Office Equipment Company	W	1680129	\$ 13,666	\$ 24,348	\$ 110,000	\$ 194,194	\$ 181,816	\$ 68,428	\$ 19,002
Old Louisville Florist	W	1644335	\$ 2,252	\$ 1,273	\$ 487	\$ 1,397	\$ 1,059	\$ 1,305	\$ 1,068
On-Line Corp.	W	1566393	\$ -	\$ -	\$ -	\$ -	\$ 1,190	\$ 308	
Presence Inc	W	2647724				\$ 6,158	\$ 816	\$ -	\$ 1,729





Appendix V: Resources for Recruitment and Selection of Emerging Majorities

Alpha Rae Personnel, Inc.  
 347 West Berry Street, Seventh Floor  
 Fort Wayne, IN 46802  
 Tel: 260-426-8227  
 Fax: 260-426-1152  
 Website: <http://www.alpha-rae.com>  
 Email: [rlpearson@alpha-rae.com](mailto:rlpearson@alpha-rae.com)  
 President: President/CEO

BG and Associates Staffing Services  
 10112 Langhorne Court, Suite B(e)  
 Bethesda, MD 20817-1250  
 Tel: 301-365-4046  
 Fax: 301-365-0435  
 Email: [bgajob@rcn.com](mailto:bgajob@rcn.com)  
 President: Brian A. Gray, SPHR

Career Advantage  
 1215 East Airport Drive, Suite 125  
 Ontario, CA 91761  
 Tel: 909-466-9232  
 Fax: 909-948-1165  
 Website: <http://careeradvantage.net>  
 Email: [Resumes@CareerAdvantage.net](mailto:Resumes@CareerAdvantage.net)  
 President: Brynda Woods

Career Connections, Inc.  
 152 Deer Hill Avenue, Suite 301  
 Danbury, CT 06810  
 Tel: 203-790-6258  
 Fax: 203-790-2184  
 Website: <http://www.careersconnections.wv.com>  
 Email: [careerct@aol.com](mailto:careerct@aol.com)  
 President: N. Jane Diggs

Corporate Plus  
 3145 Tucker-Norcross Road, Suite 206  
 Atlanta, GA 30084  
 Tel: 770-934-5101  
 Fax: 770-934-5127  
 Website: <http://www.corporateplusltd.com>  
 Email: [w.mcglawn@corporateplusltd.com](mailto:w.mcglawn@corporateplusltd.com)  
 President: Walt McGlawn and Shawn Menefee

Corporate Search Tech  
 95 Summit Ave  
 Summit, NJ 07901  
 Tel: 908-522-0069  
 Fax: 908-522-0446  
 Website: <http://www.cstllc.com>  
 Email: [newell@cstllc.com](mailto:newell@cstllc.com)  
 President: Wayne A. Newell

EDAC HR  
 1744 DeKalb Pike, Suite 190  
 Blue Bell, PA 19422  
 Tel: 610-805-3863  
 Fax: 610-275-1463  
 Email: [EDACHR@AOL.COM](mailto:EDACHR@AOL.COM)  
 President: Phyllis Shurn-Hannah

Ellington & Associates  
 PO Box 10344  
 Merrillville, IN 46410  
 Tel: 219-985-9772  
 Fax: 219-985-6772  
 Email: [ellington@nexxmail.com](mailto:ellington@nexxmail.com)  
 President: Karen Ellington

Executive Search & Consulting  
 6906 Kentucky Derby Drive  
 Charlotte, NC 28215  
 Tel: 704-537-6395  
 Fax: 704-563-9876  
 Email: [srch2002@bellsouth.net](mailto:srch2002@bellsouth.net)  
 President: Billie J. Conley

Financial Recruiters  
 PO Box 1223  
 Ellicott City, MD 21041  
 Tel: 410-480-0991  
 Fax: 410-480-5091  
 Email: [financialrecruiters@att.net](mailto:financialrecruiters@att.net)  
 President: Sherrye Larkins McKay

Howard Clark Associates  
 P.O. Box 423  
 Bellmawr, NJ 08099-0423  
 Tel: 856-467-3725  
 Fax: 856-467-3384  
 Website: <http://www.howardclarkassociates.com>  
 Email: [hclark@voicenet.com](mailto:hclark@voicenet.com)  
 President: Howard L. Clark

JD & Associates  
 609 East Main Street  
 Arlington, TX 76010  
 Tel: 817-265-4721  
 Fax: 817-460-9095  
 Website: <http://www.jdasinc.com> Email: [jdass@flash.net](mailto:jdass@flash.net)  
 President: Terri Smith-Croxtan

Johnson Enterprises, Inc.  
 180 Broadway suite 300  
 New York, NY 10038  
 Tel: 212-602-9980  
 Fax: 212-602-9977  
 Website: <http://johnsonenterprise.com>  
 Email: [search@johnsonenterprises.com](mailto:search@johnsonenterprises.com)  
 President: Priscilla Johnson

Synergy Search Partners  
 1825 I Street N.W., Suite 400  
 Washington, DC 20006  
 Tel: 202-452-1227  
 Fax: 703-860-3464  
 Website: <http://www.synergysearchpartners.com>  
 Email: [dhamilton@synergysearchpartners.com](mailto:dhamilton@synergysearchpartners.com)  
 President: Denman Hamilton

Target Pros, Inc.  
 80 Main Street  
 West Orange, NJ 07052  
 Tel: 973-324-0900  
 Fax: 973-324-0901  
 Website: <http://www.targetpros.com>  
 Email: [jobs@targetpros.com](mailto:jobs@targetpros.com)  
 President: David Marshall

The Hollins Group Inc.  
 225 West Wacker Drive, Suite 1575  
 Chicago, IL 60606-1274  
 Tel: 312-606-8000  
 Fax: 312-606-0213  
 Email: [search@thehollinsgroup.com](mailto:search@thehollinsgroup.com)  
 President: Lawrence I. Hollins

The McMillan Group (TMG)  
 630 Freedom Business Center; Suite 314  
 King of Prussia, PA 19406  
 Tel: 610-205-2983  
 Fax: 610-630-9749  
 Website: <http://www.themcmillangroup.com>  
 Email: [tracymc@themcmillangroup.com](mailto:tracymc@themcmillangroup.com)  
 President: Tracy McMillan

The Riddick Group Inc.  
 P.O. Box 12129  
 Norfolk, VA 23541-0129  
 Tel: 757-461-3994  
 Fax: 757-466-1813  
 Website: <http://www.riddickgroup.com>  
 Email: [info@riddickgroup.com](mailto:info@riddickgroup.com)  
 President: Phillip L. Riddick

The Sable Group, Inc.  
 P.O. Box 1036  
 Weston, CT 06883  
 Tel: 203-454-4819  
 Fax: 203-222-9723  
 Website: [www.sablegroup.com](http://www.sablegroup.com)  
 Email: [sablegroup@aol.com](mailto:sablegroup@aol.com)  
 President: Namon Leiw

W.G. Tucker & Associates, Inc.  
 2400 Ardmore Blvd. Suite 403  
 Pittsburgh, PA 15221  
 Tel: 412-351-9309  
 Fax: 412-351-9195  
 Website: <http://www.wgtucker.com>  
 Email: [weidatucker@wgtucker.com](mailto:weidatucker@wgtucker.com)  
 President: Weida Tucker

Winston And Green  
 111 West Washington Suite 841  
 Chicago, IL 60602  
 Tel: 312-201-9777  
 Fax: 312-201-9781  
 Email: [laglaw@ameritech.net](mailto:laglaw@ameritech.net)  
 President: Larry A. Green

Richard Clarke and Associates, Inc.  
 9 W. 95th Street, Suite C  
 New York, NY 10025  
 Tel: 212-222-5600  
 Website: [diversityrecruiting.com](http://diversityrecruiting.com)

#### Appendix VI: Suggested Reading

Jamison, David & O'Mara, Julie. (1991) *Managing Workforce 2000: Gaining the Diversity Advantage*. San Francisco, Calif.: Jossey-Bass.

Simons, George F., Abrams, Bob, Hopkins, L. Ann, and Johnson, Diane J. (1996) *Cultural Diversity Fieldbook: Fresh Visions & Breakthrough Strategies for Revitalizing the Workplace*. Princeton, N.J.: Peterson's/Pacesetter Books.

Mowday, R.T., Steers, R.M. & Porter, L.W. (1979) "The Measurement of Organizational Commitment." *Journal of Vocational Behavior*, Vol. 14, pp. 231-48.

Shaw, M.E. & Wright, J.M. (1967) *Scales for the Measurement of Attitudes*. McGraw-Hill.

- Cox, Taylor H., Jr. & Blake, Stacy (1991) *Managing Cultural Diversity: Implications for Organizational Competitiveness*. Academy of Management Executive, Vol. 5, No. 3 (August 1991), pp. 45-56.
- Thomas, R. Roosevelt Jr. (1991) *Beyond Race and Gender: Unleashing the Power of Your Total Workforce by Managing Diversity*. New York: AMACOM. [This book was the first to discuss the “Affirmative Action—Valuing Differences—Managing Diversity” continuum. It provides a good conceptual foundation for managing diversity. It includes a number of case studies, including sample action plans for launching a diversity initiative.]
- Thomas, R. Roosevelt Jr. (1996) *Redefining Diversity*. New York: AMACOM. [This is Dr. Thomas’ most recent book—it just came out in April. It is the perfect complement to *Beyond Race and Gender*. In *Redefining Diversity*, Thomas presents a new paradigm for understanding how we respond to all kinds of diversity, as well as a model for action.]
- Kilman, Ralph H. (1991) *Beyond the Quick Fix*. San Francisco: Jossey-Bass, 1991. [This should be required reading for all managers. It explains the reasons why organizations need to develop strategic approaches to change, and goes on to give practical advice and action steps.]
- Cross, Terry; Bazron, Barbara J.; Dennis, Karl W.; & Isaacs, Mareasa R. (1993). “Toward A Culturally Competent System of Care” (Vol. 2). Washington, DC: Georgetown University Child Development Program, Child and Adolescent Service System Program.
- Franklin, John Hope, & Moss, Alfred A., Jr. (1988). *From Slavery to Freedom: A History of Negro Americans* (6th ed.). New York: McGraw-Hill.
- Freire, Paulo. (1987/1999). *Pedagogy of the Oppressed*. New York: Continuum.
- Myrdal, Gunnar. (1944). *An American Dilemma* (Vol. 11). New York: Pantheon.
- Schein, Edgar. (1989). *Organizational Culture and Leadership: A Dynamic View*. San Francisco: Jossey-Bass.
- Takaki, Ronald. (1993). *A Different Mirror: A History of Multicultural America*. Boston: Little, Brown.
- Ury, William. (1991) *Getting Past No: Negotiating with Difficult People*. New York: Bantam.
- Virgil, James Diego. (1980). *From Indians to Chicanos: A Sociocultural History*. St. Louis, Missouri: Mosby.
- Wheatley, Margaret J., & Kellner-Rogers, Myron (technical advisers), Jordan, Peter J. (executive producer). (1995). *Lessons from the New Workplace*. (Video). (Available from CRM Films, 2215 Faraday Avenue, Carlsbad, Calif. 92008).
- Owens, Robert G. (1995). *Organizational Behavior In Education*. Boston: Allyn & Bacon.
- Breaking Through: The Making of Minority Executives in Corporate America*—David A. Thomas, John J. Gabarro, Don Tapscott, 1999, Harvard Business School Publishing.
- Finding Diversity: A Directory of Recruiting Resources*—Luby Ismail, Alex Kronemer, 2002, Society for Human Resource Management (SHRM).
- Shifting: The Double Lives of Black Women in America?*—Charisse Jones, Kumea Shorter-Gooden. 2003, Harper Collins Publishers.
- The Ten Lenses: Your Guide to Living and Working in a Multicultural World?*—Mark Williams. 2001, Capital Books.
- Understanding and Managing Diversity*—M. June Allard, Carol P. Harvey. 2002, Prentice Hall.
- Cultural Diversity in the Workplace*—Sally J. Walton. 1994, Irwin Professional Publishing.
- Building a House for Diversity*—R. Roosevelt Thomas Jr., 1999, AMACOM.

### Endnotes

1. DeYoung, Curtiss Paul, *United By Faith*, Oxford University Press, 2003.
2. Manhattan Chamber of Commerce, "Overview on Corporate Diversity," <http://www.manhattanc.org/wmbe/detail.cfm?QID=1782&TopicID=188>, October 30, 2003.
3. "Cultural Competence: A Journey," Rockville, Maryland: Health Resources and Services Administrations' Bureau of Primary Health Care, 2001.
4. "Missing Out On Trend," by Leon Stafford for *The Atlanta Journal-Constitution*, October 27, 2002; website: <http://www.ajc.com>. Printed in Newsletter "Marketing to the Emerging Majorities" (December, 2002).
5. Beverly L. Malone, PhD, RN, FAAN, President of the American Nurses Association and chairperson of the Managed Care Working Group, comprised of twenty-five registered nurses, which developed a set of consumer-sensitive principles bringing nursings' voice to the managed care debate. She was the second African American to serve as president of the American Nurses Association.
6. American Nurses Association.
7. "Quality Managed Care: A Nursing Perspective—An ANA Committee Takes a Holistic Approach to Reforming Managed Care" by Susan Trossman, RN, *American Journal of Nursing*, June 1998, vol.98, no. 6.
8. Seminar at the 128th Annual Meeting of the American Public Health Association (APHA), Boston, Mass., November 12–16, 2000.
9. Western States Center's Community Strategic Training Initiative, Seminar conducted by Norma Martinez, 1999.
10. The National Park Service General Conference, September 11–15, 2000, St. Louis, Missouri, Seminar: Responding to Changing Constituents, Session L-27, presented by J.T. Reynolds.
11. *Public Law 102-166*—November 21, 1991, Civil Rights Act of 1991, Section 203.
12. "A Solid Investment: Making Full Use Of The Nation's Human Capital"—Recommendations of the Federal Glass Ceiling Commission, Washington D.C., November 1995.
13. *Structural Inequality And Diversity*, p. 1, previously categorized as "minority and/or ethnic markets," the rapid and continuous population growth necessitates a new, culturally sensitive categorization of ethnic markets. Many multicultural experts have replaced the term "minorities" with the term "emerging majorities," by Marcella Benson-Quaziena, Elizabeth Douvan, Christine Ho, and Susan Y. Taira, January 1993.
14. Cross, Terry; Bazron, Barbara J.; Dennis, Karl W.; & Isaacs, Mareasa R. (1993). *Toward a Culturally Competent System of Care* (Vol. 2). Washington, DC: Georgetown University Child Development Program, Child and Adolescent Service System Program.
15. *Cultural Proficiency: A Manual for School Leaders*—Corwin Press, 1999. Kikanza Nuri Robins, Randall B. Lindsey et al.
16. *Culturally Proficient Instruction: A Guide for People Who Teach*—Corwin Press, 2002. Kikanza Nuri Robins, Randall B. Lindsey, Delores B. Lindsey, Raymond D. Terrell.

## Item 07-09

[The assembly approved Item 07-09. See p. 52.]

**The General Assembly Council recommends that the 216th General Assembly (2004) express its appreciation to the members and congregations of the Presbyterian Church (U.S.A.) for their faithful financial support of General Assembly Mission causes in 2003 and that the following presbyteries be recognized for their leadership in giving:**

**Top Ten Presbyteries in  
Gifts to Basic Mission Support**

<i>Total Dollars Given</i>	<i>Per Member Giving</i>
<b>Donegal</b>	<b>Donegal</b>
<b>Cascades</b>	<b>Carlisle</b>
<b>Philadelphia</b>	<b>Santa Fe</b>
<b>Chicago</b>	<b>Southeastern Illinois</b>
<b>Lake Michigan</b>	<b>Lake Michigan</b>
<b>Carlisle</b>	<b>Cascades</b>
<b>Grace</b>	<b>Redwoods</b>
<b>Mission</b>	<b>Des Moines</b>
<b>Detroit</b>	<b>Kiskiminetas</b>
<b>Whitewater Valley</b>	<b>Alaska</b>

**Leading Presbyteries in  
Giving to Specific Categories**

<u>Category of Giving</u>	<u>Total Dollars Given</u>	<u>Per Member Giving</u>
<b>Total Mission Giving</b>	<b>Philadelphia</b>	<b>Alaska</b>
<b>Basic Mission Support</b>	<b>Donegal</b>	<b>Donegal</b>
<b>Churchwide Special Offerings</b>	<b>National Capital</b>	<b>Alaska</b>
<b>Presbyterian Women's Giving</b>	<b>Pittsburgh</b>	<b>Alaska</b>
<b>Other Specific Appeals*</b>	<b>Pittsburgh</b>	<b>Cimarron</b>

\*Other Specific Appeals includes gifts to Disaster Assistance, the Theological Education Fund and Extra Commitment Opportunities.

***Rationale***

Each year the General Assembly Council (GAC) recognizes presbyteries that have demonstrated excellence in giving to General Assembly mission causes. Presbyteries are recognized for total giving and for per member giving. Mission Funding and Development (MF&D) produces a brochure with the names of the top ten presbyteries in each category. These brochures are displayed in the MF&D booth in the Exhibit Hall at the General Assembly meeting and are made available free of charge to presbyteries who use them for presbytery meetings and/or for mailing to congregations. The leading presbytery in each category is presented a certificate of appreciation by an elected member of the GAC at a subsequent presbytery meeting.

This year the General Assembly will be given an opportunity to join the GAC in expressing its appreciation to the members and congregations of the leading presbyteries in gifts to General Assembly Basic Mission Support as they are recognized in a plenary session.

## **Item 07-10**

[The assembly disapproved Item 07-10. See p. 50.]

*Commissioners' Resolution. On Creation of a Presbyterian Credit Card.*

That the 216th General Assembly (2004) refer for study to the General Assembly Council, to report to the 217th General Assembly (2006), the feasibility of contracting with a bank, credit card company, and/or other

lending institution to create a “Presbyterian credit card,” which through voluntary, private subscription, issuance, and usage, could generate usage credits that would accrue to and translate into mission dollars directly enhancing the funding of validated Presbyterian mission accounts and causes.

### *Rationale*

We are increasingly becoming a cashless society.

Personal credit cards now routinely earn for their owners such private benefits as video rental dollars (Blockbuster), free gasoline (Shell), and dollars toward the purchase of a new car (General Motors).

Many secular, not-for-profit, and charitable organizations (such as the Nature Conservancy, etc.) are harnessing the electronic spending habits of their constituencies by asking them to voluntarily forego personal remunerations such as those named above to otherwise earn and contribute dollar rewards to directly enhance the funding and thereby the mission of the philanthropic cause to which they belong and in which they believe.

This would also help to educate Presbyterians by helping them to make the theological connection between faith and money as individuals regularly, repeatedly made the choice to link what and how they spend with what they believe in, what they choose to support, and how they choose to give.

This would increase personal connection to the Presbyterian Church (U.S.A.) as individuals take regular, repeating actions to contribute to it.

The potential benefit of a “Presbyterian credit card” for the Presbyterian Church (U.S.A.) could result in significant gains and substantial resources to augment our mission.

It therefore seems prudent to study and explore this possibility so that what we now currently earn for ourselves in terms of video rentals and free gas could instead be shared to bless the mission of the church by directly funding such worthwhile mission causes such as Basic Mission Support, One Great Hour of Sharing, The Fund for Theological Education, racial/ethnic schools—even individually chosen validated mission accounts listed as Extra Commitment Giving Opportunities.

We should check this out. What have we got to lose—except a few Blockbuster rentals!

Kelly Furlong—Presbytery of Wabash Valley

John C. Van Nuys—Presbytery of Wabash Valley

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### **GAC COMMENT ON ITEM 07-10**

*Comment on Item 07-10—From the General Assembly Council (GAC)*

The General Assembly Council suggests disapproval of this commissioners’ resolution. The General Assembly Council staff have studied the feasibility of issuing a credit card for use by members of the Presbyterian Church (U.S.A.) and concluded that doing so would not be a feasible undertaking for two reasons:

1. A successful affinity group credit card program requires a large membership list from which credit card companies would solicit new card ownership. The General Assembly Council does not have such a list. Congregations are the owners of their membership lists and many have been very reluctant to share those names for solicitation purposes.

2. Virtually all individuals in the United States already have several credit cards and in many cases have cards that provide them with additional benefits such as airline miles or discount points. A new card without such additional benefits would be a difficult sell.

## Item 07-11

[The assembly disapproved Item 07-11. See p. 50.]

*Commissioners' Resolution. On Developing a "Conceptual Framework for a New Mission Funding System."*

That the 216th General Assembly (2004) do the following:

1. Acknowledge that our declining giving indicates a serious spiritual problem.
2. Recognize that our present funding system has become inadequate and regressive.
3. Encourage the General Assembly Council to refrain from implementation of the 5 percent/1 percent "contribution" on designated giving and require the GAC to inform donors affected by this policy if it is implemented.
4. Commend the General Assembly Council for its commitment to develop a new mission funding system and require that the GAC bring a recommendation for a "conceptual framework for a new mission funding system for the PC(USA)" [John Detterick, 12/19/03] to the 217th General Assembly (2006).

### *Rationale*

The Presbyterian Church (U.S.A.) has been in a funding crisis for at least twenty years.

Presbyterians are part of the most affluent Christian denomination in history, but giving a decreasing percent of their income to their church.

Support of Presbyterian mission continues to decline both in total dollars and in inflation-adjusted dollars.

Patterns of mission support have changed from undesignated to designated, resulting in serious cutbacks in mission work and a third major General Assembly budget slashing in recent years.

The General Assembly Council has taken action to begin charging a variable rate "contribution to shared mission" of 5 percent or 1 percent on designated giving.

Jeffrey P. Black—Presbytery of Shenango  
David Breckenridge—Presbytery of Western New York

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### **GAC COMMENT ON ITEM 07-11**

*Comment on Item 07-11—From the General Assembly Council (GAC)*

The General Assembly Council affirms Recommendations 1. and 2. in this commissioners' resolution. As to Recommendation 4., the General Assembly Council's Mission Work Plan contains an objective that calls for the development of a conceptual framework for a new mission funding system. This effort will begin during 2004, and the GAC will report on the conceptual framework at the 217th General Assembly (2006).

Relative to Recommendation 3., the General Assembly Council recognized the need for long-term solutions in deciding to work on a conceptual framework for a new mission funding system. The contribution to shared mission support of 5 percent was implemented only as a short-term solution until a satisfactory long-term solution could be developed. The 2005–2006 Proposed Mission Budget assumes that the contribution to shared mission support will recover approximately \$1.8 million during the two-year budget period. Refraining from implementing the contribution would require the GAC to cut \$1.8 million from other ministry and mission programs.

## Item 07-12

[The assembly approved Item 07-12 with amendment. See pp. 50–51.]

*Commissioners' Resolution. On Strengthening Hispanic Latino Ministry.*

That the 216th General Assembly (2004) do the following:

1. Direct the General Assembly Council (GAC) to host a conversation prior to the September GAC meeting with representatives from GAC staff and elected members of the Hispanic-Latino Presbyterian Caucus, the Hispanic Advisory Committee, and the associate for Hispanic Congregational Enhancement, and others mutually determined, for the purposes of

- a. identifying areas of mutual ministry;
- b. exploring ways in which the Hispanic-Latino Ministry Strategy can be implemented over the next several years in partnership with the GAC, synods, and presbyteries;
- c. identifying opportunities for future conversations that assure open communication and shared commitment to development of materials and strategy;
- d. exploring ways in which the GAC and middle governing bodies can respond to the growing Hispanic-Latino population in the United States.

~~[2. To make the hiring of Hispanic-Latino staff a priority in filling staff positions until the racial ethnic percentages exceed those of the most immediate staff reduction.~~

~~[3. To commit sufficient budget resources to assure the implementation of the Hispanic Strategy Report.]~~

**[2. To urge the hiring of racial ethnic staff as a priority in filling exempt staff positions, recognizing the need to hire Spanish-speaking, culturally proficient staff, until the racial ethnic percentages exceed those prior to the most immediate staff reduction.]**

**[3. To encourage the General Assembly Council to commit additional resources to assure the implementation of the Hispanic Strategy Report and to make this a priority for the 2007–08 budget.]**

### *Rationale*

The Racial Ethnic/Immigrant Church Growth Report, approved by the 208th General Assembly (1996), acknowledges the compelling needs for an intentional churchwide strategy for racial ethnic church growth. That General Assembly affirmed the goal of increasing the racial ethnic membership of PC(USA) to 10 percent by 2005 and 20 percent by 2010. Hispanic/Latino Presbyterians are committed to work in partnership with the GAC, synods, and presbyteries.

The most recent GAC budget cuts eliminated two of three Hispanic staff positions working directly with Hispano-Latino congregations, and simultaneously eliminated Presbyterian publishing of adult Spanish-language curriculum. This decision was unfortunately made without direct consultation with either the Hispanic Advisory Committee of the GAC or the National Hispanic-Latino Presbyterian Caucus. It is imperative that adequate support and resources be available in order to nurture and educate all of God's children.

There is no single population in the United States growing more rapidly than that of Hispanics and Latinos, according to the 2000 census. In the last three years alone, Hispanic and Latino Presbyterians have increased in number from 27,000 to 40,000, with every indication that the growth will continue. Resources are urgently needed to support fellowships, leadership development, new church developments, and training of pastors and commissioned lay pastors.

Juan Sarmiento—Presbytery of San Fernando  
Hernan Rodriguez-Morales—Presbiterio de Suroeste



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### ACREC ADVICE AND COUNSEL ON ITEM 07-12

*Advice and Counsel on Item 07-12—From the Advocacy Committee for Racial Ethnic Concerns.*

Item 07-12 calls for directing the General Assembly Council (GAC) to host a conversation prior to the September GAC meeting with representatives from GAC staff and elected members of the Hispanic Latino Presbyterian Caucus, the Hispanic Advisory Committee, and the Associate for Hispanic Congregational Enhancement, and others mutually determined.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises that the 216th General Assembly (2004) approve Item 07-12 with amendment by adding the following recommendations:

“4. That there be better communication between the GAC and the racial ethnic constituencies before major decisions are made affecting their ministry.

“5. That there be adequate resources allocated to ensure the implementation of the Racial Ethnic Immigrant and Evangelism and Church Growth Strategy Report.

“6. That serious dialogue and discussion regarding concrete and substantial support for racial ethnic ministry be encouraged among all governing bodies in the denomination.”

## Item 07-13

[The assembly approved Item 07-13 with comment. See p. 50.]

### *Congregational Ministries Division Final Response to Referral*

*2002 Referral: Item 09-04. Recommendation That the 214th General Assembly (2002) Grant a Two-Year Deferment to Congregational Ministries Division Publishing in Order to Make Available a “Library of Resources” in Addition to the Current General Assembly Action to “Review and Revise” the “God’s Gift of Sexuality” Curriculum [in response to Overture 00-70, 1999 Referral 27.007, Overture 99-46, and 2000 Referral 25.085]—From the General Assembly Council (Minutes, 2002, Part I, pp. 45, 493–94).*

*Response:* (Background—In 2002, Congregational Ministries Division was given a two-year deferment to make available a “Library of Resources” as an alternative to the current General Assembly action to “Review and revise” “God’s Gift of Sexuality” in response to *Overture 00-70, 1999 Referral 27.007, Overture 99-46*, and 2000 Referral 25.085. This comment accompanied the action, “The Assembly Committee on Christian Education and Publications’ understanding is that the review and revision process will occur as part of customary, timely practices of the ... Congregational Ministries Division’s Congregational Ministries Publishing program area [*Minutes*, 2002, Part I, p. 45].)

In response to the 2002 General Assembly Item 09-04, Congregational Ministries Publishing has created a library of resources. As directed by the General Assembly, Congregational Ministries Publishing has made available “a ‘library of resources’... comprised of ... study aids; annotated bibliographies; specialized areas of concern related to human sexuality, such as incest, child abuse, and rape ... ; biblical and constitutional references ... ; providing congregations tools to create their own human sexuality learning events” (Ibid).

## Item 07-14

[The assembly approved Item 07-14. See p. 50.]

### *Congregational Ministries Division Final Response to Referral*

*Alternate Resolution to 2003 Referral: 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 (Minutes, 2003, Part I, pp. 43–44, 401).*

*Response:* (Background: Congregational Ministries Division has been directed to 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.)

A Directory of Web Sites and Representative Bibliographies has been created and is available on-line at <http://www.pcusa.org/overture2000-38/>. It may also be obtained through Presbyterian Distribution Services at 1.800.524.2612. Ask for Item Number 067821, available at no charge. The directory contains a representative, rather than exhaustive, list of the wide-ranging resources, both secular and religious, for ministering to gay, lesbian, bisexual, and transgendered persons.

The directory includes the statement, “The Church, Sexual Healing, and Transformation in Christ,” which was drafted by the 213th General Assembly (2001) in response to differing viewpoints on sexual healing. The statement reads as follows:

The Church, Sexual Healing, and Transformation in Christ

The 213th General Assembly (2001) offers the following words of affirmation and challenge to the individual members, sessions, and congregations of the Presbyterian Church (U.S.A.) as they minister to those who struggle with transformational issues in the area of their sexual lives:

We believe, with Scripture, that “God is able to do far more abundantly than we could ask or think,” and that God wills us all to be a part of the “New Creation” that is possible in Jesus Christ.

We believe that this hope of transformation involves all of life, and we express our concern over divisions within the church that continue to be exacerbated by efforts that focus narrowly upon sexuality as the primary locus for defining purity of life.

We call attention to the action of the 211th General Assembly (1999) regarding “conversion therapies,” an approach related to “transformational ministries,” each of which, in its own way, is designed ... to bring about a reversal of sexual orientation and behavior in those who are self-identified as homosexual, and who express a desire to change:

The 211th General Assembly (1999) [of the Presbyterian Church (U.S.A.)] affirms that the existing policy of inclusiveness welcomes all into membership of the Presbyterian Church (U.S.A.) as we confess our sin and our need for repentance and God’s grace. In order to be consistent with this policy, no church should insist that gay and lesbian people need therapy to change to a heterosexual orientation, nor should it inhibit or discourage those individuals who are unhappy with or confused about their sexual orientation from seeking therapy they believe would be helpful. ... [The 211th General Assembly] affirms that medical treatment, psychological therapy, and pastoral counseling should be in conformity with recognized professional standards. (*Minutes*, 1999, Part I, p. 80)

Previous General Assemblies have noted that there is still no conclusive evidence clarifying the origin and basis for sexual orientation, or that “transformational/ conversional therapies” or “transformational ministries” are effective in bringing about lasting reversals in sexual orientation.

We should not reject the possibility of such change out of hand, but neither should we be blind to the dangers of offering false hopes. Given the complex realities surrounding the issue of sexual orientation, we join previous General Assemblies in declining to approve as policy a position that would place the General Assembly on only one side of the ambiguities that remain. (*Minutes*, 2001, Part I, p. 26)

## Item 07-C

**[The assembly committee approved and the assembly received Item 07-C. See p. 53.]**

Presbyterian Church (U.S.A.), A Corporation, Combined Financial Statements, December 31, 2003 and 2002, 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 Church (U.S.A.) Investment and Loan Program, Inc.
- The Board of Pensions of the Presbyterian Church (U.S.A.)
- Presbyterian Publishing Corporation

## Item 07-Info

### A. *The Presbyterian Council for Chaplains and Military Personnel Annual Report 2004*

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 (CPCA), The Cumberland Presbyterian Church (CPC), The Associate Reformed Presbyterian Church (ARP), 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. Chaplain Edward Brogan is the director; Chaplain Thomas Chadwick is the associate director. The council's office is located at 4124 Van Ness Street, NW Washington D.C. 20016. Phone: (202) 244-4177, Email: [chaplain@pccmp.org](mailto:chaplain@pccmp.org), Website: [www.pccmp.org](http://www.pccmp.org)

The PCCMP has been extraordinarily active in its support of chaplains over the past year. Ever since 9-11, reserves have been mobilized in large numbers. That continues today with thirty-five reserve and National Guard chaplains having been mobilized for at least a part of 2003; a fresh wave of reserve and National Guard chaplains were mobilized in late 2003 and early 2004 as the first wave was demobilized and returned to pulpits around the nation. We have been in near constant contact with most of them from assisting in their entry in the active military to speaking with their families, churches, and presbyteries, to helping explain pension and USERRA rights, to providing support when they returned from the military. With many forces deployed to Afghanistan, Iraq, Bosnia, and Kosovo, the tempo of reserve utilization may remain high for several years. We've enjoyed assisting individuals, churches, presbyteries, and General Assembly offices in supporting deployed military members and chaplains. The PC(USA) Peacemaking office was especially helpful in posting the names of all of our deployed chaplains for prayer on the PC(USA) Website. We've also been gratified to see prayers offered, care packages mailed, and chaplains "adopted" by congregations.

Approximately forty of our active duty chaplains were deployed into Southwest Asia for actions regarding Iraq and Afghanistan. Many are still deployed. The ministry provided by them to military members and families has been remarkable. They have attended to those wounded in combat, have led memorial services and funerals, and have notified family members of loved ones killed or wounded. While performing those tasks, they've drawn close to the men and women in their units, leading many to professions of faith or revitalized faith. Bible studies, worship services in many informal settings, baptisms, and counseling sessions have been the daily work of our chaplains. We made personal visits to more than twenty-five of those active-duty chaplains shortly before they deployed for combat in Iraq. We saw them at Norfolk, Virginia, Fort Hood, Texas, Fort Sam Houston, Texas, Fort Campbell, Kentucky. We held a retreat for chaplains and families attended by thirty-five chaplains and fifty-five of their family members; several families came without their deployed chaplain members. We represented the church at retirement ceremonies for six chaplains. We were at funerals for several retired chaplains. As 2003 gave way to 2004, we found ourselves welcoming back many chaplains and encouraging others who were ready to take up ministry to our military members in a war zone.

The PCCMP has two core functions:

- The ecclesial duty of endorsement of clergy for service in the military and veteran's administration chaplaincies;
- The pastoral function of supporting those same clergy during their time of service.

Over the past year, we approved 15 for military chaplain candidate (seminarian) programs. We endorsed 9 for the Army, Navy, and Air Force; some are in the reserves while others went immediately to active-duty chaplaincy. We also endorsed 6 for the veteran's administration chaplaincy and 7 for the Civil Air Patrol (Air Force Auxiliary). Each approval or endorsement requires a collection of application, transcripts, presbytery approval, and letters of reference. After the documents are gathered, we interview the candidates. We spend a great deal of energy interpreting chaplain ministry to inquirers from our churches and seminaries.

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.

Our current data on chaplains by denomination is below. We provide endorsement and support to 46 seminarians and 335 clergy. Eighteen of the active duty are female as are two of our veteran's administration chaplains. Most of our presbyteries have participants in one or more of the chaplain programs. Among minorities represented are Native Americans, African Americans, Asian Americans, and Latino Americans. The military services are actively seeking to increase the number of women and minority chaplains; we have not even come close to filling their hopes for Presbyterian chaplains.

	<b>Chaplain Candidate</b>	<b>Reserve/ Guard</b>	<b>Active Military</b>	<b>Full-Time VA</b>	<b>Part-Time VA</b>	<b>Civil Air Patrol</b>
PCUSA	42	129	107	14	36	28
Associate Reformed (ARP)	3	3	6	1		1
Cumberland (CPC)	1	5	8		2	4
Cumberland in America (CPCA)			1			
<b>TOTALS</b>	<b>46</b>	<b>137</b>	<b>122</b>	<b>15</b>	<b>38</b>	<b>33</b>

In 2003, the 30th anniversary year of the PCCMP, we attended General Assemblies or General Synod for all four of our denominations. The chaplain ministry is well-received and supported by each denomination. We also participate in the General Assembly Council (GAC) of the PC(USA) without vote; we do most of that work within the National Ministries Division. We hosted our annual meeting in Arlington, Virginia, in November. That meeting included a reception celebrating thirty years of cooperative ministry to the military by the PCCMP, serving its four member denominations; the Moderators of the PC(USA) and Cumberland Presbyterian Church were in attendance as well as the Principal Clerk of the CPCA and a Past Moderator of the ARPC.

The year 2003 marked a shift in the executive leadership of the PCCMP. Chaplain Tom Chadwick, after five years at the helm, shifted to a half-time associate position. Chaplain Ed Brogan became the new director on 1 July. We will continue to provide support for all facets of the PCCMP ministry but will reduce some portions of it after this loss of ½ of a staff person's year.

The ongoing pastoral care for chaplains is an extension of what presbyteries do through committees on ministry. We expect our chaplains to maintain a sound relationship with the PCCMP and their presbytery. We seek to keep a quarterly written contact with each active-duty chaplain. We augment that contact with email and telephone. We also make personal contact with each chaplain at least every other year with a visit to their duty station or a meeting at a gathering of chaplains. We also respond very quickly when chaplains and families are in crisis. The summer is a very active time for the PCCMP. We work hard to serve chaplains who are changing commands, moving from the U.S.A. overseas or the reverse. Quite a few stop by the office in the District of Columbia while in a move or when in Washington for military duty. The PCCMP also hosts an annual retreat for chaplains and families; this facilitates networking and mutual support for our Presbyterian clergy who are often isolated from other Presbyterian contact.

A secondary function performed solely for PC(USA) chaplains is the management of the Chaplain Deposit Fund. This fund was established by the UP and PCUS churches to provide pension coverage for military chaplains who separate before qualifying for a military pension. The fund is commingled with the PC(USA) Board of Pensions funds. The fund was self-sustaining from the mid 1990s until the stock market decline of 2001–2003. As of this year, approximately \$26,000 of our funds are required to bolster the fund to ensure sufficient funds to cover liabilities. This is by agreement between the Board of Pensions (BOP) and the PCCMP.

The PCCMP works to interpret its mission and needs to the church. We had good support from *Presbyterians Today* and the Presbyterian News Service to explain what chaplains do. We've also been published in several seminary publications, the *Outlook*, and the *Layman*. We made visits to seven of our seminaries this year and to many presbyteries to interpret the chaplain story and the PCCMP mission. We were gratified to have our moderator, Susan Andrews, attend our 30th Anniversary reception and take time to visit with chaplains in the field. During the opening worship service of the 215th General Assembly (2003), new active-duty chaplains and retiring active-duty chaplains were recognized.

The PCCMP also maintains sound working relations with the Chiefs of Chaplains offices for each branch of the military and the veterans administration. It also offers leadership in the Military Chaplain Association, the National Conference on Ministry to the Armed Forces (NCMAF), and the Endorsers Council for Veterans Affairs Chaplaincy (ECVAC). The NCMAF is the advisory body to the secretary of defense on religion.

Keeping the ministry vital with adequate funding has been difficult. We have redoubled our development efforts, using a part-time development officer and several regional volunteer assistants. We have also found a new fund source in the Combined Federal Campaign. However, the bedrock of our financial health remains with the PC(USA). We are most appreciative of our restored covenant relationship and the inherent financial support of this ministry and function of the church.

**B. 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, 74 such groups are currently operating; 59 of the groups were reported as having ongoing responsibilities. The other 15 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: December 2004.

(2) Entrance Into Pastoral Ministry (EIPM) National Consultation Planning Team (Spring 2004).

(3) 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.

c. *Higher Education Program Area*

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, Coordinating Committee of Racial Ethnic Young Women Together.

3. *Worldwide Ministries Division (2004)*a. *Global Service and Witness Program Area*

Ongoing responsibilities: Presbyterian Hunger Program Advisory Committee, U.S. Advisory Committee/Jinishian Memorial Program, 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, 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 216th General Assembly (2004).

c. Independent Committee of Inquiry Follow-up Work Group, June 2004.

d. Special Offerings Review Task Force—Report to the 216th General Assembly (2004).

e. Ongoing responsibilities: Audit Committee, Cooperative Committee on Partnership Funds, Mission Initiative: Joining Hearts and Hands Steering Committee.

5. *Executive Director's Office*a. *Advisory Committee on Social Witness Policy*

(1) Changing Families Policy Edit Team—Report to 216th General Assembly (2004).

(2) False Allegations Work Group—Report to 216th General Assembly (2004).

(3) Violence and Terrorism Resolution Team—Report to 216th General Assembly (2004).

(4) Takings Work Group—Report to 216th General Assembly (2004).

(5) Energy Resolution Team—Report to 217th General Assembly (2006).

(6) Disability Concerns Task Force—Report to 217th General Assembly (2006).

(7) Full Legalization of Immigrants Work Group—Report to 216th General Assembly (2004).

(8) Serious Mental Illness Task Force—Report to the 217th General Assembly (2006).

b. *Advocacy Committee for Racial Ethnic Concerns*

Task Force to Review Current Racial Justice Policies and Programs of the General Assembly Agencies—Report to the 216th General Assembly (2004).

c. *Communications*

Ongoing responsibility: Advisory Committee on the News.

**C. *Affirmative Action and Equal Employment Opportunity 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 (U.S.A.) Board of Pensions (BOP);
- Presbyterian Church (U.S.A.) Foundation (FDN);
- Presbyterian Publishing Corporation (PPC);
- Presbyterian Investment & Loan Program, Inc. (PILP);
- synods;
- presbyteries;
- theological institutions; and,
- conference centers including Ghost Ranch Abiquiu and 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, 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.

**2003 Equal Employment/Affirmative Action Annual Staff Analysis Report**

		Exempt										Non-Exempt											
		Male				Female				Total Exempt		Male				Female				Total Non-Exempt		Grand Total	Grand %
		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 %		
<b>GAC</b>	Caucasian	102	1	103	20%	130	6	136	27%	239	47%	10	4	14	3%	94	11	105	21%	119	24%	358	71%
	African American	9	0	9	2%	25	0	25	5%	34	7%	4	0	4	1%	49	3	52	10%	56	11%	90	18%
	Hispanic	7	0	7	1%	5	0	5	1%	12	2%	2	0	2	0%	8	0	8	2%	10	2%	22	4%
	Asian	6	0	6	1%	6	1	7	1%	13	3%	0	0	0	0%	6	0	6	11%	6	1%	19	4%
	Native American	0	0	0	0%	3	0	3	1%	3	1%	0	0	0	0%	0	0	0	0%	0	0%	3	1%
	Middle Eastern	5	1	6	1%	0	1	1	0%	7	1%	2	4	6	1%	0	0	0	0%	6	1%	13	3%
<b>Totals</b>		<b>129</b>	<b>2</b>	<b>131</b>	<b>26%</b>	<b>169</b>	<b>8</b>	<b>177</b>	<b>35%</b>	<b>308</b>	<b>61%</b>	<b>18</b>	<b>8</b>	<b>26</b>	<b>5%</b>	<b>157</b>	<b>14</b>	<b>171</b>	<b>34%</b>	<b>197</b>	<b>39%</b>	<b>505</b>	<b>100%</b>
<b>Total Racial Ethnic</b>		<b>27</b>	<b>1</b>	<b>28</b>	<b>6%</b>	<b>39</b>	<b>2</b>	<b>41</b>	<b>8%</b>	<b>69</b>	<b>14%</b>	<b>8</b>	<b>4</b>	<b>12</b>	<b>2%</b>	<b>63</b>	<b>3</b>	<b>66</b>	<b>13%</b>	<b>78</b>	<b>15%</b>	<b>147</b>	<b>29%</b>
<b>Women</b>						<b>169</b>	<b>8</b>	<b>177</b>	<b>35%</b>							<b>157</b>	<b>14</b>	<b>171</b>	<b>34%</b>			<b>348</b>	<b>69%</b>
<b>OGA</b>	Caucasian	11	1	12	18%	19	1	20	30%	32	48%	3	2	5	8%	13	3	16	24%	21	32%	53	80%
	African American	0	0	0	0%	3	0	3	5%	3	5%	1	0	1	2%	5	0	5	8%	6	9%	9	14%
	Hispanic	1	0	1	2%	1	0	1	2%	2	3%	0	0	0	0%	0	0	0	0%	0	0%	2	3%
	Asian	1	0	1	2%	1	0	1	2%	2	3%	0	0	0	0%	0	0	0	0%	0	0%	2	3%
	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%
<b>Totals</b>		<b>13</b>	<b>1</b>	<b>14</b>	<b>21%</b>	<b>24</b>	<b>1</b>	<b>25</b>	<b>38%</b>	<b>39</b>	<b>59%</b>	<b>4</b>	<b>2</b>	<b>6</b>	<b>9%</b>	<b>18</b>	<b>3</b>	<b>21</b>	<b>32%</b>	<b>27</b>	<b>41%</b>	<b>66</b>	<b>100%</b>
<b>Total Racial Ethnic</b>		<b>2</b>	<b>0</b>	<b>2</b>	<b>3%</b>	<b>5</b>	<b>0</b>	<b>5</b>	<b>8%</b>	<b>7</b>	<b>11%</b>	<b>1</b>	<b>0</b>	<b>1</b>	<b>2%</b>	<b>5</b>	<b>0</b>	<b>5</b>	<b>8%</b>	<b>6</b>	<b>9%</b>	<b>13</b>	<b>20%</b>
<b>Women</b>						<b>24</b>	<b>1</b>	<b>25</b>	<b>38%</b>							<b>18</b>	<b>3</b>	<b>21</b>	<b>32%</b>			<b>46</b>	<b>70%</b>
<b>PPC</b>	Caucasian	13	0	13	30%	16	1	17	39%	30	68%	1	0	1	2%	3	0	3	7%	4	9%	34	77%
	African American	1	0	1	2%	2	0	2	5%	3	7%	0	0	0	0%	3	1	4	9%	4	9%	7	16%
	Hispanic	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	0	0	0	0%	0	0%	0	0%
	Asian	1	0	1	2%	1	0	1	2%	2	5%	0	0	0	0%	0	0	0	0%	0	0%	2	5%
	Native American	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	1	0	1	2%	1	2%	1	2%
	Middle Eastern	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	0	0	0	0%	0	0%	0	0%
<b>Totals</b>		<b>15</b>	<b>0</b>	<b>15</b>	<b>34%</b>	<b>19</b>	<b>1</b>	<b>20</b>	<b>45%</b>	<b>35</b>	<b>80%</b>	<b>1</b>	<b>0</b>	<b>1</b>	<b>2%</b>	<b>7</b>	<b>1</b>	<b>8</b>	<b>18%</b>	<b>9</b>	<b>20%</b>	<b>44</b>	<b>100%</b>
<b>Total Racial Ethnic</b>		<b>2</b>	<b>0</b>	<b>2</b>	<b>5%</b>	<b>3</b>	<b>0</b>	<b>3</b>	<b>7%</b>	<b>5</b>	<b>11%</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0%</b>	<b>4</b>	<b>1</b>	<b>5</b>	<b>11%</b>	<b>5</b>	<b>11%</b>	<b>10</b>	<b>23%</b>
<b>Women</b>						<b>19</b>	<b>1</b>	<b>20</b>	<b>45%</b>							<b>7</b>	<b>1</b>	<b>8</b>	<b>18%</b>			<b>28</b>	<b>64%</b>
<b>PILP</b>	Caucasian	4	0	4	31%	3	0	3	23%	7	54%	0	0	0	0%	5	0	5	38%	5	38%	12	92%
	African American	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	1	0	1	8%	1	8%	1	8%
	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	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	0	0	0	0%	0	0%	0	0%
<b>Totals</b>		<b>4</b>	<b>0</b>	<b>4</b>	<b>31%</b>	<b>3</b>	<b>0</b>	<b>3</b>	<b>23%</b>	<b>7</b>	<b>54%</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0%</b>	<b>6</b>	<b>0</b>	<b>6</b>	<b>46%</b>	<b>6</b>	<b>46%</b>	<b>13</b>	<b>100%</b>
<b>Total Racial Ethnic</b>		<b>0</b>	<b>0</b>	<b>0</b>	<b>0%</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0%</b>	<b>0</b>	<b>0%</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0%</b>	<b>1</b>	<b>0</b>	<b>1</b>	<b>8%</b>	<b>1</b>	<b>8%</b>	<b>1</b>	<b>8%</b>
<b>Women</b>						<b>3</b>	<b>0</b>	<b>3</b>	<b>23%</b>							<b>6</b>	<b>0</b>	<b>6</b>	<b>46%</b>			<b>9</b>	<b>69%</b>



**2003 Equal Employment/Affirmative Action Annual Staff Analysis Report**

		Exempt										Non-Exempt											
		Male				Female				Total Exempt		Male				Female				Total Non-Exempt		Grand Total	Grand %
		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 %		
<b>CONFERENCE</b>	Caucasian	10	1	11	11%	8	0	8	8%	19	18%	4	14	18	17%	6	16	22	21%	40	38%	59	57%
<b>CENTERS</b>	African American	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	0	2	2	2%	2	2%	2	2%
	Hispanic	2	0	2	2%	6	3	9	9%	11	11%	6	3	9	9%	12	5	17	16%	26	25%	37	36%
	Asian	0	1	1	1%	0	0	0	0%	1	1%	1	0	1	1%	2	2	4	7%	5	5%	6	6%
	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%
<b>Totals</b>		<b>12</b>	<b>2</b>	<b>14</b>	<b>13%</b>	<b>14</b>	<b>3</b>	<b>17</b>	<b>16%</b>	<b>31</b>	<b>30%</b>	<b>11</b>	<b>17</b>	<b>28</b>	<b>27%</b>	<b>20</b>	<b>25</b>	<b>45</b>	<b>43%</b>	<b>73</b>	<b>70%</b>	<b>104</b>	<b>100%</b>
Total Racial Ethnic		2	1	3	3%	6	3	9	9%	12	12%	7	3	10	10%	14	9	23	22%	33	32%	45	43%
Women						14	3	17	16%							20	25	45	43%			62	60%
<b>SYNODS</b>	Caucasian	8	5	13	25%	5	3	8	16%	21	41%	2	1	3	6%	12	6	18	35%	21	41%	42	82%
	African American	1	1	2	4%	1	0	1	2%	3	6%	0	0	0	0%	3	0	3	6%	3	6%	6	12%
	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%	1	0	1	2%	1	2%	0	0	0	0%	0	0	0	0%	0	0%	1	2%
	Native American	0	0	0	0%	0	1	1	2%	1	2%	0	0	0	0%	1	0	1	2%	1	2%	2	4%
	Middle Eastern	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	0	0	0	0%	0	0%	0	0%
<b>Totals</b>		<b>9</b>	<b>6</b>	<b>15</b>	<b>29%</b>	<b>7</b>	<b>4</b>	<b>11</b>	<b>22%</b>	<b>26</b>	<b>51%</b>	<b>2</b>	<b>1</b>	<b>3</b>	<b>6%</b>	<b>16</b>	<b>6</b>	<b>22</b>	<b>43%</b>	<b>25</b>	<b>49%</b>	<b>51</b>	<b>100%</b>
Total Racial Ethnic		1	1	2	4%	2	1	3	6%	5	10%	0	0	0	0%	4	0	4	8%	4	8%	9	18%
Women						7	4	11	22%							16	6	22	43%			33	65%
<b>PRESBYTERIES</b>	Caucasian	92	53	145	26%	70	61	131	24%	276	50%	9	25	34	6%	88	93	181	33%	215	39%	491	88%
	African American	7	0	7	1%	5	4	9	2%	16	3%	0	2	2	0%	14	4	18	3%	20	4%	36	6%
	Hispanic	7	5	12	2%	0	2	2	0%	14	3%	0	0	0	0%	3	2	5	1%	5	1%	19	3%
	Asian	1	0	1	0%	0	1	1	0%	2	0%	3	2	5	1%	1	0	1	2%	6	1%	8	1%
	Native American	1	0	1	0%	1	0	1	0%	2	0%	0	0	0	0%	0	0	0	0%	0	0%	2	0%
	Middle Eastern	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	0	0	0	0%	0	0%	1	0%
<b>Totals</b>		<b>108</b>	<b>58</b>	<b>166</b>	<b>30%</b>	<b>76</b>	<b>68</b>	<b>144</b>	<b>26%</b>	<b>310</b>	<b>56%</b>	<b>12</b>	<b>29</b>	<b>41</b>	<b>7%</b>	<b>106</b>	<b>99</b>	<b>205</b>	<b>37%</b>	<b>246</b>	<b>44%</b>	<b>556</b>	<b>100%</b>
Total Racial Ethnic		16	5	21	4%	6	7	13	2%	34	6%	3	4	7	1%	18	6	24	4%	31	6%	65	12%
Women						76	68	144	26%							106	99	205	37%			349	63%
<b>THEOLOGICAL</b>	Caucasian	127	4	131	24%	91	12	103	19%	234	42%	60	0	60	11%	102	16	118	21%	178	32%	412	75%
<b>INSTITUTIONS</b>	African American	12	0	12	2%	9	0	9	2%	21	4%	17	2	19	3%	19	5	24	4%	43	8%	64	12%
	Hispanic	16	0	16	3%	17	1	18	3%	34	6%	14	0	14	3%	6	2	8	1%	22	4%	56	10%
	Asian	8	0	8	1%	5	1	6	1%	14	3%	4	1	5	1%	1	1	2	4%	7	1%	21	4%
	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%
<b>Totals</b>		<b>163</b>	<b>4</b>	<b>167</b>	<b>30%</b>	<b>122</b>	<b>14</b>	<b>136</b>	<b>25%</b>	<b>303</b>	<b>55%</b>	<b>95</b>	<b>3</b>	<b>98</b>	<b>18%</b>	<b>128</b>	<b>24</b>	<b>152</b>	<b>27%</b>	<b>250</b>	<b>45%</b>	<b>553</b>	<b>100%</b>
Total Racial Ethnic		36	0	36	7%	31	2	33	6%	69	12%	35	3	38	7%	26	8	34	6%	72	13%	141	25%
Women						122	14	136	25%							128	24	152	27%			288	52%

2003 Equal Employment/Affirmative Action Annual Staff Analysis Report

		Exempt										Non-Exempt											
		Male				Female				Total Exempt		Male				Female				Total Non-Exempt		Grand Total	Grand %
		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 %		
<b>FOUNDATION</b>	Caucasian	23	0	23	23%	31	3	34	34%	57	57%	1	0	1	1%	12	9	21	21%	22	22%	79	79%
	African American	5	0	5	5%	4	0	4	4%	9	9%	0	0	0	0%	10	0	10	10%	10	10%	19	19%
	Hispanic	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	0	1	1	1%	1	1%	1	1%
	Asian	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	1	0	1	2%	1	1%	1	1%
	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%
<b>Totals</b>		<b>28</b>	<b>0</b>	<b>28</b>	<b>28%</b>	<b>35</b>	<b>3</b>	<b>38</b>	<b>38%</b>	<b>66</b>	<b>66%</b>	<b>1</b>	<b>0</b>	<b>1</b>	<b>1%</b>	<b>23</b>	<b>10</b>	<b>33</b>	<b>33%</b>	<b>34</b>	<b>34%</b>	<b>100</b>	<b>100%</b>
Total Racial Ethnic		5	0	5	5%	4	0	4	4%	9	9%	0	0	0	0%	11	1	12	12%	12	12%	21	21%
Women						35	3	38	38%							23	10	33	33%			71	71%
<b>BOARD OF PENSIONS</b>	Caucasian	47	0	47	22%	40	1	41	20%	88	42%	8	0	8	4%	30	5	35	17%	43	21%	131	63%
	African American	4	0	4	2%	19	0	19	9%	23	11%	4	0	4	2%	39	0	39	19%	43	21%	66	32%
	Hispanic	1	0	1	0%	2	0	2	1%	3	1%	0	0	0	0%	1	0	1	0%	1	0%	4	2%
	Asian	2	0	2	1%	1	0	1	0%	3	1%	3	0	3	1%	1	0	1	0%	4	2%	7	3%
	Native American	0	0	0	0%	1	0	1	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%
<b>Totals</b>		<b>54</b>	<b>0</b>	<b>54</b>	<b>26%</b>	<b>63</b>	<b>1</b>	<b>64</b>	<b>31%</b>	<b>118</b>	<b>56%</b>	<b>15</b>	<b>0</b>	<b>15</b>	<b>7%</b>	<b>71</b>	<b>5</b>	<b>76</b>	<b>36%</b>	<b>91</b>	<b>44%</b>	<b>209</b>	<b>100%</b>
Total Racial Ethnic		7	0	7	3%	23	0	23	11%	30	14%	7	0	7	3%	41	0	41	20%	48	23%	78	37%
Women						63	1	64	31%							71	5	76	36%			140	67%
<b>JARVIE</b>	Caucasian	3	0	3	19%	4	1	5	31%	8	50%	1	0	1	6%	0	1	1	6%	2	13%	10	63%
<b>COMMONWEAL SERVICE</b>	African American	1	0	1	6%	1	0	1	6%	2	13%	0	0	0	0%	0	0	0	0%	0	0%	2	13%
	Hispanic	0	0	0	0%	1	0	1	6%	1	6%	1	0	1	6%	1	0	1	6%	2	13%	3	19%
	Asian	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	1	0	1	6%	1	6%	1	6%
	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%
<b>Totals</b>		<b>4</b>	<b>0</b>	<b>4</b>	<b>25%</b>	<b>6</b>	<b>1</b>	<b>7</b>	<b>44%</b>	<b>11</b>	<b>69%</b>	<b>2</b>	<b>0</b>	<b>2</b>	<b>13%</b>	<b>2</b>	<b>1</b>	<b>3</b>	<b>19%</b>	<b>5</b>	<b>31%</b>	<b>16</b>	<b>100%</b>
Total Racial Ethnic		1	0	1	6%	2	0	2	13%	3	19%	1	0	1	6%	2	0	2	13%	3	19%	6	38%
Women						6	1	7	44%							2	1	3	19%			10	63%
<b>HUBBARD PRESS</b>	Caucasian	3	0	3	20%	0	0	0	0%	3	20%	4	0	4	27%	8	0	8	53%	12	80%	15	100%
	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	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	0	0	0	0%	0	0%	0	0%
<b>Totals</b>		<b>3</b>	<b>0</b>	<b>3</b>	<b>20%</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0%</b>	<b>3</b>	<b>20%</b>	<b>4</b>	<b>0</b>	<b>4</b>	<b>27%</b>	<b>8</b>	<b>0</b>	<b>8</b>	<b>53%</b>	<b>12</b>	<b>80%</b>	<b>15</b>	<b>100%</b>
Total Racial Ethnic		0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	0	0	0	0%	0	0%	0	0%
Women						0	0	0	0%							8	0	8	53%			8	53%

**D. Report to the 216th General Assembly (2004) from the General Assembly Council Regarding Changes to Appendix 1 of the General Assembly Council Manual of Operations, During Its Meeting February 10–14, 2004.**

The General Assembly Council reports the following changes to Appendix 1 of the General Assembly Council *Manual of Operations* to the 216th General Assembly (2004): [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

1. Page 9, Section IV., seventh line: “. . . human resources, strategic planning, ~~mission funding~~ stewardship and mission funding . . .”
2. Page 17, 4.a.(1), fifth line: “Young Adult Network; ~~stewardship programs and resources~~”
3. Page 22, 3.d.(4): ~~Mission Funding and Development~~ *Stewardship and Mission Funding*

***Rationale***

The changes reflect the action taken by the General Assembly Council (GAC) during their meeting of February 10–14, 2004, to change the name of the Office of Mission Funding and Development to the Office of Stewardship and Mission Funding and to direct the necessary changes to the GAC *Manual of Operations*.

Changes to the appendixes are reported to the 216th General Assembly (2004) as information in order to comply with the GAC *Manual of Operations*, page 1: “The General Assembly Council may change those appendixes to the *Manual of Operations* that are within its venue. . . . 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.”

**E. Report to the 216th General Assembly (2004) from the General Assembly Council Regarding Changes to Appendix 1 of the General Assembly Council Manual of Operations as Approved at the June 24, 2004, Meeting of the General Assembly Council.**

The General Assembly Council reports the following change to Appendix 1 of the General Assembly Council *Manual of Operations* to the 216th General Assembly (2004): [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“Section V.A.1.

“The Executive Committee shall be composed of members of the General Assembly Council, including the General Assembly Council chair, vice chair, chair or designee of each of the three Ministries Divisions Committee, chair or designee of the Mission Support Services Committee, chair or designee of the Audit Committee; *Moderator of the Churchwide Coordinating Team of Presbyterian Women*, Moderator of the General Assembly and at-large members elected by the General Assembly Council. . . .”

***Rationale***

During its meeting of June 24, 2004, the General Assembly Council approved adding the moderator of the Churchwide Coordinating Team of Presbyterian Women as an ex-officio member of the General Assembly Council Executive Committee, to be effective July 1, 2004.

**F. General Assembly Council**

1. *Transforming Faith into Mission*

“The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until [we all attain] to the unity of the faith and of the knowledge of the Son of God . . .” (Eph. 4:11–13).

The General Assembly Council (GAC) provides leadership for the church’s mission directives, supports governing bodies in our common mission, and acts on behalf of the church on policy matters when the General Assembly is not in session. The General Assembly Council is an elected body of 72 ministers and elders responsible to the General Assembly. The GAC ministries address the needs of a dynamic church in an ever-changing world by focusing on three settings—Congregational, National and Worldwide.

The Office of the Executive Director and Mission Support Services complement that work by managing the day-to-day mission-related and business activities of the Presbyterian Church (U.S.A.). More than 500 staff members in Louisville, Kentucky, and another 160 around the country carry out the council’s work.

In 2003:

- The GAC made significant strides in claiming its leadership and visionary role to clarify its purpose, vision and mission. A first step was to develop a set of core values to guide its work: celebration, proclamation, stewardship, nurture, trust, openness, partnership and vision.
- The council then identified its priorities in carrying out the ministry of the PC(USA) as faithful stewards in a time of limited resources. They are evangelism and witness; justice and compassion; spirituality and discipleship; and leadership and vocation.
- These values and priorities are part of the Mission Work Plan for 2005–2006 and will be presented at the 216th General Assembly in June 2004.
- GAC Executive Director John Detterick called the plan “a new day . . . a new chapter in the life of the General Assembly Council.”
- Using a “decision-by-consensus” model in establishing these priorities, the council demonstrated a new way for Presbyterians to overcome differences and reach decisions representing their collective best judgment while being open to the guidance of the Holy Spirit.
- The GAC also managed a 2003 mission budget of \$123.6 million—\$4.5 million less than the original spending plan envisioned by the 2002 General Assembly.

Learn more about the General Assembly Council and the Mission Work Plan at [www.pcusa.org/gac](http://www.pcusa.org/gac)

Jesus said, “[Now that] I, your Lord and Teacher, have washed your feet, you also [should] wash one another's feet” (John 13:14). General Assembly Council ministries address the needs of the church and the people it serves in three settings—congregational, national, and worldwide.

John J. Detterick—Executive Director; Vernon Carroll—Chair, General Assembly Council

## 2. *Smash-Hit Curriculum Keys \$1 Million Turnaround*

Determined cost-cutting and booming sales of the new denominational curriculum, “We Believe: God’s Word for God’s People,” combined to produce a \$1 million turnaround in Congregational Ministries Publishing (CMP). The addition of unrestricted mission dollars to the projected income from curriculum sales created a sound financial base for planning. An affordable curriculum for churches with limited resources was delivered on time. Most gratifying was the ability to add \$750,000 in excess income to the Presbyterian Mission Program Fund. Instead of drawing funds to meet deficits, contributing was a wonderful turnaround.

CMP also produces other popular materials, including the *Mission Yearbook for Prayer and Study* and the *Presbyterian Program Calendar*. A new publication—the *Children’s Mission Yearbook for Prayer and Study*—was a runaway hit, selling more than 25,000 copies in the first few months after its publication. The book, based on the popular counterpart for adults, offers mission stories, Scriptures and prayers, games and puzzles, recipes and activity ideas. Learn more about “We Believe” at [www.pcusa.org/webelieve](http://www.pcusa.org/webelieve). Learn more about the mission yearbooks at [www.pcusa.org/missionyearbook](http://www.pcusa.org/missionyearbook). Order online at these Web sites or call (800) 524-2612.

## 3. *Congregational Ministries*

The goal of the Congregational Ministries Division (CMD) is to equip and inspire Presbyterian congregations to deepen the faith of their members and to witness more powerfully to the gospel of Jesus Christ. CMD also nurtures church leaders and fosters cooperation among PC(USA) congregations, presbyteries, synods, seminaries, and conference centers.

In 2003:

- The Office of Spiritual Formation produced *Lord, Teach Us to Pray*, a 244-page guide to Reformed spiritual practices and disciplines for children and adults. Learn more about this guide at [www.pcusa.org/spiritualformation](http://www.pcusa.org/spiritualformation)
- The Office of Theology and Worship spearheaded “Emerging Worship,” an ecumenical, multicultural movement celebrating worship practices that are authentic, faithful to tradition, and tailored to congregations. Learn more about “Emerging Worship” at [www.emergingworship.org](http://www.emergingworship.org).
- The Office of Theological Education facilitated two for-credit courses designed to inform seminarians about the structure and mission of the PC(USA). They provided firsthand experience at a meeting of the General Assembly or at the Presbyterian Center in Louisville and were made possible as a result of collaboration involving the Committee on Theological Education, PC(USA) seminaries, the General Assembly Council, and the Office of the General Assembly. Learn more at [www.pcusa.org/seminaries](http://www.pcusa.org/seminaries).

- The Presbyterian Peacemaking Program sponsored twelve international peacemakers from PC(USA) partner churches around the world who traveled throughout the United States and spoke to more than 65,000 Presbyterians about their churches' peacemaking efforts and their peace and justice concerns.
- The Presbyterian United Nations Office in New York organized a meeting in which an ecumenical group of church leaders spoke with UN Secretary-General Kofi Annan about the importance of getting humanitarian aid to civilians affected by the U.S. war in Iraq. Learn more at [www.pcusa.org/peacemaking](http://www.pcusa.org/peacemaking).
- Youth and Young Adult Ministries sponsored a Youth Connection Assembly, "Shine Like the Stars," where almost 600 young people discussed real-world issues and debated thirty-four resolutions. Learn more at [www.pcusa.org/youthministry](http://www.pcusa.org/youthministry) or [www.pcusa.org/youngadult](http://www.pcusa.org/youngadult).
- The denomination's three conference centers—Ghost Ranch in New Mexico, Stony Point Center in New York, and Montreat in North Carolina—extended Christian hospitality to more than 65,000 participants in conferences and other events. Learn more at [www.pcusa.org/conferenceministries/nationalsites](http://www.pcusa.org/conferenceministries/nationalsites).

#### 4. *National Ministries*

The National Ministries Division (NMD) addressed a wide range of church concerns, including programs in evangelism, justice, and leadership development. The division provided valuable churchwide services, promoted church policies and actions, and worked cooperatively with governing bodies, networks, and ecumenical associates to advance the mission programs of the denomination.

In 2003:

- Presbyterian Women welcomed more than 4,000 women and men, including 60 global partners from more than 30 countries, to its Gathering 2003 in Louisville.
- The National Network of Presbyterian College Women organized Racial Ethnic Young Women Together to promote leadership opportunities for young women of color.
- Financial Aid for Studies awarded \$2.6 million in scholarships, grants, and loans to 1,891 college and seminary students.
- Churchwide Personnel Services supported a National Volunteers Program to inspire young people to be church leaders, assigning thirty-two young adult volunteers and nine young adult interns to ministry sites around the country.
- Church Leadership Connection, the PC(USA)'s system for matching call-seeking ministers and available positions, assisted about 1,100 church professionals and 1,600 search committees. Learn more at [www.pcusa.org/clc](http://www.pcusa.org/clc).
- The Board of Pensions and Churchwide Personnel Services co-sponsored four regional programs for first-call pastors.
- The Office of New Church Development established a coaching network for NCD pastors and added a track for pastors to its annual conference.
- Congregational Transformation staff held a consultation on renewing churches in rural settings and eight training events for rural and small-church congregations.
- The Office of Presbyterian Evangelism assisted in the production of the "Here and Now" national media campaign promoting the PC(USA).
- The Evangelism and Racial/Cultural Diversity office provided start-up grants for multicultural fellowships at Austin Theological Seminary, Louisville Presbyterian Seminary, San Francisco Theological Seminary, and Union Theological Seminary and Presbyterian School of Christian Education.
- The Racial Ethnic Ministries program area sponsored ninety-six Bible Study Fellowships in partnership with presbyteries and constituency groups throughout the country.
- The National Korean Presbyterian Council drew more than 400 participants to its annual training event, bringing first and second-generation Korean-American Presbyterians together for the first time.
- Environmental Justice Office purchased "wind-power credits" to offset the greenhouse gases generated in providing power to the 215th General Assembly (2003).
- The Mission Responsibility Through Investment program (MRTI) provided expert testimony before Congress in hearings on the predatory lending practices of some U.S. banks.
- Health Ministries USA organized a conference, Encircling Care, on congregational care-giving for families facing Alzheimer's disease, and created three related online discussion groups at its Web site, [www.pcusa.org/health/usa](http://www.pcusa.org/health/usa).

- The Washington Office lobbied for immigration reform; supported increased funding for programs that fight AIDS in Africa; reminded Congress and the Bush Administration that alleviation of poverty is a primary goal of the federal welfare program; and briefed officials on the effects of Israeli and US policy on PC(USA) church partners in the occupied territories. Learn more at [www.pcusa.org/washington](http://www.pcusa.org/washington).

### 5. *Worldwide Ministries*

It is through the Worldwide Ministries Division (WMD) that the PC(USA) shares the transforming power of the gospel of Jesus Christ with people and nations all over the Earth. The WMD joins in Christian ministry with about 165 partner churches and institutions around the world; supports mission personnel in more than seventy countries; and responds to human needs through ministries of compassion and justice. Learn more at [www.pcusa.org/wmd](http://www.pcusa.org/wmd).

In 2003:

- WMD recruited twenty-eight new international mission workers, who composed the largest orientation class in three years. The newly commissioned missionaries will serve in ministries in evangelism, justice, reconciliation, pastoral care, administration, health, and education—in Brazil, China, Congo, Egypt, Ethiopia, Haiti, India, Korea, Nicaragua, Malawi, Mexico, Pakistan, Spain, South Africa, Thailand, and in an unchurched part of Central Asia. Learn more about mission service opportunities at [www.pcusa.org/msr](http://www.pcusa.org/msr).

- Presbyterian Disaster Assistance helped create a community from scratch on a former chicken ranch in El Salvador, moving 875 survivors of a 2001 earthquake from substandard housing into 210 newly built homes. The project continues in 2004 with the building of thirty more homes, a school, and a community center.

- WMD directed Presbyterians' disaster-relief contributions to Afghanistan, California, Iran, Iraq, Liberia, West Virginia, and many other places, demonstrating Christ's love for survivors of natural and human-made calamities. Learn more about Presbyterian Disaster Assistance at [www.pcusa.org/pda](http://www.pcusa.org/pda).

- WMD increased from four to nine the number of its mission networks—organizations linking U.S. congregations, presbyteries, and synods that share an interest in mission in a particular country or among a particular group. The existing networks focus on Congo, Cuba, Ghana, Guatemala, Kenya, Malawi, Sudan, global education, and the Kurdish people. Eight network start-ups are planned in 2004, for supporters of mission in Cameroon, Colombia, Ethiopia, Egypt, Nicaragua, South Africa, Thailand, and Vietnam. Learn more by calling (888) 728-7228, ext. 8185.

- Through the Presbyterian Hunger Program's collaboration with the Lambi Fund, WMD aided small farmers and landless peasants in Haiti by organizing them into cooperatives and helping them acquire irrigation pumps. Learn more at [www.pcusa.org/pcusa/wmd/hunger](http://www.pcusa.org/pcusa/wmd/hunger).

- WMD helped celebrate milestone anniversaries of two partner churches in Brazil—the 100th anniversary of the Independent Presbyterian Church of Brazil and the 25th birthday of the United Presbyterian Church of Brazil.

- Through the NetWorkers Malaria Prevention Program, WMD provided prevention training and insecticide—treated mosquito nets to thousands of people in more than a dozen areas in Africa and Asia, fighting a disease that kills an estimated two million people every year, most of them children under five and pregnant women. Learn more at [www.pcusa.org/health/international](http://www.pcusa.org/health/international)

- Through the Self Development of People Program, WMD established partnerships with Peruvian craftswomen who have AIDS, mushroom farmers in Cameroon, fishermen in India, tortilla-makers in Costa Rica, a widows' group in India that raises buffaloes, and farmers in Uganda who are replacing a virus-prone variety of the cassava plant with a resistant type. Learn more at [www.pcusa.org/pcusa/wmd/sdop](http://www.pcusa.org/pcusa/wmd/sdop)

In the 2004–2005 *Horizons* Bible study “What She Said: Quotable Women in Scripture,” Dale Lindsay, General Assembly Council member and pastor, explores what biblical women said and what their stories mean for us today. To order, call the Presbyterian Distribution Services at (800) 524-2612 or go to [www.pcusa.org/marketplace](http://www.pcusa.org/marketplace).

Members of the Sinikithemba Choir of South Africa joined others in a celebration of worship at the 2003 Gathering of Presbyterian Woman in Louisville last July. All members of the choir are HIV positive, yet continue to live with joy and purpose in the midst of devastating loss.

#### a. *PresbyTel*

Any questions? PresbyTel, the churchwide information service, has all the answers—and here's how you can get them: By phone (toll-free) at (800) UP-2-DATE (872-3283); by fax at (502) 569-8099; by email at [presbytel@pcusa.org](mailto:presbytel@pcusa.org); over PresbyNet, at Inbox Name: PRESBYTEL; at the Web site: [www.pcusa.org/search/search-presbytel](http://www.pcusa.org/search/search-presbytel).

In 2003, PresbyTel answered questions—some elementary, some obscure, some bizarre—from more than 10,000 Presbyterian callers and 4,000 others who inquired by email. PresbyTel also created and maintains the “Presbyterian 101” docu-

ments available at the PC(USA)'s Web site, [www.pcusa.org/101/index.htm](http://www.pcusa.org/101/index.htm); collectively, these texts, written to address the questions PresbyTel hears most often.

b. *\$40 Million Mission Campaign Gets New Name, Logo, Director*

The \$40 million campaign to raise funds for mission personnel overseas and for church development and transformation in the United States got a new name, a new logo, and a new director last year.

The five-year campaign, originally called the Mission Initiative, became the Mission Initiative—Joining Hearts and Hands, A Campaign to Renew the Church for Mission. Its goals are to expand the church's overseas missionary force and support new and existing churches at home, especially in immigrant and racial ethnic communities.

According to the new director, Jan Opdyke, the initiative has received \$675,000 in cash and \$5.4 million in pledges so far, and last year began moving from the preparation phase to full-scale campaigning. Pledges and contributions have come from 226 individuals, 70 congregations, and 10 presbyteries. Cash receipts for 2003 totaled \$614,670, up from \$60,805 the previous year. The 212th General Assembly (2002) approved the campaign in response to an overture to the 200th General Assembly (1998). The 2002 commissioners kicked in \$16,000, and members of the GAC have pledged more than \$27,000.

To get involved in the campaign or make a contribution, call Becca Snipp at (888) 728-7228. Learn more at [www.pcusa.org/joiningheartsandhands](http://www.pcusa.org/joiningheartsandhands).

c. *Pakistani President, Alumnus Returns College To PC(USA)*

Forman Christian College, the crown jewel of Presbyterian educational mission in Pakistan, was returned to the PC(USA) last year, thirty-one years after it was nationalized by the government. Intensive negotiations with four different governments over nine years involved S. David Stoner, a former GAC executive director, the Church of Pakistan, and the Presbyterian Church of Pakistan. The college is now governed by an independent board composed of Pakistani Christians.

In December, Gen. Pervez Musharraf, Pakistan's president, visited the campus and formally returned the school to the PC(USA). Musharraf, a Forman graduate, commended the PC(USA) for its contributions to his country. Since the college was officially returned to the PC(USA) last year, the denomination has been working with Pakistani churches to restore the physical plant, academic standing, and Presbyterian heritage of the college.

The college was founded by Presbyterian missionaries in 1864.

FCC President Peter Armacost, a former president of Presbyterian-related Eckerd College in Florida, said: "We have the opportunity to be a model of what a Christian College should be in an Islamic republic." Learn more about global education at [www.pcusa.org/globaled](http://www.pcusa.org/globaled)

d. *Liberia*

A fourteen-year civil war and the resulting political upheaval forced tens of thousands of Liberian families to flee their homes in search of safety in August 2003. Presbyterian Disaster Assistance helped Liberians plan and respond to the crisis, contributed \$270,000 for humanitarian relief from One Great Hour of Sharing funds and designated gifts, and continues to support Liberians as they rebuild their communities.

e. *PC(USA) Missionary in Sudan Receives Wallenberg Award*

The Reverend Haruun Ruun, a PC(USA) missionary who has worked tirelessly for peace in his native Sudan, was the 2003 recipient of the prestigious Spirit of Raoul Wallenberg Humanitarian Award. He received the prize from Sweden's Crown Princess Victoria in a November ceremony at the American Swedish Historical Museum in Philadelphia.

Ruun, who is also under mission appointment with the Reformed Church of America and the Church of the Brethren, is executive secretary of the New Sudan Council of Churches.

He said he accepted the prize on behalf of the thousands of Sudanese "who have for too long been victims of conflict, war, terrorism, human-rights abuses, injustice, slavery, rape, genocide, oppression, depopulation, forced migration and deprivation of human, social and economic rights."

The PC(USA) has had mission workers in Sudan for more than a century. Learn more about mission workers at [www.pcusa.org/missionconnections](http://www.pcusa.org/missionconnections).

6. *GAC Mission Funding*

These presbyteries were the largest contributors of Basic Mission Support in 2003

<i>Presbytery</i>	<i>Basic Mission Support</i>
Donegal	\$555,728.04
Cascades	480,307.60
Philadelphia	469,531.19
Chicago	449,560.78
Lake Michigan	365,997.04
Carlisle	326,577.73
Grace	322,720.38
Mission	315,199.02
Detroit	306,307.87
Whitewater Valley	306,169.10

These presbyteries made the largest per-member contributions to Basic Mission Support in 2003

<i>Presbytery</i>	<i>Per-member giving</i>
Donegal	\$23.53
Carlisle	20.26
Santa Fe	18.52
Southeastern Illinois	17.87
Lake Michigan	17.54
Cascades	17.41
Redwoods	16.31
Des Moines	16.19
Kiskiminetas	16.11
Alaska	16.03

#### *How to Give*

If you or your congregation would like to make a Basic Mission Support gift to the PC(USA), go to [www.pcusa.org/gift.htm](http://www.pcusa.org/gift.htm). To give a directed gift you'll need the church's directory of 200 mission projects around the world. To get a copy, call the Presbyterian Distribution Service at (800) 524-2612 and ask for PDS 6870003050.

The General Assembly Council is both the mission agency of the PC(USA) and the elected body that oversees its work. The elected council of 72 ministers and elders advises and serves the General Assembly in setting priorities, managing programs, and devising strategies for ministry and mission. The council meets three times a year.



## Item 08-01

[The assembly approved Item 08-01 with amendment. See p. 15.]

The Presbyterian Publishing Corporation (PPC) recommends that the 216th General Assembly (2004) authorize the Presbyterian Publishing Corporation, the Office of Theology and Worship, and the Presbyterian Association of Musicians to begin research into the feasibility of a new Presbyterian hymnal, [that the feasibility report be given to the 217th General Assembly (2006),] and further that, subject to action of a future General Assembly upon presentation and approval of a comprehensive publication plan, the 216th General Assembly (2004) designate the Presbyterian Publishing Corporation as the prospective publisher of the next Presbyterian hymnal, which would be developed in partnership with the Office of Theology and Worship and the Presbyterian Association of Musicians.

### *Rationale*

The development of the current *Presbyterian Hymnal* began in 1983 and the hymnal itself was published in 1990. According to the Hymn Society in the United States and Canada, the average lifespan of a denominational hymnal is between fifteen and twenty years because of changing theological understandings, ecumenical, theological, liturgical, and musical research, and consultation. Since our last hymnal was produced, the PC(USA) has witnessed a significant increase in the use of the Revised Common Lectionary, and a renewed and deepened living of the liturgical year.

The Presbyterian Church (U.S.A.) historically has produced a new hymnal every twenty years. There is agreement among liturgical, music, and theological scholars that in the Reformed tradition the hymns that the people sing and come to know have a profound influence on both the individual's and the church's faith formation and developments.

Areas of research that will be undertaken will include the following:

1. A research process to assess the need for a new hymnal, including
  - a. the advantages and disadvantages,
  - b. the growth or increase of multicultural congregations, and
  - c. the effects of the decline of singing in our culture on the worship and faith of the church.
2. Identifying areas of theological and liturgical weakness in previous hymnals.
3. Investigating the effects of electronics and electronic media on the church.
4. Studying the influence of the increasing use of the Revised Common Lectionary on the worship and hymnody of the church.
5. Investigating the influence of the increasingly important place the sacraments have in the worship life of the church, and the effect this has had on recent hymn writing.
6. Trying to determine why 46 percent of our member congregations apparently do not use the 1990 hymnal.
7. Studying a new hymnal's relationship to other PC(USA) worship resources.
8. Beginning planning for: field testing of a potential new hymnal; training events for clergy and musicians; marketing of a new hymnal; potential spin-off resources that could accompany and supplement a new hymnal; and introduction of the new hymnal to the church.

The planning, development, and publication of a new hymnal can be expected to take seven to ten years. The executive director of the Presbyterian Association of Musicians (PAM), by letter dated January 28, 2004, has proposed to the Board of Directors of the Presbyterian Publishing Corporation (PPC) that PPC, the Office of Theology and Worship, PAM, and a representative of the Executive Director's Office of the General Assembly Council begin researching the many aspects of the need for and scope of a new hymnal. The Board of Directors of PPC, by unanimous action on February 6, 2004, supported the PAM proposal and authorized that this recommendation be forwarded to the 216th General Assembly (2004).

The Presbyterian Publishing Corporation (PPC), as the official denominational publisher of the Presbyterian Church (U.S.A.), the Office of Theology and Worship, and the Presbyterian Association of Musicians seek the recommendation of the 216th General Assembly (2004) to work in partnership to begin research on the possibilities for a new Presbyterian hymnal that would include an array of hymns, psalms, and spiritual songs that are gender inclusive, appropriate for use by all PC(USA) congregations, and representative of the multi-ethnic and cultural traditions of the denomination.

## Item 08-02

[The assembly approved Item 08-02. See p. 15.]

**The Presbyterian Publishing Corporation recommends that the 216th General Assembly (2004) approve the revised Bylaws (Appendix 1), Articles of Incorporation (Appendix 2), and the Organization for Mission of the Presbyterian Publishing Corporation (Appendix 3).**

### *Rationale*

This recommendation is in response to the following referrals:

- *2003 Referral: Item 02-03. Recommendation C. All Corporations 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; Report Such Amendments to the 216th General Assembly (2004) (Minutes, 2003, Part I, pp. 34, 124).*

- *2003 Referral: Item 13-03. Recommendation The Curriculum Publishing Change, the Additional Trade Name, and the Original Trade Name Should Be Noted in Appropriate Attachments or Amendments to the Deliverance, the Organization for Mission, and PPC's Articles of Incorporation and Bylaws (Minutes, 2003, Part I, pp. 49, 666, 670).*

Item 02-03 (Recommendation C) and Item 13-03 from the 215th General Assembly (2003) require changes to the Presbyterian Publishing Corporation (PPC) Bylaws, Articles of Incorporation, and the Organization for Mission.

In Item 02-03 (Recommendation C), it was approved by the 215th General Assembly (2003) to change the terms for the board of directors to be in compliance with the biennial assembly format.

In Item 13-03, the General Assembly Committee on Review recommended to the 215th General Assembly (2003) that changes be made to the Bylaws, Articles of Incorporation, and the Organization for Mission to more accurately reflect the organization of PPC. The 215th General Assembly (2003) approved this recommendation and requested that PPC report on these changes to the 216th General Assembly (2004).

## Appendix 1

[Text to be deleted is shown with a strike-through; text to be added or inserted is shown with an underline and as italic.]

### AMENDED AND RESTATED BYLAWS OF PRESBYTERIAN PUBLISHING CORPORATION

#### ARTICLE I OFFICES

The principal office of Presbyterian Publishing Corporation (“Corporation”) in the Commonwealth of Kentucky shall be located at 100 Witherspoon Street, Louisville, Kentucky 40202-1396. The Corporation may have such other offices, either within or without the Commonwealth of Kentucky, as may be established by the Board of Directors from time to time.

#### ARTICLE II RESTRICTIVE PROVISIONS

A. The Corporation shall distribute its income for each taxable year at such time and in such manner so as not to become subject to the tax on undistributed income imposed by Section 4942 of the Internal Revenue Code of 1986, or corresponding provisions of any subsequent federal tax laws.

B. The Corporation shall not engage in any act or self-dealing, as defined in Section 4941(d) of the Internal Revenue Code of 1986, or corresponding provisions of any subsequent federal tax laws.

C. The Corporation shall not retain any excess business holdings, as defined in Section 4943(c) of the Internal Revenue Code of 1986, or corresponding provisions of any subsequent federal tax laws.

D. The Corporation shall not make any investments in such manner as to subject it to tax under Section 4944 of the Internal Revenue Code of 1986, or corresponding provisions of any subsequent federal tax laws.

E. The Corporation shall not make any taxable expenditures, as defined in Section 4945(d) of the Internal Revenue Code of 1986, or corresponding provisions of any subsequent federal tax laws. The provisions set out above require the Corporation to distribute its income in such manner as to avoid imposition taxes under Section 4942 of the Code, and prohibit the Corporation from engaging in any acts contrary to Sections 4941, 4943, 4944 and 4945. Accordingly it is intended that the provisions meet the requirements of Section 508(e) of the Internal Revenue Code of 1986, as amended.

#### ARTICLE III BOARD OF DIRECTORS

A. **Members of the Board of Directors.** The affairs of the Corporation shall be conducted by a Board of Directors of not less than three (3) ~~nor more than nine (9) persons, one of whom would be~~ and up to twelve (12) members, ~~the Corporation’s President and Publisher, and one of whom would be the Executive Director of the General Assembly Council of the Presbyterian Church (USA), and the Stated Clerk of the General Assembly or their designee shall serve as ex-officio members without vote.~~ The management and disposition of the affairs and property of the Corporation shall be vested in Directors who shall be selected from time-to-time by the General Assembly of the Presbyterian Church (USA) (“the General Assembly”), in such number, and for such terms, and who may include such a number of ex officio directors, who should be selected in such a manner as the General Assembly may determine. The number of such Directors may be increased or decreased at any time by the General Assembly, and in the case of an increase, the additional Directors shall be selected by or in the manner determined by the General Assembly. All the business and affairs of said Corporation shall be conducted by the Directors under and subject to the direction of the General Assembly or any officer or agency thereunto duly authorized, so far as such direction shall be in accordance with the Constitution of the Presbyterian Church (U.S.A.), the laws of the Commonwealth of Kentucky and of the United States of America. No material change concerning this provision shall be made in these Bylaws without the prior approval of the General Assembly. *The Board shall include Directors with expertise in business management, finance, religious scholarship and theological education, law, ~~and~~ publishing, and congregational pastoral expertise.*

B. **Rights of Directors.** The right of a Director to vote and all of his or her right, title, and interest in or to the Corporation shall cease on the termination of his or her membership as a Director. No Director shall be entitled to share in the distribution of the corporate assets upon the dissolution of the Corporation.

C. **Resignation of Directors.** Any Director may resign from the Corporation by delivering a written resignation to the Stated Clerk of the General Assembly of the Presbyterian Church (U.S.A.) with a copy to the Chairperson or Secretary of the Board.

D. **Annual Meeting.** The annual meeting of the Directors of the Corporation shall be held at the principal office of the Corporation or any other place so designated for the purpose of transacting such business as may properly come before the meeting.

E. **Notice of Annual Meeting.** Notice of the time, place, and purpose or purposes of the annual meeting shall be served, either personally or by mail, not less than ten (10) nor more than forty (40) days before the meeting upon each person who appears on the books of the Corporation as a member of the Board of Directors, and if mailed, such notice shall be directed to the Director at his or her address as it appears in the books of the Corporation, unless he or she shall have filed with the Secretary of the Corporation a written request that notices intended for the Director be mailed to some other address, in which case it shall be mailed to the address designated in such request.

F. **Special Meetings.** Special meetings of the Directors, other than those regulated by statute, may be called at any time by the Chairperson. It shall also be called by the Chairperson or Secretary upon receipt of a written request of one-third (1/3) of the Directors of the Corporation to hold such a meeting. Special meetings may be held by telephone conference call or similar communications equipment provided that all Directors participating in such meeting can speak to and hear one another. Participation in a telephone conference call constitutes presence in person at such meeting. Minutes of special conference call meetings will be taken by the corporate Secretary and become a part of the official minutes of the Board.

G. **Notice of Special Meetings.** Notice of the special meetings stating the time, place, and purpose or purposes shall be served personally or by mail upon each member residing within the United States, not less than five (5) nor more than forty (40) days before such meeting, and, if mailed, such notice shall be directed to each Director at his or her address as it appears on the books or records of the Corporation unless he or she shall have filed with the Secretary of the Corporation a written request that notices intended for him or her shall be mailed to some other address, in which case it shall be mailed to the address designated in such request. In the case of conference calls, the date and time of such meeting will be determined by advance phone calls to all Directors by the corporate Secretary.

H. **Quorum.** At any meeting of the Directors of the Corporation the presence of a majority of the Directors in person shall be necessary to constitute a quorum for all purposes except as otherwise provided by law, and the act of the majority of the Directors present at any meeting at which there is a quorum shall be the act of the full Board of Directors except as may otherwise specifically be provided by statute or by these Bylaws. All quorum provisions will apply to telephone conference calls.

I. **Voting.** Any action required to be taken at a meeting of the Directors may be taken without a meeting if a consent in writing, setting forth the action so taken, shall be signed by all of the Directors.

J. **General Assembly Nominating Committee (“Committee”).** It is the duty of the Committee to nominate the Board of Directors.

K. **Waiver of Notice.** Whenever under the provisions of any law, or under the provisions of the Articles of Incorporation or Bylaws of the Corporation, the Corporation or the Board of Directors or any committee that is authorized to take any action after notice to the Directors of the Corporation, such action may be taken without notice, if at any time before or after such action be completed, such requirements be waived in writing by the person or persons entitled to such notice or entitled to participate in the action to be taken.

L. **Removal of Directors of the Board.** Any Director of the Board may be removed from his or her position as a Director or from office by the affirmative vote of a majority of the full Board of Directors at any regular or special meeting called for that purpose for conduct detrimental to the interest of the Corporation, for lack of sympathy with its objectives, or for refusal to render reasonable assistance in carrying out its purposes. Any such Director proposed to be removed shall be entitled to at least five (5) days notice in writing by mail of the meeting at which such removal is voted upon and shall be entitled to appear before and be heard at such meeting.

M. **Vacancies**. In the case of a vacancy in the Board of Directors by death, resignation, retirement, disqualification, or any other cause, a majority or the remaining Directors may, subject to the approval of the General Assembly Nominating Committee, appoint a successor Director to serve until the next meeting of the General Assembly or until his or her successor is appointed.

N. **Compensation/Expenses**. Directors shall not receive any stated salary for their services as such, but by resolution of the Board of Directors, shall be entitled to receive a fixed reasonable sum or expenses of attendance, or both, for attendance at each regular or special meeting. The Board of Directors shall have the power at its discretion to contract for and to pay to Directors rendering unusual or special services to the Corporation, special compensation appropriate to the value of such services.

O. **Chairperson of the Board of Directors**. The Chairperson of the Board of Directors shall preside at all meetings of the Board of Directors, have general charge and supervision of the affairs of the Board of Directors, and shall perform such other duties as may be assigned to him or her by the Board of Directors. The Chairperson of the Board of Directors shall be elected by a majority of all the Directors from its members. Such Chairperson of the Board of Directors may be removed by a vote of a majority of all Directors.

#### **ARTICLE IV** **OFFICERS OF THE CORPORATION**

A. **Number**. The Officers of the Corporation shall be the President and Publisher, Vice President, Secretary, Treasurer, and such other officers with such powers and duties not inconsistent with these Bylaws as may be appointed and determined by the Board of Directors. Any two offices, except those of the President and Publisher and Secretary, may be held by the same person, and there may be more than one person holding the same office.

B. **Election, Term of Office, and Qualifications**. The Officers shall be elected by the Board of Directors from its members and among such other persons as the Board of Directors may see fit, at the annual meeting of the Board of Directors of the Corporation *for a term of four years*. The Officers will be subject to concurrence of the General Assembly Council.

C. **Vacancies**. In case any office of the Corporation becomes vacant by death, resignation, retirement, disqualification, or any other cause, the majority of the Directors in office may elect an Officer to fill such vacancy, and the Officer so elected shall hold and serve until the next annual meeting of the Board of Directors or until the election and qualification of his or her successor.

D. **President and Publisher**. With confirmation of the General Assembly, the Board shall elect a President and Publisher for a term of four years, who is eligible for reelection. The President and Publisher shall be a voting member of the Board and have authority to conduct the Corporation's day-to-day operations including, but not limited to, the following:

1. developing the staff structure and hiring personnel;
2. determining compensation and benefits;
3. setting personnel procedures;
4. overseeing editorial decisions;
5. supervision of product production, marketing, sales, distribution and storage;
6. setting policy norms for contracts and royalties;
7. financial management and accounting; and
8. selection of management information system.

E. **Vice- President**. At the request of the President and Publisher, or in the event of his or her absence or disability, the Vice President shall perform the duties and possess the powers of the President and Publisher and such other powers as the Board of Directors may determine, and shall perform such duties as may be assigned to him or her by the Board of Directors.

F. **Secretary**. The Secretary shall have charge of books, documents, and papers as the Board of Directors may determine and shall have the custody of the corporate seal. He or she shall attend and keep the minutes of all of the meetings of the Board of Directors of the Corporation. He or she shall keep a record, containing the names, alphabetically arranged, of all persons who are Directors of the Corporation, showing places of residence, and such books shall be opened for inspection as prescribed by law. He or she may sign with the President and Publisher or Vice President, in the name and on behalf of the Corporation, any contracts or agreements authorized by the Board of Directors, and when so authorized or ordered by the

Board of Directors, he or she may have fixed the seal of the Corporation. He or she shall, in general, perform all the duties incident to the office of Secretary, subject to the control of the Board of Directors, and shall do such other duties as may be assigned to him or her by the Board of Directors.

G. **Treasurer.** The Treasurer shall have the custody of all funds, property, and securities of the Corporation, subject to such regulations as may be imposed by the Board of Directors. He or she may be required to give bond for the faithful performance of his or her duties, in such sum and with such sureties as the Board of Directors may require. When necessary he or she may endorse on behalf of the Corporation for collection checks, notices, and other obligations, and shall deposit the same to the credit of the Corporation at such banks or bank or depository as the Board of Directors may designate. He or she shall sign all receipts and vouchers and, together with such other Officer or Officers, if any, that shall be designated by the Board of Directors. He or she shall sign all checks of the Corporation, all Bills of Exchange or Promissory Notes issued by the Corporation, except in cases where the signing and execution shall be expressly designated by the Board of Directors or by the Bylaws to some other Officer or agent of the Corporation. He or she shall make such payments as may be necessary on behalf of the Corporation. He or she shall enter regularly on the books of the Corporation to be kept by him or her for the purpose of obtaining a full and accurate account of all moneys and obligations received and paid or incurred by him or her for the account of the Corporation, and shall exhibit such books at all reasonable times to any Director on application at the offices of the Corporation. He or she shall, in general, perform all the duties incident to the office of Treasurer, subject to the control of the Board of Directors.

H. **Salaries.** The salaries of all Officers shall be fixed by the Board of Directors, shall be reasonable in amount and the fact that any Officer is a Director of the Corporation or member of an Advisory committee, shall not preclude the Officer receiving a salary or voting on the resolution providing for the same.

I. **Removal.** Any Officer may be removed from office by the affirmative vote of a majority of all Directors at any regular or special meeting called for that purpose when in their judgment it is determined to be in the best interests of the Corporation.

#### **ARTICLE V** **INDEMNIFICATION OF DIRECTORS & OFFICERS**

A. **Generally.** The Corporation shall, to the fullest extent permitted by law, indemnify each of its Directors and/or Officers against expenses (including counsel fees), judgments, taxes, fines, and amounts paid in settlement, incurred by him or her in connection therewith, and shall advance expenses (including counsel fees) incurred by him or her in defending any threatened, pending, or contemplated action, suit, or proceeding (whether civil, criminal, administrative, or investigative) to which he or she is threatened to be made a party by reason of the fact that he or she *is or* was a Director and/or Officer, or is or was serving at its request as a Director and/or Officer, of another domestic or foreign corporation, partnership, joint venture, trust, or other enterprise.

B. **Insurance.** The Corporation may purchase and maintain insurance on behalf of any person who is or was entitled to indemnification as described above, whether or not the Corporation would have the power or be obligated to indemnify him or her against such liability under either this Article V or the Act.

C. **Repeal or Modification.** Any repeal or modification of this Article V by the Board or Directors of the Corporation shall not adversely affect any right or protection of a Director or Officer of the Corporation under this Article V with respect to any act or omission prior to the time of such repeal or modification.

#### **ARTICLE VI** **COMMITTEES**

A. **General.** The Chairperson of the Board, with the consent of the Board, shall have the authority to create and terminate committees as may be necessary to carryout the functions of the Corporation. The Chairperson of the Board shall also have the authority to create, change, and terminate ad hoc committees as he or she deems necessary.

B. **Chairpersons.** It shall be the duty of the Chairperson of the Board to appoint Committee chairpersons as soon after his or her election as practicable. The chairpersons of Committee shall serve for a one (1) year term. No chairperson shall serve more than two (2) consecutive one (1) year terms, but may again serve as chairperson after at least one (1) year after he or she has ceased to serve as such. It shall be the duty of the chairpersons to preside over their Committees. The chairpersons shall be responsible to see that full and complete minutes of Committee meetings are maintained.

C. **Committee Meetings**. Committee members shall be appointed by the chairpersons for one (1) year terms. No Committee member shall serve more than three (3) consecutive one (1) year terms, but may again serve on such Committee after at least one (1) year off such Committee.

**ARTICLE VII**  
**AGENTS AND REPRESENTATIVES**

The Board of Directors may appoint Agents and Representatives of the Corporation with powers and to perform acts or duties on behalf of the Corporation as the Board of Directors may see fit, so far as may be consistent with these Bylaws, to the extent authorized by law.

**ARTICLE VIII**  
**CONTRACTS**

The Board of Directors, except as in these Bylaws otherwise provided, may authorize any officer or agent to enter into any contract or execute and deliver any instrument in the name of and on behalf of the Corporation. Such authority may be general or confined to a specific instance; and unless so authorized by the Board of Directors, no officer, agent, or employee shall have any power or authority to bind the Corporation. The President and Publisher shall be delegated authority to take necessary action in circumstances not provided for in Board policy, provided that such action shall be reported to the Board at the next meeting following such action.

**ARTICLE IX**  
**FISCAL YEAR**

The Fiscal Year of a Corporation shall commence on January 1st and end on December 31st.

**ARTICLE X**  
**PROPERTY AND INVESTMENTS**

All property, whether real, personal, tangible, or intangible, received by the Corporation by contribution, bequest, devise, gift, grant, or otherwise, shall be held by the Corporation or disposed of by it on such terms and conditions, not inconsistent with the Articles of Incorporation as the Board of Directors shall determine. Unless otherwise specified or limited by the terms of the particular gift, bequest, devise, grant, or instrument, the funds of the Corporation may be invested from time to time and in such manner as the Board of Directors may deem advantageous.

**ARTICLE XI**  
**AMENDMENTS**

The power to alter, amend, or repeal the Bylaws or adopt new Bylaws, subject to repeal or change by action of the Board of Directors, shall be vested in the Board of Directors. However, any amendments concerning the confirmation of the President and Publisher or changing the constitution of the Board of Directors shall not be amended or repealed without the approval of the General Assembly of the Presbyterian Church (USA) or its delegate. All other amendments or revisions will be reported to the next General Assembly of the Presbyterian Church (USA) or its delegate.

**Appendix 2**

[Text to be deleted is shown with a strike-through; text to be added or inserted is shown with an underline and as italic.]

November 2003

**AMENDED AND RESTATED**  
**ARTICLES OF INCORPORATION**  
**OF**  
**PRESBYTERIAN PUBLISHING CORPORATION**

The undersigned Incorporator signs these Articles of Incorporation for the purpose of forming a non-profit corporation under chapter 273 of the Kentucky Revised Statutes.

**ARTICLE I**

The name of the Corporation is the Presbyterian Publishing Corporation. These amendments were adopted on ~~February 28, 2000~~, February 6, 2004 with the Board of Directors casting a unanimous vote. These restated articles of incorporation correctly set forth the provisions of the articles of incorporation as theretofore amended, they have been duly adopted as required by law and they supersede the original articles of incorporation and all amendments thereto.

**ARTICLE II**

A. The corporation is organized and shall be operated exclusively for charitable and educational purposes as described within Section 501(c)(3) of the Internal Revenue Code (or corresponding provisions of any later federal tax laws) including for such purposes the making of distributions to organizations that qualify as exempt organizations under section 501(c)(3) of the Internal Revenue Code, or corresponding section of any further federal tax code.

B. The purposes of the corporation shall be more specifically stated as follows:

1. ~~Publishing, promoting, and distributing materials relating to Christian education, nurture, and spiritual growth resources consonant with Reformed tradition for use as congregational resources by the Presbyterian Church (U.S.A.);~~
2. ~~enriching the educational environment of congregations by offering expanded curriculum options, seasonal dramas and confirmation materials;~~
3. ~~utilizing creative approaches and electronic media for curriculum development;~~
4. ~~providing subscription services and relevant inserts to Presbyterian churches for weekly bulletins containing appropriate lectionary based scripture selections;~~
5. ~~providing daily devotional guides;~~
6. ~~publishing quarterly magazines relating to the overall Presbyterian ministry;~~
7. ~~2. publishing, produce, and market other materials as appropriate: titles, including software, in theology, biblical studies, ethics, preaching, pastoral area, counseling, Christian education, Christian doctrine, and Judeo/Christian studies;~~
8. ~~3. publishing, marketing, and distributing books and similar materials under the trade name Westminster John Knox Press, Geneva Press, Congregational Resources, or any other trade names adopted by the Corporation;~~
9. ~~publishing curriculum and related materials for the Presbyterian Church (U.S.A.); and~~
10. ~~4. distribute ing the books and materials published and, under contract, other publications intended for use in the Presbyterian Church (USA), ecumenical audiences, and/or the general religious trade market; 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.~~

**ARTICLE III**

The Corporation shall neither have nor exercise any power, nor shall it directly or indirectly engage in any activity, that would:

1. Prevent it from obtaining or maintaining exemption from federal income taxation as a corporation described in Section 501 (c)(3) of the Internal Revenue Code of 1986, as amended (the "Code");
2. cause it to lose its exempt status under Section 501 (c)(3) of the Code;
3. cause it to be operated for the primary purpose of carrying on a trade or business for profit;



4. result in a substantial part of its activities consisting of carrying on propaganda or otherwise attempting to influence legislation;
5. involve, participating in, or intervening in (including the publishing or distribution of statements), any political campaign on behalf of any candidate for public office;
6. violate applicable federal, state, or local laws;
7. result in any prohibited transactions described in Section 503 of the Code;
8. cause it to accumulate income, invest income, or divert income, in a manner that would endanger its exempt status by virtue of Section 504 of the Code;
9. accumulate income so as to be subject to corporate tax under Section 4942 of the Code; or
10. result in any act of self-dealing, retaining any excess business holdings, making any investment which would subject it to tax under Section 4944 of the Code, or making any taxable expenditures.
11. If and so long as the Corporation is a private foundation as defined in Section 509(a) of the Internal Revenue Code, or corresponding provisions of any later Federal tax laws:
  - a) The Corporation shall distribute its income for each taxable year at such time and in such manner as not to become subject to the tax on undistributed income imposed by Section 4942 of the Internal Revenue Code, or corresponding provisions of any later Federal tax laws.
  - b) The Corporation shall not engage in any act of self-dealing as defined in Section 4941 (d) of the Internal Revenue code, or corresponding provisions of any later Federal tax laws.
  - c) The Corporation shall not retain any excess business holdings as defined in Section 4943(c) of the Internal Revenue Code, or corresponding provisions of any later Federal tax laws.
  - d) The Corporation shall not make any investments in such manner as to subject it to tax under Section 4944 of the Internal Revenue Code, or corresponding provisions of any later Federal tax laws.
  - e) The Corporation shall not make any taxable expenditures as defined in Section 4945(d) of the Internal Revenue Code, or corresponding provisions of any later Federal tax laws.

#### **ARTICLE IV**

The duration of the Corporation is perpetual. Upon dissolution, however, the Board of Directors shall, after paying or making provision for the payment of liabilities of the Corporation, dispose of all the assets of the Corporation exclusively for the purposes of the Corporation in such manner, or to such organizations organized and operated exclusively for charitable, educational, religious, or scientific purposes as shall, at the time, qualify as an exempt organization or organizations under Section 501(c)(3) of the Code.

#### **ARTICLE V**

The address of the current registered office and the name of the current registered agent of the Corporation is:

~~Richard Brown~~ *Jack Keller*  
100 Witherspoon Street  
Louisville, Kentucky 40202-1396

The principal office of the Corporation will be located at 100 Witherspoon Street, Louisville, Kentucky 40202-1396.

#### **ARTICLE VI**

The name of the incorporator is:

Price H. ~~Gwynn~~ *Gwynn* III  
6366 Sharon Hills Road  
Charlotte, North Carolina 28210

**ARTICLE VII**

The number of Directors constituting the initial Board of Directors shall be 7. The names and addresses of the persons who are to serve as Directors are:

Nina Hickson Perry  
2177 Wellington Circle  
Lithonia, Georgia 30058

Jerine W. Clark  
2973 Morley Road  
Shaker Heights, Ohio 44122

Price H. Gwynn III  
6366 Sharon Hills Road  
Charlotte, North Carolina 28210

William S. Dillon  
924 North Chestnut  
Arlington Heights, Illinois 60004

Barbara A. Wheeler  
Auburn Theological Seminary  
3041 Broadway  
New York, New York 10027

James D. Brown  
Room 5406  
100 Witherspoon Street  
Louisville, Kentucky 40202-1396

William A. Longbrake  
939 18th Avenue East  
Seattle, Washington 98112

**ARTICLE VIII**

The affairs and business of the Corporation shall be conducted by a Board of Directors of not fewer than one ~~nor more than nine persons~~ *and up to twelve voting members. The Corporation's Chief Executive Officer (CEO), the Executive Director of the General Assembly Council, and the Stated Clerk of the General Assembly or their designee shall serve as ex-officio members without vote.* The management and disposition of the affairs and property of the corporation shall be vested in directors who shall be selected from time to time by the General Assembly of the Presbyterian Church (USA) (the "General Assembly"), in such number, and for such terms, and who may include such a number of ex officio directors, who shall be selected in such a manner as the General Assembly may determine. The number of such directors may be increased or decreased at any time by the General Assembly, and in the case of an increase, the additional directors shall be selected by or in the manner determined by the General Assembly. All the business and affairs of the said corporation shall be conducted by the directors under and subject to the direction of the General Assembly or of any officer or agency thereof thereunto duly authorized, so far as such direction shall be in accordance with the laws of the Commonwealth of Kentucky and of the United States of America. No material change concerning this provision shall be made in these articles of incorporation without the prior approval of the General Assembly.

**ARTICLE IX**

The Directors of the Corporation shall not be liable for any debt or obligation of this Corporation solely by reason of being Directors.

**ARTICLE X**

The Corporation's Board of Directors shall not amend or repeal any provision in its bylaws or adopt new bylaws concerning the confirmation of the President and Publisher or changing the constitution of the Board of Directors without the approval of the General Assembly of the Presbyterian Church (USA) or its delegate. All other amendments or revisions will be reported to the next General Assembly of the Presbyterian Church (USA) or its delegate.

IN WITNESS WHEREOF, said Corporate officer subscribes his name and acknowledges this to be his act and deed this the \_\_\_\_\_ day of \_\_\_\_\_, 20\_\_\_\_\_.

\_\_\_\_\_  
Davis Perkins, President

### Appendix 3

[Text to be deleted is shown with a strike-through; text to be added or inserted is shown with an underline and as italic.]

Articles11/2003

#### The Publishing Corporation

Section 2.

(a) *Presbyterian Publishing Corporation established*—As of the close of business December 31, 1993, there ~~was shall~~ be created as a separate corporate agency of the General Assembly a nonmember corporation known as the Presbyterian Publishing Corporation (the Publishing Corporation), which is and shall be an integrated auxiliary and a part of the Presbyterian Church (U.S.A.)

(b) *Corporate Charter*—The articles of incorporation of the Publishing Corporation shall provide for its governance and subordination to the General Assembly to substantially the following effect:

The management and disposition of the affairs and property of the corporation shall be vested in directors, who shall be selected from time to time by the General Assembly of the Presbyterian Church (U.S.A.) (“the General Assembly”), in such number, and for such terms, and who may include such a number of ex officio directors, who shall be selected in such a manner as the General Assembly may determine. The number of such directors may be increased or decreased at any time by the General Assembly, and in case of an increase, the additional directors shall be selected by or in the manner determined by the General Assembly. All the business and affairs of the said corporation shall be conducted by the directors under and subject to the direction of the General Assembly or of any officer or agency thereof thereunto duly authorized, so far as such direction shall be in accordance with the laws of the Commonwealth of Kentucky and of the United States of America. No material change shall be made in these articles of incorporation without the prior approval of the General Assembly. The Board shall include directors with expertise in business management, finance, religious scholarship and theological education, law, publishing, and congregational pastoral expertise

(c) *Bylaws*—The bylaws of the Publishing Corporation shall not be amended concerning the confirmation of the President and Publisher or changing the constitution of the Board of Directors without the concurrence of the General Assembly or its delegate and the existing bylaws of the Publishing Corporation shall be amended to contain language to substantially the following effect:

The power to alter, amend, or repeal the bylaws or adopt new bylaws, subject to repeal or change by action of the Board of Directors, shall be vested in the Board of Directors. However, any amendments concerning the confirmation of the President and Publisher or changing the constitution of the Board of Directors shall not be amended or repealed without the approval of the General Assembly of the Presbyterian Church (U.S.A.) or its delegate. All other amendments or revisions will be reported to the next General Assembly of the Presbyterian Church (U.S.A.) or its delegate. The corporation shall not amend or repeal these bylaws or adopt new bylaws without the approval of the General Assembly of the Presbyterian Church (U.S.A.) or its delegate.

(d) *Financial Status*—~~The Publishing Corporation shall seek recognition as a nonprofit organization under the Internal Revenue code of 1986. On November 16, 1993, the Publishing Corporation was incorporated as a nonprofit organization under Chapter 273 of the Kentucky Revised Statutes.~~ It shall have no claim on Presbyterian Mission Program Fund. It shall be responsible for any financial obligations it incurs and shall retain any surplus it generates.

(e) *Board of Directors*—The Publishing Corporation shall be governed by a ~~nine member~~ of up to twelve voting members. The, ~~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,~~ and the Stated Clerk of the General Assembly or their designee

*shall serve as ex-officio members without vote.* 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.

(f) *Functions*—~~The Publishing Corporation exists in order to fulfill the goals articulated in the Publishing Corporation Mission Statement as formulated by the board of directors and officially adopted by them on February 6, 2004.~~

~~Building on the Reformed Tradition, the Presbyterian Publishing Corporation seeks to glorify God by contributing to the spiritual and intellectual vitality of Christ's Church. To that end, PPC publishes resources that advance religious scholarship, stimulate conversation about moral values, and inspire faithful living. Subject to an inconsistent provision of the Form of Government and subject to the lawful directions from time to time of the general assembly or of any officer or agency thereof thereunto duly authorized, the Publishing Corporation shall~~

~~(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;~~

~~(4) distribute the books and materials it publishes 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.~~

(g) *Reporting*—The Board of Directors of the Publishing Corporation shall report ~~annually~~ to the General Assembly.

(h) *Executives*—As provided by the Form of Government, G-9.0703, of the *Book of Order* of the Presbyterian Church (U.S.A.), the board of directors of the Publishing Corporation shall elect a CEO, and may elect other executives, for a term of four years, and eligible for reelection with the concurrence of the General Assembly Council. The CEO shall be subject to confirmation by the General Assembly.

(i) *Copyright*—All agreements between the Publishing Corporation and the other entities of the Presbyterian Church (U.S.A.) shall expressly designate the Presbyterian Church (U.S.A.), A Corporation, the Publishing Corporation, or another specified corporate body of the Presbyterian Church (U.S.A.), *the author or volume editor* as owner of the copyright of the material published thereunder.

## Item 08-03

[The assembly approved Item 08-03. See p. 15.]

**The General Assembly Council, upon recommendation of the Congregational Ministries Division and on behalf of the Committee on Theological Education, recommends that the 216th General Assembly (2004) grant permission to the following theological institutions to celebrate the Sacrament of the Lord's Supper in 2005 and 2006: 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 215th General Assembly (2003) granted permission for celebrations in 2004; the 216th General Assembly (2004) is asked to grant permission for calendar years 2005 and 2006.

**Item 08-04**

[The assembly approved Item 08-04. See p. 15.]

**The General Assembly Council, upon recommendation of the Congregational Ministries Division, recommends that the 216th General Assembly (2004) authorize for two years 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:**

- **National Presbyterian Youth Ministry Council (NPYMC), April 21–25, 2004, Cleveland, Ohio;**
- **Association Retired Minister, Spouses & Survivors National Conference, June 17–20, 2004, Charlotte, N.C.; and June 16–19, 2005, Kansas City, Mo.;**
- **Adopted Family Conference, July 6–10, 2004, Montreat Conference Center, N.C.; and July 5–9, 2005, Montreat Conference Center, N.C.;**
- **Presbyterian Families, July 11–14, 2004, Colorado Springs, Colo.; and July 6–9, 2005, Montreat Conference Center, N.C.;**
- **Presbyterian Youth Triennium, July 20–25, 2004, West Lafayette, Ind.;**
- **National Taiwanese Presbyterian Young Adult Coalition (NTPYAC), July 29–31, 2004, Los Angeles, Calif.;**
- **Meetings of the General Assembly standing committees (commissions);**
- **Presbyterian Peacemaking Conference, August 3–7, 2004, Tacoma, Wash.;**
- **Korean American Young Adult Leadership Coalition (KAYALC), September 2–4, 2004, Atlanta, Ga.; and September 1–3, 2005, location undecided;**
- **Korean American Student Empowerment (KASE), October 10–13, 2004, Chicago, Ill.; and August 2–5, 2005, Chicago, Ill.;**
- **Presbyterian Older Adult Ministry Network (POAMN) Annual Meeting, October 27–30, 2004, Daytona Beach, Fla.;**
- **Presbyterian Men's Annual Meeting, April 21–24, 2005, Charlotte, N.C.; and April 20–23, 2006, location undecided;**
- **7% Event, October 3–6, 2005, San Francisco, Calif.**

- **Presbyterian Church Camp and Conference Association (PCCCA) annual meeting, November 8–13, 2005, Harrisonburg, Va.;**
- **Association of Presbyterian Church Educators, February, 2–5, 2005, Vancouver, Canada;**
- **Association of Presbyterian Church Educators, February, 1–4, 2006, St. Louis, Mo.;**
- **Presbyterian Association of Musicians 2004 conferences at Montreat, June 20–July 3, 2004; Westminster College, July 11–16, 2004; and Denver, Colo., September 20–23, 2004.**

## Item 08-05

[In response to Item 08-05, the assembly approved an alternate statement. See pp. 15–16.]

*On Reorganizing and Improving the Presentation of G-2.0300, G-2.0400, and G-2.0500 Without Material Alteration to Its Actual Content—From the Presbytery of John Calvin.*

The Presbytery of John Calvin overtures the 216th General Assembly (2004) of the PC(USA) to reorganize and improve the presentation of G-2.0300, G-2.0400, and G-2.0500 without material alteration to its actual content.

### *Rationale*

The constitutional questions require all candidates for ordination to affirm that they “sincerely receive and adopt the essential tenets of the Reformed faith” (G-14.0207c), and the *Book of Order* does not explicitly identify or describe these “essential tenets,” as such.

The failure to respond adequately to repeated requests for guidance in this regard leaves the impression that we are unwilling or unable to express our faith when asked to do so, contrary to the great tradition of our confessional church, which has always sought to hold forth to the world a clear statement of faith.

The *Book of Order* (G-2.0300 and G-2.0400) contains an eloquent summarization of the “essence” (or core substance) of our Reformed faith, but it has existed in a presentation that is not easily recognizable for what it is, nor has it been arranged in such a way to draw sufficient and helpful attention to itself.

Current tensions in the church may cause some to suggest that “important” matters of the faith are “essential” (i.e., belonging to its core substance) when, in fact, they are “important” matters that, although susceptible to error in an imperfect church, are unworthy of schism in the Body of Christ.

The Presbytery of John Calvin, seeking to “further the peace, unity, and purity of the church” (G-14.0207g), suggests that G-2.0300, G-2.0400, and G-2.0500 could be reorganized as follows: (The current text is shown with a strike-through; the suggested text is shown as italic.)

~~“G-2.0300 Faith of the Church Catholic~~

~~“In its confessions, the Presbyterian Church (U.S.A.) gives witness to the faith of the Church catholic. The confessions express the faith of the one, holy, catholic, and apostolic Church<sup>b</sup> in the recognition of canonical Scriptures and the formulation and adoption of the ecumenical creeds, notably the Nicene and Apostles’ Creeds with their definitions of the mystery of the triune God and of the incarnation of the eternal Word of God in Jesus Christ.~~

~~“G-2.0400 Faith of the Protestant Reformation~~

~~“In its confessions, the Presbyterian Church (U.S.A.) identifies with the affirmations of the Protestant Reformation. The focus of these affirmations is the rediscovery of God’s grace in Jesus Christ as revealed in the Scriptures. The Protestant watchwords—grace alone,<sup>e</sup> faith alone,<sup>d</sup> Scripture alone<sup>e</sup>—embody principles of understanding which continue to guide and motivate the people of God in the life of faith.~~

~~“G-2.0500 Faith of the Reformed Tradition~~

~~“a. In its confessions, the Presbyterian Church (U.S.A.) expresses the faith of the Reformed tradition. Central to this tradition is the affirmation of the majesty,<sup>f</sup> holiness,<sup>e</sup> and providence of God<sup>h</sup> who creates,<sup>i</sup> sustains,<sup>j</sup> rules,<sup>k</sup> and redeems<sup>l</sup> the world in the freedom of sovereign righteousness and love.<sup>m</sup> Related to this central affirmation of God’s sovereignty are other great themes of the Reformed tradition:~~

~~“(1)The election<sup>n</sup> of the people of God for service as well as for salvation;<sup>o</sup>~~

~~“(2)Covenant life marked by a disciplined concern for order in the church according to the Word of God;~~

~~“(3)A faithful stewardship that shuns ostentation and seeks proper use of the gifts of God’s creation;~~

~~“(4)The recognition of the human tendency to idolatry<sup>p</sup> and tyranny,<sup>q</sup> which calls the people of God to work for the transformation of society by seeking justice and living in obedience to the Word of God.~~

~~“Reflect a Particular Stance~~

~~“b. Thus, the creeds and confessions of this church reflect a particular stance within the history of God’s people. They are the result of prayer, thought, and experience within a living tradition. They serve to strengthen personal commitment and the life and witness of the community of believers.”~~

*“G-2.0300 The Essential Tenets of the Reformed Faith*

*“Among the tenets deemed essential to an understanding of the Reformed Faith, as expressed in the confessions of the Presbyterian Church (USA), are:*

*“a. The faith of the one, holy, catholic, and apostolic Church in the recognition of canonical Scriptures and the formulation and adoption of the ecumenical creeds, notably the Nicene and Apostles’ Creeds with their definitions of the mystery of the triune God and of the incarnation of the eternal Word of God in Jesus Christ.*

*“b. The affirmations of the Protestant Reformation in the rediscovery of God’s grace in Jesus Christ as revealed in the Scriptures. The Protestant watchwords—grace alone, faith alone, Scripture alone—embody principles of understanding which continue to guide and motivate the people of God in the life of faith.*

*“c. The central affirmation of the Reformed Tradition expressing faith in the majesty, holiness, and providence of God who creates, sustains, rules, and redeems the world in the freedom of sovereign righteousness and love.*

*“d. The great themes of the Reformed Tradition which are related to its central affirmation:*

*“1. The election of the people of God for service as well as for salvation;*

*“2. Covenant life marked by a disciplined concern for order in the church according to the Word of God;*

*“3. A faithful stewardship that shuns ostentation and seeks proper use of the gifts of God’s creation;*

“4. *The recognition of the human tendency to idolatry and tyranny, which calls the people of God to work for the transformation of society by seeking justice and living in obedience to the Word of God.*”

“G-2.0400 *Reflect a Particular Stance*

“*Thus, the creeds and confessions of this church reflect a particular stance within the history of God’s people. They are the result of prayer, thought, and experience within a living tradition. They serve to strengthen personal commitment and the life and witness of the community of believers.*”

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### ACC ADVICE ON ITEM 08-05

*Advice on Item 08-05—From the Advisory Committee on the Constitution.*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to disapprove the overture.

#### *Rationale*

Item 08-05 proposes a reorganized Chapter II of the Form of Government. The ACC believes that the changes requested results in a material alteration of the chapter. The passage in question is a clear explication of our denomination in the context of the apostolic, catholic, confessional faith, and the particularity of our reformed expression of that faith.

The concept “essential tenets” is not included in the section of the *Constitution* the overture seeks to change. Importing such a concept into Chapter II reduces the clarity of that chapter without adding clarity to the ordination question that refers to the “essential tenets” in an entirely different section of the *Constitution* (G-14.0207c). The proposed conflation of these paragraphs along with the removal of the current clarifying paragraph titles does materially alter its content. The expressed goal of the overture would, therefore, not be accomplished.

Over many years, the church has chosen not to approve a discrete list of “essential tenets,” or to take a subscriptionist approach to the ordination questions. The overture’s rationale characterizes this as a “failure to respond adequately.” This consistent response of the church to such overtures is not inadequate and does not indicate an unwillingness or inability to express faith, but rather is an unwillingness to minimize the rich content of the extraordinary collection of documents in *The Book of Confessions* with such an inadequate list.

It is precisely in *The Book of Confessions* that the tenets of the Christian faith and the Reformed tradition are expressed in meaningful language in documents written and received by the church through many centuries. The prefatory material to *The Book of Confessions* explains:

... Although some other wording may better express the intent, the phrase “essential tenets” is intended to protect freedom with the limits of general commitment to the confessions. ... Moreover, while Chapter II of the Form of Government lists a number of general theological affirmations to summarize the broad general character of Presbyterian faith and life, it too prescribes no specific understanding of any of these affirmations to test the acceptability of people for ordained office in the church. (Confessional Nature of the Church Report, pp. xxv–xxvi)

Within the church’s polity, presbyteries have the power and responsibility to interpret the confessions of the church and the standards they express. In conversation with those who seek to hold office within their bounds, presbyteries by examination determine a candidate’s or minister’s adequate adherence to those confessional standards. In the case of elders and deacons, this power is exercised by the session. The proposed amendment would appear to preclude presbyteries and sessions from adopting essential tenets different from or more stringent than those proposed here.

The primary effect of this overture is to add a specific interpretation of G-14.0207c by amending G-2.0300–.0500. Such an approach disregards the integrity of the Constitution itself. The results of such amendments, if approved, would be far-reaching and disturbing.



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**OGA COMMENT ON ITEM 08-05**

*Comment on Item 08-05—From the Office of the General Assembly.*

Chapter II of the *Book of Order* came to our *Constitution* by way of the Plan for Reunion. It represents an attempt to describe the theology that united the Presbyterian Church in the United States and the United Presbyterian Church in the United States of America and provided a concise summary of our historic and current theological understandings. The reunion committee surely knew of the church’s destructive history with subscription.

Our predecessor denominations experimented with requiring subscription to a particular list of tenets, which one group of commissioners deemed essential. After painful and divisive experiences with subscription, historically Presbyterians have recognized it diminished the church’s ability to live out its Great Ends (currently found at G-1.0200). Each time Presbyterians have entrusted sessions and presbyteries to determine whether particular candidates for ordained office expressed orthodox reformed faith.

Today, the *Book of Order* makes this responsibility clear in the ordination vows (G-14.0207c, G-14.0405b[4]) and imposes the duty to examine the faith behind those vows on the ordaining body. The *Book of Order* provides no simple checklist, but rather requires those ordaining bodies to examine each candidate and each circumstance for adherence to the theology of our confessions. It represents our modern version of this historic Presbyterian compromise.

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**GAC COMMENT ON ITEM 08-05**

*Comment on Item 08-05—From the General Assembly Council.*

We advise that the overture be answered with the following statement:

The 216th General Assembly (2004) affirms the right and responsibility of presbyteries to determine whether candidates and ministers “sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church,” together with all other matters expressed in ordination and installation vows.

Ordination vows and essential tenets have a long and complex history in the Presbyterian church. The church has worked through the issue of “essential tenets” many times before, so attention to that history is essential.

From the beginning, the church has lived in the space between two tendencies. One stressed the more “objective” aspects of Christian faith such as theological precision, the distinct character of the ministry, and ordered church government. The other placed more emphasis on spontaneity, vital experience, and adaptability. In 1729, division was averted by recognizing the concerns of both groups in the “Adopting Act.” The Adopting Act required:

1. That all ministers and candidates accept the Westminster Confession, together with the Larger and Shorter catechisms . . .
2. . . . but not categorically.
3. That all ministers and candidates must declare “agreement in and approbation of” the confessional standards “as being in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine.”
4. That any minister who did not accept any particular part of the Confession or catechisms should state his scruple concerning that part, and the presbytery should then decide whether or not the scruple involved “essential and necessary articles of faith.”

The Adopting Act regularized confessional standards, but it did not require adherence to every confessional articulation. “Essential and necessary articles” were not identified. The Adopting Act was refined in 1758 at the repair of the Old Side/New Side schism:

1. With respect to any action deemed essential and necessary by the church, “every member shall actively concur . . . or passively submit . . . or peaceably withdraw.”

2. It became a censurable offense irresponsibly to accuse other ministers.
3. Presbyteries were to examine candidates on “religious experience” as well as doctrine.
4. Five questions were to be asked at ordinations and installations, including, “Do you sincerely receive and adopt the confession of faith of this church as contained in the system of doctrine taught in the holy Scriptures?” The “system of doctrine” was interpreted in the spirit of “essential and necessary.”

The 1910 General Assembly of the Presbyterian Church in the United States of America declared that the Adopting Act of 1729 called upon judicatories to determine which articles of faith are “essential and necessary.” The assembly then identified five doctrines as “essential” (although the assembly added, “others are equally so.”) (1) inerrancy of Scripture, (2) virgin birth, (3) sacrificial atonement, (4) bodily resurrection, (5) Christ’s miracles.

Although the 1910 deliverance was challenged repeatedly, it was not repealed. Following the 1923 General Assembly, and in reaction against the 1910/1916/1923 doctrinal deliverance, more than 1,200 ministers signed the “Auburn Affirmation” declaring that the five-point deliverance

attempts to commit our church to certain theories concerning the Inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ. We all hold most earnestly to these great facts and doctrines. . . . Some of us regard the particular themes contained in the deliverance of the General Assembly of 1923 as satisfactory explanations of these facts and doctrines. But we are united in believing that these are not the only themes allowed by the Scriptures and our standards as explanations of these facts and doctrines of our religion, and that all who hold to these facts and doctrines, whatever theories they may employ to explain them, are worthy of our confidence and fellowship.

The issue was set: narrowly defined confessional subscription or broadly defined confessional subscription. The question was not *whether* confessional subscription was required, but the specific nature of that confessional subscription.

The matter was referred to a special commission that reported in 1926 and 1927. The upshot of the special commission’s report, adopted by the 1927 General Assembly, was that:

1. The *General Assembly* does not have the constitutional power to give binding definition to the church’s essential faith. By denying that the assembly has the right to define authoritatively the “essentials” of the church’s faith, the commission eliminated the five points as a source of controversy.

2. While a measure of tolerance was embedded in the church, it was made clear that the church, and not the individual, must decide the limits of tolerated diversity, “either *generally*, by amendment to the constitution, or *particularly*, by Presbyterial authority.”

The church has decided limits *generally*, by amending the constitution to create *The Book of Confessions*, and *particularly*, by the continuing examination for ordination of candidates and for reception into membership of ministers. To this end, it must be acknowledged that in ordination the presbytery has historically demonstrated its power and responsibility in determining confirmation with the church’s theology.

## Item 08-06

**[The assembly referred Item 08-06 to the GAC, Office of Theology and Worship. See p. 17.]**

*On Amending W-2.4006 and W-2.4011 Concerning Who May Participate—From the Presbytery of Central Washington.*

The Presbytery of Central Washington overtures the 216th General Assembly (2004) to direct the Stated Clerk to send the following proposed amendments to the Directory for Worship to the presbyteries for their affirmative or negative votes:

1. Shall the first paragraph of W-2.4006 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“Around the Table of the Lord, God’s people are in communion with Christ and with all who belong to Christ. Reconciliation with Christ compels reconciliation with one another. ~~All the baptized faithful~~ *who acknowledge Jesus Christ as their Lord and Savior* are to be welcomed to the Table, and none shall be excluded because of race, sex, age, economic status, social class, handicapping condition, difference of culture or language, or any barrier created by human injustice. Coming to the Lord’s Table the faithful are actively to seek reconciliation in every instance of conflict or division between them and their neighbors. Each time they gather at the Table the believing community”

2. Shall W-2.4011 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 invitation to the Lord’s Supper is extended to all who ~~have been baptized~~ *acknowledge Jesus Christ as Lord and Savior*, remembering that access to the Table is not a right conferred upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love. In preparing to receive Christ in this Sacrament, the believer is to confess sin and brokenness, to seek reconciliation with God and neighbor, and to trust in Jesus Christ for cleansing and renewal. Even one who doubts or whose trust is wavering may come to the Table in order to be assured of God’s love and grace in Christ Jesus.

“b. ~~Baptized~~ *e*Children who are being nurtured and instructed in the significance of the invitation to the Table and the meaning of their response are invited to receive the Lord’s Supper, recognizing that their understanding of participation will vary according to their maturity. (W-4.2002)”

### *Rationale*

At our Savior’s command the church of Jesus Christ is to be open and inviting to all who seek after the grace of God.

The Lord’s Supper is one of the central elements of worship where we celebrate the grace of God and our unity as believers, regardless of the historical and denominational lines that have fractured the one catholic holy Christian Church.

In this day and age, the majority of our new members and visitors to our congregations come from many different denominational and spiritual paths as they begin to worship in our congregations and become active in our ministries.

We recognize with the Reformed tradition that the true Church of Jesus Christ is invisible and known only to God.

We recognize that often we have Christians attending our worship services who, for a variety of reasons, have not yet been baptized, but may have a full and vital relationship with Jesus Christ and we understand that current Presbyterian polity forces us to deny participation in the Lord’s Supper to these brothers and sisters.

We should not judge who is fit to participate in the Lord’s Supper based on baptism status alone.

Our *Book of Order* should reflect what is the current practice of many churches: to invite all who accept Jesus Christ as their Lord and Savior to participate in the Lord’s Supper.

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### ACC ADVICE ON ITEM 08-06

*Advice on Item 08-06—From the Advisory Committee on the Constitution.*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to disapprove Item 08-06.

*Rationale*

The proponents seek to alter the language of the Directory for Worship so that unbaptized persons may participate in the Lord's Supper. The sentiment that Jesus Christ invites all to his holy supper is well meaning. That we not place ourselves in the place of God to determine who may participate in the feast expresses a proper humility.

In ancient times, non-baptized seekers after Jesus were dismissed from the community before the Lord's Supper was observed. In our own Reformed heritage, the Sunday before the sacrament was celebrated a sermon was mandated that outlined its meaning for the community. Only those who claimed a token symbolizing proper preparation were invited to the Table. Such restrictions no longer constrain our invitation. However, the entire context of the Directory for Worship, both in regard to the Lord's Supper and in all its provisions assumes that it is a directory for the community of faith, for those who believe, for those who have joined themselves to the Christian Church. Baptism is the sign and symbol of this joining.

The proponents seek to substitute an "acknowledgement" for the sacrament of baptism. If such an acknowledgement is anything more than a personal and private "feeling"; what would be the meaning of membership in the community? If acknowledgement requires any public evidence, how would such evidence differ from the public profession of faith that now precedes baptism and membership? If access to the Lord's Table is extended to unbaptized children, what would acknowledgement mean if a knowing awareness (seemingly required for a non-member adult) was not possible for a child? In the current understanding, access to the Table is not based on any conscious action on our part, but rather on our having received the blessing of our Lord through baptism, a sacramental act by which God grants what we cannot gain.

Jesus commissioned the church to go into all the world, teaching and baptizing. The church is a community bound together by its Lord through the sacraments we believe Jesus instituted in his earthly ministry. All are invited. For the sake of defining the community of faith, Presbyterians have determined that those who acknowledge that invitation through accepting Christ as Lord and Savior in membership and children whose parents have presented them for baptism and are seeing to their nurture of the church may share this feast of God for the people of God. An "acknowledgement" left exclusively to the determination of the individual conscience denigrates the church's role as the Body of Christ, often broken but still his body.

If the 216th General Assembly (2004) wishes to consider such an alteration in our traditional standard in this matter, the Advisory Committee on the Constitution recommends a deferral of action on this overture until a current study, led by the Department of Theology and Worship, is completed.

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**GAC COMMENT ON ITEM 08-06**

*Comment on Item 08-06—From the General Assembly Council.*

We advise that Item 08-06 be referred to the work on sacramental study currently being conducted by the Office of Theology and Worship, reporting to the 217th General assembly (2006).

Item 08-06 asks that W-2.4006 be amended to remove the requirement of baptism for admission to the Lord's Table. This matter is currently before the assembly as a result of action taken by the 214th General Assembly (2002):

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 214th General Assembly (2002) authorize the General Assembly Council, Office of Theology and Worship, to conduct a comprehensive study of sacramental theology and practice with special attention to the ways in which the catechumenate relates Baptism and the Lord's Supper. A final report will be made to the 217th General Assembly (2005).

The Sacramental Study Group, created by the action, is studying the Reformed and ecumenical understandings of Baptism and the Lord's Supper as well as their relation. This action explicitly takes up the issues included in Item 08-06 as a result of continuing the work on *Overture 98-33* that called for amending W.24006 and W-2.4011a to open the table to unbaptized persons.

The Office of Theology and Worship has conducted consultations and research that indicate that the underlying issue is the theological and ecclesial relationship between Baptism and the Lord's Supper. The relationship between the two sacraments is so vital to the church's self-understanding that it would be irresponsible to respond to the overture in isolation from a broader and deeper consideration of our church's ecumenical relationships and the centuries-old catholic and evangelical understanding of Baptism, Eucharist, and the relationship between the two. A full and substantive study is required, exploring the sacraments within the Reformed tradition and in ecumenical context so that the church may discern the history, theology, and ecclesial significance of Baptism and the Lord's Supper as well as their appropriate relationship.

## Item 08-07

[The assembly approved Item 08-07. See p. 17.]

The General Assembly Council, upon recommendation of the Congregational Ministries Division and on behalf of the Committee on Theological Education, recommends that the 216th General Assembly (2004) approve the new trustees elected by Presbyterian Church (U.S.A.) theological institutions in 2003:

1. **Austin Presbyterian Theological Seminary: George S. Cladis, Jerry M. Hilton, Catherine L. Lowry, Blair R. Monie.**
2. **Columbia Theological Seminary: George Hauptfuhrer, Elizabeth Soileau.**
3. **University of Dubuque Theological Seminary: Kimberly M. David.**
4. **Louisville Presbyterian Theological Seminary: None.**
5. **McCormick Theological Seminary: Robert Barnes, Jennifer Blandford, David Howard Crawford, Diane Tessmer Hart, Theodore Hiebert, Dianne Shields.**
6. **Pittsburgh Theological Seminary: Harold Burlingame, Donald Evans, Joseph Guyaux, Sandra McLaughlin, Susan Vande Kappelle, James Walker.**
7. **Princeton Theological Seminary: Deena Candler.**
8. **San Francisco Theological Seminary: Christopher N. Grewe, Frank Jackson, Dale Lindsay Morgan, Gary Pinkston, John J. Reynolds, Stephen J. Rhoades, Wanda L. Sawyers, Audrey Yamagata-Noji.**
9. **Johnson C. Smith Theological Seminary: Richard A. Bigger Jr., Martin Lehfeldt, James C. Pratt, David B. Sanders, Vera Swann, Lawrence Willis.**
10. **Union Theological Seminary and Presbyterian School of Christian Education: John T. DeBevoise, Steven P. Eason, Donald L. Griggs, Yun-gil Lee, Lillian James Smith, Lamar Williamson Jr.**

### *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 216th General Assembly (2004). 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.

As required by vote of the 209th General Assembly (1997), the following information is offered in regard to racial ethnic, gender, and clergy/lay representation on the various seminary boards:

Ten PCUSA Seminaries	Total on Board	Cauc.	Hisp.	Black	Asian	Male	Fem.	Clergy	Lay	Other Ethnic
Austin	29	27	1	1	0	17	12	9	20	
Columbia	38	33	0	4	1	28	10	11	27	
Dubuque	30	30	0	0	0	21	9	3	27	
Louisville	29	28	0	1	0	16	13	6	23	
McCormick	51	46	2	3	0	32	19	17	34	
Pittsburgh	36	33	0	3	0	26	10	13	23	
Princeton	37	33	1	2	1	27	10	17	20	
SFTS	42	31	3	5	3	27	15	19	23	
J.C. Smith	26	9	0	17	0	17	9	12	14	
Union-PSCE	27	23	0	3	1	20	7	11	16	
<b>TOTALS</b>	345	293	7	39	6	231	114	118	227	
Covenant Partner Schools										
Auburn	16	15	0	1	0	7	9	7	9	
ESPR	31	0	31	0	0	18	13	15	16	
<b>Overall TOTALS</b>	392	308	38	40	6	256	136	140	252	

## Item 08-08

[The assembly approved Item 08-08. See p. 17.]

The General Assembly Council, upon recommendation of the Congregational Ministries Division Committee, recommends that the 216th General Assembly (2004) approve the following nominees for the Mountain Retreat Association Trustees of Stock/Board of Directors:

### *Class of 2005*

**Kathryn McCrary, Synod of Living Waters Representative.**

### *Class of 2007*

**Melinda B. Hinners, Synod of Lincoln Trails**  
**Katherine Hirt Eggleston, Synod of Lincoln Trails**  
**Mary Scott Cooper, Synod of South Atlantic**  
**Brandon Wert, Synod of Southwest**  
**James Kirk, CMD Representative**  
**David Quattlebaum, South Atlantic**  
**Warner Durnell, Synod of Living Waters**  
**J. Gilmore Lake, Synod of Mid Atlantic**  
**Frances Calderwood, WMD Representative**

*Class of 2008*

**Barbara Gauerke Chappell, Synod of Sun**  
**Susan Spivey Penrod, Synod of Sun**  
**Jonyrma Singleton, Synod of Covenant**  
**Manley Olson, National Ministries Division**  
**Kathryn McCrary, Synod of Trinity**  
**Frank Spencer, Synod of Mid Atlantic**  
**Synod of Mid Atlantic Representative**  
**Synod of Living Waters Representative**  
**Susanne Query, Synod of South Atlantic**

*Rationale*

The Montreat bylaws call for approval of nominees by the General Assembly. This happens through an action of the Congregational Ministries Division Committee (CMDC) and the General Assembly Council (GAC) and is included in the GAC report to the General Assembly for approval by General Assembly.

**Item 08-09**

[The assembly approved Item 08-09. See p. 17.]

**The General Assembly Council, upon recommendation of the Congregational Ministries Division, recommends that the 216th General Assembly (2004) do the following:**

- 1. Commend the Trinity Working Group for its labor on behalf of the church.**
- 2. Authorize the Office of Theology and Worship, with participation of the Trinity Working Group, to invite response and comment to the current draft of the theological statement on the Doctrine of the Trinity, and to conduct a series of consultations throughout the church to encourage fresh engagement with the fullness of the Doctrine of the Trinity.**
- 3. Instruct the Office of Theology and Worship, with participation of the Trinity Working Group, to prepare a final draft of the theological statement on the Doctrine of the Trinity and submit it to the 217th General Assembly (2006) for action.**

*Rationale*

This recommendation is in response to the following referral: *2000 Referral: 21.164. Recommendation G.2. That the 212th General Assembly (2000) Direct the General Assembly Council, Through Its Office of Theology and Worship, to Constitute a Task Force (2001–2003) to Study the Doctrine of the Trinity in Presbyterian Theology and Worship with Particular Attention to the Need to Recover the Terms and Images That Refer to the Being of the Persons of the Trinity, as Stated in “Definitions and Guidelines on Inclusive Language” and Report to the ~~213th~~ 215th General Assembly (~~2001~~) (2003)—From the General Assembly Council (Minutes, 2000, Part I, pp. 34, 176).*

**Item 08-10**

[The assembly approved Item 08-10. See p. 17.]

**The Theological Task Force on Peace, Unity, and Purity of the Church recommends that the 216th General Assembly (2004) encourage every presbytery to create intentional gatherings of Presbyterians of varied theological views to covenant together to discuss the affirmations in the task force’s preliminary re-**

**port, utilizing the resources being developed by the task force; and that sessions be encouraged to do the same.**

### *Rationale*

The Theological Task Force on Peace, Unity, and Purity, whose members were selected to reflect the diversity within the church, would like to share with the whole church a process that has enabled us to build community and deepen our faith. The task force is discovering that the appropriation of Christ's peace, unity, and purity in the church can be realized only as fellow Presbyterians engage in a process of studying together, learning together, and working together toward such a reality. In order to invite the whole church to engage in this process, the task force has developed, and will continue to develop, video and written materials that aim to capture both the content and methodology being employed by the task force. Presbyteries and sessions are encouraged to organize study groups, each of which should reflect a broad diversity of theological perspectives, as well as other categories of diversity (as possible), and that each of the groups study (1) the covenant written and adopted by the task force; (2) the two videos produced; and (3) the preliminary report that has resulted from our work so far. As other materials are produced, the study groups are encouraged to utilize them as well.

## **Item 08-11**

[The assembly approved Item 08-11. See p. 17.]

*On Appropriate Language to Describe the Ministry of All Believers—From the Presbytery of New Brunswick.*

**The Presbytery of New Brunswick overtures the 216th General Assembly (2004) to request the General Assembly Council, through its Office of Theology and Worship, to do the following:**

**1. Create a study document that would set forth the Reformed-Presbyterian understanding of the relationship between Baptism and the ministry of all church members both ordained and not ordained. Such a study document, field-tested in a number of congregations and then distributed to sessions and presbyteries, would provide a common language for the various ministry activities of those governing bodies.**

**2. Suggest the language appropriate for expression of these relationships.**

### *Rationale*

The words we use and misuse when we speak about the ministry of the people of God need attention and clarification. When we speak, we enjoy the possibility and run the risk that our words will teach and edify. Often, our careless or unknowing choice of words teaches what we do not or should not intend.

As examples: to whom do we refer when we speak of ministers? Who do we believe receives a call to ministry? Are there Christian vocations for ministers of Word and Sacrament, elders, and deacons, and something else for everyone other than an ordained person? Does vocation refer only to work carried on within the corporate body of the church?

It has always been the teaching of the Reformed tradition that all Christians are Christ's ministers in the world. By virtue of the Sacrament of Baptism, all baptized persons have a vocation, a call to make Christ's ministry their own. Baptism acknowledges God's claim upon us as well as our commissioning for ministry in the name and for the sake of Jesus Christ. In baptism we have been enlisted as Christ's own people to minister in the world. Baptism defines the shape of our lives and all that we do as God's children because it defines who we are. As Christians, our primary identity is found in our belonging to the Triune God, not in what we do. Who we are in Christ Jesus—the new life we have been given in our baptismal vocation—is about who we are and not what we do.



In considering our baptismal vocation, we are claiming the Reformed notion that our identity must flow from the knowledge that we are the beloved children of God. We call this our baptismal vocation because it is in our baptism that God brings us into covenant with Godself. From that moment on, we are the redemptively called people of God. But for what have we been called? As Presbyterians, we say we have been redeemed for service in the world; such service is not limited to the ordained but is the property and privilege of all of us who have been baptized into the saving love of the Triune Lord. Therefore, the phrase “a ministering Christian” is as redundant as speaking of a “running jogger.”

Vocation—our God-given calling—is not measured by the particular occupation we choose or by the so-called “productive years” of our lives. Our baptismal vocation encompasses our whole lives for our whole lives.

The New Testament teaches us that gifts are given to each for the common good. Each of us is an important part of God’s mission in the world regardless of whether we are an ordained minister or a nonordained minister. Every Christian is a minister by virtue of his or her baptism into Christ Jesus. A greater awareness of our baptismal vocation of being Christ’s ministers is deeply needed within our church. We need to again contemplate what it means to find our identity in our belonging—in body and soul, in life and in death—to the God revealed in Jesus Christ made known by the Holy Spirit. This would be greatly assisted by a biblically informed and theologically grounded understanding of our baptismal vocation as the basis of our common ministry as Christians. Such a study document would be a gift to the teaching, preaching, missional shaping of the church. [Note: Text is a replacement. This item has been moved from Item 05-12 to Item 08-12. Please discard Item 05-12 as received in the first mailing and insert this current copy as Item 08-12.]

## Item 08-12

[The assembly answered Item 08-12 by the action taken on Item 08-05 and with a statement added (shown below). See p. 17.]

**[The 216th General Assembly (2004) affirms the significant and instructive role of *The Book of Confessions* as guide to interpreting Scripture in the examination of candidates for ordination as ministers, elders, and deacons, and their reception or transfer into new installed calls, congregations, or appointments to mission service.]**

*On Examining the Conscience of Candidates—From the Presbytery of Hudson River.*

The Presbytery of Hudson River respectfully overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) to approve the following guidance for the church:

“That the General Assembly, out of concern for the peace, unity, purity, and progress of the church, and for the integrity of Christian conscience of its ministers, elders, and deacons does the following:

“1. Affirms the primary role of *The Book of Confessions* as guide to interpreting Scripture in the examination of candidates for ordination as ministers, elders, and deacons, and their reception or transfer into new installed calls, congregations, or appointments to mission service.

“2. Affirms the freedom of Christian conscience of candidates under God in interpreting articles of faith contained in those confessions, both because the confessions point to the need to interpret Scripture in accordance with ‘saving faith,’ and because the church as a whole has resisted legalism and encourages ever-reforming creativity ‘when it bears a present witness to God’s grace in Jesus Christ’ (*The Book of Confessions*, 9.01).

“3. Recalls that the words ‘essential and necessary’ articles or tenets were used in the Presbyterian church’s 1729 Adopting Act to point to basic elements of Christian faith found in the Westminster Confession, thus allow-

ing candidates to ‘declare scruples’ on nonessential elements in those standards, rather than compel ‘strict subscription’ or absolute conformity to any document, system, or doctrinal words secondary to Scripture.

“4. Affirms the responsibility of presbyteries to safeguard the process of spiritual discernment in search processes, the collegial ethos of mutual respect among presbyters, and the healthy range of congregational vocations, by not elevating the use of particular lists of ‘essentials’ or ‘fundamentals’ over our confessions or Scripture itself.

“5. Encourages committees on preparation for ministry and committees on ministry to help candidates, congregations, and presbyteries resist any ‘politicization’ of the call process that would enforce checklists of doctrinal particulars, while also ensuring a wholeness of Trinitarian faith and understanding of Presbyterian and Reformed tradition in each individual candidate.”

### *Rationale*

“The whole counsel of God” is contained in the Bible, according to the Westminster Confession (*The Book of Confessions*, 6.006); other confessions and amendments to Westminster stress more the continuing witness of the Holy Spirit in the heart of each believer. In 1729, when the first North American Presbyterian church was formed, it affirmed the right of candidates to declare “scruples” on matters that were to others crucial, such as the fate of unbaptized children. Such disputed matters were deemed “nonessential articles” in “the system of doctrine” that Westminster was purported to contain. After the divisive experience of the church with lists of “fundamentals” in the 1920s, the church chose to develop a *Book of Confessions* rather than any inevitably limited list of essentials. In a parallel way, 20th century biblical theology lifted up the great themes of Scripture and showed the limits of using “proof texts” in exegesis.

In times of controversy, it may be tempting to simplify the identity of the church on a regional or other basis. The great Reformed themes of “God alone, Scripture alone, Christ alone, grace alone, and faith alone” invite us to unity and mutual encouragement. Our 20th century confessions point us to essential acts of love and justice in the world. This overture encourages us to affirm the wisdom of the whole denomination and the responsibility of presbyteries to care for individual candidates and congregations in light of the truth of the whole Gospel.

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### **GAC COMMENT ON ITEM 08-12**

*Comment on Item 08-12—From the General Assembly Council.*

We advise that the overture be answered with the following statement:

The 216th General Assembly (2004) affirms the right and responsibility of presbyteries to determine whether candidates and ministers “sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church,” together with all other matters expressed in ordination and installation vows.

Ordination vows and essential tenets have a long and complex history in the Presbyterian church. The church has worked through the issue of “essential tenets” many times before, so attention to that history is essential.

From the beginning, the church has lived in the space between two tendencies. One stressed the more “objective” aspects of Christian faith such as theological precision, the distinct character of the ministry, and ordered church government. The other placed more emphasis on spontaneity, vital experience, and adaptability. In 1729, division was averted by recognizing the concerns of both groups in the “Adopting Act.” The Adopting Act required:

1. That all ministers and candidates accept the Westminster Confession, together with the Larger and Shorter catechisms ...
2. . . . but not categorically.
3. That all ministers and candidates must declare “agreement in and approbation of” the confessional standards “as being in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine.”

4. That any minister who did not accept any particular part of the Confession or catechisms should state his scruple concerning that part, and the presbytery should then decide whether or not the scruple involved “essential and necessary articles of faith.”

The Adopting Act regularized confessional standards, but it did not require adherence to every confessional articulation. “Essential and necessary articles” were not identified. The Adopting Act was refined in 1758 at the repair of the Old Side/New Side schism:

1. With respect to any action deemed essential and necessary by the church, “every member shall actively concur . . . or passively submit . . . or peaceably withdraw.”
2. It became a censurable offense irresponsibly to accuse other ministers.
3. Presbyteries were to examine candidates on “religious experience” as well as doctrine.
4. Five questions were to be asked at ordinations and installations, including, “Do you sincerely receive and adopt the confession of faith of this church as contained in the system of doctrine taught in the holy Scriptures?” The “system of doctrine” was interpreted in the spirit of “essential and necessary.”

The 1910 General Assembly of the Presbyterian Church in the United States of America declared that the Adopting Act of 1729 called upon judicatories to determine which articles of faith are “essential and necessary.” The assembly then identified five doctrines as “essential” (although the assembly added, “others are equally so.”) (1) inerrancy of Scripture, (2) virgin birth, (3) sacrificial atonement, (4) bodily resurrection, (5) Christ’s miracles.

Although the 1910 deliverance was challenged repeatedly, it was not repealed. Following the 1923 General Assembly, and in reaction against the 1910/1916/1923 doctrinal deliverance, more than 1,200 ministers signed the “Auburn Affirmation” declaring that the five-point deliverance

attempts to commit our church to certain theories concerning the Inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ. We all hold most earnestly to these great facts and doctrines. . . . Some of us regard the particular themes contained in the deliverance of the General Assembly of 1923 as satisfactory explanations of these facts and doctrines. But we are united in believing that these are not the only themes allowed by the Scriptures and our standards as explanations of these facts and doctrines of our religion, and that all who hold to these facts and doctrines, whatever theories they may employ to explain them, are worthy of our confidence and fellowship.

The issue was set: narrowly defined confessional subscription or broadly defined confessional subscription. The question was not *whether* confessional subscription was required, but the specific nature of that confessional subscription.

The matter was referred to a special commission that reported in 1926 and 1927. The upshot of the special commission’s report, adopted by the 1927 General Assembly, was that:

1. The *General Assembly* does not have the constitutional power to give binding definition to the church’s essential faith. By denying that the assembly has the right to define authoritatively the “essentials” of the church’s faith, the commission eliminated the five points as a source of controversy.
2. While a measure of tolerance was embedded in the church, it was made clear that the church, and not the individual, must decide the limits of tolerated diversity, “either *generally*, by amendment to the constitution, or *particularly*, by Presbyterial authority.”

The church has decided limits *generally*, by amending the constitution to create *The Book of Confessions*, and *particularly*, by the continuing examination for ordination of candidates and for reception into membership of ministers. To this end, it must be acknowledged that in ordination the presbytery has historically demonstrated its power and responsibility in determining confirmation with the church’s theology.

## Item 08-13

[The assembly approved Item 08-13. See p. 17.]

**The General Assembly Council, upon recommendation of the Congregational Ministries Division Committee and on behalf of the Committee on Theological Education, recommends that the 216th General Assembly (2004) approve Iain R. Torrance as president of Princeton Theological Seminary.**

### *Rationale*

Iain R. Torrance comes to Princeton Theological Seminary from Scotland where, until recently, he served as moderator of the General Assembly of the Church of Scotland, dean of the Faculty of Arts and Divinity at the University of Aberdeen, and master of Christ's College, Aberdeen, where he was professor in patristics and Christian ethics.

Torrance is editor of the *Scottish Journal of Theology*. In 2001, he was appointed a chaplain-in-ordinary to Her Majesty the Queen of Scotland. Torrance has served as president of the Aberdeen Association of University Teachers and was convener for the General Assembly of the Church of Scotland's Committee on Chaplains to the Forces (1998–2002). He is a member of the international dialogue between the World Alliance of Reformed Churches and the Orthodox Church. As moderator of the Church of Scotland, Torrance has made recent trips to Iraq and China.

Born in Aberdeen, Torrance was educated at Edinburgh Academy and Monkton Combe School in Bath. He received the master of arts degree from the University of Edinburgh, the bachelor of divinity degree from St. Andrews University, and his Ph.D. from Oriel College, Oxford University.

A minister of the Church of Scotland, the mother church of the Presbyterian Church (U.S.A.), Dr. Torrance served the parish of Northmavine in the Shetland Islands for three years prior to becoming lecturer in New Testament and patristics at Queen's Theological College, in 1985.

General Assembly approval of Dr. Torrance's appointment as president of Princeton Theological Seminary is called for in "A Plan for the Governance and Funding of the Theological Institutions of the Presbyterian Church (U.S.A.);" approved by the 198th General Assembly (1986).

## Item 08-14

[The assembly approved Item 08-14. See p. 17.]

**The General Assembly Council, upon recommendation of the Congregational Ministries Division Committee and on behalf of the Committee on Theological Education, recommends that the 216th General Assembly (2004) approve Dean K. Thompson as president of Louisville Presbyterian Theological Seminary.**

### *Rationale*

Dean K. Thompson was elected by the Board of Trustees of Louisville Presbyterian Theological Seminary (LPTS) on April 22, 2004, and begins his term as president on June 28, 2004. Born in Ironton, Ohio, Thompson grew up in Huntington, West Virginia, and graduated from Marshall University with a degree in history. He holds a Ph.D. in American religious studies and intellectual history from Union Seminary in Virginia (now Union-PSCE), from which he also earned a master of theology in church history and a bachelor of divinity degree.

Dr. Thompson has served more than thirty years in parish ministry in West Virginia, California, and Texas, and most recently served as pastor of First Presbyterian Church in Charleston, West Virginia. He has taught as an

adjunct faculty member at San Francisco Theological Seminary (SFTS) and Union-PSCE and as an instructor at Austin Presbyterian Theological Seminary (APTS). He has served on the Supervised Practice of Ministry Board at APTS and the SFTS board of trustees, Faculty and Curriculum Committee. He has been vice president of the Union-PSCE board of trustees serving on the Academic Affairs Committee and as chair of the trustees' committee. Dr. Thompson has also been president of the Union-PSCE Alumni/ae Association and a member of the Board of Directors of the Ancient Biblical Manuscript Center of the School of Theology in Claremont, California.

General Assembly approval of Dr. Thompson's appointment as president of LPTS is required by "A Plan for the Governance and Funding of the Theological Institutions of the Presbyterian Church (U.S.A.)" approved by the 198th General Assembly (1986) and by the seminary's current bylaws.

## Item 08-15

[The assembly approved Item 08-15. See p. 17.]

**The General Assembly Council, upon recommendation of the Congregational Ministries Division and on behalf of the Committee on Theological Education, recommends that the 216th General Assembly (2004) concur in the amendment and restatement of the Louisville Presbyterian Theological Seminary Articles of Incorporation by action of the seminary board of trustees on April 24, 2004, to delete the requirement for synod and General Assembly concurrence for changes to the seminary's bylaws, substituting instead the requirement that charter changes simply be reported to the General Assembly, as required by "A Plan for the Governance and Funding of the Theological Institutions of the Presbyterian Church (U.S.A.)" approved by the 198th General Assembly (1986).**

### *Rationale*

As urged by Section 24.026 of "A Plan for the Governance and Funding of the Theological Institutions of the Presbyterian Church (U.S.A.)," approved by the 198th General Assembly (1986), the Board of Trustees of Louisville Presbyterian Theological Seminary (LPTS) has undertaken to amend and restate the seminary's Articles of Incorporation in an effort "to make such changes in its charter and governing document as will bring it into conformity with" the 1986 governance plan.

Section 24.026 of the governance plan, adopted by the assembly in 1986, requires that changes in seminary charters be reported to the General Assembly, but does not stipulate that the assembly must concur with changes made. However, assembly concurrence is needed in this instance because the current LPTS Articles of Incorporation, Article X of which states that "any amendments, which change the Articles of Incorporation in any material way, shall require the concurrence of . . . the General Assembly of the Presbyterian Church (U.S.A.)."

The Amended and Restated Articles of Incorporation passed by the LPTS board of trustees on April 24, 2004, do change the Articles of Incorporation in material ways, so under the requirements of the LPTS charter and the laws of the Commonwealth of Kentucky, General Assembly concurrence is required.

## Item 08-16

[The assembly disapproved Item 08-16. See p. 18.]

*Commissioners' Resolution. Regarding the Presbyterian Church (U.S.A.) Developing an Online Commentary to the Bible.*

That the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) do the following:

1. Commit the church to develop an online commentary to the Bible that would be accessible for free to anyone seeking to learn more about the Bible in “order to hear the Word of God more clearly and to obey more faithfully.”

2. Request the Presbyterian Publishing Corporation to allow the *Layman’s Bible Commentary* (out of print) to be made available online as the first step to the development of a new online commentary.

3. Request the General Assembly Council, the Office of Theology and Worship, the Office of Spiritual Formation, the Office of Theological Education, the Office of Youth Ministry, and the Association of Presbyterian Church Educators to create an editorial committee of volunteers with backgrounds in biblical studies, theology, spirituality, Christian education, youth ministry, and Web site design. The editorial committee will encourage pastors, seminary and college professors, educators, youth workers and others will be encouraged to volunteer to write new commentaries to each book of the Bible that will be reviewed by the editorial committee before the commentaries are posted online. This Web site for online commentary to the Bible will include links for PC(USA) Web page for daily reading of the Bible (<http://horeb.pcusa.org/search/dailyreadings.htm> ), ordering commentaries published by Westminster/John Knox Press ( <http://www.pccpub.com/> ), the General Assembly documents on Biblical Authority and Interpretation (<http://www.pcusa.org/oga/publications/scripture-use.pdf> ), and local PCUSA congregations for worship, Bible study, and service (<http://www.pcusa.org/search/churches/default.jsp> ).

### ***Rationale***

Our Lord Jesus Christ, the Head of the Church, used the Scriptures to teach his followers about himself (Luke 4:16–21, 24:27) and the great commandments for eternal life of loving God and neighbor (Mark 10:28–31).

The gospel was written “so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name (John 20:30).

Jesus Christ told his followers “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. And remember, I am with you always, to the end of the age” (Matt. 28:19–20).

The Presbyterian Church (U.S.A.) in its confessions affirms the Bible “to be the rule of faith and life” (*The Book of Confessions*, Westminster Confession of Faith, 6.002) and “The same Spirit who inspired the prophets and apostles rules our faith and life in Christ through Scripture (Ibid, A Brief Statement of Faith, 10.4).

The Presbyterian Church (U.S.A.) affirms the importance of the study and interpretation of the Bible,

The one sufficient revelation of God is Jesus Christ, the Word of God incarnate, to whom the Holy Spirit bears unique and authoritative witness through the Holy Scriptures, which are received and obeyed as the word of God written. The Scriptures are not a witness among others, but the witness without parallel. The church has received the books of the Old and New Testaments as prophetic and apostolic testimony in which it hears the word of God and by which its faith and obedience are nourished and regulated...The Bible is to be interpreted in the light of its witness to God’s work of reconciliation in Christ. The Scriptures, given under the guidance of the Holy Spirit, are nevertheless the words of men, conditioned by the language, thought forms, and literary fashions of the places and times at which they were written. They reflect views of life, history, and the cosmos which were then current. The church, therefore, has an obligation to approach the Scriptures with literary and historical understanding. As God has spoken his word in diverse cultural situations, the church is confident that he will continue to speak through the Scriptures in a changing world and in every form of human culture” (Ibid, The Confession of 1967, 9.27, 9.29)

The “church affirms “*Ecclesia reformata, semper reformanda*,” that is, “The church reformed, always reforming,” according to the Word of God and the call of the Spirit (*Book of Order*, G-2.0200),

The church encourages the use of Scripture in personal worship because “Scripture is the record of God’s self-revelation through which the Holy Spirit speaks to bear witness to Jesus Christ and to give authoritative direction for the life of faith. Personal worship centers upon Scripture as one reads and listens for God’s Spirit to speak. One may read Scripture for the guidance, support, comfort, encouragement, and challenge which the Word of God presents. One may study the Scriptures to understand them in their literary forms and in their historical and cultural contexts in order to hear the Word of God more clearly and to obey more faithfully (W-5.3001–.3002).

The excellent commentaries published by Westminster/John Knox Press (*Interpretation, Westminster Bible Companion, Daily Study Bible* by William Barclay, N.T. Wright and others) are rarely displayed at popular, large bookstores like Borders or Barnes & Noble or even “Christian” bookstores.

In April 2004 it was reported nearly two-thirds of online Americans use the Internet for faith-related reasons. The 64 percent of Internet users who perform spiritual and religious activities online represent nearly 82 million Americans according to a new national survey by the Pew Internet & American Life Project (see May 19th Presbyterian News Service report at <http://www.pcusa.org/pcnews/2004/04236.htm> and the “Faith Online” report at [http://www.pewinternet.org/pdfs/PIP\\_Faith\\_Online\\_2004.pdf](http://www.pewinternet.org/pdfs/PIP_Faith_Online_2004.pdf)).

The Presbyterian Panel reported that half the members of the Presbyterian Church (U.S.A.) and a majority of elders access the Internet daily or more often (*Background Report 2003–2005 Presbyterian Panel*, p. 16, but there is not a free, online commentary to the whole Bible).

The Internet is an increasing useful tool for the church to help people learn about the Bible, Jesus Christ, and the Christian life and because of its worldwide appeal can be assist the church in following the Great Commission (Matt. 28:16–20).

Our Presbyterian tradition has always placed a strong emphasis on the importance of the Bible for daily living. The development of such an online resource would enrich the countless lives of Presbyterians and potentially millions of others.

The editorial committee for an on-line Bible commentary could do their work online without having to meet in person. These gifted volunteers would represent the diversity in the church and encourage the commentary to also have differing views. Controversial biblical passages could present differing interpretations to witness that good people of faith can differ.

There need not be any cost to the church for the development of this online Bible commentary, but many rewards:

1. The minor expense for the Web site for the online Bible commentary could be donated Presbyterian Publishing House (that would benefit from the promotion and sales of its books) or other supporters of the project.
2. Volunteers are ready scan the out of print *Layman’s Bible Commentaries* for posting online. Volunteers with computer expertise would enjoy using their gifts for the work of the church as well.
3. Local PC(USA) churches could link to their congregation’s Web sites to the online Bible commentary knowing it offers quality resource for their church members. These members would have a chance to see resources (online and in print) that can nurture their faith and life.
4. People surfing the Internet and using the online Bible commentary might want to check out the local congregation mentioned on the Web site.
5. The free online commentary makes a resource available to those who might not be able to afford such resources otherwise. The poor in this country and overseas would be helped.

6. The online Bible commentary would be accessible worldwide and thus help in the church's global mission effort to share the gospel.

7. The project can be a unifying one for Presbyterians. This shared service project can be supported by conservatives, liberals, and everyone else who understands the need to increase biblical literacy and Christian discipleship today.

Bruce P. Gillette—Presbytery of West Jersey

William C. Teng—Presbytery of National Capital

## Item 08-17

**[The assembly disapproved Item 08-17 and noted the comment from the GAC. See p. 18.]**

*Commissioners' Resolution. Regarding the Presbyterian Church (U.S.A.) Call for Presbyterians to Lead a Simpler Life.*

That the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) do the following:

1. Create an environment within the PC(USA) presbyteries and churches, and for Presbyterian followers of Christ, to lead a simpler life in the United States of America.

2. Direct the Moderator to issue a letter to fellow Presbyterians explaining the rationale for the simpler life.

3. Research and distribute a reading list on the subject of a simple life through appropriate PC(USA) channels: for example, a study group format during the Lenten period to be widely distributed within our denomination.

4. Set an objective to stop and then reduce the gap within the affluent and the poor in the U.S.A. and most especially in the underdeveloped nations in the southern hemisphere.

### *Rationale*

“Do not store up for yourselves treasures on earth ...” (Matt. 6:19).

“No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve both God and wealth” (Matt. 6:24).

“But strive first for the kingdom and his righteousness, and all these things will be given to you as well” (Matt. 6:33).

... “Teacher,” he said, “what must I do to inherit eternal life?” He said to him, ... [Love] your neighbor as yourself” (Luke 10:25).

“For the whole law is summed up in a single commandment, ‘You shall love your neighbor as yourself.’ If, however, you bite and devour one another, take care that you are not consumed by one another” (Gal. 5:14–15).

In these Scriptures, Jesus and Paul make clear the command and the benefit to lead a simpler life. By treating our fellow human beings equally, we will follow the call of this 216th General Assembly (2004) (that all may have life in fullness, John 10:10b).

By leading the simpler life, we will have a fuller life guided by the Spirit.

John Ewer—Presbytery of Miami

Lane S. Hart II—Presbytery of Baltimore



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**GAC COMMENT ON ITEM 08-17**

*Comment on Item 08-17—From the General Assembly Council.*

The General Assembly Council (GAC) welcomes the attention that this commissioners' resolution brings to the encouragement of simpler lifestyles. We believe that several components of the requested action are already in place. The GAC suggests that the most effective approach to accomplishing the commissioners' intent would be a communication from the assembly that calls Presbyterians to use existing programs as resources in a journey toward simpler, more faithful lifestyles.

Encouragement of simpler, less consumption-oriented, living finds expression in various programs of the General Assembly Council. The Spiritual Formation office commends simplicity as a spiritual practice; the Stewardship Education office interprets simpler living as a matter of Christian stewardship; and the Presbyterian Hunger Program encourages simpler lifestyles as a way to assure that all people share in God's abundance. All see a commitment to simpler lives as an expression of Christian discipleship.

The Presbyterian Hunger Program supports and promotes the work of the ecumenical organization Alternatives for Simple Living and distributes its "Whose Birthday Is It Anyway?" resource each year as an encouragement to a simpler observance of Christmas. Alternatives' resources deal with many dimensions of simpler lifestyles, from wedding plans to energy conservation.

For the past three years, several programs of the General Assembly Council have jointly sponsored the Enough for Everyone program, which promotes a related approach to congregational lifestyles. Through the Presbyterian Coffee Project, Sweat-Free T-Shirts, Electric Stewardship, and Investing in Hope, congregations are invited to engage in activities that represent a more just participation in the global economy.

## **Item 08-18**

**[The assembly approved Item 08-18 with amendment. See p. 18.]**

*Commissioner's Resolution. On Celebrating the "Social Creed" of the Churches and Considering a 21st Century Social Creed.*

**That the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) direct the Office of the General Assembly and the Advisory Committee on Social Witness Policy to initiate the following ecumenical conversations and studies in preparation for the centennial of the 1908 Social Creed of the Churches of Christ in the U.S.A.:**

**1. That the Office of the General Assembly initiate consideration of a celebration of that prophetic and influential "social creed" within the National Council of Churches of Christ and other appropriate bodies, honoring the role the Presbyterian and other Protestant denominations played in advocating an end to child labor, the six-day week, occupational safety, a living wage, and other concerns that a "Christ-like God" was believed to want for all Americans.**

**2. That the Advisory Committee on Social Witness Policy initiate a survey of key Christian principles to guide 21st century Presbyterians and others in addressing major and likely future concerns, such as the lack of health insurance for 44 million Americans, the outsourcing of jobs to countries without human rights or environmental safeguards, and the impact of growing economic inequality on our democracy, using cost-effective measures such as the Presbyterian Panel, literature surveys, and the use of volunteer experts, and informed by past General Assembly statements.**

**3. That these bodies and other appropriate agencies of our denomination develop recommendations for the 217th General Assembly (2006) concerning the possible goals, basic commitments, and effectiveness of an updated social creed for the 21st century.**

**[4. This work should be coordinated with the Office of Theology and Worship.]**

### *Rationale*

We take for granted today many of the gains won by concerned Christians in previous generations, people who helped make our country a land of opportunity and a beacon of hope to the world. The goal of the 1908 creed was clear: "...to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this Council sends the greeting of human brotherhood and the pledge of sympathy and of help in a cause which belongs to all who follow Christ." The creed briefly developed fourteen positive points: "For the suppression of the 'sweating system'"; "For a release from employment one day in seven"; "For a living wage as a minimum"; "For suitable provision for the old age..."; and ends, "For the abatement of poverty."

Certainly the 1908 creed was idealistic, but it was also very concrete. It gained force because it prompted prayer and discussion, not only in the churches, but in government and industry. The church used its voice on matters of principle and was respected for it. The topics of industrialization, urbanization, and mass immigration were not simple. The churches—with strong Presbyterian leadership—helped raised the standards so that families could live decently in a country dedicated to more than unlimited greed or consumption. The churches themselves were helped indirectly, as churches for the educated middle class depend on there being an educated middle class, even in a high-tech economy.

The model of a clear statement of Christian principles still seems valuable, especially in this climate of globalization, secularization, and the host of special interests using the influence of wealth on politics. Jesus' call, in Matthew 5 and Luke 4, remains our standard and bottom line. Jesus was also not afraid to take the lead. This is a way for the church to stand up for Christ's values, and to focus on those basics in a nonpartisan way.

Charles Brewster—Presbytery of New York City  
Richard Murdoch—Presbytery of Hudson River

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### ACSWP ADVICE AND COUNSEL ON ITEM 08-18

*Advice and Counsel on Item 08-18—From the Advisory Committee on Social Witness Policy.*

Item 08-18 calls on the General Assembly to direct the Office of the General Assembly and the Advisory Committee on Social Witness Policy (ACSWP) to initiate ecumenical conversations and studies in preparation for the centennial of the 1908 Social Creed of the Churches of Christ in the U.S.A.

The ACSWP advises approval of Item 08-18.

### *Rationale*

The 1908 Social Creed is a statement of social principles created by a number of Protestant denominations in cooperative effort led by Presbyterians. Over subsequent decades the churches, acting on the fourteen principles, promoted improved wages, regulation of sweatshops, Sabbath rest from work, abatement of poverty, and the beginning of provision for old-age pensions.

There is a rich history in connection with the social principles including the improved education of church members and gains in church membership. This history is relevant to the current struggles of economic globalization and current ministries of Presbyterian churches in relation to immigration issues, living wages, community organizing, social security, health care, job outsourcing, and family life.

Furthermore, the 211th General Assembly (1999) approved the policy statement, *Building Community Among Strangers*, which called for bilateral and multilateral consultations with other Christian denominations and local ecumenical efforts (*Minutes*, 1999, Part I, p. 404).

## Item 08-19

[The assembly disapproved Item 08-19. See p. 18.]

*Commissioners Resolution. On Recognition That One of the Great Ends of the Church (G-1.0200) Is the Preservation of the Truth.*

That the 216th General Assembly (2004), recognizing that one of the great ends of the church (G-1.0200) is the preservation of the truth, do the following:

1. Affirm the historical Christian faith and declare that the novel, *The Da Vinci Code* by Dan Brown, contains many distortions that can lead people to question their faith and be weakened in their belief.
2. Call upon churches to use novels like this one as instruments of education and re-education into Christian essentials.

### *Rationale*

*The Da Vinci Code* by Dan Brown continues to be the number one selling novel in America, having sold more than six million copies. Although it is plainly a novel, it opens with this statement (in part): “FACT: all descriptions of artwork, architecture, documents, and secret rituals in this novel are accurate” (page 1). Many Christians and non-Christians are being misled about the nature of Jesus Christ, the history of the church, and the basis of our historical faith by this book.

For instance, on page 233 the character Teabing declares, “Jesus’ establishment as ‘the son of God’ was officially proposed and voted on by the Council of Nicaea ... until *that* moment in history, Jesus was viewed by his followers as a mortal prophet ... a great and powerful man, but a *man* nonetheless. A mortal” (italics as in the novel). The Gospels and Paul’s epistles affirmed the divinity of Jesus long before the Council of Nicaea in 325 A.D. (See Col. 1:15–20; John 1:1, 14; Matt. 16:16.) Many early church leaders such as Ignatius (105 A.D.), Clement (150 A.D.), and Justin Martyr (160 A.D.) also affirm the divinity of Jesus.

This is just one example of the numerous distortions and outright heretical views expressed in the novel. Far from being harmless, one family could not reaffirm their faith because of being caught up in the distortions of the book. Others have been distressed, puzzled, and alarmed by the statements of this book.

To preserve the truth, we must stand up against falsehood and point out error. This book is doing harm to the Body of Christ and the church should say so and warn people about the distortions presented here.

Ted Worley—Cherokee Presbytery  
Pat Mason—Presbytery of Pittsburgh

## Item 08-Info

### A. *Committee on 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 Seminary/Church 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. Through COTE, the seminaries contributed moneys to help launch the Presbyterian Pastoral Leadership Search Effort (PLSE) in 2003. The seminaries are also involved in a variety of projects in cooperation with various offices representing all three divisions of the General Assembly Council, the Office of General Assembly, and the Board of Pensions.

A task group with representation from the Presbyteries' Cooperative Committee on Examinations for Ordination, Churchwide Personnel Services, and COTE made progress in coordination of data related to candidates/inquirers and addressed other issues of mutual concern. Recommendations made by the task group are being implemented by the various entities and by a ministry staff team that was established in 2003. Continuing collaboration of the three entities is expected.

The Office of the General Assembly, San Francisco Theological Seminary, and COTE continue to sponsor a class for seminarians entitled "Presbyterianism: Principles and Practices" 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, 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. There was also a consultation on theological education and racism sponsored by the PC(USA) office of racial ethnic ministries.

### 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 made voluntary contributions to the Theological Education Fund (TEF). As a result, \$2,503,435 in TEF moneys were distributed to eligible schools in 2003 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" continues to be the theme for interpretation of the seminaries on behalf of the Theological Education Fund. The Theological Education Funding Network is made up of more than 160 enthusiastic representatives from presbyteries and synods. Participation at network training conferences continues to grow. 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. Pas-

tors, 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. Only one seminary reported changes in the charters or other constitutional documents during 2003. The Committee on Theological Education will have the full text of the new charters available for the assembly committee to which this report will be referred.

In October of 2003, the Board of Trustees of San Francisco Theological Seminary voted to change the name of the Advancement Committee to Seminary and Church Relations Committee and the bylaws were amended to reflect that change. The reason for the change was because the title for the vice president for Advancement had been changed to vice president of Seminary and Church Relations because the seminary felt it better reflected the work of the office.

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's 2003–2004 academic year—the first full year under the leadership of President Theodore J. Wardlaw—saw significant events in the life of the institution. Dr. Michael Jenkins was inaugurated as professor of pastoral theology and elected academic dean. Austin Seminary's College of Pastoral Leaders (funded by a grant from Lilly Foundation, Inc.), under the direction of Principal Janet Maykus and Director of Professional Development Nancy Chester McCranie, accepted its first class of cohort groups. The seminary welcomed two faculty members: Assistant Professor of Pastoral Care Allan Hugh Cole Jr. and Zbinden Professor of Pastoral Ministry Louis H. Zbinden Jr.; two additional faculty searches were conducted. The year also saw the acquisition of a notable journal, *Horizons in Biblical Theology*.

(2) *Columbia Theological Seminary*

Columbia began its 176th year with the largest incoming class in twenty years. The seminary has launched a dual-degree program through which students may earn the M. Div. degree from Columbia and the M.S. in Urban Policy Studies from Georgia State University, combining studies in theology and public policy. Thanks to a Lilly grant, we have a collaborative, peer group, action-learning project designed to help pastors sustain excellence in ministry. Recent appointments to the faculty and administration include Stephen A. Hayner, Peachtree Associate Professor of Evangelism and Church Growth; Maggi Henderson, dean of students and vice president of student services; Harvey Newman, director of the Faith and the City program to develop public leadership; William P. Brown, professor of Old Testament; and David L. Bartlett, professor of New Testament.

(3) *University of Dubuque Theological Seminary*

The University of Dubuque Theological Seminary is committed to preparing women and men for faithful and effective pastoral and lay ministry. In pursuit of this mission the seminary has formed UDTSLearning.net, an

online education program for commissioned lay pastors (CLPs). Almost 400 students representing more than sixty presbyteries across the nation have taken courses through this program. At least ten new students enter the program each month. Currently all eight courses required by the *Book of Order* for CLPs are offered online. In addition, UDTSlarning.net is expanding its offering of upper-level courses for continuing education of those serving as CLPs. For information visit UDTSlarning.net.

(4) *Louisville Presbyterian Theological Seminary*

Dr. Milton J Coalter served as acting president from December 2002–July 2003. Dr. John W. Kuykendall became interim president in August 2003. In April 2003, the presidential search committee commissioned a study on “How is Louisville Seminary Perceived?” With approximately 1,400 responses, this study provided one basis for a position description for the new president. The current timetable provides for the calling of a new president by the summer of 2004. We welcomed Kerry Rice as the interim director of admissions, Lisa Cromer as the director of alumni/ae relations, James Hyde as the interim director of the Marriage and Family Therapy Program, and Garnett Foster graciously agreed to serve as interim director of Field Education. During 2002–2003, our faculty published eleven books.

(5) *McCormick Theological Seminary*

McCormick Theological Seminary began this academic year with a new curriculum within a semester system. Previously McCormick had been on the quarter system. The shift to semesters is part of a curricular change in which the seminary seeks to highlight its most salient features: Reformed, ecumenical, urban, and cross-cultural. McCormick continues to settle into its new building set next to the Lutheran School of Theology at Chicago, with whom we enjoy an increasingly closer collaboration. During the fall semester, President Cynthia Campbell was on a sabbatical leave to work on a project on how McCormick can best engage with the myriad of interfaith issues confronting theological education today. She returned in January 2004.

(6) *Pittsburgh Theological Seminary*

Pittsburgh Theological Seminary welcomed its largest incoming class in more than two decades, with 25 percent of the class less than twenty-five years of age. The Summer Youth Institute continues to encourage high school youth to consider ministry as a vocation. Past participants have enrolled in several PC(USA) seminaries. The new residence hall has met with enthusiasm on campus with student floors filled to capacity and continuing education participants enjoying the guest rooms. The seminary and Shadyside Presbyterian Church have formed an innovative pastor/professor partnership, where the Reverend Dr. M. Craig Barnes, Meneilly Professor of Leadership and Ministry at the seminary, has also become pastor at the Shadyside Presbyterian Church. The seminary will soon complete an intensive planning process that will guide future capital enhancements and program emphasis.

(7) *Princeton Theological Seminary*

Princeton Theological Seminary welcomed Gordon S. Mikoski to its faculty as instructor in Christian Education. The first Joe R. Engle Preaching Institute, designed to nurture and strengthen the craft of those who preach in a variety of contexts, was held in June, with forty-one Engle Fellows from the seminary’s M.Div. classes of 1996 and 1997 participating. The new parking facility was dedicated in May. Also in May, President Thomas W. Gillespie announced his retirement in June of 2004, and the board of trustees appointed a search committee to name his successor.

(8) *San Francisco Theological Seminary*

San Francisco Theological Seminary (SFTS), in the second year under the leadership of Philip W. Butin, began work to strengthen ties between the seminary and local churches. These relationships are providing an important focus for a new strategic planning process. Using the mission statement as its foundation, the strategic plan emphasizes “wholeness,” which has led to a new positioning statement for SFTS: “Whole leaders for the whole Church.” Jana L. Childers, was installed as dean and vice president for Academic Affairs in early September. The

M.Div. and MATS enrollment continues to be strong. On the SFTS Southern California campus, numerous new students are drawn to the nonresidential, congregationally based, multiethnic, and multilingual program.

(9) *Johnson C. Smith Theological Seminary*

Johnson C. Smith reached another milestone with fifty-four seminarians enrolled for the 2003–2004 academic year. The student population is more diverse than ever with eleven Brazilians, seven Caucasians, five Africans, and the majority comprised of African Americans. Also, representation is increasing among female and younger aged seminarians. Most students are involved in the practice of ministry while pursuing degrees. For example, three students are living in the East Lake Community working with the Faith in the City Project, mentoring community youth. The number one challenge facing the seminary is fundraising. The blessing of a larger student enrollment has come at a time when our budget is impacted by increases in student fees and the downturn in the economy.

(10) *Union Theological Seminary and Presbyterian School of Christian Education*

Enrollment at Union-PSCE in 2003–2004 climbed to 397 students, the highest combined total for Union and PSCE in several decades. The strength of the seminary's extension program in Charlotte, N.C., is one reason for the growth, but enrollment increased on the Richmond campus also. In Charlotte, sixty students are working toward a master of divinity or master of arts in Christian education degree. New faculty members have been added at both campuses to begin in Fall 2004. Advanced video conferencing technology has strengthened communication between the two campuses; it will soon play a greater role in teaching and instruction.

(11) *Auburn Theological Seminary*

Auburn Theological Seminary, which was founded in 1818 to provide hardy Presbyterian ministers for the frontier, launched a major new program this year in that same frontier spirit. The New York Sabbatical Institute, organized jointly with New York Theological Seminary and Union Seminary in New York and supported by a grant of \$824,630 from Lilly Endowment, Inc., involves sixty pastors meeting over a two-year period. The participants were selected because they show high promise and because they fall into categories deemed to be "at risk": young pastors, women, solo pastors, urban ministers, and those who lead churches in transition. They will work with faculty facilitators, experienced "Legacy Pastors," and professional coaches to become better grounded for ministry that both lasts a lifetime and is responsive to changing contexts.

(12) *Evangelical Seminary of Puerto Rico*

The Evangelical Seminary of Puerto Rico academic year represents once again an occasion to serve God and his Kingdom through theological education. During this year, we have had the visit of important worldwide recognized theologians, such as, Dr. Juan J. Tamayo, from Spain, and Joseph Comblin from Brazil. In August of 2003, we initiated the doctor of ministry program. We are organizing the anniversary celebration number eighty-five of the Evangelical Seminary of Puerto Rico.

(13) *Omaha Presbyterian Seminary Foundation*

The Presbyterian Theological Seminary at Omaha, which closed at the request of the General Assembly in 1943, continues as the Omaha Presbyterian Seminary Foundation (OPSF) in 2004. The purpose is similar to that of the former teaching seminary, though OPSF has no resident faculty, student body, or campus. The Foundation today provides scholarships for seminary students, sponsors continuing education programs for ordained ministers, and conducts an annual Pastor's School at Hastings College. In 2002, the foundation contributed the following amounts to help underwrite leadership development programs for the PC(USA): continuing education programs sponsored by PC(USA) entities and the Foundation, \$121,691; aid to students attending PC(USA) seminaries, \$91,750; grants to seminaries and other church entities, \$2,000; for a total of \$215,441.

## **B. *Office of Theology and Worship: A Report to the Church***

How can the church fulfill its calling to worship God, think responsibly about its faith, and be obedient to God in all areas of life? As a ministry to the whole church, conducted within the Congregational Ministries Division of the General Assembly Council, the Office of Theology and Worship provides services and resources that help congregations strive for integrity in theology, worship, and mission.

Pastors are among the church's most precious and critical resources. The well-being of pastors directly affects the welfare of the entire church. It is vitally important that pastors maintain personal reservoirs to supply the energy, intelligence, imagination, and love that their vocation requires. The Office of Theology and Worship commits significant resources to help pastors and other church leaders claim the church's calling to think, pray, and live the gospel in contemporary North American culture.

The Office of Theology and Worship's service to pastors has been supported generously by the Lilly Endowment, Inc. More than \$4.2 million in grants enables Theology and Worship to provide significant pastoral leadership programs that would not have been possible within the General Assembly Council budget. The "Pastor Theologian Program" and "Excellence From the Start," coupled with the "Company of Pastors" have afforded hundreds of pastors with the opportunity to know and strengthen the heart of their vocation.

Two new grants from the Lilly Endowment, Inc. provide the Office of Theology and Worship with enhanced possibilities for service. "Re-Forming Ministry" and the "Company of New Pastors" are significant initiatives that promise to have long-term effect on the shape of ministry in the Presbyterian Church (U.S.A.).

### 1. *The Shape of Ministry*

Good ministry develops from the complex interaction of ecclesial discernment, appropriate practices, spiritual wholeness, professional priorities, and personal integrity. Underlying all of these, however, is the capacity to explore the foundations of Christian faith so that the congregation can be nurtured in mature belief, confident trust, and faithful living. Apart from a deeply theological vocation, pastoral practices can become matters of ministerial technique or institutional marketing. The theological vocation of pastors is not a narrow concern for academic abstraction, for it encompasses a range of spiritual, intellectual, and communal practices that generate the development of congregational life shaped by the gospel.

Contemporary pastors are beset by a bewildering range of congregational and denominational expectations. Demands on pastors' time and energy include regular visitation and successful stewardship programs, membership growth and an efficient committee structure, presbytery service and good sermons, community outreach and an attractive program for children and youth. The list is endless.

The difficulty goes deeper, however. Beneath every demand on time and energy lies the reality that the vocational core of ministry is no longer discernible. Because the church does not have a cohesive understanding of ministry that can be shared by pastors in congregational settings, pastors are presented with an unstable bundle of disparate images, each depicting the essence of ministry: preacher . . . teacher . . . community builder . . . programmer . . . marketer . . . therapist . . . change agent . . . caregiver . . . manager . . . entrepreneur . . . the list goes on! These images are more than another collection of tasks, however. They are comprehensive models of ministry that offer competing options without a compelling rationale for choice.

Excellence in pastoral ministry is grounded in the central theological vocation of all ministry—serious, sustained attention to the core of Christian faith. The theological vocation of pastors should not be confused with academic vocation. Rather, the church's ministry is constituted by the calling to know, understand, and set forth the gospel through Word and Sacrament. Good ministry involves many personal qualities and organizational activities for which there are generally accepted criteria. Unless these qualities and activities are shaped by the gospel, however, they are not characteristics of good *ministry*.

Serious, sustained attention to the core of Christian faith is the *sine qua non* of good ministry. Ministry's indispensable focus on the core of Christian faith is sustained by discrete marks of pastoral excellence.



- **Discernment:** Ministers are called to disciplined apprehension of the gospel, the culture, and the church. Such apprehension depends upon continuous probing of Scripture and tradition, ongoing analysis of contemporary culture, and persistent analysis of the wider church and the actual congregation.
- **Practices:** Ministers engage in a broad range of Christian practices and a narrower range of specifically pastoral practices. These practices are diverse, ranging through reading, care for the body, hospitality, visiting the sick, and more. Christian practices become specifically pastoral practices as they are focused by the calling to discernment. Christian practices embody the gospel. Thus, discernment shapes and is shaped by intentional Christian ministerial practices.
- **Spiritual Wholeness:** Pastoral ministry is “a hard way to make a living.” Good ministers are aware of their need to receive grace, love, and communion as well as give it. Spiritual disciplines—grounded in Scripture and prayer—are essential elements that nourish pastors’ faith, engender pastors’ hope, and prompt pastors’ love.
- **Priorities:** It is a managerial truism that successful workers are able to prioritize. The priorities of good ministry, however, are shaped less by organizational imperatives than by the wisdom of pastoral discernment and the nurture of pastoral practices. They are neither reactive to organizational pressures nor driven by institutional imperatives. Rather, they are ordered by regular theological discernment and recurring Christian-pastoral practices.
- **Personal Integrity:** Serious, sustained attention to the foundations of Christian faith makes possible a quality of ecclesial discernment that is grounded in Christian and pastoral practices, nourished by spiritual disciplines, and shaped by appropriate priorities. All of this helps to constitute an “order of life” that is marked by fidelity to the One who calls and to the ones who are called.

Two new Lilly-funded leadership initiatives are designed to address the problem of ministry’s diffusion, and to focus on possibilities for “good ministry.”

## 2. *Company of New Pastors*

Company of New Pastors is a vocational formation program designed to foster excellence in new pastors by deepening and sustaining the cultivation of their theological vocation. It invites and integrates candidates and newly ordained pastors into Theology and Worship’s churchwide “Company of Pastors.” Focusing on the critical period of vocational formation beginning in seminary and continuing into the first years of ministry, Company of New Pastors promotes faithfulness, fruitfulness, and fulfillment in ministry by establishing and nurturing a sustained habitus of theological exploration and spiritual formation. This habitus richly funds the energy and wisdom necessary for sound, creative engagement with pastoral ministry’s multifarious challenges, expectations, and opportunities.

Company of New Pastors engages participants in specific disciplines that shape and nurture good ministry. Selected seminary faculty leaders from each of the PC(USA) seminaries recruit from each seminary class a cohort of six to twelve student participants. Participants adopt a covenant of daily prayer and study, and commit themselves to participate regularly in vocational formation peer groups, in which they encourage and admonish one another in their deepening engagement with their common calling. In order to be eligible for inclusion, students must be inquirers or candidates in the PC(USA) ordination process.

Faculty leaders convene their company monthly to engage in common prayer and theological study of their ordination vows. Upon graduation, participants are configured into regional groups, which are convened and led by veteran pastors, who themselves embody vocational excellence in ministry that is grounded in a sound pastoral habitus. These pastor-groups meet for four-day sessions at least once a year.

Both seminarian and pastor gatherings are patterned after the well-honed model of Theology and Worship’s “Pastor-Theologian Program” consultations, in which pastors meet for sustained study of common texts, within

the framework of shared engagement in the daily offices of morning, noon, and evening prayer. Meetings are usually accompanied by extended table fellowship. Thus, these gatherings intentionally embody the ancient Christian wisdom that growth in ministry is fruitfully nurtured within the nexus of a community gathered around teaching, fellowship, breaking bread, and prayer (Acts 2:42).

Between gatherings, participants' daily disciplines follow the covenant of the Company of Pastors, which includes Scripture reading following the ecumenical daily lectionary, prayer, and immersion in the confessional heritage of the Reformed tradition. Members of the company also commit to read assigned books together, and to gather with peers for mutual admonition and encouragement in their common calling.

The Company of New Pastors extends and deepens "Excellence From the Start," Theology and Worship's pilot program focusing on transition into ministry. Excellence From the Start has provided significant benefits to approximately eighty graduates from the classes of 2001 and 2002 at five seminaries. Company of New Pastors will eventually serve students and graduates from all PC(USA) seminaries, plus Fuller Theological Seminary. Company of New Pastors receives its major funding from the Lilly Endowment through 2006, with funding gradually shifting to various church agencies, to the end that Company of New Pastors becomes woven into the ongoing fabric of the church's life and culture.

The Company of New Pastors affords candidates for ministry and new pastors a concrete path to nurture this core vocational vitality. Regular prayer and theological study keep heart and mind vitally engaged with the faith; doing this in company with peers assures that pastors will encourage one another to disciplined maintenance and expansion of these practices.

### 3. *Re-Forming Ministry*

Re-Forming Ministry grows out of the Office of Theology and Worship's experience in shaping programs designed to encourage and sustain pastoral excellence. We have learned that although initiatives designed exclusively, or even primarily, for pastors are important and valuable, they do not address the *pastoral-ecclesial system* that is central to sustaining or inhibiting pastoral excellence. Re-Forming Ministry addresses the pastoral-ecclesial system—a complex culture characterized by the interaction of three historic loci of ministry: pastors and their congregations, theological faculty and their schools, and church officials and their judicatories.

The pastoral-ecclesial system has the capacity to sustain or to inhibit foundational pastoral practices, and thus the capacity to encourage or discourage faithful, vital congregational life. Pastors, theological faculty, and church officials share a responsibility for the teaching ministry of the church. Yet the three ministerial offices have become disconnected; they do not exercise a *shared* teaching office in and for the church, and their restricted exercises of the teaching office suffer from a lack of full ecclesial engagement.

Pastors are at the center of congregations. Congregations are the basic and fundamental form of religious institutions. Religious institutions are significant forces for nurturing societal wholeness. These three integrated convictions point to the reality that pastoral excellence cannot be sustained apart from a cohesive approach to the pastoral-ecclesial system. We are convinced that such an approach must seek to recover the broad theological vocation of pastors within a sustaining ecclesial culture of pastor/congregation, theological professor/seminary, and church official/judicatory. A cohesive, theological approach to the pastoral-ecclesial system will encourage and sustain pastoral excellence, congregational excellence, educational excellence, and church institutional excellence.

As ministers claim and deepen their vocation to "think the faith," they are better able to discern the shape of distinctly Christian pastoral and congregational life in the midst of disparate cultural and ecclesial claims. Pastoral discernment that encourages congregational discernment is necessary for the church's renewal in the gospel. By underscoring the pastoral-ecclesial system, we recognize that pastoral ministry is either enhanced or inhibited by its relationship to other significant loci of ministry.

The initiative is called "Re-Forming Ministry: Recovering the Shared Teaching Office of the Church" in order to indicate our understanding of ministry's common, comprehensive theological task that is done in, with, and on behalf of the church. Too often, theology is understood as an academic task that is confined to theological

schools with disastrous results for both the church and the academy. The theological task—serious, sustained attention to the core of Christian faith and life—is the vocation of the *whole* church. Within the whole church, however, three ministerial offices are called to exercise a *shared* teaching office. Re-Forming Ministry entails distinct yet related means of drawing together selected pastors, professors, and church officials in order to accomplish crucial goals:

- *Forge new models of collegial relationships among the three ministerial loci in the pastoral-ecclesial system.* Relationships are not currently characterized by mutual responsibility and accountability. Pastors defer to professors' theological wisdom and resent church officials' regulatory procedures. Professors overlook the theological significance of pastoral proclamation and disparage the ecclesial substance of church officials' ministries. Church officials imagine that professors' theological work is irrelevant and that pastors' primary obligation is ordered congregational success. Re-Forming Ministry will forge new patterns of relationship in which pastors, professors, and church officials build trust and engage each other as peers in common service to the whole church.

- *Engage pastors, professors, and church officials in the shared practice of serious, sustained attention to the faith.* Re-Forming Ministry will engage participants in new patterns of serious, sustained, common theological work. The *church's* theological work will be altered as each locus of ministry contributes its particular theological wisdom in a shared exploration of core matters of Christian faith and life. Pastors, theological faculty, and church officials approach matters from different ecclesial locations, but their perspectives are compatible, for they contribute to a fully ecclesial appropriation of a fully corporate gospel.

- *Focus common theological work on a pressing theological concern before the church.* Shared theological work cannot be sustained if it is episodic intellectual reflection on diffuse questions of Christian faith and life. Pastors, professors, and church officials will engage in focused inquiry on a pressing, unresolved theological question that is of immediate concern to each individually, and to all commonly. The theological work of Re-Forming Ministry will be worth the concerted, persistent attention of participants.

- *Embark on a multiyear inquiry into the identity and life of the church.* The most pressing issue before the church is . . . the church! Uncertainty about the church's character and mission leads to confusing purposes and strategies, and to doubts about most forms of church life. What is the ecclesial identity of the church in a culture that disparages institutions while prizing personal fulfillment? What is the meaning of church membership in a consumer culture? Which gifts and qualities are needed in church leadership? How should the church proclaim the gospel? These and other deeply ecclesiological questions will engage the full, shared theological attention of pastors, professors, and church officials.

- *Engage in shared ecclesiological inquiry publicly.* Pastors, professors, and church officials will not do shared work for themselves alone, but for the whole church. Pastors, professors, and church officials will exercise the Reformed teaching office by conducting their shared inquiry in public, using a variety of media to inform and engage wider circles of colleagues in ministry. The *Re-Forming Ministry* initiative will teach by the way participants work as well as by the content of their work.

- *Widen the circle of discourse.* The public work of small groups is necessary to demonstrate the possibilities of recovering a shared teaching office in the church. Confining ecclesiological inquiry to restricted groups is not adequate to the re-formation of ministry, however. The extensive publications program of the Office of Theology and Worship, a dedicated Web site, church magazines, journals, and books are among the traditional instruments that will help to foster a wider circle of discourse in the church.

- *Engage the Pastoral-Ecclesial System.* Traditional means of informing a wider audience are important and necessary, but they are not sufficient to create a "critical mass" that can effect enduring change in the pastoral-ecclesial system. Widening circles of pastors, theological faculty, and church officials will be drawn into engagement with both the process and the substance of work.

In the end, renewing the pastoral-ecclesial culture by recovering the shared teaching office of pastors, professors, and church officials is not only for the sake of the church's ministers. Sustaining pastoral excellence is for

the sake of sustaining congregations and their members in faithful gratitude for the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit.

But each of us was given grace according to the measure of Christ's gift. . . . The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ. (Eph. 4:7,11–12)

### ***C. Theological Task Force on Peace, Unity, and Purity of the Church Preliminary Report to the 216th General Assembly (2004)***

The Theological Task Force on Peace, Unity, and Purity of the Church, was created by the 213th General Assembly (2001) “to lead the Presbyterian Church (U.S.A.) in spiritual discernment of our Christian identity in and for the 21st century . . .” (*Minutes*, 2001, Part I, p. 29). Meeting in Dallas, Texas, on February 18–20, 2004, the task force adopted the following preliminary report to the 216th General Assembly (2004) in anticipation of its final report to the 217th General Assembly (2006).

#### *1. Introduction*

The theological task force has now been at work for almost three years. During this time, we have been engaged in a wide range of activities.

##### *a. Meetings*

The full task force has met eight times, for periods of two to four days. In addition, committees have met to plan meeting agendas and presentations. The task force has been guided by a detailed covenant that outlines the responsibilities of members to one another and to the work at hand. (A copy of the covenant is appended to this report.)

At these meetings, the task force has studied a number of theological topics to help it engage in a process of discerning the church's Christian identity, as directed by the assembly, and to provide a sound basis for subsequent consideration of controversial issues. To begin our work, Milton J Coalter and Barbara Everitt Bryant helped us consider our social and religious context. Subsequent topics have included Christology, led by Mark Achtemeier; principles of biblical interpretation, led by Frances Taylor Gench; biblical and theological perspectives on human sexuality, led by Jack Haberer; Reformed understandings of the church, led by Mark Achtemeier and Barbara Wheeler; and the theology of ordination, led by Gary Demarest, Sarah Grace Sanderson-Doughty, and John B. (Mike) Loudon.

We have also studied Presbyterian history and Reformed traditions of church order, with specific attention to Presbyterian confessionalism, the development of the *Constitution* and principles of Presbyterian polity, and the current North American social and religious context. Milton J Coalter shared with the task force findings from the Presbyterian Presence series of studies of the denomination's recent history. He and fellow historian, John Wilkinson, led studies of other historical periods. Lonnie Oliver, Martha Sadongei, and José Luis Torres-Milán led a session on the diversity of racial and ethnic decision-making traditions in the church.

Bible study has been part of each meeting, as has experimentation with a variety of processes for building community, discerning God's will, and taking action. The task force has worshiped regularly, beginning and ending each day with a service of prayer, Scripture reading, reflection and hymn singing, and, with the assembly's permission, we, together with members of the press and all others present, have celebrated the Lord's Supper at every meeting.

Task force meetings have been conducted in accordance with the General Assembly Open Meeting Policy and have been extensively reported in the church press. The 215th General Assembly (2003) voted to allow the task force “to go into closed session solely for the purpose of exchanging views on sensitive theological issues...by

two-thirds vote of the members of the task force present in a duly called and constituted meeting” (*Minutes*, 2003, Part I, p. 23). The task force is mindful of this provision but has not yet used it.

#### b. *Consultations*

The task force has sought the views of the church about the issues assigned to it. We have participated in numerous events (focus groups, workshops, and consultations) in conjunction with meetings of the General Assembly and various Presbyterian organizations across the church. In addition, task force members either alone or together with the Stated Clerk and the Executive Director of the General Assembly Council, have visited at least forty synods and presbyteries. Several phone interviews were also conducted with Presbyterians who expressed an interest in sharing effective experiences of building relationships across lines of division. Many individual Presbyterians have written to the task force. Much of this correspondence has been acknowledged and circulated to the whole task force. In addition, Barbara Everitt Bryant, a professional statistician, has analyzed Presbyterian opinion data gathered for other purposes and has reported to the task force what they indicate about the range and diversity of Presbyterians’ convictions about critical issues.

#### c. *Resources*

The task force is charged with producing “a process and instrument” to promote the peace, unity, and purity of the church. To this end, and to share its own experiences and learning with the wider church, the task force has produced a preliminary series of resources for use by congregations, governing bodies, and other groups in the church. Prominent among these is a video series that currently includes one, three-part video. The first segment features Vicky Curtiss describing and demonstrating the use of tools to build a community of trust within the framework of worship, Bible study, and prayer. Frances Taylor Gench discusses biblical authority and interpretation in the second segment of the series, and, in the third, she leads viewers through a Bible study of Matthew 5. In a second video, scheduled for release at the 216th General Assembly (2004), Mark Achtemeier will focus on Christology, one of the themes assigned for the task force’s consideration. The videos are available in English, Korean, and Spanish. In addition to the video series, outlines and texts of various presentations to the task force are available on the task force’s web page [<http://www.pcusa.org/peaceunitypurity/index.htm>]. Task force members (listed at the end of report) are also available for consultation.

In the course of these activities, the task force has grown into a strong Christian fellowship. As we now move toward more sustained investigation of divisive issues, the diversity of perspectives deliberately built into the make-up of the task force is apparent. At the same time, however, we have discovered in our work together the same compelling sense of being in Christ with other Presbyterians that we have heard reported over and over in our consultations. We cannot predict whether this sense—that we are all Christians who stand on the same biblical and Reformed theological foundations—will survive the discussions of difficult issues yet to come. But our prayerful study to date has convinced us that, if, despite our differences, we continue to recognize each other as sisters and brothers who are seeking together a Reformed way of being Christian, then our final report must incorporate and provide ways to act upon three, long-standing Presbyterian affirmations.

### 2. *Preliminary Affirmations About the Peace, Unity, and Purity of the Church*

The Presbyterian Church (U.S.A.) today longs for the spiritual blessings named in the task force’s title. In the midst of strife and conflict, the church longs for *peace*; afflicted by quarrelling and division, it longs for *unity*; weighed down by sin and confusion over the nature of the Gospel, it longs for *purity* in word and deed.

Through study, prayer, and reflection, a conviction has grown among members of the task force that these longings for peace, unity, and purity, far from being reasons for frustration or despair, can actually be seen as Spirit-filled testimony to God’s promise of redemption. “We . . . who have the first fruits of the Spirit,” Paul tells us, “groan inwardly while we wait for adoption, the redemption of our bodies” (Rom 8:23–24). These longings, painful though they may sometimes be, are also accompanied by profound good news. They give evidence that the peace, unity, and purity we desire so fervently are already at work within us. They have already been given to us in Jesus Christ, and the task before the church is to live into the fullness of that gift.

The themes of peace, unity, and purity are addressed at many points in Scripture. Our study of these themes began, but will by no means end, with the Epistle to the Ephesians. In one of our sessions, the task force spent many hours drawing out the implications of these words: “For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—not the result of works, so that no one may boast” (Eph. 2:8–9). This verse underscores that the destiny God has set before the church is a gift from God. The goals of peace, unity, and purity stand as tasks to be realized out in front of us only because in Christ’s life, death, and resurrection they are gifts that already belong to us.

Since we began focusing on this verse, a growing conviction has permeated our deliberations, namely, that our job—and the church’s—is to appropriate what has already been done for us by Jesus Christ. The only way forward, as the reformers long ago insisted, is the way that leads through grace.

Although it is premature at this stage of the task force’s work to present a comprehensive vision about how the peace, unity, and purity of the church might take form in our day, the task force does feel led to make three preliminary affirmations that we believe must guide our work over the next two years—affirmations rooted in our convictions about the church’s perennial need for grace. These three affirmations are a prologue to the hard work ahead of us. We members of the task force make these affirmations together, and we urge the whole church to make them with us.

a. *Jesus Christ Himself Is the Church’s Peace*

Scripture assures us, and we believe, that Jesus Christ is our peace (Eph. 2:14). Indeed, Ephesians can summarize what God has done in Jesus Christ as the “gospel of peace” (Eph. 6:15). This is so, because those “who once were far off have been brought near by the blood of Christ” (Eph. 2:13). Ephesians is speaking of Gentiles who have been brought into the covenant of grace, a covenant given first to the Jews. In his very flesh, Ephesians declares, Jesus Christ has “made both groups [Jews and Gentiles] into one and has broken down the dividing wall, that is, the hostility between us,” (Eph. 2:14) in order to “reconcile both groups to God in one body through the cross” (Eph. 2:16). Thus, for those who are in Christ, divisions and enmities are not the last word. To be sure, divisions and enmities are real, as the ongoing and often tortured history of the church attests; yet far more real is the bond of faith forged by Christ’s atoning action on behalf of all people.

The church’s peace flows from the work of Jesus Christ. The peace made real in Jesus Christ offers us more than a temporary halt to conflict; it is an enduring peace based on reconciliation achieved for us at great cost. Accordingly, the church must draw the strength it needs for peacemaking from beyond itself, from the one who invites us to a common witness and worship.

In short, the church has already been given the resources it needs for peacemaking. It has only to look to the Spirit of Christ, who empowers us to live out this new reality. Because faithful, just, and peaceful life together is the work of Jesus Christ, who kept company with sinners, this life draws strength from a common discipline that builds up the body through confession of sin, forgiveness, reconciliation, and self-giving service.

b. *Jesus Christ Himself Is the Church’s Unity*

Scripture further assures us, and we believe, that in Christ “the whole structure is joined together and grows into a holy temple in the Lord..., built together spiritually into a dwelling place for God” (Eph. 2:21–22). As God draws persons by the Holy Spirit into communion with Christ, God also unites them in baptismal and table fellowship with one another. The new life that is ours in Christ is corporate in nature, meaning that there is no unity with Christ that is not also a unity with other believers.

This is not, of course, a simple or easy process. There is rich diversity in the Body of Christ and there are deep disagreements among its members. The unity we seek cannot be reduced to either uniformity or unanimity. In particular, unity cannot be attained if the voices of some members of the body are ignored. It is especially important, when the mind of the church is significantly divided and its decisions are unlikely to be unanimous, that all voices be heard and respected. Moreover, in Reformed tradition, the achievement of unity is complicated by a

long-standing tension between the call to exercise mutual accountability and the affirmation that “God alone is Lord of the conscience” [*Book of Order*, G-1.0301(1)(a)].

Notwithstanding this tension, it has become clear to the task force in its own life together that unity with one another is not an optional feature of life in Christ. It is a necessity: union with Christ means union with all the other members of Christ’s body, including those with whom one would not ordinarily choose to associate. This New Testament understanding of the unity of the church undercuts attempts to pick and choose those to whom we are bound in Christ. “For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ” (1 Cor. 3:11).

The implication of the biblical teaching is clear: Christians cannot even entertain the notion of severing their ties with sisters and brothers in Christ without also placing themselves in severe jeopardy of being severed from Christ himself. “Those who say ‘I love God,’ and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen” (1 Jn. 4:20). Hence, we have no unity other than that which is given in Christ, the church’s one foundation, who “gives to his Church its faith and life, its unity and mission ...” (*Book of Order*, G-1.0100c).

### c. *Jesus Christ Himself Is the Church’s Purity*

Scripture tells us, and we believe, that God “has blessed us in Christ ... to be holy and blameless before him in love” (Eph. 1:3–4). Christ “gave himself up for us” (Eph. 5:2, 25) so that the “breadth and length and height and depth” (Eph. 3:18) of his righteousness might become ours through grace. This is a blessing we celebrate as great, good news—Christ’s grace is sufficient to make each one of us pure—sound in our beliefs, upright in our conduct, just in our dealings. Thus, in our doctrine, devotion, and deeds, we are all being made pure, until that day when together we, the church, are presented to Christ “in splendor, without a spot or wrinkle ... holy and without blemish” (Eph. 5:27).

This purity is not anything we bring to God on our own, for it comes to us through Christ by the power of the Spirit “at work within us” (Eph. 3:20). The Spirit’s power makes itself real for us in baptism “with the washing of water by the word” (Eph. 5:26) and renews us continually until we attain “the full stature of Christ” (Eph. 4:13).

It is often difficult to see how this goal of Christian purity can be squared with the equally important call to unity and peace. Yet in Christ all three are tied together, with no one elevated above the other two. Any effort to achieve peace and unity at the expense of purity cannot succeed, nor can we live “a life worthy of the calling to which [we] have been called” unless, “bearing with one another in love,” we make “every effort to maintain the unity of the Spirit in the bond of peace” (Eph. 4:2–3).

Therefore, the quest for purity is first and foremost a call to self-examination, repentance, and mutual accountability in love. While those who fail to seek purity in any of its forms—truth, goodness, and justice—imperil the faithfulness of the church, purity must not become a pretext for division. Those who break the body of Christ on the grounds that some members do not meet a particular conception of righteousness risk putting fallible human judgment in place of Christ. Living into our baptism, we must always regard disputes over devotion, doctrine, or deeds as gracious invitations to further work together, relying on Christ’s promise of the Spirit who will guide us “into all truth” (Jn. 16:13) and enable us to “find out what is pleasing to the Lord” (Eph. 5:10).

Christian striving here and now for truth, justice, and holiness matters—it matters greatly. The task force, which has a heavy assignment, feels keenly the pressure to teach truly, act justly, and maintain respectful and loving relationships within and beyond the church. We hope that our work will meet high standards of purity and faithfulness, yet we know it cannot unless we acknowledge a basic truth: the best the church can do is to live into what Jesus Christ has already perfectly accomplished for us.

### 3. *Next Steps*

During the next year, we plan to continue extensive discussions of the issues the General Assembly put before us. Our working assumption is that the Presbyterian Church (U.S.A.), shares “one faith, one baptism, one God and

Father of [us] all” (Eph. 4:5–6). We are aware that some wonder whether the unity of this confession has been jeopardized; whether, because of the theological differences in the denomination, the church is now divided; whether the unity of confession that exists in principle no longer exists in practice. We take this issue seriously and will continue to study it carefully. If we do find that the integrity of the church’s confession is intact, then we hope to commend to the church ways of living together and moving into the future that are rooted in the peace, unity, and purity of Christ and that are more constructive and faithful than our current climate of hostile division.

We have heard many expressions of concern about the final results of our work. In response, we have committed ourselves to hold any “process” or “instrument” that we discover or devise to the following criteria:

a. *Faithfulness*

Some have warned against what they see as a lukewarm “compromise.” The task force is not seeking any solution that compromises the gospel of Jesus Christ, but rather faithful, truthful, and just responses to the complex demands the gospel makes upon us.

b. *Theological Grounding*

Some have warned that resolutions of earlier conflicts in the church’s history, based chiefly on polity or legal precedents, have often proved unstable. We have spent a large portion of our time in theological study of these past conflicts and intend that our report will not simply pose political solutions but a way of living together that has clear theological and scriptural integrity. The three affirmations grow out of our convictions that no differences among Reformed Christians can be settled without a firm theological basis.

c. *Clarity About the Relationship of the Presbyterian Church (U.S.A.) and the Larger Church of Jesus Christ*

One of the basic issues before the Presbyterian Church (U.S.A.) is whether it is a church that is called to reflect the full integrity of Christ’s body in a distinctive way or, is, rather, merely a denominational subdivision of the church whose peace, purity, and unity are immaterial and whose reason for being is more pragmatic than essential. Any report or process that we set before the church must address this question: does the well-being and witness of the Presbyterian Church (U.S.A.) really matter?

d. *Continuity with Presbyterian Tradition*

Although polity alone cannot confer the peace, unity, and purity that the church is seeking, we do believe that the principles and practices of governance that Presbyterians have been developing for centuries, limited though they may be, will continue to serve us as we move into the future. Any proposals that we set before the church must be the outgrowth of Presbyterian ways of ordering church life and giving it direction.

A final word: The task force is both heartened and humbled by the many expressions of hope that we have heard for our work. Grateful as we are for the church’s trust, however, we are also keenly aware that no measures the task force proposes will serve unless the whole church fervently wants to find different and better ways to express its identity as Christ’s body in and for the world in the twenty-first century. We commend the videos and other resources the task force has provided. We strongly urge that, during the next two years, congregations and governing bodies use such resources to create occasions on which persons from all parts of the church, including those who deeply disagree with each other, can meet to discern God’s will for the church. In these and other gatherings, Presbyterians must search their hearts during the critical next two years. Are the church’s members prepared to work, pray, and sacrifice for a more faithful way of life together? If so, we are confident that God will show the way. Indeed, God has shown us the way, and the truth, and the life. God has given us Jesus Christ.

4. *Theological Task Force on Peace, Unity, and Purity of the Church Membership Listing*

The membership listing includes: P. Mark Achtemeier; Scott D. Anderson; Barbara Everitt Bryant; Milton J Coalter; Victoria G. Curtiss; Gary W. Demarest, co-chair; 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; Jean S. (Jenny) Stoner, co-chair; José Luis Torres-Milán; Barbara G. Wheeler; John Wilkinson.

### 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.



## Item 09-01

*On Amending G-9.0503 Regarding Voice and Vote for Immigrant Fellowships—From the Presbytery of Des Moines.*

[The assembly approved Item 09-01 with amendment. See p. 40.]

The Presbytery of Des Moines overtures the 216th General Assembly (2004) to direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

Shall G-9.0503a(2) be amended by adding a new paragraph “(a)” to read as follows:

“a. For immigrant fellowships the presbytery may, if it determines that its strategy for mission with that constituency requires it, grant designated leader(s) of a fellowship voice and vote in the meetings of presbytery on an annual basis.”

[Note: The amendments in Items 09-01 and 09-02 were approved by the assembly with the alphanumeric designations of “(a)” and “(b)” respectively. For purposes of continuity, these designations were switched when the amendments were sent to the presbyteries for their vote. Thus, Item 09-01 became “(b)” and Item 09-02 became “(a)”. ]

### *Rationale*

The Presbytery of Des Moines and the Presbytery of Missouri River Valley, in partnership with the Synod of Lakes and Prairies and the General Assembly, have jointly shared in a ministry to Sudanese immigrants for five years.

The Presbytery of Des Moines and the Presbytery of Missouri River Valley both support the General Assembly’s strategy for racial ethnic evangelism.

The Sudanese members of the new immigrant fellowships that have been formed have a long history of being Presbyterian.

The Sudanese fellowships and the presbyteries both desire fuller inclusion of the fellowships in the life of their respective presbyteries, but have been impeded by the current requirement for forming congregations and ordaining elders.

Section G-11.0404f grants special circumstances for recognizing the ordination of and enrolling a new immigrant ministry.

**Concurrences to Item 09-01 from the Presbyteries of Missouri River Valley, National Capital, and Santa Fe.**

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### ACC ADVICE ON ITEM 09-01

*Advice on Item 09-01—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to disapprove Item 09-01.

### *Rationale*

The Presbytery of Des Moines seeks to amend G-9.0503a(2) to allow a presbytery to grant voice and vote to non-ordained representatives of immigrant fellowships.

Foundational to our understanding of church governance is the principle that a presbytery is composed of the ministers of Word and Sacrament living within the geographical bounds and elders representing the congregations within those bounds. The wording of this proposed overture is in conflict with this historic practice. Individuals have voice and vote in governance, not organizations. Those individuals must be ordained either as ministers of Word and Sacrament or as elders. There currently exists a means by which a presbytery may receive into membership a minister serving an immigrant fellowship. As a member of the presbytery, that person would have both

voice and vote. Gifted members may be prepared for leadership in a developing congregation and as such the presbytery may grant voice to them by its own action.

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### OGA COMMENT ON ITEM 09-01

*Comment on Item 09-01—From the Office of the General Assembly.*

This overture seeks to permit presbyteries to adopt standing rules or bylaws that permit the presbytery to grant a new immigrant fellowship representation (voice and vote) prior to being chartered as a PC(USA) church. The overture notes that a presbytery may already grant such privileges to the minister leading such fellowships (*Book of Order*, G-11.0404f). The overture seeks to mirror the parity between elders and ministers required by the *Book of Order* for chartered congregations (*Book of Order*, G-11.0101).

If the goal is to train new immigrant elders in how to be faithful presbyters in PC(USA) presbyteries, the overture would give presbyteries the option of granting such fellowships the “hands-on training” the overture suggests is necessary.

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### ACREC ADVICE AND COUNSEL ON ITEM 09-01

*Advice and Counsel on Item 09-01—From the Advocacy Committee for Racial Ethnic Concerns.*

Item 09-01 calls for amending the *Book of Order* regarding voice and vote for Immigrant Fellowships, from the Presbytery of Des Moines.

The Advocacy Committee for Racial Ethnic Concerns advises that Item 09-01 be approved.

#### *Rationale*

Immigrant fellowships do not attain the *Book of Order* status that permits them to elect elders and to have voice at presbytery. This results in many new members being denied entrance into the “Leadership Channels” of the PC(USA). The *Book of Order* only addresses immigrant ministers.

Approval of Item 09-01 will help prepare the PC(USA) as it enters the 21st century with the demographic changes that are occurring in the United States.

## Item 09-02

*On Amending G-9.0503 Regarding Recognizing Leaders of Immigrant Fellowships as Elders—From the Presbytery of Des Moines.*

**[The assembly approved Item 09-02 with amendment. See p. 40.]**

**The Presbytery of Des Moines overtures the 216th General Assembly (2004) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:**

**Shall G-9.0503a(2) be amended by adding a new paragraph“(b)” to read as follows:**

**“(b) For immigrant fellowships with roots in the Reformed tradition, if the presbytery determines (1) that its strategy for mission with that constituency requires it and (2) that the chosen lay leadership of the immigrant fellowship is equivalent to elders and session, then the presbytery or its administrative commission**

***may recognize that status as equivalent and proceed to [~~ordain~~] [recognize] those leaders as elders. In making this determination the presbytery shall be guided by written criteria developed by the presbytery. These criteria shall be based upon the description of the nature of ordained office found in G-6.0100 and G-6.0300.***

[Note: The amendments in Items 09-01 and 09-02 were approved by the assembly with the alphanumeric designations of “(a)” and “(b)” respectively. For purposes of continuity, these designations were switched when the amendments were sent to the presbyteries for their vote. Thus, Item 09-01 became “(b)” and Item 09-02 became “(a)”.

### ***Rationale***

The Presbytery of Des Moines and the Presbytery of Missouri River Valley, in partnership with the Synod of Lakes and Prairies and the General Assembly, have jointly shared in a ministry to Sudanese immigrants for five years.

The Presbytery of Des Moines and the Presbytery of Missouri River Valley both support the General Assembly’s strategy for racial ethnic evangelism.

The Sudanese members of the new immigrant fellowships that have been formed have a long history of being Presbyterian.

The Sudanese fellowships and the presbyteries both desire fuller inclusion of the fellowships in the life of their respective presbyteries, but have been impeded by the current requirement for forming congregations and ordaining elders.

Section G-11.0404f grants special circumstances for recognizing the ordination of and enrolling new immigrant ministers.

The 170th General Assembly of the United Presbyterian Church in the United States of America (1958, 445) declared that ruling elders from Reformed churches, received as members of Presbyterian congregations, did not need to be reordained.

### **Concurrences to Item 09-02 from the Presbyteries of Missouri River Valley and Santa Fe.**

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### **ACC ADVICE ON ITEM 09-02**

#### *Advice on Item 09-02—From the Advisory Committee on the Constitution*

The Advisory Committee on the Constitution advises the General Assembly to disapprove Item 09-02.

### ***Rationale***

Elders are chosen through the voice of the congregation and ordained by an act of a session. The foundational bases of this *Constitution* do not provide for the election and ordination of elders apart from the work and witness of a particular congregation. By seeking to amend G-9.0503a(2), the proponents see the overture as related to the situation of a presbytery leading a group of persons through the process of organizing a new congregation using an administrative commission. However, it is clear that in these cases the presbytery is exercising “any or all powers and responsibilities of a session.” It is not a function of the presbytery apart from this unique situation to elect or ordain elders. As the *Constitution* provides specific provisions for the training and approval of those who are to serve as elders (G-14.0205), those provisions would govern any persons chosen and ordained in immigrant fellowships. It is the opinion of the Advisory Committee on the Constitution that existing provisions guiding a presbytery to oversee the development of a new congregation of any kind are sufficient to achieve the intent of this overture.

The overture as presented proposes a significant departure from historic understandings of office in the church. Should the 216th General Assembly (2004) wish to amend the *Constitution* to achieve its intent, it should consider placing the material with more foundational material of its kind in either Chapter IV or Chapter XI.

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**OGA COMMENT ON ITEM 09-02**

*Comment on Item 09-02—From the Office of the General Assembly.*

This overture seeks to permit presbyteries to recognize and empower natural and traditional lay leaders in new immigrant fellowships. Many immigrants come to the United States carrying reformed traditions. They have experience with “governing bodies” and are accustomed to being led by persons who carry out many of the functions that PC(USA) elders do in the United States. Yet they often come from traditions that do not have sessions. This overture seeks to give presbyteries the flexibility to utilize these natural gifts and talents by recognizing these experiences.

This is not a new idea to our polity. As the overture notes, since at least the 1950s, the *Constitution* has allowed elders from other reformed churches to serve as elders in the Presbyterian church without being re-ordained. Several times in this denomination’s life, proposals have been made to permit presbyteries to ordain elders in limited circumstances:

The seminal discussion of this idea came to the 204th General Assembly (1992) in the report of the Task Force on Theology and Practice of Ordination to Office (*Minutes*, 1992, Part I, pp. 1021, 1065) where the task force recommended that the church explore the “formation of covenantal partnerships between sessions and presbyteries” in the preparation and ordination of elders.

The 212th General Assembly (2000) was presented with an overture (*Overture 00-36*) to permit “exceptional ordinations” by presbyteries when “service to the church would be enhanced by such ordination.” That overture was aimed at commissioned lay pastors. This overture seeks a similar flexibility in favor of presbyteries.

Surely the context has changed since the 170th General Assembly recognized this concept in 1958. Three of the last four General Assemblies have encouraged presbyteries to reach out to new immigrant populations (*Minutes*, 2000, Part I, p. 543; *Minutes*, 2001, Part I, p. 62; *Minutes*, 2003, Part I, p. 536) and the 216th General Assembly (2004) has four other such items before it. This overture seeks to provide indigenous leadership for those new fellowships. Currently there is no provision for the election of elders until the presbytery is ready to permit the election of a fellowship’s first session. The current text does not explicitly permit such an immigrant to be elected to the administrative commission. The overture seeks to permit presbyteries to train up these new immigrant leaders in the “ways of a PC(USA) session” before actually chartering the fellowship as a PC(USA) church. This is a transitory time, but often a critical one in a fellowship’s development.

Should the commissioners of the 216th General Assembly (2004) wish to address the concerns of this overture, the Office of the General Assembly suggests the approval of the overture with a minor change in its text—substituting the word “recognize” for “ordain,” so that the section would then read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown with an underline.]

“(b) For immigrant fellowships with roots in the Reformed tradition, if the presbytery determines (1) that its strategy for mission with that constituency requires it and (2) that the chosen lay leadership of the immigrant fellowship is equivalent to elders and session, then the presbytery or its administrative commission may recognize that status as equivalent and proceed to ~~ordain~~ recognize those leaders as elders. In making this determination the presbytery shall be guided by written criteria developed by the presbytery. These criteria shall be based upon the description of the nature of ordained office found in G-6.0100 and G-6.0300.”

This suggested modification of “recognize” in place of “ordain” preserves our historic understanding of local governing bodies (which the PC(USA) calls “sessions”), while permitting presbyteries to recognize the previous status held and functions carried out by these new immigrant persons in their previous church leadership positions.

**ACREC ADVICE AND COUNSEL ON ITEM 09-02**

*Advice and Counsel on Item 09-02—From the Advocacy Committee for Racial Ethnic Concerns.*

Item 09-02 calls for amending the *Book of Order* regarding recognizing leaders of immigrant fellowships as elders, from the Presbytery of Des Moines.

The Advocacy Committee for Racial Ethnic Concerns advises that Item 09-02 be approved.

*Rationale*

By recognizing members of immigrant fellowships as elders, changes in the *Book of Order* must be addressed. Presently, the *Book of Order* addresses immigrant pastors only and not responsibilities of elders and deacons.

Approval of this item will recognize and enable leaders of immigrant fellowships to share their skills and talents in governing, in ministry, in program(s), and in service to the PC(USA), and in their local congregations.

By recognizing members of immigrant fellowships as elders, they will have the needed opportunity to enhance their congregations by their witness to the uniqueness of the PC(USA) efforts for full participation of its members by diversity and inclusiveness throughout all areas of the church.

## **Item 09-03**

[The assembly approved Item 09-03. See p. 41.]

*On Uniting Churches in Philip, South Dakota, to Form a Union Church, the United Church of Philip—From the Presbytery of South Dakota.*

**The Presbytery of South Dakota overtures the General Assembly of the PC(USA) to approve the action taken by the Presbytery of South Dakota and the Dakota United Methodist Conference to unite the First United Presbyterian Church and the First United Methodist Church of Philip, South Dakota, to form a union church, the United Church of Philip. The United Church of Philip will be responsible and accountable to both denominations.**

*Rationale*

The Presbytery of South Dakota and the Dakota United Methodist Conference seek to manifest more visibly the unity of the church of Jesus Christ and strengthen the witness to our Lord and Savior in the community of Philip by this action (G-15.0101).

The Presbytery of South Dakota approved this action at its October 24, 2003, meeting.

The bishop of the Dakota United Methodist Conference's approval was received on September 2, 2003.

## **Item 09-04**

*On Transferring the Korean Presbyterian Church of Staten Island from the Presbytery of New York City to the Eastern Korean Presbytery—From the Presbytery of New York City.*

[The assembly approved Item 09-04. See p. 41.]

**The Presbytery of New York City respectfully overtures the 216th General Assembly (2004) to approve the transfer of the Korean Presbyterian Church of Staten Island from the Presbytery of New York City to the Eastern Korean Presbytery.**

*Rationale*

The congregation of the Korean Presbyterian Church of Staten Island, in a meeting held on January 21, 2001, voted to request to be transferred from the Presbytery of New York City to the Eastern Korean Presbytery for the betterment of the church. The Presbytery of New York City was notified of this action by letter to its stated clerk dated January 23, 2001. The Presbytery of New York City, through this overture, requests actions by the Synod of the Northeast and the General Assembly to implement the presbytery's desire.

**Concurrences to Item 09-04 from the Eastern Korean Presbytery and the Synod of the Northeast.**

**Item 09-05**

*On Approving the Transfer of Trinity Presbyterian Church, Fairfield, Ohio, from the Presbytery of Miami to the Presbytery of Cincinnati—From the Synod of the Covenant.*

[The assembly approved Item 09-05. See p. 41.]

**The Synod of the Covenant respectfully overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) to approve the transfer of Trinity Presbyterian Church, Fairfield, Ohio, from the Presbytery of Miami to the Presbytery of Cincinnati, effective August 1, 2004; and to approve the transfer of the City of Fairfield, Ohio (Butler County), from the bounds of the Presbytery of Miami to the bounds of the Presbytery of Cincinnati.**

*Rationale*

Financial Implications: Per capita apportionment for 2004 would be prorated between the two presbyteries (seven months in Miami and five months in Cincinnati). The congregation's loan with the Presbytery of Miami will be paid in full before the completion of the transfer.

In 1989, the Presbytery of Miami and the Presbytery of Cincinnati entered into a partnership to establish a new church development in Fairfield, Ohio—a community on the border between the two presbyteries. Both presbyteries provided human and financial support in the establishment of the congregation, calling of the organizing pastor, and building of the facilities. During this time, it was mutually agreed that for the first ten years as a congregation, Trinity would be a part of the Presbytery of Miami. After the first ten years, the congregation then would have the choice to remain in the Presbytery of Miami or transfer to the Presbytery of Cincinnati. Trinity Presbyterian Church was organized as a new congregation in January 1991. On August 24, 2003, at a properly called meeting, the congregation voted to initiate the transfer to the Presbytery of Cincinnati.

At separate stated meetings held on September 9, 2003, the Presbytery of Miami and the Presbytery of Cincinnati each voted to approve the request of the congregation of Trinity Presbyterian Church that the church be transferred from the Presbytery of Miami to the Presbytery of Cincinnati.

**Item 09-06**

**The General Assembly Council, upon recommendation of the Congregational Ministries Division, recommends that the 216th General Assembly (2004) approve the following:**

[The assembly approved Item 09-06, Recommendation 1. See p. 41.]

**1. That the General Assembly Council, National Ministries Division, through its Office of Evangelism, continue to publish and make available *Alpha: From a Reformed Perspective* as a guide for Presbyterian congregations who use or who are considering using Alpha as an evangelistic tool.**



[The assembly approved Item 09-06, Recommendation 2. See p. 41.]

**2. That the General Assembly Council, National Ministries Division, through its Office of Evangelism, and Congregational Ministries Divisions, through its Office of Theology and Worship, make available through electronic means “The Person and Work of the Holy Spirit with Special Reference to ‘The Baptism of the Holy Spirit’” (*Minutes*, PCUS, 1971, 104–17) for congregations as they work through issues surrounding the Holy Spirit, spiritual gifts, and healing in the Alpha program.**

### *Rationale*

This recommendation is in response to the following referral: *2003 Referral: Item 09-07. 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* (*Minutes*, 2003, Part I, pp. 25, 549–50).

The Alpha program is being used successfully by a number of Presbyterian congregations as an effective, congregational evangelistic tool. A number of other congregations have found Alpha unhelpful or have chosen not to use it after evaluating it.

Alpha is a congregationally based program to introduce nonchurched persons to the Christian faith through a serious exploration of the basics of the Christian faith. Weekly programs consist of a dinner, a talk, and a discussion. Alpha began at Holy Trinity Church (Anglican) in Brompton, England, and is being used in more than 25,905 churches and 137 countries around the world (see [www.alphacourse.org](http://www.alphacourse.org)). It is widely used in the United States in Roman Catholic, Lutheran, and Episcopal churches, and among various evangelical congregations.

Alpha’s strength lies in forming a nonthreatening atmosphere where community is formed, asking questions is encouraged, and the Christian faith is presented in a winsome and compelling manner.

#### 1. *Experience in the Church*

Some research has been done on the use of Alpha in Presbyterian congregations. Several years ago Research Services conducted a study of Alpha’s use in certain congregations, and the Office of Theology and Worship did more limited anecdotal research in 2003. The overall response to congregations that use Alpha is that it is a helpful evangelistic tool that is consistent with the Reformed tradition.

Congregations report that Alpha has been helpful both in introducing non-Christians to Christian faith and helping members and leaders to grow in their understanding and experience of Christian faith. Alpha appears to be easy for congregations to setup and use. Moreover, the fact that it is not produced by the Presbyterian church is seen by some as an advantage: the Christian faith is presented without seeming to be “branded” Presbyterian.

Congregations that use Alpha believe that it fills a unique niche: No other program, Presbyterian or otherwise, provides a congregationally based evangelistic outreach that does not depend solely on pastoral leadership and presents a solidly theological presentation of the Christian faith.

#### 2. *Concerns*

The primary concern of the General Assembly in this referral is the degree to which Alpha reflects the Reformed tradition. The Office of Theology and Worship has examined Alpha materials, print and multimedia. In our judgment the materials do not conflict in any major way with the broad stream of the Reformed tradition. The materials focus clearly on the person of Jesus Christ and the presence and power of the Holy Spirit. While the sacraments are not central to the course, the presentation of baptism was adequate.

In reports from congregations that use Alpha and from the Office of Theology and Worship, the most significant area of concern is the teaching on the Holy Spirit: How to be filled with the Holy Spirit, the gifts of the Holy Spirit, and healing. Alpha’s approach to the Holy Spirit does not fit what most think of as the Presbyterian ethos. Every Presbyterian congregation that returned a survey indicated that they modify in some way Alpha’s teaching

on “How to Be Filled with the Holy Spirit.” Alpha requires that churches do not modify the course, but because churches are encouraged to develop their own speakers instead of relying solely on video presentations, many Presbyterian churches use their own speaker (often the pastor) for the Holy Spirit section.

In the late 1970s the Presbyterian church faced the charismatic renewal that was going through a number of mainline denominations. The church’s response in that day remains wise counsel. Thus we recommend to any church that uses Alpha to consult “The Person and Work of the Holy Spirit with Special Reference to ‘The Baptism of the Holy Spirit’” (*Minutes*, PCUS, 1971, Part I, pp. 104–17). It is available at [www.pcusa.org/theologyandworship](http://www.pcusa.org/theologyandworship).

The General Assembly Council, National Ministries Division, through its Office of Evangelism, has co-published *Alpha: From A Reformed Perspective*. It covers a number of issues related to using Alpha in Presbyterian congregations.

## Item 09-07

[The assembly approved Item 09-07. See p. 41.]

*On Encouraging National, Presbytery, and Synod Leaders to Foster Evangelism—From the Presbytery of the Trinity.*

**The Presbytery of Trinity overtures the 216th General Assembly (2004) to resolve to encourage our national and synod leaders to foster evangelism by doing the following:**

- 1. Have the Stated Clerk of the General Assembly write each session:
 
  - a. including prayer for their growth;**
  - b. asking for them to set voluntary goals and objectives using church growth or church health methods, for example encouraging at least 3 percent growth per year for the next five years beginning in 2005;**
  - c. asking for them to endorse their goals and return them to the presbytery stated clerk and the General Assembly Stated Clerk’s office.****
- 2. Encourage the stated clerk’s office of each presbytery and synod to write a letter of encouragement to each session in their jurisdiction to seek God’s leading and to make plans as lead by God and the session.**
- 3. Encouraging all ministers and elders to pray for God to raise up faithful members for each congregation in our denomination.**
- 4. Set aside a morning worship service at the 219th General Assembly (2010) to report on God’s faithfulness and to celebrate Christ’s daily mercies to our denomination.**

### *Rationale*

In the year 2002, our beloved denomination lost 41,812 members, reflecting a 1.68 percent decrease in membership in that year.

Over the years of 1991 through 2001, our denomination has lost 321,040 members reflecting a 9 percent loss in membership in that decade.

Jesus’ command to “go and make disciples” reflects a continuing imperative to “go” (Matt. 28:19).

God is faithful (1 Thess. 5:24) and will never leave us (Matt. 28:20).

The local congregation, its leaders and members remain the place for training, goal setting, and leadership of the local mission (*Book of Order*, G-11.0103(a)).

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### OGA COMMENT ON ITEM 09-07

*Comment on Item 09-07—From the Office of the General Assembly*

The Office of the General Assembly welcomes the encouragement from the Presbytery of the Trinity to focus on evangelism in the Presbyterian Church (U.S.A.). “The proclamation of the gospel for the salvation of humankind” is the first of the “great ends of the church” found in *Book of Order*, G-1.0200. In the third chapter of Part II of the church’s *Constitution* (G-3.0300c) “the Church is called to be Christ’s faithful evangelist.”

The Office of the General Assembly has been leading “Common Faith, Common Mission” conferences across the denomination. These conferences have focused on the rich resource we find in the first four chapters of the *Book of Order*.

The Presbyterian Church (U.S.A.) finds itself in a new reality in the 21st century. The new reality includes a largely secular society, a multicultural world, vast generational changes, and a breadth of diversity unmatched in earlier times. In this new reality, the historic assumptions of being an established church in a Christian culture are no longer valid.

While the culture and the world undergo continual and, at times, chaotic change, the good news of the gospel of Jesus Christ remains unchanged and eternally relevant. The church is called to bear witness to Christ, the living Head of the church, through its mission and ministry. It is Christ who gives the church “all that is necessary for its mission to the world” (G-1.0100b).

How the church carries out its mission is an evolving and changing response to the new reality of the 21st century. For the church’s mission to be most faithful and effective, it must focus anew on that which supports mission at its foundation, namely, that Jesus Christ is Head of the Church and the living Word of God; that the Great Ends of the Church are our common calling; that we uphold a generous orthodoxy growing out of Scripture and the confessions that affirm the great themes of the Reformed faith; and that we hold to an ecclesiology built on covenant community and a commitment to Christian unity.

To this end, the Office of the General Assembly is beginning a discernment process to enable the Presbyterian Church (U.S.A.) to renew its identity as a missional church so that we can best meet the needs of the new reality of the 21st century. This process in its entirety will be

- grounded in a shared faith that is rooted in scripture and the Confessions;
- shaped by a shared covenant as expressed in the first four chapters of the *Book of Order*; and
- supported by a constitution that best enables the ministries of multiple forms of faith communities as they respond to the diverse missionary challenges of the 21st century.

As the body of Christ in this new reality, let us in gratitude be about renewing our common faith and common mission that transforms the church and bears witness to the life-giving gospel of Jesus Christ around the world.

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**ACREC ADVICE AND COUNSEL ON ITEM 09-07**

*Advice and Counsel on Item 09-07—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).*

Item 09-07 requests the 216th General Assembly (2004) to encourage national, synod, and presbytery leaders to foster evangelism in local congregations through supportive and encouraging prayers, worship, communications, planning, etc., from the Presbytery of the Trinity.

The Advocacy Committee for Racial Ethnic Concerns advises that Item 09-07 be approved.

*Rationale*

The Advocacy Committee for Racial Ethnic Concerns concurs with and commends the spirit of Item 09-07. Consistently, in principle if not in practice, it has been normative in all governing bodies to give high priority commitments to doing evangelism. Essential to an evangelistic church development and redevelopment is the growth and renewal of persons and congregations. Item 09-07 calls for just such emphases.

However, the Advocacy Committee for Racial Ethnic Concerns advises that Item 09-07 will be significantly strengthened if specific attention is given to the churchwide commitments [approved by the 210th General Assembly (1998)] to a 10 percent by 2010 and 20 percent by 2020 growth of racial ethnic/immigrant churches and congregational membership. Given both PC(USA) stated commitments and dramatic changes in national demographics, the lack of such specific attention will be a failure and not a mere oversight by the whole church. Simply stated, the PC(USA) family must practice what it preaches in doing evangelism and all other mission and ministries of a whole diverse and inclusive church.

**Item 09-08**

**[The assembly referred Item 09-08 to the General Assembly Council with comment. See p. 41.]**

*On Undertaking the Publication of a Mission Magazine That Would Use the Powerful Voice of American Youth—From the Presbytery of Huntingdon.*

The Presbytery of Huntingdon respectfully overtures the 216th General Assembly of the Presbyterian Church (U.S.A.) to increase the witnessing power of the denomination by undertaking the publication of a mission magazine that would use the powerful voice of American youth. This quarterly would do the following:

1. Be divided into a Publication Division and a Business Division.
2. Be managed by a staff of five, paid adults (an advisor and assistant advisor for each division as well as an office secretary) who could be selected from current employees of the PC(USA) publications division.
3. Be run by a national youth editorial board comprised of an editor, assistant editor, and regional editors from both divisions.
4. Be funded by a one-time special offering and continued subscription and ad sales.
5. Be totally comprised of articles written by youth.
6. Highlight current, ongoing missions and missionary testimonies.
7. Draw attention to mission opportunities for youth.

8. Provide spiritually enriching material (e.g. Bible study ideas, daily devotions, inspirational poems, narrations, testimonies, visual art, media highlights, etc.), to youth growing in their walk with Christ and, also, youth who are still looking for the path on which to walk.
9. Increase mission on the local, national, and international levels by using revenue to send youth on mission trips to places where safe partnerships have already been established.

### *Rationale*

With the passing of the new mission plan, our denomination has reaffirmed its call to mission. Unfortunately, the mission resources of youth do not seem to be realized. This magazine would reach out to churched and unchurched youth alike using the voices of the ones youth tend to listen to the most: their peers. Millions of youth want to fill the emptiness they feel inside of them, and millions more are enthusiastic for Christ, praying for ways they can serve the Lord. Looking to the future of our church and world, it is time to encourage youth to explore and expand their mission potential.

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### **GAC COMMENT ON ITEM 09-08**

*Comment on Item 09-08—From the General Assembly Council.*

We advise that the overture be disapproved with comment. The concept is good and we would advise the committee to propose an alternative response to this important need. A proposal that is more reasonably within the existing resources could be a semi-annual, Web-based electronic magazine lodged in the existing Witness Season Web site ([www.pcusa.org/witness](http://www.pcusa.org/witness)). This new Web site could contain links to the PC(USA) Youth and Young Adult Ministry sites, the Young Adult Mission Volunteer and Internship sites, Mission Connection, Young Adult Peacemaking, and other appropriately related sites. Many of the elements addressed in the overture already exist, but not in a consolidated, easily accessible location. The Youth Mission e-zine could potentially serve as a portal to a variety of mission-related opportunities for youth and young adults. A Web e-zine would significantly cut down the cost of such an endeavor as compared to a published magazine, and optimize the coordination of existing information and resources available. Such a Web site could include a means for youth and leaders who work with youth to contribute ideas and stories of mission involvement. Letters from young adult mission volunteers (already posted on the Web) could be highlighted. Articles from young people in partner churches around the world could add an authentically global aspect to the site. A semi-annual e-zine could conceivably be included in the current staff structure of Mission Education and Promotion with additional funding provided to recoup staff hours and cover the cost of Web design and related communication expenses. It could be envisioned for the responsibility to be lodged in Mission Education and Promotion with close cooperation with the offices of Youth and Young Adult Ministry, Mission Volunteers, and the Office of Communication (particularly staff of *Presbyterians Today*).

#### 1. *Good Concept*

The overture speaks to an exciting possibility and important need regarding leadership development and mission involvement. The author of the overture is to be commended for a passion for youth and young adult ministry as well as recognition of the role of mission engagement in the spiritual formation of young people. Research has shown that mission involvement in local and global contexts significantly increase the likelihood of a young person's commitment to the church as an adult. (From Search Institute as listed in *Beyond Leaf Raking: Learning to Serve—Serving to Learn*, Peter Benson and Eugene C. Roehlkepartian, Abingdon Press: Nashville, 1993.)

#### 2. *Cost Prohibitive in Current Economic Climate*

There are some challenges, however, in the proposal as it is set forth in the overture. The costs for publishing a quarterly magazine in the manner suggested are great. Five staff with salaries, benefits, and related office and program expenses would be estimated at \$362,500 annually (based on 2004 budget for five General Assembly staff salaries, benefits, and office expenses). The production cost of a quarterly magazine would be estimated at \$96,510 annually, plus postage and distribution (based on production cost (not including staff writers, editors and

overhead) for *Ideas!* magazine, a quarterly CMP publication). There would be additional costs related to the solicitation of advertisements in the magazine. It is not unrealistic to estimate an annual cost of \$500,000 for this venture.

### 3. *Feedback Does Not Support a Special Offering*

The overture calls for a one-time, special offering to underwrite the start-up of the publication and utilize continued subscription fees and ad sales. It would be highly unlikely to have a singular project to be given the status of receiving a one-time, churchwide special offering. Every campaign and project would soon be in line for a similar one-time, special offering. In addition, the promotional and communication costs for establishing a new offering are great—in terms of dollars and staff time. The Presbyterian Panel recently conducted research in the form of a written survey and six focus groups regarding the possibility of adding a new special offering. There was a strong response that congregations are not interested in adding any more special offerings at this time. Regarding the continued revenues of subscriptions and ads, we would need to look to the funding patterns of other Presbyterian magazines to see if the revenues do, in fact, exceed the expenditures. We are not aware of any Presbyterian magazine that pays for itself through subscriptions and ad sales.

At the same time, the need should not be ignored.

## Item 09-09

[The assembly approved Item 09-09 with amendment. See pp. 41–42.]

*On Taking Decisive Action to Recover from the Decline in Membership and Development of Ministry and Mission—From the Presbytery of Mackinac.*

**The Presbytery of Mackinac overtures the 216th General Assembly (2004) to approve**

**1. That the Presbyterian Church (U.S.A.) take decisive action to initiate decisions that will lead to [the PC(USA)'s recovery from its decline in membership] [growth] and development of ministry and mission.**

**2. That the General Assembly, synods, presbyteries, and congregations reaffirm [as its first priority, the fulfillment of] the goal of [recovery of membership and development of ministry and mission of this church] [making disciples for the ministry and mission of Christ's church].**

**3. That the whole church embrace, fund, and implement the goals of the mission initiative JOINING HEARTS AND HANDS—A Campaign to Renew the Church for Mission as the initial initiative to [recover] [growth in] membership and develop ministry and mission of this church.**

**4. That the PC (USA) mobilize itself with continued and fervent prayer for the Holy Spirit to be poured out on our church for increase.**

### *Rationale*

The following statistical data was supplied by the PC(USA) Website, the JOINING HEARTS AND HANDS—A Campaign to Renew the Church for Mission booklet, and Jack Marcum of PC (USA) Research Services:

- From 1965 (the year decline began) to 2002 the PC(USA) declined in membership from 4,254,597 to 2,451,969.
- The average loss was 48,720 members per year.

- Thirty percent of congregations grew by 1 percent or more from 1997–2002 representing 735,591 of the total membership.
- If the growing churches maintained the 2002 level of their membership and the total decline continued, the PC(USA) would be 735,591 in the year 2037.
- If the current overall statistic prevailed, the PC(USA) would cease to exist in the year 2053.
- The average (mean) age of a PC(USA) member is currently 55.
- Sixteen percent of the ordained pastoral leadership pool is under forty years of age.
- Three thousand nine hundred ninety-five of the approximately 11,500 congregations have no pastor.
- Seven thousand twenty-four congregations (63.3 percent reporting in 2002) had an average worship attendance of 100 or less (the actual number is most likely higher because smaller congregations are disproportionately less likely to report attendance).
- Between 1950 and 1960, the PC(USA) started 1,345 congregations. Between 1990 and 2000, the denomination started 292 congregations.
- Four million twenty-four thousand dollars (unrestricted dollars) has been trimmed from the 2003 General Assembly budget and \$1,854,000 for 2004.

The great commission commands the church of Jesus Christ to make disciples everywhere in the world.

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. And remember, I am with you always, to the end of the age. (Matt. 28:19–20)

Jesus Christ further promises to be with us and to not abandon us. In the 21st century we cannot afford to abandon this key truth that is embodied in the Reformed heritage (*Book of Order*, W-2.3001).

Recovery of membership and development of ministry and mission is a central conviction of a Presbyterian understanding of faith and discipleship as witnessed to in *The Book of Confessions*, 9.07, 6.058, 4.123.

Recovery of membership and development of ministry and mission is a central conviction of the vision and principles for church life as stressed in the *Book of Order*, G-1.0100b; W-7.2001e, f; G-10.0102a; G-13.0103a, b, d.

As members of the early church shared their faith the church grew because the Lord added to their number.

*So the churches were strengthened in the faith, and they increased in numbers daily (Acts 16:5; also Acts 2:47b).*

There are places where growth and renewal are taking place in the PC(USA), but in the present arena of decision making and use of Presbyterian polity, these places of celebration are often overlooked or at best minimized, given only passing recognition.

A bold direction for renewal has already been given in the *The Book of Confessions*, The Confession of 1967:

The church thus orders its life as an institution with a constitution, government, officers, finances, and administrative rules. These are instruments of mission, not ends in themselves. Different orders have served the gospel, and none can claim exclusive validity. A presbyterian polity recognizes the responsibility of all members for ministry and maintains the organic relation of all congregations in the church. It seeks to protect the church from exploitation by ecclesiastical or secular power and ambition. Every church order must be open to such reformation as may be required to make it a more effective instrument of the mission of reconciliation. (*The Book of Confessions*, 9.40, p. 258)

## Item 09-10

[The assembly approved Item 09-10. See p. 42.]

The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 216th General Assembly do the following:

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 75090; 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 68901; Universidad Interamericana 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\*(Status Pending), West Point, MS 39773; Maryville College, Maryville, TN 37804; 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 University, 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 39745; Menaul School, Albuquerque, NM 87107; Presbyterian Pan-American School, Kingsville, TX 78364; 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 09-11

[The assembly approved Item 09-11. See p. 42.]

*On Supporting the Association of Presbyterian Schools (APS)—From the Presbytery of Mississippi.*

The Presbytery of Mississippi respectfully overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) to do the following:

1. Commend the Association of Presbyterian Schools (APS) for its efforts to coordinate the work of all the secondary schools related to the Presbyterian church.
2. Celebrate the work of the member institutions of the APS as they seek “to strengthen the lives of children” by providing quality, Christian education to today’s youth.
3. Encourage its member synods and presbyteries to enter into covenants of mutual understanding and support with the member institutions of APS within their bounds.
4. Encourage each of its member presbyteries to honor the Decade of the Child by
  - a. supporting financially at least one of the current members of APS, even if no APS school currently resides within its bounds;
  - b. exploring the needs for new Presbyterian secondary schools within its bounds;
  - c. partnering with APS to establish new Presbyterian secondary schools in areas of need;
  - d. helping the recruitment efforts of APS schools by promoting and publicizing their ministries to all of its member congregations.

### *Rationale*

The 213th General Assembly (2001) extended “its emphasis on children by declaring this first decade of the 21st century, July 2001–July 2011, as the ‘Decade of the Child’ and calls upon all its agencies, churches, and members to continue the ministry efforts begun on behalf of children during this past year and diligently explore during the ‘Decade’ new ways to strengthen the lives of children and the families in which they live, thus ensuring the future of the church and our world through this new millennium” (*Minutes*, 2001, Part I, p. 458).

In addition, the 215th General Assembly (2003) approved “Reclaiming the Vision: A Mission Strategy to Strengthen the Partnership Between the Presbyterian Church (U.S.A.) and Its Related Schools, Colleges, and Universities” (*Minutes*, 2003, Part I, pp. 24, 521). This included calls for the governing bodies and educational institutions of the church to clarify and strengthen their partnership, focusing on the Reformed heritage of learning and service to promote the mission of the church.

This overture seeks, at least in part, to fulfill these desires of the church. The member institutions of the Associate of Presbyterian Schools (APS) deserve the full support of the church as they faithfully engage in their ministries to children, developing today those who will lead the church tomorrow.

But while the General Assembly has repeatedly called for Presbyterians to engage in ministries to children, the sad fact is that the APS schools receive very little funding from governing bodies above the session level. At the same time, most of the APS schools serve boarding students, which means that their student bodies are not drawn from the area of service of one congregation, or even from one presbytery. The service of these schools is truly national, and so there is a great need for their support to be equally as broad.

There are many reasons why Presbyterians should support and expand their network of secondary schools across the country:

1. Presbyterians have historically engaged in education at all levels. When the Presbyterian missionaries first began out across the United States, they started schools almost everywhere they started churches. The Presbyterian church has always been a teaching church, and it is imperative for the PC(USA) to reclaim this part of its heritage below the college level.

2. Numerous studies have shown that many people respond to evangelism at young ages. The Presbyterian Frontier Fellowship recently reported that “nearly 85% of Christians decide to follow Jesus between the ages of 4 and 14.” Quite simply, Presbyterian schools can combine evangelism with high-quality education at an age when evangelism is most effective, while public schools are not allowed to present the claims of Christ to their students at all.

3. Presbyterians have long lamented the slow but steady decline in our membership across the country. We have also noticed that many of our youth leave the church during their college years. The APS schools have an opportunity to ensure that our young people are properly trained in the faith, which should fortify them in their challenging college years.

4. The colleges and universities that make up the Association of Presbyterian Colleges and Universities (APCU) provide challenging courses of study for all their students. They thus need students who are properly prepared, and Presbyterian secondary schools have long been known for their pursuit of academic excellence.

5. Many APS schools are located in areas where Presbyterians are not a majority, or even a significant minority of the population. These schools thus form an effective beachhead for the church in “frontier” areas.

6. All APS schools are intentionally diverse. Several are among the church’s racial ethnic schools. All seek to provide quality, Christ-centered educational opportunities for youth, regardless of their color or creed.

7. Secondary schools are much less expensive to establish and operate than are colleges. It would thus be relatively easy for the PC(USA) to expand its educational role, raising its profile while providing a greatly needed service.

8. The current members of APS provide a broad spectrum of models for presbyteries wanting to establish new secondary schools within their bounds. APS includes:

- a. college preparatory schools;
- b. schools featuring student work programs;
- c. schools featuring outdoor activities and environmental awareness;
- d. schools that provide an intentionally cross-cultural experience;
- e. schools that target students having learning or behavioral problems;
- f. schools providing a home-like environment for their students;
- g. a school using military discipline to impart structure to its students.

Finally, it should be noted that supporting the current members of APS and expanding their number should not be considered an attack on the public schools of the United States. Rather, the APS complements the public schools by offering specialized educational opportunities for children with special wants and needs.

**ACSWP ADVICE AND COUNSEL ON ITEM 09-11**

*Advice and Counsel on Item 09-11—From the Advisory Committee on Social Witness Policy (ACSWP).*

Item 09-11 instructs the 216th General Assembly (2004) to support the Association of Presbyterian Schools.

The Advisory Committee on Social Witness Policy (ACSWP) advises approval of the overture with the following comment:

There are seven Presbyterian-related secondary schools that have been informally related to the church through the General Assembly Council's Office for Racial Ethnic Schools and Colleges and to the Association of Presbyterian Colleges and Universities (APCU). The APCU, by virtue of its purpose, can give only very limited attention to Presbyterian secondary schools.

There is a working group of representatives from the seven schools that meet to deal with matters of mutual interest. They have formed the Association of Presbyterian Schools and now seek recognition by the General Assembly in a covenant relationship.

The Seven Schools—Secondary, College Prep, Church-Related:

Blair Academy – New Jersey – Coed – 1848  
 Chamberlain-Hunt Academy – Mississippi – Coed – 1879  
 French Camp Academy – Mississippi – Coed – 1885  
 Menaul Academy – New Mexico – Coed – 1881  
 Presbyterian Pan American School – Texas – Coed – 1956  
 Rabun Gap School – Georgia – Coed – 1903  
 Wasatch Academy – Utah – Coed – 1875

*Rationale*

This overture is consistent with Presbyterian policy of support for education and the General Assembly statement of 2003, "A Mission Strategy to Strengthen the Partnership Between the Presbyterian Church (U.S.A.) and Its Related Schools, Colleges, and Universities" (*Minutes*, Part I, 2003, pp. 521–23).

**Item 09-12**

**[The assembly referred Item 09-12 to the General Assembly Council, National Ministries Division, with comment. See pp. 42–43.]**

*On Recognizing Bloomfield College as a Racial Ethnic College Related to the PC(USA)—From the Presbytery of Newark.*

The Presbytery of Newark overtures the 216th General Assembly (2004) to direct the General Assembly Council, through the National Ministries Division, to do the following:

1. Recognize Bloomfield College, Bloomfield, New Jersey, as a racial ethnic college related to the PC(USA) by covenant with the Synod of the Northeast.
2. Admit Bloomfield College to the list of schools and colleges supported through the Christmas Joy Offering.

### *Rationale*

For more than 130 years, Bloomfield College has embraced a student body that is mainly composed of racial and ethnic minorities. Today the college's students are drawn from the urban centers of northern New Jersey, as well as from the surrounding states, and from nearly fifty countries. Seventy percent of the college's students are women; almost 50 percent are African American or African Caribbean; 35 percent are Caucasian; 13 percent are Hispanic; and 4 percent Asian. More than 95 percent of the full-time students receive financial aid; and 20 percent are from families earning annual incomes under \$12,000. Bloomfield College was ranked sixth in Campus Diversity among Northern Comprehensive Colleges according to *U.S. News & World Report's* 2004 higher education rankings.

Bloomfield College is the only Presbyterian-related college in the Synod of the Northeast. Founded as a seminary to prepare German immigrants for ministry in the Presbyterian church, Bloomfield College has continually renewed itself to meet the changing needs of the community. The college is now a comprehensive liberal arts institution serving more than 2,000 students. The mission of Bloomfield College is to prepare students to attain academic, personal and professional excellence in a multicultural and global society.

Bloomfield students acquire a personal education that is both broad-based and practical. Since many of the students must be both fully employed and care for their families while pursuing degrees, the college offers flexible schedules that include weekend and evening sessions. Also, community service has been central to a Bloomfield College education since its founding. The required Sophomore Core Program teaches social responsibility through community service projects. Students give generously of their time and talents, volunteering at women's shelters, teaching at local elementary schools, and counseling peers and junior high students. The students enrich the lives of others while gaining practical experience and self-confidence.

Bloomfield College has furthered its commitment to the Presbyterian Church (USA) through the renewal of its covenant with the Synod of the Northeast and through the hiring of a full-time college chaplain who is an ordained Presbyterian minister of Word and Sacrament. The Westminster Foundation Advisory Board was established in 1998 to support the work of the chaplain and to strengthen the college's Presbyterian heritage.

The northeastern region of the United States continues to be a center of the country's growing diversity, yet there is currently no Presbyterian-related racial ethnic college from the region included in the church's Christmas Joy Offering. Participation in the Christmas Joy Offering will help Bloomfield College to continue to provide a higher educational opportunity to students who have been historically excluded from its promise. At the same time, inclusion in the offering will help ensure an ongoing Presbyterian presence in the lives of these gifted and often neglected children of God.

The potential economic benefit of a college degree is greater now than at any other time in our history. It is critical that the young men and women of New Jersey's urban areas are allowed to share in this opportunity. At Bloomfield College, many of these students experience an environment that allows them to obtain their degree and to face their futures in the spirit of optimism and self-reliance.

This overture is offered as an expression of the hope that the relationship between college and church shall continue and be strengthened in ways which enhance the unique mission and role of both the Presbyterian Church (U.S.A.) and Bloomfield College.

**Concurrences to Item 09-12 from the Presbyteries of Monmouth, New Brunswick, and Newton, and from the Synod of the Northeast.**

**GAC COMMENT ON ITEM 09-12**

*Comment on Item 09-12—From the General Assembly Council.*

The General Assembly Council (GAC) suggests that Item 09-12 be referred to the National Ministries Division of the General Assembly Council. The GAC advises that the report of the Special Offerings Review Task Force refers to the National Ministries Division the request of Bloomfield College to be classified as a racial ethnic college, and thus considered as a possible recipient of Christmas Joy Offering funds. Bloomfield College made a presentation to the Special Offerings Review Task Force (SORTF), requesting that SORTF designate the school as a racial ethnic college and thus make Bloomfield eligible for Christmas Joy offering funds. The SORTF believed that the designation of Bloomfield, or any other school, as a racial ethnic college was properly the decision of the National Ministries Division. However, the SORTF recommended that National Ministries consider how Christmas Joy Offering receipts might be used to identify, educate, and train racial ethnic students for future leadership in ways beyond the support of those educational institutions historically identified as racial ethnic.

**Item 09-13**

*On Improved Education for African American and Other Students Placed At-Risk for an Excellent Education—From the Presbytery of National Capital.*

**The Presbytery of National Capital overtures the 216th General Assembly (2004) to do the following:**

**[The assembly approved Item 09-13, Recommendation 1., with comment. See p. 43.]**

**1. That the General Assembly approve a ten-year emphasis on the education of students placed at risk for excellence in education for any reason with a plan of action for tutoring and mentoring a minimum of 10,000 students per year.**

**[The assembly referred Item 09-13, Recommendations 2.–10., to the General Assembly Council, National Ministries Division, with additional recommendations added. See p. 43.]**

2. That a study packet calling attention to problems faced by children and youth in their attempts to acquire an education (and including suggested strategies for action, including working with parents) be developed and distributed to every congregation.

3. That every congregation be called upon to accept responsibility for improving educational opportunities for students in their geographic areas by developing, supporting, or participating in a tutoring/mentoring program.

4. That every effort be made to ensure the excellence in education for culturally and linguistically diverse children that will eliminate their disproportionate representation in special education, disciplinary problems, suspensions, expulsions, and incarcerations.

5. That the primary focus be on young children (birth to fourth grade) to ensure that they have the basic foundation needed to become creative and responsible persons in the common life.

6. That the emphasis be on improving higher education as well as birth–12 education in order to provide the number of quality educators needed in schools and school systems today.

7. That Presbyterians answer the call to involvement in the support of public education as evidenced by church documents. (See Appendix B.)

8. That the General Assembly request names and addresses of educators at all levels from each congregation in order to provide the means for constructive two-way communications designed to provide national assistance to congregations and to allow for the sharing of ideas, strategies, and successes.

9. That the General Assembly request an annual report from each congregation detailing efforts made and successes achieved, as well as problems encountered.

10. That a national conference on Presbyterians involved in education be planned for two, three, or five years into the decade in order to evaluate the progress of the ten-year emphasis, to demonstrate to other churches what can be done in the missional area, and to inform the nation of the continuation of the historic effort of Presbyterians to be involved in the education of all children, especially those who are culturally and linguistically diverse.

[11. That Presbyterians be called upon to confront the stubborn continuance of racial prejudice, particularly the persistence of societal attitudes that discourage academic achievement among economically disadvantaged and children of color students and others at risk.]

[12. That because of the present educational difficulties that face many economically disadvantaged children of color and youth, the General Assembly Council, National Ministries Division, is charged with considering the advisability and feasibility of founding new primary and secondary schools open to all students that addresses the urgent educational needs of economically disadvantaged children of color and other students placed at risk due to the continuing effects of racial prejudice.]

### *Rationale*

The Presbyterian church has, since the days of slavery, been known to be passionately interested in improving education for the descendants of slaves and other groups and has established and supported schools for this purpose.

In today's world, many children are reported to be at-risk for a quality education.

Culturally and linguistically diverse (CLD) children are the most at-risk because of their being most frequently referred out of the general education classroom for special education placement even when they have no inborn disability, but need good teaching and/or good discipline.

Recent research has led to the conclusion that these unjustified early referrals to and placement in special education frequently lead to later suspensions, dropouts, expulsions, and incarcerations, thus making early referral a prime reason that African American males are considered an endangered educational species.

Many administrators, teachers, and other educators are Presbyterians and individually and collectively have it in their power to significantly improve education for all children and to reduce at-risk factors in the lives of the children in their care. (Documentation exists of students who encountered stumbling blocks, but who, because of a person or persons who cared, became successful [Ben Carson, Albert Einstein, and others].)

The Presbyterian church has consistently stated its resolve to contribute to improved education for all students of any group and has issued a "call to involvement in the support of public education."

The next ten years in the church calendar have been designated "The Decade of the Child."

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### **GAC COMMENT ON ITEM 09-13**

*Comment on Item 09-13—From the General Assembly Council.*

The General Assembly Council, on the advice of the National Ministries Division, suggests that Item 09-13 be referred to the National Ministries Division, so that a feasible plan can be developed to address the central con-

cerns of this overture, with a report being made to the 217th General Assembly (2006). Such a plan would take into account work being done denominationally and cooperatively with ecumenical partners, as well as resources that are currently available.

- The National Council of Churches Committee on Public Education and Literacy, on which we are represented, recently entered into a partnership with the National Education Association (NEA). They are currently working on education and advocacy materials to address some of the concerns raised by this overture

- The United Church of Christ has an office of Public Education and Witness, dedicated to the justice concerns related to public education. Some of the resources, which they have produced, may be adapted or used to meet some of the recommendations of this overture.

- The Advisory Committee on Social Witness Policy (ACSWP) working group's report on "Resolution on Allegations of Child Sexual Abuse Against Educators" (Item 10-12) contains a recommendation relative to public education that may also need to be considered in light of this overture. The recommendation asks, "ACSWP to conduct a study of the future of contemporary public education in the context of the long history of Presbyterian support of public education. The study of systemic issues confronting public education should focus on the individual's role in supporting public education, and the appropriate citizenship for a multicultural and interfaith society and report to the General Assembly in 2008." (This recommendation, Item 10-12, is going to the 216th General Assembly (2004) for consideration and action.)

- The current and projected budget lines (already set for the next two years) cannot absorb the cost of most of the recommendations associated with this overture, such as resource packet development, printing and mailing to every congregation, database development, annual reports and follow-up, and a national conference. (See Financial Implications for these recommendations below.)

- Congregations are currently being urged by recent General Assemblies to support several ten-year emphases, such as the Decade of the Child, the Decade to Overcome Violence, and the Decade to Build a Culture of Peace and Nonviolence for All God's Children. Clearly, there is a limit to the number of such emphases that can be sustained on an all-congregation basis.

### *Financial Implications*

"1. That the General Assembly approve a ten-year emphasis on the education of students placed at risk for excellence in education for any reason with a plan of action for tutoring and mentoring a minimum of 10,000 students per year."

- Cost: Indeterminate staff time to create a plan, establishing a data base or other means to monitor and evaluate such a mentoring program.

"2. That a study packet calling attention to problems faced by children and youth in their attempts to acquire an education (and including suggested strategies for action, including working with parents) be developed and distributed to every congregation."

- Cost: \$ 73,000 (Exclusive of staff-time costs)
  - Development of a packet, \$30,000 (based on approximate costs of development of Turning Mourning Into Dancing packet)
  - Printing of 11,100 packet, \$28,000
  - Mailing of packet to 11,000 + congregations = \$14,000 (from MSS, this is the cost of mailing a thirty-two page booklet)

"3. That every congregation be called upon to accept responsibility for improving educational opportunities for students in their geographic areas by developing, supporting, or participating in a tutoring/mentoring program."

- Cost: Variable, depending upon the way this is communicated to all congregations.

“4. That every effort be made to ensure the excellence in education for culturally and linguistically diverse children that will eliminate their disproportionate representation in special education, disciplinary problems, suspensions, expulsions, and incarcerations.

“5. That the primary focus be on young children (birth to fourth grade) to ensure that they have the basic foundation needed to become ‘creative and responsible persons in the common life.’ (citation)

“6. That the emphasis be on improving higher education as well as birth-12 education in order to provide the number of *quality educators* needed in schools and school systems today.

“7. That Presbyterians answer the *call to involvement in the support of public education* as evidenced by church documents. (See Appendix B.)

“8. That the General Assembly request names and addresses of educators at all levels from each congregation in order to provide the means for constructive two-way communications designed to provide national assistance to congregations and to allow for the sharing ideas, strategies, and successes.”

- Cost: Substantial, but indeterminate cost, especially in staff-time to develop a data base and ongoing communication strategy with 11,000 contact points.

“9. That the General Assembly request an annual report from each congregation detailing efforts made and successes achieved, as well as problems encountered.”

- Cost: Indeterminate, depending on how this is communicated and whether or not there is the cost of preparing a standard report form and sending it out annually to all congregations, and the potential costs of follow-up.

“10. That a National Conference on Presbyterians Involved in Education be planned for two, three, or five years into the decade in order to evaluate the progress of the ten-year emphasis, to demonstrate to other churches what can be done in the missional area, and to inform the nation of the continuation of the historic effort of Presbyterians to be involved in the education of all children, especially those who are culturally and linguistically diverse.”

Cost: [Estimates for participant costs, based on 300 persons for 3 days] \$ 280,500

Unit costs: Travel \$420, Per diem \$45, Room & Board \$125

This does not include the costs of printing, promotion, securing presenters, their transportation, honorarium, housing & meals, general hotel expenses, pre-planning meeting costs, travel subsidies for attendees [realizing most will be educators on limited budgets] and staff time, Estimated at \$ 50,000.

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### ACREC ADVICE AND COUNSEL ON ITEM 09-13

*Advice and Counsel on Item 09-13—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).*

Item 09-13 calls for improved education for African American and other students placed at risk for an excellent education, from the Presbytery of National Capital.

The ACREC concurs with the General Assembly Council (GAC) comment and affirms the intent and purposes of the item to address the needs of African American and other educationally disenfranchised children.



## Item 09-14

*On Recognizing Ms. Dianne Davis and Constructores Para Cristo for Their Christian Ministry in Mexico—From the Presbytery of New Harmony.*

**[The assembly disapproved Item 09-14 with comment. See p. 43.]**

The Presbytery of New Harmony overtures the 216th General Assembly (2004) to recognize Ms. Dianne Davis, and Constructores Para Cristo (CPC) for the remarkable improvement CPC has made in the lives of more than four hundred Mexican families, and for the way in which CPC has provided a mission outreach opportunity for innumerable church congregations and life changing experiences for those who have participated in this Christian ministry with our brothers and sisters in Mexico.

### *Rationale*

The Presbytery of New Harmony joins with many other Presbyterians in the desire to recognize a valuable mission effort that has been building houses for impoverished Mexican families in Piedras Negras, Mexico, since 1987.

This effort was started by Dianne Davis, a member of the South Highland Presbyterian Church in Birmingham, Alabama.

Ms. Davis was guided by the Lord.

Thousands of people have been allowed to know the joy of the Lord's labor.

Congregations from all over the United States, including eight congregations from New Harmony, have been involved in this mission endeavor.

This mission effort has been officially known and incorporated as Constructores Para Cristo, and has resulted in 408 new houses being build through 2003.

A medical center, a preschool facility, and a veterinary clinic, have been built and dedicated.

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### **GAC COMMENT ON ITEM 09-14**

*Comment on Item 09-14—From the General Assembly Council.*

The General Assembly Council advises that it is inappropriate for the General Assembly to recognize programs it has neither validated nor evaluated. The General Assembly has an important role in setting standards and directions in mission. Recognitions for service made by the General Assembly should be rooted in criteria that are the result of deliberations and in policies of the denomination. Nominees for recognitions should be reviewed in an approved process and in light of published criteria.

It is, however, appropriate for the General Assembly to recognize the legitimacy of the needs being addressed and to encourage the discipleship and witness of Presbyterians in ministering to that need. Thousands of Presbyterians are following the leading of the Lord in mission and their efforts are bearing great fruit. It is commendable that presbyteries are celebrating this fact.

## Item 09-15

*On Directing the National Ministries Division (NMD) to Develop a Plan for Resourcing and Funding Evangelism with Racial Ethnic Persons and Persons of Limited Economic Resources—From the Presbytery of Miami.*

**[The assembly approved Item 09-15 with amendment and with comment. See p. 42.]**

**The Presbytery of Miami (Synod of the Covenant) overtures the 216th General Assembly to direct the National Ministries Division to develop a comprehensive plan for [resourcing] [accessing resources] and [for] funding evangelism with racial ethnic persons and persons of limited economic resources, including but not limited to coordination between Racial Ethnic Ministries and Evangelism and Church Development for funding and resources.**

### *Rationale*

As a denomination, we have set a goal to increase our racial ethnic membership by 10 percent by the year 2010. Yet, we do not have a comprehensive plan for developing the resources and the funding for reaching this goal. We realize that funds are limited, and want our church to make the most effective use of funding.

Dependence on traditional and other models that are largely Euro-American for new church development and evangelism has too often limited racial ethnic persons and those who are not typically middle class from achieving full participation in the worship, work, and the life of our denomination. The largest and fastest growing minority population in the United States is the Hispanic population. They constitute approximately 13 percent of the population, while being only 1.2 percent of the active membership of the PC(USA) church. Many racial ethnic Christians are looking for a place to worship but have little or no experience in the Presbyterian church.

Currently, there is a systemic approach in the National Ministries Division where funds are distributed through Evangelism and Church Development or Racial Ethnic Ministries, without sufficient communication and coordination of the funds. Presbyteries working particularly with immigrants express frustration in trying to maneuver through the system. Some presbyteries and congregations report that funds for such models as Bible fellowships, cell groups, and other creative ways of carrying out evangelism with non-white, non-middle class persons are often not available. Prior to any new church development, these models are the initial steps that are most often needed to begin and are much less expensive than our more traditional ways of carrying out evangelism.

We need coordination not only for resourcing and funding, but also for expediting our response to our neighbors. Too often, many of us who are doing outreach with groups not traditionally Presbyterian, observe that by the time we are able to obtain needed resources, other denominations have already begun and become entrenched in the community.

The development of a comprehensive plan for resources and funding for evangelism and outreach is urgent and essential in order to more effectively reach out to those that reflect the diversity of our nation, offering the gospel message, affirmed by our tradition, that the love of Jesus Christ is for people of all races, cultures, and economic backgrounds.

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### **ACREC ADVICE AND COUNSEL ON ITEM 09-15**

*Advice and Counsel on Item 09-15—From the Advocacy Committee for Racial Ethnic concerns (ACREC).*

Item 09-15 requests the 216th General Assembly (2004) to direct the National Ministries Division (NMD) to develop a comprehensive plan for resourcing and funding evangelism with racial ethnic persons and persons of limited economic resources, from the Presbytery of Miami.

The Advocacy Committee for Racial Ethnic Concerns advises that Item 09-15 be approved.

*Rationale*

Item 09-15 proposes means to enhance and expand work in progress that would help the PC(USA) honor and fulfill its 1998 commitments to an increase of racial ethnic/immigrant churches and congregational membership of 10 percent by 2010 and 20 percent by 2020.

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**GAC COMMENT ON ITEM 09-15**

*GAC Comment on Item 09-15—From the General Assembly Council.*

The Racial Ethnic/Immigrant Evangelism Church Growth Strategy and the Mission Initiative: Joining Hearts and Hands were created in response to the kind of concerns articulated in Item 09-15 and the General Assembly Council's ability to respond to these concerns rests with the success of the Mission Initiative Campaign.

*Background:* This overture is similar in content to a series of overtures received by the assembly since 1996 when the 208th General Assembly (1996) approved specific racial ethnic membership goals for 2005 and 2010. Shortly after these goals were approved, the General Assembly Council submitted and got approval from the 210th General Assembly (1998) for a Racial Ethnic/Immigrant Evangelism Church Growth Strategy. While the 210th General Assembly (1998) enthusiastically approved the strategy, it also added a recommendation calling for a plan to help fund the need for additional dollars created by this new emphasis. The 214th General Assembly (2002) (Columbus) overwhelmingly approved the creation of the Mission Initiative: Joining Hearts and Hands as a plan for generating additional funds for church development with an emphasis on racial ethnic church development (and mission service). The Racial Ethnic/Immigrant Evangelism Church Growth Strategy and the Mission Initiative: Joining Hearts and Hands are direct responses to the kind of concerns expressed in Item 09-15.

## **Item 09-Info**

*Annual Statistical Report and Racial Ethnic Evangelism—From the Office of the General Assembly*

HEAR WHAT THE SPIRIT SAYS TO THE CHURCHES (REV. 2:29)  
REFLECTIONS ON THE 2003 PRESBYTERIAN CHURCH (U.S.A.) STATISTICS

One of the responsibilities of the Stated Clerk is to gather and report the statistics of the Presbyterian Church (U.S.A.). While the numbers are readily available to all, the figures themselves do not tell the whole story. Underneath these statistics are real live Presbyterians, who make up our churches and who are faithful disciples of Jesus Christ. The fact that there are fewer active members in the Presbyterian Church (U.S.A.) than a year ago should call us to prayer and repentance.

We live in a time of deep, spiritual hunger, which can only be truly met by the gospel of Jesus Christ. I am convinced that God intends for the Presbyterian church to be a growing church, and I believe strongly that we are being called as a church to a fresh commitment to be "Christ's faithful evangelist" (*Book of Order*, G-3.0300). To aid us in responding to that commitment, I would like to make six suggestions that grow out of the 2003 statistics, which will hopefully help Presbyterian churches become growing churches.

First, a word about the figures themselves. At the end of 2003, there are 2,405,311 active, confirmed members in the Presbyterian Church (U.S.A.), a net loss of 46,658 from 2002. The total membership of the PC(USA) is 3,241,267. This includes 343,378 baptized, but not confirmed, members (mostly children) and 492,620 inactive members. The 2004 edition of the *Yearbook of American Churches* indicates that we are the ninth largest church body in the United States.

These members are found in 11,064 congregations, which are related to 173 presbyteries and sixteen synods. There are 21,248 ministers (including 346 who were ordained in 2003), 101,324 elders, and 68,132 deacons. Total

contributions and income for these churches totaled \$2,923,384,580, an increase of 2.5 percent over 2002. Two thirds of this revenue was spent on the local program of our churches; 15 percent on capital expenditures for churches, 12 percent on mission, 1.5 percent on presbytery, synod, and General Assembly per capita.

These figures hold deeper implications for the faithful ministry of Presbyterian congregations. The deepest and most profound implication is that we as a church are being called by God to prayer for repentance and renewal. We know that coming to faith is only possible through the power of the Holy Spirit. We, as Presbyterians, will only become a growing church if we begin on our knees, praying for forgiveness for our timidity in evangelism and seeking God's renewal, so that we and our churches lose our image as "God's frozen chosen" and become joyful evangelists, actively sharing the Good News and inviting others into the fellowship of our churches.

Empowered by prayer and the Holy Spirit, there are six specific calls to action that I believe arise from these statistics:

1. We need to realize that our most important evangelistic outreach begins at home.

In 2003, as in other recent years, we have gained more new members through profession of faith and transfer of certificate of membership than we lost by those who transferred from the PC(USA) to other churches or who died. Our gain in these categories was 114,910 and our losses were 67,557—a net gain of 47,353. Our problem is that we had "other losses" of 112,624—mainly through people who were moved to the inactive list and, usually a few years later, out the "back door to nowhere." Statistically, we are not losing people to other churches. Our problem is that we are losing our people to the secular world—to no active church affiliation. All of us—pastors, elders, and deacons—need to give special attention to nurturing our members, supporting them in meaningful ministry, and reaching out to them when they begin to fall away from active membership.

2. We need to follow the wisdom of the *Book of Order* concerning inactive members.

Three thousand of the "other losses" in 2003 came from just three congregations. These were large churches who "cleaned the rolls" after years of neglect of the *Book of Order's* guidance in G-10.0302 for sessions to regularly review the rolls and to move members to the inactive roll only after they have "made diligent effort to discover the cause of members' nonparticipation and to restore the member to activity in the church's work and worship." Not giving regular attention to the active involvement of members and seeking to restore their active participation at an early stage means it is often too late to re-engage active members when several years have passed. This failure to give regular attention and pastoral visitation to those who have been active but are now slipping away is a major cause of our membership losses, not just in those three churches. Every session needs to actively review its rolls at least annually and make a plan for pastoral visitation for those moving toward inactivity in the church's life.

3. We are called to make disciples—by baptizing.

Jesus was quite clear in the Great Commission that we as followers of Christ are called to make disciples of all nations by baptizing them (Matt. 28:19). Presbyterians are not doing a very good job of bringing new disciples into the church through baptism. In 2003, we recorded a total of 10,174 adult baptisms in our churches. While this is a gain of 518 over 2002, it still represents less than one adult baptism per church. We had a higher number of child baptisms (35,237) than adult, but on the average, still about three per church. These figures are in marked contrast to those of Presbyterians twenty and forty years ago—and from Presbyterian churches in many other nations. In 1984, the total number of baptisms for adults was 16,535; for children, 50,507. For 1964, those figures were 34,545 and 90,909. It has often been said that Presbyterians are better at nurturing the faithful than at inviting those who have never believed into a life-giving relationship with Jesus Christ, and these figures seem to bear that out. We need to develop the gift of sharing the gospel with those who have never heard the Good News and welcoming them into our churches through baptism.

4. We need to learn from our growing churches—and imitate them!

While we are losing members as a denomination, we do have many growing churches (32 percent [3,623] posted gains in 2003), and all of our congregations need to learn from them. We are aided in this task by two ex-

cellent new publications by Deborah Bruce and Cynthia Woolever, *Beyond the Ordinary: 10 Strengths in U.S. Congregations* and *Fastest Growing Presbyterian Congregations*. In the latter publication, they sought data from 400 of our fastest growing congregations (42 percent average growth over the last five years) and compared them with a sample of all of our congregations. Some of the strengths of these growing churches are:

- Vital programs for children and youth.
  - Widespread use of prayer groups and other small group ministries.
  - New forms and times for worship with an emphasis on spontaneity, inspiration, and joy.
  - Strong connections electronically.
  - A cultural norm of inviting friends to worship and sharing faith stories.
  - Excitement about the future of the church.
5. If we are going to be a growing church, we must be a multicultural church.

By the middle of this century, the majority of people in the U.S. will be non-Caucasian. Many of the new immigrants who are coming to our country are from parts of the world where the Reformed tradition is strong. If the PC(USA) is to be a growing church, it must be a truly multicultural church! A few years ago, we set goals to increase our racial ethnic membership to 10 percent of our total by 2005 and to 20 percent by 2010. We need to take dramatic action NOW to meet these goals, and the report on the consultation on the racial ethnic/immigrant evangelism and church growth strategy outlines ways to achieve them. While our racial ethnic membership increased slightly in 2003, the statistics show that the percentage of Presbyterians who are racial ethnic is still below the 10 percent figure. Some exciting new efforts are underway to help us to reach this goal—a growing number of new immigrant fellowships, increasing numbers of multicultural congregations, and fresh strategies for racial ethnic church growth—but a far greater commitment is required if we are to be transformed into a Christian community that looks like the multicultural world in which we are living in the U.S. today.

6. The PC(USA) grows when we start new churches, and we need to start more new churches.

Historically, the PC(USA) has shown overall growth in the years when it was most active in new church development. While we can rejoice that there is new energy and resources for building new churches and chartering new immigrant fellowships, we are still dissolving more churches each year (forty-seven in 2003) than we are beginning new ones (thirty-one in 2003). We need a commitment in every presbytery to begin more new churches than we dissolve old ones and a commitment in the entire denomination to generously support the mission initiative to help the whole church to respond to the unique opportunity in our time to develop new churches, especially among racial ethnic and new immigrant groups.

No “magic bullet” is available to move from being a church that is losing members to being a growing church. It is only through the power of the Holy Spirit that people come to saving faith in Jesus Christ and churches grow. However, I do believe that these six steps, if taken seriously by Presbyterians, will position us for the Holy Spirit to work in fresh and creative ways in our life, so that we might become the church that God intends us to be—a church that is growing in grace, growing in numbers, and growing in faithful discipleship to our Lord and Savior, Jesus Christ.

**Summaries of Statistics  
COMPARATIVE SUMMARIES**

	2000	2001	2002	2003	2002-2003 Compared
SYNODS.....	16	16	16	16	0
PRESBYTERIES .....	173	173	173	173	0
CHURCHES .....	11,178	11,141	11,097	11,064	(33)
CHURCHES ORGANIZED.....	34	33	40	31	(9)
CHURCHES DISSOLVED.....	47	53	58	47	(11)
CHURCHES RECEIVED FROM OTHER DENOMINATIONS....	3	4	3	4	1
CHURCHES DISMISSED TO OTHER DENOMINATIONS.....	2	2	3	3	0
MINISTERS .....	21,065	21,150	21,194	21,248	54
CANDIDATES .....	920	929	892	885	(7)
ORDINATIONS .....	367	394	327	346	19
MINISTERS RECEIVED FROM OTHER DENOMINATIONS....	58	87	76	104	28
MINISTERS DISMISSED TO OTHER DENOMINATIONS.....	20	16	24	21	(3)
MINISTERS RESTORED.....	9	16	12	6	(6)
MINISTERS REMOVED FROM OFFICE .....	73	58	73	66	(7)
MINISTERS DECEASED .....	264	292	275	315	40
ELDERS					
Female.....	51,305	50,204	49,771	49,624	(147)
Male.....	55,336	52,974	52,243	51,700	(543)
DEACONS					
Female.....	49,802	47,683	47,907	47,549	(358)
Male.....	22,171	21,874	21,474	20,583	(891)
ACTIVE MEMBERS .....	2,525,330	2,493,781	2,451,969	2,405,311	(46,658)
WOMEN.....	1,489,175	1,471,135	1,445,329	1,412,125	(33,204)
GAINS:					
Profession of Faith					
17 and under .....	30,182	29,196	28,332	27,428	(904)
18 and over .....	60,299	59,795	55,628	48,389	(7,239)
Certificate .....	45,955	45,305	41,400	39,093	(2,307)
Other.....	12,841	12,518	13,084	18,613	5,529
LOSSES:					
Certificate .....	35,024	33,591	31,545	29,717	(1,828)
Death.....	40,096	39,293	38,666	37,840	(826)
Other.....	109,028	105,479	110,045	112,624	2,579
BAPTISMS:					
Children.....	39,444	37,409	36,930	35,237	(1,693)
Adult.....	11,379	9,751	9,656	10,174	518
Church School .....	1,084,347	1,101,478	1,127,698	1,110,115	(17,583)

SUMMARIES OF STATISTICS

FINANCES 2000–2003

RECEIPTS	2000	2001	2002	2003	Increase (Decrease)	2003 Per Capita	Percent of Total
Contributions	\$1,953,131,292	\$1,953,450,151	\$1,972,131,517	\$2,001,068,313	28,936,796	\$831.94	68.45%
Capital and Building Funds	429,546,041	416,583,265	372,226,515	364,445,083	(7,781,432)	151.52	12.47%
Investment Income	199,373,409	189,702,428	158,665,271	184,479,796	25,814,525	76.70	6.31%
Bequests	118,220,333	142,227,805	127,944,169	136,492,151	8,547,982	56.75	4.67%
Other Income	238,251,836	293,043,758	219,009,574	236,899,237	17,889,663	98.49	8.10%
EXPENDITURES							
Local Program	\$1,838,731,520	\$1,869,820,098	\$1,877,825,172	\$1,922,460,276	44,635,104	\$799.26	67.66%
Local Mission	149,994,055	163,425,994	150,110,913	149,790,554	(320,359)	62.27	5.27%
Capital Expenditures	509,303,127	519,822,881	511,690,484	439,484,412	(72,206,072)	182.71	15.47%
Investment Expenditures	169,243,483	137,038,165	120,161,756	97,606,309	(22,555,447)	40.58	3.44%
Per Capita Apportionment	40,029,941	42,101,083	42,278,295	42,676,015	397,720	17.74	1.50%
Validated Mission**	137,320,627	134,224,549	133,138,027	123,509,770	(9,628,257)	51.35	4.35%
Other Mission	71,257,581	69,567,665	67,426,678	65,716,728	(1,709,950)	27.32	2.31%
Presbytery General Mission	36,847,233	36,381,055	*	*			
Synod General Mission	8,988,415	8,985,346	*	*			
General Assembly Mission	53,657,246	58,414,751	*	*			

\* The categories of Presbytery, Synod, and General Assembly Mission are provided by Mission Support Services, not from the congregations' report. The 214th General Assembly (2002) approved the elimination of the printing of these fields (*Minutes*, 2002, Part I, p. 196).

\*\*Validated Mission includes the report of all moneys spent on causes related to the PC(USA) above the level of local program and mission.

CONSULTATION ON THE RACIAL ETHNIC/IMMIGRANT  
EVANGELISM AND CHURCH GROWTH STRATEGY

*“God is pleased with everyone who worships him  
and does right no matter what nation they come from” (Acts 10:35)*

I. Introduction

In February 2003, the Racial Ethnic Ministries (REM) program area of the National Ministries Division sponsored a consultation to review and evaluate the implementation of Racial Ethnic/Immigrant Evangelism Church Growth Strategy (RE/IECGS) ([www.pcusa.org/racialethnic/GrowthStrategy.pdf](http://www.pcusa.org/racialethnic/GrowthStrategy.pdf)) and to update the changes in both church and society, as reflected in the strategy, since its approval by the 210th General Assembly (1998). The Congregational Enhancement offices, the New Immigrant Ministries office of REM, the Evangelism and Cultural Diversity office of the Evangelism and Church Development program area (ECD), and the racial ethnic caucuses provided the leadership for the consultation. Two to three leaders from each racial ethnic constituency group within the Presbyterian Church (U.S.A) who are actively engaged directly or indirectly in the implementation of the strategy were invited to serve as members of a “think tank” with the leaders of this first consultation.

The consultation began with an overview of the current environment in the PC(USA) as it related to the strengths and weaknesses of the strategy and current decisions related to racial ethnic issues. Each constituency reported on the implementation of the RE/IECGS in racial ethnic and new immigrant congregations and fellowships, middle governing bodies, and General Assembly agencies. Since the approval of the RE/IECGS, the General Assembly has taken two major actions impacting the implementation of the strategy:

- The creation of a task force on *Commissioners’ Resolution 00-8*; and
- The adoption of the *Mission Initiative: Joining Hearts & Hands*, to raise funds to support and renew the church development with an emphasis on racial ethnic/immigrant church growth.

Reports were presented on both of these projects.

The vision and impetus for the Racial Ethnic/Immigrant Church Growth Report came from the racial ethnic community of the Presbyterian Church (U.S.A.). It grew out of the Shape and Form Restructure in 1994. The 208th General Assembly (1996) acknowledged the compelling need for an intentional church-wide strategy for racial ethnic church growth stating the following: “... The 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 ...” (*Minutes*, 1996, Part I, p. 378, paragraph 33.143).”

At that same General Assembly, the denomination affirmed the goal of increasing the racial ethnic membership of the PC(USA) to 10 percent by 2005 and 20 percent by 2010. The Racial Ethnic/Immigrant Strategy, approved at the 210th General Assembly (1998), outlined the components of a church-wide strategy for racial ethnic membership growth. The strategy was designed so that all of the denomination’s entities (congregations, racial ethnic caucuses, presbyteries, synods, and General Assembly agencies), would work in partnership to address the challenge of increasing the racial ethnic membership.

The General Assembly’s 2001 statistics indicate that the racial ethnic membership of the PC(USA) is approximately 7.1 percent. The Racial Ethnic/Immigrant Evangelism Church Growth Strategy Report has made a remarkable impact on the denomination. More specifically, the strategy has achieved the following:

- The General Assembly Council (GAC) provided the impetus for the development of *A Vision for Church Growth in the Presbyterian Church (U.S.A.)* that was approved at the 211th General Assembly (1999).



- The Mission Development Resources Committee (MDRC) of the Evangelism and Church Development (ECD) program area has increased the financial support for racial ethnic projects from 39 percent in 1993 to 61 percent in 2002 of the total amount given for mission grants.
- The Office of New Immigrant Ministries and the Office of Racial and Cultural Diversity was established in the Evangelism and Church Development program area (ECD) to reach new immigrant populations and to help congregations become more multicultural in mission and ministry.
- The Offices of Middle Eastern Ministries and New Immigrant Ministries have been relocated to the Racial Ethnic Ministries program area to better coordinate the implementation of the strategy.
- The racial ethnic caucuses and a number of middle governing bodies are increasing their ministries for racial ethnic/immigrant church growth.
- The Racial Ethnic Clergy Recruitment Task Force was created. Over a two-year period, they have created resources to raise awareness of the needs and are working with theological institutions and others on racial ethnic recruitment and preparation for ministry issues.
- The Synod Partnership Mission Consultation has focused its efforts in developing partnerships with racial ethnic ministries. In addition, synod schools across the country are incorporating a segment of racial ethnic ministries within their leadership development annual events.
- The General Assembly Council's "Mission Initiative: Joining Hearts and Hands," a \$40 million fund development campaign was developed to meet the increasing need of additional resources for church growth (with an emphasis on racial ethnic church growth) and international mission.

In general, the Racial Ethnic/Immigrant Evangelism Church Growth Strategy stimulated the General Assembly's current emphasis on church growth. There are signs that racial ethnic/immigrant church growth is becoming a legitimate and significant church-wide emphasis.

The foundational theological significance of the Racial Ethnic/Immigrant Church Growth Strategy to the entire denomination is a call to deepen its discipleship to Jesus Christ by living out the universal love of God in an increasing multicultural world. The strategy embodies God's call to transformation towards righteousness and justice within every part of the PC(USA).

## II. Biblical & Theological Foundation Revisited

The theological and biblical foundation of the Racial Ethnic/Immigrant Church Growth Strategy begins with the statement "The Church of Jesus Christ is built 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." It grounds the mandate for racial ethnic, new immigrant, and multicultural church growth in the Great Commandment to love God, neighbor, and self (Matt. 22:36–40) and the Great Commission (Matt. 28:16–20, Mark 16:14–18) to go out and make disciples. This theological and biblical foundation concludes that the Church of Jesus Christ can neither ignore nor avoid responding to the growing diversity in our world today. The challenge to all Christians is to learn to share the good news of God's love in a culture that features a rich variety of languages, music, styles, and modes of worship, ministries, and witness.

The 2003 Consultation on the Racial Ethnic/Immigrant Evangelism Church Growth Strategy lifted up three dimensions of Christian discipleship that must be strengthened and lived out in the Presbyterian Church (U.S.A.) in order to be effective witnesses of Jesus Christ in a racially and culturally diverse world. They are spiritual transformation, the pursuit of justice and righteousness (the right use of power), and evangelism as joyfully sharing God's love, which demonstrates that we are a new creation in Jesus Christ.

Racial Ethnic/Immigrant Church Growth is first and foremost a call to Christians to engage in an ongoing process of spiritual transformation to be new people in Jesus Christ. Everyone is called to be in an ongoing proc-

ess of transformation that reflects Jesus is Lord of our lives (Phil. 2:11 and Roman 12:2). It is both an inward and outward process of growing in a passionate relationship with Jesus Christ. Being a new creation comes before reconciliation. We cannot preach a gospel of reconciliation with each other or reach out to unchurched people if we are not in a transformational relationship with Jesus Christ.

Justice is regarded as the outward expression of faith lived out. It is active not passive. It represents the state of doing. The Greek word for righteousness and justice is the same (*dikiaosoni*). Both words point to an active process of inward and outward transformation in the likeness of Jesus of Nazareth. The church is called to confront injustices and misuses of power (Micah 6:8) that marginalize people of color in predominately Anglo (Euro-American) church. Racial ethnic leaders are called to practice righteousness and justice with each other across racial and cultural lines as they seek to overcome the bondages of internalized racism, sexism, classism, and cultural ethnocentrism. They have the special call to empower the poor, comfort the brokenhearted, bind up the wounds of the outcasts, transform the violent in racial ethnic communities, and embrace them in our congregational families with love.

Evangelism is the call to joyfully share the gospel in the context of cultural diversity. In order for evangelism in the Presbyterian Church (U.S.A.) to be an effective model of power, sharing between dominant groups and racial ethnic people should be developed and implemented. Evangelism must be done in partnership and mutuality.

### III. Theological Education & Racism

Seminaries are places where future pastors, Christian educators, and other church leaders are trained for ministry. They are also places for research and development as the church seeks to prepare leaders to respond to God's call to ministry in a complex and changing, multicultural and multiracial society. The General Assembly recognizes that the task of dismantling racism must be a partnership effort that involves all levels of the church. As centers of education and research, seminaries are an essential part of the church's effort to realize a vision of the Beloved Community.

The 211th General Assembly (1999) approved a comprehensive policy document titled *Facing Racism: A Vision of the Beloved Community*, which set forth a church-wide strategy for antiracism initiatives involving all levels of the church. The document was developed in light of the shifting demographics, which are changing the racial and cultural face of both church and society. This has implications for how the church does mission as well as how it trains leaders for mission and ministry. As centers of education and research, seminaries are an essential part of the church's effort to realize a vision of the beloved community in a complex, multicultural, and multiracial society.

In the face of growing racial and cultural diversity among seminary students, faculty will need to engage in a process that will enable them to

- discern the needs of students from diverse racial and cultural backgrounds and appropriate methodologies for the pedagogical tasks;
- address systemic racism, sexism, classism, and other forms of oppression; and
- select relevant curriculum materials reflecting a multiracial and multicultural world.

### IV. Threefold Strategy

#### A. *Racial Ethnic Congregations—A Definition of the Work*

Racial ethnic congregations are envisioned to continue as the primary source of racial ethnic membership growth. Currently the PC(USA) has six General Assembly Congregational Enhancement offices, which serve racial ethnic constituency groups. These offices serve the African American, Asian American, Hispanic American, Korean American, Middle Eastern American, and Native American congregations in the denomination. The Congregational Enhancement offices resource racial ethnic congregations, racial ethnic caucuses, synods, and presby-

teries in the areas of new church development, congregational transformation, evangelism, church growth, and leader training.

#### B. *New Immigrant Ministries—A Definition of the Work*

One of the greatest areas of potential identified by the RE/ICGS is immigrant group church development. The denomination had no mechanism for dealing with this area before this strategy. Now it is one of our most promising areas of potential.

In 1999, the General Assembly organized the Office of Immigrant Group Ministries in the United States to respond to those new immigrant groups that were not directly served by the Congregational Enhancement offices. Among its goals are to facilitate the entrance of new immigrant groups into the life of the denomination as partners in mission and to identify, train, and accredit the ministerial leadership of those constituencies.

#### C. *Multicultural Congregations—A Definition of the Work*

The strategy recognized the church's ambivalence in supporting racial ethnic church development. While encouraging inclusiveness, the strategy identified the need to explore multicultural approach to church development. Across the country, especially in urban communities, people are beginning to worship together as never before. To address this need, the Office of Evangelism and Racial and Cultural Diversity was created to serve multicultural congregations and advocates for racial and culturally diverse leadership. A multicultural church is a congregation that actively and intentionally recognizes and celebrates the gifts of the diverse membership in worship through language, music, and spiritual practices, as well as evangelism and equally shared leadership.

### V. Church-wide Involvement

#### *Strategic Program Activity for Church-Wide Involvement*

##### *Here Are the Needs!*

In order to meet the Racial Ethnic/Immigrant Growth Strategic goals, there must be concerted, creative, and sustained efforts to recruit racial ethnic clergy leadership. We need more racial ethnic clergy to

- lead Bible study fellowships,
  - serve as new church development pastors,
  - engage in congregational transformation, and
  - serve governing bodies.
- ❑ Currently there are 466 African American churches. More than 40 percent of these congregations are without installed pastors. This number includes unchartered new church developments.
  - ❑ There are currently 112 Native American congregations, chapels, and fellowships. There are only forty ordained pastors and only about one-third of those are currently serving as pastors.
  - ❑ The need for Asian American pastors is significant as congregations are rapidly growing. At least 130 Asian American congregations or fellowships are affiliated with the PC(USA). They include Cambodian, Chinese, Filipino, Indonesian, Japanese, Laotian, Taiwanese, Thai, and Vietnamese.
  - ❑ There are currently 380 Korean American congregations or fellowships. Although most have pastoral leadership, the critical challenge is to recruit and sustain second-generation Korean pastors.
  - ❑ As Hispanics constitute the largest minority group in the U.S., there is a need for well-trained leaders for ministry to this rapidly growing population. There are approximately 300 Hispanic American congregations and fellowships for which 70 percent have installed pastors or commissioned lay pastors. Approximately 10 percent of the 70 percent come from lay pastors.

- ❑ Emerging needs for new ministry include providing pastoral leadership for immigrant groups such as persons from Latin America, the Caribbean, Africa, and Asia. A major focus is being placed on the large number of Middle Eastern immigrants who seek the Gospel of Jesus Christ through the Presbyterian church. They include Armenian, Assyrian, Egyptian, Iranian, Iraqi, Jordanian, Lebanese, Pakistani, Palestinian, Sudanese, and Syrian.

The number of racial ethnic persons ordained each year is not enough to replenish the ranks of racial ethnic clergy who will retire and or leave the pastorate. The need for new racial ethnic pastors is critical in order to establish new congregations, revitalize congregations facing changing demographics, and meet the need for leadership in congregations that are increasingly multi-ethnic in character.

The whole church, as it sees itself under a mandate to be “inclusive,” must join with racial ethnic churches in meeting this challenge. There is then hope of strengthening the church to change the world.

#### A. *Congregations*

1. Encourage predominantly Anglo congregations to call racial ethnic/immigrant pastors.
2. Encourage congregations to be more intentional in utilizing the gifts of racial ethnic/immigrant people within the decision-making processes.
3. Encourage congregations to call racial ethnic women pastors.
4. Encourage congregational leaders to a deeper discipleship of Jesus Christ that engages them in sharing the gospel in ways that transform the church, their communities, and the larger society.
5. Provide ongoing training for congregational leaders in spirituality, evangelism, and community ministries.
6. Help members recognize and develop their spiritual gifts.
7. Preach on the call to ministry, share your own story, challenge people to serve God through a church vocation.
8. Participate in youth events and encourage active discipleship among the young.
9. Identify and mentor young people who have gifts for ministry.
10. Pray for persons gifted for ministry that they may hear God’s call.
11. Establish a priority on the identification of racial ethnic youth with a potential for ministry.
12. Promote participation in youth work camps and mission trips to further acquaint young people with ministry opportunities.
13. Celebrate Christian Vocation Sunday (see PC(USA) *Presbyterian Planning Calendar*).

#### B. *Racial Ethnic Caucuses*

1. Encourage dialogue between existing national caucuses and other racial ethnic/immigrants new entities.
2. Encourage caucuses to take the responsibility to identify and encourage people in leadership to speak out and advocate in denominational events and middle governing bodies’ programs on behalf of racial ethnic/immigrants and multicultural issues.

3. Challenge racial ethnic leaders to a deeper discipleship of ministry and mission for the transformation of the church in the world.
4. Encourage caucuses to take the lead in the transformation processes, working in close partnership with staff and their constituencies in helping them to see the bigger picture.
5. Encourage caucuses to develop a self-assessment of their effectiveness in the implementation of the RE/IECGS.

C. *Presbyteries*

1. Encourage presbyteries to design and adopt appropriate new church development and church transformation policies for the immigrant community.
2. Encourage presbyteries to recruit, employ, and retain racial ethnic staff for presbytery executives and associate positions.
3. Encourage presbyteries to develop and adopt a plan for self-forming worshiping groups that are seeking affiliation with the PC(USA) and facilitate their growth into chartered churches.
4. Encourage the committees on preparation for ministry (CPM) to work more effectively with racial ethnic candidates in the preparation for ordination exams.
5. Recognize and use the ordination process to receive immigrant ministers from churches in correspondence with the General Assembly as prescribed by the *Book of Order* (G-11.0404).
6. Implement the strategies and recommendations as outlined in *Commissioners' Resolution 00-8*, approved at the 215th General Assembly (2003).
7. Provide guidelines that facilitate the fair and just sharing of church properties between existing congregations and racial ethnic/immigrant fellowship groups.
8. Encourage property committees to give first priority of vacated church facilities to racial ethnic/immigrant ministries.
9. Encourage presbytery staff and committees to become sensitized and knowledgeable about the growing diversity, so they can take the lead in implementing the RE/IECGS.
10. Provide financial support for training racial ethnic/immigrant leaders within their cultural context.
11. Recognize and celebrate racial ethnic persons as they are taken under care of the presbytery and when they are ordained.

D. *Synods*

1. Recognize synod efforts to support racial ethnic/immigrant ministries and encourage them to continue exploring ways to enhance these ministries.
2. Ensure the participation of racial ethnic caucuses and include them in decision-making processes of the synods mission and ministries initiatives
3. Encourage synods to provide funding to support projects that increase racial ethnic/immigrant and multi-cultural membership.
4. Establish a regional priority on racial ethnic leadership recruitment.

5. Provide opportunities for gathering and events for potential racial ethnic church leaders.

E. *General Assembly*

1. Broaden the concept to find ways of increasing the percentage of racial ethnic candidates who are seeking ordination.
2. Encourage the Office of the General Assembly (OGA) to request from presbyteries more racial ethnic readers for ordination exams.
3. Recommend that the Mission Program Grants office and its advisory committee develop more flexible guidelines in working with racial ethnic/immigrant fellowships and congregations.
4. Encourage appropriate entities of the General Assembly to develop multilingual and cultural specific resources and educational materials for racial ethnic/immigrant ministry and mission.
5. Print the RE/IECGS consultation report as an appendix to the Racial Ethnic/Immigrant Church Growth Strategy, with growth charts that indicate the church/membership growth from 2000–2005.
6. Send the RE/IECGS consultation report to the National Ministries Division Committee (NMDC), which will make a report to the 216th General Assembly (2004).

The challenge of the implementation the Racial Ethnic/Immigrant Church Growth Strategy must never be considered as a program of Racial Ethnic Ministries program area, or as coming from the racial ethnic church, rather from the whole church that sees itself under a mandate to be an inclusive church.

## Racial Ethnic/Immigrant Groups Growth Projections

Item	1998		1999		2000		2001		2002	
	Members	Fellowships**	Members	Fellowships**	Members	Fellowships**	Members	Fellowships**	Members	Fellowships**
PCUSA Membership	2,587,674		2,560,201		2,525,330		2,493,781		2,451,969	
Increase/Decrease Over Previous Year	-21,517		-27,473		-34,871		-31,549		-41,812	
<b>Racial/Ethnic Membership Statistics *</b>										
African American	64,082		64,057		80,196	105	80,253	176	78,320	272
Asian	6,391	5,662	6,649	5,912	6,393	6,160	6,450	6,353	6,596	6,407
Hispanic	22,621		23,060		24,871		28,211		28,660	
Native American	8,202		11,304		6,421		7,786	30	7,606	51
Middle Eastern	3,500		4,500		6,000	2,150	6,563	2,225	6,090	2,300
Korean	36,848		38,817	90	47,781	115	55,686	210	57,969	330
Immigrant Groups					425	1,947	600	2,519	700	2,887
Multicultural	na	na	na	na	na	na	34,207	na	35,000	na
<b>Grand Totals</b>										
Racial Ethnic Totals	141,644	5,662	148,387	6,002	172,087	10,477	219,756	11,513	220,941	12,247
Percent Racial Ethnic/Immigrant Groups Membership	5.47%		5.80%		6.81%		8.81%		9.00%	
Target Percentage	7.50%		8.00%		8.00%		8.50%		8.50%	
Racial Ethnic Membership Required to Meet Goal	194,075		204,816		202,026		211,971		208,417	
Net Gain Required	52,431		56,429		29,939		0		0	

\* Numbers reflective of General Assembly statistics and racial ethnic ministries polling.

\*\* Estimated numbers based on NMD program statistics. Fellowships are not recognized by General Assembly statistics.





## Item 10-01

[The assembly approved Item 10-01. See p. 56.]

The Advocacy Committee for Racial Ethnic Concerns recommends that the 216th General Assembly (2004) do the following:

1. Direct Racial Ethnic Ministries to establish an Antiracism Institute to provide training for Antiracism facilitators, continuing education opportunities for pastors and others engaged in racial justice ministries, to begin in 2005.

2. Foster the development of a theology for racial justice through the establishment of a theologian in residence as part of the Antiracism Institute.

3. Encourage Racial Ethnic Ministries, in partnership with ACREC, Peacemaking, the Washington Office, and other program areas, as appropriate, to host a Convocation on the Status of Church and Race.

4. Direct Racial Ethnic Ministries to provide information and promote the use of antiracism training resources by middle governing bodies and local congregations. Encourage antiracism dialogue by middle governing bodies and local congregations and other activities to address issues of systemic racism and foster an antiracist identity at all levels of the church.

5. Encourage middle governing bodies and local congregations to visit the Websites of Racial Ethnic Ministries program Area, Office of Racial Justice, and the Advocacy Committee for Racial Ethnic Concerns [[www.pcusa.org/racialjustice](http://www.pcusa.org/racialjustice); [www.pcusa.org/acrec](http://www.pcusa.org/acrec)].

6. Commend the seminaries for the work they have done through the Consultation on Theological Education and Race

a. to equip faculty to be more responsive to the needs of racial ethnic students;

b. to better equip all seminarians to minister in multicultural settings;

c. to encourage them to continue their work to assess systemic barriers to dismantling racism;

d. to provide course offerings that support antiracism ministry; and,

e. working in partnership with Racial Ethnic Ministries and the antiracism institute, to provide continuing education experiences for pastors and lay leaders.

7. Encourage the colleges and universities, working in partnership with the Association of Presbyterian Colleges and Universities (APCU), Racial Ethnic Ministries, and other appropriate entities or related agencies, to create a forum for dialogue to share their experiences in promoting diversity in faculty and student bodies, responding to the needs of racial ethnic students, and addressing issues of systemic racism that impact their institutions.

8. Direct Racial Ethnic Ministries to assist the National Presbyterian Black Caucus to develop a Strategy for Church Growth for African American congregations.

### *Rationale*

This recommendation is a final response to the following referral: *2001 Referral: 25.231. Response to Recommendation Requesting the Advocacy Committee for Racial Ethnic Concerns (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).*

The Presbyterian Church (U.S.A.) has a long history of support for inclusion and justice for all persons. However, the church's concerns for combating racism has been a difficult struggle that requires discernment, prayer, vision, and worship based on commitment and action. The 211th General Assembly (1999) approved a policy document to shepherd the church's ministry of racial justice throughout its governing bodies. This document, *Facing Racism: a Vision of the Beloved Community*, highlighted the evolution of the church's historic public policy of active involvement in the American Civil Rights Movement and provided an analysis of racism in American society. The document also outlined strategies for a churchwide program of antiracism efforts that empowered the church to a sense of urgency and essential involvement in the struggle for racial justice.

To reinforce the church's commitment in its struggle for racial justice, a policy statement on "Building Community Among Strangers" was approved. It was presented for guidance and edification to the whole church and the society to which it ministers, and determined procedures and programs for ministries and staff of the General Assembly. In addition, this policy statement was recommended as a plan for study and action by all governing bodies of the church. The policy statement presented a theological understanding for challenges presented by the new reality of building community among strangers. Facing the challenges that diversity and pluralism offered our nation and our church, it acknowledged that we are all indeed strangers who have something to contribute to each other and that we are challenged to affirm each other even when we do not understand each other.

The PC(USA) has taken steps to begin implementation of the sevenfold strategy outlined in the Facing Racism paper. However, progress on implementation has not moved forward with the sense of urgency called for, nor has it permeated as broadly or as deeply throughout the denomination as envisioned. Critical areas remain to be addressed to promote an antiracism identity throughout the denomination and to provide training, networking, and theological dialogue to sustain the church's ministry for racial justice and adoption of a proactive antiracist identity.

The strategy to dismantle racism is based on the understanding that open, constructive dialogue is a necessary starting point and it identifies seven points of engagement: the General Assembly, synods, presbyteries, congregations, educational institutions, related agencies, and ecumenical partners.

To this end, a training manual has been developed and facilitators trained to provide antiracism training. The network of antiracism facilitators includes a team of national trainers, a team of trainers for the Presbyterian Center, and fifty-two members of Presbyterian Women have been trained. Antiracism training was provided for all commissioners to the 213th General Assembly (2001). All staff at the Presbyterian Center receive eight hours of training in their first year of employment, as mandated by the General Assembly Council.

Training events have been provided in several presbyteries, facilitated by national staff and national antiracism facilitators. A number of presbyteries have formed antiracism teams that are engaged in developing local strategies and providing training for congregations within their presbyteries. Presbyterian Women (PW) have been implementing training at various levels of their organization, including many of their presbytery-level gatherings and some PW antiracism facilitators are working ecumenically to address issues in their local communities.

A Consultation on Theological Education and Racism was held in April 2003, with participation from every seminary. It addressed curriculum and pedagogical issues, with the goal of equipping faculty to be more responsive to the needs of a diverse student body and to better equip all students to minister in a multicultural environment. A steering committee was formed, which is planning a second consultation in the 2004-2005 academic year. With the endorsement of the Committee on Theological Education, this consultation will focus on ways to address systemic issues racism. In preparation for this consultation, the Steering Committee is conducting a survey of the seminaries.

Funding has been allocated in the 2004 budget for the Office of Racial Justice and Advocacy for the development of curriculum resources for children and youth.

Presbyterian Women and the Peacemaking program have made antiracism a major emphasis of their national conferences, prepared study materials and other resources to promote antiracism work among their constituencies. Training for antiracism and cultural proficiency have also been incorporated in the Multicultural Conference for

2004, hosted by the Office of Evangelism and Racial/Cultural Diversity. This event is co-hosted with the Synod of the Sun and Grace Presbytery. Affiliated organizations, including Voices of Sophia and That All May Freely Serve, are engaging in dialogue, with specific attention to the creation and perpetuation of white privilege as a critical facet of systemic racism.

However, the church is still a long way from the *Facing Racism* vision of fostering constructive dialogue in all congregations, presbyteries, and synods, all facets and agencies of the church. The PC(USA) is a church struggling to promote inclusiveness, tolerance, and understanding among its racially, culturally, and socioeconomically diverse congregations. It is a church constantly striving to sow and cultivate seeds of justice in a caring and understanding fashion to its middle governing bodies and local congregations.

### *Historical Perspective*

Racism is deeply embedded in the life and history of this nation. All people of color have suffered the consequences of racism. There is also a long history of resistance to oppression by people of color. It was Black resistance in the 60s that pushed the issue of racism on the agenda of mainline churches.

Consequently, in May 1963, Edler Garnet Hawkins persuaded the United Presbyterian Church in the United States of America to create a Commission on Religion and Race with unusual power to act in behalf of the denomination. The assembly appropriated \$500,000 for the newly created commission. The commission was renamed the Council on Church and Race, it was the genesis of the racial justice programs now existing in the PC(USA).

In fact, during the 1970s and 1980s affirmative action and equal opportunity became central themes of mainline churches in the search for racial justice. The 193rd General Assembly (1989) of the United Presbyterian Church in the United States of America said:

In many ways the church's failures have been due to a lack of understanding, or perhaps naiveté, as to the nature and depth of racism. Whereas it was once assumed that racial justice was merely a function of overcoming individual attitudes and bigotry, it is now clear that racism also exists in complex and subtle institutional ways. Despite the well-intentioned and nonracist attitudes of individuals, our religious and societal institutions, structures, and systems can and do perpetuate racial injustice. (*Minutes*, UP-CUSA, 1981, Part I, p. 201)

As a result, in 1991, the 203rd General Assembly (1991) passed a resolution confessing to the ongoing struggle of Presbyterians against racism in and outside the church.

We acknowledge and confess that

The Presbyterian Church has failed to respond faithfully to the gospel and the racial justice challenges it set forth for itself, as expressed in both its confessional statements and its past pronouncements. . . . This failure is found at all levels of the church, including those groups and instrumentalities charged with racial justice responsibilities. . . .

The reasons put forth for failure and the lack of action by the church are very familiar ones that have been articulated frequently over the years. . . . [T]he major obstacle to racial justice in society, as well as in the church, is in the nature of racism itself. Racism has developed primarily as a means to protect and legitimize the privilege of one race over the others. . . . (*Minutes*, 1991, Part I, p. 695).

In 1993, the 205th General Assembly (1993) approved the creation of the two advocacy committees with direct access to the General Assembly and General Assembly Council, one of which is the Advocacy Committee for Racial Ethnic Concerns (ACREC). The 207th General Assembly (1995) elected the first class of ACREC members who met for the first time in the fall of 1995. The mission of this committee is to advocate for full access for all racial ethnic/immigrant groups to all programs, ministries, middle governing bodies, and congregations in the PC(USA) by monitoring implementation of policy and corresponding actions, decisions, and issues of concern to people of color in the church and in their communities. The ACREC reviews all actions coming before the General Assembly for any impact on people of color and provides advice and counsel to the commissioners.

The ACREC was successful in getting the 213th General Assembly (2001) approval for two other task forces: a Task Force to Study the Issue of Reparations, and a Task Force to Examine the Electoral System in the United States of America. Both of these task forces are expected to report to the 216th General Assembly (2004). The ACREC Task Force to Examine General Assembly Entities: Creating a Climate for Change, will also be presented to the 216th General Assembly (2004). The ACREC wrote several advice and counsel memoranda for the

215th General Assembly (2003). They were #03-14, (11-05), the Crisis of Migrant Worker Deaths in the Borderlands and the need for a new border policy; #03-24 (11-06), on an end to the U.S. embargo against Cuba; and #03-28 (07-05) Action for Wellness and Healing for the Saint Lawrence Island Yupik people. The ACREC has conducted a one-hour briefing for commissioners at each assembly beginning with the 208th General Assembly (1996).

## **Item 10-02**

[The assembly approved Item 10-02. See p. 56.]

### *Task Force on Election Report & Recommendations*

The General Assembly Council, on behalf of the Task Force on Elections, and in consultation with the Advocacy Committee for Racial Ethnic concerns (ACREC), recommends that the 216th General Assembly (2004) approve the following recommendations:

1. Direct the Advisory Committee on Social Witness Policy (ACSWP) to develop a resolution on the disenfranchisement of people of color in the U.S. electoral process for report to the 218th General Assembly (2008). The resolution should address at least two dimensions:

a. Improvements in legislation, potentially to be embodied in a model law for state legislatures or a federal law making voting registration and recounts in federal elections uniform in all the states; such laws should deal with

- (1) who is qualified to be a voter;
- (2) how registration occurs (e.g. "Motor Voter" and others ways to make registration less burdensome while preventing fraud);
- (3) procedures for purging of voting rolls while protecting the rights of those eligible to vote;
- (4) voter education, including complete information about methods of voting;
- (5) notification about places of voting, and accurate sample ballots;
- (6) methods of dealing with voters whose names are not on the voter registration list;
- (7) methods of voting (e.g. technology that will reduce error and fraud);
- (8) recount procedures (e.g. types of legitimate challenge, time within which the recount must be performed).

b. Things Presbyterians can do (in synods, presbyteries, congregations, and as individual citizens) include

- (1) review state registration laws to identify inequities;
- (2) monitor the processes by which these laws are administered, especially in registration, purging of voter lists, and provision of translators;
- (3) engage in voter registration and voter education;
- (4) organize rides to the polls;
- (5) act as poll watchers;

**(6) assist at polling places to ensure that persons with disabilities (including vision-impaired) or with language and literacy problems are enabled to vote.**

**2. Direct the Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee for Women's Concerns (ACWC) to participate in the work of Advisory Committee on Social Witness Policy(ACSWP) as it develops a resolution.**

**3. Direct the Presbyterian Washington Office to continue its work on voting rights issues.**

**4. Direct the Stated Clerk of the Office of the General Assembly (OGA) to send a letter to all members of the United States Congress asking them to work to ensure that a fair election process shall exist; and that Congress be urged to renew the pre-clearance requirement Section 5 of the Voting Rights Act of 1965.**

**5. Direct the Stated Clerk of the Office of the General Assembly (OGA) to send a letter to the Federal Election Commission asking this office to ensure that a fair election process shall exist.**

**6. Dismiss the Task Force on Elections with thanks.**

### *Rationale*

These recommendations and report are a final response to the following referral: *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 Consider Whether the Church Should Make a Policy Statement; Report Findings to the 215th General Assembly (2003)—From the Advocacy Committee for Racial Ethnic Concerns (Minutes, 2001, Part I, pp. 60, 333).*

The 213th General Assembly (2001) of the Presbyterian Church “direct[ed] the General Assembly Council to create a task force to study (in consultation with the Advocacy Committee for Racial Ethnic Concerns) the disenfranchisement of people of color in the United States electoral system, to consider whether or not the church should make a policy statement on this matter; and report its findings and recommendations to the 215<sup>th</sup> General Assembly (2003)” (*Minutes, 2001, Part I, p. 333*).

Disenfranchised voters are individuals who are entitled to vote, want to vote, or attempt to vote, but who are deprived of either voting or having their votes counted. The problem was most evident in the state of Florida because of the closeness of the vote and the intensity of controversy, with two appeals to the Supreme Court. Even in the case of Florida, however, the U.S. Commission on Civil Rights said, “widespread voter disenfranchisement—not the dead-heat contest—was the extraordinary feature in the Florida election.” Florida was not the only state in which irregularities were alleged. In this report, examples from Florida are used because they have been the most thoroughly investigated (Executive Summary Report of the US Commission of Civil Rights: Voting Irregularities in Florida During the 2000 Presidential Election).

The Presbyterian church has a long history of support for inclusion and justice for all persons. Voting is the foundation of the democratic process of this nation. As participation in the electoral process is at the foundation of our nation, enfranchisement of all qualified persons is crucial to ensure fair and impartial representation. Historically and recently, people of color have been disenfranchised through a variety of means, including defective voting apparatuses, vote suppression, and other discriminatory practices such as exclusion of previously incarcerated, non-felon persons, and of those who have completed serving their sentences and probationary periods, realities that disproportionately affect people of color because of the demonstrated racial bias of the United States’ “criminal justice system” (*Minutes, 2001, Part I, p. 333, paragraph 26.004*).

#### *A. Theological Statement*

The Presbyterian Church (U.S.A.) and its predecessor denominations have long been active in pursuit of justice and equality as pertains to political rights, including the right of all to vote. The church can be proud of that journey and its influence on national policy. But insofar as discrimination continues, the church cannot be content

or silent. To redeem the voting process, to concern ourselves with voting rights, bears witness to the redemptive work of Christ.

The New Testament reminds us that God was in Christ reconciling the world to Godself, that the “wall of separation” (Eph. 2:14, NIV) that divides and estranges human beings from each other and from God has been totally broken down. God was in Christ reconciling the world, not just certain races of the world.

In terms of separating ourselves from one another, the 177th General Assembly (1965) described racism in this way:

Racism is basically the denial of the humanity of all other races but one’s own, the deliberate or unconscious assumption that a human being’s worth is conditioned by his [or her] racial derivation. It is the assumption that one’s own race is inherently morally superior to other races. It is the tendency to define reality in terms of one’s limited experience in a racially segregated culture.

Race becomes therefore the definitive measure of another’s right to vote, to work, to go to school, to buy a house, to marry, to worship, and ultimately to *exist* alongside one’s own race or one’s own self. Racism defines another person’s or another group’s “right to be.” ...

The illness of racism in both its most blatant and its most subtle manifestations frustrates the practical efforts to achieve freedom, justice, and equality in housing, education, employment, voting, public accommodations and community relations. ... (*Minutes*, UP-CUSA, 1965, Part I, pp. 406–7).

The Word of God to ancient Israel emphasizes the inclusion of all residents of the land: “Thus says the Lord: Act with justice and righteousness, . . . do no wrong or violence to the alien” (Jer. 22:3, NRSV). “[God] is not partiality and takes no bribes. [God] executes justice for the orphan and the widow, and . . . loves the strangers. . . . You shall also love the stranger, for you were strangers in the land of Egypt” (Deut. 10:17–19, NRSV).

Justice to the alien and sojourner is one of the most frequent mandates to the children of Israel. The First Testament reflects a strong bias on behalf of the poor, the oppressed, and the disenfranchised. “ ‘Because the poor are despoiled, because the needy groan, I will now rise up,’ says the Lord. ‘I will place in the safety for which they long’ ” (Ps. 12:5, NRSV).

The holy one of Israel says, “Because you reject this word, and put your trust in oppression and deceit, and rely on them; therefore this iniquity shall become for you like a break in a high wall, bulging out, and about to collapse, whose crash comes suddenly, in an instant” (Isa. 30:12, NRSV).

“Thus says the Lord God: Enough, O princes of Israel! Put away violence and oppression, and do what is just and right. Cease your evictions of my people, says the Lord God” (Ezek. 45:9, NRSV).

The dispossessed today are those marginalized by irregularities in the voting process. When Jesus told the parable of the Good Samaritan coming to the aid of the wounded man, he conveyed a fundamental value we all accept. If, however, the circumstance repeated itself time and again, it would behoove the Samaritan to go to Jerusalem and organize a highway patrol to protect all who are vulnerable. Today, people of color are being wounded and abused by the political system and voting rights deficiencies in particular. Let us, as good Samaritans, play the role God has called us to play.

The vast majority of nonwhite Americans are denied equal freedom, equal opportunity, and equal justice as citizens. It is time for the church to go to “the heart of the matter,” to address itself to the sinful blindness of the human spirit that, added to the structural rigidities of social, economic, and political arrangements, perpetuates hatred and recrimination, segregation and discrimination, estrangement and distrust, between white and nonwhites.

Undergirding and supporting the patterns of church and society that relegate nonwhite minorities to second-rate status is the heresy and sickness of *racism*. ...

It leads the white majority, out of a false sense of moral superiority, to assume that it has the prerogative to determine the priority and time schedule of granting degrees of freedom, justice, and equal treatment in all aspects of our American life. It perpetuates long-established patterns of segregation and discrimination in church and society. (*Minutes*, 1965, Part I, pp. 406, 407).

The biblical mandate for justice is echoed in The Confession of 1967:

God has created the peoples of the earth to be one universal family. In ... reconciling love, [God] overcomes the barriers between [sisters and] brothers and breaks down every form of discrimination based on racial or ethnic difference, real or imaginary. The church is called to bring [human beings] to receive and uphold one another as persons in all relationships of life: in employment ... and the exercise of political rights. Therefore the church labors for the abolition of all racial discrimination and ministers to those injured by it. Congregations, individuals, or groups of Christians who exclude, dominate, or patronize [others], however subtly, resist the Spirit of God and bring contempt on the faith which they profess. (*The Book of Confessions*, 9.44)

The uniting General Assemblies of 1983, in a comprehensive document entitled *The Reformed View of Faith and Politics and of Church and State: A Position Paper*, concluded “Reformed Christians are called out of love for God to be politically active. ... [That] liberty and equality are expressions of love to be striven for in societies...” (Reformed Faith and Politics, *Minutes*, 1983, Part I, p. 775).

The Brief Statement of Faith, adopted in 1991, carries the banner for justice into the present day. It affirms that the Spirit gives us courage...

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 (*The Book of Confessions*, A Brief Statement of Faith, 10.4, lines 69–71).

In spite of the Reformed tradition of political action, in spite of the mandates of Scripture and the confessions, in spite of laws mandating desegregation and defending human rights, in spite of the Voting Rights Act of 1965 and further fine-tuning of the law, injustice still exist, as illustrated by allegations of voting irregularities in Florida, Illinois, Georgia, and other parts of the country in recent years.

#### B. *Historical Perspective*

One area in the pursuit of racial justice in which the Presbyterian General Assemblies have a long history of support is that of civil rights. The Presbyterian Church in the United States (PCUS) 87th General Assembly (1947) began its history of supporting civil rights by condemning all organizations and individuals whose aim was to hinder any minorities “...in the exercise of their civil rights or ... deny such rights [on the basis of] race, creed, class or color. ...” (*Minutes*, PCUS, 1947, Part I, p. 164).

In the Northern church, the Presbyterian Church in the United States of America (PCUSA) 168th General Assembly (1956) called upon Christians to work to eliminate “the poll tax and other restrictions which prevent many American citizens from exercising their legal rights at the polls and which affront the dignity of persons. ...” The General Assembly went on record against devious means such as poll taxes and severe literacy tests used to deny voting rights to certain minority citizens, noting that the price of this corporate dishonesty is political demagoguery in its worst form (*Minutes*, PCUSA, 1956, Part I, p. 235; see also *Minutes*, PCUS, 1957, Part I, p. 194).

The 171st General Assembly (1959) of the United Presbyterian Church in the United States of America (UPCUSA) defended the right of groups to meet and organize to achieve “legitimate social goals” and the work of such groups was commended in 1960 and 1961. The 171st General Assembly (1959) went on to call for measures to guarantee voting rights to all citizens of voting age and to establish the U.S. Commission on Civil Rights as a permanent agency of the U.S. Government (*Minutes*, UPCUSA, 1959, Part I, p. 380). The 172nd General Assembly (1960) urged state legislatures and the United States Congress to continue to work for legislation that would effectively secure and protect the rights of all citizens to vote, regardless of race (*Minutes*, UPCUSA, 1960, Part I, p. 356).

The 174th General Assembly (1962) of the UPCUSA urged federal leadership to eliminate racial restriction of voting rights by any of the states (*Minutes*, 1962, UPCUSA, p. 349). In 1981 and 1982, the UPCUSA also supported extension of the Voting Rights Act of 1965 and opposed the attempt to deny civil rights to new immigrants to the United States (*Minutes*, UPCUSA, 1981, p. 309; *Minutes*, UPCUSA, 1982, Part I, p. 425). The 194th General Assembly (1982) of UPCUSA affirmed all efforts to include actively all citizens in the election process, including the use of bilingual ballots as mandated by the Voting Rights Acts, and declares its opposition to actions by government that have the effect of discouraging such exercise of citizen’s rights (*Minutes*, UPCUSA, 1982, Part I, p. 425).

The right to vote, and to have one's vote accurately and fairly counted, is as fundamental a right as we have in this country. It is now abundantly clear that this precious right was repeatedly violated not only in Florida, but at other polling places across the country, because of flaws in the voting system that disproportionately affected people of color.

### C. *Current Issues*

Our nation must now rededicate itself to assuring the right to vote. The Voting Rights Act of 1965, won by the Civil Rights Movement only after years of struggle, is not a history lesson. It is living history and we are living it now. (The full text of the Voting Rights Act is found in the Appendix of this report.)

As a result of voting irregularities in some states, the American Civil Liberties Union (ACLU) filed three separate lawsuits in the States of Georgia, Florida, and Illinois on behalf of African American voters who were prevented from having their votes counted by systematic irregularities in the voting process. The U. S. Supreme Court's decision in *Bush v. Gore* made it clear that every vote must be given equal weight under the Constitution. The ACLU and other civil rights organizations are now taking the Supreme Court at its word. Kweisi Mfume, president/CEO of the National Association for the Advancement of Colored People (NAACP) and former U.S. Congressman, said the lawsuit is part of an effort to "restore justice to the thousands of Black and other voters who were denied the right to have their vote counted on November 7, 2000."

According to the U.S. Commission on Civil Rights, disenfranchisement of Florida's voters fell most harshly on the shoulders of black voters. The magnitude of the impact can be seen from any of several perspectives:

- Statewide, based upon county-level statistical estimates, black voters were nearly 10 times more likely than non-black voters to have their ballots rejected.
- Estimates indicate that approximately 14.4 percent of Florida's black voters cast ballots that were rejected.
- Statistical analysis shows that the disparity in ballot spoilage rates—i.e., ballots cast but not counted—between black and non-black voters is not the result of education or literary difference.
- Approximately 11 percent of Florida voters were African Americans; however, African Americans cast about 54 percent of the 180,000 spoiled ballots in Florida during the November 2000 election based on estimates derived from county-level data. (Executive Summary of the U.S. Commission on Civil Rights: Voting Irregularities in Florida During the 2000 Presidential Election)

Poor counties, particularly those with large minority populations, were more likely to possess voting systems with higher spoilage rates than the more affluent counties with significant white populations.

The Voting Rights Act of 1965 (42 U.S.C. 1973c) protects every American against racial discrimination in voting. This law also protects the voting rights of many people who have limited English skills. It stands for the principle that everyone's vote is equal, and that neither race nor language should shut out anyone from the political process.

The Voting Rights Act (VRA) will not expire and is a permanent federal law. Moreover, the equal right to vote is protected by the Fifteenth Amendment to the U. S. Constitution, which has been part of our law since the end of the American Civil War. And in case after case, our courts have held that the right to vote is fundamental. Voting rights *will not expire*.

Section 5 of the Voting Rights Act, however, needs to be renewed to remain in effect. When Congress amended and strengthened the Voting Rights Act in 1982, it extended for twenty-five more years—until 2007—the preclearance requirement of Section 5, the authority to use federal examiners and observers, and some of the statute's language minority requirements. In order to extend Section 5 past 2007, action will be needed by Congress.

Section 5 requires state and local governments in certain parts of the country to get federal approval (known as "preclearance") before implementing any changes they want to make in their voting procedures: anything from moving a polling place to changing district lines in the county. Under Section 5, a covered state, county, or local government entity must demonstrate to federal authorities that the voting change in question (1) does not have a



racially discriminatory purpose; and (2) will not make minority voters worse off than they were prior to the change (i.e. the change will not be “retrogressive”).

While voting rights usually are associated with Black Americans, three states out of the list of sixteen cited in the Voting Rights Act of 1965 as including “covered jurisdictions” have large American Indian populations: Alaska, Arizona, and South Dakota. The problem of disenfranchisement continues. In 2003, the South Dakota legislature passed an act adding new burdens to the process of registration, which will have a disparate impact on Native Americans. In the eyes of many observers the act is a violation of Section 5 of the VRA. Despite pleas to veto the legislation, the governor signed it into law.

Other states, such as California, Florida, New York, and Texas, have high populations of Asians and Hispanics. This illustrates the universal applicability of the Voting Rights Act. Given the diversity of our population, violations could occur in any of the fifty states.

Many persons who are intimidated, harassed, or given misleading information will “vote with their feet,” that is to say, rather than filing a complaint, or insisting on their rights, they simply leave. In the next election they are less likely to participate in voting. The effects of slavery, the sequestering of Native Americans, discrimination against Asians, legal segregation and disenfranchisement, and continuing economic vulnerability have disadvantaged many voters.

In its amendment to Section 2 of the Voting Rights Act, Congress reaffirmed that discrimination could be established using a “results test.” There is no requirement to prove discriminatory intent. The results test, also known as the “totality of the circumstances” test, only requires the plaintiff to prove that a challenged elections process results in a denial or an abridgement of the right to vote. (U.S. Commission on Civil Rights Report: Voting Irregularities in Florida During the 2000 Presidential Election).

The Voting Rights Act protects racial ethnic people from more than denying them the right to vote. Section 2 of the act makes it illegal for state and local governments to “dilute” the votes of racial ethnic groups. One of many forms of minority vote dilution is the drawing of district lines that divide minority communities and keep them from putting enough votes together to elect representatives of their choice to public office. Federal lawsuits can be filed to redress this imbalance by ordering states and localities to adopt redistricting plans that gives minority voters the same opportunity as other voters to elect representatives of their choice.

It is legally permissible for jurisdictions to take race into account when drawing majority and minority election districts if they are based on traditional, nonracial districting considerations, such as geographic blocs and keeping communities of interest together. The Supreme Court has held, however, that the Constitution requires a strong justification if racial considerations predominate over traditional districting principles. One justification may be the need to remedy a violation of Section 2 of the Voting Rights Act.

The Voting Rights Act makes it illegal to discriminate in voting against people who speak minority languages. Section 5 of the act covers jurisdictions where irregularities have occurred with people of Hispanic, Native American, and Alaska Native heritage. The act requires bilingual election procedures even in “English only” states where voters speak Spanish, Chinese, Filipino, Japanese, Vietnamese, and more than a dozen Native American and Alaskan Native languages. With increasing immigration by many others whose languages are not covered under the existing law, Congress must be encouraged to provide adequate inclusion for this new wave of immigrants.

The Justice Department also enforces other voting rights laws:

- The National Voter Registration Act of 1993 (often referred to as the “Motor Voter” law) is among the most significant pieces of voting rights legislation. The NVRA facilitates voter registration for federal elections by allowing voters to register by mail, when they obtain driver’s licenses, or when they obtain services from various government agencies, and it permits voter purges only under very controlled conditions.
- The Uniformed and Overseas Citizens Absentee Voting Act of 1986 requires states to make sure that members of our armed forces who are stationed away from home, and citizens who are living overseas, can register and vote absentee in federal elections.

- The Voting Accessibility for the Elderly and Handicapped Act of 1984 requires polling places across the United States to be physically accessible to people with disabilities.

These three acts of legislation establish voting rights for all citizens. Individually they are extremely important, collectively they reflect the United States government commitment to live out our nation's promise set out in the Declaration of Independence in 1776: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." These words now ring hollow if today we do not attempt to apply them for all citizens of this country. A famous American Indian, Chief Joseph, stated in a speech in 1879, "I have heard talk and talk, but nothing is done. Good words do not last long unless they amount to something."

More than half of the voting jurisdictions nationwide experienced voting problems during the 2000 Presidential Election as well as in the 2002 General Election. Following are a few of the voting irregularities that occurred: purging of voter lists, malfunction of voting machines, lack of trained poll workers, lack of accessible polling places, uncertain procedures for handling overseas ballots, and inadequate handling of mismatched ballots. These measures have become the literacy tests of the new millennium. Just as in former times literacy tests and the poll tax were used to deny the right to vote, so today the purging of voters lists and irregularities in voting procedures have the same effect. It is imperative to ensure that in our democracy this unfair disenfranchisement never happens again. This suggests that a uniform national policy be put into effect in order to ensure full voting rights for all U.S. citizens.

The U.S. Commission on Civil Rights found that Florida's problems during the 2000 presidential election were serious and not isolated. In many cases, they were foreseeable and should have been prevented. The failure to do so resulted in an extraordinarily high and inexcusable level of disenfranchisement, with a disproportionate impact on African American voters. The causes included the following:

- a general failure of leadership from those with responsibility for ensuring that elections are properly planned and executed;
- inadequate resources for voter education, training of poll workers, and Election Day trouble-shooting and problem solving;
- inferior voting equipment and/or ballot design;
- failure to anticipate and account for the expected high volumes of voters, including inexperienced voters;
- a poorly designed and even more poorly executed purge system; and
- a resource allocation system that often left poorer counties, which often were counties with the highest percentage of black voters, adversely affected. (U.S. Commission on Civil Rights: Voting Irregularities in Florida During the 2000 Presidential Election)

### 1. *Missed Leadership*

The commission's report identified several problems of leadership. Florida's governor insisted that he had no specific role in election operations and pointed to the secretary of state as the responsible official. After the election, however, the governor exercised leadership and responsibility in electoral matters in the commendable action of appointing a task force to make recommendations to fix the problems that occurred. The secretary of state, who is the state's chief elections officer, denied any responsibility for the problems in the election, claiming only a "ministerial" role, her clear statutory obligations notwithstanding. Rather, she asserted that county elections officials are responsible for conduct of the election, describing her role in the policies and decisions affecting the actual voting operations as limited. On the local level, supervisors of elections in the counties that experienced the worst problems failed to prepare adequately and demand necessary resources. Furthermore, state officials ignored the pleas of some supervisors of elections for guidance and help.

This overall lack of leadership in protecting voting rights was largely responsible for the broad array of problems in Florida during the 2000 election. Leadership by key officials in protecting the right to vote is imperative.

### 2. *Voter Education, Voter Registration, Poll Workers Training, and Election Day Problems*

State and local election officials must ensure that they have sufficient resources to engage in effective voter education.

Many of the obstacles that caused voter disenfranchisement in the November 2000 election were the result of inadequate voter education and insufficient poll worker training. Moreover, counties were grossly unprepared for the larger voter turnout and scrambled, often unsuccessfully, to meet the needs of voters on Election Day.

As a result of these infractions, some potential voters were never able to cast ballots: For example:

- Some voters were barred from voting despite arriving at their polling places before closing time because poll workers did not understand the rule that, if voters arrive before 7 p.m., they must be allowed to vote.
- Adequate notice was not always given to voters when polling places were moved.
- The failure to process “Motor Voter” information in a timely manner, and in some cases to transmit information at all, contributed to disenfranchising voters.
- Aside from the lack of consistency and uniformity in election operations, many election officials failed to use affidavits under appropriate circumstances and instituted few procedures to confirm voter lists.
- Poll workers were unable to reach central offices to certify voters. (U.S. Commission on Civil Rights: Voting Irregularities in Florida During the 2000 Presidential Election)

### 3. *National Voter Registration Act: The “Motor Voter” Law*

In 1993, Congress enacted the National Voter Registration Act in an effort to increase participation in federal election. To implement the act, Florida enacted the Florida Voters Registration Act to “provide the opportunity to register to vote or update a voter registration record to each individual who comes to an office of the Department of Highway Safety and Motor Vehicles” (DHSMV) to apply for or renew a driver’s license, apply for a new identification card, or change an address on an existing driver’s license or identification card.

The DHSMV does not register voters; rather, it provides a method for persons to apply to the county supervisors of elections to register while conducting license or identification card transaction. This is commonly referred to as the “Motor Voter” process.

Despite this effort to increase citizen participation through Motor Voter registration, problems exist in the implementation of the registration process. Curtis Gans, director of the Committee for Study of the American Electorate, testified, “in this election, thousands of people, not only in Florida, but in other places, who registered at motor voter places, motor vehicle license bureaus, and in social services agencies were not on the rolls when they came to vote.” Other problems in Florida include these:

- DHSMV examiners did not inform voters that changing their address on their driver’s license does not automatically register them to vote in the new county of residence. In addition, DHSMV does not retain copies of voter registration applications, which are subsequently transmitted to supervisors of elections.
- Once DHSMV has transmitted voter registration applications to supervisors of elections offices, there is no verification system to ensure that the supervisors of elections received this information.
- Once a driver changes his or her driver’s license address, the DHSMV is not required to forward voter registration applications to supervisors of elections offices for the new resident county of the driver. (U.S. Commission on Civil Rights: Voting Irregularities in Florida During the 2000 Presidential Election)

### 4. *Accessibility*

The U.S. Commission on Civil Rights concluded that Florida failed to provide adequate access to individuals with disabilities and to people who have limited English proficiency. Specific concerns pertaining to those with physical disabilities include these:

- Persons who rely on wheelchairs were forced to negotiate steps in unreachable polling booths or undergo humiliation by relying on others to lift them into the polling places.
- Some voters with visual impairments found that the precincts did not have proper equipment to assist them in reading their ballots and, therefore, they had to rely on others—often strangers—to cast their ballots, denying them their right to a secret ballot.
- Other precincts were not equipped, or otherwise failed altogether, to accommodate potential voters with disabilities. Voters were turned away and therefore disenfranchised. (U.S. Commission on Civil Rights: Voting Irregularities in Florida During the 2000 Presidential Election)

Individuals who were not proficient in English faced comparable barriers, despite federal requirements that language assistance be provided for voters not proficient in English. In some parts of Florida, Spanish-speaking voters did not receive bilingual assistance or bilingual ballots. Some of these counties are required to provide language assistance under the Voter Rights Act. The failure to provide language assistance resulted in widespread voter disenfranchisement of an estimated several thousand Spanish-speaking voters in Florida.

#### 5. *Purging Former Felons from the Voting Rolls*

Individuals not legally entitled to vote should not be allowed to vote. Appropriate efforts to eliminate fraudulent voting strengthen the rights of legitimate voters. However, poorly designed efforts to eliminate fraud, as well as sloppy and irresponsible implementation of those efforts, disenfranchise legitimate voters and can be a violation of the Voting Rights Act. Florida's overzealous efforts to purge voters from the rolls resulted in the removal of a disproportionate number of African American voters already registered in Florida from the November 2000 election.

The system of purging in Florida proceeded on the premise of guilty until proven innocent. In 1998, the Florida legislature enacted a statute that required the Division of Elections to contract with a private entity to purge its voter file of deceased persons, duplicate registrants, individual declared mentally incompetent, and convicted felons without civil rights restoration. This process became known as list maintenance. The company contracted to purge the voters list, Database Technologies, questioned the procedure because it was likely to result in "false positives," but the responsible state officials instructed them to follow the original instructions. Once off the list, the burden is placed on the eligible voter to justify remaining on the voter rolls. The ubiquitous errors and dearth of effective controls in the state's list maintenance system resulted in the exclusion of voters lawfully entitled and properly registered to vote.

African American voters were placed on purge list more often and more erroneously than Hispanic or white voters. For instance, in the state's largest county, Miami-Dade, more than 65 percent of the names on the purge list were African American, who represented only 20.4 percent of the population. Hispanics were 57.4 percent of the population, but only 16.6 percent of the purge list; whites were 77.6 percent of the population but 17.6 percent of those purged.

The U.S. Commission on Civil Rights questioned Florida's onerous and infrequently rendered clemency process. Florida is one of only fourteen states in which convicted felons are permanently disenfranchised, or disqualified from voting in elections, until they apply for and are granted restoration of their civil rights by the Clemency Board, made up of the governor and members of the cabinet. The other thirteen states that do not automatically restore the civil rights of ex-felons are: Alabama, Arizona (2nd conviction), Delaware (automatic restoration after five years), Iowa, Kentucky, Maryland (2nd conviction), Mississippi, Nevada, New Mexico, Tennessee, Virginia, Washington, and Wisconsin (American Civil Liberties Union, Press Release, 2001). In thirty-six states, citizenship rights are restored by law for former felons who have paid their debt to society.

#### 6. *Urgency of the Situation*

Kweisi Mfume, president/CEO of NAACP, speaking at an Inauguration Protest Rally Saturday January 20, 2001, in Tallahassee, Florida, flatly disagreed that the U.S. Justice Department was enforcing the various voting rights laws. Several complaints were filed with the U.S. Justice Department before November 20, 2000, election; "The US Justice Department just turned the other way," Mfume stated. He also said, "The contrast harkens our attention to the need for a nationwide uniform system of casting ballots and counting ballots that is the same no matter what state you are in, no matter what you look like, no matter what the election is." His remarks should be a reminder that all of us in the Presbyterian Church (U.S.A.) and in the United States need to work together to overcome this type of "racial profiling" in elections.

According to Ralph G. Neas, president of the People for the American Way Foundation, there is a urgent need for election reform. He said, "The people's vote is the people's voice, but in Florida thousands of African American and Haitian American voices were silenced on November 7. We're involved in this court action to make sure that Florida officials who failed the voters on Election Day know that they must correct the problems that caused these injustices and make it their top priority to assure that they are never repeated."

Whether or not we agree with the majority decision of the Supreme Court regarding the presidential election, the Court declared in no uncertain terms, on the basis of the Equal Protection clause of the U.S. Constitution, that every vote should count equally. That amendment was originally adopted to protect recently freed slaves and it remains in effect today, yet thousands of African Americans and Haitian Americans were denied the vote in Florida and other states on November 7, 2000. It is imperative that all members of the PC(USA) be effective advocates and monitors in their communities to ensure fair voting procedures and practices.

## Appendix

### Voting Rights Act of 1965

AN ACT To enforce the fifteenth amendment to the Constitution of the United States, and for other purposes. Be it enacted by the Senate and House of Representatives of the United States of America in Congress [p\*338] assembled, That this Act shall be known as the "Voting Rights Act of 1965."

SEC. 2. No voting qualification or prerequisite to voting, or standard, practice, or procedure shall be imposed or applied by any State or political subdivision to deny or abridge the right of any citizen of the United States to vote on account of race or color.

SEC. 3.

- (a) Whenever the Attorney General institutes a proceeding under any statute to enforce the guarantees of the fifteenth amendment in any State or political subdivision the court shall authorize the appointment of Federal examiners by the United States Civil Service Commission in accordance with section 6 to serve for such period of time and for such political subdivisions as the court shall determine is appropriate to enforce the guarantees of the fifteenth amendment (1) as part of any interlocutory order if the court determines that the appointment of such examiners is necessary to enforce such guarantees or (2) as part of any final judgment if the court finds that violations of the fifteenth amendment justifying equitable relief have occurred in such State or subdivision: Provided, That the court need not authorize the appointment of examiners if any incidents of denial or abridgement of the right to vote on account of race or color (1) have been few in number and have been promptly and effectively corrected by State or local action, (2) the continuing effect of such incidents has been eliminated, and (3) there is no reasonable probability of their recurrence in the future.
- (b) If in a proceeding instituted by the Attorney General under any statute to enforce the guarantees of the fifteenth amendment in any State or political subdivision the court finds that a test or device has been used for the purpose or with the effect of denying or abridging the right of any citizen of the United States to vote on account of race or color, it shall suspend the use of [p\*339] tests and devices in such State or political subdivisions as the court shall determine is appropriate and for such period as it deems necessary.
- (c) If in any proceeding instituted by the Attorney General under any statute to enforce the guarantees of the fifteenth amendment in any State or political subdivision the court finds that violations of the fifteenth amendment justifying equitable relief have occurred within the territory of such State or political subdivision, the court, in addition to such relief as it may grant, shall retain jurisdiction for such period as it may deem appropriate and during such period no voting qualification or prerequisite to voting, or standard, practice, or procedure with respect to voting different from that in force or effect at the time the proceeding was commenced shall be enforced unless and until the court finds that such qualification, prerequisite, standard, practice, or procedure does not have the purpose and will not have the effect of denying or abridging the right to vote on account of race or color: Provided, That such qualification, prerequisite, standard, practice, or procedure may be enforced if the qualification, prerequisite, standard, practice, or procedure has been submitted by the chief legal officer or other appropriate official of such State or subdivision to the Attorney General and the Attorney General has not interposed an objection within sixty days after such submission, except that neither the court's finding nor the Attorney General's failure to object shall bar a subsequent action to enjoin enforcement of such qualification, prerequisite, standard, practice, or procedure.

SEC. 4.

- (a) To assure that the right of citizens of the United States to vote is not denied or abridged on account of race or color, no citizen shall be denied the right to vote in any Federal, State, or local election because of his failure to comply with any test or device in any State with respect to which the determinations have been [p\*340] made under subsection (b) or in any political subdivision with respect to which such determinations have been made as a separate unit, unless the United States District Court for the District of Columbia in an action for a declaratory judgment

brought by such State or subdivision against the United States has determined that no such test or device has been used during the five years preceding the filing of the action for the purpose or with the effect of denying or abridging the right to vote on account of race or color: Provided, That no such declaratory judgment shall issue with respect to any plaintiff for a period of five years after the entry of a final judgment of any court of the United States, other than the denial of a declaratory judgment under this section, whether entered prior to or after the enactment of this Act, determining that denials or abridgments of the right to vote on account of race or color through the use of such tests or devices have occurred anywhere in the territory of such plaintiff.

An action pursuant to this subsection shall be heard and determined by a court of three judges in accordance with the provisions of section 2284 of title 28 of the United States Code and any appeal shall lie to the Supreme Court. The court shall retain jurisdiction of any action pursuant to this subsection for five years after judgment and shall reopen the action upon motion of the Attorney General alleging that a test or device has been used for the purpose or with the effect of denying or abridging the right to vote on account of race or color.

If the Attorney General determines that he has no reason to believe that any such test or device has been used during the five years preceding the filing of the action for the purpose or with the effect of denying or abridging the right to vote on account of race or color, he shall consent to the entry of such judgment

(b) The provisions of subsection (a) shall apply in any State or in any political subdivision of a state which (1) the Attorney General determines maintained on November 1, 1964, any test or device, and with respect to which (2) the Director of the Census determines that less than 50 percentum of the persons of voting age residing therein were registered on November 1, 1964, or that less than 50 percentum of such persons voted in the presidential election of November 1964.

A determination or certification of the Attorney General or of the Director of the Census under this section or under section 6 or section 13 shall not be reviewable in any court and shall be effective upon publication in the Federal Register.

(c) The phrase "test or device" shall mean any requirement that a person as a prerequisite for voting or registration for voting (1) demonstrate the ability to read, write, understand, or interpret any matter, (2) demonstrate any educational achievement or his knowledge of any particular subject, (3) possess good moral character, or (4) prove his qualifications by the voucher of registered voters or members of any other class.

(d) For purposes of this section no State or political subdivision shall be determined to have engaged in the use of tests or devices for the purpose or with the effect of denying or abridging the right to vote on account of race or color if (1) incidents of such use have been few in number and have been promptly and effectively corrected by State or local action, (2) the continuing effect of such incidents has been eliminated, and (3) there is no reasonable probability of their recurrence in the future.

(e)

(1) Congress hereby declares that to secure the rights under the fourteenth amendment of persons educated in American-flag schools in which the predominant [p\*342] classroom language was other than English, it is necessary to prohibit the States from conditioning the right to vote of such persons on ability to read, write, understand, or interpret any matter in the English language.

(2) No person who demonstrates that he has successfully completed the sixth primary grade in a public school in, or a private school accredited by, any State or territory, the District of Columbia, or the Commonwealth of Puerto Rico in which the predominant classroom language was other than English, shall be denied the right to vote in any Federal, State, or local election because of his inability to read, write, understand, or interpret any matter in the English language, except that, in States in which State law provides that a different level of education is presumptive of literacy, he shall demonstrate that he has successfully completed an equivalent level of education in a public school in, or a private school accredited by, any State or territory, the District of Columbia, or the Commonwealth of Puerto Rico in which the predominant classroom language was other than English.

SEC. 5. Whenever a State or political subdivision with respect to which the prohibitions set forth in section 4(a) are in effect shall enact or seek to administer any voting qualification or prerequisite to voting, or standard, practice, or procedure with respect to voting different from that in force or effect on November 1, 1964, such State or subdivision may institute an action in the United States District Court for the District of Columbia for a declaratory judgment that such qualification, prerequisite, standard, practice, or procedure does not have the purpose and will not have the effect of denying or abridging the right to vote on account of race or color, and unless and until the court enters such judgment no person shall be denied the right to vote for failure to comply with such qualification, prerequisite, standard, practice, [p\*343] or procedure: Provided, That such qualification, prerequisite, standard, practice, or procedure may be enforced without such proceeding if the qualification, pre-

requisite, standard, practice, or procedure has been submitted by the chief legal officer or other appropriate official of such State or subdivision to the Attorney General and the Attorney General has not interposed an objection within sixty days after such submission, except that neither the Attorney General's failure to object nor a declaratory judgment entered under this section shall bar a subsequent action to enjoin enforcement of such qualification, prerequisite, standard, practice, or procedure. Any action under this section shall be heard and determined by a court of three judges in accordance with the provisions of section 2284 of title 28 of the United States Code and any appeal shall lie to the Supreme Court.

SEC. 6. Whenever (a) a court has authorized the appointment of examiners pursuant to the provisions of section 3(a), or (b) unless a declaratory judgment has been rendered under section 4(a), the Attorney General certifies with respect to any political subdivision named in, or included within the scope of, determinations made under section 4(b) that (1) he has received complaints in writing from twenty or more residents of such political subdivision alleging that they have been denied the right to vote under color of law on account of race or color, and that he believes such complaints to be meritorious, or (2) that, in his judgment (considering, among other factors, whether the ratio of nonwhite persons to white persons registered to vote within such subdivision appears to him to be reasonably attributable to violations of the fifteenth amendment or whether substantial evidence exists that bona fide efforts are being made within such subdivision to comply with the fifteenth amendment), the appointment of examiners is otherwise necessary to [p\*344] enforce the guarantees of the fifteenth amendment, the Civil Service Commission shall appoint as many examiners for such subdivision as it may deem appropriate to prepare and maintain lists of persons eligible to vote in Federal, State, and local elections. Such examiners, hearing officers provided for in section 9(a), and other persons deemed necessary by the Commission to carry out the provisions and purposes of this Act shall be appointed, compensated, and separated without regard to the provisions of any statute administered by the Civil Service Commission, and service under this Act shall not be considered employment for the purposes of any statute administered by the Civil Service Commission, except the provisions of section 9 of the Act of August 2, 1939, as amended (5 U.S.C. 118i), prohibiting partisan political activity: Provided, That the Commission is authorized, after consulting the head of the appropriate department or agency, to designate suitable persons in the official service of the United States, with their consent, to serve in these positions. Examiners and hearing officers shall have the power to administer oaths.

SEC. 7.

(a) The examiners for each political subdivision shall, at such places as the Civil Service Commission shall by regulation designate, examine applicants concerning their qualifications for voting. An application to an examiner shall be in such form as the Commission may require and shall contain allegations that the applicant is not otherwise registered to vote.

(b) Any person whom the examiner finds, in accordance with instructions received under section 9(b), to have the qualifications prescribed by State law not inconsistent with the Constitution and laws of the United States shall promptly be placed on a list of eligible voters. A challenge to such listing may be made in accordance with section 9(a) and shall not be the basis for a prosecution under section 12 of this Act. The examiner [p\*345] shall certify and transmit such list, and any supplements as appropriate, at least once a month, to the offices of the appropriate election officials, with copies to the Attorney General and the attorney general of the State, and any such lists and supplements thereto transmitted during the month shall be available for public inspection on the last business day of the month and, in any event, not later than the forty-fifth day prior to any election. The appropriate State or local election official shall place such names on the official voting list. Any person whose name appears on the examiner's list shall be entitled and allowed to vote in the election district of his residence unless and until the appropriate election officials shall have been notified that such person has been removed from such list in accordance with subsection (d): Provided, That no person shall be entitled to vote in any election by virtue of this Act unless his name shall have been certified and transmitted on such a list to the offices of the appropriate election officials at least forty-five days prior to such election.

(c) The examiner shall issue to each person whose name appears on such a list a certificate evidencing his eligibility to vote.

(d) A person whose name appears on such a list shall be removed there from by an examiner if (1) such person has been successfully challenged in accordance with the procedure prescribed in section 9, or (2) he has been determined by an examiner to have lost his eligibility to vote under State law not inconsistent with the Constitution and the laws of the United States.

SEC. 8. Whenever an examiner is serving under this Act in any political subdivision, the Civil Service Commission may assign, at the request of the Attorney General, one or more persons, who may be officers of the United States, (1) to enter and attend at any place for holding an election in such subdivision for the purpose [p\*346] of observing whether persons who are entitled to vote are being permitted to vote, and (2) to enter and attend at any place for tabulating the votes cast at any election held in such subdivision for the purpose of observing whether votes cast by persons entitled to vote are being properly

tabulated. Such persons so assigned shall report to an examiner appointed for such political subdivision, to the Attorney General, and if the appointment of examiners has been authorized pursuant to section 3(a), to the court.

SEC. 9.

(a) Any challenge to a listing on an eligibility list prepared by an examiner shall be heard and determined by a hearing officer appointed by and responsible to the Civil Service Commission and under such rules as the Commission shall by regulation prescribe. Such challenge shall be entertained only if filed at such office within the State as the Civil Service Commission shall by regulation designate, and within ten days after the listing of the challenged person is made available for public inspection, and if supported by (1) the affidavits of at least two persons having personal knowledge of the facts constituting grounds for the challenge, and (2) a certification that a copy of the challenge and affidavits have been served by mail or in person upon the person challenged at his place of residence set out in the application. Such challenge shall be determined within fifteen days after it has been filed. A petition for review of the decision of the hearing officer may be filed in the United States court of appeals for the circuit in which the person challenged resides within fifteen days after service of such decision by mail on the person petitioning for review but no decision of a hearing officer shall be reversed unless clearly erroneous. Any person listed shall be entitled and allowed to vote pending final determination by the hearing officer and by the court [p\*347]

(b) The times, places, procedures, and form for application and listing pursuant to this Act and removals from the eligibility lists shall be prescribed by regulations promulgated by the Civil Service Commission and the Commission shall, after consultation with the Attorney General, instruct examiners concerning applicable State law not inconsistent with the Constitution and laws of the United States with respect to (1) the qualifications required for listing, and (2) loss of eligibility to vote.

(c) Upon the request of the applicant or the challenger or on its own motion the Civil Service Commission shall have the power to require by subpoena the attendance and testimony of witnesses and the production of documentary evidence relating to any matter pending before it under the authority of this section. In case of contumacy or refusal to obey a subpoena, any district court of the United States or the United States court of any territory or possession, or the District Court of the United States for the District of Columbia, within the jurisdiction of which said person guilty of contumacy or refusal to obey is found or resides or is domiciled or transacts business, or has appointed an agent for receipt of service of process, upon application by the Attorney General of the United States shall have jurisdiction to issue to such person an order requiring such person to appear before the Commission or a hearing officer, there to produce pertinent, relevant, and nonprivileged documentary evidence if so ordered, or there to give testimony touching the matter under investigation, and any failure to obey such order of the court may be punished by said court as a contempt thereof.

SEC. 10.

(a) The Congress finds that the requirement of the payment of a poll tax as a precondition to voting (i) precludes persons of limited means from voting or imposes unreasonable financial hardship upon such persons [p\*348] as a precondition to their exercise of the franchise, (ii) does not bear a reasonable relationship to any legitimate State interest in the conduct of elections, and (iii) in some areas has the purpose or effect of denying persons the right to vote because of race or color. Upon the basis of these findings, Congress declares that the constitutional right of citizens to vote is denied or abridged in some areas by the requirement of the payment of a poll tax as a precondition to voting.

(b) In the exercise of the powers of Congress under section 5 of the fourteenth amendment and section 2 of the fifteenth amendment, the Attorney General is authorized and directed to institute forthwith in the name of the United States such actions, including actions against States or political subdivisions, for declaratory judgment or injunctive relief against the enforcement of any requirement of the payment of a poll tax as a precondition to voting, or substitute therefor enacted after November 1, 1964, as will be necessary to implement the declaration of subsection (a) and the purposes of this section.

(c) The district courts of the United States shall have jurisdiction of such actions which shall be heard and determined by a court of three judges in accordance with the provisions of section 2284 of title 28 of the United States Code and any appeal shall lie to the Supreme Court. It shall be the duty of the judges designated to hear the case to assign the case for hearing at the earliest practicable date, to participate in the hearing and determination thereof, and to cause the case to be in every way expedited.

(d) During the pendency of such actions, and thereafter if the courts, notwithstanding this action by the Congress, should declare the requirement of the payment of a poll tax to be constitutional, no citizen of the United States who is a resident of a State or political [p\*349] subdivision with respect to which determinations have been made under subsection 4(b) and a declaratory judgment has not been entered under subsection 4(a), during the first year he becomes otherwise entitled to vote by reason of registration by State or local officials or listing by an examiner, shall be denied the right to vote for failure to pay a poll tax if he tenders payment of such tax for the current year to an ex-



aminer or to the appropriate State or local official at least forty-five days prior to election, whether or not such tender would be timely or adequate under State law. An examiner shall have authority to accept such payment from any person authorized by this Act to make an application for listing, and shall issue a receipt for such payment. The examiner shall transmit promptly any such poll tax payment to the office of the State or local official authorized to receive such payment under State law, together with the name and address of the applicant.

## SEC. 11.

(a) No person acting under color of law shall fail or refuse to permit any person to vote who is entitled to vote under any provision of this Act or is otherwise qualified to vote, or willfully fail or refuse to tabulate, count, and report such person's vote.

(b) No person, whether acting under color of law or otherwise, shall intimidate, threaten, or coerce, or attempt to intimidate, threaten, or coerce any person for voting or attempting to vote, or intimidate, threaten, or coerce, or attempt to intimidate, threaten, or coerce any person for urging or aiding any person to vote or attempt to vote, or intimidate, threaten, or coerce any person for exercising any powers or duties under section 3(a), 6, 8, 9, 10, or 12(e).

(c) Whoever knowingly or willfully gives false information as to his name, address, or period of residence in the voting district for the purpose of establishing his eligibility to register or vote, or conspires with another [p\*350] individual for the purpose of encouraging his false registration to vote or illegal voting, or pays or offers to pay or accepts payment either for registration to vote or for voting shall be fined not more than \$10,000 or imprisoned not more than five years, or both: Provided, however, That this provision shall be applicable only to general, special, or primary elections held solely or in part for the purpose of selecting or electing any candidate for the office of President, Vice President, presidential elector, Member of the United States Senate, Member of the United States House of Representatives, or Delegates or Commissioners from the territories or possessions, or Resident Commissioner of the Commonwealth of Puerto Rico.

(d) Whoever, in any matter within the jurisdiction of an examiner or hearing officer knowingly and willfully falsifies or conceals a material fact, or makes any false, fictitious, or fraudulent statements or representations, or makes or uses any false writing or document knowing the same to contain any false, fictitious, or fraudulent statement or entry, shall be fined not more than \$10,000 or imprisoned not more than five years, or both.

## SEC. 12.

(a) Whoever shall deprive or attempt to deprive any person of any right secured by section 2, 3, 4, 5, 7, or 10 or shall violate section 11(a) or (b), shall be fined not more than \$5,000, or imprisoned not more than five years, or both.

(b) Whoever, within a year following an election in a political subdivision in which an examiner has been appointed (1) destroys, defaces, mutilates, or otherwise alters the marking of a paper ballot which has been cast in such election, or (2) alters any official record of voting in such election tabulated from a voting machine or otherwise, shall be fined not more than \$5,000, or imprisoned not more than five years, or both [p\*351]

(c) Whoever conspires to violate the provisions of subsection (a) or (b) of this section, or interferes with any right secured by section 2, 3, 4, 5, 7, 10, or 11(a) or (b) shall be fined not more than \$5,000, or imprisoned not more than five years, or both.

(d) Whenever any person has engaged or there are reasonable grounds to believe that any person is about to engage in any act or practice prohibited by section 2, 3, 4, 5, 7, 10, 11, or subsection (b) of this section, the Attorney General may institute for the United States, or in the name of the United States, an action for preventive relief, including an application for a temporary or permanent injunction, restraining order, or other order, and including an order directed to the State and State or local election officials to require them (1) to permit persons listed under this Act to vote and (2) to count such votes.

(e) Whenever in any political subdivision in which there are examiners appointed pursuant to this Act any persons allege to such an examiner within forty-eight hours after the closing of the polls that notwithstanding (1) their listing under this Act or registration by an appropriate election official and (2) their eligibility to vote, they have not been permitted to vote in such election, the examiner shall forthwith notify the Attorney General if such allegations in his opinion appear to be well founded. Upon receipt of such notification, the Attorney General may forthwith file with the district court an application for an order providing for the marking, casting, and counting of the ballots of such persons and requiring the inclusion of their votes in the total vote before the results of such election shall be deemed final and any force or effect given thereto. The district court shall hear and determine such matters immediately after the filing of such application. The remedy provided [p\*352] in this subsection shall not preclude any remedy available under State or Federal law.

(f) The district courts of the United States shall have jurisdiction of proceedings instituted pursuant to this section and shall exercise the same without regard to whether a person asserting rights under the provisions of this Act shall have exhausted any administrative or other remedies that may be provided by law. ...

## SEC. 14.

(a) All cases of criminal contempt arising under the provisions of this Act shall be governed by section 151 of the Civil Rights Act of 1957 (42 U.S.C.1995).

(b) No court other than the District Court for the District of Columbia or a court of appeals in any proceeding under section 9 shall have jurisdiction to issue any declaratory judgment pursuant to section 4 or section 5 or any restraining order or temporary or permanent injunction against the execution or enforcement of any provision of this Act or any action of any Federal officer or employee pursuant hereto.

(c)

(1) The terms "vote" or "voting" shall include all action necessary to make a vote effective in any primary, special, or general election, including, but not limited to, registration, listing pursuant to this Act, or other action required by law prerequisite to voting, casting a ballot, and having such ballot counted properly and included in the appropriate totals of votes cast with respect to candidates for public or party office and propositions for which votes are received in an election.

(2) The term "political subdivision" shall mean any county or parish, except that, where registration for voting is not conducted under the supervision of a county or parish, the term shall include any other subdivision of a State which conducts registration for voting.

(d) In any action for a declaratory judgment brought pursuant to section 4 or section 5 of this Act, subpoenas for witnesses who are required to attend the District Court for the District of Columbia may be served in any judicial district of the United States: Provided, That no writ of subpoena shall issue for witnesses without the District of Columbia at a greater distance than one hundred [p\*354] miles from the place of holding court without the permission of the District Court for the District of Columbia being first had upon proper application and cause shown.

SEC. 15. Section 2004 of the Revised Statutes (42 U.S.C.1971), as amended by section 131 of the Civil Rights Act of 1957 (71 Stat. 637), and amended by section 601 of the Civil Rights Act of 1960 (74 Stat. 90), and as further amended by section 101 of the Civil Rights Act of 1964 (78 Stat. 241), is further amended as follows:

(a) Delete the word "Federal" wherever it appears in subsections (a) and (c);

(b) Repeal subsection (f) and designate the present subsections (g) and (h) as (f) and (g), respectively.

SEC. 16. The Attorney General and the Secretary of Defense, jointly, shall make a full and complete study to determine whether, under the laws or practices of any State or States, there are preconditions to voting, which might tend to result in discrimination against citizens serving in the Armed Forces of the United States seeking to vote. Such officials shall, jointly, make a report to the Congress not later than June 30, 1966, containing the results of such study, together with a list of any States in which such preconditions exist, and shall include in such report such recommendations for legislation as they deem advisable to prevent discrimination in voting against citizens serving in the Armed Forces of the United States.

SEC. 17. Nothing in this Act shall be construed to deny, impair, or otherwise adversely affect the right to vote of any person registered to vote under the law of any State or political subdivision.

SEC. 18. There are hereby authorized to be appropriated such sums as are necessary to carry out the provisions of this Act [p\*355]

SEC 19. If any provision of this Act or the application thereof to any person or circumstances is held invalid, the remainder of the Act and the application of the provision to other persons not similarly situated or to other circumstances shall not be affected thereby.

Approved August 6, 1965.

**Source:** *South Carolina v. Katzenbach* (1966), appendix.

## Item 10-03

[The assembly approved Item 10-03 with amendment. See p. 57.]

### *Report of the Task Force to Study Reparations*

Affirming that Jesus Christ calls us to repair wrongs done to one another and to work for personal and social reconciliation and renewal, the General Assembly Council, on behalf of the Task Force to Study Reparations, and in consultation with the Advocacy Committee for Racial Ethnic Concerns (ACREC), recommends that the 216th General Assembly (2004) take the following actions:

1. Encourage Presbyterians to create opportunities to tell and hear stories remembering the past and celebrating examples of repair, restoration, reconciliation, and renewal.
2. Encourage congregations, governing bodies, racial ethnic caucuses, and other PC(USA) entities to create opportunities for discussion in which participants remember the past and celebrate examples of repair, restoration, reconciliation, and renewal on issues of reparations and reconciliation.
3. Encourage the Ministries Divisions of the General Assembly Council and governing bodies to include workshops and worship services on reparations, reconciliation, and renewal in conferences; and report their efforts to the 217th General Assembly (2006).

~~[4. Direct the Stated Clerk to initiate the process described in G-18.0201b by appointing a committee to consider designing a confessional statement repenting of the sin of racism and its various expressions, including slavery and genocide for inclusion in *The Book of Confessions* and to report to the 217th General Assembly (2006).]~~

**[4. a. Commends the Belhar Confession to the church as a resource for reflection, study, and response, as a means of deepening the commitment of the Presbyterian Church (U.S.A.) to dealing with racism and a means of strengthening its unity; bearing in mind that the Belhar Confession emerged from the context of racism in South Africa;**

**[b. Requests the General Assembly Council, Office of Theology and Worship, to prepare materials to facilitate churchwide reflection and study;**

**[c. Urges each presbytery and all congregations to undertake a study of the Belhar Confession before the 218th General Assembly (2008);**

**[d. Directs the Office of the General Assembly and the General Assembly Council, Office of Theology and Worship, to receive responses, prepare a summary, and report results to the 218th General Assembly (2008), together with possible recommendations for further engagement with the Belhar Confession.]**

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### OGA COMMENT ON ITEM 10-03, RECOMMENDATION 4

*Comment on Item 10-03, Recommendation 4—From the Office of the General Assembly.*

The Office of the General Assembly advises that Recommendation 4 of Item 10-03 be answered as follows:

“The 216th General Assembly (2004)

“1. commends the Belhar Confession to the church for reflection, study, and response, as a means of deepening the commitment of the Presbyterian Church (U.S.A.) to dealing with racism and a means of strengthening its unity;

“2. requests the Office of Theology and Worship to prepare materials to facilitate churchwide reflection and study;

“3. urges each presbytery and all congregations to undertake a study of the Belhar Confession before the 218th General Assembly (2008);

“4. directs the Office of the General Assembly and the Office of Theology and Worship to receive responses, prepare a summary, and report results to the 218th General Assembly (2008), together with possible recommendations for further engagement with the Belhar Confession.”

The OGA concurs with the General Assembly Council that, at its core, issues related to racism and reparations are theological concerns related to our confessional heritage. The 209th General Assembly (1997) approved a report on “The Assessment of Proposed Amendments to the *Book of Confessions*,” which makes clear that the starting point for considering historic confessions should be a serious process of study and reflection in the church. We believe that the confession (and the historical reality) that most clearly gives witness to the reconciling power of the gospel to overcome racism is the Belhar Confession rising out of the experience of Reformed Christians in South Africa and that the PC(USA) would do well to join other Reformed churches around the world in a serious study of this confession.

### BELHAR CONFESSION

The Belhar Confession has its roots in the struggle against apartheid in Southern Africa. This “outcry of faith” and “call for faithfulness and repentance” was first drafted in 1982 by the Dutch Reformed Mission Church (DRMC) under the leadership of Allan Boesak. The DRMC took the lead in declaring that apartheid constituted a *status confessionis* in which the truth of the gospel was at stake.

The Dutch Reformed Mission Church formally adopted the Belhar Confession in 1986. It is now one of the “standards of unity” of the new Uniting Reformed Church of Southern Africa (URCSA). Belhar’s theological confrontation of the sin of racism has made possible reconciliation among Reformed churches in Southern Africa and has aided the process of reconciliation within the nation.

Belhar’s relevance is not confined to Southern Africa. It addresses three key issues of concern to all churches: unity of the church and unity among all people, reconciliation within church and society, and God’s justice. Belhar is currently being studied by a number of Reformed churches, including the Reformed Church in America. As one member of the URCSA has said, “We carry this confession on behalf of all the Reformed churches. We do not think of it as ours alone.”

#### Confession of Belhar September 1986<sup>1</sup>

1. **We believe** in the triune God, Father, Son and Holy Spirit, who gathers, protects and cares for the church through Word and Spirit. This, God has done since the beginning of the world and will do to the end.
2. **We believe** in one holy, universal Christian church, the communion of saints called from the entire human family.

#### **We believe**

- that Christ’s work of reconciliation is made manifest in the church as the community of believers who have been reconciled with God and with one another;
- that unity is, therefore, both a gift and an obligation for the church of Jesus Christ; that through the working of God’s Spirit it is a binding force, yet simultaneously a reality which must be earnestly pursued and sought: one which the people of God must continually be built up to attain;

- that this unity must become visible so that the world may believe that separation, enmity and hatred between people and groups is sin which Christ has already conquered, and accordingly that anything which threatens this unity may have no place in the church and must be resisted;
- that this unity of the people of God must be manifested and be active in a variety of ways: in that we love one another; that we experience, practice and pursue community with one another; that we are obligated to give ourselves willingly and joyfully to be of benefit and blessing to one another; that we share one faith, have one calling, are of one soul and one mind; have one God and Father, are filled with one Spirit, are baptized with one baptism, eat of one bread and drink of one cup, confess one name, are obedient to one Lord, work for one cause, and share one hope; together come to know the height and the breadth and the depth of the love of Christ; together are built up to the stature of Christ, to the new humanity; together know and bear one another's burdens, thereby fulfilling the law of Christ that we need one another and upbuild one another, admonishing and comforting one another; that we suffer with one another for the sake of righteousness; pray together; together serve God in this world; and together fight against all which may threaten or hinder this unity;
- that this unity can be established only in freedom and not under constraint; that the variety of spiritual gifts, opportunities, backgrounds, convictions, as well as the various languages and cultures, are by virtue of the reconciliation in Christ, opportunities for mutual service and enrichment within the one visible people of God;
- that true faith in Jesus Christ is the only condition for membership of this church;

**Therefore, we reject any doctrine**

- which absolutizes either natural diversity or the sinful separation of people in such a way that this absolutization hinders or breaks the visible and active unity of the church, or even leads to the establishment of a separate church formation;
- which professes that this spiritual unity is truly being maintained in the bond of peace while believers of the same confession are in effect alienated from one another for the sake of diversity and in despair of reconciliation;
- which denies that a refusal earnestly to pursue this visible unity as a priceless gift is sin;
- which explicitly or implicitly maintains that descent or any other human or social factor should be a consideration in determining membership of the church.

**3. We believe**

- that God has entrusted the church with the message of reconciliation in and through Jesus Christ; that the church is called to be the salt of the earth and the light of the world, that the church is called blessed because it is a peacemaker, that the church is witness both by word and by deed to the new heaven and the new earth in which righteousness dwells.
- that God's lifegiving Word and Spirit has conquered the powers of sin and death, and therefore also of irreconciliation and hatred, bitterness and enmity, that God's lifegiving Word and Spirit will enable the church to live in a new obedience which can open new possibilities of life for society and the world;
- that the credibility of this message is seriously affected and its beneficial work obstructed when it is proclaimed in a land which professes to be Christian, but in which the enforced separation of people on a racial basis promotes and perpetuates alienation, hatred and enmity;
- that any teaching which attempts to legitimate such forced separation by appeal to the gospel, and is not prepared to venture on the road of obedience and reconciliation, but rather, out of prejudice, fear, selfishness and unbelief, denies in advance the reconciling power of the gospel, must be considered ideology and false doctrine.

**Therefore, we reject any doctrine**

- which, in such a situation sanctions in the name of the gospel or of the will of God the forced separation of people on the grounds of race and color and thereby in advance obstructs and weakens the ministry and experience of reconciliation in Christ.

**4. We believe**

- that God has revealed himself as the one who wishes to bring about justice and true peace among people;
- that God, in a world full of injustice and enmity, is in a special way the God of the destitute, the poor and the wronged
- that God calls the church to follow him in this; for God brings justice to the oppressed and gives bread to the hungry;
- that God frees the prisoner and restores sight to the blind;
- that God supports the downtrodden, protects the stranger, helps orphans and widows and blocks the path of the ungodly;
- that for God pure and undefiled religion is to visit the orphans and the widows in their suffering;
- that God wishes to teach the church to do what is good and to seek the right;
- that the church must therefore stand by people in any form of suffering and need, which implies, among other things, that the church must witness against and strive against any form of injustice, so that justice may roll down like waters, and righteousness like an ever-flowing stream;
- that the church as the possession of God must stand where the Lord stands, namely against injustice and with the wronged; that in following Christ the church must witness against all the powerful and privileged who selfishly seek their own interests and thus control and harm others.

**Therefore, we reject any ideology**

- which would legitimate forms of injustice and any doctrine which is unwilling to resist such an ideology in the name of the gospel.

- 5. We believe** that, in obedience to Jesus Christ, its only head, the church is called to confess and to do all these things, even though the authorities and human laws might forbid them and punishment and suffering be the consequence.

Jesus is Lord.

To the one and only God, Father, Son and Holy Spirit, be the honor and the glory for ever and ever.

## Endnote

1. This is a translation of the original Afrikaans text of the confession as it was adopted by the synod of the Dutch Reformed Mission Church in South Africa in 1986. In 1994 the Dutch Reformed Mission Church and the Dutch Reformed Church in Africa united to form the [Uniting Reformed Church in Southern Africa](#) (URCSA). This inclusive language text was prepared by the Office of Theology and Worship, Presbyterian Church (U.S.A.).

**5. Request the office of Churchwide Personnel Services, the Presbyteries' Cooperative Committee on Examinations for Candidates, and the Committee on Theological Education to investigate whether there is cultural bias in the process of ordination to the ministry of the Word and Sacrament, and to report the results to the 217th General Assembly (2006) including recommendations for measures to correct any problems that may be found.**

**6. Request the Peacemaking Program, in consultation with the Advocacy Committee for Racial Ethnic Concerns and the Racial Ethnic Ministries program Area, to design a study resource on reparations, reconciliation, and renewal that includes worship services of remembering and confessing the impacts of racism and moving toward reparation, reconciliation, and renewal, and to make it available to the church at large.**

**7. Request the Peacemaking Program, in consultation with the Advocacy Committee for Racial Ethnic Concerns, the Racial Ethnic Ministries program area, and the Presbyterian Washington Office, to provide Web-based resources on issues related to reparations, reconciliation, and renewal.**

**8. Encourage congregations and governing bodies to support economic development and congregation-based organizing projects rooted in the Gospel that lead to repair, reconciliation, and renewal for communities violated by the sin of racism.**

**9. Request the General Assembly Council to create an Extra Commitment Opportunity account to fund congregationally based ministries of economic development leading to repair and renewal, and report to the 217th General Assembly (2006).**

**10. Request the PC(USA) Washington Office to monitor and advocate for legislation related to reparations, renewal, and reconciliation, including the bill introduced by Representative John Conyers calling for the creation of a commission to study reparations proposals for African Americans, and report their efforts to the 217th General Assembly (2006).**

**11. Request the PC(USA) United Nations Office to monitor and support international efforts related to reparations, renewal, and reconciliation, and report their efforts to the 217th General Assembly (2006).**

**12. Direct the Stated Clerk of the General Assembly to communicate with the president, the members of the United States Senate, and the members of the United States House of Representatives, urging:**

**a. passage of legislation calling for the creation of a commission to study reparations proposals for African Americans;**

**b. that the United States government acknowledge the evil of racism and its various manifestations, through a public apology and create of a memorial to Native Americans, African Americans, Asian Americans, Mexican Americans, Puerto Ricans, and Alaskan Natives;**

**c. that the United States government work to address the ongoing impacts of racism on Native Americans, African Americans, Asian Americans, Mexican Americans, Puerto Ricans, and Alaskan Natives in the area of income and wealth, health care, and education; and**

**d. That the United States government reinforce protection against racism, racial discrimination, xenophobia, and related intolerance by ensuring that all persons have access to effective and adequate remedies and enjoy the right to seek from competent national tribunals and other national institutions just and adequate reparation and satisfaction for any damages as a result of such discrimination.**

**13. Dismiss the Task Force to Study Reparations with thanks.**

### *Rationale*

These recommendations and report are in response to the following referral: *2001 Referral: 26.013. 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 the 216th General Assembly (2004)—From the Advocacy Committee for Racial Ethnic Concerns (Minutes, 2001, Part I, pp. 60, 334).*

### I. Introduction

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth." So God created humankind in his image, in the image of God he created them; male and female he created them. (Gen. 1:26–27, NRSV)

We declare that all human beings are born free, equal in dignity and rights and have the potential to contribute constructively to the development and well-being of their societies. Any doctrine of racial superiority is scientifically false, morally condemnable, socially unjust and dangerous, and must be rejected along with theories which attempt to determine the existence of separate human races. (*Report of the World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance*, Durban, Republic of South Africa, 31 August–8 September 2001, p. 10. The report is online at [www.unhchr.ch/html/racism](http://www.unhchr.ch/html/racism).)

The question of whether or not the United States government should pay reparations to people on whom it has inflicted harm is being raised in America and around the globe. Books and articles from newspapers and magazines have been and are being written. Radio and television talk shows are sponsoring discussions and debates on the topic. Teachers are raising the question of reparations in classrooms at all grade levels throughout the nation. And churches are studying the propriety of developing policy statements that address the question.

The focal point of the current reparations debate in North America is African Americans. Randall Robinson's book, *The Debt: What America Owes to Blacks*, published in 2000 by Dutton Books, is primarily responsible for the focus of the current debate. Notwithstanding that fact, the practice of, and debate about, reparations has a much broader history in the United States. Indeed, the practice of paying reparations to aggrieved groups of people is long-standing.

Shortly after the Revolutionary War, Americans asked the British government for compensation for the slaves who escaped to England. The United States government paid reparations to some Native Americans for the two billion acres of land taken from them.<sup>1</sup> Under the 1921 Thompson-Urrutia Treaty, the United States paid Colombia reparations for excising the territory of Panama from Columbia for the purpose of building the Panama Canal.<sup>2</sup> The United States government worked to assure that the victims of Nazi persecution received compensation for personal and financial losses incurred during World War II. Japanese Americans who were unjustly incarcerated after the bombing of Pearl Harbor received \$1.2 billion in reparations from the United States government in 1988 after more than twenty years of advocacy and work. In each of the examples listed here, the United States either advocated for, or paid reparations to, groups of people who in some way experienced unjust harm.

By virtue of the fact that the United States government has in some cases either advocated for or paid reparations to aggrieved peoples, it has acknowledged that there have been times in the past when it either agreed that an injustice had occurred for which the victims deserved compensation, or that the government itself had unjustly inflicted harm on certain groups of people. It is important to recognize that in each case where reparations were paid by the United States government, no individuals were deemed responsible for the harmful behavior. Rather, citizens of the United States were collectively held responsible whether or not they personally participated in the behavior that caused harm.

From a Christian perspective, reparations is not so much about assigning blame to individuals or groups of people as it is about recognizing that "we the people," citizens of the United States, are sometimes found culpable for the harm done to others because of our government's laws and policies and our social practices. It is for those times that we must, as a nation and as a church, repent of our sins against our sisters and brothers, diligently attempt to repair any breach in relationship that has been caused, and do our best to redress any and all injustices visited upon innocent people.

The concept of reparations provides a framework for responding to such situations. Reparation is a process of remembering, restoring, repairing, and redressing injustices for the purpose of reconciliation and human restitution. For Christians, this is a particularly appropriate ministry. Reparations involve an acknowledgement of beneficial gains at the expense of others or harm done to others and includes confession, repentance, forgiveness, and renewal.

Careful study, prayer combined with a significant amount of time spent listening to various voices within and outside of the Presbyterian Church (U.S.A.), leads to the conviction that sins have been committed against our sisters and brothers of Native American, African American, Asian American, Mexican, Puerto Rican, and Alaskan Native heritage. Presbyterians and other citizens of the United States have too frequently remained silent in the face of atrocities like the enslavement and colonization of African peoples, the destruction of First World or Native peoples, and the confiscation of lands that were already occupied by indigenous inhabitants. For example,



in regard to American slavery, our Presbyterian ancestors both used Scripture to justify the enslavement of other human beings and were slaveholders themselves.

The point is not to indict any particular group of people for such atrocities. Rather, as members of the same body, the body of Christ, we must all bear equal responsibility for the sins of our past. The Scriptures call us to bear one another's burdens and so fulfill the law of Christ (Gal. 6:2, NRSV). We do so first, by remembering what we have done and failed to do; second, by doing everything in our power to restore the human dignity and material loss of our sisters and brothers; third, by repairing the moral and spiritual breach that was formed between the offended and the offenders; and fourth, by sincerely attempting to reconcile all differences that are directly related to our behaviors of the past.

## II. Remember

Remember the days of old, consider the years long past; ask your father, and he will inform you; your elders, and they will tell you. (Deut.32:7, NRSV)

The duties required in the Sixth Commandment are: all careful studies and lawful endeavors, to preserve the life of ourselves and others, by resisting all thoughts and purposes, subduing all passions, and avoiding all occasions, temptations, and practices, which tend to the unjust taking away the life of any; by just defense thereof against violence; patient bearing of the hand of God, quietness of mind, cheerfulness of spirit, a sober use of meat, drink, physic, sleep, labor, and recreation; by charitable thoughts, love, compassion, meekness, gentleness, kindness; peaceable, mild, and courteous speeches and behavior, forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil; comforting and succoring the distressed, and protecting and defending the innocent. (*The Book of Confessions*, PC(USA), *The Larger Catechism*, 7.245)

While it is appropriate to remember and to celebrate our Presbyterian witness in America, it is also appropriate to remember and acknowledge that our witness has not always been honorable. The "New World" was already inhabited when the Puritans from England, Presbyterians among them, arrived on the northeast coast of the North American continent. They, along with other Europeans, participated in the displacement and slaughter of thousands of native peoples. Furthermore, in our efforts to reach native peoples with the gospel of Jesus Christ, we also pursued programs and policies that contributed to the virtual destruction of Native American and Alaskan Native cultures.

One might well argue that we should not stand in judgment of our Presbyterian and Christian fore-parents of other communions. They were zealous for the gospel of God through Jesus Christ and they, in a very real sense, were struggling to survive in an often-hostile environment. There is truth in those statements. But one must wonder how our Presbyterian and other Christian fore-parents could be eager to embrace their own religious freedoms and fail to consider the religious freedoms of indigenous peoples.

Indeed, Portugal began to transport enslaved Africans to Europe as early as 1492.<sup>3</sup> The European slave trade lasted for more than four hundred years. During that time Africa lost nearly forty million people. Approximately twenty million of those women and men were brought to the "New World." Millions more died during capture, at sea, or soon after arrival.<sup>4</sup> Families were torn asunder, cultures were destroyed, whole nations were decimated, women, children, and men were forced to spend their lives as chattel in the homes and fields of good Christians all over Europe and the Americas, yet our Presbyterian fore-parents made no definitive statements about such sordid and inhumane activities until 1818.<sup>5</sup> Even then, Presbyterians made strong condemnatory statements against the sin of slavery, but invoked no sanction against members of its constituency who owned slaves.<sup>6</sup>

There were Presbyterians who worked tirelessly to evangelize and educate both Native and African Americans. There were Presbyterian missionaries who risked their lives to establish Native American congregations and to teach enslaved Africans to read and write even though it was illegal. Notwithstanding such bold and commendable activities, many Presbyterian congregations of the period remained conspicuously silent; by their silence, they made a private peace with entrenched evil.

Native and African Americans were not the only people who were harmed by American policies and practices however. Alaskan Natives endured assaults on their land and insults against their culture. Immigrants from Asia experienced discrimination in employment and other prejudices. When American forces landed in Gúanica in 1898 during the Spanish-American War, most Puerto Ricans greeted them as liberators from Spanish colonialism.

Few imagined that the island would remain a possession of the United States to this day, only achieving the limited self-rule of commonwealth status in 1952. In the process, many Puerto Ricans lost their land and migrated to the continental United States.<sup>7</sup>

In 1942, eight months after the bombing of Pearl Harbor, the United States government asked Mexico for help. More than four hundred thousand Mexican workers came to the United States to work in our nation's service industries as we geared up for the war effort. These Mexican workers were called the helping arms, "braceros" in Spanish. The American and Mexican governments required that ten percent of each worker's pay be withheld and deposited in interest-bearing accounts through the Wells-Fargo Bank. Wells-Fargo was to then transfer those savings to Mexican banks where they would be held until the braceros returned to Mexico to collect it. No one knows what happened to those funds. What is evident to those familiar with the situation is that the braceros never received their money. The United States and Mexican governments are, even now, resisting the efforts of social justice groups to discover what happened and to assure that the braceros or their descendants receive just and due compensation by claiming such legal notions as "lapse of time" and "sovereign immunity," as justifiable causes for their intractability.<sup>8</sup>

We are called by God through Jesus the Christ to remember our entire history. As we remember our sins of the past, we are compelled to confess our sins and to repent for those things we have done, or left undone, that have caused injury to innocent peoples. Remembering is a form of confession, and it is the first step in the process of reparations.

### III. Repair and Restore

When someone steals an ox or a sheep, and slaughters it or sells it, the thief shall pay five oxen for an ox, and four sheep for a sheep. The thief shall make restitution, but if unable to do so, shall be sold for the theft. (Ex. 22:1, NRSV)

If someone is caught kidnapping another Israelite, enslaving or selling the Israelite, then that kidnapper shall die. So you shall purge the evil from your midst. (Deut. 24:7, NRSV)

Urges States to reinforce protection against racism, racial discrimination, xenophobia and related intolerance by ensuring that all persons have access to effective and adequate remedies and enjoy the right to seek from competent national tribunals and other national institutions just and adequate reparation and satisfaction for any damages as a result of such discrimination.<sup>9</sup>

The next steps in the reparation process involve repairing the breach caused by the sinful behaviors of the past and making every effort to restore the dignity and the material losses of those who have been harmed. A noteworthy example of reparation and restoration was taken in Durban, South Africa, during the United Nations World Conference against Racism, Racial Discrimination, Xenophobia, and Related Intolerance in September 2001. Members of the human family from all over the world were present, including a delegation from the PC(USA) and other Presbyterians. The report from that delegation, approved by the 214th General Assembly (2002), recommended that Presbyterians study the Declaration and Programme of Action from this conference (Minutes, 2002, Part I, pp. 55–56, 711–26). This declaration articulated the complexity of the problem of race in the world. A portion of that declaration, in the section entitled, "Source, causes, forms and contemporary manifestations of racism, racial discrimination, xenophobia and related intolerance" is pertinent to the notions of repairing and restoring breaches in human relationships that were formed as a consequence of the oppression and exploitation of certain groups of people. It reads:

We acknowledge that slavery and the slave trade, including the transatlantic slave trade, were appalling tragedies in the history of humanity not only because of their abhorrent barbarism but also in terms of their magnitude, organized nature and especially their negation of the essence of the victims, and further acknowledge that slavery and the slave trade are a crime against humanity and should always have been so, especially the transatlantic slave trade and are among the major sources and manifestations of racism, racial discrimination, xenophobia and related intolerance, and that the Africans and people of African descent, Asians and people of Asian descent and indigenous peoples were victims of these acts and continue to be victims of their consequences; We recognize that colonialism has led to racism, racial discrimination, xenophobia and related intolerance, and that Africans and people of African descent, and people of Asian descent and indigenous peoples were victims of colonialism and continue to be victims of its consequences. We acknowledge the suffering caused by colonialism and affirm that, wherever and whenever it occurred, it must be condemned and its recurrence prevented. We further regret that the effects and persistence of these structures and practices have been among the factors contributing to lasting social and economic inequalities in many parts of the world today.<sup>10</sup>

This part of the United Nation's declaration from the conference in Durban is important because it confesses harms done to oppressed peoples, acknowledges that harms done in the past impact the present, and is inclusive of a broad array of the world's people. Unfortunately, the official representatives of the United States government walked out of the conference on the first day. Nevertheless, it is significant that the world community felt it appropriate to stay, participate, acknowledge and confess its complicity in such "crimes against humanity" as the transatlantic slave trade, and seek opportunities for reparation and restoration. Breaches in human relationships cannot be repaired if there is no acknowledgement and confession of harms done and sins committed. Relationships remain broken. Suspicion and distrust continue to characterize the interaction between the disparate groups of people in the church and the society.

Another important aspect of reparation and restoration is forgiveness. Once there is a sincere acknowledgment and confession of offenses, then injured persons can begin the process of forgiving and broken relationships can begin to mend. It is indeed a process—one that will take time to complete. Attending elements in this process are efforts to rectify the wrongdoing through tangible acts designed to reverse the injustices imposed on innocent people.

We have already provided a partial list of peoples who have sued for and received some measure of compensation for the harms visited upon them. Other peoples seeking reparations today include, the Mapuche, an aboriginal people of Southern Chile who are seeking reparations for lands taken from them by European immigrants as far back as 1540 and the Inuit of Arctic Canada who are also seeking the restoration of ancestral land taken by European immigrants.<sup>11</sup>

Representative John Conyers (D-Mich.) introduced bill House Resolution 40, *The Commission to Study Reparations for African Americans Act*, in 1989 and in every succeeding Congress since that time. It has never gotten out of committee nor has the United States government ever apologized for its role in the transatlantic slave trade, the enslavement of Africans and Native Americans, or the laws it created to legalize slavery.

The Conyers bill is just one of the more recent efforts to secure reparations for African Americans. In 1867, Representative Thaddeus Stevens argued in favor of a Slave Reparations Bill, House Resolution 29.<sup>12</sup> In 1915 Cornelius J. Jones filed a lawsuit against the United States Department of the Treasury in an attempt to recover sixty-eight million dollars for former slaves.<sup>13</sup> William Patterson and Paul Robeson petitioned the United Nations in 1951 charging the United States government with the crime of genocide against Black Americans.<sup>14</sup> Queen Mother Moore's Reparations Committee filed a claim in California in 1962.<sup>15</sup> In 1997, Representative Tony P. Hall (D-Ohio) submitted a bill in the House of Representatives proposing that Congress apologize for slavery.<sup>16</sup> In 2003, Representatives Clifford Stearns (R-Fla.), Elijah E. Cummings (D-Md.), Jack Quinn (R-N.Y.), and James P. Moran (D-Va.) introduced House Resolution 196 "to authorize the Secretary of the Interior to establish a memorial to slavery, in the District of Columbia."<sup>17</sup>

A simple apology from the United States government for its role in the establishment and maintenance, by law and through economic mandate, of the systematic enslavement of millions of African peoples for 249 years would go a long way toward healing the racial breach between European and African Americans. Opponents of reparations for slavery argue variously that:

- They never held slaves and therefore should not be held accountable for the deeds of their fore-parents.
- Descendants of slaves should quit complaining about the past and pour their energies into improving the present and building the future.
- African Americans are just looking for a handout.
- So much time has past since the abolition of slavery that the subject should be forgotten.
- A nationwide discussion about the propriety of paying reparations to African Americans, in particular, will further polarize the country along racial lines.

These dangerous arguments deny a fundamental spiritual truth—confession is good for the soul and essential for healing and renewing our spirits.

In comments on the September 1952 Luxembourg Agreement in which Germany agreed to pay reparations to Israel, Israel's prime minister at the time, David Ben-Gurion said, "For the first time in the history of relations between people, a precedent has been created by which a great State, as a result of moral pressure alone, takes it upon itself to pay compensation to the victims of the government that preceded it. For the first time in the history of a people that has been persecuted, oppressed, plundered and despoiled for hundreds of years in the countries of Europe, a persecutor and despoiler has been obliged to return part of his spoils and has even undertaken to make collective reparations as partial compensation for material losses."<sup>18</sup> Former Prime Minister Ben-Gurion's statement clearly addresses the second important step in the process of reparations—restoration of the human dignity and material losses of injured parties. And notice, it was not the perpetrators of violence and enslavement of Jewish peoples who paid reparations: it was their successors! This act of reparations reminds us that we inherit both the benefits that accrued to our ancestors as well as the responsibility of properly managing all that comes with them.

In the course of our history, our national leaders have occasionally apologized for the sins of the past. For example,

... in 1998 President Clinton signed into law the Sand Creek Massacre National Historic Study Site Act, which officially acknowledges an 1864 attack by seven hundred U.S. soldiers on a peaceful Cheyenne village located in the territory of Colorado. Hundreds, largely women and children, were killed. The act calls for the establishment of a federally funded Historic Site at Sand Creek.<sup>19</sup>

President Clinton, on behalf of the United States government and its citizens, apologized for a sin that American soldiers committed against the Cheyenne people one hundred thirty-four years ago. Clearly our government felt some sense of responsibility for the past sins of our fathers and mothers. And though no material compensation was made to the descendants of those who were slaughtered at Sand Creek, there was the tacit acknowledgement of the slaughtered Cheyenne people's humanity. Apologies for other historic wrongs with contemporary consequences could foster healing between peoples who have been violated and European Americans.

A disproportionate percentage of Native, African, and Hispanic Americans, in comparison to European Americans, languish in poverty, lack adequate health care, and lag behind the rest of the population in educational attainment. Too many Native American reservations, African American ghettos, and Hispanic American barrios are characterized by high unemployment and underemployment, domestic violence, crime, disease, alcoholism, and drug addiction. None of this is incidental.<sup>20</sup> Due to the violence done to these communities through a lack of equal opportunity in job markets and educational institutions, disparity in wages, and difficulty in securing capital to either begin small business ventures or finance homes, hard working people are compelled to eek out an existence the best way they can.<sup>21</sup>

The United States government forcibly removed Native Americans from their ancestral homelands onto reservations and consequently out of the mainstream of American political, economic, social, and educational opportunity. Alaskan Natives endured efforts to suppress their culture. Similarly African Americans, after a brief period of Reconstruction, were forced to endure almost another hundred years of racial segregation during the Jim Crow semi-slavery period. Many Mexican Americans lost their land as the United States expanded and consumed more than half of what used to be Mexico. Many other Hispanic Americans are new immigrants to this country. As such, they are subject to the same race, class, and ethnic prejudices that virtually all emigrant communities have had to endure. However, their circumstances are exacerbated in part because of their skin color. Although United States citizens, Puerto Ricans are often viewed and treated as foreigners. It is patently unreasonable and unfair to expect those who have only recently (within the past forty years) been the recipients of affirmative action, civil and human rights, to have caught up with the rest of the American population. If we ever hope to face the future together as a united Republic, we must honestly acknowledge, confess, and attempt to repair the harms done in our collective past. Reconciliation cannot occur if there is no acknowledgement of guilt. The breach remains.

#### IV. Reconciliation

If my people who are called by my name humble themselves, pray, seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land. (2 Chr. 7:14, NRSV)

So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. (Matt. 5: 23–24, NRSV)

We live in the hope that race and class prejudices will be overcome in our lifetimes. Yet we remain unwilling to acknowledge the sins of our fathers and mothers, as well as the fact that we receive residual benefits from the advantages that accrued to them because of their sins. Like our ancestors of the 16th, 17th, 18th, 19th, and 20th centuries, contemporary churches consistently craft statements, authorize and conduct studies of pressing social, economic, political, and societal problems that address the moral, spiritual, and ethical dilemmas of our nation, our church, and the world that we live in. We even confess our collective sinfulness and receive assurances of pardon in our services of worship, but we consistently fail to live up to our confessions, implement policies that possess the capacity to transform human lives and relationships, and challenge systems and institutions that continue to sin in tangible ways.

Reconciliation implies repair. As followers of Jesus Christ, we, of all people, should be willing to compensate those whom we have harmed. Our verbal and written confessions, while important, are far less than adequate means of repairing the harms done, restoring the losses, and reconciling the relationships that have been broken. Concrete steps are required to produce the quality of healing that we so desperately want and need.

We cannot afford to live, work and worship in denial of our collective and historic sinfulness against other human beings. We must boldly demonstrate the willingness to re-enter relationships with people who have been forced to and are presently living in the margins of American society by forthrightly doing our part to welcome them back to the center of the body politic. As a church we have yet to act forthrightly to redress these wrongs.

A survey conducted by the Presbyterian Panel in 2003 revealed that the majority of respondents are opposed to the PC(USA) General Assembly taking a stand on the questions of reparations; recognize that the task of racial reconciliation is not complete in the United States; and are not as well-informed on the history of reparations in America as they should be. (See Appendix A.) Such results indicate that a churchwide study and dialogue of the issues related to reparations should be undertaken with all deliberate speed because attempts to achieve true reconciliation with those who have been harmed are futile apart from remembering, repairing, restoring, and redressing injustices.

## V. Conclusion

The LORD spoke to Moses, saying: When any of you sin and commit a trespass against the LORD by deceiving a neighbor in a matter of a deposit or a pledge, or by robbery, or if you have defrauded a neighbor; or have found something lost and lied about it—if you swear falsely regarding any of the various things that one may do and sin thereby—when you have sinned and realize your guilt, and would restore what you took by robbery or by fraud or by deposit that was committed to you, or the lost thing that you found, or anything else about which you have sworn falsely, you shall repay the principal amount and shall add one-fifth to it. You shall pay it to its owner when you realize your guilt. (Lev. 6:1–5, NRSV)

Q. 1. What is your only comfort, in life and in death?

A. That I belong—body and soul, in life and in death—not to myself but to my faithful Savior, Jesus Christ, who at the cost of his own blood has fully paid for all my sins and has completely freed me from the dominion of the devil; that he protects me so well that without the will of my Father in heaven not a hair can fall from my head; indeed, that everything must fit his purpose for my salvation. Therefore, by his Holy Spirit, he also assures me of eternal life, and makes me wholeheartedly willing and ready from now on to live for him. (*The Book of Confessions*, PC(USA), The Heidelberg Catechism, 4.001)

Our God is the sovereign Lord of all creation. Every thing and every one was created by God for God's glory. We, along with all of God's creation, are to worship and enjoy God forever. Our worship and enjoyment of God is the tie that binds us together with God, one another, and God's whole creation. However, our sin against God, one another, and God's creation has rendered us spiritually broken and relationally disconnected from God, our neighbors, and the world in which we live.

Sinfulness against God extends beyond our personal relationships with God and one another. Evil resides in systems, structures, institutions, and agencies, and therefore impacts and involves whole communities. To the extent that we, believers in God through Christ Jesus, support, participate in, and invest in such systems, structures, institutions, and agencies, we sin against God as well as those people who are exploited and oppressed by those entities. We sin collectively, as a community of faith. It is therefore also as a community of faith that we must acknowledge and confess our sin, repent, and engage in acts of restoration.

In recognition of our sinfulness and brokenness, God sent God's son Jesus into the world to reconcile human-kind to God's Self and one another. Indeed, the whole creation is waiting for the redemption of the children of God. Jesus, in complete obedience to God, went to the cross where he paid the penalty of our sin. He died and was buried in a borrowed tomb but our merciful God did not leave him there. God raised Jesus from death to life. Now, all who believe in God through Jesus the Christ are freed from bondage to sin and death.

We are reconciled to God through the propitious sacrifice of Christ Jesus on the cross of Calvary and by the grace of God that was, and is, available to us through him. And God has given those who believe in God through Christ Jesus the grace and empowering presence of the Holy Spirit, that we might all again worship and enjoy God forever; and, work to repair the relational bonds that were broken though and because of our sinfulness. This sacrifice is the rationale and model for reparations.

Those who believe in God through Christ Jesus are mystically united in one body, the church. We belong to one another through our baptisms and are reminded, every time we break and eat the bread and drink the cup, that we are called to demonstrate the kind of love from each other that God demonstrated to us through Christ Jesus. We are therefore accountable to God for the way that we treat other members of the body and, indeed, other members of the human family along with God's creation.

Insofar as we are aware of our sinfulness against God and other human beings, we are called by God, through Christ Jesus, to repair the breach through the acknowledgement and confession of sin, repentance, and acts of restoration. Our Lord, Christ Jesus, taught us to do everything in our power to repair broken relationships even when we suspect that our sisters and brothers have something against us (Matt. 5:23–24, NRSV). This requires more than a little humility. Yet by God's grace we possess the capacity to do it by the power of the indwelling Holy Spirit.

We are also called by God, through Christ Jesus, to forgive one another even as we have been forgiven by God. The practice of forgiveness closes the circle of healing and allows for the creation of relationships based on the grace of God, the love of Christ Jesus, and the common humanity of us all. Through forgiveness we release our sisters and brothers from the guilt and shame of their offensive behavior. We set them, and ourselves, free to walk in the newness of life that was so graciously given to us by faith and through the grace of God that was at work in Christ Jesus.

When we remember our past sins, confess, repent, and do all we can to restore those whom we have intentionally or unintentionally harmed, reconciliation is possible. It is then that a renewal in our relationship with God and fellow human beings can begin.

We are called by our confessional standards to be diligent in the renewal of life (*The Book of Confessions*, PC(USA), The Second Helvetic Confession, 5.101). Zacchaeus' restoration to fellowship with God and community involved both reparations and a determination to sin no more (Luke 19:8, NRSV). Our desire for renewal in God through Christ Jesus requires no less of us. As members of the body of Christ Jesus, we need to be renewed in the power of the Holy Spirit so that we might attain unity and peace with God, address together the hopelessness and despair that exists among our injured sisters and brothers, and heal our wounded souls, accepting the cost of discipleship willingly.

#### Endnotes

1. Winbush, Raymond A. ed., *Should America Pay? Slavery and the Raging Debate on Reparations* (New York: Amistad, 2003), p. xii. A listing of the compensation various Native American Nations received from the United States government includes the following: 1971, \$1 billion and 44 million acres of land to Alaska Natives; 1980, \$81 million to the Klamaths of Oregon; 1985, \$105 million to the Lakota of South Dakota; 1985, \$12.3 million to the Seminoles of Florida; 1985, \$31 million to the Chippewas of Wisconsin; and 1986, \$32 million to the Ottawas of Michigan.

2. Chinweizu, "Reparations and A New Global Order: A Comparative Overview," [www.arm.arc.co.uk/NewGlobalOrder.html](http://www.arm.arc.co.uk/NewGlobalOrder.html). (Checked January 2003).

3. Bennett, Lerone, Jr. *Before the Mayflower: A History of the Negro in America, 1619–1946*. (Chicago: Johnson Publishing Company, Inc., 1964), p. 34.

4. Ibid., p. 30.
5. Wilmore, Gayraud S., *Black and Presbyterian: The Heritage and the Hope* (Louisville: Witherspoon, 1998), p. 30.
6. Ibid.
7. Juan Gonzalez, *Harvest of Empire: A History of Latinos in America*. (New York: Penguin Books, 2001), pp. 61–63.
8. Bustamante, Cruz, “Give the braceros their due.” *San Francisco Chronicle*, Open Forum, August 7, 2002.
9. Report of the World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance, Durban, Republic of South Africa, 31 August–8 September 2001, p. 63. The report is online at [www.unhchr.ch/html/racism](http://www.unhchr.ch/html/racism).
10. Report of the World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance, Durban, Republic of South Africa, 31 August–8 September 2001, pp. 11–12. The report is online at [www.unhchr.ch/html/racism](http://www.unhchr.ch/html/racism).
11. Chinweizu.
12. Blue Ribbon Panel on Reparations for Slavery of The Chicago Metropolitan Association, *The Church, Reparations, and Justice: Moving From Silence to Actions* (Chicago, Ill.: Chicago Metropolitan Association of the Illinois Conference of the United Church of Christ: September 10, 2002), p. 15.
13. Ibid.
14. Ibid.
15. Ibid.
16. Ibid.
17. To view a copy of the resolution, visit [www.thomas.loc.gov](http://www.thomas.loc.gov) (the legislative information Web site provided by the Library of Congress) and enter the resolution number.
18. Robinson, Randall. *The Debt: What America Owes to Blacks* (New York: E. P. Dutton, 2000), pp. 223–24.
19. Ibid, 224.
20. Justice and Witness Ministries of the United Church of Christ, *Reparations: A Process for Repairing the Breach, A Study and Discussion Guide for Local Congregations, Associations, and Conferences*, (Cleveland, Ohio: no date), Appendix B.
21. Ibid.

### Appendix A

THE PRESBYTERIAN PANEL  
 Fall 2003 Special Survey  
 Reparations

Note: Percentages may not add to 100 due to rounding.

\* = less than 0.5%; rounds to zero

— = zero (0.0); no cases in this category

	Members	Elders	Ministers
Number of surveys mailed	1,052	1,305	1,403
Number of surveys returned	550	816	946‡
Percent returned	52%	62%	67%
‡ Of the 946 returned surveys, 625 came from pastors and 321 from specialized clergy.			

Q1. Which phrase below do you think does the *best* job of capturing the meaning of the term “reparations” as you understand it? (✓ *only one*.)

	Members	Elders	Pastors	Specialized Clergy
Diffusing anger	1%	2%	2%	2%
Providing compensation	27%	30%	23%	22%
Seeking justice	4%	3%	12%	17%
Making amends	31%	28%	20%	22%
Redistributing undeserved gains	4%	6%	9%	9%
Reconciling divisions	4%	4%	4%	2%
Bringing closure	2%	3%	5%	3%
Repairing wrongs	21%	22%	25%	23%
Don't know/not familiar with the term	5%	3%	1%	1%

Q2. How far would you say the United States has come toward achieving racial reconciliation?

	Members	Elders	Pastors	Specialized Clergy
The task of racial reconciliation is complete	4%	3%	*	2%
The task is largely accomplished	19%	16%	4%	6%
The task is far from accomplished, but much work has been done	61%	64%	68%	56%
The task is far from accomplished, although some work has been done	14%	15%	24%	32%
The task of racial reconciliation has barely begun	2%	1%	3%	4%

Q3. How familiar or unfamiliar are you with the concept of reparations for racial ethnic or other groups that have experienced unjust treatment?

	Members	Elders	Pastors	Specialized Clergy
Very familiar	8%	10%	14%	20%
Familiar	44%	51%	57%	58%
Not too familiar	38%	33%	27%	19%
Not at all familiar	10%	6%	2%	3%

Q4. Are you aware that reparations have been paid:

	Members	Elders	Pastors	Specialized Clergy
a. By the U.S. government to Japanese Americans who were interned during World War II?				
Yes	82%	86%	88%	88%
No	18%	14%	12%	12%
b. By the Swiss government to Jewish people for bank accounts appropriated during World War II?				
Yes	62%	70%	78%	82%
No	38%	30%	22%	18%
c. By German corporations to persons who worked as forced laborers during World War II?				
Yes	38%	43%	51%	53%
No	62%	57%	49%	47%
d. By Canada to First Nation children who were taken from their families and placed in boarding schools?				
Yes	12%	15%	24%	33%
No	88%	85%	76%	67%



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e. By New Zealand to Maori people for wrongs committed in the late 1800s?				
Yes	13%	13%	21%	24%
No	87%	87%	79%	76%
f. By Austria to people who worked as forced laborers during World War II?				
Yes	18%	18%	20%	27%
No	82%	82%	80%	73%
g. By the United States government to some Native American peoples?				
Yes	79%	80%	79%	80%
No	21%	20%	21%	20%

Q5. Concerning reparations, how often in the last 12 months have you:

	Members	Elders	Pastors	Specialized Clergy
a. read a newspaper or magazine article on this topic?				
None	29%	26%	23%	28%
1-2 times	48%	46%	55%	44%
3-4 times	16%	20%	18%	17%
5-6 times	6%	5%	3%	8%
7 times or more	2%	4%	1%	4%
b. watched a television feature or news story on this topic?				
None	43%	42%	48%	46%
1-2 times	41%	43%	43%	43%
3-4 times	11%	10%	8%	8%
5-6 times	4%	3%	2%	2%
7 times or more	1%	2%	*	1%
c. heard or preached a sermon on this topic?				
None	89%	89%	95%	88%
1-2 times	9%	8%	4%	10%
3-4 times	1%	1%	1%	2%
5-6 times	*	1%	—	*
7 times or more	*	1%	*	—
d. been involved in a conversation or discussion on this topic?				
None	48%	45%	46%	37%
1-2 times	36%	34%	38%	39%
3-4 times	11%	14%	12%	15%
5-6 times	2%	3%	3%	6%
7 times or more	3%	4%	1%	3%

Q6. How familiar or unfamiliar are you with the proposal to have the federal government make reparations to African Americans as compensation for the slavery of their ancestors?

	Members	Elders	Pastors	Specialized Clergy
Very familiar	6%	7%	8%	9%
Familiar	43%	44%	46%	52%
Not too familiar	34%	37%	41%	32%
Not familiar at all	16%	12%	6%	7%

Q7. Do you think the federal government should or should not pay money to African Americans whose ancestors were slaves as compensation for that slavery?

	Members	Elders	Pastors	Specialized Clergy
Should	3%	5%	17%	27%
Should not	85%	86%	68%	60%
No opinion	12%	9%	15%	13%

Q8. How important is the subject of reparations to you, personally?

	Members	Elders	Pastors	Specialized Clergy
Very important	6%	7%	5%	9%
Important	30%	29%	33%	36%
Not too important	52%	51%	52%	46%
Not at all important	12%	13%	10%	8%

Q9. Before receiving this questionnaire, were you aware that the 213th General Assembly (2001) of the Presbyterian Church (U.S.A.) created a task force to look at the issue of reparations for African Americans, Alaskan Natives, Asian Americans, Mexican Americans, Native Americans, Puerto Ricans, and others who have experienced unjust treatment, and report its findings and recommendations to the 216th General Assembly (2004) regarding how the church can foster dialogue and healing?

	Members	Elders	Pastors	Specialized Clergy
Yes	7%	11%	29%	29%
No	93%	89%	71%	71%

Q10. Would you like the PC(USA) to develop discussion resources for congregations on reparations?

	Members	Elders	Pastors	Specialized Clergy
Yes, definitely	6%	7%	11%	22%
Yes, probably	19%	21%	27%	32%
No, probably not	39%	38%	34%	27%
No, definitely not	18%	24%	18%	12%
Not sure	18%	10%	9%	7%

Q11. Do you think the PC(USA) General Assembly should take a stand or issue a policy statement on the issue of reparations to:

	Members	Elders	Pastors	Specialized Clergy
<b>a. African Americans</b>				
Yes, <i>oppose</i> reparations	27%	22%	14%	11%
Yes, <i>support</i> reparations	7%	8%	22%	36%
No	49%	52%	43%	35%
No opinion	17%	17%	21%	18%
<b>b. Native Americans</b>				
Yes, <i>oppose</i> reparations	19%	17%	10%	7%
Yes, <i>support</i> reparations	21%	19%	30%	47%
No	44%	49%	40%	30%
No opinion	17%	15%	20%	16%
<b>c. Alaskan Natives</b>				
Yes, <i>oppose</i> reparations	21%	18%	11%	7%

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Yes, <i>support</i> reparations	12%	11%	23%	37%
No	47%	51%	42%	31%
No opinion	21%	20%	25%	25%
d. Asian Americans				
Yes, <i>oppose</i> reparations	23%	20%	13%	9%
Yes, <i>support</i> reparations	5%	7%	18%	25%
No	51%	53%	44%	36%
No opinion	20%	19%	26%	30%
e. Mexican Americans				
Yes, <i>oppose</i> reparations	25%	21%	13%	10%
Yes, <i>support</i> reparations	4%	5%	15%	21%
No	52%	54%	46%	39%
No opinion	19%	19%	26%	29%
f. Puerto Ricans				
Yes, <i>oppose</i> reparations	24%	21%	13%	10%
Yes, <i>support</i> reparations	4%	5%	13%	21%
No	52%	54%	46%	39%
No opinion	19%	21%	28%	30%

Q12. Please use the space below for additional comments

[Not tabulated]

### Appendix B

#### Madrona Presbyterian Church, Mercer Island Presbyterian Church, and the Presbytery of Seattle

The Presbytery of Seattle closed Grace Presbyterian Church, whose membership was African American, in 1953. In the name of integration, members of Grace Presbyterian Church were encouraged to join Madrona Presbyterian Church, whose membership at the time was European American. However, no training or preparation was provided to assist in the process.

As the members of Grace Presbyterian Church began attending the Madrona Church, white members left. When the Grace Presbyterian Church building was sold, the proceeds were not invested in the new venture. Members of Madrona Church began to see that resources promised to Madrona Church were going to a new church development on Mercer Island. The Madrona Church hung on, surviving, at times, the possibility of closure as the membership numbers declined, income dwindled, and the building received only the barest of maintenance.

Recently, the executive presbyter of the Presbytery of Seattle, Boyd Stockdale, after researching records, opened dialogue with Mercer Island Church, the presbytery, and Madrona Presbyterian Church to remedy the decades-old injustice. The result was the beginning of a shared journey of reparation as the Mercer Island Church provided and pledged funds to the Madrona Church.

On World Communion Sunday (October 5, 2003), members of the Madrona and Mercer Island congregations gathered for worship along with representative of the Presbytery of Seattle and members of the Kenyan Community Fellowship of Seattle. Worshipers prayed, sang, and broke bread together. The service involved remembering and repenting. It further involved affirming actions intended to restore the damage to human dignity and the material loss and to repair the moral and spiritual breach caused by past actions and inactions. The service marked a milestone on an ongoing journey of nurturing relationships and working together for healing.

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[www.pcusa.org/pnews/oldnews/2003/03428.htm](http://www.pcusa.org/pnews/oldnews/2003/03428.htm)

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Schlusser-Hall, Cory, "Worship Service of Reconciliation to be held at Madrona PC on October 5," *SpiritNet*, The Presbytery of Seattle (search archive for "Madrona")

### Appendix C Scriptures to Study

#### Remembering:

Deuteronomy 32:7—Remember the days of old  
 2 Chronicles 7:14—Confession  
 Isaiah 57—God's condemnation of idolatry  
 Jeremiah 6:9–13—Confession/complicity  
 Jeremiah 7—True worship of God/confession  
 Jeremiah 9—Jeremiah's lament (result of injustice)  
 Lamentations 5—A prayer for mercy/confession

#### Repairing and Restoring:

Exodus 3:1–14—God sees oppression and hears  
 Deuteronomy 23—God of the oppressed  
 2 Kings 8:1–6—Restores life and returns people to their homes  
 Nehemiah 5:1–13—The exacting of usury  
 Psalm 22—Cry for God  
 Isaiah 5—Song of hope  
 Jeremiah 29—Letter to the Exiles  
 Jeremiah 33:3–14—God restores  
 Lamentations 3—Suffering leads to repentance and hope  
 Micah 6:6–8—What God requires  
 Luke 4:16–21—The Spirit of God upon Jesus  
 Luke 12:13–21—Being rich toward God  
 Ephesians 6:12—Against evil forces

#### Reconciling:

Genesis 15:13–14—God's promise for recovery of wealth after slavery  
 Psalm 103—Prayer for healing/bless the Lord, O my soul  
 Isaiah 56—God's invitation to all people  
 Jeremiah 30—Restoration of God's people  
 Ezekiel 36—Recovery  
 Ezekiel 18:5–9—The sinner shall die, but no one will suffer for another's sin  
 Matthew 5—Christian instruction to behave kindly  
 Matthew 25—Judgment of care for others  
 Luke 10:25–37—A gift to the stranger/healing your neighbor  
 Luke 19:1–10—Grumbling, humbling, grace  
 Acts 12—Reconciliation and healing through forgiveness and goodness  
 2 Corinthians 5:16–21—Ministry of reconciliation  
 Galatians 6:1–5—Bear one another's burdens  
 Colossians 3:9–17—Put on the new nature in Christ  
 Titus 3:1–7—Renewal in the Holy Spirit

## Appendix D

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National Coalition of Blacks for Reparations in America: [www.ncobra.com](http://www.ncobra.com).

Representative John Conyers' Reparations Page: [www.house.gov/conyers/news\\_reparations.htm](http://www.house.gov/conyers/news_reparations.htm).

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## Appendix E

### Task Force Membership

The members of the Task Force to Study Reparations were Alice Nishi, co-chairperson; Lydia Hernandez, co-chairperson; Mark Lomax, writing team; Jewel Crawford, writing team; Luther Ivory, Alice Paul, and Ron Kernaghan. Mark Koenig, Presbyterian Peacemaking Program, provided staff support with assistance from Sherri Pettway, Office of the General Assembly Council, and Reggie Weaver, Presbyterian Peacemaking Program Intern.

## Item 10-04

[The assembly approved Item 10-04. See p. 57.]

### *Report and Recommendations on Limited Water Resources and Takings*

The Advisory Committee on Social Witness Policy (ACSWP), after consultation with the Advisory Committee on Litigation (ACL), recommends that the 216th General Assembly (2004) approve the following:

1. Clarify existing social policy found in *Restoring Creation for Ecology and Justice*, the environmental policy statement adopted by the 202nd General Assembly (1990) (*Minutes*, 1990, Part I, pp. 65, 85, 117, 121, 646–90).

a. In general, where water resources are limited, the basic needs of declining species should take priority over out-of-stream and other in-stream users.

b. In general also, the reserved rights of Native Americans to in-stream use of water established by courts and based on treaties that date from the nineteenth century should take priority over out-of-stream and other in-stream users.

c. Giving priority to these two categories of in-stream users does not mean that in conflicts over limited water resources the PC(USA) will always side with these in-stream users. Rather, these are priorities that will presumably hold in most situations of conflict. Each situation will have to be judged on its own merits.

d. The PC(USA) does not at this time take any position on the circumstances under which a holder of water rights should receive compensation from the government where the application of these priorities results in restriction of the holder’s water rights.

2. Declare that it is not appropriate at this time to take a position on the legal resolution of the complex and undeveloped issues raised by governmental restriction of water rights, with regard to the circumstances under which compensation should be paid by the government under the Fifth Amendment of the United States Constitution.

3. Rescind, in accordance with the preceding paragraph, Recommendation 2 of *Commissioners' Resolution 01-29 on the Klamath Basin Drought* approved by the 213th General Assembly (2001). Item 2 reads: "Affirm that the taking of water rights is taking private property and that just compensation is due" (*Minutes*, 2001, Part I, p. 503).

4. Direct the Office of the General Assembly to publish the entire "Report and Recommendations on Limited Water Resources and Takings" in the *Minutes* and place the document as a whole with study guide on the PC(USA)'s Website, distributing it to the presbytery and synod resource centers and the libraries of the theological seminaries, making available a copy for each requesting session or middle governing body; and direct the Stated Clerk to notify the church that it is available on the Website.

5. Commend this report and the background paper in Appendix 1 to governing bodies and congregations, urging that they be used as a basis for study, action, and advocacy on matters of limited water resources and takings.

6. Direct the Office of the General Assembly to consider placing the document, *Restoring Creation for Ecology and Justice (1990)*, on the PC(USA)'s Website with the understanding that technological problems or resource limitations may make such placement infeasible.

#### *Rationale*

These recommendations and report are in response to the following referral: 2002 Referral: *Item 12-05. Overture 02-51. On Developing a Social Witness Policy on "Takings"—From the Presbytery of Baltimore* (*Minutes*, 2002, Part I, pp. 73, 595–96).

Recommendation 1 of Item 12-05 authorized and encouraged the General Assembly Council (GAC), through the Advisory Committee on Social Witness Policy (ACSWP), in consultation with the Advisory Committee on Litigation (ACL), to undertake a study in accordance with "Forming Social Policy" of a constitutional law issue concerning the taking of private property. The Fifth Amendment to the United States Constitution includes the so-called "takings clause" that reads: ". . . nor shall private property be taken for public use without just compensation." The subject of the study would be a particular legal theory put forward by some persons to the effect that any governmental action that restricted private property rights and thereby decreased the value of such rights should be considered a "taking" for which the government would have to pay compensation to the property owner.

Item 12-05 authorized and encouraged presentation of a proposed social witness policy to a future General Assembly "if appropriate." The rationale put forward by the item's sponsoring presbytery noted that a study would not be mandatory, and that church resource issues should be considered in determining whether to undertake such a study.

Item 12-05 was a response to the approval by the 213th General Assembly (2001) of *Commissioners' Resolution 01-2. On the Klamath Basin Drought* (*Minutes*, 2001, Part I, pp. 62, 503–4), which itself was a response to the cutting off of water to farmers during a drought in the Klamath River Basin. *Commissioners' Resolution 01-29* stated that the General Assembly "affirm[s] that the taking of water rights is taking private property and that just compensation is due" (*Minutes*, 2001, Part I, p. 503). Recommendation 2 of Item 12-05, approved by the 214th General Assembly (2002) restricted the application of *Commissioners' Resolution 01-29* "to the specific water rights issues of the Klamath Valley Basin."

For several reasons, the ACSWP determined that it would not be wise stewardship of the church's resources to undertake at this time the full study that "Forming Social Policy" would have required for new social policy.

First, the particular legal theory that would be the subject of the study had not been accepted by the courts, nor was there any realistic prospect that it would be accepted. To the contrary, governmental regulation of the use of private property generally has not been held to be a compensable taking unless all or nearly all of the value of the property has been destroyed by the regulation; even then compensation is not always required.

Second, the context in which the General Assembly's interest in this issue arose—the possible obligation of a government to compensate for restrictions on water rights—involved substantial legal complexity and uncertainty. The ACSWP does not believe the PC(USA) is in a position to develop social policy that takes a particular position on what legal rules should govern compensation for restriction of water rights.

Third, ACSWP believed it was possible to provide a useful recommendation to the General Assembly on the social policy issues raised by limited water resources without incurring the expense of a full-blown study. To this end, ACSWP presents a resolution with supporting material on limited water resources and the regulation of water supplies and water rights as a clarification of already established environmental policy.

The ACSWP recognizes that Item 12-05 did not ask for clarification of social policy with regard to limited water resources. Such a recommendation is, however, responsive to the concerns behind Item 12-05 and also is independently appropriate for ACSWP to bring to the General Assembly.

#### A. *Background*

##### 1. *The Ethic of Ecology and Justice*

This resolution is based on the theology, ethics, and social policy stated in the report, *Restoring Creation for Ecology and Justice*, adopted by the 202nd General Assembly (1990). This resolution is an effort to build on that report to keep the environmental policy of the Presbyterian Church (U.S.A.) current and to address issues that have arisen since the report was adopted.

The theology in the 1990 report is God-centered and speaks of a God who comes to judge the people for tilling without keeping, to deliver the vulnerable earth, and to restore the joy of creation. The theology is neither human-centered nor nature-centered, but deeply concerned about both human beings, other species, and their ecosystems as good creations of God.

Ten years later the theology of the PC(USA) remains God-centered. Presbyterians hold that God created the universe. Presbyterians do not claim to know exactly how this happened, rather however it happened that the God who is revealed in Jesus Christ as love, compassion, and justice was there to behold it and marvel at its goodness.

The rest flows from this. All creatures are good. Humans are created in the image of God with a special dignity that should be respected. This special dignity does not convey moral superiority but represents a call to responsibility, even servanthood, to the rest of creation, which has its own intrinsic value as part of God's created order. Humans are to have dominion, to keep and till the earth as careful stewards, and to enjoy God and the creation forever. This means in today's context to restore, protect, and preserve both human and natural communities. It means connection to the earth, appreciation of God's Spirit in nature, and awe at the wonder of it all. It also means redemption, for humans redemption from sin to respond with love and justice to the neighbor; and for other species freedom from human sin.

To spell out this high calling and to guide it, the 1990 report identified four norms: sustainability, sufficiency, participation, and solidarity. These norms are the foundation of the ethic of ecology and justice that has developed in ecumenical circles over the past twenty-five years. The ethic of ecology and justice is a biblical-, theological-, and tradition-based ethic that addresses human-caused problems that threaten both human and natural communities and considers both human and natural communities to be ethically important. The word ecological raises up



other species and their habitats, the word justice points to the distinctly human realm and human relationships to the natural order.

According to the 1990 report:

Sustainability is simply the capacity to continue indefinitely. For eco-justice, sustainability means . . . the capacity of natural systems to go on functioning properly, so that the living creatures that belong to these systems may thrive. As a norm for human behavior, sustainability expresses the meaning of God's call to earth-keeping: Relate to the natural world so that its stability, integrity, and beauty may be maintained.

Sustainability refers, also, to the stability and healthy functioning of social systems or a whole society. Since social systems depend upon natural systems, the former are sustainable only if they permit the health of the latter to continue. . . .

Picking up on our biblical metaphor of tilling and keeping, we may say that sustainability is the capacity of those who till to keep the garden with sufficient care for tilling to continue. But this is not quite adequate for eco-justice. Because the garden is intrinsically good as God's creation, it is to be cherished not only for tilling but for its own sake. Sustainability is the capacity of the natural order and the socioeconomic order to thrive together (*Minutes*, 1990, Part I, p. 654, paragraphs 40.657–.659).

With regard to sufficiency, the report has this to say:

Justice . . . insists that all participants be able to obtain a sufficient sustenance. Sufficiency means enough for a reasonable secure and fulfilling life. The imperative of sufficiency as a distinctive norm of justice for our time arises from the salient realities: the poverty which prevails massively in the Third World and plagues significant numbers in rich countries; the severe strains that modernization and industrialization have already put on natural resources and systems; and the certainty that the world's population will swell by additional billions before it stabilizes or drops. In this situation sufficiency for all will be achieved and sustained only if the good things of God's creation are shared according to a keen sense of what is needful (*Minutes*, 1990, Part I, p. 656, paragraph 40.675).

On participation, the report says:

In the context of the eco-justice crisis a distinctive meaning of justice that must be stressed is the requirement that economic arrangements provide for inclusive participation. In this context, participation means being included in the social process of obtaining and enjoying the good things of God's creation. Because the Creator's intention is that nature's gifts of sustenance be available to all members of the human family, all have a right and a responsibility to participate, as able, in these arrangements. If any are excluded, something is unacceptably wrong (*Minutes*, 1990, Part I, p. 655, paragraph 40.671).

Finally the report speaks to solidarity:

In the face of the widening gap between rich and poor, and the alienation of humankind from nature, God's new doing comes as a call for reconciliation and the achievement of community. The norm of solidarity gives forceful expression to the affirmation of community. Solidarity means strong, vibrant community based on commitment and fidelity. In the context of the eco-justice crisis it embraces ecological, ethical themes of each individual's worth and dignity together with the fundamental interdependence and unity with the Creator's creatures. It affirms that human beings are all members of one human family, sharing common needs and aspirations, making an equal claim for basic sustenance, while belonging also to nature as integral components of one creation (*Minutes*, 1990, Part I, p. 656, paragraph 40.680).

Solidarity directs participants in the tasks of keeping and healing to link and stand with three particular sets of companions. First, it leads them to find and cherish immediate companions who share their concern for the liberation of the earth and people. These constitute their community of support and encouragement, enjoyment and persistence. Second, it directs them to stand supportively with those who suffer most from the oppression and poisoning directed against earth and people. And third, solidarity directs concerned people to join forces in broad coalitions to address the various dimensions of the eco-justice crisis (*Ibid.*, pp. 656–57, paragraph 40.682).

## 2. *Fresh Water Resources*

Psalm 104 lavishly praises God for the earth's abundant resources. Water is very much in the Psalmist's mind:

You make springs gush forth in the valleys;  
 they flow between the hills,  
 giving drink to every wild animal;  
 the wild asses quench their thirst.  
 By the streams the birds of the air have their habitation;  
 they sing among the branches.  
 From your lofty abode you water the mountains;  
 the earth is satisfied with the fruit of your work. (Ps. 104:10–13, NRSV)

No longer! What was once abundant is now scarce in many locations in the U.S. and even in the hills and valleys of the psalmist's experience. And while the springs still gush forth and the clouds still water the mountains, the human demand for fresh water has drastically reduced the flow between the hills. Fresh water is now in limited supply, and water quality and critical habitat are degraded. Water managers are finding it difficult to allocate the available supply equitably among those who need it and to keep rivers and streams clean enough to allow species that depend on them to thrive.

Their difficulty is exacerbated in the U.S. by the many groups making demands, by the quantity of these demands, and by a history of allocation decisions that all but ignored the needs of aquatic dependent species and marginalized groups. It is further exacerbated by drought and seasonal fluctuations in stream flows and lake levels. It is still further exacerbated by the degradation of ecosystems, the reduction of species diversity, the pollution of water and sediments, the modification of river channels and lands adjacent to lakes and streams, the introduction of nonnative species, and the diversion of water to multiple human uses.

The best way to categorize the many groups making demands on limited water resources is a simple distinction between in-stream and out-of-stream users, recognizing that both are part of a larger ecological system. In the first category are the species that inhabit streams and lakes. Fishers are also in-stream users as are hydroelectric power producers and those who use streams and lakes for recreation. Native Americans are in-stream users for ceremonial and subsistence purposes, but out-of-stream users when they irrigate.

Out-of-stream users include farmers, farm workers, ranchers, residents of towns and cities, miners, loggers, and manufacturers. Among out-of-stream users in semi-arid regions, farmers who irrigate are by far the biggest consumers of water except in large urban areas where municipal and industrial uses sometimes dominate. Out-of-stream users secure their water not only from lakes and streams but also from groundwater. About fifty percent of the U.S. population gets its drinking water from groundwater. Groundwater that feeds lakes and streams is interrelated with surface water. In many areas both are overdrawn and polluted.

Environmentalists as individual users fit into one or more of the above categories, but also play a special role. They claim to represent in-stream species that otherwise would not have a voice in decisions that affect their lives. Government officials who legislate water rules and regulations and manage water allocations form still another group with interests in water supplies.

Problems of water allocation are particularly acute in the semiarid, intermountain western U.S. where years of drought and seasonal fluctuations make it difficult in some years simultaneously to meet the demands of all human users and to preserve fish and other species that depend on aquatic habitats. Conflict is increasingly frequent and sometimes intense, especially between advocates for in-stream users and farmers, whose peak irrigation needs come in the dry summer months when water supplies decrease and fish are particularly vulnerable to low stream flows, high water temperatures, and concentrated pollutants. Complicating the conflict is the uneven enforcement of environmental laws and regulations by water managers and the long delayed recognition of Native American treaty rights. Prejudice against Native Americans, human-centered attitudes toward nature, and resentment of the federal government add partisan fuel to the fire. Outside groups with both related and unrelated political agendas sometimes exploit conflicted situations for their own ends.

The church should be sensitive to these conflicts. Family farmers, agriculture-related businessmen and women, and agricultural workers are the core of many rural congregations. Family farms and businesses, indeed a way of life, are threatened not only by weather and market fluctuations but also by the economic squeeze caused by the shift from family farms to large-scale, often corporate-dominated agriculture. Farmers have a legitimate concern to preserve a way of life that contributes substantially to the world's food supply, the U.S. economy, and American culture.

Farmers' sense of entitlement to water is increased by historical patterns of water allocation. In some cases farmers have paid for the construction of water storage facilities to tap in-stream sources during seasons of high flow. This is generally a sustainable practice that should be encouraged. In other cases, federal, state, and local water managers encouraged farmers to use limited water resources and all but ignored other users. Water managers granted farmers liberal water rights during the twentieth century and in some places entered into compacts with irrigation districts to provide water. For years farmers were first in line for water and grew accustomed to

having their water needs met. Some of them came to think of their annual allocation as a right with one primary responsibility, the production of food for other human beings.

In the process of food production, farmers have also put pressure on limited water resources and contributed to habitat degradation and species decline. They are not alone in doing these things. Other human users have contributed significantly, for example, fishers who have overfished and urban users who have demanded water with little concern for conservation. Power producers have erected dams that alter habitat and impede fish runs. The problem of limited water resources and declining watersheds is complex and multifaceted.

The PC(USA) supports sustainable family farms. The policy of the PC(USA) is stated clearly in “We Are What We Eat,” a report approved by the 214th General Assembly (2002) (*Minutes*, 2002, Part I, pp. 23, 533–59). The church also seeks the equitable distribution of limited water resources. All Presbyterians have a responsibility to minister to hard-pressed farmers and mediate disputes, however difficult those responsibilities are to discharge, when cooperation and sharing give way to animosity, racial division, and conflict.

The PC(USA) also has responsibilities to other groups of water users and to nature. The church has developed a biblically based, environmental policy that seeks justice for both humans and other species. The four norms of sustainability, sufficiency, participation, and solidarity have guided church policy for more than twenty-five years and give considerable weight to the interests of other species. The church in general supports environmental laws and regulations and their enforcement. The church has backed and continues to support the legitimate claims of Native Americans under treaties negotiated with the U.S. government in the nineteenth century. The church recognizes that water allocation decisions, which put irrigators first in line historically, in some cases, neglected the interests and rights of Native Americans.

The U.S. courts have also supported Native American claims. In a 1983 decision (*U.S. v. Adair*) the 9th Circuit Court held that treaties negotiated in the nineteenth century implied a reserved water right as was necessary to preserve traditional hunting, fishing, and gathering. The court also held that Native American farmers owning land on a former reservation are entitled to water for agricultural needs with the date the suit was brought as their priority date. These claims have and continue to be neglected in water allocation decisions, a neglect that excludes Native Americans from participation. How much water is necessary to provide sufficient water for these purposes is a matter the courts are still deciding in many river basins.

Finally, in assessing its responsibilities to other groups, the PC(USA) needs to consider the contributions of other human groups, both in-stream and out-of-stream users, who have claims on limited water resources and contribute to the pressures on limited water resources. Fishers, for example, are sometimes in conflict over stream flows with farmers who irrigate. Some municipalities covet the water that currently goes to irrigation. The church cannot, of course, settle these conflicts or support the claims of every group that makes demands. Perhaps the best it can do is to set its own priorities in policy statements such as this, offer itself as a vehicle for peaceful conflict resolution, and help those who suffer from the difficult but necessary decisions of water managers and the courts.

Decisions about the equitable distribution of limited water resources are never easy. There are many overlapping governmental jurisdictions and even more private property owners. Mandates governing natural resource agencies conflict. Environmental laws and traditional water allocation practices clash. Some laws have never been tested in the courts. Political pressures are immense. Other species and marginalized groups must now be included.

In general, however, the basic needs of declining species should take priority over out-of-stream and other in-stream users. Where no laws exist to establish this priority, responsible state and federal officials should legislate and enforce laws and regulations that stipulate minimum stream flows, sufficient temperatures, and clean habitat. Governments should create incentives to reward users who improve their practices above what is required by law. In general also, the reserved rights of Native Americans established by the courts and based on treaties that date from the nineteenth century should take priority over out-of-stream users and other in-stream users. Fortunately, meeting the basic needs of declining species will also meet most of the needs of Native Americans.

Giving priority to these two categories of in-stream users does not mean that the PC(USA) will in conflicts over limited water resources always side with these in-stream users. Rather, it sets priorities that will presumably

hold in most situations of conflict. Each situation will have to be judged on its own merits. Taking sides should only be a last resort after the parties in conflict have been unable to resolve their own disputes, the church has carefully studied the conflict, and the situation is of sufficient importance to warrant intervention.

In-stream species have priority because extinction is forever, whereas farming and other human uses in specific places are not. Extinction is the “super killing” of an entire species and a show of disrespect for God’s created order wherein other species have intrinsic value. Species extinction is now at unprecedented levels and unless humans self-limit their consumption, the very foundations of agriculture, not to mention the human species itself, erode. (See *Overture 01-60. On Preserving Biodiversity and Halting Mass Extinction—From the Presbytery of Susquehanna Valley*, approved by the 213th General Assembly (2001), *Minutes*, 2001, Part I, pp. 56, 473–76.) Finally, degradation and extinction of species take the livelihoods of fishers and Native Americans who are primarily in-stream users.

Giving priority to these two categories of in-stream users also follows from the ethic of ecology and justice with its four norms of sustainability, sufficiency, participation, and solidarity. The PC(USA) has long stood in solidarity with marginalized groups. Native Americans have interests that should be included in decisions that affect their lives. The same goes for other species whose needs for clean and healthy habitats should be respected and included in human decisions. Farming and other human activities are not sustainable when they jeopardize species and degrade ecosystems. Consumption levels in the U.S., including the consumption of water, contribute to habitat degradation and are above what is sufficient or sustainable, widespread poverty notwithstanding. In summary, putting the basic needs of these in-stream users first accords with good stewardship of the environment and justice for humans and other species.

Putting these in-stream users first does not put farmers who irrigate second. Their role in food production is essential, and they need water resources. Rather, all human users are being called to a more equitable distribution of limited water resources and conservation. There will be ample water in most watersheds in years of abundant or average precipitation. The needs of these in-stream users are not unlimited. Conservation and technological improvements will help. Improved water efficiency, switching to less water-intensive crops or varieties, and restraint in granting new water rights will also ameliorate the situation. Improved water quality will help to restore critical habitats.

Nevertheless, giving priority to these in-stream users will hurt some farmers and other human users in certain watersheds in years of drought and in seasons of low stream flow. If nothing else, farmers and other users will face a high degree of uncertainty. Farmers operate on a tight margin, and it is difficult to implement some changes without risking financial loss.

While the church has only meager financial resources, compassion and justice call for responses. Pastors, indeed all Presbyterians, need to attend to the suffering of those who sustain losses. Regional and national bodies of the church should advocate for appropriate forms of assistance. Legislators and water managers need to be responsive to the appeals of farmers. Forms of assistance (such as voluntary land or water rights buy backs, disaster relief, the development of alternative water resources, the provision of new technologies to conserve water and to protect threatened species and aquatic habitat, funds for retraining and relocation, and mediation processes to resolve disputes) are appropriate governmental and community responses. The costs of supporting the common good should not be forced on one group alone. The community, through its institutions, has a responsibility to help shoulder the burden. For their part, urban residents should be aware of their contribution to the problems of limited water resources and environmental degradation through the food they purchase and the water they consume. Public education on water consumption should be a priority.

It is the task of scientists to determine what it takes to sustain in-stream users. The best science available should be the basis for policy decisions about specific streams and lakes. The term “best science” is ambiguous, however, since scientists are not always in agreement on any given topic, and scientific studies are frequently used selectively by the advocates of alternative positions. Scientists cannot solve political and ethical debates. Nevertheless, scientific grounding is essential to wise decision-making. Without it environmental debates degenerate into partisan wrangling.

It is the task of legislators and water managers to use the best scientific analysis available to formulate laws and regulations, to enforce them, and to make decisions about equitable distribution. It is the task of the courts to settle disputes. It is the task of all parties to cooperate in making decisions that avoid recourse to the courts. A cooperative process governed by a spirit of sharing is far better than litigation and force. The church should help model this process by bringing together people of diverse opinions to create a “safe place” dialogue. In so doing the church should encourage local efforts to overcome the fish versus farmers divide that yields little but conflict. The church should also support farmers who have introduced more sustainable practices and seek to bridge the divide by their actions.

### 3. *Water Rights and Takings*

The issues of water rights and regulatory takings are exceedingly complex. The church must rely on legal scholars and the courts to sift through the complexities. There are, however, matters of justice to consider. In addition, the 214th General Assembly (2002) directed the Advisory Committee on Social Witness Policy, in consultation with the Advisory Committee on Litigation, to address these issues.

Rights language is one way to speak about justice and equity. The concept of rights came to the fore during the Enlightenment and was given prominence in Europe and the Americas by an emerging commercial class that sought to limit feudal privileges, balance the power of monarchs, and secure political participation for itself. The rising middle class was successful, and, as time passed, other groups claimed rights for themselves and were also included as participants. Today the process of extending rights to marginalized groups continues. Some environmental philosophers and theologians would even extend rights to other species and speak of biotic rights. Clearly human and biotic rights are not the same, however much they may overlap. For example, extending freedom of speech and the right to vote to animals would be absurd. To speak, however, of the right of other species to a healthy and whole habitat and to satisfy their basic needs makes sense.

The spirit of love and justice and the creation of humans in the image of God that give foundation to rights are God-given. The application of rights in specific situations and their extension to different groups are human decisions conditioned by historical circumstances. Rights are intended to protect the legitimate interests of individuals and groups over against the state and other groups. Rights are not absolute. Rights do not give unlimited privilege to the individuals that hold them, however. Rights are limited by the responsibilities of each right holder to respect the same rights in others and to self-limit his or her own claims. They are further limited by the community’s responsibility to promote the common good and to restrain those who seek individual gain at the expense of others and the community as a whole. Finally, different rights occasionally come into conflict and must be adjudicated. In other words, rights limit each other.

Philosophers, theologians, and legal experts have reflected in great depth about the tension between the rights of individuals and provision for the common good. Christians have for a long time both championed the rights of individuals and recognized the community’s right and responsibility to promote the common good. In keeping with the latter, the PC(USA) supports a well-ordered, just, and sustainable community. It participates in community processes and receives benefits. Laws and regulations to protect the environment, to establish land-use planning (zoning), and to preserve important historical and natural places serve both humans and other species.

In the past two decades efforts to enforce environmental laws and regulations have increasingly come into conflict with rights held by individuals. In a few cases enforcement has cost individuals dearly or placed a heavy burden on a few to preserve the common good of a sustainable environment. In the intermountain west of the United States one of the most prominent conflicts today is between farmers with water rights on the one hand and government officials, environmentalists, Native Americans, commercial and sport fishers, and recreational users on the other hand seeking to protect and preserve declining species and ecosystem integrity.

In the process of extending rights to even more groups, water rights were established in the late nineteenth and early twentieth centuries to prevent conflicts and to reduce the risks of investments in irrigation systems. According to Rick Bastash, an authority on the subject speaking about water rights in Oregon:

A water right is the legal authorization given by the state to a party to use a specific amount of public water in a specific way at a specific location for a specific purpose. It is not a title to the water itself. Only the public owns the water. (Rick Bastash. *Waters of Oregon: A Source on Oregon's Water Management*. Corvallis: Oregon State University Press, 1998, p. 48.)

Certain rules with local variations govern water rights in the western U.S. They include:

- a. The water granted in a water right must be for beneficial use.
- b. The right attaches to the property and may be sold with it.
- c. "First in time, first in right," that is, earlier rights have priority over rights granted later.
- d. "Use it or lose it," which means the right is forfeited in most states after five years of no use.
- e. Rights are forever.
- f. The water in a right is free.

Court decisions to uphold the treaty rights of Native Americans and legislation, such as the "Endangered Species Act," have in effect extended water rights even further. The treaties reserved to the tribes certain uses of water; and while these reservations were not described as rights, in the present context they are the equivalent of rights. So also with legislation to protect species and their habitats. Having ignored the impact of water diversions on other species, legislators woke up to the threat of extinction. As the decline of species and the degradation of their habitat became increasingly obvious, legislators took steps to protect both, if not extending rights at least recognizing that all species have needs that should be respected. The enforcement of treaties and environmental laws and regulations has occasioned, not caused, conflicts with the water rights of farmers.

It is also important to recognize that legislators enacted water rights laws and regulations in a different historical context. The context has changed dramatically over the past century, yet the laws and regulations have remained rather fixed. Review of existing laws and regulations is overdue. Given the contentious nature of present water allocation decisions, however, the prospect of successful review is not good. Expensive litigation will remain the primary recourse until such time as contention yields to cooperation.

Conflicts over water rights, Native American treaty rights, and environmental legislation have also raised the issue of "takings." The last clause in the Fifth Amendment to the U.S. Constitution, the so-called "takings clause," reads: "...nor shall private property be taken for public use without just compensation." The intent of this clause is to limit the power of the state to seize property arbitrarily and to protect the interests of property owners. Until the twentieth century, the courts applied the clause only to the physical seizure of property through the government's power of eminent domain.

In 1922, however, the Supreme Court ruled in *Pennsylvania Coal Co. v. Mahon* that in addition some forms of regulation could effectively qualify as a taking of property. This decision opened the door to what has been called regulatory takings but not very wide. The courts have held that a taking has occurred only if the enforcement of a regulation permits little or no economic use. Thus according to the Supreme Court, a taking is a government action that either physically occupies property or removes nearly all its economic value. Short-term loss of income or partial loss of economic value do not usually qualify as a taking under existing court rulings. This narrow definition could change with subsequent rulings, of course, a change strongly endorsed by some property rights advocates.

In the 1990s, property rights advocates and those who wanted to revise or reverse what they considered to be intrusive laws and regulations began lobbying legislatures to open the door wider. They also pressed their case in the courts. These groups sought to understand takings to include compensation to property owners for any possible financial loss from the enforcement of a regulation.

A good example of this comes from the Klamath River basin in southern Oregon when the U.S. Bureau of Reclamation withheld water without advance warning in April 2001 during a severe drought in order to protect

three endangered fish species. Farmers who lost significant income and property rights activists claimed regulatory takings. The farmers' claims for compensation were bolstered not only by a loss of income but also by a compact between the Bureau of Reclamation and local irrigation districts to provide water.

Were these claims of takings to be accepted by the courts or a wide open takings provision enacted by legislatures, the cost of preserving critical ecological systems would certainly increase. In an unlikely, worst-case scenario the state might not have sufficient funds to compensate all claims. Added bureaucratic costs would be incurred figuring out the legitimacy of claims. Even more costs might be incurred compensating owners for potential loss of income, for example, future rental income from shopping centers. Government officials would at minimum be reluctant to enforce laws and regulations with such extensive price tags. Such a scenario would effectively eviscerate environmental laws and regulations, not to mention zoning, safety, and historic preservation laws.

These claims involve other problems. While they legitimately express a concern for human freedom, they also reflect in some cases a preoccupation with self- or group-interest. They view land and other species in economic terms and measure their value in terms of money. They assume that economic value should take precedence over other values. They overlook the intrinsic value of the land and other species as creations of God. They ignore hard to quantify use values, such as, life-support, recreational, scientific, aesthetic, historical, symbolic, character-building, and religious values. They also ignore the temporal nature of our land occupancy. Humans are not owners in perpetuity, but merely custodians for a finite lifetime with responsibilities to God, neighbors, and other species. To reduce nature to economic good alone is to enshrine mammon.

Then there are the legal questions involved in these claims. The area of water rights does not provide a good context for considering the extent to which government regulation of the use of property should require compensation to the owner of the property. When, for example, zoning regulations prohibit a landowner from building a strip mall on a parcel of land, the issue is clearly whether the regulation has taken away all or nearly all value of the land. When the government physically appropriates the land to build a road or a post office, the issue is much simpler. The government has physically taken or occupied the land and compensation generally must be paid. If the government, however, restricts an owner of water rights from using water that the owner claims, is that a mere regulation of the water rights? Or is it a physical taking of water to which the water right's owner had an entitlement?

Even if it should be treated as a mere regulation, there is the further question whether the regulation eliminated all or nearly all value of the property. Further still, it would not be clear whether "the property" is the water right as a whole, or the water rights for a given year, or instead the land to which the water rights may be attached. That choice could determine the outcome. Finally, it is not clear that any one approach to the issue of water rights and takings is appropriate given the many situations in which such an issue might arise.

Given these problems and legal questions, it is inappropriate for the PC(USA) to take sides on these claims or to develop social policy that takes a particular position on what legal rules should govern compensation for the restriction of water rights. While the PC(USA) may from time-to-time take sides in future cases of a similar nature based on the priorities established in this resolution, the appropriate place to decide this matter is in the courts. Suffice it to say that the PC(USA) has a stake in laws and regulations that respond to suffering, enhance community life, protect private property, and preserve species and ecosystems.

Not only is it inappropriate to take sides or develop policy, but there are also other and better ways to seek redress in such situations than to claim takings. If the state is concerned about the suffering of farmers in seasons of drought, which it should be, it has the resources to respond. Such claims tie up the courts and perpetuate the adversarial relations that frequently plague water conflicts. They do not get at the real problems of the equitable distribution of limited water resources and the preservation of habitats. They block getting-on with the scientific research that is necessary to understand the complex nature of ecosystems. Only the willingness of those in conflict to sit at the negotiating table in a spirit of compromise will solve these problems. Cooperative processes have worked well in several places and produced equitable outcomes.

In facilitating cooperative processes the church can play a helpful role. Churches are an excellent place for relationship building, information sharing, and compassionate listening. In situations of conflict, Christians should initiate processes where those in conflict can come together in a nonthreatening environment.

### *Endnotes*

1. See Appendix 1 for a more comprehensive statement with biblical references of the ethic of ecology and justice.

## Appendix 1

### **Limited Water Resources and Takings**

by Robert L. Stivers

#### 1. *Introduction*

Limited fresh water resources are a worldwide problem. They result not from any reduction in the overall supply of water, but rather from the degradation of watersheds and a dramatic increase in human demand. The increase in demand is a product of an expanding human population, higher per capita consumption in wealthy countries, and the enhanced technical capability to extract water from lakes and streams. Local and regional climate variations and more or less effective management of the water supplies available amplify or modulate these causes from place to place. Problems are particularly acute in arid regions with sizeable human populations and places with significant seasonal fluctuations in rainfall.

In the United States (U.S.) the landmass between the 100th meridian and the Pacific Ocean is generally dry with the exception of mountainous regions and the coast. Seasonal fluctuations with especially dry summers characterize much of the region. In most of the region's river basins humans have withdrawn so much water and so altered the character of watercourses that aquatic dependent species, especially fish, are threatened with extinction. Legislators have responded to this situation with new laws to protect species and their habitats. Water managers have a mixed record of enforcing these new laws and in the process of enforcement have occasionally withheld water allocations to certain users, in particular farmers who irrigate. The withholding of water supplies is a serious problem for farmers and has occasioned intense conflict in several locations.

One such location is the Klamath River basin in southern Oregon and northern California. Irrigators, using water delivery systems built by the U.S. Bureau of Reclamation, the State of Oregon, and local water districts, annually divert a significant portion of the water from the Klamath River and its tributaries to produce food crops. Irrigators are the single largest out-of-stream users in the watershed.

The basin is normally well watered by winter snows in the Cascade Mountains, but periodic droughts and seasonal fluctuations can severely limit the supply of water. Lake and river levels become dangerously low during the late summer months when the snow pack has melted, streams levels are low, water temperatures are high, and pollutants from agricultural runoff and other sources are most concentrated. The situation is more complex than this, of course. Stream degradation and species decline have multiple causes. Overlapping political jurisdictions, conflicting laws and regulations, differing ways of perceiving the situation, and diverse attitudes toward nature complicate things even more. In spite of these complexities, irrigators are the primary focus of attention, since they divert so much water.

The year 2001 was a drought year in the Klamath basin, not the worst on record but serious nonetheless. In April 2001 the U.S. Bureau of Reclamation announced there would be little or no water available for irrigation. Federal water managers had concluded that three threatened species of fish would be seriously jeopardized if normal diversions were allowed. Since these officials controlled water allocations to about 50 percent of the irrigated land in the region including the most fertile land, the decision promised a huge impact. Some farmers were threatened with at least a year's loss of income and substantial loss of property value due to the uncertainty of future allocations. Farmers rose up in protest. They organized large demonstrations at the point where water is diverted from the river to their fields in the city of Klamath Falls, Oregon. They even took matters into their own hands and illegally opened the gates to release the water.

The Presbyterian Church (U.S.A.) entered the picture in June 2001 when two commissioners to the 213th General Assembly introduced a resolution in support of the farmers. The resolution included a deceptively simple statement: "The taking of water rights is the taking of private property." The resolution passed in the waning hours of the assembly without much deliberation.



The statement was deceptive because it seemed to run counter to the church's long-standing policy on the natural environment. It further seemed to put the church on record in support of property right's activists who have been seeking to eliminate environmental laws and regulations in the name of individual freedom. In their view, the enforcement of laws and regulations that occasions the loss of income or property value constitutes a seizure of property without due compensation under the so-called "takings" clause of the Fifth Amendment to the Constitution.

Such an interpretation, if accepted, would have widespread implications. It would not only eviscerate environmental laws and regulations but potentially all zoning, safety, and historical preservation laws and regulations. It would run counter to court interpretations that have consistently limited compensation to cases where enforcement of laws and regulations take all or substantially all economic value. It would radically shift the current balance between the protection of individual rights and the pursuit of the common good in the direction of individuals. It is unlikely that the commissioners to the 213th General Assembly (2001) were aware of these and other implications.

Reaction was not long in coming. It took form in an overture to the 214th General Assembly (2002) from the Presbytery of Baltimore calling for a study of the takings issue. The resolution also declared that the action of the 213th General Assembly (2001) applied only to the situation in the Klamath Falls basin and did not establish Presbyterian policy. This resolution passed overwhelmingly and the General Assembly referred the study to the Advisory Committee on Social Witness Policy (ACSWP) in consultation with the Advisory Committee on Litigation (ACL).

Given the expense of developing a full blown policy statement and the legal complexities of the "takings" issue, ACSWP in consultation with the Advisory Committee on Litigation decided to draft a resolution and report to the 216th General Assembly (2004). The ACSWP considered this route appropriate, reasoning that the problems of limited water resources and the regulation of water supplies and water rights to achieve ecological and social ends constitute a clarification of already establish environmental policy.

The ACSWP further determined that a consultation in Oregon on the basic issues was also appropriate. Such a consultation could tap the expertise that had developed in the Klamath Falls dispute, ensure wide participation of diverse groups, and send a message to a conflicted community with several Presbyterian churches that the larger church is concerned. The consultation was held in Medford, Oregon, on June 13 and 14, 2003, and included a field trip to Klamath Falls. Over forty participants discussed the specific problems in the Klamath River basin as well as the larger issues of limited water resources, water rights, and takings. Participants included members of ACSWP and the ACL; national, state, and local experts; farmers; ranchers; Native Americans; fishers; environmentalists; newspaper reporters; government officials; and members of Cascades Presbytery. Jananne Sharpless of Sacramento, California, and ACSWP chaired the consultation. Jenny Holmes of Portland, Oregon, and Cascades Presbytery, and Tam Moore of Westminster Presbyterian Church in Medford pulled together the participants and made local arrangements. Belinda M. Curry represented the staff of ACSWP. Bob Stivers of Tacoma, Washington, and Olympia Presbytery, drafted a proposal and an invitation for the consultation and agreed to mold the proceedings into a resolution to submit to ACSWP.

## 2. *Presbyterian Environmental Policy*

The basis for this resolution on limited water resources and takings is the environmental policy of the Presbyterian Church (U.S.A.), in particular Resolution on Restoring Creation for Ecology and Justice adopted by the 202nd General Assembly (1990), Minutes, 1990, Part I, pp. 65, 85, 117, 121, 646–90. This report begins with a call to restore God's creation and goes on to summarize the crisis of ecology and justice. In Part II the report sets forth the biblical and theological foundations for restoring creation. These reflect a growing body of ecumenical theology calling attention to the resources within Christian traditions that support extending the principle of justice to other species and maintaining the church's long-standing commitment to human justice and the participation of marginalized groups.

Part II also states the basic norms for ecology and justice:

- a. sustainability;
- b. sufficiency;
- c. participation; and
- d. solidarity.

Variations of these four norms have governed ecumenical as well as Presbyterian policy since the mid 1970s and are given further statement below.

Part III reviews existing General Assembly policy. Presbyterian attention to the natural environment dates from the early 1970s and has been given repeated expression in policy statements and resolutions ever since. It is an impressive record of concern equaled by few other traditions. Presbyterians have a right to be proud of this emerging tradition and its dual emphases on the integrity of natural ecosystems and justice in human relationships.

From a review of policy the report moves to address five areas of social policy including one on water quality. The section on water quality is, however, only peripherally related to limited water resources. The report calls for “increased efforts to address the problems of pollution from urban and rural runoff.” This relates insofar as the runoff from irrigated fields and animals grazing near streams further degrades the habitat of in-stream species already stressed by low stream flows, high water temperatures, and other human disturbances.

Several other sections also relate indirectly to this resolution. In a section on renewable resources, the report identifies croplands and fisheries as biological systems strained by “human demands, human numbers, and abusive treatment” (*Minutes*, 1990, Part I, p. 648, paragraph 40.597).

The report goes on to say that human beings have “demand[ed] too much from natural systems [so that] the abused creation cannot provide the gifts that the Creator intended to be continuously available for the sustenance of all” (*Ibid*, paragraph 40.599). Specifically related is the following statement on water:

Humans are making excessive demands upon, and doing reckless damage to, the lakes and streams, the ground water, and even the oceans. Poorly planned and inefficient irrigation systems not only waste water and deplete aquifers, but lead to soil degradation from waterlogging and salinization. Industrial discharges, agricultural runoff, and municipal sewage contaminate rivers and lakes. Pesticide residues and landfill leachate seep into ground water (*Minutes*, 1990, Part I, p. 649, paragraph 40.602).

On nonhuman creatures the report has this to say:

In the face of a projected doubling of human numbers in four decades or so, the question is not only whether the planet can carry those numbers, but what other creatures it can carry as well. The expansion of the human species threatens the entire realm of animals and plants, the total biotic community interacting with nonliving forces. The essential lesson from the study of ecology is that the individual of whatever species depends on the healthy functioning of its community and that the human community depends upon the vitality and stability of the biotic community. (*Minutes*, 1990, Part I, p. 650, paragraph 40.612)

The eco-justice crisis displays the anthropocentric attitude that only human interests really count. As economic development proceeds and cities expand, developers give little attention to the consequences for nonhuman creatures whose habitats are lost or threatened .... (*Minutes*, 1990, Part I, p. 650, paragraph 40.615).

With regard to farming, the report cites the 1978 UPCUSA policy statement that advocated the “sharing of costs connected with long-range soil conservation practices,” raised “questions about excess[ive] use of fertilizers and pesticides,” and asked “the government to enact and enforce strict laws protecting surface and underground water, particularly for agricultural use” (*Minutes*, 1990, Part I, p. 660, paragraph 40.711 ). In addition, there is a lengthy section on sustainable agriculture (*Minutes*, 1990, Part I, pp. 662–64, paragraphs 40.723–.729), which it describes as

... a movement, a direction, aiming at an agricultural system that would be

- ecologically sound (suitable to the local environment; protective of the lands regenerative capacity);
- economically viable (allowing farmers a decent livelihood); ...
- humane (supportive of rural communit[ies] and culture[s], quality of life, and the well-being of animals). (*Ibid*, paragraph 40.724)

It concludes with several recommendations, two of which are relevant.

1. Shift the basic focus of farm policy toward an ecologically, economically viable, and socially sustainable system of food production . . . .
3. Improve the conservation provisions of farm legislation .... (*Minutes*, 1990, Part I, p. 663, paragraphs 40.735, 40.737)

In another section on wildlife and wildlands, the report states: “Anyone who would destroy species in the name of development takes, in monstrous arrogance, the prerogatives of God” (*Minutes*, 1990, Part I, p. 665, paragraph, 40.779). The report recommends:

- Keep[ing] wildlife wild and free.
- Avoid[ing] irreversible change. ...
- Optimiz[ing] natural diversity and natural stability. ...
- Think[ing] of nature as a community more than a commodity. (*Minutes*, 1990, Part I, p. 666, paragraph 40.781)

To implement basic policies the report further recommends:

2. Protect[ing] wetlands, showing special concern for critical environments that support internationally migratory wildlife. (Ibid, paragraph 40.783)
5. Provid[ing] interpretation and economic support for those persons whose lives and jobs must be altered in the interest of long-range environmental quality. (Ibid, paragraph 40.786)

The report did not say much directly about limited water resources, water rights, or takings that are the primary subjects of this resolution. These problems were not as prominent a decade ago as they are today. The report does, however, provide the foundation for addressing these problems, and therefore a resolution based on the report and clarifying its policy recommendations is fitting.

### 3. *The Ethic of Ecology and Justice*

If human beings are to renegotiate their fit into natural ecosystems before these systems force the issue, a new ethic is needed. Christians have not been silent in this renegotiation. For more than twenty years what is here called the ethic of ecology and justice has been emerging in ecumenical circles. It offers a Christian perspective to guide those who seek changes in the structures of globalization and the basic assumptions that will ground such changes in biblical theology.

#### a. *Justice*

The norm of justice used in the title of this ethical perspective is an inclusive concept. Its full meaning is given greater specificity by the four norms of sustainability, sufficiency, participation, and solidarity. Justice is, however, a norm in its own right with a distinct history in Christian ethics and Western philosophy. In Christian traditions justice is rooted in the very being of God. It is an essential part of God's community of love and calls human beings to make fairness the touchstone of social relations and relations to other species and ecosystems. Justice is not the love of Christ (agape). Justice involves a calculation of interests and has a more impersonal quality than love. Nevertheless, justice divorced from love easily deteriorates into a mere calculation of interests and finally into a cynical balancing of interest against interest. Without love inspiring justice, societies lack the push and pull of care and compassion to move them to higher levels of fairness. Love forces recognition of the needs of others. Love judges abuses of justice. Love lends passion to justice. Justice, in short, is love worked out in arenas where the special needs of each individual are impossible to know.

The biblical basis for justice with its special sensitivity for the poor starts with God's liberation of the poor and oppressed Hebrew slaves in Egypt and the establishment of a covenant, one of whose cardinal features is righteousness (Ex. 22:21–24). The biblical basis continues in the prophetic reinterpretation of the covenant (Micah 6:8; Amos 2:6, 8:4–8, 5:11; Isa. 10:1–2; Jer. 22:13–17).

In the Christian Scriptures the emphasis on justice is muted in comparison to the prophets, but the concern for the poor may be even stronger. Jesus himself was a poor man from a poor part of Israel. His mission was among the poor and directed to them (Luke 4:16–20). He blessed the poor and spoke God's judgment on the rich (Luke 6:20–26; Matt.5:1–14).

The early church carried this tradition beyond the time of Jesus. Paul's concern is frequently the weak members of the community. This is his concern as he addresses a question that now seems quaint, eating meat sacrificed to idols (1 Cor. 8). He affirms the new freedom in faith that is one important foundation for political freedom. Freedom is not, however, licensed to ignore or prosecute the weak in the pursuit of one's own consumption.

Paul is even more emphatic on equality, which with freedom is the backbone of the modern concept of justice. His statement on the ideals of freedom and equality are among the strongest in the entire biblical witness (Gal. 3:28). In the Christian community in Jerusalem (Acts 1–5), equality was apparently put into practice and also involved sharing. In this practice early Christians set themselves apart from the prevailing Roman culture.

For the Greeks justice meant "treating equals equally and unequals unequally." This simple statement of the norm of justice hides the complexities of determining exactly who is equal and who is not and the grounds for justifying inequality. It leads in modern interpretations of justice, however, to freedom and equality as measures of justice. It also leads to the concept of equity, which is justice in actual situations where a degree of departure from freedom and equality are permitted in the name of achieving other social goods. So, for example, most societies give mentally and physically impaired individuals extra resources and justify it the name of greater fairness. This is a departure from equal treatment, but not from equitable treatment. The problem, of course, is that self-interested individuals and groups will always ask for departures from freedom

and equality and use spurious justifications. This is one reason justice needs love as its foundation and careful scrutiny of claims for justice in practice.

In summary, justice in Christian thought is the social and ecological expression of love and means a special concern for the poor, a rough calculation of freedom and equality, and a passion for establishing equitable human and biotic relationships. The ethical aims of justice in the absence of other consideration should be to relieve the worst conditions of poverty, powerlessness, exploitation, and environmental degradation and provide for an equitable distribution of burdens and costs.

The Bill of Rights in the U.S. Constitution and more generally the various declarations of human rights that have appeared from time to time over the past two hundred years are ways to spell out justice and equity in greater detail and to protect individuals and minority groups against the arbitrary power of the state. Rights are not God-given or inherent in the natural order of things. They are tentative social expressions of justice and a historical testimony to the concern for balancing the well-being of both the community and individuals. They are hard won and express cultural lessons developed over a long period that should be respected.

In other words, rights are not sacrosanct or carved in stone. What has been constructed can be reconstructed as conditions change, albeit usually with some peril. More important, individual rights are limited by responsibilities. The community may with due process and convincing arguments legitimately restrict certain rights in the pursuit of the common good. Rights sometimes conflict and limit each other.

In a situation of limited water resources where available supplies cannot meet the demands of all users, the state also has the responsibility to allocate what it ultimately owns in an equitable fashion to serve community and biotic goods. In some places in some years this may mean withholding the water implied in water rights. The withholding of water should always be a reluctant decision based on calculations of equity, the best scientific knowledge, and applicable laws. It should never be a matter of political expediency, even though there are numerous examples where bias and political pressure have been determining factors.

Communities should never ignore the hardships that result from difficult decisions about the allocation of limited water. Justice as well as Presbyterian policy calls for an equitable distribution of costs and pays special attention to pain and suffering. Communities should support those who lose the most, both human and other species. The exact nature of this support, however, should be determined locally in dialogues between those in positions of responsibility and those affected, or, in the case of other species, those who defend their interests.

Claims of takings in situations where water allocations are withheld and recourse to the courts is necessary to make good on those claims are appropriate only when all or substantially all economic value is lost due to enforcement of laws and regulations. This is as much a pragmatic and legal judgment as it is ethical. The consequences of weakening or eliminating legitimate laws and regulations that promote important community and biotic goods are too severe. Moreover, claims of takings raise economic value out of proportion to other values and the individual out of proportion to the community. Finally, litigation that pits person against person or group against group is no substitute for cooperation. Claims of takings and resort to the courts are poor instruments for helping those in need.

#### b. *Sustainability*

Sustainability may be defined as the long-range supply of sufficient resources to meet basic human needs and the preservation of intact natural communities. It expresses a concern for future generations and the planet as a whole, and emphasizes that an acceptable quality of life for present generations must not jeopardize the prospects for future generations.

Sustainability is basically good stewardship and is a pressing concern today because of the human degradation of nature. It embodies an ongoing view of nature and society, a view in which ancestors and posterity are seen as sharing in present decisions. The present generation takes in trust a legacy from the past with the responsibility of passing it on in better or at least no worse condition. A concern for future generations is one aspect of love and justice. Sustainability precludes a short-sighted stress on economic growth that fundamentally harms ecological systems and any form of environmentalism that ignores human needs and costs.

There are several significant biblical and theological foundations for the norm of sustainability. The doctrine of creation affirms that God as Creator sustains God's creation. The creation is also good independently of human beings (Genesis 1). It is not simply there for human use, but possesses an autonomous status in the eyes of God. The goodness of matter is later picked up in Christian understandings of the incarnation and the sacraments.

Psalm 104 is a splendid hymn of praise that celebrates God's efforts at sustainability. Similarly, Psalm 145 rejoices in the knowledge that God gives "them their food in due season" and "[satisfies] the desire of every living thing" (Ps.145:15, 16).

The doctrine of creation also emphasizes the special vocation of humanity to assist God in the task of sustainability. In Genesis the first creation account describes the responsibility of stewardship in terms of “dominion” (Gen. 1:28), and the second creation account refers to this task as “to till it and keep it” (Gen. 2:15). In both cases the stress is on humanity’s stewardship of God’s creation.

The covenant theme is another important biblical and theological foundation for the norm of sustainability. The Noachic covenant (Gen. 9) celebrates an everlasting covenant between God and every living creation of all flesh that is on the earth. The biblical writer repeats this formula several times in subsequent verses, as if to drive the point home. The text demonstrates God’s concern for biodiversity and the preservation of all species (Gen. 9:16).

In Romans 8:18, the whole creation suffers and in 8:22 groans in travail. But suffering, according to Paul, does not lead to despair. “For the creation waits with eager longing for the revealing of the children of God” (Rom. 8:19), and in this hope we are saved (Rom. 8:24). Suffering, as in the suffering of Jesus Christ on the cross, points beyond to the hope that is already partially present. Part of this hope is a return to the good stewardship of Genesis 1 and 2 before the Fall in Genesis 3.

### c. *Sufficiency*

The norm of sufficiency emphasizes that all forms of life are entitled to share in the goods of creation. To share in the goods of creation in a Christian sense, however, does not mean unlimited consumption, hoarding, or an inequitable distribution of the earth’s goods. Rather it is defined in terms of basic needs, sharing, and equity. It repudiates wasteful and harmful consumption and encourages humility, frugality, and generosity.

This norm appears in the Bible in several places. As the people of God wander in the wilderness after the Exodus, God sends enough manna each day to sustain the community. Moses instructs the people to “gather as much of it as each of you need” (Ex. 16:16). The norm of sufficiency is also integral to the set of laws known as the jubilee legislation. These laws fostered stewardship of the land, care for animals and the poor, and a regular redistribution of wealth. In particular the jubilee laws stressed the needs of the poor and wild animals to eat from fields left fallow every seven years (Ex. 23:11). All creatures were entitled to a sufficient amount of food to live.

In Christian Scriptures sufficiency is linked to abundance. Jesus says: “I came that [you] may have life, and have it abundantly” (John 10:10). Jesus rejected the notion, however, that the good life is to be found in the abundance of possessions (Luke 12:15). Instead, the good life is to be found in following Christ. Such a life results not in the hoarding of material wealth but rather in its sharing so that others may have enough.

The norm of sufficiency is also supported by biblical and theological understandings of wealth, consumption, and sharing. Two general and not altogether compatible attitudes dominate biblical writings on wealth and consumption. On the one hand there is a qualified appreciation of wealth, on the other a call to freedom from possessions that sometimes borders on deep suspicion. The Hebrew Scriptures generally take the side of appreciating wealth, praising the rich who are just and placing a high estimate on riches gained through honest work.

Both sides are found in the teachings of Jesus. The announcement of the coming community of God carries with it a call for unparalleled righteousness, freedom from possessions, and complete trust in God. The service of God and the service of riches are incompatible (Matt. 6:24; Mark 8:36, 9:43–48, 10:17–25; Luke 12:15, 8:14, 11:18–23, 19:1–10). Jesus himself had no possessions and prodded his disciples into the renunciation of possessions and what later has been called “holy poverty,” that is, poverty that is freely chosen as a way of life (Matt. 8:20; Mark 1:16, 6:8f.; Luke 9:3, 10:4).

On the other side Jesus took for granted the owning of property and was apparently supported by women of means (Luke 8:2). He urged that possessions be used to help those in need (Luke 6:30, 8:2f., 10:38f.). He was fond of celebrations, talking often about feasts in the community of God.

The biblical witness on consumption follows much the same pattern. The basic issue has been between self-denial and contentment with a moderate level of consumption. The side of self-denial evolved into the monastic movement of later ages. The way of moderation is expressed well in 1 Timothy 6:6–8: “There is great gain in godliness with contentment; for we brought nothing into the world, and cannot take anything out of the world; but if you have food and clothing, with these we shall be content.”

Sufficiency and sustainability are linked, for what the ethic of ecology and justice seeks to sustain is the material and spiritual wherewithal to satisfy the basic needs of all forms of life. They are also linked through the increasing realization that present levels of human consumption, especially in affluent countries, are more than sufficient and in many respects are unsustainable. Only an ethic and practice that stresses sufficiency, frugality, and generosity will ensure a sustainable future.

Finally, the norm of sufficiency offers an excellent example of how human ethics is being extended to nature. The post World War II stress on economic growth has been anthropocentric. Economists and politicians have been preoccupied by human sufficiency. The anthropocentric focus of most Christian traditions reinforced this preoccupation.

With increasing environmental awareness, however, this preoccupation no longer seems appropriate. And while other species are not equipped to practice frugality or simplicity, indeed to be ethical at all in a human sense, the norm of sufficiency does apply to humans in how they relate to other species. To care is to practice restraint. Humans should be frugal and share resources with plants and animals because they count in the eyes of God. All of creation is good and deserves ethical consideration. The focus on sufficiency is part of what it means to practice justice.

#### d. *Participation*

The norm of participation likewise stems from the affirmation of all forms of life and the call to justice. This affirmation and this call lead to the respect and inclusion of all forms of life in human decisions that affect their well-being. Voices should be heard, and, if not able to speak, which is the case for other species, then humans will have to represent their interests when those interests are at stake. Participation is concerned with empowerment and seeks to remove the obstacles to participating in decisions that affect lives.

The norm of participation is also grounded in the two creation accounts in Genesis. These accounts emphasize the value of everything in God's creation and the duty of humans to recognize the interest of all by acting as good stewards. Through their emphasis on humanity's creation in the image of God, the writers of Genesis underline the value of human life and the equality of women and men.

The prophets brought sharp condemnation upon kings and people of Israel for violating the covenant by neglecting the interests of the poor and vulnerable. They repudiated actions that disempowered people through the loss of land, corruption, theft, slavery, and militarism. The prophets spoke for those who had no voice and could no longer participate in the decisions that affected their lives (Amos 2:6–7; Isa. 3:2–15; Hos. 10:12–14).

With Jesus comes a new emphasis, the kingdom or community of God (Mark 1:14–15). While the community of God is not to be equated to any community of human beings, it nevertheless is related. It serves as a general model for human communities and is to some degree realizable, although never totally.

The community of God has its source in a different kind of power, God's power of love and justice. This power alone is capable of producing genuine and satisfying human communities and right relations to nature's communities. The community of God cannot be engineered. Technology, material consumption, and economic growth may enhance human power, but offer little help in developing participatory communities. Reliance on these powers alone can in fact make matters worse by creating divisions.

The concern for the poor evident in the Gospels is another support for the norm of participation. Without some semblance of justice there can be little participation in community. Extremes of wealth and poverty and disproportions of power create an envious and angry underclass without a stake in the community. Equality of worth, rough equality of power, and political freedom are prerequisites for genuine communities.

Achieving rough equality and freedom and participatory communities is difficult, the more so in industrialized societies even with their full range of communications. A multitude of decisions each requiring expert technical judgments and having wide-ranging consequences must be made in a timely way. Popular participation in decisions, especially when there is conflict as there is in environmental disputes, can paralyze essential processes. Expedience often results in the exclusion of certain voices and interests. Impersonal, functional ways of relating become easy and further reduce participation. The norm of participation calls for a reversal of this trend. At minimum it means having a voice in critical decisions that affect one's life.

Finally, there is the difficult problem of how to bring other species and ecosystems into human decision-making. In one sense they are already included since there is no way to exclude them. Humans are inextricably part of nature, and many human decisions have environmental consequences that automatically include other species and ecosystems. The problem is the large number of negative consequences that threaten entire species and systems and ultimately the human species, for humans are dependent on other species and functioning ecosystems. The task is to reduce and eliminate where possible these negative consequences. One reason is obviously pragmatic. Humans are fouling their own nests. Beyond this anthropocentric reason, however, it helps to see plants, animals, and their communities as having interests that humans should respect. They have a dignity of their own kind. They experience pleasure and pain. The norm of participation should be extended to include these interests and to relieve pain, in effect to give other species a voice. Humans have an obligation to speak out for other forms of life that cannot defend themselves.

e. *Solidarity*

The norm of solidarity reinforces this inclusion as well as adding an important element to the inclusion of marginalized human beings. The norm of solidarity emphasizes the kinship and interdependence of all forms of life and encourages support and assistance for those who suffer. The norm highlights the communal nature of life in contrast to individualism and encourages individuals and groups to join in common cause with those who are victims of discrimination, abuse, and oppression. Underscoring the reciprocal relationship of individual welfare and the common good, solidarity calls for the powerful to share the plight of the powerless, for the rich to listen to the poor, and for humanity to recognize its fundamental interdependence with the rest of nature. The virtues of humility, compassion, courage, and generosity are all marks of the norm of solidarity.

Both creation accounts in Genesis emphasize the profound relationality of all of God's creation. These two accounts point to the fundamental social and ecological context of existence. Humanity was created for community. This is the foundation of solidarity. While all forms of creation are unique, they are all related to each other as part of God's creation.

Understood in this context and in relation to the concept of stewardship in the Gospels, the *imago dei* tradition that has its origins in Genesis also serves as a foundation for solidarity. Creation in the image of God places humans not in a position over or apart from creation but rather in the same loving relationship of God with creation. Just as God breathes life into the world (Gen. 7), humanity is given the special responsibility as God's stewards to nurture and sustain life.

In their descriptions of Jesus' life and ministry, the gospels provide the clearest examples of compassionate solidarity. Jesus shows solidarity with the poor and oppressed; he eats with sinners, drinks from the cup of a gentile woman, meets with outcasts, heals lepers, and consistently speaks truth to power. Recognizing that Jesus was the model of solidarity, Paul used the metaphor of the body of Christ to emphasize the continuation of this solidarity within the Christian community. Writing to the Christians in Corinth, Paul stresses that by virtue of their baptisms they are all one "in Christ." Thus if one member suffers, all suffer together; if one member is honored, all rejoice together (1 Cor.12:26). It would be hard to find a better metaphor to describe the character of compassionate solidarity. The implication is clear. Christians are called to suffer with each other and the rest of the creation, to change their ways, and to enter a new life of solidarity and action to preserve and protect the entire creation.

4. *Conclusion*

The problems associated with limited water resources and their equitable distribution are part of a larger whole. In the past two hundred years humans have developed powerful technologies to wrest resources from nature to improve the material conditions of human life. Improvements have been spectacular.

Now on the back of this good rides increased materialism, ecological degradation, and new forms of injustice. The present task is to orient these technologies to sustainable and sufficient ends and to balance the power of those who own and manage these technologies. Issues of limited water resources, water rights, and takings are only one part of this larger task. In setting policy the Presbyterian Church (U.S.A.) should not lose sight of the larger task as it focuses on these issues.

**Item 10-05**

[The assembly approved Item 10-05. See p. 57.]

***Resolution Calling for a Comprehensive Legalization Program for Immigrants Living and Working in the United States***

**The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) do the following:**

**1. Approve the Resolution Calling for a Comprehensive Legalization Program for Immigrants Living and Working in the United States, and call upon the members of the Presbyterian Church (U.S.A.) and its governing bodies to take the following actions:**

**a. Advocate the establishment by law of a comprehensive legalization program for undocumented persons already living and working in the United States.**

b. Advocate the reform of current immigration policies and procedures to ensure a more timely and humane process, with special attention to family reunification and to those persons who have been waiting for their immigrant visas and for naturalization.

c. Adamantly oppose the exploitation of any and all workers as a violation of the humane and just treatment due to all children of God.

d. Join with interfaith and secular organizations that are working for comprehensive legalization.

e. Direct the Office of the General Assembly (OGA) to communicate the above actions to the president of the United States, members of the United States Congress, the United States Customs and Immigration Service (USCIS), and the national and international ecumenical organizations to which the Presbyterian Church (U.S.A.) relates.

2. Direct the General Assembly Council (GAC), through its Ministries Divisions, and the Office of the General Assembly (OGA) to do the following as they relate to their respective areas of jurisdiction:

a. Establish a position in the Office of the General Assembly staffed by an attorney with current relevant information on immigration and visa issues for the purpose of providing reliable advice and counsel to presbyteries and pastors whose members have immigration problems.

b. Name a point of coordination for all ministry work related to racial ethnic and immigrant church growth and evangelism so that work that now crosses divisional lines can be better coordinated and focused in support of the Racial Ethnic/Immigrant Evangelism and Church Growth Strategy approved by the 210th General Assembly (1998).

c. Establish an Immigration Sunday on the church calendar, in consultation with Mission Education and Promotion.

d. Reaffirm the General Assembly policy on “Transformation of Churches and Society Through Encounter with New Neighbors” (*Minutes*, 1999, Part I, pp. 28–30; 32; 353–355).

e. Direct the Office of the General Assembly to publish the entire report in the *Minutes* and place the document as a whole with study guide on the PC(USA)’s Website, distributing a copy to the presbytery and synod resource centers and the libraries of the theological seminaries, and making available a copy for each requesting session or middle governing body; and direct the Stated Clerk to notify the church that it is available on the Website.

### *Rationale*

This report and its recommendations are in response to the following referral: *Commissioners’ Resolution 01-27. On Full Legalization for Immigrants in the United States of America* (*Minutes*, 2001, Part I, pp. 62, 502).

### I. Introduction

A resolution team was appointed by the Advisory Committee on Social Witness Policy to draft a resolution responding to a referral from the 213th General Assembly (2001) calling for the “full legalization of immigrants in the United States of America.” The resolution team was asked to bring a draft to the committee’s meeting in January 2004.

The resolution team was composed of Presbyterian clergy and laity from diverse geographical areas and social locations. Only one was a Native American, a Navajo. All of the others had immigrant roots from many locations over varied spans of time. Five members were recent immigrants, having come to the U.S. from Haiti, Honduras, Lebanon, South Korea, and Venezuela. Team membership included such specializations as immigration law, Christian ethics and immigration issues, and national and international refugee and immigration service



work. The members of the team included: Donna C. Bradley, In Soon Chi, Jacqueline Cho, Jonas Georges, Moufid Khoury, Susan Krehbiel, Sarah Barron LaBadie, James Hickson Lee, Adan Alexander Mairena, Ricardo Moreno, Kerri Sherlock, Sharon Stanley, and Trina Zelle.

Staff to the team were: Belinda M. Curry, associate for Policy Development and Interpretation for the Advisory Committee on Social Witness Policy; Angel Suarez-Valera, associate for Immigrant Groups Ministries-USA; John Robinson, associate for Refugee Ministry and Government Relations of the Presbyterian Disaster Assistance Program; Catherine Dodson, young adult intern for the Presbyterian Washington Office; and Hector Rodriguez, associate for Hispanic Congregational Enhancement. Dana Wilbanks served as consultant and primary writer.

Most of the resolution team met October 16–19, 2003, in Niagara Falls, New York, along the U.S./Canada border. As part of its agenda, the team visited a program in Buffalo, named *Vive la Casa*, which assists asylum seekers to obtain safe haven. This was a profoundly moving experience for everyone. *Vive* provides a place for asylum seekers to stay for several weeks with three meals a day and overnight lodging.

As well as providing temporary hospitality, *Vive* gathers information from the asylum seekers that can be helpful as they make their claim. *Vive* works closely with Canadian officials in ways that help to ensure humane treatment and to expedite the processing of the asylees' claim. Team members were particularly distressed by the differences in treatment asylum seekers receive from U.S. officials compared to Canadian officials. Few applications are approved on the U.S. side, and asylum seekers receive little encouragement or assistance in making their claims. In Canada, however, the right to seek asylum is more consistently honored, even as Canada's practice is far from perfect. We were told, however, that Canada may not be able to accept as many asylees in the future due to changes in agreements with other countries. One important consequence of this development is that more asylum seekers will remain in the United States with a desperate need for safe haven.

The team prepared a content outline for its report. The writer prepared a draft from the outline, and the draft was discussed in a conference call on January 6. Revisions were made in the draft and the report was forwarded to the Advisory Committee on Social Witness Policy for its consideration and action.

## II. Pastoral Context

A Presbyterian elder who is an immigrant from Venezuela, Ricardo Moreno, tells the stories of two parishioners in a congregation. Rosa (not her real name) is a sixteen-year-old with a 3.5 grade point average in high school. Yet she will not be able to go to college because she and her parents are undocumented, and she cannot obtain in-state tuition rates or state scholarships. Her mother is a maid and her father is a cook. What would we advise that Rosa do?

Arturo (not his real name) worked primarily as a day laborer and had started attending a congregation. Both he and his wife are undocumented. His wife is sick at home, and they are living in a one-room apartment. While he was moving a refrigerator in a temporary job, he broke his leg. Although he was able to receive emergency care, he is not able to receive the long-term therapy he will need in order to be able to work again. What would we advise that Arturo and his wife do?

Another story the committee heard was about a recently established Presbyterian congregation of new immigrant Christians. Initially, they had formed themselves into a fellowship that was accepted by one of our presbyteries. Within three years, they had hired a pastor and grew in membership. They had not received financial assistance from the denomination. At the time they were received as a PC(USA) congregation, they had an active membership of 110. In a confidential conversation with the pastor, he reported that 65 percent of the membership was composed of undocumented immigrants.

These stories remind us that the subject of "undocumented workers" often hides the human realities of people's lives. The stories also reveal that undocumented workers are not simply "out there" but are in our churches and in our communities. The 208th General Assembly (1996) approved "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" (Racial Ethnic/Immigrant Evangelism and Church Growth Strategy Report, *Minutes*, 1998, Part

I, pp. 89–90, 406–19). As the Presbyterian Church (U.S.A.) seeks to increase its diversity and expand its ministries to racial, ethnic, and cultural minorities, we find that increasing numbers of immigrant workers are present in our midst. Our friendship with these neighbors can become a window to a deeper realization of the cruelties and vulnerabilities many immigrants experience in the U.S.

The church is called to witness to the reconciliation that Christ brings to the world. This is no cheap covering over of divisions and differences. Instead, reconciliation points to a dynamic unity of richly diverse humankind in which justice is established and each one is treasured as a gift of the Creator. General Assembly policies consistently emphasize that the “confession of Jesus Christ as Lord transforms ‘strangers’ into neighbors who are welcomed into our communities” (*Minutes*, 1999, Part I, p. 353, a.(3)).

On September 11, 2001, residents of the U.S. experienced the insecurities brought by terrorism with unprecedented vividness. Sometimes we fail to recognize that many of the world’s peoples live with these realities every day of their lives. Indeed the pervasiveness of violence in one form or another has a great deal to do with the massive movement of people all over the world—for safety, for livelihood, for their families’ future. Furthermore we need to become aware that we unthinkingly accept the profiling of Arab and Muslim Americans and put them in great difficulty because of our societal concern for security. Indeed none of us is truly secure until all are secure.

In recent years the General Assemblies have affirmed a set of theological principles and policy principles that have guided the response of previous assemblies to immigration and refugee issues (*Minutes*, 1999, Part I, pp. 364–71). They have called on the Presbyterian Church (U.S.A.) to open itself to the transformation God has in store by encountering more purposefully our new immigrant neighbors (*Minutes*, 1999, Part I, p. 365). In 2003, the General Assembly sharply criticized United States’ border policies for causing great human suffering (*Overture 03-14. On the Crisis of Migrant Workers Deaths in the Borderlands—From the Presbytery of de Cristo, Minutes*, 2003, Part I, pp. 39, 613–14).

This resolution on the legalization of undocumented workers responds to the challenges presented by large numbers of these workers in the United States. While the issues are complex and no policy response is without its weaknesses, the current situation has become intolerable. Both pro-immigration and anti-immigration activists agree that the current policy is not working. The immigration system is broken and something must be done. The resolution offers a way to respond that is consistent with General Assembly actions over many years.

### III. Interpreting the Issues

Persons who are living and working in the United States without legal authorization are often referred to as “illegal aliens.” Instead, General Assemblies have consistently adopted the term “undocumented workers.” This change in wording is crucial. These immigrants are persons bearing the image of God, and the vast majority have come to the U.S. to work. Our language needs to reflect the Christian belief “in the intrinsic worth of each human as a person made in the image of God” (*Minutes*, 1999, Part I, p. 353, a.(2)).

It is very difficult to know how many undocumented workers are in the U.S. since, by definition, they are not counted. Estimates are generally somewhere between nine to fifteen million. These persons are responding both to internal conditions in their home countries and to the need in the U.S. for low-wage labor. Immigration experts often call this the push-and-pull factor. It is important to recognize in this analysis that undocumented workers are not “forcing themselves” on a reluctant host society. Their labor is needed and desired by employers and by consumers.

Moreover, what is happening in the United States reflects a worldwide movement of huge numbers of people, largely from the south to the north. Some are moving because of well-founded fears of persecution (refugees). Others are moving because they do not have the jobs and life opportunities in their home countries that provide a realistic hope for a better future for themselves and their families. While many undocumented persons cross the border into the U.S. without legal authorization, there are also many who enter the U.S. legally with a valid visa but stay after the time has expired.

### A. *What Is the Situation Like for Undocumented Persons?*

One important reason for the growing support for undocumented workers is the injustices and vulnerabilities these persons experience. During the summer of 2003, the “Immigrant Workers Freedom Ride” traveled across the U.S. from many different cities to Washington D.C. to generate support for documented and undocumented workers’ rights.

Undocumented immigrants constitute an underground labor force. The workers must keep a very low profile; otherwise they might be exposed and subject to deportation. They cannot afford to confront unjust treatment by employers, and they have virtually no rights they can appeal to in order to pursue cases of mistreatment. Yet they are working. They are contributing their labor, paying their taxes, and purchasing goods. The vast majority are law abiding. Those with children send them to schools. Family values are exceedingly important to them.

Undocumented workers often fill particularly “undesirable” jobs that current residents avoid. They are paid at the lowest end of the wage scale. Many employers are reasonably fair and humane. In fact, some develop strong personal ties to these workers. Still there are others that take advantage of the workers’ legal vulnerability by threats, imposing excessive demands and withholding portions of even their minimal wages.

Workers are often separated from their families with little chance to be reunited soon. Many are subjected to implicit as well as explicit racism. They have access to emergency health care but not long-term treatment, even though they may have injuries related to their jobs. They cannot organize with others to protest unjust treatment or to petition for changes in their work situation. They do not receive benefits that other workers receive. Their undocumented status puts them at considerable jeopardy and in abject subordination even as they are doing productive labor and contributing to the U.S. economy.

One crucial practice of justice is to correct the abuses occurring in our midst. The awful conditions that are experienced by undocumented workers are not intolerable to them because they are desperate for the income. But these abuses should be regarded as intolerable by others of us. Undocumented workers are put in the position of a servant class. Michael Walzer, a political philosopher, asserts that to use a person’s labor without making available the full rights of citizens is akin to tyranny (*Spheres of Justice*, Basic Books, 1983, pp. 56–61).

### B. *Contributions to the U.S.*

Undocumented immigrants bring a great deal that is positive to our communities. This needs to be acknowledged and affirmed as we consider immigration reform. It is well known that immigrants are hard working risk-takers who have endured a great deal to emigrate to the U.S. It is often extraordinary what these immigrants have to deal with in this new land. Yet they persist with tenacity and courage in the face of great difficulties that would discourage many of the rest of us. They bring the gifts of their identities and cultures, which often include prevailing through experiences of war, persecution and tyranny.

They contribute to the economy through their labor. They pay taxes. They have a strong commitment to their children and to families. Some of their children excel in school and would like to be able to go to college. They sometimes organize new business activities that help to revitalize local economies. They are living with us and among us in our various communities. The immigrant success stories are still being lived out over time. General Assemblies have referred to immigrants as gifts of God to our society as well as to the church (*Minutes*, 1999, Part I, p. 365). These gifts are tangible in terms of the contributions they are making, often without recognition.

Persons who have been living in our communities and participating in a responsible way are, morally speaking, already members of our society. Membership is at its heart relational in character. When persons live and work as citizens do, they are in fact members even if their relationship to the community has not been formally established. The de facto membership of undocumented immigrants should be acknowledged and legalized.

### C. *Immigration Law*

United States immigration policy is one of selective admission. Through our legal immigration system, U.S. citizens and lawful permanent residents may petition for close family members. Most immigrants are admitted in

the family unification category; 480,000 family-based immigrants may be admitted each year. United States employers may also sponsor immigrants. Generally, U. S. employers must prove that no U.S. worker could fill the position. A certain number are authorized to immigrate each year. Like the family-based category, employment-based immigration is also limited numerically: only 140,000 persons per year may be admitted for purposes of employment. The U.S. also admits a very limited number of refugees (persons fleeing persecution) each year. Thus, immigrants may come to the U.S. through very limited channels. Individuals, families, or churches cannot “sponsor” an immigrant unless the individual is a close family member, potential employee, or refugee/asylee.

Currently, there are long backlogs in both the family-based and employment-based immigration categories. For example, a U.S. citizen seeking to bring his adult son or daughter to the U.S. from Mexico can expect to wait approximately ten years for an immigrant visa. A lawful permanent resident seeking to bring her spouse and children to the U.S. should expect to wait about five years. The long waits for immigrant visas have led many immigrant advocates to call for an increase in the numbers of immigrants permitted into the U.S. each year.

Undocumented immigrants who are present in the U.S. without a visa or who entered the U.S. illegally generally cannot change to a legal status while remaining in the U.S. In addition, undocumented immigrants who leave the U.S. and then seek to return on a legal visa may not be permitted to enter for a period of three to ten years and sometimes may never again be permitted to enter legally. Because of this legal predicament, many undocumented immigrants choose to remain in the U.S. “below the radar.” In the past, Congress has created laws to allow undocumented immigrants to “legalize” their status. These laws have always been temporary: the window of time for “legalizing” status is always limited. Currently, there is no law in place to allow a new immigration applicant to “legalize” his or her status.

The U.S. government allocates significant resources to enforcement of the nation’s immigration laws. There are three primary mechanisms of enforcement. The first mechanism, border controls, was an issue addressed by the 215th General Assembly (2003). In this action, the General Assembly declared its opposition to “Operation Gatekeeper” and other strategies of enforcement that have had disastrous consequences for Mexican migrants and Hispanic peoples living along the border (*Overture 03-14. On the Crisis of Migrant Worker Deaths in the Borderlands—From the Presbytery of de Cristo, Minutes, 2003, Part I, pp. 39, 613–15*). Second, employers are required to make sure employees are legally eligible to work. However, employers cannot always tell which documents are authentic. Third, undocumented immigrants may also be located through the criminal justice system. None of the enforcement methods are full proof and all of the methods have some negative impact on immigrant communities.

Persons who are in the U.S. without documentation are subject to deportation or voluntary return to their home country. The few who are able to return voluntarily are not prohibited from applying for legal immigrant admission to the United States, though the backlog of applicants makes this prospect illusory.

#### D. Policy Developments

In recent years, a number of proposals for immigration reform have been introduced. Most reform measures focus on the need to make the border region safer for Mexicans who want to emigrate, the need for some kind of legalization program for undocumented workers in the United States, and the need for opening channels through which additional Mexicans could work legally in the U.S. These discussions reveal the considerable discontent with the current law and the widespread support for something different, even among persons with widely different political points of view.

Some cities and states have taken initiatives to work with Mexican consulates to provide identification papers for undocumented workers from Mexico. For example, these I.D.s could be used as the basis for securing driver’s licenses. This is a recognition that the security of the society as well as the safety of the immigrants themselves would be better served by acknowledging and formalizing their presence.

When faced with the implications of strictly enforcing the current law, the public time after time favors making exceptions or practicing flexibility of one kind or another. Does the public want an undocumented high school honor graduate to be deported? No. Does the public want undocumented restaurant and hotel workers to be deported en masse? No. Does the public want seasonal low-wage resort workers to be unavailable? No. Whatever the merits of the existing immigration policy might be, the will to enforce it has largely collapsed.

A comprehensive legalization program makes it possible to clear the slate and to implement a different approach that will respond better to the dynamics of migration in today's world and to the specific needs of migrants, employers, and communities. It is time to face the reality honestly rather than intentionally ignore it and leave undocumented workers in the underground world of invisibility where they are deprived of their rights.

Prior to September 11, 2001, Presidents Bush and Vicente Fox seemed close to reaching an agreement about immigration reform. On January 7, 2004, President Bush returned to this pressing issue with a major policy presentation. The president recognized that the current immigration system is inhumane and is not enforceable. The centerpiece of his proposal is a greatly expanded "guest worker" program that would enable undocumented workers to become eligible to work legally for a three-year period. The workers must be employed and sponsored by their current employers. During this time, the workers would be free to travel freely and to live with their spouses and minor children. The three-year period would be renewable but could not be extended indefinitely. "Guest workers" would be eligible to apply for permanent residence but only through the existing immigration admissions system.

While this proposal recognizes the need for major reform, it is an unsatisfactory response to the status of undocumented workers. Many of these workers have lived and worked in the U.S. for years. Under the president's proposal, they would have only a remote chance to become permanent residents and citizens. By becoming "guest workers," they could be forced to return home after three years regardless of their community ties and significant contributions. While friendly to employers' needs for immigrant labor, the proposal is harsh to the workers and exceptionally complicated to administer. A humane and just policy requires a comprehensive and realistic path to legal permanent residency and citizenship, rather than a second-class population of American workers.

#### E. *Response to Concerns and Questions*

Proposals about comprehensive legalization are being made in a social and political climate greatly impacted by September 11, 2001, and its aftermath. Anxieties and fears have been intensified. Newcomers are regarded with greater suspicion. It is important to address these concerns. An important dimension of a Christian response is theological. That is, an obsessive concern with security can never be fully satisfied, and it can inhibit us from receiving the stranger as a neighbor whom we are called to love. Our only true security is to be found in God, not in constructing walls that separate us from others.

Is our society being swamped by newcomers? No. For one thing, the undocumented workers are already here and living among us. They are gradually being incorporated and so do not represent a large additional population. And this incorporation continues to be remarkably successful over time. In this resolution, we are primarily concerned with what response to make to those who are already here. Immigrants do indeed present challenges to host societies. But these challenges are also opportunities to continue the primarily positive story of immigration in the shaping of a multicultural and multiracial United States.

Would a legalization program signal disrespect for law? There is no question that the current law is being ignored by many, not because they have a thoroughgoing disrespect for the rule of law, but because they no longer have confidence in the justice and effectiveness of this law. When the law no longer persuades, then it is more prudent to change the law than to enforce it more vigorously. Adherence to law rests in the final analysis on the consent of the people. A fresh start is required as a prelude to a new law that better responds to the dynamics of migration and that elicits the support of the American people.

Is legalization fair to those who have been waiting for years to be admitted legally? In a certain sense, it is not fair to them. But how is this best corrected? Realistically, it is not plausible to deport undocumented immigrants and then bring in those who have been waiting for admission. Moreover, it is quite likely that many of them would not want to work in the jobs that undocumented immigrants have been filling. Again, it is better to look in a fresh, humane, and realistic way at the need of the U.S. for immigrant labor and the best ways to fulfill this need.

The above question helps to direct our attention to the need for new approaches to the unification of families. Too many families have been separated for too long. A restructuring of the family preference category should be given a high priority in comprehensive reform of U.S. immigration policy.

## IV. Biblical and Theological Basis

As Christians we seek to respond to the challenges and opportunities of immigration from the perspective of our faith. The biblical witness will not give us specific answers to complex policy questions today. But it provides us with authoritative insights about God's will for persons and communities. Let us identify several of those insights that are especially pertinent to the dynamics of immigration.

A. *What Was I Before and What Am I Now (Deut. 10:18–19; Eph. 2:19–20)*

In Soon Chi was a member of the resolution team. She is an elder in the Presbyterian Church (U.S.A.) and lives in Lexington, Kentucky. In Soon presented a moving meditation to the group about her experience as an immigrant from South Korea. She told of her family's long journey as refugees from China to Pusan, South Korea, after the end of World War II, their desperate poverty, the death of her baby sister due to pneumonia, and her migration to the United States. The following is an excerpt from her meditation:

I came to this country as a foreign student a long time ago. Although I came here with all the legal documents, I was fearful because of cultural shock and I suffered an inferiority complex because of my language barrier. Now, I am a citizen doing all kinds of community work including serving as an election officer.

We are here to do our God-given work for the fear ridden and deprived strangers who came here with a hope to earn a living, to find a better life and to have a secure life with freedom. We are here to help these outsiders to become our good neighbors. We have to remember that once we were all foreigners in this land, not only spiritually, but also physically and socially.

This is a new challenge. As God loves us and grants us so many blessings, I dare say we must pursue ways to help these wounded people. I sincerely hope this meeting represents our first steps on the road that will lead to changed lives of our undocumented immigrants. So, they too have all the privileges of beings citizens of this land as well as being citizens of the Kingdom of God.

B. *Hospitality to the Stranger (Lev. 19:33–34; Deut. 10:18–19; Matt. 25:44–45; Heb. 13:2)*

Old Testament teachings challenged Israel to remember the time when they were "aliens" in the land of Egypt. By remembering, they will love the strangers as they do themselves and will treat them as fellow citizens. The provision of hospitality to the stranger is one of the most frequently cited marks of covenant faithfulness. In the New Testament, Jesus identifies with the stranger and emphasizes hospitality as one of the indispensable acts of discipleship. Indeed God may be present in the guise of a stranger, bringing news that we can hear only by receiving her or him.

In General Assembly policy on immigration, the theme of hospitality to the stranger is often emphasized. Immigrants are frequently experienced as "others," different in ethnicity and cultural background. They also are radically vulnerable, without the familial and societal structures of support that residents rely on without a second thought.

We are commanded not to treat immigrants with cruelty and unkindness but with hospitality, remembering that most of us too have an immigrant past and all have been recipients of God's mercy. Yet being a stranger is not a permanent status or identity. In Christ, strangers become neighbors. With hospitality comes community and mutuality in our relationships with one another.

C. *Gifts of the Stranger (Acts 10 and 11:1–18; 2 Cor. 1:3–7; Matt. 25: 21–28)*

It is tempting to think of hospitality in a paternalistic way. That is, those of us who are residents should do something for immigrants who are needy. To be sure, Christian responsibility does entail responding to the specific needs of neighbors. But what is often missed is the recognition that immigrants bring something that residents also need. Immigrants bring their hopes and dreams, their commitment to their children, their hard work, their contributions to the communities of which they are part. They also bring opportunities for residents to open ourselves to new learnings about ourselves, our world, and indeed our faith.

In the General Assembly policy on "Transformation of Churches and Society Through Encounter with New Neighbors," the biblical account of Peter and Cornelius was lifted up as especially pertinent. It was through Cornelius, the outsider, that Peter came to recognize that Gentiles were included in the church's mission and ministry. This had a transformative impact on the church. Similarly today, churches are called to seek relationship with

immigrant neighbors and to open ourselves to the transformation Christ is bringing to churches and to our society through them.

Immigrants are not simply objects of charity but subjects who bring rich gifts in their own personhood. All of us have surely been recipients of these gifts in the broadening and deepening of human relationships. Yet it is not all smooth or easy, especially for the immigrants themselves. Their experience is often characterized more by suffering than by hospitality. We are reminded in 2 Corinthians 1:3-7 that we are called to participate in the sufferings of others, and to console one another as we are consoled by God. God calls us to solidarity of such depth with immigrants that we experience their suffering as our own, supporting and being supported in an indistinguishable unity.

*D. Justice as the Distribution of Power and Resources (Matt. 12:1--8; Micah 6:8; Lev. 25:18--19; Amos 5:24)*

One member of the resolution team offered a vivid depiction of a Christian view of distributive justice. It is not a "cut the cake" image that suggests a finite amount of goods to be sliced up so that everyone gets a piece. Instead it is a "stretch the dough" image. By stretching the dough, more can be shared. In the Bible, injustice is not seen as the result of insufficiency. Instead injustice comes from some hoarding excess while others suffer from deprivation. Injustice comes from exercising power on behalf of some while holding others in subjection.

In the U.S., immigrants contribute a great deal to the creation of societal dough. Indeed they add to the totality of the dough, so that the dough keeps growing. Because of their work, there is more that can be stretched. It is not that they are taking more slices from the cake, reducing the size available to everyone. Immigrants contribute to the abundance from which they deserve a fair share. The problem of injustice is not that the immigrants are costing the U.S. too much. Instead they are not receiving a fair share of what they are helping to create.

Reformed theology teaches that a persistent manifestation of human sinfulness is the inclination of the powerful to use their power for their own interest rather than for the common good. For Christians, the implication is not that power is inherently evil but that power must be widely distributed so that all may have an influence on the shape of social and economic policies. It is not accidental then that undocumented workers receive minimal wages and no benefits and also that they have virtually no power to be able to alter the conditions of their labor. A Christian view of justice insists that undocumented workers receive what is due them and that the obstacles to their empowerment be removed.

*E. Peace and Security (Matt. 10:39; Isa. 65:17--25; Ps. 118:9)*

The destruction of the World Trade Center towers in 2001 brought a surge of anxieties about the security of United States' national borders. Processing of travel visa applications as well as immigration and refugee applications has been slowed considerably. Some immigrants, documented as well as undocumented, especially from Arab countries, have been subjected to discriminatory treatment. Thus, added to the other vulnerabilities that immigrants experience is the greater level of suspicion, even hostility, generated by the anxieties about terrorism.

Christians certainly value security as a vital component of the peace for which we work and pray. We yearn for wider societal well-being in which each may flourish without fears of victimization, threat of violence, and injustice. And still we recognize that governments cannot provide total security. True security is to be found in God who often calls us to risk security in our love for neighbor. "Those who find their life will lose it, and those who lose their life for my sake will find it." The quest for security can become idolatrous. The more we seek to make ourselves safe, the more vulnerable we can feel. Security can be an obsession that prevents us from living fully and adventurously. Even the great walls of Jericho could not ultimately provide protection for those within.

It is possible, indeed desirable, to take reasonable measures to protect ourselves from terrorist attacks. However, it is possible at the same time to continue to be open to the presence of newcomers. We dare not let fears prevent us from exercising our responsibilities for neighbors, indeed for extending the reach of neighbor love for new neighbors. In this expression of human solidarity we continue to give witness to the peace and justice of God that is intended for all.

F. *Peace and Reconciliation (1. Cor. 12; Gen. 1:26–28; Eph. 2: 11–18; Acts 17:26–28; Gal. 3:28)*

In a Christian understanding, Christ is the presence and possibility of peace. He has broken down the barriers of hostility and enmity that divide peoples from each other. In Christ there is no longer Jew or Greek, slave or free, male or female; all are one in the reconciliation Christ has brought about.

As we examine issues related to immigration, distinctions based on nationality and ethnicity have often functioned to legitimate injustice. For Christians, these distinctions must give way to Christ's commandment to love our neighbor as ourselves. In fact, the hospitable reception of immigrants is a sign of the reconciling work of Christ in the world. Though diverse, all the world's peoples are one in the family of God, created for relationship with one another that excludes no one.

At the same time that human unity and reconciliation are central to the Gospel, this does not cancel or deny the wondrous diversity of creation. Diversity testifies to the glory of God's creation. The image of the church as body is also descriptive of God's intention for the world. We are created to flourish in our diverse specialness in ways that build a richer community. In a Christian vision, diversity no longer divides and separates or serves as a basis for injustice, but is embraced and transformed through Christ's reconciling activity.

The ministry of reconciliation given to Christians includes "making friends" with immigrant others who so often are treated as "aliens" in our society. Genuine reconciliation cannot take place without also doing justice; namely, ensuring that immigrants' personhood is fully respected, the immigrants' presence is acknowledged and welcomed, the immigrants' rights are fully protected, and immigrants are given the opportunity to be full participants in American life. The diversities which immigrants bring contribute to the dynamically evolving multicultural fabric of this society. As Paul affirmed the cultural distinctiveness of Jew and of Gentile and offered a vision of unity that could encompass both, so may we see the diversities represented by immigrant populations in terms of the possibilities they open for new relationships and a new society.

In conclusion, a Christian perspective on immigration challenges us above all to love immigrants, to establish justice for them, and to seek to be reconciled with them in a new and transformed community. While this does not automatically settle particular questions of public policy, General Assemblies have consistently advocated justice for these vulnerable neighbors. Furthermore, the General Assemblies have pursued policies that express hospitality and openness to the gifts that immigrants bring to our society. These themes continue to provide guidance as we express our strong support for a thorough legalization program for immigrants living and working in the United States.

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**COGA COMMENT ON ITEM 10-05**

*Comment on Item 10-05—From the Committee on the Office of the General Assembly.*

The Committee on the Office of the General Assembly counsels the 216th General Assembly (2004) to answer this item with the following action:

“To request that the General Assembly Council begin conversations with our ecumenical partners (Formula of Agreement denominations, members of Churches Uniting in Christ, etc.) in order to evaluate the creation of an office of immigrant/refugee issues that would assist governing bodies in providing leadership necessary to address the opportunities presented by the growing immigrant populations of the United States.”

The committee recognizes the enormous complexity of the issues surrounding immigration and its effects upon mission of the church. There is a need to provide reliable legal advice to presbyteries as they create and provide leadership to new immigrant fellowships.

The Standing Rules authorize the Committee on the Office of the General Assembly to offer comment or advice on business under consideration by the General Assembly. The COGA 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 10-06

[The assembly approved Item 10-06 with amendment. See p. 57.]

### *Transforming Families*

The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) do the following:

#### 1. Approve the Introduction and Theological Context as follows:

##### I. Introduction

The 209th General Assembly (1997) called for an examination of changing families and social structures that support families, focusing especially on their effects on children, in order to develop principles and recommendations to strengthen the church's ministry to contemporary families in both the church and society in the 21st century (see *Minutes*, 1997, Part I, pp. 536ff). The resulting task force was to pursue its work with the understanding that there is a variety of families. Answering this call requires attention to the cultural and socioeconomic contexts of today's families, and it is of primary importance that we lift up the theological commitments that we bring to this endeavor. The church's reflection on families in contemporary society begins with theological affirmations grounded in the Bible and our Reformed confessions, is informed by the cultural and socioeconomic realities of our common life, and issues in a vision of transforming families.

As our *Book of Order* states concerning the church's mission, "God's redeeming and reconciling activity in the world continues through the presence and power of the Holy Spirit, who confronts individuals and societies with Christ's Lordship of life and calls them to repentance and to obedience to the will of God" (G-3.0103). The sovereign love of God, the gracious lordship of Jesus Christ, and the empowering fellowship of the Holy Spirit ground our lives as Christians; yet we are also rooted in family structures that evidence the corrosive pressures around and within us, as well as the failed relationships among us, even as they remain sites of God's gracious presence and activity. Our family lives, like the other spheres of our existence, need transformation by the Holy Spirit; and our world needs the transformative agency of families that understand the breadth of their vocation as disciples of Jesus Christ.

The Confession of 1967 declares: "God's reconciling work in Jesus Christ and the mission of reconciliation to which he has called his church are the heart of the gospel in any age" (*The Book of Confessions*, 9.06). It identifies four particularly urgent problems and crises through which God calls the church to action. Along with racism, war, and poverty, it lifts up interpersonal relations and family life; and we should recognize that these are not separate compartments, as witnessed by the destructive effects of racism, poverty, and war on families. Among the cited symptoms of "alienation from God, ... neighbors, and (self)" in the realm of interpersonal relationships and family life are "anarchy in sexual relationships," "pressures of urbanization," and "exploitation of sexual symbols in mass communication" (*The Book of Confessions*, 9.47). The sins of both inner inclination and outward condition are mentioned.

These symptoms have not disappeared. We, too, can cite current examples of failure to live the "chaste and disciplined lives" that The Heidelberg Catechism enjoins, "whether in holy wedlock or in single life" (*The Book of Confessions*, 4.108)—casual sex, disposable relationships, and children who are deprived of stable parental relationships. And marriage does not guarantee that God's good intention will be lived out. Infidelity, physical and emotional abuse, lovelessness, lack of mutuality, and casual divorce are further examples of our alienation and disorder. Cultural and systemic pressures that threaten family well-being have not abated. There may be disagreements among us about the weight to assign to various causes and cures, but few would deny that families face troubling challenges today. Without pretending that there was a golden age when happiness and stability reigned in families, we can acknowledge that family well-being in our time is beset with peculiar as well as perennial perils.

Without discounting the contemporary cries of alarm concerning family life, we cannot accord the last word to the laments. We would be belying the faith, hope, and love we profess if we did. The grace of God has not lost its determination to reconcile. The love of Jesus Christ has not lost its ability to include. The communion of the Holy Spirit has not lost its power to transform. Our faith should enable us not only to be honest about the depth of our dilemmas as families, but also to be visionary about the scope of our vocation as Christians living in families and bound together in the Body of Christ. By paying attention both to guidance that

comes from God's Word and our faith traditions and to the awareness that comes from the living of these days and the study of them, we are challenged to discover a vision of family life as encompassing as our calling as Christians. In seeking first the reign of God, we should be receptive to the Spirit's work in the transformation of our lives in families and resolute about being transformative influences toward a society that is more family-friendly for other families as well as our own.

## II. Theological Context

### A. *Loyalty to God*

#### 1. *Sovereignty and Idolatry*

In the Scriptures and the Reformed tradition, family loyalty stands under primary loyalty to God. The Ten Commandments begin with an expression of God's covenantal sovereignty: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery" (Ex. 20:2). The first three commandments make it clear that no human authority, including family ties, should command our ultimate allegiance. The Fourth Commandment proclaims that God's sovereignty extends over time, setting aside our labors for worship of the Lord God in community and household. The covenant established by God also instructs us to honor our fathers and mothers and to honor our marital covenants as part of our service to God.

Jesus honored his family, but he also challenged deference to family authority with the shocking words: "Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple" (Luke 14:26). Furthermore, he called people to new family ties that went beyond ~~natural~~ biological ones. When he was told that his mother and brothers were outside and wished to speak to him, Jesus replied, pointing to his disciples: "Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother" (Matt. 12: 49–50).

#### 2. *Baptism and Identity*

Christian identity is formed in baptism and shaped in the continuous practice of discipleship within the covenant community. The identity given us at baptism takes precedence over family origins, ethnicity, social identity, or gender; for all are one in Jesus Christ. The Apostle Paul writes:

As many of you as were baptized into Christ have clothed yourselves with Christ. 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. (Gal. 3:27–28)

Having shed their clothes for baptism, the early Christians were being shown that they received the water with no identifying or status-giving garments. Whether adults or children, they had no merit to present, earned or inherited. Our incorporation into the body of Christ through baptism is sheer grace, regardless of our personal qualities, the character of our families, or anything else that we bring. By grace, we belong to the sovereign God who "claims us, and seals us to show that we belong to God." We receive a new identity, and with it a new ultimate allegiance. The *Book of Common Worship* beautifully expresses this new reality:

Through baptism we enter the covenant God has established. Within this covenant God gives us new life, guards us from evil, and nurtures us in love. In embracing that covenant, we choose whom we will serve, by turning from evil and turning to Jesus Christ.

### B. *Christian Vocation*

#### 1. *Corporate Calling*

In baptism, family life is embraced and placed in proper context. At the font we are surrounded by the commitments and ties of our families. This solidarity is seen most clearly in the baptism of children as one or both parents/guardians normally accompany their child, confess their faith, and make promises regarding the child's upbringing. The covenant God has made with the church is extended to the faithful and their children, even before those children are able to respond. This parental participation within public worship is deeply Reformed. In medieval Europe, baptisms were regularly performed in the presence of midwives and godparents in a private service. Parents almost never attended the baptisms of their children. As an element of the reform of the church, Calvin insisted that parents present their children for baptism during the services of public worship. In this way, the nurture of children in the family was placed in the context of the nurture of children in the church; family promises are placed in the context of promises by the wider community of faith.

The congregation makes a specific pledge to the baptized, to guide and nurture them “by word and deed, with love and prayer, encouraging them to know and follow Christ” (*Book of Common Worship*, p. 406). When members of the congregation make this commitment, they do so regardless of their own age or station in life. Everyone in the church is commissioned to a vocation that nurtures newly baptized members of the community. We are called to help each other “grow up in every way into him who is the head, into Christ” (Eph. 4:15). This commitment to God and one another defines the basic Christian vocation.

## 2. *Reciprocal Responsibility*

This remarkable, all-encompassing vocation is not expressed hierarchically. Of course, those who are more mature in the faith have a natural responsibility toward those who are younger in the faith, but all are called to a vocation to the whole body. Responsibility and accountability move in all directions—older toward younger and younger toward older, children toward parents and parents toward children. It is the vocation of young people to help older people grow in Christ, as surely as older people are called to help the young grow. All members of a household share a common vocation toward one another and the whole household.

## 3. *Family Vocation*

The vocation of Christians in families includes a vocation as families. The Presbyterian church’s Study Catechism begins with a question about God’s purpose for human life, answering, “God wills that I should live by the grace of the Lord Jesus Christ, for the love of God, and in the communion of the Holy Spirit.” This calling is the pattern for human life, both as individuals and in community. Families are called to a life together that is lived by grace, for love, in communion. God calls families, as well as individuals and churches, to lead a life worthy of the vocation to which they are called, promoting the family’s growth in building itself up in love (Eph. 4:1, 16).

Families are called to live by the grace of Christ. Families can be wondrous instances of grace, formed less by deliberate calculation than by serendipitous gift. Parents and children do not choose each other, sisters and brothers are not connected by mutual selection, and families extend in unintentional ways. Even the family choices we make—such as marriage and adoption—are shaped by a love that often surprises us rather than chosen after a calculation of benefits. In the grace of the Lord Jesus Christ, families are called to live together graciously and to extend circles of Christ’s grace beyond narrowly conceived family structures.

Families are called to live for the love of God. Love within families can be grace-filled, not contingent on rational calculations. Familial love is delightfully irrational, transcending explanations and enduring beyond validations. Receiving love, we become ones who give love. Familial love is not dependent on the worth of the other, or the health of the other, or the success of the other. Instead, love grows from the sheer presence of the other. For the love of God, families are called to love openly and to extend circles of God’s love beyond immediate family structures.

Families are called to live in the communion of the Holy Spirit. Families are more than collections of individuals. Family relationships can go beyond the development of personal capacities and talents to the mutual enhancement of gifts. Individual development is nurtured by familial bonds that, in turn, enhance personal growth. In the communion of the Holy Spirit, families are called to extend circles of the Spirit’s communion beyond immediate family structures.

The Christian vocation of families is to nurture all members “to maturity, to the measure of the full stature of Christ” (Eph. 4:13). In fidelity to this calling, families are no longer confined to concern for their own well-being, for their purpose leads to the wider family of faith and the wider human family. This calling is both gift and duty, God’s endowment and God’s law.

Family life that is shaped by the grace of the Lord Jesus Christ, for the love of God, in the communion of the Holy Spirit finds its purpose beyond itself in the joyful worship of God loving God with heart, soul, mind, and strength, and loving neighbors. The full vocation of families does not occur naturally. The call of God shapes enduring familial commitments yet also requires the development of practices and skills. From prayer to service, Christian practices give concrete form to families’ vocation so that they may “do everything in the name of the Lord Jesus Christ, giving thanks to God the Father through him” (Col. 3:17).

#### 4. *Encompassing Vocation*

The church has a particular responsibility to encourage the vocation of families within the community of faith, giving special pastoral attention to struggling families. However, the church's responsibility extends beyond its own members. Authentic Christian discipleship moves us beyond ourselves in service to the whole human community. Families of all types struggle, and any family can be torn apart by abuse, economic devastation, desertion, and other reversals. The welfare of all families should not be ignored by withdrawal into residential, educational, and even religious enclaves of privilege. The Confession of 1967 reminds us that reliance on Scripture impels the church to service beyond itself: "The life, death, resurrection, and promised coming of Jesus Christ have set the pattern for the church's mission. His human life involves the church in the common life of all people. His service to men and women commits the church to work for every form of human well-being" (*The Book of Confessions*, 9.32).

#### C. *Marriage and the Family*

##### 1. *The Importance of Marriage*

One of the critical issues in understanding family is the place of marriage. Three-and-a-half decades ago, the Confession of 1967 cited interpersonal relations and family life as a critical problem in society, and it provided guidance and language that continue to be valuable:

The relationship between man and woman exemplifies in a basic way God's ordering of the interpersonal life for which God created humankind. Anarchy in sexual relationships is a symptom of alienation from God, neighbors, and self. The church, as the household of God, is called to lead people out of this alienation into the responsible freedom of the new life in Christ. Reconciled to God, people have joy in and respect for their own humanity and that of other persons; a man and 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 church comes under the judgment of God and invites rejection by society when it fails to lead men and women into the full meaning of life together, or withholds the compassion of Christ from those caught in the moral confusion of our time. (Confession of 1967, Inclusive Language Text. Cf *The Book of Confessions*, 9.47d)

In its exploration of the basic ordering of human life that leads men and women into the full meaning of life together, the Confession of 1967 echoes the creation story in Genesis 2, where the constitutive relationship between man and woman is told in intimately relational terms: "Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh" (Gen. 2:24).

This Genesis passage portrays the committed, enduring relationship between a man and a woman as foundational for married interpersonal life. Scripture itself exhibits several forms of marital and family relationships, none of which is a precise equivalent of contemporary marriage and family life. However, in the development of Israel's covenant history, the pattern of monogamous marriage became the established norm. This pattern was affirmed by Jesus (Matt. 19:5). The Reformed tradition embraced marriage as a good for all in society, Christian or not: "Marriage is a gift God has given to all humankind for the well-being of the entire human family" (*Book of Order*, W-4.9001).

The Reformed tradition, while aware that diverse patterns of marital relationship are in evidence in the Scriptures, has read Genesis 2 in light of the later Old Testament and the New Testament direction toward monogamous marriage. Thus, the foundational pattern of Genesis 2 is prominent in the Presbyterian Service of Christian Marriage:

God created us male and female,  
and gave us marriage  
so that husband and wife may help and comfort each other,  
living faithfully together in plenty and in want,  
in joy and in sorrow,  
in sickness and in health,  
throughout all their days.

God gave us marriage  
for the full expression of the love between a man and a woman.  
In marriage a woman and a man belong to each other,  
and with affection and tenderness  
freely give themselves to each other.

God gave us marriage  
for the well-being of human society,  
for the ordering of family life,  
and for the birth and nurture of children. (*Book of Common Worship*, p. 842)

The church affirms that marriage is instituted by God, that marriage is good for human society, and that marriage is a form of family life that provides a suitable context for the nurture of children. Acknowledge-

ment of the good of marriage for society does not deny the importance to society of the contributions of single persons. Neither singleness nor marriage is spiritually superior. Both single and married persons are called to be instruments of God's love and grace.

## 2. *Marriage as Basic to Human Relationships*

Affirmation of marriage's significance in the Christian tradition is by no means a claim that marriage exhausts what the church means by family. The church upholds the meaning and significance of marriage between a man and a woman, but it does not denigrate other forms of family life [that demonstrate and nurture godly character]. The language of the Confession of 1967 is instructive. The marital-biological family that is basic to human relationships is just that: basic. The marital-biological family is neither exhaustive nor exclusive as a family form. Rather, as the Confession of 1967 affirms, the marital-biological family "exemplifies in a basic way God's ordering of the interpersonal life for which [God] created humankind," but it is not the only form of interpersonal life; and it does not fully exemplify God's ordering of interpersonal life.

While basic, the marital-biological family does not ensure good and faithful family life. That such families fail and fall short is clear, not only from experience but also from reflection on the very scriptural texts that establish the basic pattern. The intimate mutuality of Genesis 2:23–24 is followed immediately by the fracturing of the relationship between Adam and Eve, sibling rivalry between Cain and Abel that climaxes in fratricide, and disordered sexuality. One of the most striking characteristics of the biblical descriptions of life in households is their ruthless honesty about family struggles. From Adam and Eve through David, to the scandal of Mary's pregnancy in the Gospels, the Bible is candid about the difficulties and failings of human relationships and human families. Moreover, there is no sense in Scripture that those who are part of other forms of family are necessarily living outside of the will of God. Scripture affirms a basic form of family life, and it also portrays other forms of human flourishing that are appropriate to the service of God. That portrayal does not mean that all forms of family life are equally equipped to live out faithful Christian vocation. Even God's good ordering of interpersonal life is lived out by fallen human beings, and thus is susceptible to distortion.

## 3. *Mutuality in Marriage*

Marital-biological families are not automatically faithful to God's good purpose. All too often they do not embody mutuality in marriage as equality between husband and wife or live out Christ's call to love our neighbors. The scriptural witness to God's ordering of interpersonal relationships is too often read in ways that subordinate women to men. "Christian families" can fail to fulfill their vocation; they can even be oppressive and destructive. The marriage service of the Presbyterian church reflects the contemporary understanding of marriage as a faith commitment in which "husband and wife are called to a new way of life, created, ordered, and blessed by God" (*Book of Common Worship*, p. 842). This new way of life is an expression of the theological commitment of mutuality that is disclosed in surprising ways in New Testament descriptions of the relationship between husband and wife: "Be subject to one another out of reverence for Christ" (Eph. 5:21); "For the wife does not have authority over her own body, but the husband does; likewise the husband does not have authority over his own body, but the wife does" (1 Cor. 7:4).

Contemporary Christian emphasis on mutuality in marriage owes much to broader cultural movements, especially the struggle for women's equality in the 1960s and 1970s. Reflection on the roles of women in families, church, and society, combined with fresh reflection on biblical texts, has reshaped the church's commitment to the full equality of men and women in all relationships. This marital equality is explicitly linked to the equality of all persons before God in baptism and the call to discipleship. For those that do marry, it becomes an arena of their growth in holiness. In our church's marriage service, the persons being married are asked: "In your baptism you have been called to union with Christ and the church. Do you intend to honor this calling through the covenant of marriage?" (*Book of Common Worship*, p. 859). Our equality as persons in baptism has implications for marital relationships. Subordination is replaced by mutuality, for "there is no longer male and female; for all of you are one in Christ Jesus" (Gal. 3:28).

The church's recovery of God's ordering of interpersonal life leads to hope that the promise of marriage can be fulfilled as husbands and wives better live out their new reality in Christ. The church must encourage enduring covenantal relationships between couples, sealed by public promises to each other that are made before God, marked by the fruit of the Spirit's presence. As the Apostle Paul writes, "The fruit of the Spirit is love, joy, peace, patience kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things" (Gal. 5:22–23). Moreover, recovery of God's ordering of interpersonal life offers possi-

bilities for marital and family life that open toward a rich web of interpersonal relationships extending beyond the marital-biological family.

#### *D. Beyond the Basic Structure of Human Relationships.*

##### *1. The Household*

Beginning with its dramatic stories of families and long lists of “begats” in Genesis, the Bible indicates the importance of clan ties and households that endure through generations in Hebrew society. The household in Scripture is inclusive of the marital-biological family yet more expansive. In biblical times, the household was a basic relational unit, including parents, children, grandparents, aunts, uncles, cousins, and servants. Households embodied expanded kinship ties that we often reserve only for the marital-biological family. “Household” is an elastic concept in the Old Testament, sometimes restricted to the small, immediate cluster of persons who lived together, sometimes expanding to encompass a large community attached to a patriarch. In most cases, however, households embraced “blood relatives” and persons beyond blood relationships in a web of familial associations.

Households are prominent in the New Testament as well. Several epistles counsel families and households concerning their responsibilities. The importance of households is most clearly seen in references to the “house-tables”(guidelines for households) of Colossians and Ephesians (Eph. 5:21–6:9; Col. 3:18–4:1). These Christian instructions to families assume the reality of prevailing cultural arrangements that the church no longer condones (such as the subordination of women and the practice of slavery); yet they also exceed the bounds of the Roman world. Roman house-tables focused on the need for inferiors to obey superiors, but the Pauline house-tables emphasize the mutual responsibility of all parties to one another. While traditional family patterns are retained, they are relativized and reordered. The Christian house-tables do not simply set out the obligations of wives to husbands, children to parents, and servants to masters. Instead, all are addressed as responsible moral agents who are bound to one another by ties of mutual responsibility. Thus, alongside the expected direction that children are to obey their parents, we read that parents are not to provoke their children to anger (Eph. 6:1–4). It is even more surprising that the traditional injunction for slaves to obey masters is paired with a reciprocal admonition: “Masters, do the same [render service with enthusiasm] to them. Stop threatening them, for you know that both of you have the same Master in heaven, and with him there is no partiality” (Eph. 6:9). New Testament house tables are not prescriptions for 21st century family life (specifically, the hierarchical description of marriage and the acceptance of the institution of slavery). Yet their Christian re-ordering of 1st century family life offers trajectories and guidance toward patterns of genuine familial mutuality in Christ.

##### *2. Single Persons*

The Bible also includes depictions of persons who do not marry. There are hints in the lives of some prophets, but the New Testament offers the more prominent examples of John the Baptist, the Apostle Paul, and Jesus himself. There is no implication these men lived less than fulfilled lives because they lacked wives and children. In a similar way, single women have often been examples of heroic faith, serving faithfully in places that men deemed unworthy. It is clear that a person may live a full and faithful Christian life without marriage or parenthood. Marriage is one of God’s good gifts within human life; it is not the ultimate form of relationship within the age to come (Luke 20: 34, 35). The church must respect and honor those who remain single, whether through choice or circumstance. Persons who do not marry have a significant role in the development of children. In baptism, responsibility for the nurture of children is given to the entire faith community. Jesus’ invitation—“Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs” (Matt. 19:14)—displays the whole community’s role in children’s lives, specifically the vital role of single persons as friends and mentors of children.

##### *3. Adoption*

The bonds we associate with families are not restricted to persons who are maritally or biologically related. Adoption is the clearest example of the family’s extension beyond marital-biological bounds. In adoption, one who was not previously in the family is now fully included. Adoption is such a powerful witness to the extension of kinship bonds to those outside of biological relationship that it becomes a primary way of speaking of our relation to God, especially in the New Testament. Paul writes to the Galatians:

But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children. And because you are children, God has sent the Spirit of his Son into

our hearts, crying, “Abba, Father!” So you are no longer a slave but a child, and if a child then also an heir, through God. (Gal. 4:4–7)

Instead of an anomalous way of referring to family relationships, adoption becomes a controlling metaphor for human relationships. In the New Testament, adoption is the image both for human relationship to God and for the establishment of familial ties among those who are brothers and sisters through adoption: “For all who are led by the Spirit of God are children of God. For you ... have received a spirit of adoption” (Rom. 8:14, 15). The biblical picture of adoption can be a helpful way for all family members to think about mutual relationships among themselves and also with persons beyond marital-biological family connections.

Adoption also provides a possibility for single persons to raise children. Single parenthood, whether through adoption or other circumstance, is often challenging, but it can be an opportunity for the community of faith to demonstrate its responsibility for supporting all parents, for shared parenting of all the church’s children, and for loving service to all the world’s children. Furthermore, the biblical understanding of our adoption by God can enrich the church’s support of adoption in society.

#### 4. *Extension of Familial Relationships*

Familial commitments are extended to those outside the marital-biological family. This inclusion is dramatically apparent in the constant scriptural refrain of care for the widow and orphan and the strangers among us:

For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribe, who executes justice for the orphan and the widow, and who loves the strangers, providing them food and clothing. You shall also love the stranger, for you were strangers in the land of Egypt. (Deut. 10:17–19, NRSV)

This concern for care for those beyond our families is echoed in our confessions (The Second Helvetic Confession 5.235). Our devotion to our families fits within our devotion to God, but the living out of this love of God necessarily involves extending care to those outside our families as though they were bound to us by familial ties. Ruth and Naomi, David and Jonathan, Jesus’ disciples, and Paul and Barnabas are biblical examples.

Moreover, such compassion is to be extended even to those with whom we have no relation at all. Israel was commanded by God to love the stranger and alien since the people of Israel were once aliens themselves:

When an alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the Lord your God. (Lev. 19:33–34)

### E. *The Nurture of Children*

#### 1. *The Importance of the Nurture of Children*

The mandate for this study stipulated focusing especially on the effects of changing families and changing social structures on children, and we have strong theological warrant for attending to their nurture. As expressed in their vow at baptisms, all members of the Christian community bear responsibility for the well-being of children. Their well-being ranges from learning about God to knowing how to brush their teeth and tie their shoes, to discovering the joy of learning, and to being able to live in a technological world. The well-being of children also entails being shaped by the transforming love of Jesus Christ so that children come to love neighbors and seek justice, becoming people who can give and receive love. There is no “one size fits all” approach to children—we must pay attention to the needs of each one. The nurture of children is not a distraction from service to God; it is an integral aspect of service to God. The Second Helvetic Confession addresses “the rearing of children” in this way:

Children are to be brought up by the parents in the fear of the Lord; and parents are to provide for their children, remembering the saying of the apostle: “If anyone does not provide for his relatives, he has disowned the faith and is worse than an unbeliever” (1 Tim. 5:8). But especially they should teach their children honest trades or professions by which they may support themselves. They should keep them from idleness and in all these things instill in them true faith in God, lest through a lack of confidence or too much security or filthy greed they become dissolute and achieve no success.

And it is most certain that those works which are done by parents in true faith 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 Second Helvetic Confession, 5.249–250)

Parents and guardians have the primary responsibility to care for their children, while churches are called to be communities that support and complete the nurture of children. Teaching children who they are in Christ is an honorable and important duty for the entire community. We should strive to provide for

them, to keep them safe, to ensure that they will not be hungry or homeless, to prepare them for life, and to encourage their participation in the mission of the Triune God. In this way, families, individuals, and the entire church learn to live lives of service and love for the whole world.

## *2. Reverence for God*

We can give no greater gift to our children than to nurture them in the love of the Triune God. Nurturing children toward the love of God is a calling that encompasses the totality of our daily lives. After Moses delivered God's covenant law to the people of Israel, he instructed them that these Ten Commandments, grounded in the commitment to God alone, were vital for the formation of their children:

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 and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand, fix them as an emblem on your forehead, and write them on the doorposts of your house and on your gates. (Deut. 6:4–9)

As persons who have made baptismal commitments to the children of the church, we tell the stories of promise, deliverance, sin, forgiveness, and peace so that our children will grow to love God with their whole beings and love neighbors as ourselves. We teach children in the formal settings of worship and Christian education, but we must not restrict the task to those areas. We are called to bear witness to the mighty acts of God at home and away, at the beginnings of each day, and when we prepare for sleep.

In teaching our children about God, we must instill in them habits of piety, daily disciplines, spiritual, moral, and practical, that will nurture love for God and equip them for a faithful life. Self-discipline is bedrock for the Christian life.

## *3. Provision of Material as Well as Spiritual Need*

In Jesus' discourse on the character of God, he suggests that one of the signs of care for children is providing them with food when they are hungry (Luke 11:11–13). Riches can be dangerous, and poverty can devastate a family. As church communities, we must be committed to the economic well-being of all children and families.

## *4. Preparation for Adult Responsibilities*

The Second Helvetic Confession notes that nurturing children in the love of and reverence for God embraces all aspects of life, including preparing them for a life of work. As people who believe that all true knowledge comes from God, we must ensure that our children are educated to understand the complexity of issues surrounding science and technology, and to be aware of economic realities in a global society of extreme poverty and excessive wealth.

We are called to teach children about the world. Families are called to turn outward in communal lives of love and service to others. Yet many families have a disturbing tendency to turn inward and function primarily for their own good. Instilling and demonstrating a vision of God's love for the whole world is integral to the nurture of children.

## *F. Resistance and Transformation in Family Life*

As Christian families are being transformed by the power of the Holy Spirit, we will find ourselves in tension with the cultural values of materialism, consumerism, individualism, and hedonism, which are treated in the "Cultural Context" section of this report. Our calling should not only make us resistant to those values that compromise our discipleship; it should inspire the resolution to be culturally transformative, to work for change of those conditions that threaten the well-being of all families, not just our own.

### *1. Formation and Resistance*

In particular, children can be nurtured to become suspicious of prevailing cultural attitudes towards wealth, consumption, entertainment, and sexual self-indulgence. Children, parents, and all in the church will need to have a strong sense of Christian identity in order to live out the life of discipleship within the broader culture. The church's primary call is to shape its practice in conformity with its profession of faith. Presbyterians cannot be content merely to make pronouncements about family life without a common life that is consistent with their public statements. The Presbyterian Church (U.S.A.) must enable families, households, con-



gregations, and communities to honor God through strong family life. The church is called to strengthen existing families, to encourage the development of new, strong families, and to exercise compassionate ministry with struggling families in the name of Jesus Christ. Honoring God and one another through attention to Sabbath would be an excellent place to start, giving time for all to rest and restore relationships. Work, television, extracurricular activities, and even church activities can overwhelm families such that the Sabbath is honored more in the breach than the observance. The church must teach and model Sabbath for families.

## 2. *Social Transformation*

In light of our Reformed heritage, we should also seek to be agents of social change that does justice and loves kindness (Micah 6:8). Even in a time of diminishing cultural influence of our denomination as well as other mainline churches, we can combine nurture of a community that practices contrasting values to those of the dominant culture with the practice of civic responsibility for the public good. As the Confession of 1967 states: “The church is called to bring all people to receive and uphold one another as persons in all relationships of life: in employment, housing, education, leisure, marriage, family, church, and the exercise of political rights” (Inclusive Language Text, 9.44). In commenting on critical social policy issues, the church should not assume that it occupies privileged moral ground, avoiding its own responsibility for the significant pressures on family life in American society. Yet government and corporate policies and programs have profound effects on family life, for good or for ill, intended or unintended. Thus the church is faithful as it analyzes social realities and calls for public policies that encourage strong family life and remove impediments that families face in living out their full vocation.

## 3. *Personal Responsibility and Institutional Constraints*

The final two sections of this report provide two kinds of analysis of the current conditions and crises of families. One is primarily cultural, and the other is primarily economic and sociological. It is important to see the two as connected, and it would be a mistake to abandon either of them out of preoccupation with the other. Cultural analysis gives us ways of diagnosing failures of personal responsibility. Whether we speak of expressive individualism, hedonism, a marriage-averse culture, or a divorce-inclined society, we can cite personal self-indulgence, resistance to self-sacrifice, and heedless self-assertion at the expense of others’ welfare as “habits of the heart” that imperil the commitment and faithfulness that found and sustain family covenants. In sinfulness, people continue to make bad choices.

Socioeconomic analysis gives us ways of diagnosing systemic and institutional ills. Whether we speak of the utilitarian individualism of global capitalism, the injustices that reside in the persistence of classism, racism, and sexism, the dominance of “principalities and powers,” or the damage done by the absence or presence of particular governmental policies and programs, we can cite the victimization and injustice perpetrated by systems, structures, and institutions at the expense of various kinds of families. In sinfulness, our systems sorely limit people’s room to make good choices.

## 4. *Sin of Two Kinds*

At its best, our Reformed tradition has been able to speak both judgment and grace concerning both personal sin and social sin. It has been willing to label as idolatrous every “ism”—cultural, ecclesiastical, economic, political, or social—that solicits and receives the unqualified loyalty that belongs to God alone. If the church is to be resistant to questionable cultural values in our era, it must have the courage to take issue with both personal irresponsibility and institutional injustice. Sin always has a context, and we must address the systemic contexts that reduce us to consumers and make it difficult to establish and sustain family ties. Sin also persists in every context. No matter what cultural, economic, or political reforms we witness or accomplish, we shall not rid the world of either personal irresponsibility or institutional imperfection. The church should never settle comfortably and idolatrously into the “isms” that surround and shape it, and it should avoid simplistic dismissals of either personal or systemic analyses of the predicament of families. Promoting marriage should not relieve us from addressing structural roots of poverty, but relief of poverty alone will not guarantee willingness to assume the responsibilities of family commitments. The human heart will always need transformation, as will the systems, structures, and institutions that we inhabit. In us and in our systems are mentalities and practices that are not family friendly, and even our family norms need transformation by the power of the Holy Spirit. We confess our complicity in the materialism, consumerism, individualism, and hedonism of our culture and our families’ infection by these forces. We also believe that God’s grace can transform us and our families to reflect the glory of God.

### G. *Hope for the Future*

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit. (2 Cor. 3:17–18)

As reflected in Paul's words to the church at Corinth, the church holds forth the promise of God's transformation of family life as it seeks, in the words of the Confession of 1967, to "lead [people] out of this [present] alienation and into the responsible freedom of the new life in Christ" (*The Book of Confessions*, 9.47d). The church hopes that, by the grace of God, all families and persons and institutions might be transformed to reflect God's good intentions. It seeks to extend the bonds of kinship—that every family might find its identity in and pattern its ways upon the "one universal family" (Ibid, 9.44a) that God is forming in Jesus Christ.

#### 1. *The Keynote of Compassion*

Sensitive to both the sufferings and the joys in families and to the indications that all family arrangements are not equally conducive to human well-being, the church must stand against the inhumanity that marks too many relationships—the failure to receive and uphold one another in justice and love. The keynote of the church's response must be compassion. Just as its Savior had compassion for the crowds "because they were like sheep without a shepherd" (Mark 6:34), so the church must look upon families caught in the confusions and struggles of our time. This compassion is not contradictory, but rather complementary, to the church's obligation to lift up a vision for family life—to "lead men and women into the full meaning of life together." (Confession of 1967, Inclusive Language Text, 9.47d)

#### 2. *Cooperation and Resistance*

The church seeks the well-being of each family; in whatever circumstance it finds that family, striving to strengthen family life "in cooperation with powers and authorities in politics, culture, and economics." The church is grateful for the individual and social values that have sustained families amidst such difficulties: the freedom of conscience, the promise of equal rights under law, the commitment to education, the concern for senior citizens and those with disabilities, and the tradition of community organizations that have unfolded in our nation's history. The church appeals to those values to buttress families in their vocation. But the church will also "have to fight against pretensions and injustices when these same powers endanger human welfare" (The Confession of 1967, *The Book of Confessions*, 9.25), such as the forces of disease and death, scarcity of time and resources, insecurity and conflicting interests that make family life difficult for most people. With vigor, the church also resists the forces of materialism, consumerism, individualism, and hedonism that undermine the common good and the vocation of families. It must call itself and society to repent when either is complicit with such forces.

#### 3. *Encompassing Care*

Because all are touched by the sins and struggles of this world, the church extends its welcome and nurture to all persons and families. None should be excluded from care and compassion on the basis of family form. The church rejects principles or policies that would deny compassionate ministry to any persons, and particularly the most vulnerable persons (the children, the poor, the elderly, and the disabled), based on family circumstance. By the same token, the church cherishes hope for God's grace to work transformation in all persons and families.

#### 4. *Rejoicing Hope*

Is there hope for Presbyterian and American families? Yes, but our hope is not dependant upon our good intentions or hard work, however much of both are needed. We do not see the future clearly, but we serve a God who is transforming us. In this hope we can rejoice, living in faith that our family lives will be redeemed and show forth the righteousness of Christ. In this way we will live out our baptism by participating in the ongoing mission of the Triune God who created us good, who has redeemed and saved us through the life, death, and resurrection of Jesus Christ, and who continues to empower and enliven us through the presence and power of the Holy Spirit.

Eternal God, our creator,  
you set us to live in families.  
We commend to your care  
all the homes where your people live.  
Keep them, we pray, free from bitterness,  
from the thirst for personal victory,  
and from pride in self.

Fill them with faith, virtue, knowledge,  
 moderation, patience, and godliness.  
 Knit together in enduring affection  
 those who have become one in marriage.  
 Let children and parents have full respect for one another.  
 Bind together in communities those who live in singleness,  
 and light the fire of kindness among us all,  
 that we may show affection for each other;  
 through Jesus Christ our Lord. Amen. (*Book of Common Worship*, 749, adapted)

## 2. Approve “A Vision of Transforming Families.”

### A Vision of Transforming Families

Given this theological context, and conscious of the cultural and socioeconomic forces affecting families today, the church affirms a vision of families being transformed by God and being agents of transformation in society. We envision a church and society in which persons freely devote themselves to building up one another within their families, and families freely devote themselves to the will of God and the welfare of others.

We envision a church and society that welcomes and nurtures all persons, regardless of their family circumstances. Both single persons and married persons should be respected and honored, in the community and in the family of God. We look toward a society in which all members of the family are valued equally, with special attention to children and others who are more vulnerable. The church rejects attitudes or practices that value some more highly than others—based on gender, age, class, ability, ethnic origin, sexual orientation, or any outward condition. It opposes the forces of racism and sexism, which cause great suffering in families and widespread blindness to that suffering.

We envision a society in which families assume primary responsibility for the care and guidance of their own members, supported by other citizens, members of faith communities, and social institutions. It is preferable that those institutions with the best combination of knowledge of the family situation and adequate resources respond to family needs.

We envision a society in which marriage is honored by the church and society as a basic social relationship of unique importance. The church commits itself and calls others to make coordinated efforts to prepare couples for marriage, assist couples in their marriages, reconcile their conflicts where possible, avoid divorce in non-destructive marriages, and seek healthy outcomes for all who experience divorce.

We envision a society in which the well-being of every child is nurtured and supported. In light of sociological data indicating that a loving, lasting marriage of the mother and father is the most successful (90 percent) context for children’s flourishing and that children who experience divorce flourish in a smaller, though significant, majority of cases (75–80 percent), the church urges both parents or guardians to be active in the nurture of children and recognizes the important assistance that congregations and other family support systems can offer.<sup>1</sup> The church commits itself to give special attention to those families [~~both single parent and two parent,~~] where the well-being of children is most at risk. With support from church and other institutions, [~~stepfamilies, adoptive families, and single parent~~] even at-risk families can successfully move through difficult times and their children can grow into healthy adulthood.

We envision a society in which adoption is honored, supported, and promoted. A variety of other family and family-extending relationships should also be encouraged, insofar as they fulfill the functions of family in a way that demonstrates and nurtures godly character.

We envision a society in which families have sufficient time together at home to nurture relationships, to care for children and other dependents, and to worship God together. Likewise, families need access to sufficient economic resources to support the household and care for dependents. Universal health-care coverage is imperative for family well-being. We reaffirm the call of the 207th General Assembly (1995), in its policy statement “God’s Work in Our Hands: Employment, Community, and Christian Vocation,” that “all 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” (*Minutes*, 1995, Part I, p. 426, paragraph 34.522).

We envision a society in which families, faith communities, and other institutions work together to promote virtues and habits that make for healthy and stable families and communities. Coordinated efforts must be deployed against violence and abuse in the home, which shatter the bonds of family trust. We reaffirm the call of the 213th General Assembly (2001), in “Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence,” to “hear the voices of victims and survivors and respond to their calls with the following goals: first, to protect the victims from further abuse; second, stop the abuser’s violence and hold the abuser accountable; and third, restore the family relationship if possible or mourn the loss of relationship” (*Minutes*, 2001, Part I, p. 234, paragraph 25.017).

The church, along with other political, social and economic institutions, should cooperate to reduce the influence of powers that exalt family-distorting values of materialism, consumerism, individualism, and hedonism. We reaffirm the call of the 204th General Assembly (1992), in its policy statement “Pornography: Far from the Song of Songs,” for Presbyterians to “oppose pornography as defined by the report and support constitutional protection of free speech” (*Minutes*, 1992, Part I, p. 718, paragraph 39.011).

This vision of transforming families presents a challenge to the church at every level. We call on the whole church to transform its own life in relation to the well-being of families and to renew its ministries to families and single adults. When Christian vocation is understood to encompass our lives together in families and our concern for the well-being of all families, it follows that the church must look to other social institutions to play important roles as well. This challenge of strengthening and transforming families will require wide collaboration and a multitude of co-laborers. The task is daunting, but the power of God can make more of our imperfect efforts than we could ask or think.

### 3. Approve the following recommendations:

a. That all church members and their families seek to embody biblical and confessional teachings about God’s intentions for families

(1) by practicing family-strengthening virtues and habits in their own lives;

(2) by extending the bonds of kinship beyond their own marital-biological families; and

(3) by undertaking at least one family-extending relationship, such as being mentors, adoptive grandparents, foster parents, big brothers/sisters, and other programs.

b. That sessions do the following:

(1) Commit themselves to a program of comprehensive support for loving, lasting, egalitarian marriages. [This program might include marriage and parenting education, use of an intensive pre-marital inventory that challenges couples to examine their relationships, marriage mentoring and marriage enrichment events, readily accessible counseling during marital crises, and connections to divorce recovery groups. All of these kinds of support need to be available to all family groupings including single parents, with the necessary adaptations to the circumstances of each.]

(2) Designate committees or individuals to review the congregation’s programs and practices, with a view to making them more family-friendly. [Questions to be asked include: Do the programs and practices welcome all families and singles, or do they implicitly exclude some? Do they tend to separate family members or bring them together? Do they make it easier or harder for families to spend time together at home?]

c. That presbyteries, clusters of churches within presbyteries, or particular congregations consider approaching local church bodies of other denominations about the possibility of joining in a community marriage policy consistent with the values affirmed in this policy statement and in community efforts on behalf of those fleeing domestic violence and abuse. [Such policies would help churches of different denominations in common support for marriage and family life. Such policies should not detract from ministries to single parents and other forms of families undertaken by particular congregations or groups of congregations.]

d. That presbyteries and synods supply their churches with information on area organizations that deliver education on marriage, parenting, and singleness; hold marriage and family enrichment events; offer marital and family counseling; assist people needing refuge from family oppression; sponsor divorce recovery programs; and facilitate adoption and family-extending relationships.

e. That the church's theological seminaries be urged to address family issues in their own communities, as well as family ministries issues and strategies in their curricula, field education training, research projects, and clinical pastoral education.<sup>2</sup>

f. That the General Assembly Council, through Congregational Ministries Division's Family and Single Adult Ministries Office, recommend, on CMD's Website and in its publications, useful resources relating to singles ministries, premarital counseling and premarital inventories, marriage and parenting education, marriage and family enrichment, marital and family counseling, domestic violence ministry, divorce recovery, Christian Families Week, adoption, and other family-extending relationships. [Where resources appropriate to Presbyterian churches are lacking, the Congregational Ministries Division shall consider publishing such resources.]

g. That the General Assembly Council, through National Ministries Division's Mission Responsibility Through Investment (MRTI) committee, urge employers to allow adequate time and provide sufficient wages and benefits for their employees to fulfill family responsibilities.

h. That synods, presbyteries, congregations, and individual Presbyterians in their own lives, occupations, and communities urge employers to offer more flexible work hours; more paid leave for the care of dependent persons and child-related activities; health insurance for all family members; telecommuting options; more possibilities for part-time jobs with prorated wages and benefits; family-supporting wages for all workers; and more available, affordable, and flexible child-care programs.

i. That General Assembly entities, synods, presbyteries, congregations, and individual Presbyterians "bring the church's influence to bear so that the media will act to strengthen moral values."<sup>3</sup> Inaccurate and demeaning pictures of family life, which encourage materialism, consumerism, individualism, and hedonism, should be contested. More attention should be paid to the nobler sides of singleness, marriage, parenting, adoption, and other family-extending relationships.

j. That the 216th General Assembly (2004) urge synods, presbyteries, congregations, and individual Presbyterians to advocate for local, state, and federal legislation that might strengthen family life. The following broad purposes, in the assembly's judgment, should be pursued in such legislation:

(1) Expand educational programs conveying information, attitudes, and habits conducive to healthy relationships in marriage, singleness, and other family situations.

(2) Affirm and advocate for tax codes, entitlement programs, and conditions of employment that assist all families. When revenues are lost or extra expenditures incurred through abolishing "marriage penalties," the resulting shortfall should not be made up at the expense of programs that serve the poor.

(3) Make generous financial support available for the care of children and other dependents. Such support should not discriminate among those who choose to have dependent family members at home, those who choose commercial care, and those who choose other care arrangements. The goal is to ensure quality, affordable, and safe care for every child and dependent.

(4) Induce employers to offer more flexible work hours, more paid leave for the care of dependent persons and child-related activities, more telecommuting options, more possibilities for part-time

**jobs with prorated wages and benefits, family-supporting wages for all workers, and more available, affordable, and flexible child care programs.**

**(5) Ensure “the right of every person to have access to quality health care that is adequate, affordable, and accountable” as a necessity for family life.<sup>4</sup>**

**k. That the Presbyterian Washington Office (and other appropriate General Assembly offices) convey these policy concerns to political leaders and church members; and that they monitor legislation addressing these concerns, reporting to Presbyterians when they have an opportunity to influence such legislation.**

**l. That the Board of Pensions make presbyteries, sessions, and plan members more aware of the assistance that is available to facilitate adoptions by pension plan members.**

**m. That the report be approved as a whole for churchwide study and use.**

**n. That the Advisory Committee on Social Witness Policy (ACSWP) be directed to prepare a related study/action guide for churchwide study.**

**o. That the Stated Clerk be directed to publish the entire report “Transforming Families” in the *Minutes*; and that the Office of the General Assembly be directed to place the report “Transforming Families” with study/action guide on the Presbyterian Church (U.S.A.)’s Website, to distribute it to the middle governing bodies and their resource centers, to sessions, and to the libraries of the theological seminaries, making additional copies available for sale to aid study and implementation efforts in the church.**

**p. That this assembly expresses appreciation to the members of the Task Force on Changing Families, the Changing Families Synod Consultation, the Changing Families Panel, the staff of the Advisory Committee on Social Witness Policy (ACSWP) and the Theology and Worship Office, and others who offered comments and suggestions in the development of this report on behalf of the whole church.**

**q. That the Advisory Committee on Social Witness Policy (ACSWP) report back to the 217th General Assembly (2006) on the progress it has made implementing these recommendations.]**

### *Rationale*

#### Introduction

An examination of the issue of changing families and changing social structures that support families on behalf of strengthening the church’s ministry requires attention not only to the theological heritage that informs our inquiry but also to the situation of U.S. families in today’s society. Moreover, consideration of social structures that support families is only part of the task. When we cast a critical eye on contemporary life in our nation, we see structures, systems, institutions, and cultural values that do not support families, but rather often undermine them. For the church’s ministry to be truly in touch with cultural reality and the actual struggles of families requires the discernment to sort out the pushes and pulls to which cultural and socioeconomic pressures subject them. In the two sections that follow, the church is offered two approaches to sorting out what is going on with families. Although the two are integrally connected, cultural and socioeconomic analyses offer somewhat different angles of vision. Exploration of the cultural values that shape us provides a way of assessing the damage done by the materialism, consumerism, hyperindividualism, and hedonism that saturate the culture that is part of us even as we are part of it. Socioeconomic analysis alerts us to the impact of our global economy, of our governmental structures and policies, and of the institutional arrangements of our work places, religious organizations, and other affiliations on family life. One gives us a way to address personal responsibility and irresponsibility in interpersonal and familial relations; the other gives us a way to address the conditions in our social environment that severely limit our room to make good choices and to create and maintain faithful family covenants of mutuality.

## A. *Cultural Context*

### 1. *Cultural Influence on Families*

While large-scale social and cultural changes have profoundly shaped family life in recent times, there are other kinds of changes that families also experience. In modern societies, families still serve as a central institution for most people as they move through the stages of life. 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. They are the first place where individuals practice the virtue of interdependence and develop the capacity for a 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.<sup>5</sup>

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 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 grandparenting in place of parents. Few other human relationships are as affected as families are by the intimacy that bearing life's joys and burdens together creates.

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. Members of a congregation grounded in Christ and being transformed by the Holy Spirit can surely be expected to care for each other.<sup>6</sup> 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. 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, influence families' experiences of change 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 privacy, and individualism tend to cause those in need to be reluctant to seek help from the church. These values, as well as the impact of job mobility and time stress, may make church members reticent about contacting those who need care. In addition, the economic cost of caregiving is greatly increasing. As a result, care needs, especially long-term needs, are being met more and more by commercial providers while forms of congregational caregiving are relegated to the paid staff of the church. When this professionalization 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. Earl Shelp and Ronald Sunderland remind us of our vocation:

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.<sup>7</sup>

As cultural forces change patterns of social life, the church is called by God to use its imagination to create new ways of becoming Christ's community of effective and loving care.

## 2. *U.S. Cultural Values*

### a. *Materialism*

There is much to appreciate in the material and technological progress that many U. S. families enjoy. The progress in better housing and modern home appliances has contributed to saving time, reducing labor, and enabling more shared participation in household tasks by family members. Affordable and safer automobiles have contributed to greater mobility and comfort in family travel. An abundant supply of food makes better nutrition possible for most families. Greatly improved medical technology and new pharmaceuticals have made better health care a possibility for many families. Communication technology has contributed to increasing educational opportunities for the general population and significantly improved worker productivity. The enjoyment of this domestic material progress is related to family income and, therefore, not equally accessible to all families. The persistence of poverty in the midst of abundance is a matter of basic justice and should deeply challenge the church and society. An equally important challenge is the value system that surrounds our material abundance.

Most 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 influences what we 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 overwhelming. Many families, while well off by the standards of the world and even of this society, struggle to keep pace with the constant commodification and commercialization 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 and activities.

In a materialistic culture, no upper limit to the accumulation of things is recognized. Moreover, “needs” expand due to both technological advancements and the powerful and constant drive of the economy to 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 bedrooms, 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 and costly equipment.

Materialism tends to draw families into a more narrow and self-centered value system. While we may not agree with everything in his description, social ethics scholar Jack Nelson Pallmeyer puts the influence of materialism this way:

... 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.<sup>8</sup>

As Nelson-Pallmeyer indicates, the negative effects of materialism are multiple. 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-calculating love of one another, community, knowledge, the arts, and even work. Materialism also tends to deny 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 a people who will embody the image of God in the way we live and relate to all others. 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.<sup>9</sup>

Many 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 wasteful consumption is the



issue. 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 financial 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 meet the real needs of all families, communities, and the environment. Materialism may lead some families into an excess of things, overconsumption, 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. It is a valuing rooted in God's love for all people.

The 1981 statement, "The Power to Speak Truth to Power," adopted by 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."<sup>10</sup> The 208th General Assembly (1996) also affirmed that church's commitment to the essential economic virtue of frugality in its statement, *Hope for a Global Future: Toward a Just and Sustainable Human Development*. That statement calls for "a basic reconception of the 'good life'" in less materialistic and more frugal terms. Fulfillment should instead be found "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)."<sup>11</sup> The statement further enriches the meaning of both frugality and the "contentment" of the good life:

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.<sup>12</sup>

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 activity of being with children "wasting time" in play or prayer. There is little time for being neighborly or engaging in local participatory community building. When time is seen primarily as money, the time required for significant caregiving 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 too expensive when time is money. Today in the U.S., the time needed to care for children, the elderly, neighbors, 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, the U. S. 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.<sup>13</sup>

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 overtime create immense time pressures and emotional stress on all types of families. Many U.S. families struggle to provide the bare minimum of shelter and sustenance for their members through long work hours, often at more than one job and at odd hours. A culture of materialism, by ignoring the balance Christians seek between overconsumption 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. A culture of materialism threatens our very relationship with God, who is the source of all things.

#### 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

their sense of self around material consumption. It reduces the understanding of human freedom to a sense of individual freedom exercised by choosing what to consume based on what we believe to be personal preferences. Even the sense of responsibility for others is too often met through purchases. Expression of love between family members, as well as care for others, is too easily reduced to the purchase of things or services. Consumerism diverts human and financial resources from being invested to build up and transform human life.

Consumerism is undeniably promoted and shaped in profound and pervasive ways by mass media: television, radio, film, videos, music, and the Internet. Families are barraged daily with the message of consumption through commercial advertising, including billboards, school, television, internet connections, park benches, and even clothing. Mass marketing encourages people to believe that our personal value depends on buying and using 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 that family members once did together: cutting the grass, preparing meals, playing neighborhood-lot baseball, pursuing hobbies, visiting neighbors and friends, giving a helping hand to others. 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, nurtures Christian character.<sup>14</sup>

The decline of the family meal in the U. S. is a particularly telling and troubling indication of the family’s fragmentation and the “outsourcing” of its formerly unifying functions. According to Robert Putnam’s *Bowling Alone* (2000), only 34 percent of American families indicate that they usually eat together, which is a drop from 50 percent twenty years earlier.<sup>15</sup> This trend is all the more noteworthy in light of consistent research findings that eating together, regardless of family form, teens’ gender, and socioeconomic level, correlates with lower children’s rates of smoking, drinking, drug use, and sex at an early age and with higher rates of school success and healthy eating habits.<sup>16</sup>

The recovery of this crucial corporate connection should not be accomplished by burdening the woman of the household with the entire second shift of labor that precedes, accompanies, and follows family meals. Justice as well as charity should begin at home. Not only is the family table the primary grade of schooling for church membership and democratic citizenship; we can also learn there to share both the responsibilities and joys of being members of the same body (1 Cor. 12). As we consume food that we had a part in selecting, preparing, and maybe even growing or researching, and as we converse as critical consumers of the day’s news, the day’s media offerings, or the day’s class sessions, we cease to swallow whole what our culture feeds us. Instead, we partake as “companions” (sharers of the same bread). And if as families we welcome others to our tables or prepare meals together to take to the homeless, the hungry, or those in other crises, we also become “companions” of those who are missing meals against their will.

Christians cannot be defined primarily as consumers of material goods. 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, not just a few, while honoring the capacity of the earth to renew itself for future generations.<sup>17</sup>

### c. *Individualism*

The North American prevailing culture highly values individualism, self-reliance, independence, and personal privacy—values that can stand in some tension with biblical concepts of a covenant community, responsibility for one another, and gratitude for the gracious gifts of a generous Creator. When individuality is understood to require respect and concern for the well-being of each person in all relationships, it reflects the biblical principle of God’s equal love for each person. In contrast to many other cultures, however, the predominant North American culture tends to treat the individual as the primary social unit rather than to emphasize the ties of kinship and community. This stress on the autonomy of individuals is sometimes expressed through our focus on the primacy of private property rights over community stake in a common good. Our consumer culture and its economic and

social policies tend to promote an autonomous individualism that functions to fragment rather than strengthen families and communities. When individual rights become primary, communities and families are viewed as providers of services to an autonomous, self-interested individual, rather than as interdependent social units within which individual 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 Eurocentric value system promoting nuclear families and individualism has fostered repression of native cultures. It has resulted in the implementation of policy that, in the words of the report, "fuels identity crises, family dysfunction, and community disintegration." By contrast, the report observes, Native American 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 "forms of socialism" by the dominant culture, and "the nuclear family lifestyle and an ethos of individualism were forcibly imposed in the effort to 'civilize' the Native American people."<sup>18</sup>

The African American population, while suffering from long and deep social, economic and cultural discrimination, nevertheless brings to U.S. culture a history of vital and nurturing family ties in a supportive community context. The appreciation of family history, the vitality of extended family, long experience of mutual burden bearing, and intergenerational support are significant parts of African American family life. The centrality of the church in African American family and community life is a strong witness to Christian values of sacrificial service, compassionate caring, and human development. Black leadership in the historic struggle for overcoming the oppression of slavery, securing civil rights, and gaining economic opportunity is a powerful reality that has strengthened African American family life and brought vitality to the whole U.S. church and society. In contrast to these strengths, it must be emphasized that the influence of prejudice and the persistence of institutional racism continue to have negative effects on African Americans in every area of family life.

A Hispanic Presbyterian has written: "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."<sup>19</sup> Her firsthand knowledge is supported by recent census data related to Hispanic immigrant families. The statistics consistently reflect low rates of divorce and of single-parent families among the first generation of immigrants, followed by striking increases in marital disruption over time in the U. S., particularly in later generations.<sup>20</sup>

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 and obligation to their parents. Instead, as these children become adults, they tend to relate to their elderly parents "on a more or less equal and voluntary basis."<sup>21</sup> Korean American families, in spite of the prevailing culture, tend to continue to maintain a strong sense of family tradition and loyalty.

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 for 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 individuality—that is, valuing all persons and their responses to God's activity in their lives—is undermined and violated.<sup>22</sup> For these and other reasons, many communities of faith regard interfaith marriages as problematic, as possibly causing religious syncretism, and as being destructive of people's faithful adherence to their religious traditions. 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 Eurocentric 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 by Robert Bellah and his four co-authors of *Habits of the Heart* found individuals who “had no grounds for moral commitments beyond self-referential ones, no strong moral reference points beyond their own therapeutic selves and the pain, often depression, those self-absorbed entities seemed endlessly to recycle.”<sup>23</sup> They found a society in which biblical and civic individualism, both of which tie personal identity to community membership, were no longer able to balance or counteract utilitarian and expressive individualism. Utilitarian individualism calculates everything in terms of economic and material pay-off, and it believes that the combination of everyone’s pursuit of economic well-being will automatically result in the best conditions for all. Expressive individualism, in turn, measures every relationship, association, and activity for its emotional pay-off. It eschews long-term commitments on the chance of finding more self-fulfillment elsewhere.

Larry 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 it. Grow for all you are worth, in every way. Never close off any options.”<sup>24</sup> As a mantra of self-reliance, 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 privileges of individuals. Such radical 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, museums, and the social support system). It tends to reduce social morality to individual politeness.

The spirit of individualism in U.S. culture (as distinguished from the religious value of individuality and the God-given dignity 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, expressive and utilitarian 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 pattern 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 reflect “a basic inability or unwillingness to recognize structural sins and/or inequalities.”<sup>25</sup> The mantra of individualism serves to hide from us our essential connectedness with others, those close to us as well as those affected by our choices that we never see.

Once again the media, in all their forms, play a significant role in shaping perspectives on human relationships: family, marriage, partnering, parenthood, and social responsibility. Much of what the media portray about relationships is trivializing or outright hostile. Fathers may be characterized as ridiculous and incompetent; mothers as inept and overly emotional. Marriage is both romanticized as totally fulfilling life’s purpose and at the same time 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 television and Internet access at home provide only partial control over a market-driven 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.<sup>26</sup>

#### d. *Hedonism*

Hedonism is the pursuit of pleasure or happiness as the purpose of life. It tends to be closely associated with the expressive individualism that is focused on personal fulfillment and self-satisfaction. It can be the driving motivation that leads people to seek pleasure in compulsive consumption of food, sexual gratification, high-risk adventure, and material possessions. Affluent societies are especially tempted by the culture of narcissism or self-love. Opportunities for pleasure seeking are abundant. Whole industries are built on selling pleasure through entertainment, alcoholic consumption, narcotic release from stress, instant material gratification using charge cards, and the exploitation of others for pleasure. Hedonism flourishes in cultures of materialistic consumerism. Hedonism fails to understand that happiness is a byproduct of positive and mutually fulfilling relationships.

In families, the hedonistic pursuit of pleasure and happiness tends to create misuse of resources, competition for time instead of cooperative collaboration, pursuit of fulfillment away from home, and diversion of human energy from core relationships, resulting in internal distress and ongoing conflict. Of course there is need for personal relaxation, stress reduction, and wholesome vocational activity. Not all of one's activity can or should be with other family members; there is need for creative balance in life. It is the tendency for family members to go off on individualistic tangents seeking purely personal expression and pleasure that becomes dysfunctional in contemporary family life. This type of behavior contributes to the destruction of the family as a cohesive, nurturing, and supportive body. The church needs to create new ways for families to learn that in sharing we receive and that in responsible community our individuality can be transformed and affirmed.

### 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 our 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. Children need to see adults worship and to join them in worship. Adults need to bridge separations by age, gender, race, income, and family form that mirror 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, interfaith families, single people who live alone, couples with children and couples without children—all need intentional practices that support, include, and value them as families. 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 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 seek to 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.”<sup>27</sup>

In summary, the gravest danger that faces all U.S. Christians is the corrupting influence of the popular American values of materialism, consumerism, individualism and hedonism on our theologies, ethics, liturgical practices, and church programs. The pursuit of happiness as our culture defines it can come to dictate the 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 transformation that arises out of a different understanding of the meaning and purpose of human life. It exists as a larger community of faith, called into being by God to form “the people of the Way.” It exists to form our families, in all of their diversity, for journeying in discipleship together.

As the pace of life increases in speed, the challenges of life increase in complexity, and the gap increases between those with the means for leisure and those without the means for daily bread, the church—to be the

church—must rediscover and newly proclaim the grace of the Sabbath gift.<sup>28</sup> 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.”<sup>29</sup> On Sabbath we are to become quiet in order 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 seeks to become 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 our capacity to be a loving community of transformation. When the church is the church, Christian families of every form are known by the transforming power of their practices at home and in the wider society.

*Prayer: 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 families to dare to place the values of your Gospel above those of the prevailing culture. Too often we as a church have not spoken your prophetic word or acted your redeeming deed; we have instead remained silent, not daring to speak out against popular opinion. Forgive us, redeeming Lord, and renew our vision. Grant us the courage to place you and your love at the core of our family lives, and at the center of our communities and of our nation. Amen.*

## B. Socioeconomic Context

Study of sociological data helps to fulfill the mandate of the 209th General Assembly (1997),<sup>30</sup> stated at the beginning of this report, by discovering the current forms of U.S. families and the cultural and economic forces that shape them. From our biblical and confessional heritage, we know that Christian families face every age and culture with ambivalence—in some ways conforming to cultural family norms, yet striving to embody culture-transforming Christian identities. By helping us to understand why family life is changing, the social sciences contribute to the church’s development of authentic ministries for all families.<sup>31</sup>

First, we need to acknowledge who we are as Presbyterians.<sup>32</sup> According to the “2003–2005 Background Report” of the Presbyterian Panel, although racial ethnic persons now comprise more than 20 percent of the U.S. population, 97 percent of the members of the Presbyterian Church (U.S.A.) identify themselves as white. The 2000–2002 survey reported that 2 percent of Presbyterian Church (U.S.A.) members were those of African-diasporan descent, 2 percent were Asian and Pacific Islanders, and less than 2 percent were persons of Hispanic, Latino, and Spanish origin. (Census forms allow checking more than one racial ethnic identification.) This racial ethnic make-up has remained essentially unchanged for more than twenty years. The median age of our members has been slowly rising, from forty-nine years in 1973 to fifty-five years in 2003. Sixty-one percent of members are women, as are half of elders and 23 percent of pastors. About 52 percent of us are employed, while one-third of us are retired. Seventy-seven percent of members are currently married, as are more than 80 percent of clergy. At the time of the 2000–2002 survey, only 19 percent of the members of the Presbyterian Church (U.S.A.) had been divorced (compared to 21 percent of the U.S. population).<sup>33</sup> The median annual family income of our members is \$72,000 while that of our elders is \$71,600, placing the median family income of our families well above that of most U.S. families (\$51,407 in 2001).<sup>34</sup> Most Presbyterians, then, are members of white, middle- and upper-income families. As we look at the data describing the rest of the U.S. population, we need to recognize the differing circumstances of most U.S. families. Understanding cultural, racial, and economic differences may be a key to reversing the decline in Presbyterian membership as well as its cultural, racial, and economic homogeneity.

### 1. What Remains the Same

As we look at how families are changing in the U.S., it is important that we keep in mind how much remains the same. While concern is often expressed about the future of marriage, it is still true that most people in the United States express the desire to marry for life and to raise their own children to be healthy and competent adults. Strong majorities of U.S. teenagers continue to report that a good marriage and family life are extremely

important to them.<sup>35</sup> Most marriages, 55–60 percent, do indeed last until death. Marriage remains a blessing for most people. Married people continue to report higher levels of happiness and health than do single individuals. They live longer, are less likely to engage in risky behavior, and show fewer symptoms of anxiety and depression. Marriage continues to provide an economic benefit as two adults share resources. Household incomes of married people are higher, on average, than those of single people. While it is likely that people who have already achieved a good level of health and financial stability are more apt to marry, research also suggests that marriage is a cause of many positive outcomes.<sup>36</sup> It is also true, however, that most individuals who remain single by choice or circumstance are able to pursue fully happy and complete lives as single persons.

It remains the case that most children are raised by their biological parents, and those biological parents are successful in raising their children. Fully 90 percent of their children become competent adults who are able to form lasting intimate relations and participate successfully in education and employment. It is also true that most single mothers and most stepfamilies are successful in raising healthy and competent children. Seventy-five to eighty percent of the children of single mothers and stepfamilies score in the normal range of achievement and adjustment tests.

## 2. *Marriage*

Marriage is extremely important to people in the U.S.: 90 percent marry at some point, and of those who divorce, 70 percent re-marry. Married couple households make up about 53 percent of all households. While this percentage represents a decline from 71 percent in 1970, it should be remembered that such households make up only one stage in the life cycle. Today the later age of first marriage and longer life expectancy contribute to more single person households. Research shows that marriage is associated with many positive outcomes for women and men. As noted above, married people are, on the whole, happier, healthier, better off financially, and more likely to be employed than are single people. Successful marriages do more than simply avoid divorce. Successful marriages share a commitment to marriage as an institution; achieve a mutually supportive relationship built on respect, liking, support, and mutual interests; and develop a sense of partnership in life. Good marriages build up a history of goodwill and trust, of remembered joyful events and shared sorrows that enable couples to handle new problems as they arise.<sup>37</sup> Moreover, family research provides strong evidence that, on average, children do better in healthy, intact, two-parent (biological) families than they do in stepfamilies, adopted families, or single-parent families. Specifically, 90 percent of children in first marriage families score within the normal range of achievement and adjustment outcomes.<sup>38</sup> Thus, the vision of family life and marital mutuality found in the Confession of 1967 reflects an arrangement of intimate life that is profoundly good and an accurate expression of a great many people's hopes and expectations.

## 3. *Divorce*

The U.S. also has the highest divorce rate in the world. Today, within a forty-year period, almost half of first marriages end in divorce, as do more than half of second marriages.<sup>39</sup> Divorce rates, which had increased gradually since the 19th century, rose steeply in the second half of the 20th century, plateaued around 1988, and fell slightly thereafter. While there is no consensus in explaining the divorce rate, social scientists name several factors:

### a. *Transitions in Gender Role Expectations*

One of the most striking changes in U.S. families has been the entrance of most wives and mothers into the workforce. In 1951, only 19.9 percent of wives worked in paid labor; by 1999, 47.6 percent did.<sup>40</sup> The sharpest increase occurred in the employment of white wives and mothers. In 1950, white women's labor force participation rate was less than 30 percent. By 2000, it was 59.8 percent. In comparison, the labor force participation rate of women of African-diasporan descent has consistently exceeded that of white women: 41 percent in 1900 and 63.2 percent in 2000.<sup>41</sup> By the turn of the 21st century, working mothers and, in married-couple families, two working parents are a norm that includes:<sup>42</sup>

- 75 percent of all mothers with children under the age of 18,
- 60 percent of mothers in married couple families with children under the age of six,

- 68 percent of single mothers with children under six,
- 57 percent of all mothers with children under the age of 3, and
- 51 percent of all mothers with children younger than one year.

Certainly one reason for this striking change in families is the success of the women's movement in gaining more education and more equal opportunities for women. However, research indicates that changes in gender role expectations have an impact on marital accord as couples renegotiate patterns of family life that once could be taken for granted.<sup>43</sup> In addition, while men are still the primary earners in most families, 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.<sup>44</sup> 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. But studies confirm that employed women work more hours a week and have less leisure time than their husbands.<sup>45</sup> Consequently, many of today's marriages are sites of an imbalance of power and work responsibilities that is accompanied by increased conflict. Although three-fourths of women workers earn less than \$25,000 annually, women's increased potential to support themselves may be a factor in allowing women and men to consider leaving conflicted marriages.

Gender roles are also affected by economic stress (discussed below). Studies show that declining male wages and women's engagement in wage work undermine some white men's traditional self-identity as the providers of their families.<sup>46</sup> Racial ethnic communities do not escape gender tension. For example, while most wives in South Korea do not work outside the home, most married Korean women in the U.S. do 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 and bearing 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 lost economic status and the inability to support their families with their work. 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.<sup>47</sup>

#### b. *Economic Stress and Deprivation*

For most families, economic need sent wives and mothers into the workforce. Between 1979 and 1995, real hourly wages fell for the bottom 70 percent of wage earners.<sup>48</sup> For the median wage male worker, the wage decline amounted to about 15 percent. The share of workers earning poverty-level wages increased from 27.1 percent in 1979 to over 30 percent in 1995 before dropping back to 25 percent in 2000.<sup>49</sup> As a result, between 1979 and 1998 middle-income families would have seen a significant loss in income if wives had not added their paid work.

In addition to wages, an entire web of security once linked to men's employment is unraveling. United States families face lost or reduced employer-sponsored health insurance coverage, rising employee contributions and co-payments, and longer waiting periods before eligibility. The percentage of employees covered by defined-benefit pension plans has dropped significantly. While 401Ks offer greater employment flexibility, they require larger employee contributions and are subject to the fluctuations of the stock market. Economic pressures cause U.S. families to spend more time in the workplace. Between 1970 and 1990, the average American worker added 164 hours of employed work—a month of work—to their work year. In 2000, the average number of hours worked by U.S. workers exceeded that of any other industrialized nation.<sup>50</sup> In the last thirty years, middle-income, married-with-children families have added twenty more weeks of work time mostly through wives' employment.<sup>51</sup> Most U.S. families deal with declining real wages and benefits and increasing fears about job instability by adding more workers to the workforce and by spending more time at work. Insufficient time and economic insecurity are major sources of stress in many U.S. families.

Three decades of research substantiate the claim that economic stress and deprivation increase marital conflict and the likelihood of divorce.<sup>52</sup> 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 (see statistics below). Researchers point to the economic conditions that plague the daily life of low-income families: higher rates of unemployment, greater job instability, inadequate income, insecure and inadequate housing, and less access to



health care, transportation, and other needs. 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.<sup>53</sup> Other studies show that earnings stability and income levels correlate positively with rising marriage rates.<sup>54</sup> Recent studies of the impact of welfare reform have found that when two-parent families were supported by a combination of work, income supplements, and work supports (childcare, transportation, etc.), they were almost 40 percent less likely to separate or divorce.<sup>55</sup>

#### c. *New Expectations for Marriage*

Research indicates that men and women have developed new standards by which they evaluate marriage today. With the availability of safe and effective birth control, marriage is no longer an automatic indication of the intent to have children. With or without children, women and men expect marriage to be companionate; that is, an emotionally satisfying relationship that provides for individual development in a context of relational security.<sup>56</sup> 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. The cultural emphasis on self-fulfillment may be replacing the covenantal emphasis on mutual commitment. 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.

#### d. *Response to Infidelity*

Adultery has long been acknowledged as a legitimate reason for divorce. In the past, however, a sexual double standard, economic dependency, and social stigma often required wives to look the other way when husbands had affairs and supported mistresses. While it is extremely difficult to measure accurately 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 companionate marriage and gender equality, both women and men are much less willing to tolerate spousal infidelity. Monogamy remains an important norm in marriage.<sup>57</sup>

#### e. *Erosion of Relationship*

The decision to divorce is not easily arrived at for most people. 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, preceded by long periods of conflict between spouses and lonely isolation. Women, who usually initiate divorce, think about it for a long time before arriving at this decision. In one study, half of the mothers thought about divorce for more than five years before finally deciding to file.<sup>58</sup> On the other hand, a majority of couples in low-conflict marriages, who once considered divorce but decided to remain married, report very happy marriages five years later.<sup>59</sup> This finding suggests that the church has a significant role to play in developing and providing marriage enrichment opportunities for couples in low-conflict marriages.

#### f. *Domestic Violence*

Research indicates that violence and the threat of violence play a role in about one-third of divorces. Physical violence was twice as high in families where the husband was unemployed as in families with an employed husband.<sup>60</sup> Serious and frequent quarreling was reported by another 30 percent of divorced parents.<sup>61</sup> According to the General Assembly policy statement, *Turn Mourning into Dancing*, we know that “domestic violence is of epidemic proportions. . . . [It] occurs in all types of family configurations and in every region of the United States, whether urban, suburban, or rural.”<sup>62</sup> In marital or intimate partner violence, most of the victims are women, and most of the abusers are men.<sup>63</sup> Recognizing the deep and long-lasting harm done to the victims of abuse and to those family members who witness abuse, the PC(USA) has recognized that reconciliation depends upon “the certainty and evidence that coercion and violence are no longer part of an abuser’s repertoire.”<sup>64</sup> Where that change is not evident, the church recognizes that the relationship has been lost.

#### 4. *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. This concern is appropriate since studies show that children often experience divorce as “cataclysmic and inexplicable.”<sup>65</sup> To a child, a world that seemed safe and dependable suddenly became fearful and unstable. Family research presents convincing evidence that, on average, children do better in healthy, intact, two-biological-parent families than they do in stepfamilies, adopted families, or single-parent families. 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.<sup>66</sup> Research also shows that divorce and high levels of marital conflict among parents can be associated with a greater likelihood of divorce and lower marital quality among their offspring.<sup>67</sup> Knowing that children are most likely to do well in intact-families, many parents try to sustain marriages “for the sake of the children.” Today somewhat more than half of U.S. children live with both of their biological parents, less than 20 percent live in a stepfamily, and about one in four lives with a single (typically divorced or separated) parent.<sup>68</sup>

Concern for children may also be a reason for divorce. Research shows the long-term negative consequences for children who experience persistent marital discord.<sup>69</sup> Moreover, since children often begin to exhibit the difficulties associated with divorce a year or more before a divorce actually occurs, the negative effects usually associated solely with divorce may be, in fact, negative outcomes of disruptive behavior in deteriorating families.<sup>70</sup> However, if children move from a conflicted situation to one that is more harmonious and stable, they can become better adjusted than they were before the divorce. Researchers suggest that a stable environment is important for children following divorce. Parental love is important, and also “firm but responsive discipline” that teaches a child self-control.<sup>71</sup>

Because divorce is usually stressful and painful for children, researchers suggest ways to address and mitigate this pain. Judith Wallerstein 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.<sup>72</sup>

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 varying needs of children. She also advocates a one-year waiting period in which community resources are provided to families to help them shape divorce in ways that protect children.

Sara McLanahan’s research has documented that half of the 10–15 percent difference in outcomes between children raised by two biological parents and those raised by single mothers or stepfamilies was due to the low income of single-parent families. The other half was due to the effects of frequent residential moves experienced by single-parent and stepfamilies. Frequent relocation keeps families from establishing a stable community of friends and connections.<sup>73</sup> Having identified economic insecurity as the primary component in the disadvantages of single parenting, McLanahan strongly advocates public policies that would reduce the economic insecurity of children.

Mavis Hetherington points out that there is a good deal of variability in how individuals respond to the experiences of marital transitions. As she states, “Divorce does not inevitably produce permanent scars.”<sup>74</sup> 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. She finds that providing a consistent, warm, supportive, and firm but responsive discipline buffers children from many of the stresses of divorce. For Hetherington, it is important to emphasize that, as was stated earlier, 75–80 percent of children from divorced families function as well as 90 percent from intact families.<sup>75</sup>

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. From the perspective of family researchers, the task is to account for the poorer performance of these children. Clearly, a warm, loving family of any form is a better environment for a child than a hostile, conflicted family of any form. 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 become well-adjusted adults. The church has a clear role in helping divorced parents to understand and address the special concerns of their children and in advocating public policies that reduce poverty.

### 5. *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. As a consequence, about a third of the U.S. population is now composed of “step-somethings”: stepparents, stepchildren, stepsiblings, and other steprelatives. More than half will experience being a step-something during their lifespan. However, divorce rates and problems in children’s adjustment are higher in remarriages than in first marriages.<sup>76</sup> 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.<sup>77</sup> Others point to the greater difficulties in negotiating the relationship between stepparents and stepchildren, the continuation of behaviors that undermined the first marriage, unrealistic expectations, and the remarried adults’ recognition that divorce can be survived if necessary.<sup>78</sup>

As was stated earlier, McLanahan attributes 60 percent of the different outcomes between children who have not experienced divorce and children in a stepfamily to the greater residential mobility that stepfamilies experience.<sup>79</sup> Mobility greatly weakens connections to friends, neighbors, and community resources. Hetherington and Kelly note that the creation of stepfamilies when children are younger than ten or older than fifteen has a higher success rate.<sup>80</sup> Ministry with stepfamilies should recognize that gender, parental, and extended family relationships within stepfamilies do not and cannot mirror the same patterns found in first-marriages. Ministry that respects flexibility and diversity in family roles and is informed by the practices of successful stepfamilies will be more effective in supporting stepfamilies.<sup>81</sup> From a theological perspective, 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.

### 6. *Single-Parent Families*

A troubling change in U.S. families has been the dramatic rise in single-parent families. While statistical data may provide an overcount of single-parent families, the increase is undeniable.<sup>82</sup> It is estimated that about half of U.S. children will spend some of their childhood in a single-parent family, the vast majority of which are female-headed (94 percent in 1998). In 2000, while only 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 nonmarital birth.<sup>83</sup>

#### a. *Nonmarital Births*

Nonmarital births accounted for one-third of all births in 1998.<sup>84</sup> However, to understand what this means, we need to distinguish 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 affected by the increase or decrease in marital fertility. It is possible, then, for a nonmarital birth rate to fall while the proportion of nonmarital births increases. 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 from 32.6 percent to 33.2 percent, reflecting a decrease in marital births.

#### b. *The Teen Birth Rate*

The teen birth rate has also declined steadily from 1991 to 2000, reaching a record low of 43 births per 1,000 women 15–19 in 2003 (see Figure 1 below).<sup>85</sup> In addition, the actual number of births to teens has declined 10 percent since 1991 (see Figure 2 below). There are not more “babies having babies” today, but teenaged mothers 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 44 (see Figure 3 below). Whereas social values once expected pregnant teenaged women to leave school and get married, today, cohabiting and single parentings are options.

*Figure 1*  
The Falling Teen Birth Rate<sup>86</sup>  
(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 2*  
The Declining Number of Births to Females Under Age 20

1960	1970	1980	1990	1995	2000
93,746	656,460	562,330	533,591	512,115	479,067

*Figure 3*  
Falling Marital and Rising Non-Marital Teen Birth Rates, Ages 15–19  
(Marital births per 1,000 married females and nonmarital births per 1,000 non-married females)

	1960	1970	1980	1990	2000
Marital	531	444	350	420	311
Non-Marital	22	26	29	44	44

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, regardless of race/ethnicity. Whether in the U.S. or in Europe, most teen mothers are poor. 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, “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.”<sup>87</sup> Therefore, one explanation for these high rates in the U.S. 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.<sup>88</sup> In addition, the use of effective contraceptives by sexually active teenage women is lower in the U.S. than in other developed countries.<sup>89</sup>

As noted in the section on divorce and children, we know that poverty plays a significant role in explaining the 10–15 percent of children with worse than average outcomes and that the poverty rate for single-mother families is much higher than for other family types. There are several reasons for this. The first is that there is only one employable adult in the family at a time when most families need to be supported by two. In addition, the lack of affordable and accessible childcare, flexible work hours, and transportation further limits opportunities for single mothers to do income-producing work as well as the work of parenting.<sup>90</sup> When single mothers are employed, they may not have access to the type of work that could 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, almost 40 percent earned poverty-level wages.<sup>91</sup> In 1993, more than 70 percent of working single mothers was in female-identified, service occupations that are typically low-wage, no benefit jobs.<sup>92</sup>

### 7. 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 forty population has lived with an unmarried partner.<sup>93</sup> In 2000, according to the Census Bureau, cohabitating couples represented 3.7 percent of all U.S. households. Approximately one-third of these were same-sex couples.<sup>94</sup>

There appear to be several causes of heterosexual cohabitation. Both parental conflict in non-divorced families and parental divorce appear to increase the possibility that offspring will cohabit. The need for emotional intimacy joined with an unease concerning marriage may cause some to see cohabitation as an alternative to marriage.<sup>95</sup> However, research shows that cohabitation is not the equivalent of marriage. On average, cohabiting un-

ions are less stable, lasting an average of two years with only about half ending in the marriage of the couple. Moreover, marriages formed by formerly cohabiting couples have a higher rate of divorce than that of marriages formed without cohabitation. Cohabiting couples report higher rates of relationship problems, including less happiness, less commitment, more likelihood of physical violence, and greater relationship instability than do married couples. They are also less likely than those married to be sexually faithful, share economic resources, or receive help from extended family.<sup>96</sup>

For many cohabiting couples, economic conditions seem to play a role in their decision to cohabit. The loss of manufacturing jobs and increased employment in service industries means that many young people are entering jobs with low wages and benefits. In 1999, real entry-level wages for high school graduates were well below what they had been in the 1970s.<sup>97</sup> Entry-level hourly wages for young men and women just out of college also declined between 1973 and 1995, and rose after 1995 to a level only slightly higher than in 1973. For most young people, the road to economic self-sufficiency that signals adulthood has gotten longer and harder. To compensate, young adults postpone marriage, plan future family life around two adult earners, and reduce marital fertility rates. The average age at first marriage has risen to 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.<sup>98</sup>

For middle- and upper-income persons, cohabitation during this time is often a testing ground for an anticipated marriage put off by education and career steps. For low-income people, who have a greater likelihood of cohabiting, it serves as a hopeful step toward a marriage that is put off until greater economic stability is achieved. Sara McLanahan's recent study of low-income, urban, unwed mothers found that unmarried parents and their children 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. In fact, the loss of employment opportunities for men with low-skills, particularly in urban areas, has mirrored decreases in marriage rates for these communities. Studies show that cohabiting men who are higher paid, more educated, and employed full-time are much more likely to marry their partners than are men with lower earnings.<sup>99</sup> McLanahan's conclusion is that low-income, unmarried parents need the support of social policies to reach a level of economic self-sufficiency in which marriage becomes possible.<sup>100</sup>

Couples who have definite plans to marry, who are in this sense truly betrothed, present a different profile from that of those who simply decide to live together. These "betrothed" couples tend to think and act in ways that are similar to those of married couples with regard to health habits and attitudes toward divorce, marriage, leisure, and money. In fact, some researchers note that when the relational qualities, attitudes, and values, and past family experiences of cohabitants are taken into account, the disparity in subsequent marital divorce rates virtually disappears.<sup>101</sup> For these couples, churches may have an important pastoral opportunity to assist them in evaluating their relationships and moving toward healthy marriages.

Within the church today, there are also couples who have chosen to form deep, committed, and faithful relationships, but have no plans to marry. For some, especially the elderly, the reasons may relate to Social Security, pension benefits, and commitments to adult children. For others, the legal ramifications of marriage are viewed as unwelcome burdens on their mutual commitment. In such cases, the church has an opportunity to acknowledge the commitment in the relationships and to assist the couples in building on their strengths.

While cohabitation has increased in the U.S., it is a far more pronounced trend both in Latin America and in Europe.<sup>102</sup> 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.<sup>103</sup> 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, making child poverty rates in Europe 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.<sup>104</sup>

## 8. *Same-Sex Families*

In 1978, the Presbyterian Church (U.S.A.) adopted a policy statement, "The Church and Homosexuality."<sup>105</sup> The statement called upon the church to treat homosexual persons with "the profound respect and pastoral tenderness due all people of God." It found fear, hatred, and contempt of such persons inconsistent with Christian faith

and called the church to “welcome homosexual inquirers to its congregations.” At the same time, the statement declared, “Homosexuality is not God’s will for humanity.” Rather, it stated that “homosexuality is a contradiction of God’s wise and beautiful plan for human sexual relationships revealed in Scripture and affirmed in God’s ongoing will for our life in the Spirit of Christ.” The statement expressed the belief that through the grace of God, homosexual persons “can receive God’s power to transform their desires or arrest their active expression.” In subsequent statements over the last two decades, the church has expressed its support for civil and legal rights of homosexuals. It has challenged itself to be open to “more light on what goes into shaping one’s sexual preferences” and to continue to study this issue.<sup>106</sup>

An August 2000 survey by the Presbyterian Panel reported the beliefs that Presbyterians hold about homosexuality.<sup>107</sup> When asked if homosexuality should be considered an acceptable alternative lifestyle, 58 percent of members and 58 percent of elders disagreed or strongly disagreed; 28 percent of members and 28 percent of elders agreed or strongly agreed. 50 percent of pastors and 27 percent of specialized clergy disagreed or strongly disagreed; 41 percent of pastors and 61 percent of specialized clergy agreed or strongly agreed. A similar pattern was found in responses to questions concerning whether gay partners who make a legal commitment should be entitled to the same rights and benefits as couples in traditional marriages, whether Presbyterian ministers should be prohibited from performing a ceremony that blesses the union between same-sex persons, and whether it was appropriate for same-sex couples to hold a union ceremony in a Presbyterian church. In general, members and elders oppose or strongly oppose positions that would be seen as affirming same-sex unions; pastors tend to be divided, with about half opposing and another 40 percent supporting such measures, and specialized clergy generally approving such measures by 60 percent or more.<sup>108</sup>

The 2000 census found that same-sex families constitute about 1.6 percent of U.S. families and have many similarities with married couple households. For example, more than 30 percent reported having at least one child. Median household income was \$60,000.<sup>109</sup> However, there is much less social science data about same-sex families and their children than there is about heterosexual families. From the studies that have been 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 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.<sup>110</sup> Both the American Academy of Pediatrics and the American Psychological Association support gay and lesbian parenting.<sup>111</sup> 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.

### 9. *Impact of Race/Ethnicity and Economic Location*

Families of African-diasporan descent and non-white Hispanic families are disproportionately represented among those who have experienced single-parent families and poverty. Fifty-two percent of families of African-diasporan descent are single parent families. Fifty-three percent of children of African-diasporan descent live with a single parent, as do 30 percent of non-white Hispanic children. Thirty-seven point four percent of single mother families of African-diasporan descent live in poverty, as do 37.8 percent of non-white Hispanic single mother families.<sup>112</sup> Whereas 90 percent of the U.S. population will marry at some point, it is estimated that only 75 percent of people of African-diasporan descent will ever marry.<sup>113</sup> Sixty-nine percent of births to women of African-diasporan descent and 41 percent of births to Hispanic women are nonmarital births.<sup>114</sup> However, the teenage birth rate for women of African-diasporan descent has shown a sharp decline of more than 40 percent since 1991, reaching a new low of 43 births per 1,000 in 2003.<sup>115</sup> A considerable amount of controversy surrounds attempts to explain these patterns. The proportion of nonmarital births has clearly been influenced by a sharp decline in marital births. Researchers also focus on the loss of marriageable, meaning adequately employed, men due to the greater negative impact of economic changes on communities of color. As opportunities for stable employment recede, the basis for stable relationships recedes, and temporary commitments—already a trend in the larger society—become more plausible.<sup>116</sup> For decades, communities of both Hispanic and African-diasporan descent have lived under recession-level economic conditions. For example:

Unemployment Rates, Spring 2002<sup>117</sup>

- 9.6 percent persons of African-diasporan descent
- 7.1 percent Hispanic
- 4.9 percent white

Poverty-Level Wages<sup>118</sup>

- 31.2 percent of workers of African-diasporan descent
- 40.4 percent of Hispanic workers
- 20.1 percent of white workers.

## Employer-Provided Health Insurance Coverage

- 60.2 percent of workers of African-diasporan descent
- 44.8 percent of Hispanic workers<sup>119</sup>
- 67.2 percent of white workers.

Studies of families of African-diasporan descent reveal that discrimination in the housing market reduces housing options for families of color and contributes to “hypersegregation”; that is, to an intense racial isolation. As a consequence, African American and Latino communities are usually poorer than predominantly white communities, resulting in inadequate staffing and funding for schools and other community resources that contribute to the success of families.<sup>120</sup>

In addition to hypersegregation, the disparate racial impact of the criminal justice system’s “war on drugs” is essential to any credible consideration of families of African-diasporan descent. As James Lanier documents, African Americans account for only 13 percent of the nation’s drug users, but 35 percent of its drug arrests and 52 percent of all drug convictions.<sup>121</sup> Consequently, for every male of African-diasporan descent who graduates from college, one hundred others are in prison or jail; and African American children are roughly nine times as likely to have a parent in prison as white children are.<sup>122</sup> With more than a half million males between the ages of twenty and thirty-nine incarcerated, at ages critical to starting careers and families, the loss to communities and families of African-diasporan descent is immeasurable.<sup>123</sup> As one pastor put it:

Of course the family structure breaks down in a place like the South Bronx! Everything breaks down in a place like this. The pipes break down. The phone breaks down. The electricity and heat breaks down. The spirit breaks down. The body breaks down. The immune agents of the heart break down. Why wouldn’t the family break down also?<sup>124</sup>

Achieving middle-income status is more difficult for African-diasporan families and Hispanic families. The average hours worked by middle-income, married-couple African American and Hispanic families with children exceeded that of white families in 1979 as it does today. According to statistics from 1998, the average middle-income, married-couple, African American family with children worked 489 more hours (twelve weeks) per year than a white family of comparable income.<sup>125</sup> 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.<sup>126</sup> The added stress of insufficient family time and economic insecurity for families of color may help to explain the higher divorce rates for lower-income families, less educated people, and families of color.

10. *Economic Inequality*

Several economic factors in the second half of the 1990s served to help families. An extremely low unemployment rate increased family income for both low- and middle-income families. In fact, the most vulnerable families (young families, minority families, and single-mother families) benefited the most from rising wages. After a period of relatively slow growth, from 1973–1995, productivity grew more rapidly in the late 1990s, resulting in growth in both living standards and wages.<sup>127</sup> Home ownership reached a record high of 68.4 percent in 2003.<sup>128</sup> However, as described above, most U.S. families continue to experience economic stress. Wage gains of the ‘90s still left the median male wage in 2000 lower than it was in 1979. Families continued to add more hours of paid work to their work year. And recession conditions that increased unemployment developed in late 2000.

While it is true that divorce can initiate a fall into poverty, especially for white women, and that single mother families are more likely to be poor than two-adult families, poverty and economic stress have been shown to be

causal factors in divorce rates, nonmarital births, teen-pregnancy, cohabitation, and the worse outcomes of some children of single-parent families. Economic changes have been the main force affecting the poverty of families of African-diasporan descent.<sup>129</sup> Marriage by itself does not solve the problem of inadequate incomes. 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.<sup>130</sup> Concern for the creation and maintenance of families must include a strong concern for economic well-being. Thus, when productivity grows but median compensation does not, or grows more slowly, attention must be paid to the increase in economic inequality in the U.S.

In the last three decades, despite increasing educational levels, the unequal distribution of income and wealth in the U.S. has hit historically high levels, surpassing all other modern industrialized nations (see Figures 4 and 5 below). In 1999, approximately 50 percent of the after-federal-tax income of American families went to the bottom 80 percent of families while the other 50 percent went to the top 20 percent. 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.<sup>131</sup> This trend marks a shift in the distribution of productivity gains away from most workers and toward the wealthiest 20 percent of U.S. families. As noted above, most U.S. workers have experienced stagnant and declining real wages, while having to take on more of the cost of health care and pension benefits.

Growing inequality creates a number of problems both for Christians and for citizens of a democracy. As we have seen, most U.S. families have struggled to maintain their economic well-being by adding more workers and more working hours. Yet in 1999, the average annual compensation for chief executive officers increased by 23 percent to \$11.9 million.<sup>132</sup> This example illustrates that most U.S. workers are not being rewarded by the growth in the economy. In fact, between 1978 and 1998, the poorest grew poorer in actual income—\$900 less in average annual earnings. Lack of access to adequate income has devastating impact on health, education, family formation and stability, and even mortality rates for the poor. While it is true that the poor in the U.S. are typically better off than the poor in underdeveloped countries, we need to remember that those poor who live in the U.S. must be able to afford food, clothing, housing, education, and medical care and to compete for jobs with more affluent people in the U.S.

In addition, some economists argue that, as inequality increases, those who are most affluent have less interest in the public goods that sustain middle- and lower-income families.<sup>133</sup> In fact, there has been a decline in government support for programs that once promoted education, family-well-being, and home ownership for young adults, especially among low-income people. For example, the Pell Grant program, intended to help low- and middle-income students go to college, once covered 80 percent of the cost of public college tuition. Today it covers about 40 percent.<sup>134</sup> Today, the government spends about one-third of what it spent twenty years ago on employment and training programs.<sup>135</sup> Half of the cost of the federal mortgage interest deduction now goes to households making more than \$100,000 annually.<sup>136</sup> Housing affordability has worsened over the past twenty-five years as the incomes of the lower 40 percent of households have remained flat, but housing prices and rents have increased faster than general price inflation. Therefore, about one-third of U.S. households have significant housing affordability problems. Federal support for subsidized housing programs nevertheless fell more than 80 percent between 1978 and 1988. In 1995, for the first time in more than twenty years, no new Section 8 certificates or vouchers were made available, and since 1995, no new public housing units have been built. Today 5.3 million people qualify for affordable housing but cannot get it.<sup>137</sup>

Figure 4  
Distribution of Family Income, 1999<sup>138</sup>  
(Upper limit of each 20%; in 1999 dollars)

Top fifth:	Above \$88,082
Fourth fifth:	\$88,082
Middle fifth:	\$59,400
Second fifth:	\$39,600
Lowest fifth:	\$22,826
Median family income in 1999:	\$48,950



Figure 5  
Distribution of Household Wealth<sup>139</sup>  
("Wealth" is defined as all household assets minus debts.)

	1962	1983	1998
Percentage of household wealth held by:			
Top 1%	33.4%	33.8%	38.1%
<b>Top 20%</b>	<b>81.0%</b>	<b>81.3%</b>	<b>83.4%</b>
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%

### 11. Summary of Family Forms

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 this data uses Census Bureau definitions that may not reflect the understandings of a community of faith.

Changing Family Forms: (% of all households) <sup>140</sup>	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%

### 12. Summary of Socioeconomic Context

- The benefits of marriage are clear, and most people in the U.S. and most U.S. teens desire to marry and raise their own families. In fact, 90 percent of people in the U.S. will marry at some point in their lives, and more than half of those marriages will last until death. However, the U.S. has a troublingly high divorce rate and a growing rate of cohabitation. More attention is falling on the significant minority of marriages characterized by unhealthy patterns of domination and withdrawal, contempt, verbal and physical violence, and other forms of abuse. However, most adults who experience the pain of divorce manage to adapt and adjust positively to their new situations.

- Lengthened life spans mean that children are more likely to be raised by two living parents and that spouses are more likely to enjoy longer marriages together. However, today divorce and nonmarital births, not death, are more likely to cause childhood experiences of single-parenting.

- Most children are raised by their own biological parents, and 90 percent of them score within the normal range of adjustment and achievement tests. However, an increasing proportion of children will spend some time in a single parent home or stepfamily. While the majority of these children also score within normal ranges on adjustment and achievement tests, 20–25 percent of them do not. With proper support, a greater majority of children in stepfamilies, adopted families, and single-parent families can grow through difficult times and achieve normal adulthood.

- Greater opportunities for women have allowed more marriages to achieve a covenant of mutuality between equal partners. Many couples are developing flexible patterns of dividing household tasks. However, many women still experience marriage as a double shift in which they carry, in addition to their employment, heavier domestic responsibilities than husbands.

- The income of U.S. families has increased over the past three decades. However, due to declining real hourly wages, increased family income has depended upon wives entering the paid work force and more hours spent in paid work. Gains from rising productivity have benefited the highest income families, disproportionately causing an increase in economic inequality. Consequently, most families continue to experience insufficient time at home and increased economic insecurity. The lack of adequate health insurance coverage and retirement income weighs heavily on many families.

- The strength of racial ethnic minority families is shown in their long histories of coping with harsh economic conditions and racial discrimination through strategies that include two working parents, extended family supports, and increased hours spent in wage work. However, ongoing recession-like economic conditions continue to place a heavy burden on these families.

- The increasingly common practice of cohabitation, when accompanied by values more typical of married couples, sometimes results in successful marriages. However, cohabitation tends to be a relationship characterized by lower-levels of commitment and typically does not produce the same personal and social benefits associated with marriage.

*Prayer: 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 in which 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 caregiving, 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. Grant us, as well, 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.*

#### *Postscript*

The 207th General Assembly (1995) approved “God’s Work in Our Hands: Employment, Community, and Christian Vocation” (*Minutes*, 1995, Part I, pp. 424–42). That report responded to “changes in technology, productivity, and demographics that are redefining work” in a global economy. It offered an understanding of “good work” in light of a theology of vocation. It defined vocation both as “the total, inclusive purpose of a person’s life” in response to God’s grace in Jesus Christ as we participate in church and community and as the way we do our daily work in covenant with God and neighbor. In describing “good work” as full, fair, sustaining, and participatory employment, it challenged both providers of work and performers of work to live up to this covenantal vocation.

In a way, we have done it again—this time relating a theology of vocation to changing families and changing social structures that affect families positively or negatively. Just as our church sought a better understanding of “good work,” done in a covenant of mutual responsibility and service, in the earlier study, we seek here a better understanding of “good family life.” And a covenant of mutual responsibility and service is again relevant. Once again, we are surrounded and saturated with cultural and socioeconomic realities that militate against good family life even as they militate against finding, providing, enjoying, and moderating good work. And once again, we are called both to see our vocation as more inclusive than family life but most certainly as inclusive of family life. Our Christian calling includes vocation as family members to each other and as families to seek justice and well-being for other families and the common good.

Just as work is put in its place, transformed, and made transformative by the gracious power of God, so too family relationships are put in their proper place, transformed, and made transformative by the grace, love, and

communion of the Triune God. As we strive to fulfill our covenantal vocation as Christians in both work and family life, we struggle with the difficulties of balancing the two and of bringing about conditions in our society that are truly family friendly and that recognize the great value of reproductive, nurturing, and caregiving work. As a church we are aware of the failings of our families and our resistance to the covenantal obligations entailed in being parts of families, and we are also prompted by our encompassing vocation to reach out to each other as actual or potential family members and to families of all kinds, especially to children and others who are most vulnerable, with compassion and justice.

### *Endnotes*

1. See Rationale, B. Socioeconomic Context, “2. Marriage” and “4. Divorce and Children.”
2. An example is the Marriage and Family Therapy Program at the Louisville Presbyterian Seminary.
3. Overture adopted by the 205th General Assembly (1993), *Minutes*, 1993, Part I, p. 884.
4. 211th General Assembly (1999) Resolution on “Managed Care,” *Minutes*, 1999, Part I, p. 341.
5. For example, Betty Carter and Monica McGoldrick, eds. *The Changing Family Life Cycle: A Framework for Family Therapy*, 2nd ed: (Boston: Allyn and Bacon, 1989).
6. Earl E. Shelp and Ronald H. Sunderland, “Congregational Caregiving,” *Church & Society*, Vol. 92, No. 4 (March/April 2002): 42.
7. *Ibid.*, 55.
8. Jack Nelson-Pallmeyer, *Families Valued: Parenting and Politics for the Good of All Children* (New York: Friendship Press, 1996), 174.
9. John T. McNeill, ed., *Calvin: Institutes of the Christian Religion*, Ford Lewis Battles, trans., (Philadelphia: Westminster Press, 1960), 720–23.
10. *Minutes*, UPCUSA, 1981, Part I, 298.
11. Advisory Committee on Social Witness Policy, *Hope for a Global Future: Toward Just and Sustainable Human Development* (Louisville: Office of the General Assembly, PC(USA), 1996), 12.
12. *Ibid.*, 85.
13. Sylvia Ann Hewlett and Cornel West, *The War Against Parents: What We Can Do for America’s Beleaguered Moms and Dads* (Boston: Houghton Mifflin, 1998), 94.
14. Larry Rasmussen, *Moral Fragments and Moral Community: A Proposal for Church in Society* (Minneapolis: Fortress Press, 1993), 80.
15. Robert Putnam, *Bowling Alone* (New York: Simon and Schuster 2000), 100.
16. “Centurymarks,” *Christian Century*, Vol. 120, No., 19, Sept. 20, 2003, 7 and [www.casafamilyday.org](http://www.casafamilyday.org).
17. General Assembly Statement, *Restoring Creation for Ecology and Justice*, 1990.
18. John G. Red Horse, Cecilia Martinez, Pricilla Day, Don Day, John Poupart, Down Scarnberg, “Family Preservation: Concepts in American Indian Communities,” National Indian Child Welfare Association (December 2000), available at [www.nicwa.org](http://www.nicwa.org).
19. Email communication to editing team.
20. R.G. Rumbaut, “Ties that Bind: Immigration and Immigrant Families in the United States,” in *Immigration and the Family: Research and Policy on U.S. Immigrants*, eds. Alan Booth, Ann Crouter and Nancy Landale (Mahwah, N.J.: Lawrence Erlbaum Associates, 1997), 27.

21. Pyong Gap Min, *Changes and Conflicts: Korean Immigrant Families in New York* (Boston: Allyn and Bacon, 1998), 99, 26–28.

22. For resources on these issues, see *Reflections on Interreligious Marriage: A Joint Study Document* (The Pontifical Council for Interreligious Dialogue and the World Council of Churches, 1997; John Bush and Patrick Cooney, *Interchurch Families: Resources for Ecumenical Hope* (Louisville and Washington, D.C.: Westminster John Knox Press and the NCCB, 2002); *Interfaith Marriage: A Resource by Presbyterian Christians* (Louisville: Global Mission Ministry Unit, 1992). See also the 1980 PCUS statement, “Christian Marriage.”

23. Rasmussen, *Moral Fragments: 105*. Rasmussen is describing Robert Bellah, et. al., *Habits of the Heart: Individualism and Commitment in American Life* (Berkeley: University of California Press, 1985).

24. *Ibid.*, 88.

25. Emilie Townes, “Response to ‘Social Science, Christian Ethics and Democratic Politics: Issues of Poverty and Wealth by Mary Jo Bane,” *The Annual of the Society of Christian Ethics* (2001): 41.

26. *Minutes*, 1993, Part I, p. 884.

27. Ronald E. Peters, “The Extended Family: A Heritage of the African-American Congregation,” unpublished. Dr. Peters is associate professor of Urban Ministry, Pittsburgh Theological Seminary.

28. See “An Invitation to Sabbath,” Report of the Work Group on Sabbath Keeping to the 212th General Assembly (2000), *Minutes*, 2000, Part I, pp. 172ff, Louisville: Office of Spiritual Formation, 2000.

29. Cited in “An Invitation to Sabbath.”

30. *Minutes*, 1997, Part I, pp. 44, 536.

31. It is important to note, however, that such data is dependent on who gets counted, who is available to fill out surveys, who is more accessible to researchers. The result often is most representative of white, middle- and upper-income residents of the U.S. Stories from other social groups in the U.S. help us to realize the differences that exist among us.

32. Data available at [www.pcusa.org](http://www.pcusa.org), “Who We Are.”

33. According to the Presbyterian Panel Background Report, the fact that Presbyterians are much less likely to have ever been divorced is primarily a result of the older age of this population. Trends toward divorce and cohabitation are more common among younger adults (16). For the national percentage, see [www.okmarriage.org/](http://www.okmarriage.org/).

34. Lawrence Mishel, Jared Bernstein, and Heather Boushey, *The State of Working America 2002/2003* (Ithaca: Cornell University Press, 2003), 49.

35. Barbara Dafoe Whitehead, Davide Popenoe, “The State of Our Unions 2003,” National Marriage Project at [www.marriage.rutgers.edu](http://www.marriage.rutgers.edu). See also “Changes in Teen Attitudes Toward Marriage, Cohabitation and Children 1975–1995” at the same Website.

36. Paul Amato and Alan Booth, *A Generation at Risk: Growing Up in a Generation of Family Upheaval* (Cambridge: Harvard University, 1997), 84–85. For positive outcomes related to happy marriages, see Linda J. Waite and Maggie Gallagher, *The Case for Marriage: Why Married People are Happier, Healthier, and Better Off Financially* (New York: Doubleday, 2001); Mavis Hetherington and John Kelly, *For Better or for Worse: Divorce Reconsidered* (New York: Norton, 2002), 273.

37. Hetherington and Kelly, 41–42.

38. Sara McLanahan and Gary Sandefur, *Growing Up with a Single Parent* (Cambridge: Harvard University Press, 1994), 1.

39. Stephanie Coontz, *The Way We Never Were: American Families and the Nostalgia Trap* (New York: Basic Books, 1992), 183. Still due to greatly increased life expectancy, 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 when marriages were more likely to be interrupted by death.

40. Lawrence Mishel, Jared Bernstein, and John Schmitt, *The State of Working America 2000–2001* (Ithaca: Cornell University Press, 2001), 47.
41. Ibid., 227; Teresa Amott and Julie Mattaei, *Race, Gender, and Work: A Multi-cultural Economic History of Women in the United States*, rev. ed. (Boston: South End Press, 1996), 190; Bureau of Labor Statistics, “Civilian Labor Force 2000,” available at <http://ftp.bls.gov/pub/special.requests/ep/labor.force/mlrtab2000-03.text>.
42. The following data are from [www.uscensusbureau.gov](http://www.uscensusbureau.gov). See also Jody Heyman, *The Widening Gap: Why America’s Working Families are in Jeopardy and What Can Be Done About It* (New York: Basic Books, 200), 4.
43. Amato and Booth, *A Generation at Risk*, 12.
44. Joy Raatz, “Who Are the Caregivers?” *Church & Society*, Vol. 92, No. 4 (March/April 2002):10. Lillian “Rubin, *World’s 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).
45. Sharlene Hess-Biber and Gregg Lee Carter, *Working Women in America: Split Dreams* (New York: Oxford University Press, 2000), 180–81.
46. Terry Arendell, *Fathers and Divorce* (Thousand Oaks, Calif.: Sage, 1995).
47. 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, 51–57.
48. Mishel, Bernstein, and Schmidt, *The State of Working America 2000/2002*, 96. “Real Wages” refers to wages adjusted for changes in the cost of living. The wage decline was greatest among young workers and workers without a college degree—75 percent of the workforce.
49. Mishel, Bernstein, and Boushey, *The State of Working America 2002/2003*; 135.
50. See 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 UN 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.
51. Mishel, Bernstein, and Boushey, *The State of Working America 2002/2003*, 16.
52. 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; Sylvia Ann Hewlett and Cornel West, *The War Against Parents* (Boston: Houghton Mifflin Company, 1998), Chapter 5.
53. Blau, Francine, Lawrence Kahn and Jane Waldfogel, “Understanding Young Women’s Marriage Decisions: the Role of Labor and Marriage Market Conditions,” *Industrial and Labor Relations Review*, Vol. 53, #4 (July 2000), 624–48; Diane McLaughlin and Daniel Lichter, “Poverty and the Marital Behavior of Young Women,” *Journal of Marriage and the Family*, Vol. 59, #3 (1997): 582–94.
54. Larry Bumpass and James Sweet, “Marriage, Divorce, and Intergenerational Relationships, in Arland Thornton, ed. *The Well-Being of Children and Families* (Ann Arbor: University of Michigan Press, 2001), 299.
55. Ron Haskins and Wendell Primus, “Welfare Reform and Poverty,” a Brookings Institute Publication available at [www.brookings.edu/wrb/publications/pb/pb04](http://www.brookings.edu/wrb/publications/pb/pb04); see also “How Children Fare in Welfare Experiments Appears to Hinge on Income,” Children’s Defense Fund (August 2001) available at [www.childrensdefense.org/Fairstart](http://www.childrensdefense.org/Fairstart).
56. Amato and Booth, 12.

57. Annette Lawson, *Adultery* (New York: Basic Books, 1988).

58. Abigail Stewart, Anne Copeland, Nia Chester, Janet Maley, and Nicole Barenbaum, *Separating Together: How Divorce Transforms Families* (New York: Guilford Press, 1997), 50; See also Karla B. Hackstaff, *Marriage in a Culture of Divorce* (Philadelphia: Temple University, 1999). Hetherington and Kelly, *For Better or for Worse*, 40, 42.

59. Waite and Gallagher, *The Case for Marriage*, 138.

60. Hetherington and Kelly, *For Better or Worse*, 10.

61. Amato and Booth, *A Generation at Risk*, 220.

62. *Minutes*, 2001, Part I, 236, paragraph 25.057.

63. "Intimate Partner Violence: A Special Report from the Bureau of Justice Statistics," May 2000; available at [www.ncadv.org](http://www.ncadv.org).

64. *Minutes*, 2001, Part I, 261.

65. Hetherington and Kelly, *For Better or Worse*, 10.

66. Sara McLanahan and Gary Sandefur, *Growing Up with a Single Parent*, 1. 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 intact families scores lower than the average score from children who have experienced divorce. See Paul Amato, "Life-Span Adjustment of Children to their Parents' Divorce," *The Future of Children*, Vol. 4, #1 (Spring 1994): 147. See also Paul Amato, "Children's Adjustment to Divorce," *Journal of Marriage and the Family*, Vol. 55 (1993); Paul Amato and Bruce Keith, "Parental Divorce and the Well-Being of Children: A Meta-Analysis," *Psychological Bulletin* Vol. 110 (1991). This is a review of almost every quantitative study done on divorce. The authors found lower levels of well-being for children of divorce but found that these were not large. The more carefully controlled the studies were, the smaller the differences found.

67. Amato and Booth, "A Generation at Risk" 108–11; Hetherington and Kelly, "For Better or for Worse" 240–42; "The Transmission of Marital Instability Across Generations: Relationship Skills or Commitment to Marriage?" *Journal of Marriage and the Family* 63(4) (November): 1038ff.

68. Stephanie Coontz, *The Way We Really Are: Coming to Terms with America's Changing Families* (New York: Basic Books, 1997), 79. The remaining 5 percent live in other family situations.

69. Paul Amato and Alan Booth, *A Generation at Risk*, 219; McLanahan and Sandefur, 30; see also Karla Hackstaff, *Marriage in a Culture of Divorce*.

70. E. Mavis Hetherington, Tracy Law, and Thomas O'Connor, "Divorce: Challenges, Changes and New Chances," in Arlene S. Skolnick and Jerome H. Skolnick, *Family in Transition*, 11th ed. (Boston: Allyn and Bacon, 2001), 228. See also Ronald Simons, et. al., "Explaining the Higher Incidence of Adjustment Problems Among Children of Divorce Compared with Those of Two-Parent Families," *Journal of Marriage and the Family*, Vol. 6 (November 1999): 1020–33. These authors point out that, while parental divorce is correlated with a modest increase in child adjustment problems, the specific mechanics to explain this link are not well understood. Their research reaches the conclusion that the link between family form and child development issues is due to the increased likelihood that parents are "less likely to engage in competent parenting and are more likely to engage in parental conflict . . ." (1031); Yong Min Sun, "Family Environment and Adolescents' Well-Being Before and After Parents' Marital Disruption: A Longitudinal Analysis," *Journal of Marriage and the Family* (August 2001) available at [www.ncfr.org/aboutus/ipressreleases.asp](http://www.ncfr.org/aboutus/ipressreleases.asp).

71. Hetherington and Kelly, *For Better or Worse*, 158.

72. Judith Wallerstein, "Children of Divorce: A Society in Search of Policy," in Mary Ann Mason, Arlene Skolnick and Stephen D. Sugarman, eds., *All Our Families: New Policies for a New Century* (New York: Oxford University Press, 1998), 73.

73. Sara McLanahan and Gary Sandefur, *Growing Up With a Single Parent*, 78–94.

74. Hetherington and Kelly, 158, 7–8



75. Hetherington and Kelly, 127, 158, 253. See also Kathryn Robinson, "The Divorce Debate: Which Side Are You On?" *Family Therapy Networker* (May/June 1994): 20.
76. Hetherington and Kelly, 166.
77. David Popenoe, "The evolution of marriage and the problem of stepfamilies: A biosocial perspective," Paper presented at the national Symposium on Stepfamilies, Pennsylvania State University, University Park, Pa., October 13–15, 1993, cited in Anne C. Bernstein, "Reconstructing the Brothers Grimm: New Tales for Stepfamily Life," *Family Process*, Vol. 38, No., 4 (1999): 415–29. See also Don Browning, et. al, *From Culture Wars to Common Ground: Religion and the American Family Debate* (Louisville: Westminster John Knox Press, 1997).
78. Hetherington and Kelly, Chapter 8.
79. McLanahan and Sandefur, *Growing Up with a Single Parent*, 131.
80. Hetherington and Kelly, 197.
81. Anne C. Bernstein, "Reconstructing the Brothers Grimm: New Tales for Stepfamily Life," *Family Process*, Vol. 38, No.4, 1999: 415–29.
82. There has been an increase in the practice of co-habitation that makes it difficult to distinguish unmarried, 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. For nonmarital birth rates, see "U.S. Births Rise for First Time in Eight Years; Births to Teenagers Still Falling," *Family Planning Perspectives*, Vol. 32, #5 (Sept/Oct 2000) at [www.guttmacher.org/pubs/journals/3226300.html](http://www.guttmacher.org/pubs/journals/3226300.html). Larry Bumpass and Hsien-Hen Lu, "Trends in cohabitation and implications for children's family context in the U.S." Working paper #98-15, 1999, Center for Demography and Ecology, University of Wisconsin, Madison. 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 have actually been decreasing. Larry Bumpass, "The Declining Significance of Marriage: Changing Family Life in the U.S., (Center for Demography and Ecology, University of Wisconsin-Madison, NSFH Working Paper #66, 1994), 9. Available at [www.ssc.wisc.edu/cde/nsfh66.pdf](http://www.ssc.wisc.edu/cde/nsfh66.pdf)
83. Data from Table FG6 at [www.census.gov](http://www.census.gov)
84. Determining exact figures is difficult. The Census Bureau 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. In the past, unwed mothers were more likely to tell a census worker that they were separated. Some states assume that a couple is unmarried if a woman's name differs from that of the father on the birth certificate. Steven Rawlings, *Household and Family Characteristics: March 1993* (Washington, DC: Bureau of the Census, June, 1994). 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, were conceived out of wedlock. Stephanie Coontz, *The Way We Never Were*, 184.
85. 2003 figure from Linda Villarosa, "More Teenagers Say No to Sex, and Experts Aren't Sure Why," *New York Times*, 12/23/03: D6. Other figures from Child Trends, "CTS Facts at a Glance," available at [www.childtrends.org/TBRate2002.asp](http://www.childtrends.org/TBRate2002.asp)
86. "CTS Facts at a Glance," August 2001; available at [www.childtrends.org](http://www.childtrends.org)
87. Kristin Luker, *Dubious Conceptions: The Politics of Teenage Pregnancy* (Cambridge:Harvard University Press, 1996), 108.
88. Susheela Singh, "Socioeconomic Disadvantage and Adolescent Women's Sexual and Reproductive Behavior: The Case of Five Developed Countries," at [www.guttmacher.org/pubs/journals/3325101.html](http://www.guttmacher.org/pubs/journals/3325101.html).
89. Jacqueline E. Darroch, "Differences in Teenage Pregnancy Rates Among Five Developed Countries: The Roles of Sexual Activity and Contraceptive Use," at [www.guttmacher.org/pubs/journals/3324401.html](http://www.guttmacher.org/pubs/journals/3324401.html).
90. Heymann, *The Widening Gap*, ch. 3.

91. Mishel, Bernstein, Schmitt, *State of Working America*, 292, 16, 324.

92. Randy Albelda and Chris Tilly, *Glass Ceilings and Bottomless Pits: Women's Work, Women's Poverty* (Boston: South End Press, 1997), 66.

93. Larry Bumpass, "The Declining Significance of Marriage: Changing Family Life in the U.S."

94. "America's Families and Living Arrangements: Population Characteristics," U.S. Census Bureau, (June 2001): 12. 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. Nancy Cott, *Public Vows: A History of Marriage and the Nation* (Cambridge: Harvard University Press, 2000), 39–40, 203–4, 207–8.

95. Amato and Booth, 118.

96. Ibid., 88; Waite and Gallagher, chapter 3. The extent to which these disparities are due to 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 is debated. Additional resources for cohabitation include Susan Brown, "Union transitions among cohabitants: the significance of relationship assessments and expectations," *Journal of Marriage and the Family*, Vol. 62 (2000): 833–46; Larry Bumpass, "Family-Related Attitudes, Couple Relationships, and Union Stability," (Center for Demography and Ecology, University of Wisconsin-Madison, NSFH Working Paper #87, 2000); John Defrain and David H. Olsen, "Contemporary Family Patterns and Relationships," in Sussman, Steinmetz and Peterson, eds., *Handbook of Marriage and the Family* (New York: Plenum Press, 1999), 313–14; Susan Brown and Alan Booth, "Cohabitation versus marriage: a comparison of relational quality," *Journal of Marriage and the Family*, Vol. 58 (1996): 668–78; Hilda Rodriguez, "Cohabitation: A Snapshot," found at [http://www.clasp.org/DMS/Documents/1011885243.62/cohabitation\\_snapshot.pdf](http://www.clasp.org/DMS/Documents/1011885243.62/cohabitation_snapshot.pdf).

97. Mishel, Bernstein, and Schmitt, *State of Working America 2000–2001*:157–58. In 1999, about two-thirds of the labor force did not have college degrees; another third were college graduates or had advanced degrees. For a young man high school graduate, the drop in entry-level hourly wages was 28.5 percent between 1979 and 1995. For a young woman high school graduate, the drop was 17.5 percent. See also Sylvia Ann Hewlett and Cornel West, *The War Against Parents*, Chapter 3.

98. Dierdre Wulf, *In Their Own Right: Addressing the Sexual and Reproductive Health Needs of American Men* (Alan Guttmacher Institute, 2002), 8–9; available at . [http://www.guttmacher.org/pubs/exs\\_itorintl.pdf](http://www.guttmacher.org/pubs/exs_itorintl.pdf).

99. Christina Gibson, Kathryn Edin, and Sara McLanahan, "High Hopes But Even Higher Expectations: The Retreat from Marriage Among Low-Income Couples," Center for Research on Child Wellbeing Working Paper #03-06-FF. Avis Jones-DeWeever, "Marriage Promotion and Low-Income Communities," *Briefing Paper #D450*, Institute for Women's Policy Research.

100. Sara McLanahan and Irwin Garfinkel, "Single-Mother Families and Social Policy: Lessons for the United States from Canada, France, and Sweden," in K. McFate, R. Lawson, and W. J. Wilson, eds., *Poverty, Inequality and the Future of Social Policy: Western States in the New World Order* (New York: Russell Sage Foundation, 1995), 367–83; Sara McLanahan, Irwin Garfinkel, and Christina Norland Audigier, "New York, New York, the Fragile Families and Child Wellbeing Study Baseline City Report," available at <http://crcw.princeton.edu>.

101. Larry Bumpass and James A. Sweet, "Cohabitation, Marriage, and Union Stability: Preliminary findings from NSFH2," (Center for Demography and Ecology, University of Wisconsin-Madison, Working Paper #65, 1995), 8. Available at [www.ssc.wisc.edu/cde/nsfh65.pdf](http://www.ssc.wisc.edu/cde/nsfh65.pdf).

102. The highest proportion of women-headed households—35 percent—is in the Caribbean. Migration is the main cause of the rise in female-headed families throughout the developing world. *The Women's Women 1995 Trends and Statistics* (New York: United Nations, 1995) 5–6; Jeanne Vickers, *Women and the World Economic Crisis* (London: Zed books, 1994), 25.

103. Sara Lyall, "For Europeans, Love, Yes; Marriage, Maybe." *The New York Times*, 24 March 2002: A1, 8.



104. Mishel, Bernstein, Schmitt, *State of Working America 2000–2001*, 392. The international standard methodology for measuring poverty defines the poverty rate as 50 percent or less of the median household income of a country.
105. The following quotations are taken from this document, which can be found at [www.pcusa.org/oga/publications/church-and-homosexuality.pdf](http://www.pcusa.org/oga/publications/church-and-homosexuality.pdf).
106. *Minutes*, Presbyterian Church in the United States, 1980, Part I, 213.
107. “Ministries to Families and Same-Sex Issues in Presbyterian Church (U.S.A.),” August 2000, at [www.pcusa.org/research/panel/family.htm](http://www.pcusa.org/research/panel/family.htm).
108. Specific data is available from the Presbyterian Panel Research Services. In only one instance, the question of whether it was appropriate for same-sex couples to hold a union ceremony in a Presbyterian church, did specialized clergy agree and strongly agree at a percent less than 60 percent—at 54 percent.
109. Robert Gebeloff and Mary Jo Patterson, “Gays, straights: Much in common,” *Detroit Free Press*, 11/28/03, 9A; see [www.census.gov/population/www/cen2000/samesex.html](http://www.census.gov/population/www/cen2000/samesex.html).
110. Erica Goode, “A Rainbow of Differences in Gays’ Children,” *New York Times*, 17 July 2001: D1, D7.
111. Erica Goode, “Group Backs Gays Who Seek to Adopt a Partner’s Child,” *New York Times*, 4 February 2002: A1, A21.
112. [www.census.gov/prod/2002pubs/p.60-219.pdf](http://www.census.gov/prod/2002pubs/p.60-219.pdf); [www.census.gov/prod/2003pubs/p.20-541.pdf](http://www.census.gov/prod/2003pubs/p.20-541.pdf).
113. Andrew Cherlin, *Marriage, Divorce, and Remarriage*, rev. ed. (Cambridge: Harvard University Press, 1992), 95.
114. [www.hhs.gov/as/testify/T990629b.html](http://www.hhs.gov/as/testify/T990629b.html). Note that nonmarital birth rates have dropped significantly in the 1990s while the proportion of births that are nonmarital has risen due to dropping fertility rates among married women.
115. Linda Villarosa, “More Teenagers Say No to Sex, and Experts Aren’t Sure Why,” *New York Times*, 12/23/03. D.6.
116. William Julius Wilson, *When Work Disappears: The World of the New Urban Poor* (New York: Random House, 1996), ch. 4.
117. 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.
118. Figures on poverty-level wages and employer provided health insurance are from Mishel, Bernstein, and Boushey, *The State of Working America 2002/2003*: 102, 136, 146.
119. From 1979 to 2000, Hispanic workers suffered the sharpest drop in health insurance and pension coverage.
120. Leland Ware and Antoine Allen, “The Geography of Discrimination: Hypersegregation, Isolation, and Fragmentation Within the African American Community,” in *State of Black America 2003* (Urban League, 2003), 70. The Civil Rights Project at Harvard University reports that “black and Latino students are how more isolated from their white counterparts than they were three decades ago . . .” (*New York Times*, 1/21/03, A14).
121. James R. Lanier, “The Harmful Impact of the Criminal Justice System and War on Drugs on the African American Family,” in *State of Black America*, 2003, 170.
122. Robert B. Hill, “The Strengths of Black Families Revisited,” in *The State of Black America 2003*: 125–26.
123. Lanier, “Harmful Impact,” 160.
124. Jonathan Kozol, *Amazing Grace: The Lives of Children and the Conscience of a Nation* (New York: Crown Publishers, 1995), 180–81.
125. Mishel, Bernstein and Schmitt, *The State of Working America 2000/2001*, 34, 132, 140. For the PC(USA) definition of racism see the General Assembly’s 1999 report, *Facing Racism: A Vision of the Beloved Community*, 6–7.

126. 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).
127. Mishel, Bernstein, and Boushey, *The State of Working America*, 156–57.
128. [www.census.gov/hhes/www/housing/hvs/historic/histt14.html](http://www.census.gov/hhes/www/housing/hvs/historic/histt14.html).
129. Stephanie Coontz, *The Way We Really Are: Coming to Terms with America's Changing Families* (New York: Basic Books, 1997), 139; Andrew Cherlin, *Marriage, Divorce, Remarriage*, 114; Mishel, Bernstein, and Schmitt, *The State of Working America 2000/2001* (Ithaca: Cornell University Press, 2001), 305–11.
130. Gregory Acs and Sandi Nelson, “Assessing the Relationship between Welfare Policies and Changes in Living Arrangements of Low-income Families and Children in the late 1990s,” (Washington, DC: The Urban Institute, 2002), 17–18.
131. Mishel, Bernstein, Schmitt, *The State of Working America 2000/2001*, 61, 258, 260. For international comparisons, see 387–97.
132. David Leonhardt, “Order of Compensation Universe Reflects Pull of New Economy,” *The New York Times*, 4/2/2000; BU 1.
133. Nina Bernstein, “Study Finds Gap Between Rich and Poor Growing Most in New York,” *New York Times*, 1/19/00: A-21. See also Edward Wolff, *Top Heavy: A Study of the Increasing Inequality of Wealth in America* (New York: New Press, 1996).
134. Editorial, *New York Times*, 10/29/03; Katherine Hutt Scott, “Pell Grants reduced by tax revisions; New table would halt funding for 84,000 students,” *Lansing Star Journal*, 10/6/03.
135. Coontz, *The Way We Really Are*, 144.
136. Hewlett and West, *The War Against Parents*, 108. These authors, using the G.I. Bill as a comparison, discuss government retreat from a number of family-supporting programs.
137. More than 30 percent of U.S. households spend more than 30 percent of their income on housing. The average hourly wage at which a worker can afford a two-bedroom house at fair market rent is now \$15.21, a 37 percent increase over 1999. During the 1990s, the net annual addition of units of assisted rentals fell to just 16 percent of what it had been in the 1970s. Data available from the National Housing Institute at [www.nhi.org](http://www.nhi.org), the National Low Income Housing Coalition, “Out of Reach 2003: America’s Housing Wage Climbs,” at [www.nliihyc.org](http://www.nliihyc.org); and the Joint Center on Housing at Harvard University at [www.jchs.harvard.edu/publications/homeownership/W02-8.Bratt.pdf](http://www.jchs.harvard.edu/publications/homeownership/W02-8.Bratt.pdf).
138. Mishel, Bernstein, Schmitt, *The State of Working America 2000/2001*, 53.36.
139. *Ibid.*, 260.
140. Data from “America’s Families and Living Arrangements: Population Characteristics,” U.S. Census Bureau (June 2001): 3, 7. The U. S. Census Bureau uses the following definitions. “Household” refers to one or more people living in a housing unit. “Households” may be further described as “family” and “nonfamily.” A family household has at least two persons who are related either by blood, marriage, or adoption. A nonfamily household is a person living alone or a householder who shares a housing unit with only nonrelatives (roommates or boarders, for example). “Own children” refer to biological, step, or adopted children under the age of eighteen who have never married. Some data calculated from Households by Type: 1940 to Present” at [www.census.gov/population/socdem/hh-fam/tabHH-1.txt](http://www.census.gov/population/socdem/hh-fam/tabHH-1.txt).

### Appendix A

Suggested Resources for Ministries with Families  
 Congregational Ministries Division, PC(USA)  
 Office of Family and Single Adult Ministries

*Active Parenting Now for the Faith Community: A Biblical and Theological Guide* by Freda A. Gardner, revised by Bruce and Carolyn Gillette (Atlanta: Active Parenting Publishers, 2003). This revised guide contains scriptural references and Christian-based discussion points for each session of the secular Active Parenting Now course.

*Family, The Forming Center: A Vision of the Role of Family in Spiritual Formation* by Marjorie Thompson (Nashville: Upper Room Books, 1996). Thompson emphasizes the importance of families as the context for Christian spiritual formation and as a place to see God's presence in ordinary family life. Includes suggestions for keeping family rituals and celebrations and each chapter includes reflection questions. Can be used by individuals or for small group study.

Family Living in Pastoral Perspective book series (Louisville: Westminster John Knox Press). Titles in this series include:

*Becoming Married*, by Herbert Anderson and Robert Cotton Fite  
*Leaving Home*, by Herbert Anderson and Kenneth R. Mitchell  
*Living Alone*, by Herbert Anderson and Freda A. Gardner  
*Regarding Children*, by Herbert Anderson and Susan W. Johnson  
*Promising Again*, by Herbert Anderson, David Hogue, and Marie McCarthy

*Family Ministry* by Diana Garland (Downers Grove, Ill.: InterVarsity Press, 1999). A comprehensive and up-to-date guide defining the field of family ministry. A wonderful resource for anyone who ministers to families by covering the theory and practice of family life ministry in practical terms.

*Forming Ministries with Families: A Planning Guide for Congregations* (Louisville: Office of Family and Single Adult Ministries, 2004). PC(USA) Item #70-250-03-209. A guide designed to assist churches in planning their ministries with the families of their congregation and community. Six sections are included to aid congregations in evaluating, visioning, planning, defining, and redefining these important ministries. Also included are stories of PC(USA) congregations, studies of biblical families, and helpful resource pages such as a planning grid, resource list, and commissioning service.

*Leaving Home with Faith: Nurturing the Spiritual Life of our Youth* by Elizabeth F. Caldwell (Cleveland: Pilgrim Press, 2002). An exploration of themes faced by adolescents, their families, and their congregations. Includes helps for teaching and a wealth of resources.

*Making a Home for Faith: Nurturing the Spiritual Life of Your Children* by Elizabeth F. Caldwell (Cleveland: Pilgrim Press, 2000). Guidance for parents in taking an active role in the faith development of their children, this book can be used by individuals or by groups using the discussion questions at the end of each chapter.

*A New Day for Family Ministry* by Richard P. Olsen and Joe H. Leonard Jr. (The Alban Institute, 1996). With information about modern families and how they are changing, this book addresses how congregations can adapt to meet these needs.

*The Power of God at Home: Nurturing Our Children in Love & Grace* by J. Bradley Wigger (San Francisco: Jossey-Bass, 2003). This book, a part of the Families and Faith Series from Jossey-Bass Publishers, helps the entire family become aware of God's presence in everyday life.

*Sacred Stories of Ordinary Families: Living the Faith in Daily Life* by Diana R. Garland (San Francisco: Jossey-Bass, 2003). Compiled from hours of interviews with ordinary families, Garland explores the importance of a spiritual dimension in family life in order to weather the storms and deepen the joy. This book is a part of the Families and Faith Series from Jossey-Bass Publishers.

*AM/FM Audio Magazine for Family Ministry*. Audiotape of interviews with national leaders in family ministry, music, feature stories, and resource reviews. Available in tape or CD format. [www.family-ministry.org](http://www.family-ministry.org)

*Family Ministry: Empowering Through Faith*. Quarterly journal with articles, book reviews, and research findings on family ministry. [www.femf.org](http://www.femf.org)

*Center for Congregations and Family Ministries*. Louisville Presbyterian Theological Seminary; J. Bradley Wigger, director; 1044 Alta Vista Rd.; Louisville, KY 40205; [www.lpts.edu](http://www.lpts.edu)

*Center for Family and Community Ministries*. Baylor University; Diana Garland, director; P.O. Box 97320; Waco, TX 76798-7320; [www.family-ministry.org](http://www.family-ministry.org)

*Presbyterian Church (U.S.A.) Office of Family and Single Adult Ministries*. Martha Miller, associate; 100 Witherspoon St. Louisville, KY 40202; 888-728-7228 ext. 8013; [www.pcusa.org/familyandsingle](http://www.pcusa.org/familyandsingle)

*Presbyterian Families*. A covenant organization of the Presbyterian Church (U.S.A.); Peter and Lyn Pizor, national executive secretary; 2657 Windmill Parkway #182; Henderson, NV 89074; (702) 269-4438; [www.presfam.org](http://www.presfam.org)

*Youth & Family Institute.* Dick Hardel, director; 1401 E. 100th St.; Bloomington, MN 55425; www.youthandfamilyinstitute.org

## Appendix B

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## Appendix C

### The Development of the Proposed Policy Statement on 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 consult-

ant. 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). Mem-



bers 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.

The 215th General Assembly (2003) referred a majority and a minority report on the proposed policy statement on “Living Faithfully with Families in Transition” back to the ACSWP “for further work to strengthen the policy statement” in consultation with the Office of Theology and Worship (*Minutes*, 2003, Part I, pp. 56, 58, 458). In the summer of 2003, the ACSWP appointed a Changing Families Panel to respond to the referral from the 215th General Assembly (2003). The committee also requested the Office of Theology and Worship to draft a proposed theological statement for consideration by its Changing Families Panel.

The members of the Changing Families Panel included Gloria Albrecht, professor of religious studies from Detroit, Michigan; Sue Dickson, pastor, vice-chair, ACSWP, from Ashland, Ohio; Barbara J. Gaddis, marriage and family therapist and chair of the Task Force on Changing Families, from Boone, Iowa; Nile Harper, retired chaplain, chair, ACSWP, from Ann Arbor, Michigan; C. Eric Mount, professor emeritus of religion, commissioner to the 215th General Assembly (2003) and a drafter and signer of the minority report; Scott Williamson, associate professor of theological ethics, Louisville, Kentucky; William J. “Beau” Weston, sociologist and member of the Task Force on Changing Families, from Danville, Kentucky; Alan Wisdom, vice-president, Institute on Religion and Democracy, director of Presbyterian Action for Faith and Freedom, and a drafter of the majority report; and Marjorie A. Working, pastor, commissioner to the 215th General Assembly (2003) and a drafter and signer of the majority report. Belinda M. Curry, associate, ACSWP; Joseph Small, coordinator, Theology and Worship; Peter A. Sulyok, coordinator, ACSWP; and Charles Wiley, associate, Theology and Worship, staffed the team.

The Changing Families Panel met at Louisville Presbyterian Theological Seminary in Louisville, Kentucky on September 23–24, 2003, and received a preliminary “rough” draft developed by the Office of Theology and Worship and instructed them to make revisions for the panel’s second meeting at Louisville Presbyterian Theological Seminary on December 12–13, 2003. At the December meeting of the panel, by consensus the members changed the proposed policy statement on “Living Faithfully with Families in Transition” to “Families in Transition.”

Members of the panel shared presentations of its work to the ACSWP on the proposed policy statement on “Families in Transition” when the committee met in Louisville, Kentucky, on January 20–24, 2004. On February 25, 2004, the committee voted to send the proposed policy statement on “Families in Transition” to the 216th General Assembly (2004). Members of the Changing Families Panel, ACSWP staff, and Office of Theology and Worship staff shared in a presentation on this report to the commissioners to the 216th General Assembly (2004) in Richmond, Virginia.

## Item 10-07

**[In response to Item 10-07, the assembly approved an alternate resolution. See p. 60.]**

*On Setting Compensation Standards—From the Presbytery of New Hope.*

The Presbytery of New Hope overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) to do the following:

1. Set as an ideal relationship between the total compensation for the highest paid employee (CEO) and the average of the salaries of the non-supervisory employees as no more than 200 to 1.
2. Instruct its investment committee to initiate stockholder resolutions on the floor of all corporations in which the Presbyterian Church (U.S.A.) holds shares, a motion to establish such a limit of not more than 200 to 1 between the highest paid employee’s (CEO) pay and the average of the non-supervisory employees’ salaries. A limit of not more than 200 to 1 would include the total compensation (stock options, retirement benefit, cars, tickets, country club memberships, etc.) of the highest paid employee (CEO) and the average salary of the non-supervisory employees total package.

### *Rationale*

In the free enterprise system, in the for-profit economy, the relationship between capital, management, production, sales, and employees can become distorted and unjust.

The mission of the Presbyterian Church (U.S.A.) has been expressed as expressing the love of God for all people by seeking to engage in the struggle to free people from sin, fear, oppression, hunger, and injustice; to minister to those who are poor and powerless.

One acknowledged manifestation of evil in the world is greed.

Scripture invites Christian people to free our hearts from the love of wealth.

It is a matter of fairness, a matter of justice, a matter of equity of value for individuals and their contribution to the good of society that workers and management deal with each other in an open and honest way.

The Prophet Amos and others call society into account for the mistreatment of workers, widows, and the poor.

The current relationship between corporation executives and non-supervisory employees has become excessively out of balance.

During the decade of 1990 to 2000, the average CEO pay went up 463 percent compared to the rise in the average worker's pay increase of 42 percent<sup>1</sup>.

During the decade of 1990 to 2000, the ratio of CEO to worker pay is nearly 411 to 1, which is now ten times larger than it was in 1982<sup>2</sup>.

There appears to be no relationship of the CEO payment to the value contributed: from January 1, 2001, until July 31, 2002, CEO's whose compensation totaled more than \$1.4 billion saw the value of their companies' shares plunge by 73 percent of their total value<sup>3</sup>.

During 2001, the CEO's, whose own salaries increased the most, were responsible for the firing of more than 162,000 employees<sup>4</sup>.

As stealing is the taking of that which does not belong to you, many of the CEO's have stolen from retirees and others the value of their company, the value of their retirement, and the value of their trust in the economy.

Some of these compensation rewards were given to upper management at the same time that concessions were being requested from labor in order to avoid bankruptcy of the corporation—in acts of deceit and dishonesty.

#### Endnotes

1. Scott Klinger and Chris Hartman from United for a Fair Economy; Sarah Anderson and John Cavanagh from Institute for Policy Studies; and Holly Sklar. *Executive Excess 2002: CEOs Cook the Books, Skewer the Rest of Us*. August 26, 2002. Downloaded from the Internet, [www.stw.org/press/2002/EE2002.pdf](http://www.stw.org/press/2002/EE2002.pdf). This fact was taken from a graph on p. 17.

2. Ibid., p. 4.

3. Ibid., p. 4.

4. Ibid., p. 4.

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#### ACSWP ADVICE AND COUNSEL ON ITEM 10-07

*Advice and Counsel on Item 10-07—From the Advisory Committee on Social Witness Policy (ACSWP).*

Item 10-07 calls for the 216th General Assembly (2004) to set compensation standards.

The Advisory Committee on Social Witness Policy (ACSWP) advises that Item 10-07 be answered by approval of the following substitute recommendation:

“The 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) commends the Committee on Mission Responsibility Through Investment (MRTI) for raising the issue of corporate compensation standards through proxy voting recommendations, and instructs MRTI to develop a comprehensive plan for increased advocacy on compensation standards, including dialogues with corporations, filing of shareholder resolutions, and public education. The MRTI should proceed to increase advocacy as it can within its mandate, and report its actions, and any recommendations, to the 217th General Assembly (2006).”

#### *Rationale*

Item 10-07 raises the important issue of compensation standards of corporations “between the total compensation for the highest paid employee (CEO) and the average of the salaries of the non-supervisory employees” and their relationship to the moral values of fairness, justice and the common good of all of society. This issue is currently being raised in the public arena and at corporate stockholder meetings. In fact, upon recommendation of the Committee on Mission Responsibility Through Investment (MRTI), the Presbyterian Church (U.S.A.) has urged stockholders to vote in favor of resolutions on corporate proxy statements calling for restructuring corporate compensation systems to reflect greater fairness and justice, include social and environmental performance as criteria when determining compensation, and provide greater shareholder oversight for compensation policies.

The MRTI has recognized through this process that the issue of compensation standards is complex and deserves careful, balanced, and thoughtful treatment. There are several General Assembly policies that can inform this work. These include: the 208th General Assembly (1995) statement on *God’s Work in Our Hands*, “Principles of Vocation and Work,” *Minutes*, 1995, Part I, pp. 426–27; the 120th General Assembly (1980) of the Presbyterian Church in the United States (PCUS) statement on *Labor Relations*, “Theological Affirmations from Biblical Perspectives,” *Minutes*, PCUS, 1980, Part I, pp. 229–30; the 208th General Assembly (1996) statement on *Hope for a Global Future: Toward Just and Sustainable Human Development*, *Minutes*, 1996, Part I, p. 527; and the 193rd General Assembly (1984) statement on “Divestment Strategy: Principles and Criteria,” *Minutes*, 1984, Part I, pp. 193–94.

However, even with its complexity, more can be done to increase the involvement and advocacy of the PC(USA). Therefore, the suggested substitute would place the issue high on the work agenda of the MRTI Committee, the General Assembly committee with the responsibility to implement General Assembly policies regarding socially responsible investment.

## **Item 10-08**

**[The assembly disapproved Item 10-08. See p. 61.]**

*On Expressing the Desire That the Patriot Act Be Repealed—From the Presbytery of Northern New York.*

The Presbytery of Northern New York overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) to instruct the Stated Clerk and Moderator to express to the president of the United States and the United States Congress the desire that the Patriot Act be repealed.

#### *Rationale*

The Presbytery of Northern New York remains mindful of anxieties and genuine security needs generated by the events of 9/11/2001, but we express our deepening concern and opposition to emerging policies and practices of our government that infringe upon the rights of immigrants.

Legal aliens disappear from place of residence and work without notice.

Any person can, upon mere accusation of certain crimes, be arrested and incarcerated without representation, due process, or notice.

When anyone's rights are infringed, everyone's rights are infringed.

All these things are being done in the name of security and under the authority of the "Patriot Act."

Our only true security is to be found in our relationship with God, and through that relationship our relationships with one another.

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### ACSWP AND ACREC ADVICE AND COUNSEL ON ITEM 10-08

*Advice and Counsel on Item 10-08—From the Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC).*

Item 10-08 instructs the Stated Clerk and Moderator to express to the president and the Congress that the Patriot Act be repealed.

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC) advise disapproval of this overture with comment:

The Advisory Committee on Social Witness Policy (ACSWP) addresses the Patriot Act substantially in its Resolution on Violence, Religion, and Terrorism, Item 12-06. That report recommends the church support groups monitoring the act and that the objectionable aspects of the act be removed by amendments to the act. Therefore, the important concerns of the Presbytery of Northern New York should be considered in the review of Item 12-06, "Resolution on Violence, Religion, and Terrorism" by the Assembly Committee on Peacemaking.

## Item 10-09

**[The assembly approved Item 10-09 with amendment. See p. 60.]**

*On Preparing a Policy Statement on Usury in the United States—From the Presbytery of Utah.*

**The Presbytery of Utah overtures the 216th General Assembly (2004) to direct the Advisory Committee on Social Witness Policy to investigate the question of usury in the United States and to prepare a [policy statement] [resolution] for the 217th General Assembly (2006) that would do the following:**

- 1. More clearly define the sin of usury for the 21st century.**
- 2. Suggest parameters (for example, a certain APR or a quadrupling of the amount of the original loan within a short period of time) beyond which Presbyterians could agree that the sin of usury was taking place.**
- 3. Encourage Presbyterians to become aware of usury laws in their states and to advocate for stricter limits and enforcement when necessary to protect the poor.**
- 4. Develop ethical criteria consistent with the Reformed Tradition for evaluating usury laws and other legislation to address various forms of lending, such as payday loans, sub-prime loans, predatory lending, and cash-back tax preparation arrangements.**

### *Rationale*

The Larger Catechism, one of the basic confessions of Presbyterianism, defines usury as a sin (*The Book of Confessions*, 7.252).

Over the centuries, Christians have changed the definition of usury from the charging of interest on a loan, to the charging of excessive interest on a loan. Although people of good will may disagree on the definition of “excessive,” there must be an upper limit beyond which most people of good will can agree that usury is taking place, or the definition is pointless.

Utah is one of the few states with no usury law and Presbyterians advocating for the establishment of one find no clear guidance in Presbyterian policy. The rise of payday lending companies in the past two decades has been a helpful way of providing loans for people with no easy access to credit, but has also been found to be predatory in some cases. Christians have a special duty to advocate on behalf of the poor.

Standard policy for many payday lenders is an interest charge of 10 percent per week, which equates to an APR of 525 percent (or a quintupling of the amount of a loan within the space of a year; by contrast, a home mortgage at present rates will only triple or quadruple the amount of a loan over a thirty-year period). Many Christians believe this APR is excessive, and therefore sinful, and would welcome guidance from the General Assembly on this issue.

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### ACSWP, ACREC, AND ACWC ADVICE AND COUNSEL ON ITEM 10-09

*Advice and Counsel on Item 10-09—From the Advisory Committee on Social Witness Policy (ACSWP), the Advocacy Committee for Racial Ethnic Concerns (ACREC), and the Advocacy Committee for Women’s Concerns (ACWC).*

Item 10-09 calls for the Advisory Committee on Social Witness Policy (ACSWP) “to investigate the question of usury in the United States and to prepare a policy statement for the 217th General Assembly (2006)” to address the issue.

The Advisory Committee on Social Witness Policy (ACSWP), the Advocacy Committee for Racial Ethnic Concerns (ACREC), and the Advocacy Committee for Women’s Concerns (ACWC) advise that Item 10-09 be approved with the following amendments:

1. In the first paragraph, replace “policy statement” with “*resolution*” so it reads 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.]

“The Presbytery of Utah overtures the 216th General Assembly (2004) to direct the Advisory Committee on Social Witness Policy to investigate the question of usury in the United States and to prepare a [~~policy statement~~] [resolution] for the 217th General Assembly (2006) that would do the following:”

2. Add a Recommendation 4. that reads as follows:

“[Develop ethical criteria consistent with the Reformed tradition for evaluating usury laws and other legislation to address various forms of lending such as payday loans, sub-prime loans, predatory lending, and cash-back tax preparation arrangements.]”

#### *Rationale*

The General Assembly has addressed economic justice and concern for the economic plight of the poor on many occasions. This policy base provides a foundation for the development of a resolution addressing this issue. This would allow ACSWP to bring recommendations to the 217th General Assembly (2006). A policy statement would require a lengthier and more costly process that is not needed to accomplish the intent of the overture.

The Presbyterian Church (U.S.A.) is already working in the public policy and corporate responsibility arenas on issues of lending that exploits people. This is focused primarily on sub-prime and predatory lending. The development of ethical criteria would assist the church in more effective evaluation and advocacy on all aspects of lending.

## Item 10-10

[The assembly approved Item 10-10. See p. 60.]

*On Reaffirming the Importance of Our Nation's Social Insurance System (Social Security and Medicare)—  
From the Presbytery of Hudson River.*

The Presbytery of the Hudson River respectfully overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) to do the following:

1. Reaffirm the importance of our nation's social insurance system, specifically Social Security and Medicare that were enacted to promote the general welfare, and to assure a guaranteed income and health care for the workers of the United States.

2. Urge our nation's leaders to support and maintain the fundamental structure and intent of Social Security, expressly that it continue to be

- a. universal, covering all persons in paid employment and their families,
- b. compulsory, requiring all working Americans to contribute to our future security,
- c. an earned right, based on contributions out of past earnings rather than charity,
- d. contributory and self-financed, out of dedicated taxes, e.g. wage-related rather than means tested,
- e. protected against inflation, by periodic, guaranteed, cost-of-living adjustments, and
- f. backed by the full faith and credit of the United States, rather than depending on the erratic performance of the stock market or the unpredictable financial stability and profit interests of a private company.

3. Request the Advisory Committee on Social Witness Policy, in concert with the Office of Health Ministries U.S.A., to review the PC(USA) position paper, "Economic Security for Older Persons," approved by the 195th General Assembly (1983), in order to update the changes in laws affecting mandatory retirement, Social Security, and pension policies; and to reexamine the interpretations of some of these policies. Request that the Advisory Committee on Social Witness Policy, in concert with Office of Health Ministries U.S.A., make a report of this review to the 217th General Assembly (2006).

4. Disseminate this overture immediately to members of Congress, to the president's administration, and to the media, synods, presbyteries, church congregations, and individual Presbyterians.

5. Instruct the Office of the General Assembly to communicate immediately with the National Council of Churches of Christ and with other ecumenical partners to express concern of the Presbyterian Church (U.S.A.) on issues surrounding our national insurance system; and inviting them to participate in developing a shared position and action strategy to affect public policy. Request that a report of these actions be made to the 217th General Assembly (2006).

### *Rationale*

#### 1. *Theological Considerations*

"The Gospel knows no laws, whether economic, social, or political, which are not subordinate to moral and spiritual laws and principles" (*Minutes*, PCUSA, 1936, Part I, p.150).

Rooted deep in the doctrines of grace and covenant is the concept of social responsibility which underlies the participation of Presbyterians in programs such as Social Security. . . . The ancients also understood the extended family as a basic unit for which everyone shared responsibility. Care of the fatherless, the widow, the poor, the sick and the aged was everybody's concern. Many provisions of the Deuteronomic Code helped people live in community in ways that allowed everyone a measure of dignity, even when they had special needs. . . .

These elements of mandated community were based on more than sociological need. From early times, the Hebrews confessed a God by whose grace they lived in covenant. "I will be your God," said Yahweh, "and you shall be my people." The old suzerain treaties provided a pattern for understanding how God provided protection in return for service and loyalty. This was a covenant with the community, made first with a patriarch but always with national implications. The clear understanding was that if God was caring for the people, they must care for each other. That was part of the covenant. (*Minutes*, 1986, Part I, p. 675, "A Pastoral Letter to Candidates Regarding Social Security," paragraphs 41.019 and 41.020)

Jesus' words in Luke, that "of them that have much, much will be required," are the root of progressive taxation and the priority of fair distribution over excessive consumption. John Calvin and the other early Reformers denounced luxury, waste, and inequality, and honored frugality, rational planning, and equal accountability before God, laying the ground for both democracy and economic progress.

The 211th General Assembly (1999) approved a resolution that affirms the Reformed biblical and theological heritage that health is God's intention for God's people, and therefore, a right for each person (*Minutes*, 1999, Part I, p. 345). The resolution urged the church, the government, and the health-care industry to support and work to maintain affordable, quality managed care (a phrase now used by HMO's) for all persons and especially for the vulnerable, the elderly, the disabled, and the low-income families in particular. (For text of this resolution, see *Minutes*, 1999, Part I, pp. 341–53.)

## 2. *Rationale: Social Security*

At a time when the nation should be bracing for the retirement of the baby boomers, radical ideas are being promoted that would severely damage Social Security, the most successful government program in American history. The poverty rate among people over age sixty-five is about 10 percent. Without their Social Security income, about 48 percent of beneficiaries would be living in poverty, and dependent on charity.

Social Security needs adjustments so it can accommodate the boomers, the largest generation in American history. The ranks of those Americans over age sixty-five, now about 35 million, will swell to 70 million by the year 2030. The diversion of Social Security tax revenues to create personal accounts for investment in stocks and bonds would weaken the system and make it more difficult to meet the challenge.

An essential feature of Social Security is shared or collective risks. Some workers will prosper, live prudently, and save for a comfortable retirement. Others will be hard-pressed and have no savings at all when they reach the age when they are unable to work. Still others may be forced to stop working because they become permanently disabled, and others die before reaching retirement age, leaving their survivors vulnerable. Social Security is the foundation, always there if needed, to cover the vicissitudes of life in a modern industrial society. Social Security continues to be a successful, universal system: there are an estimated 155 million workers in the United States and 96 percent are covered under Social Security. About 91 percent of elderly Americans are now receiving benefits. Being man-made, the system is not perfect. But it assures that checks flow every month from the Treasury to millions of retirees—many of whom depend on this return of their Social Security contribution to meet their basic needs.

Now the president has proposed partial "privatization" of Social Security, to allow workers to keep a portion of the taxes they pay to Social Security and invest these funds in individual accounts of stocks and bonds. The amount of money they would receive at retirement would depend on the success of the investment accounts. Costs of private brokers managing the investments would be accrued or paid along the way, which would reduce the income available at retirement.

The risk of investment success or investment failure would become an individual one, rather than a risk shared by other members of society. Many would drop back into poverty. This would radically change the philosophy of Social Security. Currently, the risk is shared by all members of society through the federal govern-

ment. It is a collective risk, with the assurance that future presidents and Congresses will see that the checks keep coming—in the words of the United States Constitution—that our government will promote the general welfare.

By contrast, the proposal for substituting individual accounts would shift the burden and the risk from society to the individual. The amount a person could collect under these accounts could be linked to the uncertain volatility of the securities markets. One needs only look at the devastation of privately invested pension accounts during the recent economic downturn. A staggering \$5 trillion in invested value was lost. The human cost can hardly be fathomed, let alone measured.

In addition to changing the basic nature of Social Security, the proposal for individual accounts would create financial strains on the Social Security system. The revenues collected from workers are paid out as benefits to retirees and family members, to workers who have disabilities and dependents, and to survivors. If a portion of these revenues are diverted to individual accounts to help finance future retirements, the money must be replaced so current benefits can be paid. Transition cost (i.e., paying current and future benefits at the same time) are estimated to cost more than \$1 trillion.

By diverting money away from Social Security, the privatization plans could place the non-retirement benefits (disability, family, and survivor benefits) in jeopardy. To keep those benefits intact, Social Security would need vast new revenues.

The church has an opportunity now to speak out about Social Security, this successful social contract that our government has with its people. It is a contract that should not be weakened. Arguing technical issues about our social insurance system is important, but the “Presbyterian Church has an obligation to speak from the ethical and theological values of Christ’s community” (Health Ministries USA, 2002, Presbyterian Church (U.S.A.)). As children of God, we are called to protect the dignity and well-being of our families and our neighbors. Social Security and Medicare are consistent with our Judeo/Christian heritage of caring for the young, the old, and those who are sick and have permanent disabilities.

As an add-on to Social Security, individual accounts are alright. It is a worthy goal to encourage people to save and invest. But that money should not come from the flow of revenues that make Social Security the great financial safety net for millions of people.

### 3. *Rationale: Medicare*

Medicare is the federal health insurance program covering 35 million Americans age sixty-five and older, and more than five million disabled persons of all ages. It provides access to health care regardless of an individual’s income or health status. It is a universal system of care for older and disabled Americans.

Medicare has contributed to the dramatic increases in well-being and longevity of the older population. In 1960, before Medicare was created, women who reached age 65 had a life expectancy of 15.8 more years. Men could expect to live an additional 13 years. Today, women at 65 have a life expectancy of 19.2 years, while men can look forward to another 16.3 years.

Less than 3 percent of Medicare beneficiaries report having any difficulty getting medical care, and less than 5 percent reported they delayed getting treatment because of costs, although a substantial number reported delaying or forgoing drug treatment because they did not have drug coverage. This is a testimony to the effectiveness of the program in delivering quality care at an affordable price. This is a program that works well, but it is now under threats that would reduce the freedoms and the choices of its beneficiaries in return for a new and elusive panacea, prescription drug coverage.

Medicare gives its beneficiaries a great degree of freedom in selecting health-care providers. They may choose any doctor or hospital that has agreed to participate in the Medicare program. The vast majority of beneficiaries have chosen this traditional approach. About 4.6 million of the 41 million Medicare beneficiaries have chosen to join managed-care organizations, such as health maintenance organizations (HMOs). They agree to stay within the network of doctors and hospitals provided by the HMO.



This freedom is now threatened by the legislation just passed by Congress to provide prescription drug coverage for the first time under Medicare. The drugs will be available through HMOs or through new, stand-alone drug programs offered by insurance companies. However, none of these proposed stand-alone programs currently exists, even in pilot form. In 2006, when the drug benefit takes effect, seniors may find they are unable to get drug coverage unless they join an HMO, which will restrict their ability to select any doctor or hospital of their choosing. Seniors should have the continued freedom to join an HMO if they feel it would benefit them. But no senior should be coerced into joining an HMO as a condition for receiving the prescription drug benefit.

The legislation also marks a major departure from the tradition of universality, with all participants sharing in the benefits for an equal price, with no differentiation according to income. Currently, all beneficiaries pay the same premium, \$66.60 a month, for the Part B coverage that helps pay for doctor bills. Part B is subsidized by general revenues, which provide about 75 percent of the total costs of Part B operations.

Starting in 2007, however, the tradition of equal payment by all beneficiaries will be shattered. Those individuals with incomes above \$80,000 a year will pay a higher Part B premium. They will pay a greater share of the cost of the Part B program than their fellow beneficiaries without an increase in benefits. This division by income raises the threat of eroding support for Medicare among more affluent Americans.

Although Medicare will become the biggest buyer of prescription drugs, it is not allowed to negotiate for the best possible price to save the taxpayers money. Instead, the law explicitly forbids Medicare to seek the best deal. At the same time, the Veteran's Administration is required by law to seek the best prices when it buys pharmaceutical products. It does not make sense that one agency of government is ordered by law to negotiate for the best price, while another agency, the biggest of all drug customers, is forbidden from negotiating with drug manufacturers for the cheapest price it can get.

#### 4. *Background*

Created out of the Great Depression, Social Security is a safety net for almost all working Americans and members of their families. It is an earned benefit for all who labor in the United States. Benefits go to retired workers, their spouses, and their survivors. Disabled workers and members of their families are eligible for monthly payments. And for those who die before reaching retirement age, such as the victims of the September 11 terrorist attacks, there are survivor benefits for family members.

Social Security is largely a pay-as-you-go system, with today's workers paying taxes to provide funds for current retirees and other beneficiaries. About 155 million Americans paid Social Security taxes and 46.7 million people collected benefits in 2003. Social Security is the major source of income for most people age sixty-five and over. For 64 percent of Social Security beneficiaries, the program provides 50 percent or more of all income. About 20 percent of beneficiaries have no income other than their Social Security benefits.

Benefits are a matter of right, rather than charity, earned by working or being a family member of a worker. Workers can begin collecting reduced retirement benefits at age 62. Full benefits are available at age 65. However, the age for full benefits is being gradually raised to 67. The beneficiaries include: 32.5 million retired workers and their families; and 7.4 million workers with disabilities and their dependents; and 6.8 million survivors of deceased workers or deceased retirees.

Social Security benefits are adjusted automatically each year to keep pace with inflation. This has enabled millions of older Americans to escape poverty because they receive Social Security benefits. Poverty among Social Security recipients age sixty-five and over was just 8 percent in 1999. Without their Social Security income, about 48 percent of people in this group would have been living in poverty.

Because Social Security has been a success, it should be maintained for future generations of workers. The baby boom generation, the largest generation in American history, will swell the ranks of the beneficiaries age sixty-five and over to 70 million by the year 2030.

Social Security will continue to be the key source of income for most retired Americans. While Social Security is virtually universal, about 55 percent of the American workforce does not have any private pension or 401(k) coverage.

Though Social Security must find new sources of revenue to meet the needs caused by the increase in the number of beneficiaries when the boomers reach retirement age, adopting individual accounts will make the problem even more difficult.

Social Security has worked well since it began disbursing benefits in 1940. It will continue to work well for future generations of retirees and should not be subject to drastic changes that would undermine the social compact that has stood the test of time.

Medicare serves all eligible beneficiaries without regard to income or medical history. Today it provides health insurance coverage to one in seven Americans. Part A of Medicare, the hospital insurance trust fund, pays for hospital services, limited skilled nursing facilities, home health care, and hospice care. It is financed by a payroll tax on salary earnings. The worker and employer each pay an amount equal to 1.45 percent of the worker's earnings. Part B, which helps pay for doctor services, and outpatient hospital care, has two sources of funding. A monthly premium paid by all beneficiaries provides about 25 percent of the funding, and the rest comes from general tax revenues.

Medicare spending is highly variable. Outlays averaged about \$6,000 per beneficiary in 2001, but the spending was concentrated among a relative handful of people with severe health problems. Just 6 percent of the beneficiaries, those who used more than \$25,000 a year in medical services, accounted for almost half of total spending.

The Medicare population is one of modest financial means: Some 51 percent have incomes below \$25,000 a year. The Medicare population is demographically diverse and includes significant numbers of individuals who are financially and/or medically vulnerable. More than half (57 percent) of those enrolled in the program are female, reflecting women's longer life expectancy. The fastest growing group of Medicare beneficiaries includes those over age eighty-five who are more likely than younger beneficiaries to need medical care. The growth in the racial ethnic beneficiaries raises particular challenges for the program as African American and Latino beneficiaries tend to have had lesser access to health care resulting in greater health needs and lower incomes than their white counterparts. Medicare beneficiaries generally have modest incomes and depend heavily on Social Security as a primary source of income.

One of Medicare's major achievements has been helping to ensure mainstream medical care for most elderly and many disabled Americans, especially racial and ethnic minority beneficiaries.

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#### **ACSWP AND ACREC ADVICE AND COUNSEL ON ITEM 10-10**

*Advice and Counsel on Item 10-10—From the Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy for Racial Ethnic Concerns (ACREC).*

Item 10-10 calls for the 216th General Assembly (2004) to reaffirm the importance and urge to maintain the structure of this nation's social insurance system, as well as authorize a review, update, and report on the PC(USA) position paper, "Economic Security for Older Americans."

The Advisory Committee on Social Witness Policy and the Advocacy Committee for Racial Ethnic Concerns advise that Item 10-10 be approved.

#### *Rationale*

The position paper "Economic Security for Older Americans," approved by the 195th General Assembly (1983) on the issue of social security affirms that:

The church need not be caught up in this debate of how to modify the current system in order to guarantee its solvency in the short term however. It should instead be asking, what is an appropriate means of income redistribution that will protect the well-being of all older adults at this time in our nation's history. Any church recommendations on Social Security ought to arise out of our vision of the covenantal community of stewardship and interdependence. They should take into account not only the value of income redistribution but also the value of work in a covenantal community. (*Minutes*, 1983, Part I, p. 345)

General Assemblies have repeatedly called upon the church to support the right of every person to have access to quality health care that is adequate and affordable. Regarding Medicare, the 211th General Assembly (1999) called on federal and state government officials to “protect Medicare benefits” (*Minutes*, 1999, Part I, pp. 342–43) and in the Resolution on Christian Responsibility and a National Medical Plan, the 203rd General Assembly (1991) called upon the federal and state governments to expand medicare and medicaid benefits, until such time as a national medical plan is instituted (*Minutes*, 1991, Part I, p. 811).

Given that the financial future of the social security system looks grave and that the amount of older Americans will continue to increase substantially, it is imperative that the church support policy and legislation which preserve the existence of the most successful financial safety net for working Americans and their families.

## Item 10-11

**[In response to Item 10-11, the assembly approved an alternate resolution. See pp. 58–59.]**

*On Endorsing “A Christian Declaration of Marriage”—From the Presbytery of Santa Barbara.*

The Presbytery of Santa Barbara overtures the 216th General Assembly (2004) to do the following:

1. Endorse “A Christian Declaration on Marriage” as an apt expression of the Presbyterian Church (U.S.A.)’s commitment to work ecumenically and practically to strengthen marriage—an institution that is honored in the Scriptures and important in U.S. society today. “A Christian Declaration on Marriage,” in full, states:

As we celebrate the 2000th anniversary of the birth of the Lord Jesus Christ, entering the third millennium, we pledge together to honor the Lord by committing ourselves afresh to God’s first institution—marriage.

We believe that marriage is a holy union of one man and one woman in which they commit, with God’s help, to build a loving, life-giving, faithful relationship that will last for a lifetime. God has established the married state, in the order of creation and redemption, for spouses to grow in love of one another and for the procreation, nurture, formation, and education of children.

We believe that in marriage many principles of the Kingdom of God are manifested. The interdependence of healthy Christian community is clearly exemplified in loving one another (John 13:34), forgiving one another (Ephesians 4:32), confessing to one another (James 5:16), and submitting to one another (Ephesians 5:21). These principles find unique fulfillment in marriage. Marriage is God’s gift, a living image of the union between Christ and His Church.

We believe that when a marriage is true to God’s loving design it brings spiritual, physical, emotional, economic, and social benefits not only to a couple and family but also to the Church and to the wider culture. Couples, churches, and the whole of society have a stake in the well being of marriages. Each, therefore, has its own obligations to prepare, strengthen, support and restore marriages.

Our nation is threatened by a high divorce rate, a rise in cohabitation, a rise in non-marital births, a decline in the marriage rate, and a diminishing interest in and readiness for marrying, especially among young people. The documented adverse impact of these trends on children, adults, and society is alarming. Therefore, as church leaders, we recognize an unprecedented need and responsibility to help couples begin, build, and sustain better marriages, and to restore those threatened by divorce.

Motivated by our common desire that God’s Kingdom be manifested on earth as it is in heaven, we pledge to deepen our commitment to marriage. With three quarters of marriages performed by clergy, churches are uniquely positioned not only to call America to a stronger commitment to this holy union but to provide practical ministries and influence for re-

versing the course of our culture. It is evident in cities across the nation that where churches join in common commitment to restore a priority on marriage, divorces are reduced and communities are positively influenced.

Therefore, we call on churches throughout America to do their part to strengthen marriage in our nation by providing:

- Prayer and spiritual support for stronger marriages
- Encouragement for people to marry
- Education for young people about the meaning and responsibility of marriage
- Preparation for those engaged to be married
- Pastoral care, including qualified mentor couples, for couples at all stages of their relationship
- Help for couples experiencing marital difficulty and disruption
- Influence within society and the culture to uphold the institution of marriage

Further, we urge churches in every community to join in developing policies and programs with concrete goals to reduce the divorce rate and increase the marriage rate.

By our commitment to marriage as instituted by God, the nature of His Kingdom will be more clearly revealed in our homes, our churches, and our culture. To that end we pray and labor with the guidance of the Holy Spirit.

May the grace of God, the presence of Christ, and the empowerment of the Holy Spirit be abundant in all those who so commit and be a blessing to all whose marriages we seek to strengthen.

2. Direct the Stated Clerk to communicate this endorsement to U.S. Christian communions that have already endorsed the declaration, as well as to other communions that might be encouraged to endorse the declaration in the future.

3. Instruct appropriate General Assembly entities to seek ways of working with other Christian communions in “prayer and spiritual support for stronger marriages; encouragement for people to marry; education for young people about the meaning and responsibility of marriage; preparation for those engaged to be married; pastoral care, including qualified mentor couples, for couples at all stages of their relationship; help for couples experiencing marital difficulty and disruption; influence within society and the culture to uphold the institution of marriage.”

4. Urge synods, presbyteries, and local congregations to seek ways of working with other Christian bodies in their areas toward these same purposes.

5. Ask all church members to join in a year of prayer for marriage renewal and reconciliation.

### ***Rationale***

Almost every couple contracting marriage desires sincerely “to commit themselves to a mutually shared life, and to respond to each other in sensitive and lifelong concern” (*The Book of Confessions*, The Confession of 1967, 9.47). But many of today’s marriages are more tenuous, the vows less certain of fulfillment, than marriages of one or two generations ago. The church has not been exempt from this trend, as nearly half of all U.S. marriages—both inside and outside of the church—end in divorce.

The church must take responsibility for its part in this troubling situation. We must confess that when we do not teach youth about God’s plan and purpose for marriage, when we perform wedding ceremonies without proper counseling, and when we do not provide support for persons in struggling relationships, we have failed to live up to our call to tend God’s flock.

In 2000, a nearly unprecedented coalition of Christian leaders came together to draft “A Christian Declaration on Marriage.” They recognized, “With three-quarters of marriages performed by clergy, churches are uniquely

positioned not only to call America to a stronger commitment to this holy union but to provide practical ministries and influence for reversing the course of our culture.” The declaration called “on churches throughout America to do their part to strengthen marriage in our nation by providing: prayer and spiritual support for stronger marriages; encouragement for people to marry; education for young people about the meaning and responsibility of marriage; preparation for those engaged to be married; pastoral care, including qualified mentor couples, for couples at all stages of their relationship; help for couples experiencing marital difficulty and disruption; influence within society and the culture to uphold the institution of marriage.”

This declaration was signed by top officials of the U.S. Conference of Catholic Bishops, the Southern Baptist Convention, the National Association of Evangelicals, and the National Council of Churches. Subsequently, NCC General Secretary Robert Edgar withdrew his name, saying that he had not thoroughly consulted NCC member communions before signing the document and he was concerned that “misinterpretation of the declaration may be used by some as a pretext for attacks on gay and lesbian persons.” But the declaration takes no position on the contentious issue of homosexuality. Even after Edgar’s withdrawal, the declaration is still supported by leaders of two-thirds of U.S. Christians—more than fifty denominations representing more than 100 million members. The Presbyterian Church (U.S.A.) can join itself to this broad ecumenical coalition, and encourage more denominations to do the same, by adding its endorsement to the declaration.

The declaration expresses an appreciation of marriage that is shared by the Presbyterian Church (U.S.A.), along with virtually every major branch of the Christian tradition. Our Presbyterian confessions teach, “Christian marriage is an institution ordained of God, blessed by our Lord Jesus Christ, established and sanctified for the happiness and welfare of mankind, into which spiritual and physical union one man and one woman enter...” (*The Book of Confessions*, The Westminster Confession of Faith, 6.131). Endorsing the declaration would be a way of communicating this teaching more publicly, in a larger company of voices, to a wider audience.

The declaration’s focus on practical means of strengthening marriages accords well with one of the emphases in the proposed General Assembly policy statement on “Transforming Families.” A General Assembly endorsement of the declaration would be an excellent complement to a new PC(USA) policy on families, linking that policy to expanding ecumenical efforts to address problems in our most basic social institution. Together, these actions would be an important step in leadership for the General Assembly, providing guidance for church members and witness to the culture. Combined with a year of prayer for marriage renewal and reconciliation, these actions could re-energize the church’s family ministries.

### **Concurrence to Item 10-11 from the Presbytery of San Diego.**

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#### **GAC COMMENT ON ITEM 10-11**

*Comment on Item 10-11—From the General Assembly Council.*

The General Assembly Council advises that Item 10-11 be answered by the assembly’s action on Item 10-06, “Transforming Families” (Item 10-06).

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#### **ACSWP ADVICE AND COUNSEL ON ITEM 10-11**

*Advice and Counsel on Item 10-11—From the Advisory Committee Social Witness Policy (ACSWP).*

Item 10-11 calls for the 216th General Assembly (2004) to endorse “A Christian Declaration on Marriage,” communicate such endorsement to other U.S. Christian communions, instruct General Assembly entities to seek ways of working with other Christian communions to uphold and strengthen the institution of marriage, urge all judicatories to seek ways of working toward these same purposes, and ask all church members to join in a year of prayer for marriage renewal and reconciliation.

The Advisory Committee on Social Witness (ACSWP) advises consideration of the following:

1. Under the *Book of Order*, W.4.9001–.9006, the PC(USA) distinguishes between “Marriage as a civil contract between a woman and man” and a Christian definition of marriage as “a covenant through which a man and a woman are called to live out together before God their lives of discipleship. In a service of Christian marriage a lifelong commitment is made by a woman and a man to each other, publicly witnessed and acknowledged by he community of faith.” This distinction is important when endorsing a Christian declaration of marriage that may be distinct from a civil contract of marriage.
2. We advise that it is inappropriate to seek to impose our Christian understanding of marriage upon all citizens within our nation who are of different religious backgrounds, traditions, and cultures.
3. The Advisory Committee on Social Witness Policy (ACSWP) expresses a concern of the future use of the “Declaration” to influence the definition of a civil contract of marriage in light of the proposed “Marriage Amendment” to The Constitution of the U.S.A. and notes that the 214th General Assembly (2002) disapproved *Commissioners’ Resolution 02-5* to support the Federal Marriage Amendment (*Minutes*, 2002, Part I, pp. 74, 599–601).
4. Under the *Book of Order*, W.4.9001–.9006, the PC(USA) defines a Christian marriage as a “covenant through which a man and a woman are called to live out together before God their lives of discipleship...[and] a lifelong commitment” while the “Declaration” declares “that marriage is a holy union.” This may highlight a different theological understanding of the nature of a Christian marriage.
5. The Advisory Committee on Social Witness Policy (ACSWP) notes that the 208th General Assembly (1996) approved the following resolution: “Affirming the Presbyterian church’s historic definition of marriage as a civil contract between a man and a woman, yet recognizing that committed same-sex partners seek equal civil liberties in a contractual relationship with all the civil rights of married couples, we urge the Office of the Stated Clerk to explore the feasibility of entering friend-of-the-court briefs and supporting legislation in favor of giving civil rights to same-sex partners” (*Minutes*, 1996, Part I, p. 122).

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#### ACWC ADVICE AND COUNSEL ON ITEM 10-11

*Advice and Counsel on Item 10-11—From the Advocacy Committee for Women’s Concerns.*

Item 10-11 calls for the 216th General Assembly (2004) to endorse “A Christian Declaration on Marriage” and communicate that endorsement to other United States Christian communions, to instruct General Assembly entities to strengthen the institution of marriage, to urge middle governing bodies to do the same, and to ask church members to join in prayer for the marriage renewal and reconciliation.

The Advocacy Committee for Women’s Concerns recommends disapproval of Item 10-11.

#### *Rationale*

Christians are called in marriage “to live out together before God their lives of discipleship” (*Book of Order*, W-4.9000). The theological statements found in “A Christian Declaration of Marriage” are incongruent with our theology as expressed in the *Book of Order*. Furthermore, the statement, “We believe that when a marriage is true to God’s loving design it brings spiritual, physical, emotional, economic, and social benefits not only to a couple and family but also to the church and to the wider culture” (“A Christian Declaration of Marriage,” paragraph 4) excludes couples who may live out their life together in poverty. Marriage does not necessarily lift individuals, spouses, or families out of economically unjust circumstances.

Additionally, at the 213th General Assembly (2001), the Presbyterian Church (U.S.A.) approved *Turn Mourning into Dancing!: A Policy Statement on Healing Domestic Violence*, which cautions against definitive stances that would oppose divorce, especially in situations of domestic violence and abuse. Partners in an abusive relationship may need to terminate the marriage as a means of reconciliation or restoration to health and wholeness.

## Item 10-12

[The assembly approved Item 10-12 with amendment. See pp. 59–60.]

### *Resolution on Allegations of Child Sexual Abuse Against Educators*

The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) approve the following recommendations:

1. Approve the Resolution on Allegations of Child Sexual Abuse Against Educators, receive the full rationale, and encourage their churchwide study.
2. Urge individual Presbyterians and the sessions of local congregations to become actively involved in their local school districts and private schools to ensure both public and private schools have
  - a. adequate policies on child sexual abuse that set forth the responsibilities and rights of both students [when they are abused] and educators [when they are falsely accused];
  - b. mandated staff development and student education about sexual harassment, misconduct, and abuse; and
  - c. effective procedures that ensure due process that will protect both students and educators.
3. Urge sessions and middle governing bodies to approve and implement strong sexual misconduct policies, procedures, and training programs for prevention of and protection from sexual misconduct.
4. Urge the General Assembly Council (GAC) to
  - a. plan, develop, and implement national training programs on child sexual abuse prevention for clergy, church educators, and professionals who have access to children and youth;
  - b. support and expand the work of the Child Advocacy Office, the Presbyterian Child Advocacy Network (PCAN), Presbyterians Against Domestic Violence Network (PADVN), and Presbyterians for Disabilities Concerns (PDC) in their programs that encourage safety for children in church and society;
  - c. urge sessions and middle governing bodies to continue to plan and develop child advocacy programs during the Decade of the Child (2001–2011) and beyond; and
  - d. instruct the Presbyterian Washington Office to advocate speedy ratification of the United Nations' Convention on the Rights of the Child by the United States government.
5. Direct the Stated Clerk to write to the president of the United States and members of the Senate requesting the speedy ratification of the United Nations' Convention on the Rights of the Child.
6. Urge the Office of the General Assembly (OGA) and the General Assembly Council to advocate with government, universities, and seminaries for increased research into effective treatment for survivors of child sexual abuse and to better address prevention strategies.

~~[7. Direct the Advisory Committee on Social Witness Policy (ACSWP) to conduct a study of the future of contemporary public education in the context of the long history of Presbyterian support for public education. The study of the systemic issues confronting public education should focus on the individual's role in supporting pub-~~

~~lic education, and the appropriate citizenship for a multicultural and interfaith society and report to the 218th General Assembly (2008).]~~

**[8:] [7.] Direct the Office of the General Assembly to publish the entire report in the *Minutes* and place the document as a whole on the PC(USA) Web site, distributing a copy to the presbytery and synod resource centers and the libraries of the theological seminaries, and making available a copy for each requesting session or middle governing body; and direct the Stated Clerk to notify the church that it is available on the Web site.**

### *Rationale*

#### A. *Introduction*

These recommendations and report are in response to the following referral: *2001 Referral: Commissioners' Resolution 01-13. On False Allegations Against Educators in Schools* (*Minutes*, 2001, Part I, pp. 62, 492–93).

This report represents the response of the Resolution Team on “Allegations of Child Sexual Abuse in Education” (Resolution Team on Allegations), formed by the Advisory Committee on Social Witness Policy. The 213th General Assembly (2001) requested this study in response to *Commissioners' Resolution 01-13* (CR 01-13) from the Presbytery of Pittsburgh (*Minutes*, Part I, pp. 62, 492–93). A summary of the instructions from that assembly and the CR 01-13 can be found in the rationale below with the response of the resolution team. The resolution team commends the entire report for study in the church.

#### B. *The Mandate from General Assembly*

The Resolution Team on Allegations received the following instructions from the commissioners of 213th General Assembly (2001)

That the 213th General Assembly (2001) refers *Commissioners' Resolution 01-13* to the Advisory Committee on Social Witness Policy for further study, with the following instructions:

1. evaluate the potential risk to children if their rights are not fully protected;
2. evaluate the complex legal and political issues in regard to potential violation of civil mandatory reporting statu[t]es, implementation of state administrative provisions, and our church's role in ecumenical work with educational and other child advocacy groups;
3. determine whether the scope of this study should be expanded to include other professions as well; and
4. assess the need to balance the rights and duties of those involved in incidents of alleged abuse or violence.<sup>1</sup>

*Commissioners' Resolution 01-13* advocated attention to the increasing numbers of allegations of sexual misconduct against educators and mandatory reporting laws, which potentially contribute to the destruction of the reputations and careers of educators when the charges are not substantiated. In addition, schools and teachers are distracted from their focus on the instruction of students, and potential teachers are inhibited from joining the teaching profession. These concerns undermine the public trust in education and Presbyterians' historic commitment to education for all children.

In its several meetings, the Resolution Team on Allegations studied the commissioners' resolution along with the guidelines of the General Assembly referral and agreed to adopt as its working title, “Allegations of Child Sexual Abuse in Education,” thus limiting its focus to education and child sexual abuse. It decided the task would be overly complex if it expanded into other professions beyond education, even though there was some overlap in the issues. It grounded its theological reflection in scriptural interpretations of texts of welcoming the children to the Kingdom of God and texts against false witness. It engaged in reflection on the social context of our contemporary situation. For example, it accepted the international emphasis on the rights of children as initiated in the United Nations' “Convention on the Rights of the Child,” which has been approved by previous General Assemblies and many nations of the world. It noted the complex issues of society around family, gender, sexuality, and education in which sexual abuse of children had arisen. It focused on the challenge of balancing the rights and



duties of those accused of alleged child sexual abuse with the inherent needs and rights of the protection of children from abuse. The study moves proactively to affirm procedures for mandating reporting of child sexual abuse and the importance of handling complaints of child sexual abuse according to standards of fair process. The study concerns the church's role in ministering to abusers and victims in cases of child sexual abuse. In its report, the Resolution Team on Allegations addresses the church in its internal community life and in its role as advocate within social systems such as public and private, state and local educational institutions.

### C. *Theological Introduction*

The Presbyterian Church (U.S.A.) is already present in public education through students, educators, and staff. Historically, the church has been a pioneer in the development and support of public education. In recent decades the Presbyterian Church (U.S.A.) has been especially concerned about child sexual abuse. "Turn Mourning into Dancing! A Policy Statement on Healing Domestic Violence," approved by the 213th General Assembly (2001), defines child sexual abuse and determines that it "violates God's commandments to love God and love our neighbor."<sup>2</sup> This policy calls for ministering first to victims of abuse and then to the violators.<sup>3</sup> It directs "the Child Advocacy Office to work for the eradication of the sexual and immoral exploitation of children."<sup>4</sup> The principles of "restorative justice" affirmed by the 214th General Assembly (2002) recognize that "safety is the first consideration of the community. The first step toward restoration must be to protect those who have suffered and those who are at risk to suffer at the hands of others."<sup>5</sup>

The restorative justice principles recognize the following:

Offenders must be held accountable for their actions, expected to take responsibility for their behavior, and called upon to change. Offenders should be expected to make restitution whenever possible not as a matter of punishment but as an obligation and a means of helping to achieve restoration.<sup>6</sup>

The church teaches that abuse must stop, that offenders must be appropriately disciplined, and that individuals and communities must be given resources for healing. The church's statement, *Sexual Misconduct Policy and Its Procedures*, defines the detailed regulations required to protect the rights of the accused and accuser in cases of alleged sexual misconduct. Likewise, *The Standards of Ethical Conduct*, rigorously insist upon high moral standards for officers including requirements to avoid gossip and abusive speech.

The teachings of the church are morally rigorous in both directions, namely, shielding the vulnerable from sexual abuse and insisting on fair procedures for adjudicating allegations of sexual misconduct. This theology is grounded in the moral principles deduced from the Bible in guarding against sexual offenses or exploitation, in its protection of children, and in its insistence upon truthful procedures in matters of legal proceedings.

When Jesus taught about the protection of the little ones and said that children and the humble go first into the Kingdom of Heaven, it became a classical summary of the church's recognition of protection for children.

People were bringing little children to him in order that he might touch them, and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, 'Let the little children come to me; do not stop them; for it is to such as these that the Kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as little child will never enter it.' And He took them up in his arms, laid His hands on them, and blessed them." (Mark 10:13-16)

The gospel calls us to care for our children, to protect them in their vulnerability, to empower them in their growing, and to be a sanctuary for them in a beautiful and yet dangerous world. A further text also applies:

It would be better for you if a millstone were hung around your neck and you were thrown into the sea than for you to cause one of these little ones to stumble. (Luke 17:2)

Yet we know that millions of children are violated in our country every year. Tragically, most of these violations are domestic abuse but some are in the streets and at schools. However, we also know that hysteria, dislike of teachers, misunderstanding, and malice occasionally lead to false allegations of sexual misconduct within the school. In its study, the Resolution Team on Allegations heard stories from educators and listened carefully to witnesses from the Presbytery of Pittsburgh who testified to such allegations against members who teach. Nearly every public and private school has established policies and procedures of fair process to adjudicate allegations,

whether true or false. In these policies, a fair process usually includes the following: published rules of conduct, knowledge of charges, right of response, right to confront one's accusers, adequate time to prepare response, impartial fact-finding panel, adequate defense, the right of review, and finality of decision.

In our biblical and theological traditions, the care to avoid false allegations is based on the Ten Commandments, especially the ninth commandment: "You shall not bear false witness against your neighbor" (Ex. 20:16). In Matthew 15:19, Jesus lists "false witness" as an evil proceeding from a false heart. False witness is condemned repeatedly in the Bible, and it is central to the passion narratives of Christ who was convicted by "false witnesses" (Mark 14:56–57). Theologically we must respond to the evil of sexual abuse in schools with restorative justice by protecting children and guarding against false allegations.

In past centuries, Americans became aware of the damage of false allegations during the trials of so-called witches in Salem, the case of the "The Scottsboro Boys," and the McCarthy charges of unfounded lists of communists in the State Department. Because of attention by the contemporary mass media, the sexual abuse of school children sometimes seems to be associated with Roman Catholic priests or church schools for children of the First Nations in Canada. Presbyterians are especially aware of the problems at the Presbyterian School in the Congo. However, child sexual abuse exists in all communities, and congregations must pay special attention to the public schools where the majority of children in the United States are taught. In its internal life, the church and all of its institutions must protect children in its programs, and also shield its members from malicious gossip. As a part of this effort, all churches must establish procedures to guard against false witness to protect teachers, administrators, and staff from falsehoods.

#### D. *The Social Context*

##### 1. *The "Rights of the Child" (United Nations) and the Potential Dangers if These Rights Are Not Protected*

When we consider the problem of sexual abuse of children, we remember our commitment to the principle of paying special attention to the needs of persons who are most vulnerable, in this case, the children. In addition to the mandates from Scripture and PC(USA) policies, we look to the international debates about the rights of children. The PC(USA) General Assembly has repeatedly reaffirmed the "Convention on the Rights of the Child"<sup>7</sup> passed by the United Nations in 1959 and endorsed by many nations since then. Sadly, the United States has not endorsed this declaration that leads to one of our recommendations above. Among the principles important to our report are the following statements from this declaration:

The [United Nations] General Assembly proclaims this Declaration of the Rights of the Child to the end that he (sic.) may have a happy childhood and enjoy for his (sic.) own good and for the good of society the rights and freedoms herein set forth, and calls upon parents, upon men and women as individuals, and upon voluntary organizations, local authorities and national governments to recognize these rights and strive for their observance by legislative and other measures progressively taken in accordance with the following principles.

Among the principles that support our conclusions in this paper are the following:

Principle 2: The child shall enjoy special protection, and shall be given opportunities and facilities, by law and by other means, to enable him to develop physically, mentally, morally, spiritually and socially in a healthy and normal manner and in conditions of freedom and dignity. In the enactment of laws for this purpose, the best interests of the child shall be the paramount consideration. ...

Principle 9: The child shall be protected against all forms of neglect, cruelty and exploitation.

While we acknowledge the justice claims of teachers who are falsely accused of child sexual abuse, we recognize that the vast majority of allegations are true and thus endanger the lives and health of children and families. Nothing in our report should be construed as a limitation on the priority of protecting children "against all forms of neglect, cruelty and exploitation." We agree with the United Nations that children need and have a right to "special protection" so that the image of God will be nurtured and they can develop into mature adults.

##### 2. *Social Issues*

In an ideal world, society would carefully provide for the physical, emotional, and intellectual nurturance and education of children as a primary task of all members of the community. The goal of raising healthy children to

adulthood is paramount to a healthy and sustainable society. Unfortunately, we live in a society in which poverty, racism, abuse, and neglect often accompany a child in his or her journey to adulthood. We are also a society of adults who struggle with complex physical, emotional, and intellectual challenges that come directly from childhood traumas. This cycle presents enormous challenges to those who work towards the goal of nurturing and educating children. Educators are forced to work towards a goal of preparing children for adulthood while they continue to live and work within the broken community that presents so many hurdles for the physical and emotional nurturing of everyone.

One of the threats to children in today's society is sexual abuse. In environments where children are devalued, where adults lack accountability for their behavior, where sexuality is commercialized, and where promiscuous behavior is too often presented as normal to children, educators and parents are faced with the challenge to teach and model behaviors that may be contradictory to behavior learned from media images, advertising, and peer influence.

Schools face the dilemma of providing safe and creative spaces for children to learn, while also ensuring protection for educators against false allegations of sexual abuse. Some children face a high risk of sexual abuse because of prior abuse, neglect, and psychiatric problems such as attention deficit disorder, depression, violent tendencies, and posttraumatic stress disorder. Unfortunately, the risk of false allegations of sexual abuse also increases in such a fragmented social order.

When allegations of sexual abuse of children are made, educators and parents face the challenge of balancing the rights and duties of all persons involved, including the accuser, the accused, family members, peers, and community members. Allegations that are eventually found to be true require courage to act and compassion for all concerned. Allegations that are false need the same compassion and care for all persons in the process of seeking God's justice and mercy.

#### *E. Discussion Regarding Child Abuse in Education*

##### *1. Balancing the Rights and Duties of Those Involved in Incidents of Alleged Child Sexual Abuse*

In the immediate aftermath of an accusation of sexual misconduct, abuse, or molestation, third parties to whom a report (however formal or informal) is made should remind themselves of the ongoing need of both accused and accuser and their families for sensitivity and support.

If the accusation is in a societal context but involves members of the church, pastoral care and the local church's support remain a priority and another role accrues to the local church: advocate for the rights of the accused and the accuser. Both have the right to a fair investigation, protection of their privacy, and legal representation until charges have been adjudicated.

Society's beliefs and laws reflect the inherent right of children to be protected from sexual exploitation. A child's accusation of sexual misconduct must be treated as seriously as any other charge of criminal misconduct. Even though various entities estimate some accusations are false, most school systems, in fact, experience relatively few false charges.

It is the right of both educators and students to have preventive practices and policies in place, and educators should have frequent staff development training. Educators, particularly, have the responsibility to know these policies and to practice preventive measures, but, above all, to never take advantage of a child's vulnerability or to abuse their authority. Both educators and students should be trained about their rights and duties and should have neutral investigations when there is an accusation. School systems, all too often, do not turn to persons outside of the system who are trained in the area of sexual misconduct investigation.

Students have the responsibility to tell the truth and not use a charge as retribution against an educator who has spurned them, has not given them the grade they wanted, is disliked, or to win favor with their peers.

At the same time, they also have the responsibility to report to an adult when they have been sexually molested, abused, or exploited.

Sometimes accused educators and their families, because of the culture of the school system and inadequate procedures, are left without emotional or financial help. They have the right to support and counseling, salary continuation until the charges are substantiated, and protective reassignment if exonerated. Without these it would be more difficult for an educator to reclaim his or her dignity, self-worth, and professional ability.

Accused educators have the responsibility not to give false testimony, to respect their accuser, and to refuse to criticize the character and motives of any child who has accused a teacher of sexual misconduct.

School systems have dual responsibilities to their employers and to their students. They must be encouraged to remember to act humanely for both. Congregations are urged to take this same position in individual cases, and also to advocate for appropriate policies and procedures in their local school system.

## 2. *Having Fair Policies and Administrative Procedures for Handling Complaints in School Systems*

Estimates vary as to the frequency of allegations that are proven to be false, but school administrators tend to believe that the number of charges of child sexual abuse that are unfounded is relatively small. Regardless of the prevalence, due process requires that the procedures utilized in handling charges provide for reliability, fairness, and accountability.

The "Sexual Misconduct Policy and Its Procedures," approved by the Presbyterian Church (U.S.A.) in 1993, provides principles that are applicable for school systems. This statement recognizes the duty imposed upon all persons to report incidents of sexual misconduct, the due process rights of all persons, the need for documentation of all action taken by persons responsible for investigating or resolving charges, and the need for educating and training a wide variety of persons. The policy is directed towards church members, church officers, nonmember employees, and volunteers. It asserts "Sexual misconduct is not only a violation of the principles set forth in Scripture, but also of the ministerial, pastoral, employment, and professional relationship. It is never permissible or acceptable."<sup>8</sup>

These principles can be applied to educational systems. A comprehensive policy for handling complaints against educators must recognize that school districts and other educational entities have not always acted effectively, and may not be equipped, to provide the education and training necessary to identify child sexual abuse when it occurs. School districts must follow the proper steps in reporting such abuse and processing complaints in a fair manner. Persons responsible for investigations of child sexual abuse must have adequate training to protect vulnerable children and also take into account the possibility of false allegations and the complex environment underlying charges of abuse.

State statutes vary with regard to the form and content of reports of suspected child sexual abuse. Certain professionals, such as teachers, administrators, counselors, and other educational staff, are mandated reporters who are required by law to report child sexual abuse to state agencies. Any person can report, in good faith, orally or in writing, an alleged child sexual abuse. When an oral report and written report are both required, the written report needs to be submitted within twenty-four to forty-eight hours. Some state statutes will specify what information is to be submitted in a report of suspected child sexual abuse. Usually this includes:

- Child's name, age, and address.
- Parents' names and address.
- Nature and extent of the injury or condition observed.
- Prior injuries and when observed.
- Reporter's name and location (not always required, but valuable to child protective staff).

To assist persons making oral reports of suspected child sexual abuse, many states maintain a toll-free, twenty-four hour telephone line just for receipt of suspected abuse. Educators and administrators should have ready access to this phone number.

The following principles of fair process apply to authorized investigators from state agencies as well as school administrators who may be involved in a preliminary investigation. The report should be submitted to a person responsible for implementing fair process on matters involving child sexual abuse, who is in a position to ensure that all appropriate parties are notified and the necessary investigation is conducted promptly and completely. The investigation must be promptly held, conducted in a manner that respects the privacy of all parties to the extent permitted by law and to the extent practical, and appropriate under the circumstances. The accused educator has a right to receive promptly, in writing, all charges against the accused that are being investigated along with the accused's right to be represented by an attorney or other person of the accused's choosing.

In cases where the investigation is completed and the responsible entity concludes that the charge is unfounded, the decision should be communicated promptly to the alleged victim, the accused, and to all other persons previously made aware of the pending charges. The accused is entitled to a written statement from the entity conducting the investigation declaring that the specific charge made against the accused was false and without foundation.

When the person(s) conducting the investigation concludes that there is substance to the charge, a hearing should be scheduled at which time the child victim or his/her representative presents the facts supporting the charge and the accused has the opportunity to both confront the accusers and offer any evidence in the accused's own defense. In all such cases, the vulnerability of children in such hearings must be respected. Where the testimony of children would be damaging to a child, their narratives might be given through recorded testimony or reports of interviewers. Any hearing is always subject to the right of the accused to be represented at the recording of testimony and to cross-examine the interviewers as to their reports. It will be held only after reasonable notice to the accused and only upon written charges provided to the accused prior to the hearing.

Due process normally requires that the accused retains a right to have the entire matter reviewed, by way of appeal, in those circumstances where investigators have determined that the accused has committed the alleged act of abuse. Fairness dictates that both the original hearing tribunal and the appellate body involve persons who are neutral in the matter and capable of rendering an impartial decision.

In those situations where it is determined, at any point in the process, that the allegation of child sexual abuse is false and was instituted by a person knowing the charge to be false, sanctions might be imposed in order to preserve accountability. The sanction should take into account the actual harm suffered by the accused and by the community as a result of the false accusation.

### 3. *Mandatory Reporting of Child Sexual Abuse*

Any consideration of mandated reporting must begin by recognizing the PC(USA)'s commitment to making the world a place where all children are treated with dignity and respect and have the opportunity to experience the fullness of life, which we believe was intended by God. As Presbyterians, we believe that the best interests of the child should prevail in all legal and administrative decisions and that the safety of the child has the highest priority. Thus, the state has an obligation to protect children from all forms of abuse, neglect, and exploitation, including sexual abuse, and to undertake preventive programs in this regard. The existence of mandatory reporting statutes is consistent with this belief. Every state has statutes requiring reporting of child abuse and neglect.

Under the U.S. Child Abuse Prevention and Treatment Act (CAPTA),<sup>9</sup> child sexual abuse is minimally defined as any recent act or failure to act, resulting in imminent risk of sexual abuse of a child under the age of eighteen by a parent or caretaker who is responsible for the child's welfare. All states require certain professionals and institutions to report suspected child abuse. Teachers and other school personnel are regularly included in the groups listed as being bound by mandatory reporting requirements.

The first issue arising under the mandatory reporting statutes is the extent of the knowledge that leads to a duty to report. Some statutes call for reporting upon a “reasonable cause to believe” or upon a “reasonable suspicion.” This requires that the facts be judged against an objective standard: would the facts available to the person reporting the abuse justify the conclusion that the facts observed or reported were abusive? To establish grounds for reasonable suspicion, the reporter whose impressions formed the basis for a report of child sexual abuse must articulate specific facts and observations that, in conjunction with reasonable inferences derived from those facts and observations, led the reporter to believe that sexual abuse had occurred and that the alleged offender, if named, is the person responsible for the abuse.

Other statutes require the reporter to “know or suspect,” which might be seen as a different degree of knowledge. None of the statutes set forth, within the reporting statute, a definition or explanation of what is meant by the term(s) “reasonable cause to believe,” “reasonable suspicion,” or “knows or suspect.” Because the mandatory reporting statutes are not always clear to every person, teachers and other school officials need to be trained on how to make appropriate reports of suspected child sexual abuse.

The failure to report suspected child abuse can result in both civil and criminal liability. Most statutes typically call for a misdemeanor punishable by a fine. By way of example, Pennsylvania permits a person who willfully fails to report a case of suspected child abuse to be fined \$300 for a first violation and to be fined not more than \$2,500 and undergo imprisonment for a period not to exceed one year for a second or subsequent violation.<sup>10</sup> As in most criminal prosecutions, the action of the defendant must be shown to have been intentional to support the conviction. On the civil side, the failure to report an incident of actual or suspected child sexual abuse potentially will give rise to a legal negligence action claiming that the child suffered injury as a direct result of the defendant’s failure to exercise a duty owed to the child.

Because of the real possibility that persons accused of sexual misconduct will react by bringing an action against the reporter, CAPTA requires states to enact legislation providing for immunity from prosecution under state and local laws and regulations for individuals making good faith reports of suspected or known instances of child abuse. In most states, this immunity is absolute, where it can be shown that the reporting was done in “good faith.”<sup>11</sup> Providing absolute immunity may encourage the making of unreliable or false reports, but this must be balanced against the state’s obligation to respond to child abuse and protect the safety of the child. This is best advanced by ensuring that persons with knowledge of abuse are not inhibited in coming forward through fear of retribution.

The 1993 CAPTA amendments require states to enact legislation providing for prosecution in false reporting cases. This would occur where the reporter lacked a “reasonable belief” or did not have “reasonable suspicion” that the report was true. States that already have perjury and falsification provisions in their criminal codes did not move to enact parallel legislation within their child protective services statutes. Nevertheless, the existence of false reporting sanctions should operate to discourage unsubstantiated charges against educators.

Where a school administrator or another teacher both knows that the law requires a person to report suspected child abuse and knows that there exists real penalties for failing to report, it is more likely than not that a report will be generated, even on weak grounds. Opposed to these policies encouraging reporting are those features providing criminal sanctions for false reporting and the risk of civil suit for either negligent reporting or defamation. Here, there is a risk that a reporter will “think twice” before making a report, since the penalties for a mistake are not merely superficial, and thus may neglect to make a report when child sexual abuse is occurring.

The mandatory reporting statutes have developed through an honest desire to put in place procedures that operate to enhance the government’s obligation, and desire, to protect the well-being and safety of its children. The remedy for alleviating any problem of false allegations does not lie in eliminating the requirement for mandatory reporting. Rather, available resources might be directed more properly towards training modalities aimed at providing teachers, administrators, and others working in an educational setting with a clearer understanding of what is intended when the law speaks of “reasonable cause to believe,” “reasonable suspicion,” “know or suspect,” and, indeed, what observable conduct actually rises to the level of reportable

child sexual abuse. The Presbyterian church should support mandatory reporting because of the priority of protecting children.

## F. *The Church's Role*

### 1. *The Church's Role in Addressing Child Sexual Abuse*

The church should be a primary source of care, nurture, and support for all persons, especially children who are dependent on adults for their nurture and survival.

Children are valuable members of the community, and because of their vulnerability, it is the responsibility of the adult members of the community to see that they grow up and thrive to be the human beings God created them to be.

The church provides ministry to the victims of sexual abuse when it proclaims the gospel of salvation, nurtures the children of God, maintains worship, teaches truth, promotes social righteousness, and embodies the Kingdom of God in the world. In countering the brokenness of the sin of the world, the witness of the church reduces the number of children of God that fall prey to the sin of sexual abuse. The gospel of forgiveness of sin frees humanity from the social injustice and the costs of human brokenness that contribute to the cycle of sexual abuse. Even as Jesus excised the demonic forces, so the everyday ministry of the church combats them. The church's preaching, education, nurture, and worship can benefit by more explicit reference to the ministry of saving children from abuse.

The Presbyterian Church (U.S.A) has developed several studies and resources addressing child abuse, which include the following resources from our denomination: *Surely Heed Their Cry, A Presbyterian Guide to Child Abuse Prevention, Intervention and Healing* (1993, PDS #257-93-010); *Striking Terror No More, The Church Responds to Domestic Violence*, Bridge Resources (1997, PDS #095516); *The Whole World in Gods Hands?, Church & Society* (2000); *Turn Mourning Into Dancing! A Policy Statement On Healing Domestic Violence*, (2001, PDS #OGA-01-018); *We Won't Let it Happen Here: Preventing Child Abuse in the Church*, (Second Edition, 2002, PDS #72-651-02-002); and *Anguished Hearts: A Study Guide to Accompany Turn Mourning Into Dancing!* (2003, PDS #70-270-03-025).

### 2. *Prevention of Child Sexual Abuse*

There are many ways the church can work to prevent children from being abused. One way is through programs aimed at prevention of child sexual abuse. These prevention resources include policies that identify the behaviors that decrease the risk of child sexual abuse as well as decrease the risk of false allegations within the church communities. It is the church's responsibility to do all it can to ensure that children are safe from offenders by screening all paid and volunteer staff, those who have access to children and youth programs at church, and leaders in camps or other church-related activities. The church demonstrates its unwavering commitment to the physical safety and spiritual nurture of children and youth when sound child abuse prevention policies and procedures are in place. The burden of prevention is the responsibility of adults who are leaders in the church community.

We must use the resources of the church to ensure that sexual offenders do not have access to children in our church programs. Supervision of all church leaders helps to ensure that potential offenders are identified and removed from leadership positions. Additional prevention practices include the recommendation that two or more adults be available whenever children are around. In addition, doors should be left open, windows into rooms where children are engaged in programs should be unobstructed when individual adults must be with individual children, and transportation and supervision provided only with parental knowledge and consent.

The church has a role to play in teaching and nurturing our children. It is important that the home, the school, and the church present a consistent message to children about safety and the danger of child sexual abuse. The church can prepare our children to deal with a potential encounter with a sexual offender. This

includes basic safety and survival information for children through educational awareness training. The churches should teach prevention in the context of biblical and theological foundations. The church should teach sex education and prevention from a sound theological perspective that includes mutual respect for all Gods' children regardless of race, ethnicity, gender, and culture.

We call for our church and our educational communities to provide education that goes beyond giving information to modeling appropriate and non-harmful behaviors and ways of relating to one another. Education should be conducted within the context of understanding the needs of different communities and creating culturally relevant strategies including language differences and cultural norms of sexuality. Educational programs may include:

- Age-appropriate educational materials about human behavior and touching such as “Good Touch/Bad Touch,” “Safe Kid Academy,” etc.
- Quality sex education: healthy sexuality with integrity.
- Instruction to help children and youth protect themselves from abuse.
- Instruction on pastoral care with families suffering from abuse including both the survivors' and abusers' families.
- Instruction on the consequences of child sexual abuse and the possibilities for healing.
- Local community resources for victims and survivors and their families.

The church should encourage and support parental education on healthy boundaries and healthy positive sexuality. Parents should be encouraged and trained to talk with their children using appropriate language about sex and sexuality.

Incidents of child sexual abuse are devastating to all who are involved: the child, the family, the child's peers, the peers of the child's parents, the local congregation, the community at large, the accused offender, and the family of the accused offender. Each person affected must be included in a ministry of pastoral care after an abusive incident. The desired outcome of a pastoral ministry to victims and the abusers is justice and healing for all as much as possible. There are no shortcuts or quick formulas to attain this outcome.

Abusers must be held accountable for their actions. The church can help foster accountability by advocating creative treatment options beyond incarceration. The church must also create opportunities for repentance, restitution, and change in behavior through abusers' programs such as “Men Stopping Violence.”

The good news is that child sexual abuse is preventable. However, child sexual abuse occurs at an alarming rate in all segments of society regardless of religion, economic status, race, ethnicity, or educational level. The church is called to bring the message of wholeness and fullness of life in the face of human frailty. The grace of God is present with all in our brokenness and our goodness.

Members of the Resolution Team on Allegations: Elizabeth Andrews, Decatur, Georgia; Dorothy Henderson, Joliet, Illinois; Justin M. Johnson, Pittsburgh, Pennsylvania; Cecilia Moran, Stockton, California; James Poling, chair, Evanston, Illinois; Ronald Stone, Pittsburgh, Pennsylvania. Staff: Thelma Burgonio-Watson, FaithTrust Institute, Seattle, Washington; Patricia Chapman, Child Advocacy; Laurie Griffith, Office of the General Assembly; and Peter Sulyok, ACSWP.

#### Endnotes

1. *Minutes*, 2001, Part I, p. 62.
2. *Minutes*, 2001, Part I, p. 234.



3. *Minutes*, 2001, Part I, p. 237.
4. *Minutes*, 2001, Part I, p. 239.
5. *Minutes*, 2002, Part I, p. 576.
6. *Minutes*, 2002, Part I, p. 577.
7. Office of the United Nations High Commissioner for Human Rights, Geneva, Switzerland, Declaration of the Rights of the Child, Proclaimed by General Assembly resolution 1386(XIV) of 20 November 1959, <http://www.unhchr.ch/html/menu2/6/crc/treaties/crc.htm>, accessed on March 16, 2004.
8. *Minutes*, 1993, Part I, p. 570
9. Title 42, United States Code, § 5101, *et seq.*
10. (3rd degree misdemeanor), Title 23 Pa.Consolidated Statutes, § 6319; 18 Pa.C.S. §§ 1101, 1104.
11. See, e.g. 23 Pa.C.S. § 6318, establishing a presumption of good faith and affording absolute immunity in making of a report, cooperating with an investigation, testifying in a proceeding, taking photographs, the removal or keeping of a child in protective custody, and referring reports of suspected abuse to law enforcement authorities.

## Item 10-13

[The assembly approved Item 10-13. See p. 61.]

*Commissioners' Resolution. On Seeking a Thorough, Calm, and Reasoned Review of the USA Patriot ACT.*

**That the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) instruct the Stated Clerk and the Moderator to express to the president of the United States and the United States Congress the desire that**

- 1. there should be a careful, unhurried review of all parts of the USA Patriot Act;**
- 2. there should be no rush to renew aspects of the USA Patriot Act, which are not due to expire until December 2005;**
- 3. the clear division between intelligence and criminal investigation should be restored;**
- 4. the wording of the renewed/revisited USA Patriot Act should grant the government only those powers that we, as a people acting through our representatives, actually intend that the government shall use.**

### *Rationale*

There is no reason based on the threat of terrorist action to rush to renew the nonpermanent provisions of the USA Patriot Act eighteen months before their expiration dates.

Given the haste with which the USA Patriot Act was approved, a complete review of all aspects of the USA Patriot Act is called for.

It is the nature of nations to do whatever they need to do in order to inform themselves fully about perceived threats. Therefore, if the distinction between intelligence gathering and criminal investigation is breached, individuals have no rights in the areas of free speech, free association, privacy, and security.

It has been suggested that the USA Patriot Act does not need stringent review because some parts have not been put into action yet. Such an argument goes against original historical basis of our Bill of Rights. We have a Bill of Rights because in 1789 a significant number of Americans were not willing to ratify a constitution on the basis that the resulting government would honor their rights even though those rights were not spelled out. A right that we have only as long as wise and benevolent leaders in Washington choose not to violate it, it is not a right.

Margaret Anne Fohl—Presbytery of Philadelphia  
Justin M. Johnson—Presbytery of Pittsburgh

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### ACSWP ADVICE AND COUNSEL ON ITEM 10-13

*Advice and Counsel on Item 10-13—From the Advisory Committee on Social Witness Policy.*

Item 10-13 calls for a review of the USA Patriot Act.

The Advisory Committee on Social Witness Policy advises disapproval with the comment that the issues are the subject of Item 12-06 Resolution on Violence, Religion, and Terrorism.

## Item 10-14

**[The assembly disapproved Item 10-14 with comment. See pp. 60–61]**

*Commissioners' Resolution. On Appointing an Action Committee That Will Identify Media and Advertising That Has Excessive Sex, Violence, and Other Immoral Content for the Purpose of Influencing Producers and Sponsors.*

That the 216th General Assembly (2004) direct the General Assembly Council to establish a Media Committee that will create and maintain a list of television programs, movies, video games, music, and other media considered violent or with inappropriate sexual content for the purpose of encouraging church members to make calls, write letters, and, if necessary, boycott those listed. The committee will be composed of one member from each presbytery and a coordinator in Louisville, Kentucky, and with a simple majority vote, create and maintain a list of offending programs. Each committee member shall distribute updated reports at their presbytery meetings containing the names, along with comments, about media on the list. The list will also be made available to the News Service editor. All communication and voting shall be done by e-mail.

#### *Rationale*

The eroding of moral standards in our country is evident in the actions from those holding positions of responsibility in the public and corporate world to children in the classrooms and playgrounds across America. For more than fifty years, the PC(USA) has been concerned and has continually advocated for the reduction of sex, violence, and other immoral content in media. We haven't been heard. This resolution is a plan of action, a plan that *identifies, involves* and *influences*. The Media Committee will do the *identification*. *Involvement* starts when the offending program, CD, video game, etc. is reported to the presbyteries. Presbyteries in turn inform pastors, who then carry the information to their congregation for member *involvement*. The church members will then be encouraged to exert their *influence* through calling, letter writing, or sending e-mails to producers and sponsors informing them of their displeasure and their intent to abstain from viewing or buying the offending product. Profit should not replace moral standards. Our families and children deserve better.

Inappropriate material in the media has been a concern of the church as far back as the 1947 General Assembly and was again addressed in the General Assemblies of 1949, 1953, 1956, 1977, 1984, and 1992. It is addressed again in this the 216th General Assembly (2004) in the "Transforming Families" paper by quoting, as

written below, from the 1993 overture to “bring the church’s influence to bear so that the media will act to strengthen moral values” (*Minutes*, 1993, Part I, p. 13, Item 10-06, Part 3.i.

In 1993, the following statement was made (*Minutes*, 1993, Part I, p. 884, *Overture 93-54*):

The Presbyterian Church (U.S.A.):

1. Calls upon its members, congregations, and governing bodies to join in condemnation of immorality communicated through the media;
2. Shall develop and implement a plan of action for the General Assembly, the presbyteries, and the churches through their members to “bring the church’s influence to bear so that the media will act to strengthen moral values.” The plan shall address ways and means to stimulate members of the church to act in support of this objective and shall address whether the following approaches, among others, would have such influence to
  - a. identify the moral or immoral content of specific media presentation in order to assist parents in directing the activities of their children, and
  - b. influence producers and sponsors to cease producing media that emphasize, promote, or condone immoral conduct...

In 1995, the General Assembly Council responded to this overture (*Minutes*, 1995, Part I, p. 324) without creating a plan for implementation.

Phyllis Spielmann—Presbytery of Los Ranchos

Drew Smith—Presbytery of South Alabama

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#### **GAC COMMENT ON ITEM 10-14**

*Comment on Item 10-14—From the General Assembly Council.*

The General Assembly Council suggests that this commissioners’ resolution be disapproved. First, there are a number of sources available to the general public that screen and rate media offerings. Second, the cost of setting up the extensive system envisioned by this commissioners’ resolution would be prohibitive and would require curtailment of other existing ministry and mission programs.

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#### **ACWC ADVICE AND COUNSEL ON ITEM 10-14**

*Advice and Counsel on Item 10-14—From the Advocacy Committee for Women’s Concerns.*

Item 10-14 deals with appointing an action committee that will identify media and advertising that has excessive sex, violence, and other immoral content for the purpose of influencing producers and sponsors.

The Advocacy Committee for Women’s Concerns (ACWC) advises that the 216th General Assembly (2004) disapprove Item 10-14.

#### *Rationale*

Entities within the Presbyterian Church (U.S.A.) sufficiently address the concern of Item 10-14:

- Mission Responsibility Through Investment (MRTI) partners with Interfaith Center on Corporate Responsibility to advocate for change in business entities that create and market violent video games;
- The Presbyterian Church (U.S.A.) includes on its Web page a link to “The Great Media Awakening,” with the purpose of making Presbyterians more aware of the immoral content in much of the media that we consume, including music, movies, and television;

- The Child Advocacy Office, with its focus on The Decade of the Child, disseminates information concerning the detrimental effect of violent video games on children and youth;
- The Presbyterian Peacemaking Office emphasizes the World Council of Churches' Decade to Overcome Violence.

## Item 10-15

[The assembly approved Item 10-15. See p. 59.]

*Commissioners' Resolution. Denial of Civil Rights in Virginia.*

**That the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) urge the legislature and the people of Virginia to reconsider the recently passed law that will end all contractual rights between same-sex partners, and to direct the Stated Clerk to communicate to the appropriate officials in the Commonwealth of Virginia the church's support of equal access to civil rights to all.**

### *Rationale*

The 216th General Assembly (2004) of the Presbyterian Church (U.S.A.), while enjoying the hospitality of the great Commonwealth of Virginia, is nonetheless aware that we are in the days moving toward a radical denial of civil rights to gays and lesbian person. This new legislation—due to take effect July 1st while the 216th General Assembly (2004) is in session—will ban any “partnership contract or other arrangement between persons of the same sex purporting to bestow the privileges or obligations of marriage.”

This assembly notes with shock and dismay the far-reaching effort to reject any claims of gay and lesbian persons to basic respect or legal standing for their long-term, committed relationships.

We continue as a church to deal with differences concerning the legitimacy of marriage for same-sex couples, and have disagreements about the full participation of lesbian, gay, bisexual, and transgender persons of faith in the leaderships of our church. Nevertheless, as a denomination we have been committed “to work for the passage of laws that prohibit discrimination in the areas of employment, housing, and public accommodations based on the sexual orientation of a person” since the 190th General Assembly (1978) of the PCUSA. Additionally, the 214th General Assembly (2002) reaffirmed and expanded this stance, saying, “there is no legal, social, moral, or biblical justification for denying lesbian, gay, bisexual, and transgender persons access to the basic requirements of human social existence.”

John Rhodes—Presbytery of New York City  
William Dummer—Presbytery of Milwaukee

## Item 10-16

[In response to Item 10-16, the assembly approved an alternate resolution. See p. 59.]

*Commissioners' Resolution. On Supporting the Federal Marriage Amendment.*

That the 216th General Assembly (2004) direct the Stated Clerk and the Presbyterian Washington Office—and encourage all governing bodies and church members—to communicate to Congress and, as appropriate, state legislatures the following:

1. The historic and continuing support of the Presbyterian Church (U.S.A.) for the institution of marriage, defined as “a civil contract between a woman and a man” (Book of Order, W-4.9001).
2. The desire of the church to see that definition safeguarded in civil law by all appropriate means, including the Federal Marriage Amendment now proposed in Congress.

### *Rationale*

The Federal Marriage Amendment has been introduced in both houses of Congress, with more than 100 co-sponsors from both major political parties. The text of the proposed amendment (Senate Joint Resolution 30) reads: “Marriage in the United States shall consist only of the union of a man and a woman. Neither this Constitution nor the constitution of any State shall be construed to require that marriage or the legal incidents thereof be conferred upon any union other than the union of a man and a woman.”

It has become necessary to take measures to preserve the definition of marriage under civil law as “the union of a man and a woman.” Laws regarding marriage and family life have traditionally been the domains of the state legislatures, elected by the people of the various states. To date, no legislature has acted to redefine marriage under the laws of its state. A large majority of the American people is opposed to any redefinition of marriage.

Nevertheless, a small contingent of activists is on the verge of redefining marriage for the entire nation. The strategy has been to file civil suits, alleging that state and federal constitutions require the abolition of legal distinctions between marriage and other sexual relationships. As a result of one such suit, four justices on the Supreme Judicial Court in one state have compelled the recognition of “same-sex marriages.”

Proponents of such marriages have announced their intention of asserting “federal constitutional claims” that would require all other states to recognize these “same-sex marriages.” Meanwhile, a polygamist in Utah has filed suit, lodging similar constitutional objections to the limitation of marriage to two persons. Legal observers think it highly likely that some litigants will succeed in finding sympathetic judges who will impose a redefinition of marriage all across the United States.

Many Americans would be happy to avoid making a “federal case” out of marriage. However, it is the advocates for non-marital, sexual relationships that have turned the debate over marriage into a federal and constitutional question. For this reason, the remedy to preserve marriage must be federal and constitutional. At this point, only an amendment to the U.S. Constitution can ensure that the historic and universal definition of marriage under civil law will be upheld.

The Presbyterian Church (U.S.A.) defines marriage clearly and succinctly in its Constitution. The Directory for Worship declares marriage to be “a civil contract between a woman and a man.” It adds that “marriage is a gift God has given to all humankind for the well-being of the entire human family” (Book of Order, W-4.9001). The rites of marriage found in the Book of Common Worship affirm the benefits that God intends marriage should bring not only to the man and woman who marry, but also to the church that blesses their marriage and the civil society that recognizes it.

Moreover, *The Book of Confessions* teaches that marriage “was instituted by the Lord God himself, who blessed it most bountifully, and willed man and woman to cleave one to the other inseparably” (Second Helvetic Confession, 5.246); that marriage is “an institution ordained of God, blessed by our Lord Jesus Christ, established and sanctified for the happiness and welfare of mankind into which spiritual and physical union one man and one woman enter” (The Westminster Confession of Faith, UPCUSA version, 6.131); and that it “exemplifies in a basic way God’s ordering of the interpersonal life for which he created mankind” (Confession of 1967, 9.47).

There are many other valuable human relationships. But marriage is unique in the mysterious physical and spiritual union of man and woman that it constitutes and in the combination of personal and religious and social purposes that it serves. Neither our Reformed church tradition nor our U.S. legal tradition has treated any other human relationship as the equivalent of marriage. In many other cultures and religions around the world, too, the marriage of man and woman has been recognized as a special relationship of great importance.

Recent sociological research has confirmed the many benefits of marriage. The report on “Transforming Families” from the Advisory Committee on Social Witness Policy states: “Marriage remains a blessing for most people. Married people continue to report higher levels of happiness and health than do single individuals. They live longer, are less likely to engage in risky behavior, and show fewer symptoms of anxiety and depression. Mar-

riage continues to provide an economic benefit as two adults share resources. Household incomes of married people are higher, on average, than those of single people.... Moreover, family research provides strong evidence that, on average, children do better in healthy, intact two-parent (biological) families than they do in step-families, adopted families, or single-parent families” (p. 23).

State recognition of marriage expresses a public policy preference that a mother and a father, committed to each other for life, should rear children. Any redefinition of marriage would vitiate that public policy preference, so crucial in shaping the next generation of citizens.

General Assemblies have asserted “the need for the church to stand for just treatment of homosexual persons in our society in regard to their civil liberties, equal rights and protection under the law from social and economic discrimination which is due all its citizens” (*Minutes*, PCUS, 1979, Part I) and to support their “access to the basic requirements of human social existence” (*Minutes*, UPCUSA, 1978, Part I). The 208th General Assembly (1996) affirmed “the Presbyterian church’s historic definition of marriage as a civil contract between a man and a woman,” while urging the Stated Clerk “to explore the feasibility of entering friend-of-the-court briefs and supporting legislation in favor of giving civil rights to same-sex partners.” Nothing in this resolution contradicts these statements of earlier General Assemblies. The proposed Federal Marriage Amendment would not prevent any state legislature from enacting benefits for same-sex partners. Nor would it prevent private employers from providing such benefits.

Finally, and perhaps more importantly, the Presbyterian Church (U.S.A.) has been sending confusing signals on this subject. In spite of the church’s historic stance on marriage and in spite of a clear word in March of 2004 from Stated Clerk Clifton Kirkpatrick, which reaffirms that stance, the PC(USA)’s Washington Office has been vigorously lobbying congress to disapprove the Federal Marriage Amendment. Those staff members are basing their actions on the fact that, when given the opportunity, the 214th General Assembly (2002) did not choose to support a commissioners’ resolution that would have endorsed the amendment. In fact, many commissioners simply saw no need for the church to take a position on a piece of legislation designed to address what was then a hypothetical future situation. The commissioners in 2002 also chose not to speak a word against the Federal Marriage Amendment, yet this one entity of the PC(USA) has interpreted their work as having done so.

The 216th General Assembly (2004) should resolve this confusion by clearly affirming the church’s long-standing conviction regarding marriage, which can thereby give appropriate guidance to the Washington Office and other General Assembly entities. That is the purpose of this resolution.

William C. Teng—Presbytery of National Capital  
Patricia Mason—Presbytery of Pittsburgh

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#### ACSWP ADVICE AND COUNSEL ON ITEM 10-16

*Advice and Counsel on Item 10-16—From the Advisory Committee on Social Witness Policy.*

Item 10-16 calls for support of the federal marriage amendment. The Advisory Committee on Social Witness Policy (ACSWP) advises that Item 10-16 be answered by the action taken on Item 10-11.

## Item 10-17

**[In response to Item 10-17, the assembly approved an alternate resolution. See p. 59.]**

*Commissioners’ Resolution. Recognize Civil Marriage for Same-Gender Couples.*

That the 216th General Assembly (2004) affirm the following statement and request the Office of the General Assembly to communicate this action to all middle and lower governing bodies of the Presbyterian Church (U.S.A.) as well as to the president of the United States of America and to all members of the Congress of the United States of America.

## Statement

The 216th General Assembly (2004) does the following:

- Offers prayerful thanks for the Scriptures informing us that all persons are created in the image of God (Gen. 1:27).
- Celebrates that full participation and access to representation in the decisions of the church is guaranteed in the *Book of Order*, G-4.0403.
- Declares that all persons are entitled to equal treatment under the law (Constitution of the United States of America).
- Recognizes that thousands of benefits, privileges, and responsibilities that are provided to married persons by federal, state, and local laws are unjustly denied to those joined in marriage or civil unions of same-gender persons and asks that such discrimination by all federal, state, and local civil jurisdictions be eliminated.
- Rejects laws that deny the right to a civil marriage to persons based on their gender or sexual preference.
- Urges state legislations to change state laws to include the right of same-gender persons to civil marriage and, thereby, to extend to them all the benefits, privileges, and responsibilities of civil marriage, and urges all persons to support such changes in state laws.
- Urges the Congress of the United States of America to recognize those state laws that allow same-gender marriage and to change federal laws to recognize all civil marriages licensed and solemnized under state to apply in all federal laws that provide benefits, privileges, and/or responsibilities to married persons.
- Urges Congress to reject any proposed amendment to the federal Constitution that would prohibit the marriage of same-gender persons.

Todd B. Freeman—Presbytery of Grace

Gordon V. Webster—Presbytery of Genesee Valley

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**ACSWP ADVICE AND COUNSEL ON ITEM 10-17**

*Advice and Counsel on Item 10-17—From the Advisory Committee on Social Witness Policy.*

Item 10-17 calls for support of civil marriage for same-gender couples. The Advisory Committee on Social Witness Policy (ACSWP) advises that Item 10-17 be answered by the action taken on Item 10-11.

## **Item 10-B**

**[The assembly committee approved and the assembly received Item 10-B. See p. 61.]**

**The General Assembly Council, upon recommendation of its National Ministries Division, recommends that the 216th General Assembly (2004) recognize the recipients of the following awards for 2004:**

1. ***Women of Faith Awards*—Christine Mann Darden, Rogene F. Henderson, Ruth Rivera Lane.**
2. ***Partners in Mission Awards*—The Trinity Restoring Creation House Church, Representative Bobby Scott.**

**3. *Sam and Helen R. Walton Awards:***

- a. Cornerstone Presbyterian Church, Synod of the Northeast, Presbytery of Monmouth;**
- b. Oconee Presbyterian Church, Synod of South Atlantic, Presbytery of Northeast Georgia;**
- c. Shelton Presbyterian Church, Synod of Alaska-Northwest, Presbytery of Olympia.**

**4. *Restorative Justice Award*—The Presbyterian Interracial Dialogue of Winston-Salem, North Carolina.**

## **Item 10-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. (Mission Statement, approved October 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*, 205th General Assembly (1993), 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 the General Assembly, the Advisory Committee on Social Witness Policy (ACSWP) finds guidance in this their Mission Statement as they participate in service to the one mission of the Church under Jesus Christ. The Advisory Committee on Social Witness Policy engages with the grassroots in assisting the General Assembly to discern what it means to proclaim and embody the Gospel in relation to contemporary society.



Making a personal social witness begins with very individual and personal ways of growing and developing as a Christian—studying the Scriptures with prayerful discernment, deepening one’s understanding of faithfulness through the church’s social witness policy, connecting one’s faith with others in the church community, and then expressing one’s individual and collective faithfulness to the world beyond the church. The ACSWP is a partner and resource in this witness throughout the church.

The work of the churchwide Advisory Committee on Social Witness Policy is based on a number of passages from the Scriptures, *The Book of Confessions*, and the *Book of Order*. The 205th General Assembly (1993) policy statement *Why and How the Church Makes a Social Policy Witness* provides extensive documentation of these passages and is a useful document in local congregational interpretation of the ACSWP and its mission.

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 biennially. Between sessions of the assembly, the Advisory Committee on Social Witness Policy also assists the General Assembly Council, the Office of the General Assembly, and other entities and agencies of the church as their work involves the development and interpretation of social witness policy.

The committee carries out its responsibilities in four major ways. They are the

- a. development and recommendation of new social witness and policy for approval by the General Assembly;
- b. interpretation and communication of the General Assembly’s social witness and policy, both to the church and the world at large;
- c. rendering of advice and counsel to the entities and governing bodies of the church on matters of social witness policy throughout the year; and
- d. rendering of advice and counsel to the General Assembly when it meets as a governing body.

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 2003–2004*, “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 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: Donna C. Bradley, Tucson, Ariz.; Jackie Cho, Bryn Ardmore, Pa.; Sue Dickson (vice-chair), El Paso, Tex.; B. Gordon Edwards, Stillwater, Okla.; Nile Harper (chair), Ann Arbor, Mich.; Dorothy J. Henderson, Joliet, Ill.;

Leslie Klingensmith, Silver Spring, Md.; Josephine Lu, Huntington Beach, Calif.; Jananne Sharpless, Sacramento, Calif.; Ronald H. Stone, Pittsburgh, Pa.; Jack M. Terry, Minneapolis, Minn., and Hazel F. Whitney, Virginia Beach, Va. Staffing for the committee includes Peter A. Sulyok, coordinator; Belinda M. Curry, associate; Bonnie M. 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 World Wide Web ([www.pcusa.org/acswp](http://www.pcusa.org/acswp)) and can be ordered through Presbyterian Distribution Services (#68-600-2000-001).

The Advisory Committee on Social Witness Policy meets following each General Assembly, to discern and prioritize its work; periodically between the assemblies, to review progress on papers and projects; and in January prior to an assembly, to edit and approve final drafts for submission to the assembly. This year the committee has prepared seven documents, including the biennial *Human Rights Update*, for the assembly’s consideration:

- Transforming Families;
- Resolution on Iraq: Our Responsibility and the Future;
- Resolution on Violence, Religion and Terrorism;
- Resolution Calling for a Comprehensive Legalization Program for Immigrants Living and Working in the United States;
- Report and Recommendations on Limited Water Resources and Takings;
- Resolution on Allegations of Child Sexual Abuse in Education; and the
- Human Rights Update 2003–2004.

In responding to the submitted policy statement *Living Faithfully with Families in Transition*, the 215th General Assembly (2003) referred a majority and minority report to the ACSWP for “further work to strengthen the policy statement” (*Minutes*, 2003, Part I, pp. 56–58, 458). Working in consultation with the Office of Theology and Worship, the ACSWP appointed a Changing Families’ Panel to respond to the referral. *Transforming Families* is the result of a diverse panel’s work for the ACSWP.

The Work Group on “Violence, Religion, and Terrorism” concluded its study 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. In submitting the “Resolution on Violence, Religion and Terrorism,” the ACSWP offers definitions of terrorism, war, and political violence for the General Assembly, and reviews the applicability of the concepts of just peacemaking, just war, and nonviolent intervention in the context post September 11, 2001. The work group also responded to the referral from the 215th General Assembly (2003) study “Iraq and Beyond” with the “Resolution on Iraq: Our Responsibility and the Future.”

The committee appointed a Work Group on Immigration Issues as it moved to bring closure to its immersion in immigration issues. 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 Encounters 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](http://www.pcusa.org/acswp)). The result of the work group’s focus work is the “Resolution Calling for a Comprehensive Legalization Program for Immigrants Living and Working in the United States.”

A consultation took place on the issue of “takings” in Medford, Oregon, June 12–13, 2003, bringing together diverse perspectives on the use of scarce water resources in the Klamath Basin area of Oregon. Consulting with

the Advisory Committee on Litigation, a work group of the ACSWP prepared the “Report and Recommendations on Limited Water Resources and Takings.”

The “Resolution on Allegations of Child Sexual Abuse in Education” is the result of the Work Group on “Allegations Against Educators.” The Work Group met in Pittsburgh, Pennsylvania, and offers the resolution as an attempt to de-politicize the various interest groups involved in order to assist the church to think through the competing interests and to offer a pastoral support role to those involved.

In the area of new social witness policy development, the task force on “Harvesting Seeds of Justice: Ministering in Church and Society with Persons Who Have Disabilities” continued to meet and explore greater inclusion within church and society for people with disabilities. The “Prospectus for a Task Force on Comprehensive Serious Mental Illness” was distributed to presbyteries and congregations. Feedback and nominations were received. A task force was appointed and charged to begin its work. 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 final two papers examining the environmental and cultural impact of trade and globalization in the series of four churchwide study documents on trade and globalization were published and made available for study: “The Globalization of Life: Challenge to the Church” (PDS 68-600-01-002); “The Employment Effects of Free Trade and Globalization” (PDS 68-600-01-003); “Globalization and the Environment” (PDS 68-600-03-004); and “Globalization and Culture” (PDS 68-600-03-003). 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.

In addition, the committee assisted in the publication of three other documents. The *Statement on Post-Viability and Late-Term Abortion 2003* is available in a revised edition (PDS #68-600-03-008). The ACSWP responded to the 215th General Assembly (2003) request to make *Iraq and Beyond* (PDS #68-600-03-005) widely available to the church for study through its publication and has assisted in encouraging its distribution. The recently approved *Resolution Calling for the Abolition of For-Profit Private Prisons* (PDS #68-600-03-006) was published and made available. These documents are also available on the Web ([www.pcusa.org/acswp](http://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 2003–2004”, which is more descriptive than prescriptive, available. Previous year updates are often helpful when a concern is not raised in the current year.

In prioritizing emerging issues, the ACSWP has identified “Faith, Politics and the Common Good” as an area of future exploration and reflection. Time was spent with the staff of the Presbyterian Washington Office and with J. Philip Wogaman, retired pastor of Foundry United Methodist Church, during the Committee’s Washington, DC meeting in October 2003 discussing the theme of “Faith and Politics” as initial reflection on this identified emerging issue.

The Advisory Committee on Social Witness Policy works collaboratively with the divisions and other entities of the General Assembly Council, having liaison members from each division and from the Advocacy Committees for Racial Ethnic Concerns and Women’s Concerns. When possible, the committee spends time with church members and with relevant presbytery committees during its meetings. Such opportunities occurred this past summer in Sacramento, California. Significant time was spent at its fall meeting in Washington, DC to review and evaluate progress made since its “Blue Sky” Retreat held the previous summer in Ann Arbor, Michigan.

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. While the meeting in 2003 to be held at the Evangelical Seminary of Puerto Rico in San Juan, Puerto Rico, was postponed, the TEPSW informally met for fellowship in Chicago in January 10, 2004 and learned that a publisher

has been obtained for its “resistance” book project. Their fall meeting is scheduled for October 7-9, 2004 at McCormick Theological Seminary.

Other responses by the ACSWP to General Assembly work may be found in the Advisory Committee on Social Witness Policy Responses to Referrals, which can be found in the plenary report.

## **B. *Advocacy Committee for Racial Ethnic Concerns Agency Summary***

### *1. Assigned Functions*

The Advocacy Committee for Racial Ethnic Concerns (ACREC) works to fulfill its General Assembly mandate to provide advocacy and monitoring on issues of concern to people of color within the church and in society. The committee evaluates social trends in church and society, and provides advice and counsel to the General Assembly (GA) and the General Assembly Council (GAC). The committee addresses issues, including civil rights, racial justice, environmental justice, economic justice, public education, law enforcement, health care, employment, and housing, as they impact communities of color. The committee also monitors the implementation of programs and policies approved by the church that impact the participation and quality of life for people of color within the church. The committee works in close cooperation with other agencies and entities within the church, including the Advocacy Committee for Women’s Concerns (ACWC) and the Advisory Committee on Social Witness Policy (ACSWP), to fulfill its responsibilities. The ACREC’s assigned functions, as stated in the *GAC Manual of Operations* are:

- 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.

The work of the Advocacy Committee for Racial Ethnic Concerns (ACREC) is coordinated through the Office of the General Assembly Council by the Deputy Executive Director of the General Assembly Council. 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. Changes in the GAC staff support resulting from employee turnover raised concerns on the committee as to the lodgement of ACREC staff support in the organizational structure and the percentage of staff time allocated to support ACREC. The committee continues to be in dialogue with the Executive Director and Deputy Executive Director as to the most effective way in which to provide staff support. The committee maintains that it needs fulltime staff in order to adequately respond to its mandate; and that supporting staff is preferably lodged in the Office of the Deputy Executive Director, as provided the *GAC Manual of Operations*.

The committee is composed of twelve regular members, one co-opted member, and one consultant representing African Americans, Native Americans, Hispanic/Latina/o Americans, Asian Americans, Middle Eastern Americans, and European Americans. The current membership of the committee is as follows: Patricia Hew Lee, Asian Caucus, chairperson; Ralph Scissons, Native American Consulting Committee, vice chair; Moufid Houry,

Middle Eastern Caucus; Judith Armour-Pingel, secretary, at-large Native American member and liaison to the Advisory Committee on Social Witness Concerns (ACSWP); Carolin Graise, at-large Middle Eastern member; Evelyn Kelly, at-large member, African American, chair of the ACREC Resource and Referral subcommittee and liaison to Mission Responsibility Through Investments (MRTI); Lemuel Garcia-Arroyo, Hispanic Caucus member; Eugene Turner, Black 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, chair of the Study and Comment subcommittee; Thom Hood, African American member from the General Assembly Council Executive Committee; Curtis Jones, co-opted member, National Black Presbyterian Caucus, chair of the ACREC Task Force to Examine General Assembly Entities; and consultant, Kirk Perucca, from Project Equality.

Liaisons to ACREC are: Cynthia Schweitzer Vives, liaison from the General Assembly Nominating Committee (GANC); Josephine Lu, liaison from the Advisory Committee on Social Witness Policy (ACSWP); and R. Ann (Ani) Lelea, liaison from the Advocacy Committee for Women’s Concerns (ACWC).

## 2. *Accomplishments*

The ACREC met three times in 2003: Jan. 3–4 in Austin, Texas; July 24–26 in Sacramento, California; and October 23–26 in Los Angeles, California.

### a. *Inclusive Diversity/Diverse Inclusivity*

The October meeting of ACREC was held jointly with the National Racial Ethnic Cross Caucus for the first time, to discuss areas of common interest and concern. Both entities agreed that the opportunity for dialogue created by the joint meeting was productive and have agreed to continue find ways to work together.

Lifting up the PC(USA)’s commitment to an *inclusive diversity* and *diverse inclusivity*, to seek the full participation of the whole people of God in the whole life of the church (*Book of Order*, G-4.0403), ACREC and the cross caucus identified three issues they want to explore ways of working together on:

(1) Improving two-way communication with non-English speaking commissioners at General Assembly by providing translators with professional skills and training on the floor of the assembly to translate for people speaking from the floor to the podium/assembly.

(2) Working collaboratively to identify and support a Native American and Latina/o candidate for Moderator of General Assembly. While there have been candidates from both of these constituencies, there has never been a Moderator elected.

(3) To improve the representation of people of color in the General Assembly Council, explore the possibilities of including the moderator of the Racial Ethnic Cross Caucus as either a voting or corresponding member of GAC.

### b. *Report from the Task Force to Examine General Assembly Entities: Creating a Climate for Change*

The final report of the task force will be submitted with recommendations to the 216th General Assembly (2004). Members of the task force include: Curtis Jones, chair; Kirk Perucca, consultant; Janet Ying; Ralph Scissons; Fuad Bahnan. The ACREC commends the task force for their work.

As a result of the dialogue begun by the task force, the Executive Director’s Office of the General Assembly Council contracted with consultant Kikanza Nuri Robins to begin implementation of the Cultural Proficiency Initiative. Kikanza Nuri Robins, a Presbyterian minister of Word and Sacrament and consultant in organizational development and cultural proficiency, provided an introduction to the tools of cultural proficiency to the executive leadership of the GAC and OGA staffs, along with other key employees. Working with a team of OGA/GAC employees, she conducted an assessment of the organizational culture of the Presbyterian Center, identifying issues impacting employee satisfaction and performance and provided a report to OGA/GAC.

Cultural proficiency acknowledges that patterns of oppression are embedded in the structures of organizations. Without direct intervention and intentional efforts to change, organizational cultures perpetuate systemic patterns of oppression, even where individuals within the organization do not intend to discriminate or marginalize those who do not belong or participate in the dominant culture.

Cultural proficiency is more than a diversity program or off-the-shelf training program. It is a process that focuses on organizational transformation and individual transformation. Cultural proficiency derives from the work of Terry Cross, a First Nation clinical social worker, who observed that European American clinicians in the center where he worked were not providing competent care to their Eskimo and First Nation clients because they were not taking into account the cultural perspectives and experience of the people with which they were working. As a result, Cross developed a set of tools to help people understand and respond more effectively to the differences between them.

Thus, cultural proficiency is not diversity management, it is about valuing diversity in people for the gifts they bring to the culture of an organization and the interactions between individuals. The tools of cultural proficiency work towards better self-awareness, clear articulation of core values and a process that results in positive, effective interactions among the people and the systems of a diverse environment.

Cultural proficiency provides language to describe, and standards to assess, both healthy and nonproductive policies, practices, and behaviors. It acknowledges that change does not happen overnight, that people and organizations move on a continuum highly exclusive and oppressive organizations and behaviors to highly inclusive organizations and behaviors. It is built on a foundation that aligns the principles of inclusivity in diversity with the core values and mission of the organization. It also acknowledges that organizations are resistant to change and that the causes of resistance must be taken into account and addressed openly in order to bring about cultural transformation within an organization.

Based on the initial assessment and report produced by Kikanza Nuri Robins, a project management team was formed to begin implementation. In addition to the GAC and OGA staffs, Presbyterian Investment and Loan Program (PILP) and the Presbyterian Publishing Corporation (PPC) have joined the Cultural Proficiency Initiative. This incorporates the four entities with employees in the Presbyterian Center. The project team includes representatives of all four entities.

The goal of the Cultural Proficiency Initiative at the Presbyterian Center is to transform the organizational culture integrating the best of business practices and church values so that it becomes and serves as a model for a healthy church corporation.

For more information on Cultural Proficiency see: "Working for Justice," *Horizons*, Jan./Feb. 2004, pp. 4–7. Kikanza Nuri Robins is part of the Cultural Proficiency Group, which has authored two books published by Corwin Press:

- Nuri Robins, Lindsey, Lindsey, Terrell. *Culturally Proficient Instruction: A Guide for People Who Teach*, 2003.
- Nuri Robins, Lindsey, Terrell. *Cultural Proficiency: A Manual for School Leaders*, 2nd Ed., 2003.

c. *The Task Force on Elections*

The Task Force on Elections will report its findings and recommendations to the 216th General Assembly (2004). This task force, appointed in coordination with GAC, is chaired by Jack Baugh, staffed by Helen Locklear, and consists of the following members: Evelyn Kelly, Eugene Teselle, Ralph Scissons, and Ernie Freund. The ACREC commends the task force for their excellent work.

d. *The Task Force on Reparations*

The Task Force on Reparations will report its findings recommendations to the 216th General Assembly (2004). This task force, appointed in coordination with GAC and staffed by Mark Koenig, consists of the follow-

ing members: Mark Lomax, Alice Nishi, Luther Ivory, Lydia Hernandez, Ron Kernaghan, and Alice Paul. The ACREC commends the task force for their excellent work.

e. *Analysis of the Church's Effort to Combat Racism and Live Out Its Antiracism Commitments*

The ACREC has prepared an analysis of the church's effort to combat racism and live out its antiracism commitments. This report will be submitted to the 216th General Assembly (2004) in the responses to referrals.

f. *Summary of Strategic Plan*

In order to fulfill its General Assembly mandate and set priorities for its work in the next few years, ACREC has devised a strategic plan that identifies several focus areas. The committee has identified specific goals within each focus area and is in the process of developing an implementation plan:

- Improve the probability for racial ethnic and immigrant persons to complete graduate theological studies and to be ordained to the ministry of Word and Sacrament in the PC(USA).
- Communicate to the General Assembly that racial ethnic/immigrant urban and rural congregations are not fulfilling their ministries because of the lack of pastors to fill their vacant pulpits.
- Concentrate and focus the liaison responsibilities of ACREC with other units of the GA to ensure that goals of ACREC are implemented.
- Request of the GAC full-time staff services for ACREC with his/her concentration being that of the Advocacy Committee for Racial Ethnic/Immigrant Concerns.
- Host a conversation at the General Assembly with the Moderatorial candidates, inviting all racial and ethnic people to attend, to discuss how the Moderator will assist in implementing the mandates of ACREC.
- Bind the operational and strategic relationships of the racial ethnic caucuses in the Presbyterian Church (U.S.A.) with that of ACREC.
- Plan and execute with the cross caucus an annual conference on seeking more cooperation, closer working relationships, more efficiency, and greater unity among all racial/ethnic/immigrant ministries and their leaders in the PC(USA).
- Lead a campaign to build housing for the poor with PC(USA), through the caucuses and racial ethnic/immigrant member churches, providing the guarantee of credit to mortgage companies advancing money needed for the construction of the housing.
- Monitor the GAC's adoption of the Cultural Proficiency Tool for its administrative use and request the General Assembly to commend it to congregations, presbyteries, and synods for their use in all aspects of their ministry of justice and cultural inclusiveness.





## Item 11-01

**[The assembly disapproved Item 11-01 with comment. See p. 38.]**

*On Calling for the End of Abortion, and Inserting a Statement in the Book of Order Regarding Abortion—From the Presbytery of Upper Ohio Valley.*

The Presbytery of Upper Ohio Valley, in the light of God’s revealed word in Scripture and in adherence to our own historical standards of the Reformation, overtures the 216th General Assembly (2004) to do the following:

1. Determine that the 214th and 215th General Assemblies (2002) and (2003) of the Presbyterian Church (U.S.A.) erred in supporting abortion, especially late-term, partial-birth abortion.
2. Determine that the Board of Pensions of the Presbyterian Church (U.S.A.) errs in providing abortions—except in the case of pregnancies truly endangering the life of the mother. (Such abortions are regrettable but necessary to protect the life of the mother.)
3. Publicly confess and repent (turn from) our sin against: Almighty God—the Father of us all; Christ Jesus the Son—the Lover of all children born and unborn; the Holy Spirit—the Lord and Giver of life; the aborted babies; the women and men who are victims of abortion; and the healthcare professionals we have led into sin by our silence about and approval of abortion.
4. No longer condone, teach as acceptable, or underwrite, the practice of abortion on demand as a means of birth control, population control, or social aggrandizement.
5. Develop and implement positive, life affirming, ministries and educational resources to protect and provide for unborn children, unwed mothers, and families in crisis.
6. Develop and implement a new ministry of healing for those women who have undergone abortions.
7. Provide Christian education resources teaching the biblical grounds for courtship, marriage, and family life.
8. Petition our national government to put an end to the sin that abortion is and that we call the United States of America to fasting, prayer, and repentance for our sin of abortion. This petition and call shall be addressed to all branches of the Federal Government: Executive, Legislative, and Judicial, and to all the various state and commonwealth governments.
9. Direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the *Book of Order* be amended by adding the following text:

*“The Presbyterian Church (U.S.A.) stands with the Lord God and His Messiah Jesus in affirming the life of each unborn child, protecting that child and the child’s family, and in providing for their nurture. With the exception of abortion in order to protect the life of the mother, we stand against the practice of abortion and do condemn it while praying for and ministering to the victims of abortion and those who provide abortions.”*

### ***Rationale***

“For I the Lord do not change; therefore you, O children of Jacob, have not perished” (Mal. 3:6).

“In the same way, when God desired to show even more clearly to the heirs of the promise the unchangeable character of [God’s] purpose, [God] guaranteed it by an oath, so that through two unchangeable things, in which it

is impossible that God would prove false, we who have taken refuge might be strongly encouraged to seize the hope set before us” (Heb. 6:17–18).

“Your word is a lamp to my feet and a light to my path” (Ps. 119:105).

“For the word of the Lord is upright, and all [God’s] work is done in faithfulness” (Ps. 33:4).

“The grass withers, the flower fades, but the word of our God will stand forever” (Isa. 40:8).

“Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart. You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God. For ‘All flesh is like grass, and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of the Lord endures forever.’ That word is the good news that was announced to you” (1 Pet. 1: 22–25).

“[Children] are indeed a heritage from the Lord, the fruit of the womb is a reward” (Ps. 127:3).

“You slaughtered my children and delivered them up as an offering to them. And in all your abominations and your whorings you did not remember the days of your youth, when you were naked and bare, flailing about in your blood (Ezek. 16:21–22).

“... But Jesus said, ‘Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs.’ And he laid his hands on them and went on his way” (Matt. 19:14–15).

Jesus said, “Whoever welcomes one such child in my name welcomes me” (Matt. 18:5).

“And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me’ ” (Matt. 25:40).

“For it was you who formed my inward parts; you knit me together in my mother’s womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; that I know very well. My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth. Your eyes beheld my unformed substance. In your book were written all the days that were formed for me, when none of them as yet existed” (Ps. 139:13–16).

“In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary’s greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, ‘Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord’ ” (Luke 1:39–45).

“For you were bought with a price; therefore glorify God in your body” (1 Cor. 6:20).

“You were bought with a price; do not become slaves of human masters” (1 Cor. 7:23).

“You shall not murder” (Ex. 20:13).

“That all Church power, whether exercised by the body in general or in the way of representation by delegated authority, is only ministerial and declarative; that is to say, that the Holy Scriptures are the only rule of faith and manners; that no Church governing body ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God. Now though it will easily be admitted that all synods and councils may err, through the frailty inseparable from humanity, yet there is much greater danger from the usurped claim of making laws than from the right of judging upon laws already made, and common to all who profess the gospel, although this right, as necessity requires in the present state, be lodged with fallible men” (*Book of Order*, G-1.0307).

“In its confessions, the Presbyterian Church (U.S.A.) identifies with the affirmations of the Protestant Reformation. The focus of these affirmations is the rediscovery of God’s grace in Jesus Christ as revealed in the Scriptures. The Protestant watchwords—grace alone, faith alone, Scripture alone—embody principles of understanding which continue to guide and motivate the people of God in the life of faith” (*Book of Order*, G-2.0400).

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### ACC ADVICE ON ITEM 11-01, RECOMMENDATION 9

Advice on Item 11-01, Recommendation 9—From the Advisory Committee on the Constitution

Item 11-01 from the Presbytery of Upper Ohio Valley requests that the General Assembly take a number of actions regarding the topic of abortion.

The Advisory Committee on the Constitution advises the 216th General Assembly (2004) to disapprove Recommendation 9 of the overture.

#### *Rationale*

Recommendation 9 of the overture requests that a statement about a particular social issue be inserted into the *Book of Order*. There is no indication as to whether the framers of the overture believe it is appropriate to the Form of Government, the Directory of Worship, or the Rules of Discipline. There is no suggestion as to its placement. Since the overture does not address any particular point in the *Book of Order*, the Advisory Committee on the Constitution has difficulty in addressing the request. The *Book of Order* is a document that declares the manner and means by which we govern ourselves as a provisional demonstration of the Body of Christ and how we interact with one another. While there are declarative statements in the document, they serve primarily as foundational statements in matters of governance, and not as social pronouncements.

The General Assembly has adopted guidelines as to how the denomination creates social witness policy statements. (See *Manual of the General Assembly*, Forming Social Policy, pp. 63–66.)

The Advisory Committee on the Constitution also observes regarding Recommendation 1 of the overture that the *Book of Order* declares that governing bodies of the church may, and do, err (G-1.0302 and G-1.0307). Yet the latter citation includes the admonition “that no Church governing body ought to pretend to make laws to bind the conscience in virtue of their own authority ....” Each General Assembly, relying on the working presence of the Holy Spirit, determines what it may and will say. Each assembly may alter, amend, or contradict the statement of any previous assembly. The presence of this overture before the 216th General Assembly (2004) affirms the freedom within our polity for change to occur in the policy statements of the church. It is for the General Assembly, not this advisory committee, to determine the wisdom of such a change in policy.

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### ACSWP ADVICE AND COUNSEL ON ITEM 11-01

*Advice and Counsel on Item 11-01—From the Advisory Committee on Social Witness Policy (ACSWP).*

Item 11-01 calls for the 216th General Assembly (2004) to determine whether several past assemblies have erred in “supporting abortion,” to publicly confess and repent, cease the practice of abortion, develop and implement new ministries and educational resources relating to fetuses, women, and families in crisis, and to provide for advocacy at the national government. In addition, Item 11-01 offers a proposed amendment to the *Book of Order* on these matters.

The Advisory Committee on Social Witness Policy (ACSWP) advises that Item 11-01 be disapproved, with the following comment:

The 216th General Assembly (2004) reaffirms the “Statement on Post-Viability and Late-Term Abortion” approved by the 214th and 215th General Assemblies in 2002 and 2003, respectively. In addition, we urge the Advisory Committee on Social Witness Policy (ACSWP), in their mandated monitoring report to the 217th General Assembly (2006) on the implementation of the assemblies’ policy on problem pregnancies, to include a survey of the ministries and educational resources seeking to implement the policies and to provide further encouragement and recommendations for additional ministries and resources as needed.

*Rationale*

Item 11-01 is unnecessary. The two most recent assemblies (2002, 2003) by large majorities approved current policy affirming the judicious study of the Advisory Committee on Social Witness Policy (ACSWP) and the Advisory Committee on Litigation (ACL).

Item 11-01 errs in its understanding of current policy on problem pregnancies, for example, in its claim that the two most recent General Assemblies “support abortion” or that the General Assembly’s policy permits abortion as a means of birth control or population control. These claims are simply not true. While uncompromisingly affirming the woman’s right to make ethical decisions, the church’s policy is very restrictive in providing guidance for such responsible decisions. In the 2000 “Monitoring Report on the Implementation of General Assembly Policy on Abortion,” fifteen themes were identified from policy between 1983 and 1992 as the guiding criteria for policy implementation (*Minutes*, 2000, Part I, pp. 271–72). These themes include:

1. The Holy Scriptures are the ultimate authority for faith and practice.
2. Within the church, as in society, there is a diversity of passionately held views regarding problem pregnancy and abortion.
3. Children of all ages need accurate and up-to-date information on sex that does not ignore the context of relationships.
4. Role models who model responsible sexual behavior are important for the development of children.
5. A woman faces many choices among options when confronted with a problem pregnancy.
6. Women have the ability and responsibility for making good moral choices regarding a problem pregnancy.
7. The church should support a woman’s decision regarding a problem pregnancy, whatever her decision may be.
8. There are circumstances under which an abortion may be considered a responsible and morally acceptable choice.
9. Abortion is not a method of birth control.
10. Abortion should not be used for gender selection only or solely to obtain fetal parts for transplantation.
11. The decision to abort should be made earlier rather than later.
12. No law(s) should be enacted that attach criminal penalties to those who seek or perform medically safe abortions.
13. No law(s) should be enacted that denies low-income women the option of abortion.
14. The church condemns the use of violence and/or abusive language either in protest of or in support of abortion.
15. Presbyterians need to work to alter the social structure (e.g., economic, health access, pornography, racism, and sexism) so as to decrease the number of abortions.

Item 11-01 is dishonest with the assembly’s own procedures by trying to make an end-run around the social witness policy process. In “Why and How the Church Makes a Social Policy Witness,” the 205th General Assembly (1993) approved a process for the careful development of social witness policy (*Minutes*, 1993, Part I, pp.

117–18, 767–88). Item 11-01 attempts to make the assembly take an action without following its own proper procedures “decently and in order.”

To obtain a clear understanding of the actions taken by the 214th and 215th General Assemblies, the ACSWP refers commissioners directly to the “Statement on Post-Viability and Late-Term Abortion” and the related rationales included in the publication provided. It addresses the complexity of moral decision-making and 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 fetus.
- 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.
- Our decisions are sometimes flawed, and we can trust in God’s forgiveness when that occurs.

Because the recently approved policy provides a Reformed theological and biblical context for decision-making and clearly demonstrates the duties of the pastor and congregation for ministry, the Advisory Committee on Social Witness Policy (ACSWP) advises that Item 11-01 is unnecessary, dishonest, misleading, and should be disapproved.

## Item 11-02

**[In response to Item 11-02, the assembly approved an alternate resolution. See p. 37.]**

*On Urging Churches to Affirm in Their Ministries the Protection of Babies in the Womb Who Are Viable—From the Presbytery of Charlotte.*

The Presbytery of Charlotte overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) to do the following:

1. Urge its churches to affirm in their ministries the protection of babies in the womb who are viable—that is, well-developed enough to survive outside the womb.
2. Urge that our churches support live delivery of the baby in the interest of protecting the life and health of both the mother and the baby in cases where problems of life or health of the mother arise late in a pregnancy.
3. Urge its churches to provide pastoral and tangible support to women in problem pregnancies, seeking ways that the church can intervene to mitigate the problems in a pregnancy.
4. Affirm adoption as a provision for women who deliver children they are not able to care for, and ask our churches to assist in seeking adoptive families within the household of faith.

### *Rationale*

The church’s support for the protection of human life is based on the biblical teaching that human beings are made in the image of God (Gen. 1:26–27), that we are charged to protect the lives of innocent human beings

(Prov. 31:8–9; Jas. 1:27), and forbidden to shed innocent blood (Jer. 7:6; Prov. 6:17) and that God expects us as followers of Christ to minister to those who are needy as if we were serving the Savior himself (Matt. 25:40).

Our confessions affirm this teaching of Scripture (*The Book of Confessions*, 4:105–.107; 7:244–.246), in that both the Heidelberg and Larger Catechisms reiterate the Sixth Commandment’s prohibition against killing, and further add that it is our duty to “preserve life” and to eschew “practices . . . which tend to the unjust taking away the life of any” (Ibid., 7.245).

Our general assembly has affirmed as policy that:

. . . after a human life has begun, it is . . . cherished and protected as a precious gift of God, [and] The strong Christian presumption is that since all life is precious to God, we are to preserve and protect it. (*Problem Pregnancies and Abortion*, the General Assembly’s current policy, 1992, p. 11; see also *Minutes*, 1992, Part I, p. 369 and 368 respectively)

and

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 Scriptures, our confessions, and church policy all support the effort to avoid death as an outcome in situations of need, including abortion, and to seek ways to affirm and protect the lives of human beings, such that in late-term pregnancies, particularly, where babies could live if delivered live, the church is called to speak and act in ways that protect the lives and health of the unborn as well as their mothers.

### **Concurrence to Item 11-02 from the Presbytery of John Knox.**

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#### **ACSWP ADVICE AND COUNSEL ON ITEM 11-02**

Advice and Counsel on Item 11-02—From the Advisory Committee on Social Witness Policy (ACSWP).

Item 11-02 calls for the 216th General Assembly (2004) to urge churches to affirm in their ministries the protection of viable fetuses with concern for both the woman and the fetus. Further, Item 11-02 offers support for women in problem pregnancies and affirms the option of adoption.

The Advisory Committee on Social Witness Policy (ACSWP) advises that Item 11-02 be disapproved with the following comment:

The concerns raised in Item 11-02 are already present in current policy. The 216th General Assembly (2004) reaffirmed the “Statement on Post-Viability and Late-Term Abortion” approved by the 214th and 215th General Assemblies in 2002 and 2003, respectively. The “Statement on Post-Viability and Late-Term Abortion” should be more widely circulated and taken to heart by the members of the Presbyterian Church (U.S.A.) in their ministries.

#### *Rationale*

Item 11-02 should be disapproved because it is unnecessary and obscures current policy.

The issues and concerns raised in Item 11-02 are already clear and present in the “Statement on Post-Viability and Late-Term Abortion” approved by the 214th and 215th General Assemblies in 2002 and 2003, respectively. The language suggested in Item 11-02 would muddle the current policy carefully considered by prior General Assemblies with the effect of not offering the clarity that is currently present. Substituting new wording runs the danger of eliminating all other carefully reasoned and balanced supporting materials.

The “Statement on Post-Viability and Late-Term Abortion” in a new way lifts up the duties and responsibilities of pastors and congregations in the context of abortions and problem pregnancies. Both pastors and congrega-

tions need to be encouraged to take these concerns to heart in their compassionate ministries and advocacy. The church has strong affirmations of adoption already in its policies.

To obtain a clear understanding of the actions taken by the 214th General Assembly (2002) and 215th General Assembly (2003), the Advisory Committee on Social Witness Policy (ACSWP) refers commissioners directly to the “Statement on Post-Viability and Late-Term Abortion” and the related rationales included in the publication provided. It addresses the complexity of moral decision-making and the issues that have been central to the church’s struggle around abortion for decades. These issues include the following:

- Life is precious to God—both the life of a woman and the fetus.
- 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.
- Our decisions are sometimes flawed, and we can trust in God’s forgiveness when that occurs.

Because the recently approved “Statement on Post-Viability and Late-Term Abortion” provides a Reformed theological context for decision-making and clearly demonstrates the duties of the pastor and congregation for ministry, the Advisory Committee on Social Witness Policy (ACSWP) advises that Item 11-02 is unnecessary, needlessly would obscure current policy, and should be disapproved.

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#### **ACWC ADVICE AND COUNSEL FOR ITEM 11-02**

Advice and Counsel on Item 11-02—From the Advocacy Committee for Women’s Concerns.

Item 11-02 calls for the 216th General Assembly (2004) to urge churches to affirm in their ministries the protection of viable fetuses with concern for both the woman and the fetus. Further, Item 11-02 offers support for women in problem pregnancies and the affirmation of adoption.

The Advocacy Committee for Women’s Concerns advises that the 216th General Assembly (2004) disapprove Item 11-02 with the following comment:

“The concerns, offering support for women in problem pregnancies and affirmation of adoption as well as other issues, raised in Item 11-02 are already present in current policy. The 216th General Assembly (2004) reaffirms the “Statement on Post-Viability and Late-Term Abortion” approved by the 214th and 215th General Assemblies in 2002 and 2003, respectively. The “Statement on Post-Viability and Late-Term Abortions” should be more widely circulated and used by the members of the Presbyterian Church (U.S.A.) in their ministries.”

#### *Rationale*

The language offered in Item 11-02 does not clarify the church’s current policy on late-term and post-viability abortion. Instead, this statement selectively chooses parts of the current policy that limit the options of a woman facing a problem pregnancy. This restricts the decision-making options provided by the church to women making profound moral decisions.

Approving Item 11-02 could negate the work of careful study conducted by committees for two General Assemblies (2002 and 2003). Item 11-02 greatly restricts the positions past General Assemblies have approved.

If approved, this misleading rendering of policy could become current policy, thus slowly constricting the church's position that allows people in this sinful world to make moral decisions prayerfully with the support of family, spiritual community, and doctors.

## Item 11-03

[The assembly answered Item 11-03 with the action taken on Item 11-02 above. See p. 37.]

*On Clarity of Late-Term Pregnancy—From the Presbytery of Beaver-Butler.*

The 216th General Assembly (2004) does the following:

1. Urges all members of the Presbyterian Church (U.S.A.) to affirm in their ministries the protection of babies in the womb who are viable—that is, well-developed enough to survive outside the womb. In cases where problems of life or health of the mother arise late in a pregnancy, we urge our members to support the live delivery of the baby in the interest of protecting the life and health of both the mother and the baby.
2. Urges our members to provide pastoral and tangible support to women in problem pregnancies, seeking ways that the church can intervene to mitigate the problems in a pregnancy. We affirm adoption as a provision for women who deliver children they are not able to care for, and ask our members to assist in seeking loving, adoptive families with the household of faith.

### *Rationale*

The church's support for the protection of human life is based on the biblical teaching that human beings are made in the image of God (Gen. 1:26–27), that we are charged to protect lives of innocent human beings (Prov. 31:8, 9; Jas. 1:27), and forbidden to shed innocent blood (Jer. 7:5) and that God expects us as followers of Christ to minister to those who are needy as if we were serving our Savior himself (Matt. 25:40). Our confessions affirm this teaching of Scripture (*The Book of Confessions*, Westminster Larger Catechism, 7.244–.246).

The Scripture, our confessions, and church policy also support the effort to avoid death as an outcome in situations of need, including abortion, and to seek ways to affirm and protect the lives of human beings. In pregnancies, particularly where babies could live if delivered live, the church is called to speak and act in ways that protect the lives and health of the unborn as well as their mothers.

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### ACSWP ADVICE AND COUNSEL ON ITEM 11-03

*Advice and Counsel on Item 11-03—From the Advisory Committee on Social Witness Policy (ACSWP).*

Item 11-03 calls for the 216th General Assembly (2004) to urge all members of the church to affirm in their ministries the protection of viable fetuses with concern for both the woman and the fetus. Further, Item 11-03 urges members to provide support for women in problem pregnancies and affirms the option of adoption.

The Advisory Committee on Social Witness Policy (ACSWP) advises that Item 13-03 be disapproved with the following comment:

The concerns raised in Item 11-03 are already present in current policy. The 216th General Assembly (2004) reaffirms the “Statement on Post-Viability and Late-Term Abortion” approved by the 214th and 215th General Assemblies in 2002 and 2003, respectively. The “Statement on Post-Viability and Late-Term Abortion” and the church's policies on adoption should be more widely circulated and taken to heart by the members of the Presbyterian Church (U.S.A.) in their ministries.



*Rationale*

Item 11-03 should be disapproved because it is unnecessary and obscures current policy.

The issues and concerns raised in Item 11-03 are already clear and present in the “Statement on Post-Viability and Late-Term Abortion” approved by the 214th and 215th General Assemblies in 2002 and 2003, respectively. The language suggested in Item 11-03 would muddle the current policy carefully considered by prior General Assemblies with the effect of not offering the clarity that is currently present. Substituting new wording runs the danger of eliminating all other carefully reasoned and balanced supporting materials.

The “Statement on Post-Viability and Late-Term Abortion” in a new way lifts up the duties and responsibilities of pastors and congregations in the context of abortions and problem pregnancies. Both pastors and congregations need to be encouraged to take these concerns to heart in their compassionate ministries and advocacy. The church has strong affirmations of adoption already in its policies.

To obtain a clear understanding of the actions taken by the 214th General Assembly (2002) and the 215th General Assembly (2003), the Advisory Committee on Social Witness Policy (ACSWP) refers commissioners directly to the “Statement on Post-Viability and Late-Term Abortion” and the related rationales included in the publication provided. It addresses the complexity of moral decision-making and the issues that have been central to the church’s struggle around abortion for decades. These issues include the following:

- Life is precious to God—both the life of a woman and the fetus.
- 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.
- Our decisions are sometimes flawed, and we can trust in God’s forgiveness when that occurs.

Because the recently approved “Statement on Post-Viability and Late-Term Abortion” provides a Reformed theological context for decision-making and clearly demonstrates the duties of the pastor and congregation for ministry, the Advisory Committee on Social Witness Policy (ACSWP) advises that Item 11-02 is unnecessary, needlessly would obscure current policy, and should be disapproved.

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**ACWC ADVICE AND COUNSEL ON ITEM 11-03**

*Advice and Counsel on Item 11-03—From the Advocacy Committee for Women’s Concerns.*

Item 11-03 calls for the 216th General Assembly (2004) to urge churches to affirm in their ministries the protection of viable fetuses with concern for both the woman and the fetus. Further, Item 11-03 offers support for women in problem pregnancies and the affirmation of adoption.

The Advocacy Committee for Women’s Concerns advises that the 216<sup>th</sup> General Assembly (2004) disapprove this overture with the following comment:

“The concerns, offering support for women in problem pregnancies and affirmation of adoption as well as other issues, raised in Item 11-03 are already present in current policy. The 216th General Assembly (2004) reaffirms the “Statement on Post-Viability and Late-Term Abortion” approved by the 214th and 215th General Assemblies in 2002 and 2003, respectively. The “Statement on Post-Viability and Late-Term Abortions” should be more widely circulated and used by the members of the Presbyterian Church (U.S.A.) in their ministries.”

### *Rationale*

The language offered in Item 11-03 does not clarify the church’s current policy on late-term and post-viability abortion. Instead, this statement selectively chooses parts of the current policy that limit the options for a woman facing a problem pregnancy. This restricts the decision-making options provided by the church to women making profound moral decisions.

Approving Item 11-03 could negate the work of careful study conducted by committees for two General Assemblies (2002 and 2003). Item 11-03 greatly restricts the positions past General Assemblies have approved.

If approved, this misleading rendering of policy could become current policy, thus slowly constricting the church’s position that allows people in this sinful world to make moral decisions prayerfully with the support of family, spiritual community, and doctors.

## **Item 11-04**

**[The assembly disapproved Item 11-04. See p. 38.]**

*On Urging the FDA to Make Emergency Contraception Available Over the Counter—From the Presbytery of Baltimore.*

The Presbytery of Baltimore overtures the 216th General Assembly (2004) to approve the following resolution (in accordance with General Assembly guidelines “Forming Social Policy” paragraph 4):

Whereas, the Presbyterian Church (U.S.A.) and its predecessor denominations have frequently and consistently supported the availability of the means of contraception by adopting policy statements of which the following are key:

- 1959 (UPCUSA): “Urges the repeal of laws prohibiting the availability of contraceptives. ...” (*Minutes*, UPCUSA, 1959, Part I, p. 385].
- 1970 (UPCUSA): “Calls for repeal of laws hampering access to contraceptive help and equipment, recognizing the need to maintain proper professional control over the prescription and use of dangerous substances” (*Minutes*, UPCUSA, 1970, Part I, p. 891).
- 1971 (PCUS): “Calls for more vigorous, better coordinated and more adequately funded efforts to make available both the information and the means of birth control to all persons in this country” (*Minutes*, PCUS, 1971, Part I, p. 150).
- 1992 (PC(USA)): “Churches must ... support full and equal access to contraceptive methods” (*Minutes*, 1992, Part I, p. 371]; and

Whereas, the Presbyterian Church (U.S.A.) has similarly urged measures that would reduce the number of abortions:

- 1983: “We call upon Presbyterians to works for a decrease in the number of problem pregnancies, thereby reducing the number of abortions” (*Minutes*, 1983, Part I, p. 368); and “[The General Assembly] Af-

firms the church's commitment to minimize the incidence of abortion and encourages sexual education and the use of contraception to avoid unintended pregnancies" (*Minutes*, 1983, Part I, p. 367).

- 1992: "Our denomination and its member congregations must commit themselves to reduce the overwhelming number of situations in which women choose to abort" (*Minutes*, 1992, Part I, p. 371); and

Whereas, emergency contraception (Plan B, levonorgestrel, manufactured by Women's Capitol Corporation and to be marketed by Barr Laboratories) and Preven (ethinyl estadiol, manufactured by Gynetics Medical Products, N.V. of Belgium) is presently only available by prescription thus limiting its availability and the timeliness of its use, contrary to the principle of availability as enunciated by previous General Assemblies; and

Whereas, the timely use of emergency contraception can reduce the numbers of unwanted pregnancies and therefore abortions, consistent with clearly stated General Assembly policy; and

Whereas, emergency contraception has proven to be safe and reliable and, in December 2003, was recommended for over-the-counter sales by the Nonprescription Drugs and the Reproductive Health Drugs Advisory Committees to the Food and Drug Administration (FDA); and

Whereas, the FDA has announced that it has delayed its decision as to whether it will follow the recommendations of its advisory committees and make emergency contraception available over the counter; therefore, be it

*Resolved*, That the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) supports the availability of emergency contraception over the counter, without prescription, and does the following:

1. Directs the Stated Clerk to communicate the foregoing position to the commissioner of the Food and Drug Administration (FDA) with copies to the chair and ranking minority member of the Senate Committee on Health, Education, Labor and Pensions; the chairs and ranking minority members of the House Committee on Energy and Commerce and its Subcommittee on Health; the Secretary of Health and Human Services, and the president.
2. Authorizes and encourages the Presbyterian Washington Office, Health Ministries (USA), Women's Ministries, and Presbyterians Affirming Reproductive Options, to advocate for over-the-counter availability of emergency contraception, and encourages these entities to educate and inform Presbyterian women, and the society at large, about the availability, safety, and effectiveness of emergency contraception.
3. Encourages middle governing bodies to take appropriate measures to further these goals.
4. Directs that when educational curricula of the PC(USA) that deal with sexuality, reproduction, and contraception are revised, that the then current availability of emergency contraception and the moral and medical implications of its use and possible abuse be included in the revised materials.

### *Rationale*

Women's health advocates and other supporters of the over-the-counter availability of emergency contraception have feared the politicization of the FDA's decision on this issue, and the delay recently announced by the FDA suggests that this fear is valid. If, in fact, political factors are likely to be determinative in the matter, then public policy advocacy is appropriate on an issue that should otherwise be resolved on its medical and public health merits.

The overwhelming support by the two advisory committees to the FDA makes it clear that from a medical and public health standpoint, emergency contraception should be more readily available.

The issue is not just the availability of emergency contraception, though that is the immediate concern, but also the education of women, especially young women, regarding its availability, use, and possible abuse. Therefore, the resolution addresses this issue and encourages agencies of the church to address it as well.

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### ACWC ADVICE AND COUNSEL ON ITEM 11-04

*Advice and Counsel on Item 11-04—From the Advocacy Committee for Women’s Concerns.*

Item 11-04 urges the Food and Drug Administration to make emergency contraception available over the counter.

The Advocacy Committee for Women’s Concerns (ACWC) advises that the 216th General Assembly (2004) urge the Food and Drug Administration (FDA) to move forward in the process of making available safe, economical, accessible, and effective emergency contraceptives.

Further, the Advocacy Committee for Women’s Concerns advises the 216th General Assembly (2004) to direct the Advisory Committee on Social Witness Policy, in consultation with the Advocacy Committee for Women’s Concerns, to develop a resolution on unintended pregnancies.

#### *Rationale*

The 204th General Assembly (1992) addressed the importance of reducing the number of abortions, “because it will never be possible to eliminate completely unintentional pregnancies, our denomination and its member congregations must commit themselves to reduce the overwhelming number of situations in which women choose to abort. There is an alarming trend in the large numbers of women making this difficult choice. The church must affirm the importance of trying to reduce these numbers” (Report of the Special Committee on Problem Pregnancies and Abortion, Presbyterian Church (U.S.A.), 1992, p.14).

Emergency contraception, or post-coital contraception, consists of the same hormones found in ordinary birth control pills. When taken in a concentrated dose within seventy-two hours after unprotected intercourse, these hormones can prevent a pregnancy from occurring. The emergency contraception (EC) pill will not abort an established pregnancy, (i.e. one in which the fertilized egg has already attached itself to the wall of the uterus).

Emergency contraception has been estimated to have an effectiveness rate of 75 percent when it is used within seventy-two hours of unprotected intercourse. This is important since 45 of every 1,000 women aged 15–44 in the United States had an unintended pregnancy in 1994 (latest year for which data are available). These figures are due to three factors: the failure to practice contraception, incorrect or inconsistent use of contraceptive methods, and method failure. About one-half of the unintended pregnancies end in abortion.

One estimate is that for each pregnancy that occurs after the use of emergency contraceptive pills, three pregnancies are prevented. It is estimated that 43 percent of the lower abortion rate in 2000 compared to 1994 was due to use of emergency contraceptive pill (Rachel R. Jones, Jacqueline E. Darroch, and Stanley K. Henshaw, “Contraceptive Use Among U.S. Women Having Abortions in 2000–2001,” *Perspectives on Sexual and Reproductive Health* 34, 6, 2002).

This is especially important as there are fewer resources to provide access for low-income women to free and low-cost contraceptive services and supplies and to educate women and their partners about relationships, sexuality, and contraception. The emergency contraceptive pill is one way to reduce unintended pregnancies. However, recent decisions by the Food and Drug Administration have slowed the process of making emergency contraceptive pills available over the counter.

The Presbyterian Church (U.S.A.) has traditionally resisted directing the medical community in the appropriateness of medical decisions. However, in May 2004, FDA ignored the advice of its medical advisory teams. It is

important that the FDA move forward in the process of making safe, economical, accessible, and effective emergency contraception available.

While making emergency contraception pills available over the counter is one way to address this issue, we recognize that prevention of unintended pregnancy is key to reducing abortions. A new resolution is needed to address the complex issues involved in unintended pregnancies. These issues include, but are not limited to:

- Education about methods of pregnancy prevention, including abstinence, contraception, and emergency contraception;
- Barriers to access;
- Safety of contraceptive methods;
- Building communities that support those making difficult moral decisions.

## Item 11-05

[The assembly approved Item 11-05 with amendment. See pp. 37–38.]

*On Opposing the Change in Requirements of Emission from Smoke Stack Industries—From the Presbytery of Savannah.*

**The White Bluff Presbyterian Church and the Presbytery of Savannah overtures the 216th General Assembly (2004) to do the following:**

**1. Declare our opposition to the change in requirements of emission from smoke stack industries, changes instituted by the Environmental Protection Agency on August 27, 2003, in the New Source Review permitting requirements for emissions from power plants and manufacturing facilities. “The new rules would allow thousands of older power plants, oil refineries, and industrial units to make extensive upgrades without having to install new antipollution devices” (*New York Times*, August 22, 2003, Katherine Q. Seeley).**

**2. Petition the president of the United States to draft rules that would further reduce tailpipe emission by increasing the fuel efficiency of new ~~automobiles~~ vehicles.**

**3. Petition the major manufacturers of vehicles to accelerate the use of existing technologies that would increase fuel efficiency and to develop new technologies that would achieve further gains.**

**~~3-~~ 4. Request the Stated Clerk to communicate with the president of the United States and the administrator of the Environmental Protection Agency and the appropriate members of Congress. The communication should include the impact that smoke stack and tail pipe emission is having on the health of our most vulnerable populations and on our environment, due to acid rain, smog, increased ozone levels, and emissions of mercury and heavy metals.**

### *Rationale*

The most vulnerable population in Canada and the U.S. suffer with severe respiratory health problems. Pollution is a contributing factor in the severity of asthma in the very young and the very old and a cause of premature death.

People that fall in the lower socioeconomic class tend to be most effected because frequently the industries that are heavy polluters are located in their neighborhood.

Our hardwood forests of both the northeast and the Great Smoky Mountains suffer due to the effect of acid rain, which is the result of sulfur dioxide and nitrogen oxide emission.

Annually “people with asthma experience more than 100 million days of restrictive activity, costs for asthma exceeds \$4 billion, and about 4,000 people die of asthma” (Ibid).

“The health cost of human exposure to outdoor air pollutants range from \$40 to \$50 billion” (Centers for Disease Control, National Center for Environmental Health, Air Pollution and Respiratory Health Branch).

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### ACSWP ADVICE AND COUNSEL ON ITEM 11-05

*Advice and Counsel on Item 11-05—From the Advisory Committee Social Witness Policy (ACSWP).*

Item 11-05 calls for the 216th General Assembly (2004) to declare opposition to the easing of requirements for emission from smoke stack industries and to petition the president to draft rules that would further reduce tail-pipe emission by increasing the fuel efficiency of new vehicles.

The Advisory Committee on Social Witness Policy advises that Item 11-05 be approved with the following amendments: [Text to be deleted is shown with a strike-through and brackets; text to be added or inserted is shown with and underline and with brackets.]

“1. Declare our opposition to ~~[the change in requirements of emission from smoke stack industries.]~~[changes instituted by the Environmental Protection Agency on August 27, 2003, in the New Source Review permitting requirements for emissions from power plants and manufacturing facilities.] The new rules would allow thousands of older power plants, oil refineries, and industrial units to make extensive upgrades without having to install new antipollution devices. (*New York Times*, August 22, 2003, by Katherine Q. Seeley)

“2. Petition the president of the United States to draft rules that would further reduce tailpipe emissions by increasing the fuel efficiency of new ~~[automobiles]~~ [vehicles].

“3. [Petition the major manufacturers of vehicles to accelerate the use of existing technologies that would increase fuel efficiency, and to develop new technologies that would achieve further gains.]

“~~[3.]~~ [4.] Request the Stated Clerk to communicate [this action] with the president of the United States and the administrator of the Environmental Protection Agency and the appropriate members of Congress. The communication should include the impact that smoke stack and tailpipe emissions is having on the health of our most vulnerable populations and on our environment ~~[due to acid rain,]~~ [such as smog, increased ozone levels, acid rain, and emissions of mercury and heavy metals].”

### *Rationale*

The 1981 joint energy policy statement “The Power to Speak Truth to Power” adopted by the former Presbyterian Church in the United States and the United Presbyterian Church (U.S.A.) affirmed that:

In our age an important mission of the community of God is to help rescue creation from thoughtless exploitation [of the environment] and to tend it with care.

To Presbyterians the present energy situation should symbolize judgment on the misuse of power and hope for a new era of energy responsibility. It should also be the occasion for speaking truth about energy and power to those who make decisions. (*Minutes*, UPCUSA, 1981, Part I, p. 294)

The 196th General Assembly (1984) called for “legislation that will reduce the emissions of sulphur dioxide and the oxides of nitrogen to a level necessary to protect the health of the most sensitive environments and individuals...” (*Minutes*, 1984, Part I, pp. 348–49).

The 202nd General Assembly (1990) urged prompt action “...to strengthen fuel economy and emission standards for automobiles, buses and trucks...” (*Minutes*, 1990, Part I, p. 669).

Certainly the weakening of restrictions on existing power plants and other industrial units to make appropriate upgrades and install new antipollution devices sets the state for increased pollution and severe health problems for those in surrounding areas. The cost to human lives as well as the impact on the environment could be exorbitant and irreversible. Therefore, it is the church's moral responsibility to take positions and advocate against dangers to the spiritual and communal life of congregations.

## Item 11-06

[The assembly approved Item 11-06. See p. 38.]

*Commissioner's Resolution. On Reaffirming Ethical Values of Fetal Research.*

**That the 216th General Assembly (2004) reaffirm the “Ethical Guidelines for Fetal Tissue and Stem Cell Research” approved by the 213th General Assembly (2001) in order to add the faithful voice of the PC(USA) to the rapidly progressive debate about fetal tissue and stem cell research.**

### *Rationale*

In light of current national and international discussions pertaining to stem cell research, it is important our denominational voice be once again heard. And as we remember former President Ronald Reagan and share in expressing our compassion and condolences to Nancy Reagan, the Presbyterian Church (U.S.A.), through its General Assembly, should make our feelings visible by affirming the theological and moral support of the “Ethical Guidelines for Fetal Tissue and Stem Cell Research.” As noted in the overture presented in the 213th General Assembly (2001), the words of the Prophet Micah, sets a broad and critical stage for the theological perspectives of our denomination to be heard, “... what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” (Micah 6:8, NRSV).

It is desirable that the hope of many may be rekindled in light of tremendous strides in bio/medical research involving stem cells. The research community continues to fund stem cell research through many diverse sources, one of them being pre-embryonic in form. The most recent research testifies to the continued discovery of a multitude of sources for human stem cells. The theological and ethical concerns previously developed will assure our denomination's voice in this rapidly progressive debate.

Nancy Reagan has pleaded with the current United States of America administration to increase funding and encourage stem cell research so that other patients and their families may so reap the benefits of healing from diseases such as Parkinson's, Alzheimer's, spinal cord injuries, and other conditions that have been considered hopeless in the past. “A lot of people who could be helped are not being helped,” Mrs. Reagan has stated. It is hoped that our presence in Washington, D.C., and our voice being heard in the ongoing political debate can result in many lives being improved through this applied research and future medical advancements. Our ability to speak with a unanimous and prophetic voice will provide hope and eventually cure to many people whose voices have been lost to the other priority sounds of our culture.

This commissioners' resolution is submitted with great hope and prayers for all those who suffer.

Kim L. Nelson—Presbytery of San Jose  
Wendy Warner—Presbytery of Stockton

## Item 11-07

[The assembly approved the response with comment. See p. 38.]

### *Advocacy Committee for Women's Concerns (ACWC) Final Responses to Referrals*

1. 2002 Referral: Item 13-08. Overture 02-52. *On Pastoral Resources for Women Who Have Experienced Abortion—From the Presbytery of Donegal* (Minutes, 2002, Part I, pp. 70, 654).

*Response:* After reviewing available materials and in keeping with current PC(USA) policy and in consultation with other PC(USA) entities as well as the broader religious community, this resource has been written and will be available after June 15, 2004.



## Item 12-01

**[In response to Item 12-01, the assembly approved an alternate resolution. See pp. 64–66.]**

*On Supporting the Geneva Accord, Urging Israel and Palestine to Implement the Accord—From the Presbytery of St. Augustine.*

The Presbytery of St. Augustine respectfully overtures the 216th General Assembly (2004) to do the following:

1. Affirm support for the Geneva Accord and urge both sides to engage in negotiations to implement the accord.
2. Urge an end to the assassination policy of the Israel government and to Palestinian suicide bombings.
3. Urge the Congress to end all military aid to Israel until the occupation ends.
4. Urge the Congress to cease all loan guarantees for building or expanding settlements in Palestinian areas.
5. Call on our Board of Pensions to divest itself of investments in companies receiving one million dollars or more in profits per year from investments in Israel or that have invested one million dollars or more in Israel.

### *Rationale*

In support of this overture, the Presbytery of St. Augustine observes the following:

1. The state of Israel has occupied East Jerusalem, the West Bank, the Gaza Strip, and the Golan heights since the Six Day War of 1967, and this occupation has resulted in great suffering for the 3.5 million Palestinians who live in the occupied territories.
2. The government of Israel has confiscated large areas in the West Bank to build settlements for Jews only, and these settlements are connected by roads restricted to settlers and the Israeli military.
3. Several thousand Palestinians have been killed during the second Intifada, which began in September of 2000. During this same Intifada, hundreds of Israeli citizens have been killed by suicide bombers.
4. The government of Israel has signed and ratified the Fourth Geneva convention that prohibits the use of collective punishment as represented by the imposition of closure, curfew, house demolitions, the transfer of parts of a conquering nation's own civilian population into territories it occupies (a clear ban on settlements), and massive land expropriations. Virtually every element of Israel's occupation violates a provision of the Fourth Geneva Convention. The General Assembly has called for an end to the occupation of the West Bank, the Gaza Strip, and East Jerusalem.
5. The government of Israel is currently building a "Separation Fence" that encircles several Palestinian villages on three sides, divides others in half, and reaches twelve miles into the West Bank in places.
6. The General Assembly has urged the Israeli government to end its expansionist policies of
  - a. confiscation of land and water resources and the building and enlarging of settlements,
  - b. 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 check-points, and other forms of harassment and humiliation (see *Minutes*, 2003, Part I, p. 635; *Minutes*, 2002, Part I, p. 732).

7. The General Assembly has supported United Nations resolutions affirming the right of Israel to exist within secure borders and the right of the Palestinians to self-determination, including the establishment of its own sovereign state and the right of return of Palestinian refugees (see *Minutes*, 2003, Part I, p. 635; *Minutes*, 2002, Part I, p. 732).

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### ACSWP, ACREC ADVICE AND COUNSEL ON ITEM 12-01

*Advice and Counsel on Item 12-01—From the Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC).*

Item 12-01 calls for the 216th General Assembly (2004) to support the Geneva Accord, urging Israel and Palestine to implement the Geneva Accord.

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC), in consultation with concerned entities of the General Assembly Council, advise that Item 12-01 be answered by approving the following alternate statement and recommendations:

“At the time the Presbytery of St. Augustine approved Item 12-01, support for the ‘Geneva Accord’ urging Israel and the Palestinians to implement the Accord seemed a practicable way forward in light of the derailed ‘road map,’ especially in light of action taken by the 215th General Assembly (2003) strongly urging 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’ (*Resolution on Israel and Palestine: End the Occupation Now*, Recommendation D, *Minutes*, 2003, Part I, p. 636.).

“At this time, however, several months since the approval of the proposed item by said presbytery, the situation and the prospects for a negotiated just peace have so deteriorated that people in the region generally, and particularly the Palestinians, have been driven to the edge of despair and hopelessness. Therefore, the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) does the following:

“1. Confesses the sovereignty of God over all nations, states, governments and peoples, acknowledging God’s supreme act of love for the whole world manifest in Jesus Christ so that by faith the world might not perish but be saved. In Christ, God has called us to show love, seek peace and to pursue justice so that the world might be transformed into a foretaste of God’s peaceable kingdom.

“2. Continues to be inspired by the tenacity of hope of our Palestinian Christian partners in the face of ominous, cumulative gloom and foreboding; it affirms that God has not given us a spirit of timidity, nor have we been called to surrender hope to an attitude of despair.

“3. Commends the Presbytery of St. Augustine on its concern for a just resolution of the conflict between Israel and the Palestinians, and for moving the Presbyterian Church (U.S.A.) to persist in voicing this concern. The assembly, therefore, welcomes the possibilities for peace contained in the ‘Geneva Accord,’ as a useful and practical approach. It would also be encouraged by other inspired initiatives that could advance the prospects of peace in the Middle East.

“4. Reiterates and reaffirms the call of last year’s General Assembly on the Israeli government to ‘end the occupation now,’ asserting that:

“a. The occupation must end; it has proven to be at the root of evil acts committed against innocent people on both sides of the conflict.

“b. The security of Israel and the Israeli people is inexorably dependent on making peace with their Palestinian neighbors, by negotiating and reaching a just and equitable solution to the conflict that respects international law, human rights, the sanctity of life, and dignity of persons, land property, safety of home, freedom of

movement, the rights of refugees to return to their homeland, the right of a people to determine their political future, and to live in peace and prosperity.

“c. Horrific acts of violence and deadly attacks on innocent people, whether carried out by Palestinian ‘suicide bombers’ or by the Israeli military, are abhorrent and inexcusable by all measures, and are a dead-end alternative to a negotiated settlement of the conflict.

“d. The policies and actions of the United States government have proven to hinder rather than promote a promised peace. No political power, however mighty, has the right to consign an entire people to such a hopelessly oppressive future as may be inherent in the Bush-Sharon plan articulated during the latter’s visit to Washington in mid April 2004. The United States needs, now more than ever, to become an honest, even-handed broker for peace, and should review its approach to the problem, allowing more room for the more meaningful participation of other members of the U.N.-designated “Quartet” (the United States, Russia, Germany and France) and others;

“e. The international community has an obligation to provide physical protection for those isolated by fear and/or by physical and psychological barriers, thus making space for the restoration of security and creating a climate for the resumption of negotiations between the Israelis and Palestinians. We support the Palestinians’ persistent request to the United Nations to send a peacekeeping force.

“5. Vigorously urges the U.S. government, the government of Israel, and the Palestinian leadership to move swiftly, and with resolve, to recognize that the only way out of this chronic and vicious impasse is to abandon all approaches that exacerbate further strife, lay aside arrogant political posturing, and get on with forging negotiated compromises that open a path to peace.

“6. Endorses the letter sent on April 19, 2004, by the Stated Clerk, reiterating concerns of our denomination for Christian partners and their institutions that serve as agents of reconciliation and hope, as well as for their Palestinian and Israeli neighbors, in the Holy Land, in the framework of previous statements of the General Assembly.

“7. Finally, with respect to the recommendations in Item 12-01 calling on the Board of Pensions ‘to divest itself of investments in companies receiving one million dollars or more in profits per year from investments in Israel...etc.,’ the 216th General Assembly (2004) refers the proposal to the Mission Responsibility Through Investment Committee (MRTI) to initiate the process of phased selective divestment, in the framework of the assembly’s investment policy and stated positions on Israel and Palestine, and to make appropriate recommendations to the General Assembly Council for action.”

## Item 12-02

**[The assembly approved Item 12-02 with amendment and with comment. See pp. 66–67.]**

*On Calling for an End to the Construction of a Wall by the State of Israel—From the Presbytery of Chicago.*

~~[The Presbytery of Chicago respectfully overtures]~~ **[Recognizing that God’s love as evidenced in Jesus Christ is for all God’s children, and recognizing the human rights of all people to God’s resources including land and water and livelihood,]** the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) ~~request[s]~~ ~~[that]~~ ~~the Stated Clerk~~ make known to the president of the United States, the members of Congress of the United States, ~~and~~ ~~the State of Israel,~~ **and the Palestinian National Authority]** its opposition to the construction of a wall and other barriers by the State of Israel and further to make known the desire of the Presbyterian Church (U.S.A.) that the United States of America make no monetary contribution to the 1.3 billion dollar cost of the construction of this wall, construction of which has already begun and will continue for several years.

### *Rationale*

For if you truly amend your ways and your doings, if you truly act justly one with another, if you do not oppress the alien, the orphan, and the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt, then I will dwell with you in this place, in the land that I gave of old to your ancestors forever and ever. (Jer., 7:5–7)

President George W. Bush has called for an end to Israel's construction of the wall that separates Israel from the Palestinian Territories (November 2003) and United Nations Secretary Kofi Annan has condemned the building of the wall as a "deeply counterproductive act" that "could damage the longer term prospects for peace."

The wall adversely affects the economy, education, social relationships, and medical care of Palestinians.

The wall devastates the Palestinian economy, which is based on agriculture, because it separates Palestinian farmers from their land making crop cultivation an impossibility. It renders previously productive land unproductive because the wall separates land from the waters that are necessary for irrigation. And, those farmers who are able to access their land and raise crops are now unable to sell their produce because the wall isolates them from their markets.

Since many farmers are unable to reach and cultivate their land because of the construction of the wall, their land is in effect confiscated by the order of the Israeli High Court, which states that land that is uncultivated for three years is subject to seizure by the Israeli government and lost to its owners. Moreover, Palestinian farmers typically are notified of the confiscation of their land only by military orders that are nailed to a tree or dropped on their inaccessible land.

Village life is imperiled. Because of the wall, some villages no longer have access to their wells and are therefore unable to sustain human life. Homes, schools, and shops are being destroyed to make way for construction equipment and the wall itself. Palestinian villagers are being confined to their communities by the wall and an accompanying system of permit requirements that control their movement and isolate them in areas defined by the State of Israel. The wall and its accompanying depth barriers (trenches 25 meters wide filled with barbed wire) and checkpoints create sealed Palestinian communities that over time will be unable to sustain their populations.

The wall extends well beyond the Green Line and makes significant incursions into traditional Palestinian territories as defined in 1967. On at least one occasion, Prime Minister Sharon stated his intention to treat the wall as the new territorial border.

The construction of the wall and the wall itself cause the destruction of homes, schools, medical facilities, markets, trees, and infrastructure. The social structure of the Palestinian communities is shredded and ultimately its residents are banished from their land.

The wall humiliates, demoralizes, frustrates, and angers the Palestinian people and ultimately decreases the security of Israel and its citizens fostering a sense of hopelessness and despair.

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### **GAC COMMENT ON ITEM 12-02**

*Comment on Item 12-02—From the General Assembly Council.*

The General Assembly Council urges the commissioners to approve Item 12-02 with the following comment:

The General Assembly of the Presbyterian Church (U.S.A.) has approved numerous resolutions on Israel and Palestine, repeatedly affirming, clearly and unequivocally, Israel's right to exist within permanent, recognized, and "secure" borders (for example: 1969, 1974, 1977, 1983, 1989, etc.). It has deplored the cycle of escalating violence—carried out by both Palestinians and Israelis—which is rooted in Israel's continued occupation of Palestinian territories (cf. statements of successive assemblies since 1967). Presbyterians have continued to be concerned about the loss of so many innocent lives of Israelis and Palestinians (see "Resolution on the Middle East," approved in 1997, and "Resolution on Israel and Palestine: End the Occupation Now," approved in 2003).

Because of its deep concern for peace in the area, and how the “Separation Barrier,” generally referred to as the “Security Wall,” is impacting the lives of people on both sides, the GAC expresses grave alarm at the construction of this barrier. Further, given the long-standing, deeply rooted spiritual and programmatic bonds existing between the Presbyterian Church (U.S.A.) and its partner churches in the Holy Land, it is particularly concerned that the life and ministry of the dwindling remnant of the Christian community will be severely impeded. As it voices these concerns within the framework of many General Assembly statements over more than thirty-five years, the GAC wants to help Presbyterians to understand some of the aspects of the wall’s impact. These may be summarized as follows:

- The “Separation Barrier,” currently under construction, consists of a twenty-five-foot high concrete wall meandering through mostly Palestinian lands, plus stretches of electrified barbed-wire fence extensions of the wall.
- Israel claims it is building the wall between Israel and the West Bank, but only 10 percent will be on the Green Line (i.e., Israel’s 1967 border).
- Ninety percent of the rest stretches into the West Bank, isolates significant amounts of land, and affects the lives of many thousands of Palestinians. This year approximately 210,000 people will be economically and socially cut off from their neighborhoods, their families, their farmlands, their employment, their educational and health-care facilities, and their places of worship.
- A wall built along the Green Line would be half the length of the current wall and much easier to patrol.

Many believe that the route of the wall has been determined not by security, but by the political goals of maintaining the settlements and impacting future peace talks. Palestinian church partners have expressed the view that they might not object to the construction of a wall if it were built on Israeli land. The current wall ghettoizes the Palestinians and forces them onto what can only be called reservations.

The General Assembly Council is engaged in various ministries that support the Christian churches and ecumenical bodies in their own work of evangelism, outreach and church growth, health ministries, education, economic and social development, peacemaking, interfaith dialogue, reconciliation, and cooperation.

Especially following a recent visit by an official PC(USA) delegation to Israel and Palestine (in February 2004), the GAC believes that the best hope for security for both Israelis and Palestinians may be found in laying down all forms of aggression on both sides, ending the Israeli occupation, and finding ways to build bridges of peace rather than walls of separation. Good neighborly relations, rather than mutual isolation and suspicion, are urgently needed between Israel and its neighbors in Palestine and the Middle East.

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### **ACSWP, ACREC ADVICE AND COUNSEL ON ITEM 12-02**

*Advice and Counsel on Item 12-02—From the Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC).*

Item 12-02 calls for an end to the construction of a wall by the State of Israel.

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC) advise that Item 12-02 be approved with the General Assembly Council (GAC) comment on Item 12-02, shown above.

### **Item 12-03**

*On Confronting Christian Zionism—From the Presbytery of Chicago.*

**[The assembly approved Item 12-03 with amendment and with comment. See pp. 67–70.]**

**The Presbytery of Chicago respectfully overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) to actively oppose Christian Zionism and to develop a plan to communicate the theological and**

political ramifications it engenders within our denomination, in the mass media, and among U. S. government officials. Specifically, we call upon the General Assembly to do the following:

1. [Call upon the Stated Clerk to] [H][i]ssue to all churches in the Presbyterian Church (U.S.A.) a pastoral letter on Christian Zionism and the ongoing conflict in Israel and Palestine and make this letter available on the PC(USA) Web site. [The assembly requests the following offices to assist the Stated Clerk in the preparation of this letter: the Advisory Committee on Social Witness Policy, Corporate Witness, Interfaith Relations, Middle East, and the Office of Theology and Worship.]

2. [Direct the Stated Clerk to] [H][i]nform current government officials [~~of the Christian alternatives to Christian Zionism~~] [that Christian Zionism does not represent the majority of American Christians and the faith of the Presbyterian Church (U.S.A.)].

3. Continue to commend and promote the PC(USA) list of resources found in the September/October 2003 issue of *Church & Society*, entitled “Israel and Palestine: The Quest for Peace,” so that Presbyterians can and will become knowledgeable of the present day Middle East situation and have a better understanding of its history and people.

4. [Direct the Office of the General Assembly and the General Assembly Council to] [E][e]ducate Presbyterians about the Reformed principles for interpreting Scripture [in light of the gospel and the rule of love of God and neighbor,] as affirmed by previous General Assemblies. [Specifically, interpreting Scripture as follows:

[a. In light of the entire witness of Scripture: “Thus the New Testament’s emphasis on the gospel is not to be understood apart from the Old Testament’s emphasis on the grace of the law; and the Old Testament’s emphasis on the law is not to be understood apart from the New Testament’s emphasis on the grace of the gospel,” *Presbyterian Understanding and Use of Holy Scripture (Minutes, PCUS, 1983, Part I, p. 615).*

[b. And the rule of love of God and neighbor: “The fundamental expression of God’s will is the two-fold commandment to love God and neighbor, and all interpretations are to be judged by the question whether they offer and support the love given and commanded by God,” *Presbyterian Understanding and Use of Holy Scripture (Minutes, PCUS, 1983, Part I, p. 615).*

[5. Direct the General Assembly Council (GAC), through its offices on the Middle East, Interfaith Relations, Theology and Worship, and the Presbyterian Peacemaking Program, to develop a brief resource and study guide to assist Presbyterians in understanding how biblical faith and Reformed theology guide our understanding of present realities and possibilities in the Middle East. This resource/study guide is to be mailed to all churches and posted on the PC(USA) Web site.]

~~[5.]~~ [6.] Continue to cooperate with other denominations[’ church bodies and] like-minded groups to promote ~~[an understanding of]~~ peace in the Holy Land.]

~~[6.]~~ [7.] Urge our Presbyterian Church (U.S.A.)-related colleges and seminaries to address this issue.

[8. Commend to the church the following works to better understand dispensationalism and Christian Zionism:

[a. Our own resources from the Presbyterian Church (U.S.A.):

[• *Between Millennia: What Presbyterians Believe About the Coming of Christ (PDS 70-420-01-007)*—commended by the 213th General Assembly (2001) to the church.

[• “Eschatology: The Doctrine of Last Things,” *Minutes of the General Assembly, Journal (Presbyterian Church in the United States, 1978).*

**[• ‘Dispensationalism,’ *Minutes of the General Assembly (Presbyterian Church in the United States, 1944)*, pp. 123–27.**

**[• GAC CMD Comment 12-03 from the GAC that lays out the theological context of Dispensationalism and Christian Zionism.**

**[b. Resources from outside the PCUSA:**

**[• Wes Granberg-Michaelson, “Christian Zionism distorts faith and imperils peace,” <http://www.warc.ch/update/up134/01.html>].**

**[• Don Wagner, *Peace or Armageddon?: The Unfolding Drama of the Middle East Accord* (HarperCollins, 2004).**

**[• Stephen Sizer, *Christian Zionism : Road Map to Armageddon?* (InterVarsity Press, 2004) [forthcoming].**

**[• “Christian Zionists in Their Own Words and Articles on Christian Zionism.” Sabeel Center.**

**[• Gary Burge, *Whose Land? Whose Promise?: What Christians Are Not Being Told About Israel and the Palestinians* (Pilgrim Press, 2003).**

**[9. Pray for the guidance of the Holy Spirit to illumine our minds as we continue to seek a deeper understanding of God’s Word for us and for the world today.]**

*Rationale*

We are called by Scripture to love God and all our neighbors. Christian Zionism promotes a theology that justifies grievous violations of basic rights of people who are also made in the image of God and is contrary to the gospel of Jesus Christ. Its teachings invite contempt for fellow Christians in the Middle East, and foreclose decent human relations with many Evangelical Christians in our own American society and in our churches. The implications of this issue need to be understood and to be given much broader attention by our denomination.

The term, “Christian Zionism,” is used to refer to the use of passages of biblical prophecy out of context to influence political and religious leaders to accept the State of Israel as a necessary condition of the return of Jesus Christ and the eschatological end of time (Armageddon), when Jews and others will be given the option to either convert or perish.

Christian Zionism fails to relate to or defend Palestinian Christians who are fleeing their homeland because of Israeli occupation, economic closures, continuing confiscation of land and settlement construction, military aggression and now the “Wall.” Christian Zionism is actually anti-evangelical in that it undermines the presence and witness of the indigenous Middle East Christians, whether in the Holy Land itself or throughout the Middle East. Christian Zionism creates a false image of Christianity, one that is militant, western, and Zionist; and the repercussions often affect the continuity of indigenous Middle East Christians. Our Palestinian Christian partners urge us to speak out on this issue, notably the churches of the Middle East, the Middle East Council of Churches, the Sabeel Ecumenical Center, and others, as well as our good friends, the leaders of these bodies: the Reverend Naim Ateek of the Sabeel Center in Jerusalem, the Reverend Riad Jarjour, general secretary of the Middle East Council of Churches, and the Reverend Mitri Rahab, pastor of Christmas Lutheran Church in Bethlehem, who last year served as a mission partner in residence on the Worldwide Ministries Division staff of the PC(USA).

Christian Zionism has become a divisive voice in American churches that turn prophetic texts of the Bible into apocalyptic scenarios for the end times in a predictive and reductionist form of prophecy. The Christian Zionist message jams the airwaves every day on Christian radio and television and follows a theological approach to the Bible called “premillennial dispensationalism,” a theme that emerged in the early 1800s and was promoted in the U.S. by the

Reverend John Nelson Darby. The 1995 novel *Left Behind* by Tim LaHaye and Jerry Jenkins, and the subsequent series of novels that pick up on this view and focus on events leading to the end of history and the return of Jesus, found a profitable market among millions of North America readers, thereby finding popular but largely uninformed support. Influential members of the current U.S. government endorse Christian Zionist positions as a basis for U. S. foreign policy. Christian Zionists, aligned with the minority Jewish settler group, take positions on the Israeli/Palestinian conflict that are contrary to the position of the Israeli government and of most Israelis, opposing a two-state solution and supporting transfer of all Arabs out of Palestine. Finally, pre-millennialist interpretations that underlie Christian Zionism ultimately exclude any validity of the continuity of efficacy of God’s covenant with the Jewish people themselves, and ultimately are anti-Semitic.

Jesus rejected efforts to speculate on the future by saying it was not for them to know the “times or the seasons” that God has chosen (Acts 1:6–11).

Christian Zionism is contrary to the Reformed principles of interpreting Scripture that call us to read Scripture in light of the gospel; and to interpret Scripture in light of the one commandment of God that summarizes all other commandments, love for God and for all our neighbors.

Our denomination is part of a coalition of Christian organizations called Churches for Middle East Peace. Its “Theological Reflection #1” describes the effect of the Zionist claim as the active dispossession of Palestinians of their land. Adding our voice to this specific issue will strengthen our joint efforts.

The 215th General Assembly (2003) reaffirmed the actions of previous General Assemblies that support peace in the Middle East; further, the 2003 resolution urged pastors, lay leaders, sessions and individual members of the PC(USA) to avail themselves of study resources that help them understand the history, nature, and dimensions of the conflict between Israelis and Palestinians (*Minutes*, 2003, Part I, pp. 622–23).

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### GAC COMMENT ON ITEM 12-03

*Comment on Item 12-03—From the General Assembly Council.*

Item 12-03 calls on the General Assembly to oppose Christian Zionism and to develop a plan to communicate the theological and political ramifications it engenders to the Presbyterian Church (U.S.A.), in the mass media, and among U.S. government officials.

Item 12-03 rightly calls on the General Assembly to look closely at the role that Christian theology has in relation to current struggles in Middle-East politics and to work for peace in that troubled region.

Presbyterians have a strong history of careful theological and social analysis, and the question of Christian Zionism and its relation to U.S. policies toward the Middle East deserves that type of consideration.

#### 1. *What Is Christian Zionism?*

Christian Zionism “weds religion with politics and interprets biblical faithfulness in terms of fidelity to Israel’s future” [<http://www.hcef.org/hcef/index.cfm/ID/159>]. It is a particular political philosophy and strategy. Christian Zionist leaders share 5 core beliefs:

(1) The Covenant. God’s covenant with Israel is eternal and unconditional; the promises of land given to Abraham will never be overturned. The church has not replaced Israel; therefore, Israel’s privileges have never been revoked.

(2) The Church. God’s plan has always been for the redemption of Israel. When Israel failed to follow Jesus, the church was born as an afterthought or “parenthesis.” At the rapture the church will be removed and Israel will once again become God’s primary agent in the world. We now live in ‘the times of the Gentiles’ that will conclude soon. There are two covenants now at work, that given through Moses and the covenant of Christ. The new covenant in no way makes the older covenant obsolete.

(3) Blessing Modern Israel. Genesis 12:3 is applied literally and applied to modern Israel: “I will bless those who bless you and curse those who curse you.” Christians have a spiritual obligation to bless Israel and “pray for the peace of Jerusalem.” While many Christians throughout history have also believed it important to observe the injunction of Genesis 12:3 in regard to the Jews, Christian



Zionism links this specifically to support of the modern state of Israel. To fail to support Israel's political survival today will incur divine judgment.

(4) Prophecy. The prophetic books of the Bible specifically refer to events today, though some may also refer to events in Biblical times. Therefore when we look at, say, Daniel 7, if we possess the right interpretative skills, we can see current events foreshadowed in it. This quest for prophecy has spawned countless books of end-time speculation involving the state of Israel based on Biblical prophecy.

(5) Modern Israel and Eschatology. The modern state of Israel is a catalyst for the prophetic end-time countdown. If these are the last days, then we should expect an unraveling of civilization, the rise of evil, the loss of international peace and equilibrium, a coming antichrist, and tests of faithfulness to Israel. Above all, political alignments today will determine our position on the fateful day of Armageddon. Since the crisis of 9/11, the wars in Afghanistan and Iraq, it has been easy to persuade the public that history is unraveling precisely as Dispensationalism predicted. [<http://www.hcef.org/hcef/index.cfm/ID/159>]

## 2. *What Is Dispensationalism?*

Historic Premillennialism holds that Christ will return to the earth prior to the Last Day in order to exercise rule over the nations for a thousand years in the last stage of human history. It is pessimistic concerning the role and prospects of the Church in human history; therefore it posits another age, the millennium, between Christ's return and the Last Day, during which Christ rules in person over a theocratic kingdom to which all the nations of the world are subject.

Periods of great world upheaval and crisis have tended to spawn and multiply despair in society, and premillennial visions within Christianity. . . .

Dispensationalism gives premillennialism a complete system. Human history is regarded as a series of ages (dispensations) in which humanity is tested with respect to some aspect revealed of God's will. In each case humankind fails, is judged by God, and then set on the trail under new covenant conditions. (For further detail, see "Dispensationalism," *Minutes*, PCUS, 1944, Part I, pp. 123–27.)

The General Assembly in 1944 was very careful to distinguish premillennialism in general from its specific application in Dispensationalism. It was the latter that was singled out for specific criticism:

It is the unanimous opinion of your Committee that Dispensationalism as defined and set forth above is out of accord with the system of the doctrine set forth in the *Confession of Faith*, not primarily or simply in the field of eschatology, but because it attacks the very heart of the Theology of our Church, which is unquestionably a Theology of one Covenant of Grace. ["Dispensationalism," *Minutes of the General Assembly*, PCUS, 1944, Part I, pp. 123–27.]

We, too, must make important distinctions. Most Christian Zionists are Dispensationalists, but this does not imply that all Dispensationalists are Christian Zionists, especially in respect to political action. Many Dispensationalists still remain completely apart from the U.S. political system, for instance. Further, we cannot assume uniformity on every point. For instance, Item 12-03 states "Finally, pre-millennialist interpretations that underlie Christian Zionism ultimately exclude any validity of the continuity of efficacy of God's covenant with the Jewish people themselves, and ultimately are anti-Semitic." John Hagee, a popular television preacher and Christian Zionist leader who recently delivered \$1 million to Israel [<http://www.hcef.org/hcef/index.cfm/ID/159>], has defended a parallel and enduring covenant with the Jews: "I believe that every Jewish person who lives in the light of the Torah, which is the word of God, has a relationship with God and will come to redemption" ["San Antonio fundamentalist battles anti-Semitism," *Houston Chronicle*, April 30, 1988, sec. 6, pg. 1.]. In such matters, the Presbyterian Church (U.S.A.) must speak with a firm, but careful voice. See also: [<http://www.pcusa.org/ga213/business/OVT0125>] and [<http://www.pcusa.org/theologyandworship/issues/reflection>] "Between Millennia" and "Eschatology: The Doctrine of Last Things."

In a time when the PC(USA) is beset with its own internal disagreements, we should resist the temptation to bolster our own self-confidence by throwing stones at others. Any judgments must be made with great care.

### **ACSWP, ACREC ADVICE AND COUNSEL ON ITEM 12-03**

*Advice and Counsel on Item 12-03—From the Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC).*

Item 12-03 calls on the General Assembly to oppose Christian Zionism and to develop a plan to communicate the theological and political ramifications it engenders to the Presbyterian Church (U.S.A.) in the mass media and among U.S. government officials.

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC) advise that Item 12-03 be approved as amended: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“The Presbytery of Chicago respectfully overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) to actively oppose Christian Zionism and to develop a plan to communicate the theological and political ramifications it engenders within our denomination, in the mass media, and among U. S. government officials. Specifically, we call upon the General Assembly to do the following:

“1. [Call Upon the Stated Clerk to [F][i]ssue to all churches in the Presbyterian Church (U.S.A.) a pastoral letter on Christian Zionism and the ongoing conflict in Israel and Palestine by making this letter available on the PC(USA) Web site. [The assembly requests the following offices to assist the Stated Clerk in the preparation of this letter: the Advisory Committee on Social Witness Policy, Corporate Witness, Interfaith Relations, Middle East, and the Office of Theology and Worship.]

“2. Inform current government officials [of the Christian alternatives to Christian Zionism] [that Christian Zionism does not represent the majority of American Christians and the faith of the Presbyterian Church (U.S.A.).]

“3. Continue to commend and promote the PC(USA) list of resources found in the September/October 2003 issue of *Church & Society*, entitled “Israel and Palestine: The Quest for Peace,” so that Presbyterians can and will become knowledgeable of the present day Middle East situation and have a better understanding of its history and people.

“4. Educate Presbyterians about the Reformed principles for interpreting Scripture [in light of the gospel and the rule of love of God and neighbor,] as affirmed by previous General Assemblies. [Specifically, interpreting Scripture as follows:

“[a. In light of the entire witness of Scripture: ‘Thus the New Testament’s emphasis on the gospel is not to be understood apart from the Old Testament’s emphasis on the grace of the law; and the Old Testament’s emphasis on the law is not to be understood apart from the New Testament’s emphasis on the grace of the gospel,’ *Presbyterian Understanding and Use of Holy Scripture (Minutes, PCUS, 1983, Part I, p. 615).*

“[b. And the rule of love of God and neighbor: ‘The fundamental expression of God’s will is the two-fold commandment to love God and neighbor, and all interpretations are to be judged by the question whether they offer and support the love given and commanded by God,’ *Presbyterian Understanding and Use of Holy Scripture (Minutes, PCUS, 1983, Part I, p. 615).*

“[5. Continue to cooperate with other denominations and like-minded groups to promote an understanding of peace in the Holy Land. ] [Direct the General Assembly Council (GAC), through its offices on the Middle East, Interfaith Relations, Theology and Worship, and the Presbyterian Peacemaking Program, to develop a brief resource and study guide to assist Presbyterians in understanding how biblical faith and Reformed theology guide our understanding of present realities and possibilities in the Middle East.]

“6. Continue to cooperate with other [denominations’] church bodies and like-minded groups to promote [an understanding of] peace in the Holy Land.

“~~[6-]~~ [7.] Urge our Presbyterian Church (U.S.A.)-related colleges and seminaries to address this issue

“[8. Commend to the church the following works to better understand dispensationalism and Christian Zionism:

“[a. Our own resources from the Presbyterian Church (U.S.A.):

“[• *Between Millennia: What Presbyterians Believe About the Coming of Christ* (PDS 70-420-01-007)—commended by the 213th General Assembly (2001) to the church.

“[• ‘Eschatology: The Doctrine of Last Things,’ *Minutes of the General Assembly, Journal (Presbyterian Church in the United States, 1978).*

“[• ‘Dispensationalism,’ *Minutes of the General Assembly* (Presbyterian Church in the United States, 1944), pp. 123–27.]”

“[• GAC CMD Comment 12-03 from the GAC that lays out the theological context of Dispensationalism and Christian Zionism.]”

“[b. Resources from outside the PCUSA:]”

“[• Wes Granberg-Michaelson, “Christian Zionism distorts faith and imperils peace.” [\[http://www.warc.ch/update/up134/01.html\]](http://www.warc.ch/update/up134/01.html).]”

“[• Don Wagner, *Peace or Armageddon?: The Unfolding Drama of the Middle East Accord* (Harper-Collins, 2004).]”

“[• Stephen Sizer, *Christian Zionism : Road Map to Armageddon?* (InterVarsity Press, 2004) [forthcoming].]”

“[• ‘Christian Zionists in Their Own Words & Articles on Christian Zionism.’ Sabeel Center.]”

“[• Gary Burge, *Whose Land? Whose Promise?: What Christians Are Not Being Told About Israel and the Palestinians* (Pilgrim Press, 2003).]”

“[9. Pray for the guidance of the Holy Spirit to illumine our minds as we continue to seek a deeper understanding of God’s Word for us and for the world today.]”

## Item 12-04

[The assembly approved Item 12-04 with amendment. See pp. 70–71.]

*On Urging Peace in Colombia, South America—From the Presbytery of Baltimore.*

The Presbytery of Baltimore overtures the 216th General Assembly (2004) to do the following:

**[1. Reaffirm the positions of the 210th and 213th General Assemblies (1998) and (2001) that call for ecumenical efforts toward peace in Colombia and call for the United States to demilitarize its anti-drug policies and support in Colombia, that it speak against the violation of human rights, and that aid be in the form of national debt relief and humanitarian and self-developmental grants for the Colombian people.]**

[1-] ~~[2.]~~ [Join the Presbyterian Church of Colombia, Council of Churches of Colombia, and Colombia’s Commission of Human Rights and Peace in calling for the transformation of the vicious circle of death and destruction produced by military aid into a “virtuous circle” of abundant life and peace, so that the Colombian people will begin to receive a different type of message from the north, sent by the church, a message of solidarity and respect for human life.] **[Join the Presbyterian Church of Colombia, other Christian churches, and other Christian organizations in calling for the redirection of United States military aid into social, educational, health, and developmental assistance in the hope that peace would be restored.]**

[2-] ~~[3.]~~ Decry the characterization of human rights workers as terrorists.

[3-] ~~[4.]~~ [Commend the Nonviolent Communities of Resistance in Colombia] **[Support and accompany the “communities of peace and resistance”] who reject all military involvement [by guerillas, paramilitary, and Colombian armed forces].**

**[5. Call for the immediate closure of the Western Hemisphere Institute for Security Cooperation, previously known as the School of the Americas.]**

[4-] **[6.] Stand with our sisters and brothers in Colombia who are witnessing to the truth that peace cannot be achieved by armed military violence.**

**[7. Because of the dire plight of more than 3 million internally displaced people in Colombia, including the Colombian Church, we urge the members of the PC(USA) to pray for displaced people, and to provide direct aid to the church, for their work with the displaced; and we direct the Stated Clerk and Presbyterian Washington Office to use every opportunity to urge the United States government to provide food, water, medicine, and other necessities to Colombia rather than weapons.**

**[8. Commend the ministry and work of the Reverend Dr. Alice Winters with the Reformed University of Colombia, School of Theology. Winters has served on behalf of the PC(USA) since 1977.]**

[5-] **[9.] Urge Presbyterians to ~~[go to Colombia to get to know our sisters and brothers there]~~ [learn about the situation through study and organized visits] and better understand the realities ~~[they]~~ [Colombians] deal with every day.**

**[10.Call upon all transnational corporations operating in Colombia to utilize their influence to promote publicly peace and justice, protect their employees from violence in the workplace and as they participate in trade union activities, and contribute to the well-being of the communities where they are located.**

**[11.Commend to the church the resource created by the Presbyterian Peacemaking Program, in cooperation with the PC(USA) Office for Latin American and the Caribbean, entitled “Colombia,” (PDS # 70-270-04-015), which is available from the Peacemaking Office and through the PC(USA) Website.]**

### *Rationale*

As the war in Colombia has escalated and evolved into part of the “war on terrorism,” and President Uribe has declared those who work to defend human rights as terrorists, Presbyterian church leaders and other Colombians have been put at risk. Presbyterians in Colombia who help displaced persons have too often appeared on “hit lists.”

They have asked for our help, by calling attention to their plight and coming to Colombia to stand with them and to learn of their situation firsthand.

They have taught us of International Humanitarian Law that allows for communities to organize themselves into Humanitarian Zones. These Peace Communities in Colombia reject all military, guerilla, and paramilitary presence. More than fifty such communities have organized, and their numbers are growing. While these nonviolent communities of resistance offer hope, and they are reluctantly tolerated by the government, they are still somewhat vulnerable. They need our support, and the presence of internationals helps to ensure their security.

Our sisters and brothers in the church in Colombia want us to come, and share in their lives. There are many kinds of trips that could be arranged, from study tours, trips with presbyteries that have partnerships with presbyteries in Colombia, mission work camps, to standing in solidarity with the nonviolent communities of resistance.

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### **ACSWP, ACREC ADVICE AND COUNSEL ON ITEM 12-04**

*Advice and Counsel on Item 12-04—From the Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC).*

Item 12-04 from the Presbytery of Baltimore calls on the PC(USA) to add our voice to and with the voices of Colombian Presbyterians, other Christians, and human rights advocates. In the face of increasing violence, the PC(USA) is being asked to be both spiritual and physical companions with Colombians in their circumstances.

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC) advise that Item 12-04 be approved with the following amendment:

1. Amend Recommendation 5. 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.]

“5. Urge Presbyterians to [~~go to Colombia to get to know our sisters and brothers there~~] [learn about the situation through study and organized visits] and better understand the realities [Colombians] [~~they~~] deal with every day.”

2. Add a Recommendation “6.” To read as follows:

“[6. Calls upon all transnational corporations operating in Colombia to utilize their influence to promote publicly peace and justice, protect their employees from violence in the workplace and as they participate in trade union activities, and contribute to the well-being of the communities where they are located.]”

### *Rationale*

The 210th General Assembly (1998) approved *Overture 98-20* that dealt with working ecumenically in effort to promote peace and justice in Colombia. The full text of the overture can be found in the *Minutes*, 1998, Part I, pp. 76–77; 662–63.

The 213th General Assembly (2001) approved *Overture 01-59* that called for the United States to demilitarize its anti-drug policies and support in Colombia, that it speak against the violation of human rights, and that aid be in the form of national debt relief, humanitarian and self-developmental grants for the Colombian people (*Minutes*, 2001, Part I, p. 46, 470–73).

Numerous transnational corporations operate in Colombia including Coca-Cola, Dole Food, Drummond, ExxonMobil, and Occidental Petroleum. When companies are involved in countries with serious human rights problems, clear codes of corporate conduct and public commitment to supporting human rights are essential. This proved to be true in South Africa during the era of apartheid, and remains valid today. Even so, with involvement come risks. For example, according to Amnesty International, at least eighty Colombian trade unionists were killed or “disappeared” in 2003, and more than 70 percent of the killings and threats occur within the context of labor disputes. Recently on April 20, 2004, a Coca-Cola bottling worker who was the brother-in-law of the labor union president was killed by unidentified gunmen. His partner and one of their three children also died. This followed previous murders and attempted assassinations of Coca-Cola bottling employees.

While concerns raised in the General Assembly’s “Human Rights Update” each year are not formal policies of the General Assembly, the following reports in the narrative demonstrate concern raised for the situation in Colombia:

The 208th General Assembly (1996) reported on the violent conflicts between guerillas and the paramilitaries with many victims being innocent civilians in the Human Rights Update (*Minutes*, 1996, Part I, p. 501).

In the *1997–1998 Human Rights Update* (*Minutes*, 1998, Part I, p. 497), the concerns of a growing number of displaced persons, the violence against human rights workers, and the internal warfare were addressed.

## **Item 12-05**

### ***Iraq: Our Responsibility and the Future***

[The assembly approved Item 12-05 with amendment. See pp. 71–73.]

**The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) approve the following resolution with recommendations and receive the background rationale to be included in the *Minutes*:**

### Iraq: Our Responsibility and the Future

The invasion of Iraq by the United States and those countries belonging to the “coalition of the willing” and the ensuing conflict have created diverse opinions, strongly held, as to whether or not this has been a justified action.

There are many different points of view within the Presbyterian Church (U.S.A.) about war as a moral issue. They include those who believe that war in all circumstances is contrary to the teachings of Jesus Christ, the Prince of Peace. Others feel that resort to arms is a necessary measure to be taken in certain situations when there are gross violations of human rights or where there is an imminent threat to the life and health of all or part of the human community. Both of these positions are supported by the social teaching of our church.

Opposition to the military action against Iraq based on just war principles and other principles of conscience, while not unanimous among Presbyterians, has been sufficiently widespread to indicate much concern. From the beginning, it has been the judgment of many church leaders, both in the United States and elsewhere, that an [~~essentially unilateral~~] invasion of Iraq has been unwise, immoral, and illegal. The [216th] General Assembly [(2004)] concurs with this judgment. That judgment has also been evident in widespread public feeling in numerous countries, including countries long friendly to the United States.

[Since “God alone is Lord of the conscience,” those who have come to a different judgment are entitled to their convictions, but they are not entitled to regard those with other views as “unpatriotic” or somehow lacking the moral stamina to combat evil.] [Presbyterians affirm, “God alone is Lord of the conscience.” Every member of the Presbyterian Church (U.S.A.) is both entitled, and called upon, to consider this matter prayerfully and lovingly. Every Presbyterian, however, is also called upon to treat those with whom they disagree with respect. We deplore the actions of those who regard persons with positions different from their own as being unpatriotic or un-Christian.]

Moreover, the military action taken against Iraq is not directly or necessarily connected to the effort to deal with the threat of terrorism. It raises different issues and must be assessed using different moral considerations.

Despite the moral cloud surrounding the military invasion of Iraq and growing concern about the loss of life on both sides of the conflict, there is widespread agreement that the United States bears a legal and moral burden for the reconstruction of Iraq. Many people feel this burden can only be carried out properly and successfully through full cooperation with the international community, especially the United Nations. The complexities and difficulties in the road ahead must not be the occasion for indecision or for seeking simplistic solutions in the momentous task of nation building. Acknowledging the moral perplexity caused by Operation Iraqi Freedom, the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) does the following:

1. Affirms the Reformed principle that “God alone is Lord of the conscience,” and that in evaluating U.S. actions in Iraq every Presbyterian has the right to arrive at their own judgment, even if, after prayerful consideration, that places them in opposition to the position of the General Assembly.
2. Reaffirms the Presbyterian Church (U.S.A.)’s solidarity with Iraqi Christians, especially the Presbyterian churches of Iraq, with whom we have had a strong bond of partnership for more than a century and a half, as they make their witness in their own society to the faithfulness of God and as they seek to have a significant role in the rebuilding and progress of their own country.
3. Calls for pastoral support at every level of the church’s life for U.S. military personnel and their families who suffer pain and loss as a result of this military action, and expresses compassion for Iraqis who are also the victims of this conflict.

4. Recognizes that many who are called to arms in this military action are responding out of conviction and others out of obedience to duty, or both, but all of whom do so at great sacrifice, both in their personal and family lives and also in relation to vocational responsibilities at home. The General Assembly further recognizes that there are many military officers and soldiers serving in Iraq who, out of convictions rooted in their faith, are engaged in various constructive activities of social service, such as rehabilitating hospitals and rebuilding schools.

5. Urges the United States government to move speedily to restore sovereignty to Iraq, to internationalize the reconstruction efforts without penalty to those nations that chose not to endorse the U.S.-led invasion, and to recognize the United Nations as the body most suitable to facilitate the transition to peace, freedom, and participatory governance in Iraq. We commend the administration for its recent efforts to work through the United Nations to help the Iraqi people take charge of their own political destiny and urge the United States to recognize that the United Nations should play the leading role in helping the transition to Iraqi self-rule. [In light of the transfer of power from the representatives of the United States Government to the Interim Governing Council in Iraq, we urge that further steps be taken to internationalize the reconstruction efforts and to help the people of Iraq to take charge of their own political destiny. Meanwhile, we continue in prayer for peace and stability in that country.]

6. ~~[We suggest]~~ **[Suggests]** that the United Nations, with more than fifty years of experience of peace-building in more than 170 countries, play a lead role in the recruiting and training of persons who have special skills in establishing the rule of law—police, judges, ~~[lawyers,]~~ court staff, and correction officers—to establish peace and stability in Iraq and other areas of the world striving to build post-conflict stability and order. The deployment of military personnel for this purpose should be avoided as much as possible as it places additional burden, responsibility, and need for training that stretches the current forces beyond their expertise.

7. ~~[We deplore the use of torture against prisoners. Such use violates international law, the best traditions of our country, Christian morality, and just war teaching.]~~ **[Condemns in the strongest possible terms torture and abuse of prisoners held any place in the world, in United States government, military, or civilian custody, and we oppose any continuation of this practice.]** As a church in the United States, we acknowledge and repent of our complicity in the culture leading to such acts, confess our collective sinfulness that is at the root of this practice, and ask God's forgiveness.

8. Calls attention to the need to understand and take into account the role that religion plays in the cultural and political affairs of nations, particularly those with large Muslim populations, and encourages Presbyterians to reaffirm their commitment to peacemaking in Iraq through dialogue and engagement in their community.

**[9. Supports the people of Iraq on a long-term basis in rebuilding their government and nation without prejudice to any ethnic and religious group and urge the United States government to provide assistance to Iraq in the long-term rebuilding efforts, including working for relief of foreign debt.]**

~~[9-]~~ **[10.]** Commends the Stated Clerk of the General Assembly for his strong leadership in ~~[opposing, on the basis of previous General Assembly policies, the U.S. led intervention in Iraq]~~ **[representing policies of the General Assembly and brothers and sisters in the church at large]**, and for his leadership among world religious leaders in calling for interfaith cooperation to address the crisis created by this action for relations between Christians and Muslims.

~~[10-]~~ **[11.]** Expresses deep regret over the failure of the current administration, prior to military action, to meet with religious leaders seeking to offer a full explanation of the basis for their opposition to an invasion of Iraq, and the subsequent unwillingness of the administration to meet with those leaders to discuss the role the churches might play in creating a free and prosperous future for Iraq.

~~[11-]~~ **[12.]** Approves the report as a whole for churchwide study and implementation (noting that the study developed for Iraq and Beyond, approved by 215th General Assembly (2003), has continuing usefulness for the church: PDS order # 68-600-03-005).

~~[12.]~~ **[13.]** Directs the Office of the General Assembly to publish the resolution (with recommendations and background rationale) and place the document as a whole on the PC(USA)'s Website, sending a copy to the presbytery and synod resource centers, the libraries of the theological seminaries, making available a copy for each requesting session or middle governing body, and directs the Stated Clerk to notify the entire church of the availability of this paper on the Website.

**[14. Due to the immense sacrifice of our partner churches in Iraq, calls on the PC(USA) to give sacrificially to the real needs of our brothers and sisters in Christ. We call on the General Assembly Council (GAC) to immediately develop and promote a coordinated effort to highlight the Extra Commitment Opportunity titled, "Iraq—The Peace Fund for Solidarity with the Churches" (E051722).**

**[15. Calls on the GAC to research and dialogue with our partner churches in Iraq in order to present at the 217th General Assembly (2006) a plan for the use of personnel (mission co-workers, mission volunteers, etc) and other resources that responds to the needs and concerns of our brothers and sisters in Iraq.]**

### *Rationale*

In approving the study document "Iraq and Beyond," the 215th General Assembly (2003) requested the task force making a study of Violence, Religion, and Terrorism to examine the moral issues raised by military action against Iraq. Following the announcement that the combat phase of "Operation Iraqi Freedom" was concluded, the United States and other coalition forces have occupied Iraq seeking to oversee the restoration of services and promoting the establishment of a democratic government. They have found themselves increasingly confronting hostile actions by unidentified groups bent on expelling the United States from Iraqi soil. In a certain sense, Iraq has now become a major theater for terrorist activity. While President Bush has heralded the action in Iraq as something that has reduced the threat of terrorist action against the continental United States, the people of Iraq are not necessarily more secure.

While the invasion and occupation of Iraq have been linked to the effort to combat terrorism by the rhetoric of its advocates, military operations launched against a sovereign state on the basis that it might pose a danger to international stability must be analyzed separately and differently from efforts to stop disruptive violence as carried on by terrorists. The moral issues that surround these two different activities are not the same, nor can the basis for supporting one be carried over as a matter of course to legitimize the other. Because these two matters cannot be conflated, the Advisory Committee on Social Witness Policy is addressing this issue in separate discussions. One background paper and set of recommendations deals with terrorism and religiously related violence; this paper and the recommendations that go with it deal with the use of armed force against Iraq as an instance of preemptive intervention.

### Reviewing the Background of the Iraq War

Most present day military action involves crossing the boundaries of other countries in order to accomplish some particular objective. Military activity can be utilized to intervene under a variety of possible conditions, each of which presents its own particular issues.

#### *Humanitarian Intervention*

So-called humanitarian intervention crosses national boundaries in order to either alleviate suffering or establish some sort of stability in situations of great turmoil. This kind of intervention has only developed quite recently and support for it has been slowly forthcoming since it usually involves some overriding of complete national autonomy.

A number of interventions for humanitarian purposes have been undertaken over the last decade. Examples include Somalia (1992), Haiti (1994), Bosnia-Herzegovina (1995), Kosovo (1999), and Liberia (2003). All were approved by the Security Council of the United Nations or by a regional alliance of several countries. Many were



undertaken at the invitation of or with the consent of the countries involved. Those interventions that have been successful do not attract public attention as much as those that do not succeed either because they are ill-conceived, not supported, or because the parties originally involved broke their commitments. Although the effectiveness of humanitarian intervention has to be considered on a case-by-case basis, such intervention has not been widely deemed to raise fundamental moral objections, although some do object to these actions on the grounds that they involve the use of military force in undertakings that might be done more appropriately by civilian agencies.

#### *Remedial Intervention*

Another kind of intervention deploys military forces within the boundaries of other nations for the purpose of combating groups whose behavior is threatening. Intervention that seeks to deal with unrest, disturbances, and threatening actions in other countries might be called remedial intervention—though no term to designate it has the prevalent usage that the term humanitarian intervention has. Sometimes the presence of the military in such nations occurs with the approval of the regimes involved, although this has not always been obtained. For instance, in the case of the pursuit of Al Qaeda in Afghanistan, the alliance between Al Qaeda and the Taliban was understood as a threat to the government in those countries as well as to the world. The United States intervened to support the Northern Alliance in its effort to destroy Al Qaeda. This action was generally supported by the international community and the United Nations.

Actions taken by the United States in dealing with the drug problem in Colombia may be another example of this kind of intervention. However, these actions also demonstrate the potential problems that can attend such efforts, for keeping the task of interdicting drugs separate from taking sides in the civil war has not been entirely feasible.

#### *Strategic Intervention*

A third form of intervention is illustrated by the effort of the United States to remove the regime of Saddam Hussein in Iraq. Although often called a war rather than an intervention, this action was taken to remove a head of state and his supporters, not to destroy the Iraqi people (except insofar as some of them supported the head of state). The aim has been to change the ruling regime in Iraq, not to bring its people to submission. Moreover, this action never contemplated bringing Saddam Hussein to a surrender in which he changed his policies yet remained in power. Although this form of intervention has more aggressive features than the two types of intervention mentioned above, it does not have the same intentions as wars fought to subjugate or destroy another nation in its entirety.

Clearly the moral considerations required to legitimize a particular instance of intervention change as one moves from one type of intervention to another. The burden of proof required for humanitarian intervention is less demanding than that required for remedial intervention. The burden of proof required when invited to intervene in domestic conflicts is not as high as that required when intervention is undertaken to remove an unacceptable regime. As one moves from humanitarian intervention to strategic intervention, the burden of proof becomes higher and higher. Moreover, the possibility of disagreement about the wisdom or legitimacy of such action is increasingly likely.

Historically, military action has been undertaken on the sole authority of individual nation-states. Such sovereign entities have long assumed that while they may gather allies for their cause, they are entitled to decide unilaterally what actions they will take. This state of affairs has been gradually changing as efforts have developed to hold the behavior of individual nations up to the standards of international law and to the collective scrutiny of the international community working through the United Nations. It is now common to undertake military action at the behest or with the approval of international bodies. Efforts to provide international warrant for military action have emerged only with considerable uncertainty as to their effectiveness and considerable disagreement as to their legitimacy. Having international sanction for military action has been considered by many groups to be an important safeguard against illegitimate interventions by individual nations. Many religious bodies have emphasized this view in their thinking about world affairs. But others, especially those in the United States now referred to as neoconservatives, have opposed subjugating the sovereignty of our nation to international judgments. We are

living in a situation in which the sovereignty of individual nations continues to be regarded by many as complete and autonomous, yet a situation in which many look to the international community as the proper place for the adjudication of reasons for taking military action. This dichotomy constitutes one of the underlying reasons for deep disagreements about the legitimacy of operations like those taken against Iraq.

The action taken in Iraq has also raised an issue regarding what should be done about terrorism. If terrorism is a form of aggression either instigated or aided by the rulers of nation-states, then efforts to combat it can be based on a model of war, which leads to regarding whole countries as responsible for terrorism and attacks upon the ruling regimes of those countries as called for. If, however, terrorism is a crime—as it is often characterized in the documents of the United Nations—then a more focused method of bringing terrorists to justice must be employed in order to deal with the small and unofficial groups that are responsible for it. The second type of intervention—one that assists other governments in efforts to suppress wrongdoing—becomes appropriate and the third type of intervention is rendered problematic.

Three interrelated reasons were advanced for taking action against Iraq when it was ruled by Saddam Hussein: (1) its regime was unacceptably brutal and showed little respect for the human rights of its citizens; (2) it was considered contemptuous of a international mandate calling for it to cease and desist from pursuing plans to create so-called weapons of mass destruction (that is, nuclear, chemical, and biological munitions); and (3) it offered no assurance it would refuse to support terrorists. None of these factors, however, were new developments with the events of September 11, 2001, although the second and third were alleged to acquire new urgency at that time. The brutality of its leader was long-standing and did not constitute a factor directly related to the spread of terrorism. Iraq's effort to create weapons of mass destruction was being scrutinized by renewed inspections carried out under the direction of the United Nations and there was considerable doubt as to whether or not Iraq actually had such weapons. Iraq was not the only nation that could be suspected of supporting terrorists and the alleged link between its regime and that of terrorist organizations was never decisively demonstrated (and possibly could not have been). Iraq was not the only nation that posed problems for world order. It is not the only nation that has refused to conform to the mandates of the United Nations. Both Turkey and Israel, which the United States supports, have on occasion defied such mandates. The reason for singling out Iraq for aggressive intervention while not attacking other nations whose role in supporting terrorists was similarly—if not, indeed, even more—probable was never given definitive clarity. Moreover, questions have persisted as to whether the rationale provided for attacking this particular nation was based upon either the exaggeration or even misconstrual of evidence available from intelligence agencies regarding the extent to which Iraq had proceeded with the development of unacceptable weaponry. It can even be argued that Iraq complied, however reluctantly, with the international mandates placed upon it. Such questions have gained additional importance following the military occupation of Iraq because the weapons of mass destruction have not (or not yet) been found, and the premise that Iraq intended to use them has never been proven.

The impulse for taking military action against Iraq was very likely an outgrowth of a new policy regarding the use of American military power—a policy that advocates using military action to remove potential threats to peace and international stability before they escalate into imminent dangers. This policy, calling for preemptive strikes, works against the posture of restraint that characterizes much traditional teaching about when resort to military action is warranted. The doctrine of preemptive strikes tends to impel decision makers toward military action rather than away from it. To hold that military action should be used to remove dangers before they become major threats is to prompt policymakers to search out such dangers and deal with them as soon as possible. It inclines toward rather than discourages strategic interventions.

#### The Debate Over the Military Action in Iraq

Before the military action in Iraq was undertaken, several groups expressed reservations about its wisdom or possible efficacy. Early on, some of these doubts came from military experts—though those still on active service soon muzzled their views. Senator Robert Byrd of West Virginia attacked the administration's motives for the Iraq war on the floor of the Senate in May 2003. He argued that the reasons for the war were built on lies. Many international affairs experts, regional specialists, and international lawyers also expressed reservations about the intended action. Doubts about the legitimacy of this action were also raised by several nations, such as France and

Germany, with a long history of friendship with the United States. Their opposition seriously strained their relationships with our administration.

The problems raised by the intended action against Iraq were aired at length in the Security Council of the United Nations in late 2002 and early 2003. As the Bush administration vacillated between wanting to go it alone and wanting the approval of the international community, it presented the Security Council with a clear proposal to be either accepted or rejected, rather than as a matter for the community of nations to resolve through consultation and deliberation. The signal was clearly given that a rejection of the American agenda would be ignored and the action taken anyway. The result was that a “coalition of the willing” was co-opted by the Americans despite strong opposition from many other nations.

Opposition to the projected action against Iraq was also expressed by a wide range of Protestant, Catholic, and Orthodox leaders in the United States, as well as Pope John Paul II. From August 2002 until February 2003 religious leaders appealed to President Bush multiple times citing opposition to preemptive military action, a fear of destabilizing the region, concern for the erosion of support for combating terrorism, and a desire to work within the structure of the United Nations. Leaders of the National Council of Churches of Christ, representing thirty-six denominations, called for restraint and a halt to the “rush to war.” The Moderator and Stated Clerk of the Presbyterian Church (U.S.A.) were consistent voices in the call for restraint along with the leaders of other so-called mainline churches. The appeals regularly asked for a meeting between the president or his national security advisor and leaders of the mainline churches.<sup>1</sup> Requests for such meetings were rejected by the administration.<sup>2</sup> For an overview of the opposition that came from religious bodies see Peter Steinfels, “Deaf Ears on Iraq,” *The New York Times*, September 28, 2002.

The extent and emphatic tone of these religious leaders were unprecedented in recent history. By comparison, widespread opposition to the war in Vietnam arose only in the mid to late 1960s, after the conflict was well underway, rather than as an effort to prevent military action in Southeast Asia from beginning. While the recent opposition to taking military action against Iraq represented a significant consensus among mainline religious leaders, that opposition appears to have had no impact on senior leaders in the Bush administration who repeatedly refused to meet with these religious leaders so they could present their concerns.

The religious leaders who opposed military operations in Iraq questioned the proposed action primarily on moral grounds. Some of those who expressed such opposition were leaders fundamentally committed to non-violence. Others used just-war teaching to substantiate their opposition. Such use is significant because it diverges from the way just-war teaching has been commonly used throughout much of western history. Historically, just-war teaching has tended to furnish the basis for supporting military operations, although during the twentieth century instances have become more frequent in which application of the criteria to specific cases has resulted in opposition to proposed military action.<sup>3</sup>

Granted, there was support from some religious leaders for the projected military action against Iraq. This high-profile support came from conservative religious leaders whose strength has emerged as a political factor since the Vietnam era. Some of that support took the form of enthusiastic endorsement of the administration’s plans—even, unfortunately, of suggesting that the Muslim religion is inherently belligerent and therefore a proper target for restraining efforts. Much of the support of that genre came very close to endorsement of a holy war, or crusade. But some of those who supported the planned attack on Iraq used just-war teaching to make their case.<sup>4</sup> They appealed to the same moral criteria as did the opponents of the action but came to quite divergent judgments as to their implications. One commentator has suggested that what has developed as a consequence are two kinds of just-war thinking—a justifying version and a restraining version.<sup>5</sup> This may suggest how indecisive just-war thinking may be in evaluating the legitimacy of particular conflicts.

The wisdom of taking military action against Iraq continues to be debated on pragmatic and policy grounds. Former Secretary of State Madeleine Albright, writing after the initial hostilities had taken place, criticizes the linkage that was used to defend Operation Iraqi Freedom as a crucial part of the “war” against terrorism. She contends that the military action against Iraq has shifted attention away from Al Qaeda and other sources of terrorism and has focused attention and the relegation of resources on the nations designated as the so-called “axis of evil.” Secretary Albright’s analysis uses prudential considerations to make the case that the military action against Iraq was ill-advised and not essential to the effort to counter terrorism.<sup>6</sup>

The opposition from mainline religious bodies continues, as in a statement made by the Central Committee of the World Council of Churches in late August of 2003. The terms used in that statement include these words: “illegal,” “immoral,” and “ill-advised.” The action is condemned as “a breach of the principles of the UN Charter.” The Central Committee of the World Council of Churches brings together Christians from many countries and therefore is a significant barometer of the opinion of the leadership of the worldwide Christianity community, although many Christians in the United States disagree in good conscience.

#### Issues for the Community of Faith

The history so briefly sketched above raises a number of issues for communities of faith. The action taken in Iraq does not enjoy overwhelming approval. The responses to it not only show a rift between two approaches to world order in the society at large, but they evidence a division within Christianity itself between those who hope that religious faith can help to create world community and those who believe religious faith furnishes the warrant for moralistic efforts and even the unilateral use of military force to combat international malfeasance. How are Christians to be faithful in the face of this situation? Does any place remain for a significant social witness which policy makers will consider helpful and which is germane to the making of public policy, or must the vocation of Christians who find a particular military venture wrong be one of dissent and protest, of noncooperation and/or withdrawal? Will Christianity become deeply divided, either on the parish level or in the higher echelons of denominational and ecumenical affairs, between those who emphasize peace and reconciliation as important means of advancing the well being of the human family and those who advocate vigorous efforts to deal punitively with those who threaten that well being? Will all the thinking that has been done since the Second World War about the importance of international efforts to build a peaceful world—thinking that seemed to be enjoying something of a reasonable consensus—simply become one side of a deeply polarizing division that results from policies that favor unilateral domination of others for the purposes of ensuring reliable order and safety?

With these questions in mind, let us explore some possibilities for thinking that can get beyond destructive polarization. Clearly there is a need for some rethinking and modification of just-war teaching. It is important to recall that the purpose of just-war theory is not to justify war but to make war next to impossible. Just-war theory is a theory of moral exception—an exception to the fundamental Christian stand to be peacemakers. In its practical application, the just-war theory at times does not seem to provide adequate guidance for determining when military action is, or is not, morally justified. Clearly, there is need for constant rethinking of the theory as it applies to particular cases. What, then, in light of the action taken in Iraq, can be said about just-war thinking and its significance for making moral judgments about particular conflicts?

#### *Rethinking Just-War Teaching: Last Resort*

One principle suggested by just-war theory is that military force should only be used as a last resort. The problem comes, not with the principle itself, but with judging when the conditions it sets up have been met. There is no doubt but that considerable effort had gone into making Iraq change behavior before it was decided to take action against it. For months a mandate of the United Nations forbidding Iraq to pursue the development of Weapons of Mass Destruction had been in place, and economic sanctions had been invoked in the effort to enforce the mandate. Moreover, much diplomatic activity had been made to seek a change in Iraq’s behavior, including extensive use of inspections under the auspices of the United Nations. Both actions were aimed at bringing Iraq in line, requiring it to conform to certain expectations and demands felt to be warranted by the community of nations expressing its will through the United Nations. A judgment that these various efforts were of no avail was reached by the Bush administration. When the possibility of military action was contemplated, Iraq was given an ultimatum by the president of the United States (concurrent in by the prime minister of Great Britain) prior to the unleashing of force against it—but this was basically a unilateral threat rather than an expression of multinational opinion. All of these actions, in the eyes of those who favored taking military action, amounted to meeting the conditions necessary for “last resort.” Those who opposed taking such military action reached different conclusions.

Many of these efforts presumed that Iraq would change only under duress. Economic sanctions are designed to produce duress. In fact, they create a good deal of hardship on the civilians of the nations against which they

are imposed. Although sanctions do not involve the use of overt violence, they do use force and they do cause harm. Sanctions impact noncombatants adversely and raise some of the same moral issues as strategies in war that violate the just-war principle of noncombatant immunity. Several of the nations which President Bush identifies as constituting an axis of evil have all been subject to such sanctions and few have changed their behavior as a consequence. Although economic sanctions have possibly been useful in other situations, the imposition of sanctions by itself does not satisfy the necessary conditions for asserting that all efforts short of war to solve an international problem have been undertaken. “Last resort” can be claimed, not only when efforts based on duress have not resolved issues, but also when other efforts to resolve issues—such as diplomatic negotiations—have been employed to the fullest extent.

While the practical difficulties in satisfying the condition of last resort pose one kind of problem, the move to a policy of the preemptive strike formulated by the administration and used as the basis for the military action against Iraq creates a very different premise for guiding actions. This abrogates the very principle that undergirds just-war teaching rather than merely asserting those conditions have not been met. The idea of preemptive strike is the direct antithesis of last resort. Just-war teaching is founded on the premise that the use of military measures must be clearly restrained and carefully circumscribed. The idea of the preemptive strike is founded on the premise that the shrewdest and most calculating use of military measures is warranted—and the sooner the better. The touchstones are victory and success, not restraint and responsibility. All efforts to resolve differences or to bring about changes in the behavior and policies of nations that might be threats to peace are likely to be cast aside before even being tried. The idea of preemption counters everything for which just-war teaching stands and for which just-war theorists have been working to make that idea more significant in international relationships. It scuttles every possibility of moving further toward making just-war teaching an effective restraint on unwarranted international combat. If this crucial aspect of just-war teaching is abandoned, what is to prevent the other aspects of just-war teaching from being similarly discarded? The implications of this shift are enormous. Military force will become mainly a tool of domination, carried out with power and arrogance even if claiming to be in the interest of advancing world order. Those who believe just-war teaching has importance for international affairs should vehemently oppose the doctrine of preemption.

### *Rethinking Just-War Teaching: Just Cause*

Fundamental to just-war thinking is the recognition that the use of military action must be for a just cause. For a cause to be just, a threat must be real and imminent and the party initiating military action must have been significantly wronged or acting in self-defense. Although the determination of what constitutes a just cause has traditionally been made by a party claiming just-war legitimation for its action, the determination of what constitutes just cause has been moving to the community of nations, now most visibly represented by the United Nations. The charter of the United Nations provides for the redress of grievances and for taking military action in self-defense. When action to redress grievances is contemplated, a nation is to present its case to the international body, or when action has been taken for purposes of immediate self-defense, the party involved is to report such action to that body as soon as possible. Such provisions are designed to give greater weight to the claim to have a just cause. Members of the United Nations are bound by treaty to let their use of military action be subject to such review.

Normally the possession, or attempt to possess, any particular kind of weapon (conventional or mass destructive) has not been considered a just cause for war—neither in international law, by moral consensus or in any decision of the United Nations. Neither has association with (or tacit support) of terrorist groups by an otherwise internationally recognized government been judged to provide a just cause to attack such a government. Finally, though most citizens of the United States and other democratic societies recognize the value of their form of government, the imposition of democracy on another sovereign nation has never been regarded as a just cause for taking military action. These alleged reasons for taking military action against Iraq (several of which have not been entirely substantiated) did not receive the endorsement of the community of nations. Unilaterally asserted to be the basis for just cause they fail. By using them to forge a coalition to take military action without the endorsement of the United Nations the United States has spurned its treaty obligations and is considered by many to have acted illegally.

*Rethinking Just-War Teaching: Legitimate Authority*

Another principle in just-war teaching is the rubric that requires the use of military action to be declared by a legitimate authority. This can be understood as a simplistic legal requirement that certain proper authorities must make the decision to go to war—as though it has to be done by the king and not a subordinate minister, by Congress and not by the president acting alone. That, however, is a narrow reading of the requirement. A significant historical intent of this requirement has been to prevent private insurrections from claiming moral warrant. The use of force by an individual or small group against the larger public order is always fraught with the possibility of creating chaos. The requirement of legitimate authority seeks to avoid that danger. Even so, this requirement does present some problems. Stringently applied, it can be used, for instance, to preclude the possibility of legitimate revolt against tyranny. But more broadly understood, it would indicate that a revolution can be considered just only if it is undertaken as the effort of a significant band of profoundly motivated persons concerned for justice who are bound in covenant to one another to seek a larger public good rather than their private advantage.

Thinking about what constitutes legitimate authority should be updated. That authority should be as broad as possible. The unilateral use of military force by a single nation today is likely to be as much a threat and repudiation of the common good as the private use of military force would have been when just-war thinking was first developed. Military action today, particularly when that action is an instrument of policy and involves other parts of the global community, should be considered legitimate only if sanctioned by the international community. The present channel for doing this is the United Nations. The Presbyterian church has been committed for many years to the construction of international legal organization and standards.

The United Nations and the charter, which is its framework, are vibrant evidence of this important movement toward international law. Yet this charter makes clear that international law was violated by the recent U.S.-led intervention in Iraq. A brief review of parts of Chapters 1, 6, and 7 indicates the steps that legally should have been taken in making a decision to intervene.

In Chapter 1, Article 3, all member states agree to “refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any other state.” Article 24 of Chapter 6 of the charter states unequivocally that “Member States confer on the Security Council primary responsibility for the maintenance of international peace and security. In this chapter, the security council, not individual nation-states, is given the responsibility to explore all peaceful means of dispute resolution, and is accorded the right to decide what kind of action should be taken in situations that threaten international peace and security.

Chapter 7, which deals with the use of force, reserves for the security council the power to determine: (1) when a breach of security has occurred; and (2) what measures to take to remedy the situation. While Article 42 of this chapter gives the security council the right to decide to use force against a state if a breach of security is found to exist, the subsequent articles give to this council the sole right to put together a coalition of forces, whose plans for the use of military force are, according to Article 46, to be made by the military staff command. All military actions to resolve a threat to peace are to be taken, according to Article 48, by the security council, not by member states.

The strongest case for the illegality of the actions taken in Iraq by the U.S.-led coalition can be made from the terms found in Article 51. Cited often by political leaders as allowing intervention as a form of “self-defense,” the article nevertheless states firmly that measures taken by states in self-defense “shall not in any way affect the authority and responsibility of the Security Council.” Since the action taken in invading Iraq did usurp the authority and responsibility of the council, and never received a motion of support by the council, it is clearly in violation of the rules carefully crafted by the community of states to ensure the safety of security of all other states.

Just as no individual is warranted in starting a war to advance a private agenda, under modern circumstances no single nation should be considered warranted in unilaterally starting a war to advance diplomatic or policy agendas, even if those agendas are well-intentioned. In the case of being attacked, any nation whose defensive military action was accorded the approval of the international community would have a moral advantage. The decision to launch Operation Iraqi Freedom was pursued with the clear indication it would take place regardless of the feelings and judgments of other nations. The agreement of other nations was solicited but not regarded as constituting a condition for proceeding. That action constitutes a serious erosion of the governing premise of just-war

teaching that requires the use of military actions to be governed by the authority most concerned for the common good. When the issue is global in its dimensions, the only legitimate authority must be international in character. Some of the most serious problems associated with the action in Iraq stem from the fact that for all intents and purposes it was an action initiated and sustained by the United States acting in concert with its self-interested partner, the United Kingdom, and other smaller members of the so-called “coalition of the willing” but was not undertaken with full support from the world community.

*Rethinking Just-War Teaching: The Matter of Success*

Another criterion in just-war teaching is the provision that military action must have a reasonable chance of success. This is sometimes felt to be an almost opportunistic provision—which may well be the case if by success one has in mind only the question as to whether or not it is possible to subdue an opponent in battle. But success needs to be more broadly understood—not as mere victory in combat but as a constructive achievement in the aftermath. Regime wrecking does not automatically result in nation building, and in the case of Iraq success must be understood as involving both. This means that just-war teaching must come to be understood, not as applying merely to the outcome of the immediate military operation, but as including necessary and important responsibilities for creating new relationships and new political order following conflicts.

There are grounds for doubting whether the administration entered into the conflict in Iraq with this broad requirement of success in mind. It was overly quick to claim military operations had been successful even when conflict had not ended and obviously before the political situation in Iraq had been stabilized. Casualties continue to mount, and much disorder is evident. Iraq is now the location of random and unpredictable yet serious terrorist activity, which the presence of American occupying forces seem unable to prevent (if, indeed, American presence does not attract it). It is also apparent that rebuilding the country and leading it to democratic order is going to be a long and expensive undertaking. Although the administration showed little willingness to have its projected action stayed by opposition from other nations, it has now gone to other nations seeking their aid in the aftermath. If this reflects a genuine turning away from unilateralism, this move can be welcomed and should not be dismissed as merely self-serving. It is unfortunate that it arrives so late.

*Rethinking Just-War Teaching: The Matter of Means*

Just-war teaching offers guidance for the use of armed force as well as guidance as to when resort to war is justified. A just-war must be conducted in ways that can bring about constructive results—by means that are proportional to the evil required to achieve them. Moreover, noncombatants are not to be directly attacked.

As warfare has changed judgments as to what constitutes legitimate means have had to be recast with the aim of keeping the means under controlled restraint and as low as is consistent with the goal of subduing an enemy. Modern weaponry poses these issues in new ways. Instruments of mass destruction—whether chemical, biological, or nuclear—create the possibility of means that are lethal on such a massive scale as to be morally unacceptable. Massive air strikes against centers of population pose similar issues to only a somewhat lesser degree, especially when there may be military targets that cannot be isolated for separate destruction. Just-war thinking has waffled on the moral issues connected with the use of such strikes—not least because any blanket condemnation of air strikes would only encourage the placing of military targets in population centers as a way of granting them immunity.

Efforts to make the use of air strikes more discriminating and thus render them morally less problematic have made some progress. So called “smart bombs” may be preferable to massive obliteration. The use of intelligence to identify military targets so that they may be discretely attacked has possibilities of making military means morally less problematic. The extent to which these developments have been significant in the war in Iraq has been a matter of uncertainty. Clearly, civilian populations have been injured by the conduct of military operations—whether more than necessary is a matter of debate. Many people feel that in the case of the invasion of Iraq by the United States there was not enough known about the location of civilian populations or its government leaders to assure that aerial bombardment could be carried out justly. While great care was sometimes exercised to protect civilians there was not enough known to ensure that collateral damage would remain minimal. Particularly early in the war civilians were grievously hurt, wounded, and killed.

Hence, some conclude it would have been better to refrain from this war than to have murdered civilians because of faulty intelligence. However, this is not a judgment that can be rendered with decisive certainty.

But we can speak with moral clarity about the matter of the treatment accorded prisoners of war. Not only just-war thinking but international agreements have been clear and explicit about how those who are incarcerated during a war are to be treated. Once unarmed, prisoners of war are protected by Article 17 of the Geneva Convention of 1949, which states:

No physical or mental torture, nor any other form of coercion, may be inflicted on prisoners of war to secure from them information of any kind whatever. Prisoners of war who refuse to answer may not be threatened, insulted, or exposed to any unpleasant or disadvantageous treatment of any kind. <http://www.unhcr.ch/html/menu3/b/91.htm>

In light of this provision of international law it is possible to make the moral judgment that the treatment of those incarcerated in Iraq has been morally unacceptable.

#### *An Overarching Consideration*

Behind just-war teaching in a representative democracy lies a premise so fundamental that it is not even stated as a formal principle. It is assumed that any action proposed will be preceded by public debate and that the reasons advanced for taking those actions will have the substantive credibility required to meet the requirements of open scrutiny. This assumption is indispensable to the principle that the cause for which military action is taken must be legitimate. No cause can be just if it is based on deceptive, fabricated, distorted, or even insufficiently demonstrated considerations. The burden of proof needed for taking military action should be rigorous, excluding both deliberate misuse of information (lying) and the triumph of ideology over reality. The import of this premise increases enormously when military action is considered for preventive or preemptive reasons. Conjectural assertions about the likelihood of a threat, however plausible, are insufficient to satisfy this fundamental premise. To discover after military action has been taken that the reasons given for it were not warranted is to undercut the trust essential for viable international relations. Misperception becomes the functional equivalent of falsehood.

Beyond the question of just-war teaching and international law is the fundamental concern for truth telling as a moral obligation. In his January 2003 State of the Union address, President Bush repeatedly raised the specter of weapons of mass destruction (WMD) in the hands of Saddam Hussein and the threat the dictator posed to states in the Middle East. Later, in a dramatic briefing to the United Nations Security Council, Secretary of State Powell detailed in satellite imagery, communications intercepts, and human intelligence a story of WMD production, deception, and denial. Yet months after these assertions were cited as the just cause for invasion, no significant evidence of WMD production and secret storage has been uncovered.

As citizens and as people of faith we must raise appropriate questions in dealing with the “facts” so emphatically touted to justify military invasion. Has the nation been subject to the misshaping, distortion, and twisting of intelligence information to meet predetermined policy positions? Were senior officials so focused on “regime change” that all potential evidence was molded to support the argument for ousting Saddam?

#### On the Question of Democratization

It is possible to raise serious doubts as to whether or not the administration understands the full dimensions of the task of creating a democratic society in Iraq. Most of its emphasis has been on destroying those who engage in violence. Even the speech of the president delivered on September 6, 2003, although calling for the long-sustained effort to bring democracy to Iraq, was primarily concerned to strike down opposition and thwart terrorist threats. The speech gave almost no indication of what would be needed—other than to free Iraq from violent threats—to establish a democratic society. The assumption that democracy will automatically flow in when oppression is broken and threats are subdued is woefully naive. Success in battle is—at the most—only a first step. Democracy is a unique achievement that is possible only when a people come to understand covenant obligations to each other, the need to abide peacefully with orderly determination of majority wishes, and when its members are assured of at least minimal conditions of material well-being. We need to have a much wiser and more explicit realization of what must be done to bringing such conditions to Iraq than has been as yet forthcoming. Moreover, the role of voluntary associations must not be overlooked. These are important aspects of a viable democratic society; and unless their role is acknowledged and supported, the possibility of creating a free and functional society



will be scant indeed. When American leaders suggest “We will stay the course,” they should be prepared to indicate the complex and difficult actions beyond maintaining military superiority that are required to do that successfully.

Democracy is the government of the people, for the people, by the people, and it can be achieved under various models of governance (i.e., various constitutional, parliamentary or presidential systems). Democracy, therefore, is always open to the future and does not presume a priority that a nation will adopt one economic system or another. It would be a mistake to expect that a democratic Iraq would necessarily emerge as an economic ally of the U.S.—unless democracy means alignment with the U.S. regardless of the will of the Iraqi people (which is, obviously, a contradiction of terms).

It is significant that many of the opponents of the military operation in Iraq understand the need for, and are willing to support, efforts to rebuild the country and to prepare the way for it to embrace democracy. This may be an agenda that can garner the support of all groups and help to transcend the polarization that threatens to keep them divided. No previous position as to the wisdom of taking military action prevents acknowledging the immensity of the task of nation building, the sacrifice that will be necessary in order to come up with the needed resources, and the fact that only insofar as Iraq is brought into the community of nations without punitive and vindictive sanctions does such an undertaking have any chance of success.

Moreover, this undertaking must be planned and carried out by the United Nations on terms that are developed out of the corporate wisdom of all its members. The United Nations must not be used as a front for the pursuit of an agenda developed only on the basis of the wishes of the United States—or even on the basis of the wishes of the “coalition of the willing.” The result should not be expected to please everyone in all respects. Compromises may need to be made and working solutions pursued that do not conform entirely to idealistic hopes. Having been an agent of liberation of Iraq from the grips of a dictatorship does not provide the license to dictate how it will develop a more viable society in the future.

#### On the Role of Religion

Finally, any understanding of this issue must take into account the positive and negative roles that religion plays in the social process of a country like Iraq. It will take much sensitivity and thought to appreciate these factors. The place of religion in this situation is complex and cannot be ignored or treated superficially.

The diversity of religious expression in Iraq, including Sunni and Shia Muslims, Christians, and others, means that a variety of views are present in that country regarding the ways in which religion and public life should be related. The conflict between European-type modernization and Islamic traditions are not resolved and will not yield to easy accommodation. Listening to the complex and varied religious voices and positions in Iraq and encouraging the engagement of the religious communities there in constructing a politically viable future will be challenging and important work. The religious forces in Iraq are not agreed on a single vision for their country and are not likely to be co-opted to serve a specific political agenda, especially if it is imposed from the outside. The eventual cooperation of groups presently holding sharply contrasting views will be necessary for the success of any rebuilding effort.

One potentially dangerous approach, which would sow further discord and civil strife, would be one that supports the attempt to convert Iraqis to Western Christianity as a path to the resolution of the social issues facing Iraq and its people. We should be aware of those ministries from the United States and other countries that are now poised and ready to undertake just such a major effort in Iraq. Such an outreach carried out in a country, as torn and fragile as Iraq will be for some time, could easily introduce further instability and anti-Western violence.

To be successful in bringing a viable and stable situation to Iraq will require as much expertise, planning, and wisdom from Iraqi civil, intellectual and religious leaders, and from others of good will from the international community as has been utilized to undertake military operations. The task of nation building, or re-building, can only be accomplished at comparable risks, greater costs, and a higher competence than has been expended in regime destruction. The religious communities of Iraq have much to contribute to this process if it is to succeed. International religious communities, such as the Presbyterian Church (U.S.A.), may do well to support the work of our Christian partners and the many other responsible religious leaders of Iraq in this work.

*Endnotes*

1. The repeated appeals of international and American church leaders are available in the online archives of the Presbyterian News Service. See [www.pcusa.org/pcnews/archive.htm](http://www.pcusa.org/pcnews/archive.htm). Stories include “A Call to Stop the Rush to War,” of August 20, 2002; “U.S. Church Leaders Urge Bush to Avoid Military Action Against Iraq,” of September 12, 2002; “Clerk Urges Bush to Avoid ‘Rush to War,’” of January 13, 2003; “46 Religious Leaders Ask Urgent Meeting with Bush on Iraq,” of January 31, 2003; and “PC(USA), Church of Scotland Leaders Appeal to Bush, Blair for Peace,” of February 6, 2003. For an additional overview of the opposition of religious bodies see Peter Steinfeld, “Deaf Ears on Iraq,” *The New York Times*, (September 28, 2002).
2. A group of 49 leaders representing 13 denominations and 5 organizations asked for a face-to-face meeting with the president in January of 2003. ([www.nccusa.org/news/03news4html](http://www.nccusa.org/news/03news4html)). Their request was not granted.
3. See Alan Geyer and Barbara G. Green, *Lines in the Sand: Justice and the Gulf War* (Louisville, Ky.: Westminster/John Knox Press, 1992).
4. See George Weigel, “Moral Clarity in a time of War,” in *First Things* Number 129 (January 2003), 20–27.
5. See David P. Gushee, “Just War Divide: One Tradition, Two Views,” in *The Christian Century*, Volume 119, Number 17 (August 14–27, 2002), 26–29.
6. See Madeliene K. Albright, “Bridges, Bombs, or Bluster?” in *Foreign Affairs* (Fall September 2003) pp. 3–19.

**Item 12-06**

[The assembly approved Item 12-06 with amendment. See p. 74.]

*Resolution on Violence, Religion, and Terrorism*

**A. The Advisory Committee on Social Witness Policy recommends that the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) approve the following resolution:**

*Resolution on Violence, Religion, and Terrorism***A. “Do Not Be Afraid”**

**Terrorism uses violence to create fear in people by attacking unarmed noncombatants for political purposes. Ordinarily it is not a successful strategy, but occasionally, if allowed to persist, it accomplishes some political change.**

**The ultimate response of Christian people to terrorism is the response of the angel to the first two Marys’ fear on discovering the stone rolled back from the tomb: “Do not be afraid,” (Matt. 28:5). Faith as unconditional trust in God overcomes fear and is a basis for wise penultimate responses to terrorism. The fear of Jesus’ ministry led the political and religious authorities to kill him. The disciples showed fear, but it was overcome by the power of God’s resurrection of Christ and the response of faith in the followers who within fifty days received the gift of the Holy Spirit.**

**The immediate response to an attack of terrorism is to thwart it if possible. On learning of the intentions to utilize their plane as a bomb, some of the passengers on United Flight 93 responded, “Let’s roll.” Failing to secure the plane, it crashed near Shanksville, Pennsylvania. In an appropriate first response to protect others they gave their lives. In New York City, hundreds of police and fire officials gave their lives to save other victims of terrorism—faithful action combined with responses of duty to save other hundreds. Though fear was present, Americans worked through faith to overcome the terrorist acts.**

**B. *Definitions***

Discussion of these matters is facilitated if we have a common vocabulary for describing various forms of violence in our world.

**1. *Terrorism***

Terrorism is best defined by focusing on the act of violence and its component parts rather than the cause for the action. As an operational definition, terrorism involves an act of violence, an audience, the creation of a mood of fear, victims who are not parties to the dispute, and political or social motives or goals. The challenge of a precise definition of terrorism is that there are always exceptions to the act of violence that demand moral reflection.

**2. *War***

War is a term that is used in many ways:

a. When used metaphorically, war describes an action undertaken with an unusual amount of effort or high resolve, as in the “war on drugs” or the “war on crime.”

b. When used more conventionally, war describes the violence carried out at the deliberate decision of a nation-state against another nation-state by personnel selected, trained, and equipped for combat.

c. War can also describe a revolution where organized groups of oppressed or marginalized people train, arm themselves, and fight to obtain their freedom from some form of tyranny.

d. War also arises from the traditions of religious groups—especially those in the Abrahamic traditions. Whether the term used is “crusade,” “herem,” or “jihad,” they are commonly referred to as “holy war,” carrying the sanction, not merely of nation-states, but of a divine power itself.

**3. *Violence***

Violence is a characteristic of human behavior found throughout societies and most visibly expressed in warfare, in several kinds of crime, and in terrorism. Although some violence can be the venting of anger or deep hostility, purposive violence has the intent to inflict injury on others to obtain a change in behavior that is not freely forthcoming.

**C. *Christian Responses to Terrorism***

Beyond the immediate responses of ministering to the victims of terrorism, burying the dead, healing the wounded or traumatized, and rebuilding what has been destroyed, people of faith are called to make wise responses. Christians need to ponder the message of attackers who are so desperate that they surrender their lives to kill others, supporting our government in applying just and legal measures against those who engage in criminal activity, supporting the use of military and police force to suppress terrorist actions within the limits of international law and traditional moral limits for the use of force. Finally, we must join in the never-ending struggle to provide help through just and sustainable policies and actions for overcoming conditions of injustice and human depravity. Desperate acts of terrorism are less likely to grow out of just societies where there is hope, and they can be reduced in this world by pursuing justice.

**D. *The Church’s Confessions and Policy***

Support for acts of listening, for legal responses, for military and policing actions, and for efforts of human development are found in Presbyterian peacemaking policies approved by General Assemblies. The Presbyterian church has long antecedents in its peacemaking work. These commitments toward peacemaking stem from Holy Scripture, from The Second Helvetic Confession (1561), from The Westminster Confession of Faith (1647), and from The Declaration of Barmen (1933). In the late 20th century, The Confession of 1967 articulated the reconciling work of Christ in a manner directly relevant to this “Resolution on Violence, Religion, and Terrorism.” Further development of church policy is found in “Peacemaking: the Believers’ Calling” (1980), “Christian Obedience in a Nuclear Age” (1988), and “Just Peacemaking and the Call for International Intervention for Humanitarian Rescue” (1998). All of these sources inform the background paper. Selections from the 20th century policies affirm the Trinitarian faith of the church in its relevance to just peacemaking as a response to terrorism:

### 1. *God's Sovereignty*

The Resolution on "Just Peacemaking and the Call for International Intervention for Humanitarian Rescue" (1998) emphasized God's sovereignty and human sin as the occasion for a just peacemaking approach that allowed within limits international intervention for humanitarian rescue. God's sovereignty calls for human order and rescue of victims from human sin. As God's sovereignty overrides all human sovereigns, armed intervention even by the well-intentioned is subject to limits of international morality and international law. Criteria limiting such actions were part of the policy. Terrorism is clearly illegal and immoral and violent responses to it must be carried out prudently and within limits spelled out in that policy and in the background paper of this resolution.

### 2. *Christ's Call to Peacemaking*

The Presbyterian church's priority for peacemaking was established in 1980 in the General Assembly's action, "Peacemaking: the Believers' Calling." Here the emphasis was on the work of the resurrected Christ for peacemaking. Three particular affirmations were proclaimed: (1) "The church is faithful to Christ when it is engaged in peacemaking." This affirmation recognized the role of the church in changing our "military might, economic relations, political institutions and cultural patterns." (2) "The church is obedient to Christ when it nurtures and equips God's people as peacemakers." This affirmation challenged the church to develop its capacity for peacemaking and called for the creation of a program to implement this churchwide peacemaking emphasis. (3) "The Church bears witness to Christ when it nourishes the moral life of the nation for the sake of peace in our world." This affirmation called for the church to act on specific issues of foreign policy for our day. The issues of terrorism and the role of religion regarding it have been placed before us today for our faithful response to Christ (*Minutes*, UPCUSA, 1980, Part I, pp. 202–3).

### 3. *The Spirit Moves the Church*

The Spirit leads the church to respond to terrorism, to discern its religious and political messages, and to think and act in a new way to the challenge. Through "Peacemaking: the Believers' Calling," the Holy Spirit who led the church to discern the signs of the times, promises fresh direction as we choose "... either to serve the Rule of God" or to side with the powers of death through our complacency and silence" (*Minutes*, UPCUSA, 1980, Part I, 202). One aspect of this fresh direction is for the church to engage with peoples of other faiths as never before in conversation, theological discussion, and actions for the common good. True religion finds terrorism and unjust wars immoral. Our faith teaches us that the Holy Spirit leads us in prayer, reflection, and action to overcome sin that leads toward religious or civilizational conflicts.

Fear of terrorism is overcome through trust in the sovereignty of God, engagement in Christ's transformative work in church and society, and openness to the leading of the Holy Spirit in facing new peacemaking challenges. It is in such faith that we are bold to give ourselves as peacemakers to overcome terrorism, its causes, and its effects.

## E. *On Religion and Violence*

The Presbyterian church recognizes that religion is significantly involved in violence even while wise religious leaders pursue just peace. The history of religion is replete with acts of violence. Its origins and major religious symbols are implicated in violence. The church needs to confess its associations with violence and repent of its support for violence. Our faith teaches us that God wants humanity to be transformed and to embrace active and effective peacemaking. At the same time, violent sectarian movements within major faith traditions must be rendered ineffective by reconciliation, dialogue, and, if necessary, the legitimate use of force by the state and the international community.

### F. *The Immorality of Terrorism*

The General Assembly proclaims as PC(USA) policy that our moral criteria of both just peacemaking and justifiable war (Helvetic Confession, Westminster Confession) find terrorism whether state, group, or individual as immoral because it wrongfully and deliberately attacks innocent civilians. It also condemns any targeting of civilians by military forces participating in wars that otherwise might be justifiable.

### G. *The Imperative of International Cooperation*

The General Assembly affirms the imperative of international cooperation in developing and carrying out responses to terrorism. Whether responding to specific acts of terror or addressing the root causes of terrorism, the United Nations remains the international organization where such responses are best debated and decided upon.

**H. *On Transforming Strategies***

The General Assembly calls for less reliance on the military response to terrorism and a greater and sustained investment by the United States government in the transforming strategies that will address the political, economic, social, and cultural causes that underlie the resort to acts of terrorism.

**I. *Acknowledging our Complicity in Confession***

Our tradition calls us to confess our sin and acknowledge our complicity in contributing to the circumstances that prompt individuals to engage in acts of terrorism.

As a people who believe that God intends for us to live in right and just relationships with all of God's children, we confess the following:

1. That by our disproportionate consumption of the earth's resources, we have not always been mindful of the economic impact of our daily living on the lives of people in the developing world.
2. That in the export of the artifacts of our popular culture such as movies, music, and television programming, we have been insensitive to and destructive of the cultural norms of others.
3. That our support for military responses to acts of terrorism has too often been motivated by a desire for vengeance and not a desire for justice.
4. That we have relied on the military response to acts of terror without sufficient call for the transforming strategies that can improve the daily circumstance of life.
5. That we have too often condemned the religious faith of those who are different without taking the time to understand that faith.

**J. *Relevant to This Time***

In developing policies for particular issues, the General Assembly recognizes that such policies are important for guiding actions and that they should be open to modifications as circumstances and understandings change. The policies embodied in the resolutions that follow are offered as the most helpful judgments available to us at this time. They are for guidance as helpful and important, not as universal or immutable.

**B. The Advisory Committee on Social Witness Policy makes the following recommendations to the 216th General Assembly (2004), to the middle governing bodies, to sessions, to members and local leaders, and to the colleges and theological seminaries of the PC(USA):**

1. That the 216th General Assembly (2004) do the following:
  - a. Approve the report for churchwide study and implementation.
  - b. [~~Discourage~~] [**Disavow**] the resort by the United States government to "preemptive attack" against other nation states as a means to deter terrorism.
  - c. Urge the United States government to balance the use of the military option to deter terrorism with increased investment in programs that can transform and reduce the root causes of terrorism across the developing world.
  - d. Hold up to the care of God and our churches all who serve at personal risk and cost to alleviate terrorism, whether serving in the armed forces, law enforcement personnel, emergency responders, relief agencies and workers.
  - e. Affirm that the just peacemaking principles of the PC(USA), as recognized by the 210th General Assembly (1998), are equally pertinent for addressing terrorism. These include
    - (1) the promotion and preferential use of nonviolent means for conflict resolution and change;
    - (2) the importance of human rights, religious liberty, and democratic principles as foundational to peace;

(3) the necessity for sustainable economic development in the achievement of just societies and the protection of the environment;

(4) the abolition of nuclear weapons, limitations on the development of new weapons, restrictions on the sale and transfer of instruments of destruction;

(5) the strengthening of international cooperation through the United Nations, including its peacemaking and peacekeeping roles;

(6) the promotion of racial and gender justice in the achievement of social harmony and prosperity;

(7) the use of unilateral [peacemaking] initiatives to reduce risks of conflict; and

(8) the importance of self-examination and repentance in international relations as steps in the healing of conflict and the promotion of reconciliation. (*Minutes*, 1998, Part I, pp. 75, 457)

f. Affirm the contents of “Respectful Presence: An Understanding of Interfaith Prayer and Celebration from a Reformed Christian Perspective,” approved by the 209th General Assembly (1997) (*Minutes*, 1997, Part I, pp. 434–40).

g. Encourage all levels of the church to establish supportive connections with American Muslim groups to enable “support systems” where the U.S. government is engaging in discriminatory actions against Arab Americans and other Muslims in our midst.

h. Encourage all levels of the church to support civil rights organizations engaged in monitoring the impact of the USA PATRIOT Act of 2001 on citizens and noncitizens alike, and to publicize abuses.

i. Encourage all levels of the church to advocate for the passage of the amendments of the USA PATRIOT Act that would limit wiretap authority, limit “sneak and peek” warrants, limit business records warrants, limit use of administrative subpoenas with libraries, impose additional sunset clauses on several provisions, and modify the definition of “domestic terrorism.”

j. Affirm the right of all individuals detained by the United States government to judicial review and counsel, on a case-by-case basis.

2. That the 216th General Assembly (2004) direct the Stated Clerk of the General Assembly to do the following:

a. Send this resolution to the president of the United States, the secretary of state, the secretary of defense, the national security advisor, the homeland security director, the joint chiefs of staff, and each member of the United States Congress.

b. Send this resolution to the general secretary of the United Nations and to the heads of the delegations of the permanent members of the UN Security Council.

c. Send this resolution to selected partner churches of the Reformed Tradition for review and response.

d. Send this resolution to selected partner churches in the World Council of Churches and the National Council of Churches of Christ for review and response.

3. That the 216th General Assembly (2004) direct the General Assembly Council to do the following:

a. Direct the Presbyterian Peacemaking Program to prepare a study guide for this resolution and the accompanying background paper; distribute it to the sessions, middle governing bodies and their resource centers, and libraries of the theological seminaries; and place the document as a whole on the Web.

b. Direct the Presbyterian Peacemaking Program, the Presbyterian United Nations Office, and the Presbyterian Washington Office to continue to monitor and report to the church on the most significant developments in the “war on terrorism” and on efforts to amend the USA PATRIOT Act.

**c. Urge the colleges and theological seminaries of the PC(USA) to use this resolution in their study of terrorism and the responses to terrorism.**

*Rationale*

*Your steadfast love, O Lord, extends to the heavens  
your faithfulness to the clouds.*

*Your righteousness is like the mighty mountains,  
your judgments are like the great deep;  
you save humans and animals alike, O Lord.*

*How precious is your steadfast love, O God!  
All people may take refuge in the shadow of your wings.*

*They feast on the abundance of your house;  
and you give them drink from the river of your delights.*

*For with you is the fountain of life;  
in your light we see light. (Ps. 36:5–9, NRSV)*

I. Introduction

This resolution and background paper have been developed in response to the following referrals:

- *Alternate Response to Overture 95-36, #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).*
- *2002 Referral: Item 14.07. Direct ACSWP to Authorize a Task Force to Study, Report on Terrorism, Role of Violence in Religion, and U.S. Political/Economic Involvement in the Middle East; Report to the 216th General Assembly (2004) (Minutes, 2002, Part I, pp. 55, 711).*

The 214th General Assembly (2002) directed the Advisory Committee on Social Witness Policy “to authorize a task force to study and report on terrorism, the relationship of religion to violence, U.S. military response, and U.S. political and economic involvement that may contribute to global problems, and report to the 216th General Assembly (2004).” The assembly further described the work in this way: “A vital part of the work will be the defining of terrorism, war, and political violence and reviewing the applicability of the concepts of just peacemaking, just war, and nonviolent intervention in the context post September 11, 2001.” Therefore, this resolution is intended to provide a framework for Presbyterians to understand more fully and accurately the phenomenon of terrorism and its probable causes, as well as to make responsible judgments about the nature, size, and potential result of possible responses.

This report will focus on the role that religion plays in relationship to violence, most specifically the form of violence used to attack important centers and symbols of American power on September 11, 2001. It will also examine actions that have been, or can be, mounted to counter such violence and the role religion plays in supporting or challenging those counter terrorist actions.

The attacks on the World Trade Center and the Pentagon (as well as the hijacked plane crash in Pennsylvania) have momentous implications for thinking about American policy regarding issues of war and peace, global economic development and international relations as well as domestic public safety. These were surprise attacks (though the extent to which they might have been anticipated is a matter of current investigation); they employed methods that violated important canons of international morality; they were done by people who did not identify themselves, they attacked symbolic as well as functional centers of both civilian and military operations; and, they were theatrical actions of unprecedented scope. All of these factors differentiate them from traditional warfare as carried on between sovereign nation states. It is generally assumed that religion was a factor in the motivation of

those who carried them out. Although terrorist attacks have been occurring across the world for decades, having the attacks hit home in America jarred us out of our complacency. They should lead to, not merely responsive actions, but careful rethinking of many questions about the stance that religious faith should have toward the uses of violence for political purposes, including the use of violence for purposes of combating terrorism as a form of violence.

We realize that religion, historically, has been used both to resist and transform violence and to instigate and justify it. Further, we can see that faithful followers of all religions must confront the violence around them and in their own lives, including that violence that is woven into the very fabric of religion itself. The scriptures of many religions include descriptions of violence undertaken by the faithful, as well as depictions of divine violence (e.g., the ten plagues God visited on the Egyptians in the Exodus narrative, and Jesus' acceptance of death on the cross in the Gospels). Human sinfulness involves all of us in violence and in the struggle to find ways to deal with violence rooted in our own religious traditions. For Christians, God's resurrection of Jesus represents the ultimate triumph over the forces of violence and death. In Christ, the path of reconciliation is opened to use as the disciple's calling.

Throughout the centuries since the time of Jesus, however, the behavior of Christians has often not always contributed to peace. Christians have often blandly tolerated the world of violence and even made use of it in extraordinary ways. Even today there are Christians who employ, or would employ, violence to achieve what they consider to be important moral and political objectives—such as bombing abortion clinics to prevent actions that they consider to be murder, bashing gas guzzling vehicles to thwart environmental damage, or using military action to settle international disputes.

There is a deep and persistent division within the Christian tradition over the use of violence. Some groups eschew violence as a political tool; others have generally supported carefully circumscribed uses of violence as a means to combat social evils that yield to no other means of control; still others have regarded violence as a legitimate means for advancing the fortunes of religion or destroying evildoers. All of this means that the response to terrorism as a special form of violence must be made without the clarity and credibility that might be forthcoming from a more adequate consensus within the Christian community regarding the moral implications of God's work in Christ.

Terrorism is a vivid indication of the degree to which human interactions can be affected by sin. But terrorism is not the only form which sin takes; it is not the only form of evil. The Christian doctrine of original sin holds that all persons and all institutions fall short of God's intentions for them. While there is considerable difference between terrorist wrongdoing and many other political wrongs, that difference is a matter of degree and not an absolute contrast. In thinking about sin in relation to social and political struggle, Christians are called to ask how their behavior as well as that of others falls short of God's intention for human community. This means that we must examine our own policies to see to what extent they have been a factor in creating the resentments and the sense of despair that drive terrorists to their behavior. To use the idea of sin mainly to draw a complete contrast between those who are "good" and those who are "evil" is, ironically, a manifestation of sin in the most insidious form.

## II. Concepts and Definitions

The study deals with several important concepts whose use in what follows deserves to be carefully spelled out:

### A. *Religion*

Religion is the way of life of a community of people whose existence is shaped by beliefs and convictions about ultimate reality, particular understandings of the world and of human nature, and a set of practices both devotional and practical. Adherents of all religious traditions express their commitments in word and deed. Religious people orient their living toward a source of ultimate meaning, often understood to be sacred. Most religious communities have a collection of writings or stories that serve as a source of authority for interpreting how to live in their particular way. There are marked similarities and profound difference among the goals and points of orientation of different religions. One important dimension of religious living shared by all religious believers is the



need for those living by a particular tradition to interpret and apply the insights and practices that they have inherited from the traditions to their own time and place.

### B. *Violence*

Violence is found throughout human societies and is expressed most visibly in warfare, in several kinds of crime, and in terrorism. Although there are instances of violence that can be understood as the venting of anger or deep hostilities, it is purposive violence that is of greatest concern for this study. Purposive violence is the intent to inflict injury on others in the effort to obtain a resulting change in behavior that is not freely forthcoming. Some of the deepest moral disagreements within the Christian tradition revolve around the legitimacy of such efforts, especially when the desired consequences have moral warrant (as, for instance, in the case of self-defense or the protection of another). Some Christians condemn violence on the ground that any effort to be coercive is morally wrong; others hold that violent forms of coercion are illegitimate but that nonviolent action (sometimes called “soul force”) can be used to deal with threats and obtain social goals; still others believe that violence is sometimes necessary in order to exert the force necessary for the protection or enhancement of human well-being. Each of these attitudes toward purposive violence will significantly affect the way in which the problem posed by terrorism will be addressed and the differences between them account for differences in thinking about how to counter terrorism.

### C. *War*

War is a term that is used in several ways. When used metaphorically, it describes an action undertaken with an unusual amount of effort or high resolve, as in the “war on drugs” or the “war on crime.” The conventional use of the term describes violence carried out at the deliberate decision of a nation-state usually against another nation-state by personnel deliberately selected, trained, and equipped for combat. Such individuals are usually identified by uniforms, take orders from a hierarchical command structure, observe certain conventions developed over the years, and can be ordered to cease the use of violence when the political situation comes to the point it desires such action to take place.

Another situation in which armed conflict is often described as “war” is revolution, in which organized groups of oppressed or marginalized people train, arm themselves and fight to obtain their freedom from some form of tyranny. They may not wear uniforms, though may adopt an identifying item of clothing. They may also resort to unconventional forms of violence in the face of the superior force of their oppressors. Furthermore, they do not have any officially sanctioned legitimacy of the kind described in the traditional rules of military engagement. On the other hand, they usually have a command structure, training camps, and other features of traditional armies. While those in power often characterize such initiatives as “terrorism,” they are “wars of liberation” to those who initiate them.

Still another use of the term “war” arises out of the traditions of certain religious groups, especially those in the Abrahamic tradition. Whether the term used is “crusade,” “herem,” or “jihad” they are commonly referred to as “holy war,” carrying the sanction, not merely of nation-states, but of a divine power itself.

### D. *Terrorism*

Too often the word “terrorism” is applied in a pejorative fashion, attached as a label to those groups or individuals whose political objective someone finds objectionable. In order to develop a policy to respond to this phenomenon, we must first establish a workable and useful idea of what terrorism is—useful in that it has sufficient precision to allow us to identify the phenomenon when it occurs, and workable in that it is acceptable to us as a Christian community. Terrorism is best defined by focusing on the act rather than the cause.

While it has not yet been possible to create a universally acceptable definition of “terrorism,” it is both possible and necessary to specify certain features common to the phenomenon. Acts possessing all of these features could then be identified as acts of “terrorism” with some consistency. Without falling into the political quagmire of attempting to label individuals, groups, or governments as “terrorists,” certain types of actions could be identified consistently as “terrorism,” regardless of who commits them, and no matter the nature of the cause for which they are committed.

A working concept of terrorism must, of necessity, be focused but flexible. The operational definition fairly widely accepted today defines terrorism as a synthesis of crime and theater, a dramatization of the most proscribed kind of violence—that which is perpetrated on innocent victims—played before an audience in the hope of creating a mood of fear, for political or social purposes. There are, in this definition, a number of crucial components. Terrorism, by this definition, involves an act of violence, an audience, the creation of a mood of fear, victims who are not parties to the dispute, and political or social motives or goals. Each of these elements deserves some clarification.

First, it is important to note that terrorism involves some form of violence or credible threat of violence. Sit-ins, protest marches, picket lines, and other similar forms of protest, no matter how disruptive, are not terrorist acts. Violence, or threats that demonstrate a capacity and willingness to commit violence, are essential to terrorism. The violence need not be fully perpetrated—that is, the bomb need not be detonated or all of the citizens of a village killed—in order for the act to be considered “terrorism.” But the capacity and the willingness to commit a violent act must be present.

This means that the perception of an audience that there is a potential for violence is crucial to classifying an act as “terrorism.” Terrorism is, essentially, a crime of theater, an act played before an audience, designed to call attention to a situation through shock, producing reactions of outrage and horror by doing the unthinkable without apology or remorse. Unlike similar acts of violence in war that aim to destroy the sources of danger, terrorists acts are often only tangentially related to the ends sought. They are simply crafted to create a mood of fear and to demand attention to an issue or cause. This theatric horror is also to be witnessed by the constituency that terrorists claim they represent. Terrorists hope that the injuries, fears and life disruption caused by their attacks will promote their message and give them political legitimacy. They hope such reactions will consolidate even more support for their cause, and more importantly encourage more individuals to join their ranks.

This mood may not be created merely as a result of the numbers of casualties caused by the act of violence. While the number of people killed in the attacks on September 11, 2001 was appalling, it was the nature of the victims of those acts that earned the opprobrium of “terrorism” for those events. Automobile accidents cause greater numbers of injuries and deaths each year in the United States, without generating the mood of terror that swept the country in the wake of 9/11. Instead, the individuals who died in the Trade Towers were assumed not to be guilty of any particular crimes nor engaged in any military operations. They were only in the wrong place at the wrong time—civilian noncombatants who lost their lives in a totally unpredictable act of violence. Therefore, their deaths terrified a nation because they were unexpected and uncalled for.

Terrorism is thus distinguished from guerilla warfare since it consists of deliberate attacks upon persons who are not parties to the conflict (that is, who are bystanders), and because of the separation of the victims from the ultimate goal of the perpetrators. Unlike the soldier, the guerilla fighter, or the revolutionary, an individual committing a terrorist act is often in the paradoxical position of undertaking actions the immediate physical consequences of which are not of particular interest to him or to her. While someone committing an ordinary murder will kill someone because he or she wants the person to be dead, an individual engaged in an act of terrorism will shoot someone even though it is a matter of complete indifference to him whether that person lives or dies. It was not the individuals in the Trade Towers who were the specific object of the perpetrators rage. They were only in the wrong place when the attacks occurred, and their deaths were necessary to create the mood of fear and send a warning message.

Put more simply, the difference between terrorist acts and many crimes and the activities of warfare is that terrorist acts are perpetrated deliberately upon third parties in an effort to coerce a second party or persons into some desired political or social course of action. Victims are chosen, not primarily because of their personal stance (in terms of membership in opposing military or governmental groups), but because their deaths or injuries will so shock the public that concessions can be obtained in order to avoid a recurrence of the incident. The laws of war permit waging war between armies, within certain humanitarian limits. Even for enemies in a violent protracted conflict, some types of behavior (such as genocide and torture) are expressly forbidden, and certain basic amenities are required to be preserved (regarding such matters as the protection of civilians and humanitarian treatment of prisoners-of-war). Terrorist acts violate these rules in that those targeted for destruction are not armed military opponents, but helpless civilians. Rules of international behavior for warfare, particularly those

that pertain to political responsibility and military obligation, supposedly offer significant protection to civilian noncombatants. Terrorism, in contrast, involves the persistent, deliberate attempt to harm precisely that type of person.

There is one further element in this working definition of terrorism: the political or social motive for the act. While this element is crucial to delineating acts of terrorism, it is important to remember that a political or social motive may be necessary but is not sufficient to earn special legal protection to such acts of violence. Most of those who engage in acts of terror today have genuine social or political goals, some of which may even be just—perhaps even laudable. But no goal, however just, can make legitimate the use of force that deliberately targets the lives of those who have no connection with the matter being contested.

### III. Why Terrorism Arises

Along with the impulse to achieve certain political objectives, acts of terrorism often give vent to broader feelings and aspirations. We cannot ignore the conditions that motivate men and women to carry out acts of terrorism. These must be understood if we are to respond with a tough, even love-directed, concern for justice rather than with cries for vengeance. Studies of terrorism suggest that those who commit acts of terrorism are often alienated and de-socialized. They seldom get this way in a day or due to a single event (although if one's whole family or home is destroyed the response can be sudden). Instead, they have developed such attitudes over a period of years. This suggests that the roots of terrorism are very deep.

Terrorism is almost always an attempt to communicate a message. Acts of terrorism give expression to the feelings and perhaps even the aspirations of those who resort to this form of violence as a way to express themselves when they are not otherwise recognized. Therefore, whenever a terrorist act occurs it is important to ask, "What is being said?" Terrorism will be understood adequately only if that message can be discerned despite the shock created by the horror produced by the violence with which the message is foisted upon the world.

#### A. *Political and Social Causes of Terrorism*

A major theme in the message being sent by terrorist behavior is unhappiness, discontent, and frustration with many of the trends at work in every part of the contemporary world. But in the case of terrorism these feelings have reached a point of desperation and anger far exceeding normal responses. Through the financial and technological transformation commonly referred to as "development," the contrasts that once sharply distinguished the so-called "under developed" from the so-called "developed" countries are breaking down, but not always in beneficial ways. The transitions to "development" from "underdevelopment" often involve disruptions that disturb as much as they help. Moreover, not all economic development furthers the cause of economic justice. Affluent countries and transnational corporations frequently act in thoughtless and heedless ways.

Abject poverty continues to be the plight of many people. About half the people on earth today survive on less than \$2 per day. The number of "have nots" is growing faster than the number of "haves," and the gap between them is widening rapidly, often enhanced by the process of globalization that has made the world a "neighborhood" in the technical sense but not a "community" in the moral sense. The development of more extensive international communication often increases people's awareness of the disparities that do exist. Disease, overcrowding, and hunger breed despair, anger, and hate. More than a generation of such conditions, offering little hope for a better future, can lead to alienation and ultimately to a willingness to commit acts of terror. Terrorism, therefore, while never justified, should be examined for the possibility that it can be a protest against the economic and social changes that are ongoing in the emergence of a new world. But alienation can occur, not merely among those who are economically deprived, but from any group that feels outcast for any reason.

Historical legacies have a dramatic impact upon contemporary economic developments—legacies that have included imperialism where the strong have been enriched at the expense and suffering of the weak. The historical process through which the world has been moving has taken place in three major waves: (1) the age of discovery during the 15th and 16th centuries; (2) the age of mercantilism during the 17th and 18th centuries; and (3) the age of imperialism/colonialism during the 19th century and the early 20th century—coinciding with the industrial revolution. Through this long history Western countries accumulated enough economic and political power to organize their own internal social, cultural, and political structures, and to determine and/or dictate how the newly

“discovered” and conquered nations would organize themselves. Imperialism and colonialism have been ways of securing both natural resources and labor-power at the lowest possible cost (the corrosive attitudes of racial superiority and “Social Darwinism” were furthered as a consequence). The acquisition of colonies was important and beneficial not only for economic gain but also because it foreclosed action by rival nations. Thus, European nations did not hesitate to exercise violence against their colonial dominions but also against each other to secure their advantage.

Along with colonialism and economic imperialism went a profound cultural imperialism; i.e., the imposition of a world view in which Euro-American nations defined themselves as modern, history-making, scientific societies, and in turn defined the newly conquered nations as prehistoric, traditional, and superstitious societies. Western superiority was assumed and used as the basis for the natural right to civilize other nations and exploit the world’s resources to create a world in its own image.

The same ideologies that undergirded the self-image of the powerful proved themselves effective in disabling the self-image of colonized nations and peoples. The colonized came to believe that they were subservient to the superior Europeans and saw themselves as having at best instrumental value, while the Euro-Americans were to be honored and respected as beings with dignity. The colonized in turn came to feel that they were not equal and ought not to aspire to build a world in which they were equals. While it is not clear how much this has been universally true, such attitudes are being sharply challenged by the rise of liberation thinking.

The Europeanization of the “new world” was the product of the massive diaspora of ordinary travelers, merchants, explorers, adventurers and fortune hunters, missionaries and soldiers that settled in the “new lands.” They were the ones who exploited and developed the available material and human resources (which resulted in uneven growth and social inequality between the colonial powers and the satellite nations) and the ones who undertook the creation or the alteration of political social and cultural institutions which led to uneven power relationships among members of the ruling colonial power and native inhabitants.

Practices of imperialism have survived even where colonial relations have been eliminated. While most vestiges of colonialism formally ended during the period between 1945 and 1990, a form of neo-imperialism continues as Western nations (particularly the United States) secure wealth and power through continuing economic enterprises within, and political domination of, other parts of the world.

These developments, based on unequal economic and military power relationships, have increasingly encountered resistance. In some cases this has resulted in struggles for national liberation, which, while preferable to oppressive colonial rule, have not always delivered on their professed intentions. The hope that political independence would lead to greater social justice for most of their populations has not always been realized. In Central and South America, colonial dominance was replaced by control through a dominant class mostly composed of the direct inheritors of former European colonial rulers whose power stemmed from access to that inheritance. In parts of Africa, colonial dominance was often replaced by military juntas that came to power following the overthrow of the weak leadership that emerged at the time of independence. In parts of the Arab world, colonial dominance was replaced by royal families that gained power through the support of the departing colonial power. Many of the regimes that emerged have proven to be more repressive and violent against their own citizens than were the former colonial rulers.

Globalization is a natural extension of the imperial economic and cultural project pursuing the same goals of enhancing wealth, securing natural resources and cheap labor, enhancing markets and consolidating regional influence. The term globalization, however, points to significant changes in the technological, economic, political, and financial spheres and to developments within the communication and information industries that for the first time in history have created the possibility of establishing a world that functions as an organic community or as a truly integrated economic, political and cultural global village.

Those who control the worlds of finance and technology have reached such a degree of dominance that they are often able to override the power and limits of the nation-state. The nation-state continues to be a major political player at the world scene; however, its capacity to control and regulate the flux of international capital and to establish autonomous policies has been significantly diminished. This role is increasingly being assumed by transnational corporations.

The process of globalization, like all complex historical processes, is quite ambiguous, hard to define, and difficult to evaluate. It can be seen as a constructive and positive process that forwards unity and integration among all nations and peoples, and also as a process that has the capacity to generate greater wealth and additional opportunities for more people to enjoy a meaningful life. Furthermore, the immediate access to information that the new communication technologies put in the hands of individuals and social groups are creating more occasions for consciousness raising and for solidarity between groups committed to issues such as the preservation of the environment, arms reduction and upholding the rights of those who have been traditionally marginalized and oppressed.

At the same time it can be seen as the culmination of the inhumane and cruel process of imperialism. Transnational globalization raises the following problems:

- It gives transnational corporations the power to undermine local political practices and to disregard matters of social justice. Such actions can lead to social unrest that generates repressive responses, even the militarization of society.
- Its expectation of never ending growth may disregard environmental limits and assumes a triumphal and overly optimistic sense of its capacity to provide a technological fix to whatever social or natural problem might emerge, thus contributing to greater ecological degradation and depletion of scarce resources.
- It challenges and even distorts existing cultural and moral values. Matters of love, justice, and service to others take a back seat to matters relating to materialistic consumption and the immediate gratification and satisfaction of base desires and pleasures.
- And, finally, the quest, otherwise positive, of an integrated world community is impoverished and distorted by the imposition of a homogeneous global culture centered mostly on the mass-consumption lifestyle and values of Western nations. Transnational globalization is perceived as a serious devaluation of the plurality of values and meanings that define the sense of truth, of the forms of beauty and goodness that have traditionally given meaning to the lives of the many and diverse cultures and peoples.

The foregoing analysis of “what is going on” helps to explain in part the possible motivations which are behind the rise of terrorism in the world today. Much of the violence is protest against economic and social developments that seem threatening to large numbers of people.

### B. *Cycles of Violence*

Terrorist violence is often but one development within a cycle of violence. Terrorists frequently claim that those against whom they use violence already engage in violence to gain their way or support their power. Most revolutionary groups assert that it is terrorism by the state that provokes, and by its presence justifies, acts of terrorism by non-state groups seeking to change the government or its policies. Casualty figures give some indication of the magnitude of the harm states can inflict on their people. In the decade between 1968 and 1978, approximately 10,000 people were killed by terrorist incidents by non-state actors. By comparison, almost the same number of civilian deaths occurred under the new military dictatorship in Argentina in just one of those years (1976–77). When violence is carried out by official agencies on such a scale, it becomes more difficult to consider its use by unofficial groups as uniquely evil.

### C. *Religion and Terrorism*

There is often a powerful linkage between religion and terrorism. Today mention of one often prompts attention to the other. Religion is something that gives life meaning and purpose, even when the possibility of finding meaning and purpose in ordinary achievements has been cut off by misfortune and oppression. Religiously motivated terrorism connects the will to kill or the will to die for a cause to a transcendent purpose that is seen as connected with a divine will. Even though this connection is often repudiated by the majority of adherents of a religion involved, the drive that religion can provide to terrorism is formidable.

The modern trend toward secularization—which many foresaw as inevitable (even as potentially healthy) just a few decades ago—is no longer characteristics of a “world come of age.” Cool, rational, detachment has not proven to be a characteristic that necessarily promises to bring harmony and agreement to the political process or prevents emotive excess and convictional bias of a sort that works havoc in public life. A truculence and rigidity rooted in faith stances that claim absolute authority has increasingly become an aspect of public life in almost every part of the world. This development is often referred to as “fundamentalism,” a term that should be used with caution because it refers to many dimensions of religious behavior besides truculent rigidity and because it has a very specific meaning in American religious history.

The religious orientation that is of most concern with respect to terrorism is characterized by intense devotion that helps to justify, in the minds of its adherents, the use of violence in order to advance faith or to repress heresy. Religion is used as a driving force to maintain cultural cohesion and social unity in face of perceived threats from outside sources, often pluralistic and diverse in nature. When so exercised religion may involve strict adherence to dominant beliefs and morals. In doing so it draws sharp lines between believers and infidels, and may become an instrument of oppression. These trends have become characteristic of groups in every religion and have caused divisions that are often far greater within those religions than the differences between the various religions. Terrorism often develops when those who embrace such a passionately held and narrowly conceived religious stance feel it is their duty to attack (usually verbally but sometimes physically) those who embrace secularizing trends or beliefs and practices that differ.

One consequence that may flow from this development is a trend toward a religious domination of the political sphere. The separation of church and state is challenged on the ground that religion as guidance for moral behavior should be used to enforce certain norms and practices through available channels of authority—thus preserving traditional practices.

In Islam, for instance, the writer/philosopher/activist Sayyid Qutb has perceived the expansion of Western dominated market and political models to be major threats to the integrity of Islam. He and other radical Muslims see this threat taking place on at least three levels: political, economic, and moral. Their outlook differs in this respect from mere fear or discomfort with secular changes in that it makes resistance to those changes a matter of religious duty.

Among the developments feared by Islamic sectarians are political and social changes that seem to them to pose a threat to the doctrine of “Tawhid” (the belief that in the unity of God and the solidarity of the human family God is to be worshiped in surrender without reservation or rationalizations). In their view, Islam frames the roles played by politics and economics. To those who embrace this view, the continuing Westernization of Islamic societies is especially unacceptable. At the heart of this corruption, from the sectarian Islamic perspective, is the Western style of law and the importation of Western style democracy that undermines Shari’a (Islamic law) and justifies values that are offensive to God—such as portrayal of behavior considered immoral on public channels of communication and the opening of Islamic societies to market practices that promote usury and greed. Qutb and his followers call this separation of religion from social values a “hideous schizophrenia” promoted by the Christian West and lament its penetration of Islam.<sup>1</sup>

Among the moral issues raised by such Muslims is objection to the exposure of certain aspects of human life to the public. Some sectarian Muslims would also zealously enforce quite distinct roles for men and women in the affairs of society. These are convictions that place these Muslims and their movements in tension with other Muslims and Islamic society in general, and sharply at odds with dominant trends in Western outlooks, in which freedom of expression allows (perhaps even encourages) more openness in matters of dress and where the movement for equality between men and women in all functional roles has the support of huge segments of the population.

Religious zealotry is not found only in Islam. The same developments are present in most faith traditions in the world today. In the United States the “Christian Identity” movement, the Aryan Nations, and the Ku Klux Klan fear cultural change and strongly oppose religious diversity. And some adherents of these groups have resorted to theatrical violence to combat the “evil” they deplore. These radical “Christians” employ the same harsh rhetoric as those in other faith faiths who support terrorist means to oppose trends and practice they despise.

Few matters create more intense feelings than loyalties to land and place. Conflict over the Holy Land (and those regarding Ireland) may be among the most powerful forces behind the development of modern terrorism. The efforts, often violent, to establish a Jewish homeland on land occupied for millennia by Palestinians have long been a source of the resentments that lead to terrorism. Inability to resolve this conflict in its many dimensions by numerous diplomatic efforts has done much to create the kind of feelings that give rise to terrorism. Religious elements are very much involved in this thorny and complex issue, especially when political Zionism asserts scriptural support for its possession and control over the land. This belief in the divine intention to offer such possession is taken to be an unchallengeable promise in the biblical record that cannot be eroded by compromise or tampered with for the sake of peace. When demands of dogma foreclose the possibility of genuine interaction, the groundwork is laid for the use of terrorism. Violence may quite understandably arise from within a group that presently feels it has been deprived of the use and control of the land over which it has had a long period of recent control.

#### D. *Resort to Violence: A Religious Dilemma*

Terrorism is never justified. Nevertheless, as Christians we are compelled to understand it. The various factors that have been examined above certainly must be taken into account in understanding the causes of terrorism, but the analysis needs to be pushed even deeper, especially if we are to understand how religion—which normally teaches its adherents to eschew violence, and especially terrorism—on occasion becomes a very potent instigator of violence, especially when those adherents feel their place, their identity, or their community is threatened.

Religions have not been able to escape the moral perplexity generated by such crises. When what is regarded as most precious is seriously threatened, it may seem that the only available defense may require their adherents to violate a fundamental moral tenet such as the prohibition of violence. Sometimes this results in terrorist actions—an extreme response to an extreme threat.

In the case of the Palestinian people seeking protection in a land and state of their own, and fearing the overwhelming threat to life and livelihood represented by the Israeli Defense Force, many have responded with terrorist attacks. While religious sanction is often cited for them as “martyrs,” these actions are in fact undertaken in spite of the normative teachings of their faith, which condemn such violence.

Over against the Palestinians stand the Israelis, with an equally strong fear of their neighbors, yet with overwhelming military power. That fear becomes the occasion for justifying their campaigns of terror against the Palestinian population, obliterating villages and assassinating Palestinian leaders, in spite of the normative teachings of their faith that condemn such violence.

In a more extreme example, this rationale has been invoked by Osama bin Laden and Al Qaeda, representing their terrorist acts as the only reasonable way to protect the essential values of Islam—holy lands, sacred sites, and the practice of the true faith—against the destructive influences of the West.

The frequent resort to terrorism by people of faith for reasons of dire necessity demands that morally sensitive people think through the appeal of such exigencies as a basis for terrorist acts and examine mitigating circumstances in which terrorism may be understood. Is there anything that distinguishes the firebombing of Germany and the atom bombing of Japan toward the end of World War II from the officially sanctioned terror of the Israeli Defense Force or the Palestinian responses to Israeli actions or from the terrorist acts perpetrated by Al Qaeda? To answer these questions is a fundamental religious and moral challenge that is increasingly difficult to escape in light of the rise of international terrorism.

#### IV. Responses to Terrorism

Not only must the messages imbedded in terrorism be understood, but the possible responses to terrorist threats must be examined. The possible responses to terrorism are complex. For the sake of analytical clarity, four types of response are presented in the following discussion: military, legal, nonviolent, and just peacemaking. A response may consist of more than one type. Therefore, respondents to terrorism using a mixed strategy may find their actions in more than one of the four. They may also find themselves promoting strategies that in the abstract seem to combine suppressive and transformative approaches.

## A. *Attempts at Suppression*

### 1. *United States Policies*

Since the attacks of September 11, 2001, the United States government has developed a complex series of interlocking strategies to guide the nation's "war against terrorism." The National Security Strategy, the National Strategy for Combating Terrorism, the National Strategy for Homeland Security, Vision 2020, and other documents outline how the instruments of power—diplomatic, economic, law enforcement, financial, information, intelligence, and the military—will be harnessed for the purpose of countering terrorism.

In February 2003, the National Strategy for Combating Terrorism precisely defined the objective of the U.S. response:

The intent of our national strategy is to stop terrorist attacks against the United States, its citizens, its interests, and our friends and allies around the world and ultimately, to create an international environment inhospitable to terrorists and all those who support them.<sup>2</sup>

Four objectives determine the direct and indirect use of U.S. national power. These are:

- defeat terrorists and their organizations;
- deny sponsorship, support, and sanctuary to terrorists;
- diminish the underlying conditions that terrorists seek to exploit; and
- defend U.S. citizens and interests at home and abroad.<sup>3</sup>

United States military responses have focused on depriving terrorists of protected territory from which they can plan, train, and launch attacks. Additionally, the responses have been intended to eliminate state sponsorship of terror on a case-by-case basis. Much less has been attempted to implement the third objective, to overcome the conditions that terrorists seek to exploit.

In October 2001, the United States and its allies launched a military campaign as a response to the events of 9/11 to overthrow the Taliban regime in Afghanistan and to disrupt or destroy the infrastructure of the Al Qaeda network of Osama bin Laden. By destroying training camps, weapons caches, safe houses, and cave complexes, the combined military action significantly disrupted Al Qaeda's ability to plan and launch attacks from within the sanctuary of Afghanistan. Current U.S. policy denies individuals detained as suspected terrorists any administrative or judicial review or counsel, leaving hundreds detained indefinitely without hope of case review. While bin Laden has so far apparently escaped, many of his top lieutenants have been killed or have subsequently been captured in follow-on operations in Pakistan or elsewhere. Despite this, and less known military operations in other parts of the world conducted for the same objective, terrorism has continued with high visibility and costs.

During 2003, President Bush offered many reasons for the invasion and occupation of Iraq and the overthrow of Saddam Hussein. Principle among these reasons was the need to prevent weapons of mass destruction (WMD) from being made available to terrorists. Much uncertainty has subsequently developed regarding the actual presence of nuclear, biological, or chemical weapons that could have been transferred to terrorists. However, intensive air attacks did destroy the terrorist camp used as a safe haven by members of Ansar al-Islam and the Al Qaeda network.

As U.S. military forces have engaged abroad in the war against terrorism, so U.S. forces have taken part in protecting citizens at home at a scale unprecedented in the nation's history. Since September 11, 2001, thousands of fighter and helicopter patrols have flown over America's cities to prevent the use of a commercial or private aircraft as a weapon. National Guard members have provided medical, airlift, and security support at state facilities. Reservists have provided medical, engineering, and civil support. And, in what has been described as "the most significant command change since 1946," the Department of Defense established the U.S. Northern Command with headquarters in Colorado Springs, Colorado. Northern Command's mission is homeland defense against military threats emanating from outside the United States and support to local, state, and federal authorities in their responses to terrorism.



In the wake of September 11, the employment of U.S. military forces has reached a tempo not seen since the Cold War. War in Afghanistan, war and occupation in Iraq, counterterrorism training around the globe, forward deployment of rapid reaction forces such as those in the Horn of Africa have significantly elevated the role of the military instrument of national power compared to other elements. Along with the new demands have come increased military budgets, both regular and supplemental. The fiscal year 2004 military budget request was \$399.1 billion. By comparison, the military budget of the United States was more than six times that of the second ranking military (Russia); almost double that of the next six nations (Russia, China, Japan, United Kingdom, France, and Germany); or equal to the next twenty nations combined budgets.

## 2. *Actions by the United Nations*

The modern wave of terrorism has brought forth responses, not only from the United States government, but from the United Nations as well. The UN has and will continue to take a role in combating international terrorism. The United Nations primarily combats international terrorism through two of its main bodies, the General Assembly and the Security Council. With these two bodies the United Nations has created a framework of international law that defines acts of terrorism as crimes and obliges states to cooperate both in preventing them and in bringing perpetrators to justice. In addition to individual responses from each of its bodies to particular incidents of terrorism, the United Nations has brought together twelve major multilateral conventions identifying the crimes and establishing the responsibilities of individual states to combat acts of terrorism.

Since the 1963 drafting of the Convention on Offences and Certain Other Acts Committed on Board Aircraft, the United Nations has defined the specific responsibilities incumbent upon states in regard to terrorism. The conventions range in topic from terrorism occurring specifically on airplanes, to kidnapping and/or assassinating heads of state, to the marking of explosive devices to enable detection and identification. One of the last of these conventions deals with the issue of bombing, and the most recent of these conventions, the International Convention for the Suppression of the Financing of Terrorism, came into effect in 1999 and explicitly says that those who finance terrorism are to be held criminally, civilly, or administratively liable for all such acts.

International terrorism has become even more an area of focus for the United Nations General Assembly and the Security Council since the events of September 11, 2001. On September 12, 2001 the UN Security Council passed resolution 1368 condemning the attacks. While highly symbolic, the resolution was nonetheless an important step in consolidating the international will to fight terrorism. On September 28 the Security Council passed resolution 1373 calling on states to control “the financing and preparation of any acts of terrorism,” and to ratify and implement all relevant UN protocols and conventions. The General Assembly also held a weeklong session on terrorism October 1–5, 2001. During that time, delegates from all nations had a chance to share their concerns related to the spread of international terrorism and their ideas of how best to combat the growing threat.

The UN conventions and protocols, along with the various General Assembly and Security Council resolutions signed and passed in regard to terrorism, have influenced the creation of an ad hoc committee to deal specifically with topics surrounding the suppression and elimination of terrorism. The Counter Terrorism Committee (CTC) was convened immediately after the passage of Security Council Resolution 1373. Taking its mandate from that resolution, the CTC is composed of the fifteen members of the UN Security Council.

In addition to the work of the CTC there are two international treaties on terrorism currently under discussion at the United Nations. The first is a draft Convention Against Nuclear Terrorism. This treaty, like the twelve extant treaties on terrorism, would continue and enhance what is viewed by many as the current piecemeal approach to combating terrorism. The second convention in the works is the Comprehensive Convention on International Terrorism. This convention would seek to replace the current topical treaties with one unified document. The American news media often emphasizes what our country has been doing to combat terrorism and fails to provide adequate attention to the work done by the United Nations.

## 3. *An Analysis and Critique of Suppressive Responses to Terrorism*

How are we as Christians within the Reformed Tradition, members of the Presbyterian Church (U.S.A.), and citizens of the United States called to understand, to critique, to support, and, if necessary, to challenge aspects of these U.S. and UN responses to terrorism?

The U.S. responses since September 11 have flowed directly from the Constitution of the United States. In the Preamble to the Constitution, our founders stated that “We the people” share the responsibility of shaping our nation’s role in the world. “We” take on the responsibility to “provide for the common defense” and to “secure the blessings of liberty to ourselves and our posterity.” And, from that same document the president of the United States swears that he “will to the best of my ability, preserve, protect, and defend the Constitution of the United States.”

The National Security Strategy issued in September 2002 outlined the administration’s approach to international engagement in the post-911 environment. The topic that has prompted the greatest debate deals with “pre-emptive” attacks against adversaries. The document states:

... We will disrupt and destroy terrorist organizations by ... identifying and destroying the threat before it reaches our borders. While the United States will constantly strive to enlist the support of the international community, we will not hesitate to act alone, if necessary, to exercise our right to self defense by acting preemptively against such terrorists, to prevent their doing harm against our people and our country.<sup>4</sup>

Is the seriousness of the threat of terrorist attack in an age of weapons of mass destruction sufficient to move the United States to a posture of preemptive attack? In adopting such a posture, does the United States set an example that gives other states the sanction to attack preemptively to defend their national interests as they perceive them? Are there to be limits to preemption and, if so, how are those limits to be defined?

In developing its blueprint of how the U.S. military will fight and win the wars of the next two decades, the Joint Chiefs of Staff released Vision 2020 in June 2000. At its core is the concept of Full Spectrum Dominance, which is a reformulation—indeed, a sharp contrast—with previous policy.

The overall goal of the transformation (of America’s Armed Forces) ... is 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 ...<sup>5</sup>

For the joint force of the future, this goal will be achieved through full spectrum dominance—the ability of U.S. forces, operating unilaterally or in combination with multinational and interagency partners, to defeat any adversary and control any situation across the full range of military operations.<sup>6</sup>

We have responded with the massive capability of our armed forces to the threat of terrorism. As the United States seeks allies in the global fight against terror, special attention must be paid to the sale or transfer of high technology weapons to states that, before September 11, demonstrated little regard for human rights or for controlling nuclear weapons proliferation. Uzbekistan and Tajikistan may provide assistance in the Afghan campaign, but what of their own treatment of minorities? Pakistan and India are embraced for cooperating in the war on terror, but have their nuclear weapons programs been scaled back or have they taken sufficient steps toward resolving the crisis in Kashmir? Adapting the ancient adage “the enemy of my enemy is my friend,” the United States, throughout the Cold War period and beyond, has supported governments where repression and oppression have bred terrorism. It runs risks when it does not carefully examine the record of those states that become members of a “coalition of the willing.”

Few people debate the requirement for a comprehensive response on the part of the United States to the rise in global terrorism represented by Al Qaeda and the September 11 attacks. Ours is to bring a Christian perspective shaped by the Reformed Tradition to bear on the nature of the response. The Reformed versions of the Christian faith emphasizes the power and sovereignty of God, the reality of sin in all human actions, and the personal appropriation of faith in its implications for the totality of our personal and social lives. For this set of convictions certain questions arise. Is the employment of military force balanced by similarly focused political and economic actions? Is the cost paid by U.S. citizens to defeat and defend against terrorism commensurate with the price paid in delayed progress in domestic education, social service, and health-care programs? Does making the response to terrorism a “war” open the way to emphasize military action and to forget the broader and more significant (and equally expensive) tasks that have to be undertaken to overcome the conditions from which terrorism arises?

The use of military force is insufficient to bring about a satisfactory end to terrorism, especially if it is employed without the involvement of the world community. Our faith points us to participate in a world community,

where well-being and survival require a “world vision” and a willingness to work with the peoples of all nations to face common threats. It is imperative that the U.S.-driven effort to combat terrorism be truly internationalized by integrating U.S. initiatives and resources with those of the rest of the United Nations community.

The problem posed by seeking to counter terrorism with the model exemplified by the United States is that of creating credibility for the unilateral use of preemptive force on such a worldwide scale. The problem with efforts of the United Nations is an inability to muster sufficient impact to carry out its effort, particularly when support for such efforts is either lacking, half-hearted or deliberately undermined. Using force without sufficient international credibility creates one kind of problem; attempting to establish credibility without sufficient resources creates another. Acting alone the United States can create the force, but cannot legitimate its use. The United Nations may create the legitimacy, but in the absence of full cooperation may not be able to mount the logistics needed to make its role effective.

For all the counterterrorist work being done through the UN and around the world it is unfortunate that the international community appears more disposed to absorbing the enormous costs of conflict than to pooling resources for prevention. Reports from the committee of the UN General Assembly responsible for social, humanitarian, and cultural issues, point out that the terrorism branch of the Center for International Crime Prevention, the UN body most qualified to deal with terrorism, remains underfunded and understaffed. There is simply not enough money in the system and the effects can be seen in daily catalogues of underfunded UN appeals and in more serious warnings from UN agencies like the Center for International Crime Prevention.

Although there are many facets to what has been done by the American administration to counter the threat of terrorism, most of the nation’s actions are built on a model of war, albeit extended and intensified. These actions have been largely taken on a unilateral basis. In contrast, the efforts made by the United Nations have been built on what might be called an international criminal justice model. Such a model presupposes that the issues at stake are defined and adjudicated by the world community and that the force used is subject to the restraint exercised by the world community. It also, ideally, seeks to apprehend and punish the particular individuals or groups that are responsible for the terrorism rather than to mount campaign against whole countries or the regimes of particular nations. Because our goal as Christians is not just to suppress terrorism or to punish terrorists, we must go further and seek strategies that are genuinely transformative.

## B. *Proposals for Transformation*

The foregoing responses to terrorism seek to curtail or eliminate terrorism by taking measures that deter its use by creating the fear of retaliation, punishment, and possible destruction. We come now to responses to terrorism that are based on a hope that by listening to the messages terrorists are sending ways can be found to deal with their distress and get them to desist from their behavior. Suppressive approaches do not need to listen to the messages of terrorists; it is enough to recognize their behavior as an evil to be stopped. Transformative approaches must discern the message, take account of the feelings that drive terrorists to violence, and work to overcome the root causes of the behavior rather than simply to repress it by counterviolence or the threat of counterviolence.

There are two major approaches to transformative action: nonviolent direct action and peacemaking (which provides for but is not limited to nonviolent direct action). Both seek alternatives to war. A difference between them lies in how they deal with extremely destructive conflicts. Just-peace advocates do not rule out that these crises may justify the use of military force in certain circumstances, whereas those who promote nonviolence, believing that military intervention will create further harm, rule it out.

### 1. *Nonviolent Direct Action*

Over the years there has been increasing awareness that nonviolent direct action can be used to achieve significant results in dealing with oppression, even aggressive threats. It played a major role in the process by which India overcame British colonial rule. It also played an equally impressive role in the civil rights struggle in the United States. Many of the things that the advocates of nonviolent direct action propose—attention to the root causes of terrorism, flexible negotiation, willingness to compromise—are best done before hostilities break out, before the cycle of destroy-and-revenge takes hold. In conflict, since the power of nonviolent direct action may

depend upon close interactions between individuals in conflict, it may not prove to be a major answer for dealing with attacks in which there is no such personal interaction.

The working premise of nonviolence theory is that violence breeds violence and that conflicts can only be overcome by breaking that cycle. It reflects a recognition that warfare too often leads to more warfare rather than to the resolution of conflict. This is more than a pragmatic observation. The theory comes also from Scripture, from teaching about breaking the cycle of violence. We are admonished “not to render evil for evil,” but to follow what is “good” (1 Thess. 5:15). We have Jesus’ teaching that the “Son of Man came not to destroy lives but to save them” (Luke 9:55) and what is more important his challenge not only to “love our neighbors” but even to “love our enemies and pray for those who persecute you” (Matt. 5:44). This is a radical departure from the “take revenge and destroy” model for responding to being attacked. It opens up space for new negotiation and perhaps even for reconciliation. According to its advocates, nonviolent responses might induce terrorists to abandon their reliance on violence, when they find they cannot break the morale of societies by their actions.

Nonviolent direct action has proven effective. The Gandhian movement in India and the civil rights struggle in the United States are only the most famous cases where it has been successful. There have been many other uses of direct action. Among them are elections that peacefully removed military dictatorship, as for examples, in Guatemala (1944), Brazil (1985), the Philippines (1988), Chili (1989), and Serbia (2001). Long-standing armed conflicts have been resolved by negotiations, as in El Salvador (1992) and South Africa (1994), and the peace settlement of 1998 in Northern Ireland shows promise of finally ending that long struggle. “People power,” that is, massive nonviolent protests and general strikes, played a part in preparing for those settlements, and peoples’ protests played the major role in forcing the Society Union out of East Germany, Poland, Czechoslovakia, and Hungary in 1989–90. And in many of these cases, notably in the Philippines and East Germany, the churches played a major role.

Nonviolent direct action requires close encounters between the parties to a dispute. Unlike acts of war, which can use technological weaponry against others with whom no communicative interaction takes place, nonviolent direct action must be open and straightforward and carried on through actual interactions. Whereas in violent combat, stealth and deceit can be used to possible advantage—for instance, to destroy an enemy by surprise—they would be entirely inappropriate in nonviolent direct action. Much imaginative thinking is needed to develop ways to carry out nonviolent direct action against terrorists, whose actions differ from those of the oppressors against whom it has been successfully used.

Moreover, advocates of direct nonviolent methods of responding to violence urge training in conflict resolution, a step that may be useful in guiding initial responses to terrorist attacks—responses that keep retribution from being thoughtlessly hostile or even preemptive. It is important that peacekeeping forces, whether unilateral or multilateral, be especially trained for this dangerous work. We must have peacekeepers who speak the language and know the culture of the contested area, and who have experience in conflict resolution. An unarmed civilian force, trained in conflict resolution, may play a significant role. On a small scale, this is called “accompaniment.” Trained civilians interpose themselves between warring groups. Some pioneers in this approach to nonviolent direct action are Witness for Peace, Peace Brigades International, and Christian Peacemaker Teams employing groups of two to five persons. A new nongovernmental group, Nonviolent Peaceforce, is emerging to apply the same principle in larger numbers. All of these groups differ from UN Peacekeepers in that they are unarmed, taking the risk of injury onto themselves, to open up a space for peace. Who can tell what transformations might occur if there were as much attention and resources given to training in nonviolence as is presently devoted to preparing persons to use violence to settle disputes?

It may be that nonviolent direct action can be carried out more successfully by small groups than by nation-states. The efforts of such groups can take many forms, not necessarily only those of direct nonviolent action. For instance, third parties are needed to monitor elections, support fragile judicial systems, and possibly police public areas.

Nongovernmental organizations (NGOs) can work in local communities to bring about changes in policies and attitudes. They must work without recourse to violence. They can influence positively the behavior of many groups, those associated with governments and those associated with private commerce. Transnational corporations, which operate in many countries and communities, often have a negative impact on people’s lives through

abusive labor practices, low wages, and environmental contamination. Their policies and behavior must be evaluated, not only by what they produce and their impact of the environment, but also by how they contribute to sustainable community and whether or not they undermine the dignity of the human person. When their policies are destructive or exploitative nonviolent protest can pressure them to change.

International and local NGOs play an important role in holding transnational corporations accountable to promoting human rights, labor rights, and environmental responsibility, which contributes to sustainable communities and a just peace. Religious and labor groups have been effective in Central America as monitors of factories in export processing zones to ensure compliance with core labor rights and the creation of safe and healthy workplaces. Individual investors, particularly in the religious community, have put pressure on corporations through filing shareholder resolutions and dialogues to adopt policies that are socially and environmentally responsible. The NGOs have launched effective boycotts of offending corporations and play an integral role in making sure responsible corporate social policies are implemented throughout the company's operations and supply chain. This can help to change the conditions that lead to the resentments that breed terrorism.

## 2. *Just Peacemaking*

A response to terrorism informed by the idea of just peacemaking could be even more proactive than a response informed by belief in the possibilities of nonviolent direct action. It would ask what initiatives could be taken to address the message that terrorists are conveying by their actions. Just peacemaking seeks to understand the world from the perspective of "the other" instead of from the perspective of the powerful. It seeks to root out causes of distrust, sources of anger, and reasons why people come to feel they cannot get grievances ameliorated by dialogue and negotiation.

In its resolution approved by the 210th General Assembly (1998), which considers the matter of humanitarian intervention, the Presbyterian Church (U.S.A.) renewed its commitment to just peacemaking. It stated a number of principles that are equally pertinent for addressing terrorism. These include

- (1) the promotion and preferential use of nonviolent means for conflict resolution and change;
- (2) the importance of human rights, religious liberty, and democratic principles as foundational [to peace];
- (3) the necessity for sustainable economic development in the achievement of just societies and the protection of the environment;
- (4) the abolition of nuclear weapons, limitations on the development of new weapons, restrictions on the sale and transfer of instruments of destruction;
- (5) the strengthening of international cooperation through the United Nations, including its peacemaking and peacekeeping roles;
- (7) the use of unilateral initiatives to reduce risks of conflict; and
- (8) the importance of self-examination and repentance in international relations as steps in the healing of conflict and the promotion of reconciliation. (*Minutes* 1998, Part I, pp.75, 457)

The initiatives characterizing just peacemaking are most important for taking action before a conflict actually breaks out, but they are never useless. All initiatives designed to advance human well-being are significant for peacemaking. Over the years the Presbyterian Church (U.S.A.) has called attention to the need for such initiatives, ranging from nonviolent interventions to military actions. For example, the 208th General Assembly (1996) approved a policy statement "Hope for a Global Future" which called attention to the steps that would be needed to create a world in which the needs and concerns of all people would be cared for in ways that lead to peace. The 211th General Assembly (1999) approved a policy statement "Building Community Among Strangers," which emphasized the moral obligation to combat racism, religious intolerance, and conflict. This document points to the need for people of diverse identities and interests to learn to live with one another. It is an example of a peacemaking initiative, even if it was not explicitly designated as such.

Just peacemaking cannot guarantee the success of efforts to change political, economic, and social processes in ways that foster peace and justice. But no efforts to better the human condition are ever assured of success.

What just peacemaking can do is to listen thoughtfully for clues as to what prompts people to threaten peace; imagine creatively how their concerns can be alleviated; and work, perhaps even sacrificially, for changes that will alter conditions for the better.

## V. Theological Perspectives on the Responses to Terrorism

The various models and proposals for dealing with terrorism are each grounded in a set of theological claims, moral values, civic-cultural loyalties, and socioeconomic commitments. Any proposal for responding to terrorism should be taken seriously only to the extent to which it makes clear the fundamental premises in which the proposal is grounded. Doing this means going beyond defending any particular proposal for its utility in combating terrorism. Such fundamental premises—including faith stances—must be acknowledged for their potential implications and possible impacts.

### A. *Theological Issues Raised Suppressive Approaches*

Both suppressive responses accept the possibility that force may sometimes be needed to preserve social order from destructive attack. In this they are part of a long tradition that accepts the possibility that military force can be used to defeat a threat. But that does not altogether resolve the issues, since that same tradition has elaborated criteria for arriving at a judgment as to conditions that must present for the use of force to be legitimate.

Among other conditions that just-war teaching has elaborated as a warrant for using force is the idea of last resort. According to this doctrine, all other means for dealing with aggression or malfeasance must have been tried and failed before the use of force is legitimate. Many religious groups have given attention to what constitutes last resort, especially as issues have arisen about certain features of American strategy in recent years. But the consideration always involves pragmatic judgments about a particular crisis. Historically, just-war thinking has generally been used to approve, not criticize, military action but recent thinking has now developed to the point that raises the possibility that in some instances the use of force will be considered as illegitimate. For instance, just-war thinking was either explicitly or implicitly involved in the opposition of many religious people or groups to extending the war against terrorism into action against Iraq.

Although the idea of last resort does not settle the issue in any specific case as to whether all efforts at avoiding military conflict have been exhausted, it does stress the importance of making such efforts and undertaking military action only for dire emergencies. The doctrine of preemptive strike that was central in guiding the administration, especially in its decision to take the action in Iraq, is a radical reversal and repudiation of moral teaching about just war as it has been developed through thoughtful reflection about such matters, especially in recent years. Over the long haul, the preemptive use of military action is bound to be destabilizing because it opens the door for any nation that sees fit to do so to make quick and sudden use of military action.

Another moral consideration that is advanced in just-war thinking about the use of force is the requirement that war be undertaken on by appropriate or legitimate authority. The trend across the years has been to consider the use of force to be legitimate to the extent that it is sanctioned and monitored by responsible political officials. All civil societies have judged the use of force by individuals acting alone to be illegitimate except for self-defense against a very evident attack. The restriction against the unilateral use of force by private citizens is the foundation of law and order. Societies marked by law and order restrict the use of force to specifically commissioned officials and even limit the use of police power to the apprehension of wrongdoers using minimal necessary force. In such societies only courts can mete out punishment.

Ever since World War II much effort has been expended to enlarge and extend the scope of authority in world affairs to the United Nations. Just as sovereign states promote civil order by curtailing the rights of individuals to employ violence, it has been the aim of this movement toward international order to curtail the unilateral use of force by individual nations in order to enhance world order. The progress in this direction has been slow, yet significant.

If the impulse to deal with terrorism quickly and decisively undercuts the efforts to extend international order, the consequences will be tragic and long-lasting. The struggle against terrorism must not become the excuse for treating the concerns of the international community as having no significance for shaping policy. No world order

will be significantly achieved until the use of force can only be sanctioned an authority that is international in character.

One of the most radical aspects of biblical faith is found in the prophetic denunciations of God's own chosen people who are condemned for their own unfaithfulness and for their own failure to do justice and love mercy. The prophetic stance stands forever as a critique against any and every pattern in which any group claims the right to be master of other groups because its own faithfulness gives it the moral standing to do so with confidence in its own righteousness. This may not preclude taking actions necessary for the protection of the group's own life or even to protect the well-being of others, but it does rule out doing so in ways that overlook the moral shortcomings of the very group that takes such responsibilities upon itself. The normal tendency of people is to exaggerate the evils in others and to overlook evil within the self. Prophetic religion reverses this tendency by insisting that those who stand in covenantal submission to God's will are judged by even higher standards than others. Covenant creates the obligations of fidelity; it is misunderstood and corrupted when it is claimed to bestow righteousness on a people or to mandate them to be the instrument of vengeance on others. Any use of force for the alleviation of wrong that is carried out with self-righteous fury rather than a humble reluctance is a form of sin.

### *B. Theological Assumptions Raised by Transformative Approaches*

The theological and moral premises that inform transformative responses to terrorism start with the conviction that no person or group is incapable of repenting wrong and moving toward amendment of life. Although there are differences between the use of nonviolent direct action and negotiations designed to achieve such transformation, both responses believe in the possibility that those who do evil can be led to change. No one can prove this assertion; it is a statement of faith—it is a form of that which must be hoped for, the evidence of something not seen.

This assumption is more significant for these approaches than is their repudiation of violence. It is the positive premise that gives these approaches warrant. History contains many cases in which a group once considered an "evil empire" has come to be seen as a legitimate partner. Therapeutic, rather than retributive, approaches to dealing with wrongdoing can work, though not without costs or uncertainty. The advocates of nonviolent action and just peacemaking believe that it is at least as legitimate to take risks and face uncertainties in the effort to allow others to change as it is to take risks and uncertainties in the effort to destroy them. Nor are efforts at peacemaking morally ruled out even if they are more costly than repressive strategies.

One possible cost associated with transformative approaches to terrorism might be having to live with the possibility of attacks. There is no evidence, however, that efforts at suppression eliminates those risks. The need to live with the possibility of harm may be recognized more readily by those who advocate transformative responses than by those who place their trust in suppressive responses. The nature of terrorism is such that efforts to reduce threats by the use of counterforce are less and less likely to be reliable. Terrorism may be sending the message—even if it does not intend to do so—that the use of counterforce is no longer able to guarantee safety.

## VI. Counterterrorism and Domestic Liberties

Efforts to counter terrorism and its threat have consequences for the life of the countries that take such responsibilities upon themselves. The legitimacy of such efforts cannot be judged merely by the extent to which they are effective in stemming terrorism but must be examined for the consequences such actions have on people who undertake them. It is possible to endanger freedom at home in the process of seeking to prevent being destroyed from abroad. The current U.S. policy to detain indefinitely individuals suspected as terrorists without administrative or judicial review or counsel goes against the basic right to judicial review and counsel continually affirmed by the Presbyterian Church (U.S.A.) in its policies on restorative justice.

Among the responses of the Bush administration to the attacks of September 11, 2001, four aspects of domestic law enforcement and government policy bear particularly on the protection of the civil liberties of Americans and resident aliens: support for and active administration of new "emergency" legislation; proliferation of executive orders and governmental regulations and policies that expand the government's ability to surveil and detain suspected terrorists or subject them to secret proceedings; use of the U.S. court system for prosecuting suspected terrorists; and the development by the Defense Department of a special antiterrorism surveillance system.

The USA Patriot Act,<sup>7</sup> the centerpiece of the government's post-September 11 "emergency legislation," was passed on October 26, 2001, with the full support of the Bush administration. The act variously relaxes a variety of civil liberties protections for American citizens and for resident aliens, and as such is a very controversial law. Among other things, three aspects of the legislation are particularly troubling.

1. *Arbitrary Detention.* Non U.S. citizens may be held secretly, and virtually indefinitely, not for what they have done, nor on the basis of evidence supporting a probable cause that they are a risk to public order and safety, but typically for trivial offenses, and because they are regarded for some undisclosed reason as "a danger to national security."

[O]ur country now jails large numbers of people not for what they have done, nor even with case-by-case evidence that it would be dangerous to leave them at liberty, but only because they fall within a vaguely defined class, of which some members might pose danger.<sup>8</sup>

2. *Guilt by Association.* According to the Patriot Act, organizations can be designated as "terrorist" based on "classified evidence," which need never be made public because such disclosures might jeopardize national security. Consequently, noncitizens, and possibly American citizens, associated with such groups are liable under the act, if they have contributed money or solicited membership, unless they can prove that they did not know or could not reasonably have known that the group is terrorist. That could be impossible to do, since the reason the group is called terrorist can remain undisclosed!

[O]ne potential consequence of the Act could be to create a broad new definition of 'domestic terrorism' that could sweep in people who engage in acts of political protest and subject them to wiretapping and enhanced penalties.' This broad sweep of [the Act] conjures some scenarios by which entire religious groups might be identified as terrorist organizations and by which members of those religious groups might be identified without warrant as engaging in terrorist activity. For example, if two or more members of a church, unbeknownst to the wider congregation, conspire to bomb an abortion clinic, and in carrying out this act, a federal agent is killed, the Patriot Act implies that the entire church may be labeled a terrorist organization.<sup>9</sup>

3. *Expanded Government Authority for Search and Surveillance.* The Patriot Act enlarges the permissible range of government surveillance, while minimizing traditional forms of judicial oversight.<sup>10</sup>

Such secret searches were formerly permitted, pursuant to a special warrant for that purpose, only if the primary purpose of the search was to collect information about a foreign nation's activities in this country. Now they are permitted if the primary purpose is to collect evidence of a crime that can be used in prosecution, so long as the intelligence gathering is a subsidiary purpose, as it can always said to be when a suspected terrorist's property is searched.<sup>11</sup>

In ways supplementary to the expanded emergency powers granted by the USA Patriot Act, and that raise related problems, the U.S. government has claimed the right to relax conventional civil protections in relation to three specific areas: subjecting non U.S. citizens arrested for immigration violations to secret deportation hearings; indefinitely detaining individuals considered potential material witnesses in terrorism cases, and indefinitely detaining American citizens regarded as "enemy combatants" on the side of terrorists, and denying them access to legal counsel.<sup>12</sup>

There are a few encouraging signs in regard to "monitoring the monitors." A report sharply critical of the Justice Department and the FBI, as well as of certain corrections facilities, in administering the laws and policies adopted and applied after September 11 was issued on April 29, 2003, by the Office of the Inspector General of the Justice Department. The report found "significant problems" in the arrests and detentions of around seven hundred suspects, including insufficient evidence, "a pattern of physical and verbal abuse," and the denial of access to lawyers. Despite a rather belligerent and unbending public response by the attorney general, the administration has nevertheless agreed to implement nearly all of the recommendations put forward in the report.

Furthermore, as of February 2003, the Congress has determined that a Pentagon project designed to uncover terrorists by monitoring Internet e-mail and commercial databases for health, financial, and travel information may not be employed against Americans.



All the same, there is countervailing evidence that the administration continues to run the risk of substantially overreacting to the terrorist threat. This is made clear by the large number of lawsuits brought against the government by civil rights groups. For example, the American Civil Liberties Union is currently involved in more than thirty legal initiatives challenging the government's practices regarding closed hearings, surveillance, material witness detention, discrimination against Arab Americans, treatment of citizen detainees, search and seizure violations, and infringement of the First Amendment rights to assemble and protest. These cases will of course have to work their way through the system, but the sheer volume attests to the degree of apprehension in the land concerning the practices of the government.

In addition, the administration has a new proposed piece of "emergency legislation," called, Patriot II, which would further expand the law enforcement and surveillance powers of the government. Among other things, it would authorize secret arrests carried out in connection with "international terrorism." It would give the attorney general unlimited discretionary power to deport foreign nationals, including lawful permanent alien residents based on a judgment by him that such persons represent a threat to "national security." The bill would entitle the government to withdraw citizenship from people who belong to or support organizations designated as "terrorist" by the attorney general, and would authorize him to bypass the courts altogether in regard to searches and wiretaps conducted under Foreign Intelligence Surveillance Act. It would allow more intrusive wiretapping and Internet surveillance activities, and it would further relax the restrictions on domestic criminal investigations allegedly connected to terrorist activities.

## VII. Faith for the Times in Which We Live

There is every probability that the future will be characterized by experiences of escalating vulnerability. That probability is consistent with a biblical worldview that assumes both good and evil increase in their intensity with the passage of time. The premise that underlies the modern belief in progress—that goodness increases and propensity for evil decreases over time—has been called into question by terrorism. This is not to say we are in the millennial moment when the final conflict between good and evil is taking place. To believe that is to open the door to actions that could have enormously destructive consequences. What it does say is that we should not expect to overcome evil by actions aimed directly at doing so suppressively—actions we might be tempted to make as surrogates of God in history. As the stakes get higher, the obligations of fidelity get greater and the possibilities of effecting transformation are both more momentous and demanding.

This means that in dealing with terrorism there is need for a heroism of patience that is just as demanding as a heroism of action, for a prudence of steadfastness that is just as important as the pursuit of expedient strategies, for a willingness to approach others in trust that is at least as important as the need to defend one's self. We are called to a discipleship that trusts God even more than to exercise a shrewdness that is founded only on what seems humanly prudent.

## Endnotes

1. Paul Berman, *Terrorism and Liberalism* (New York and London: W. W. Norton & Company, 2003, pp. 97 ff).
2. [www.whitehouse.gov/news/releases/2003/counter\\_terrorism/counter\\_terrorism\\_strategy](http://www.whitehouse.gov/news/releases/2003/counter_terrorism/counter_terrorism_strategy), 11.
3. *Ibid.*, 11–12.
4. [www.whitehouse.gov/nsc/nss.pdf](http://www.whitehouse.gov/nsc/nss.pdf), 6
5. [www.dtic.mil/jointvision/jvpub2.htm](http://www.dtic.mil/jointvision/jvpub2.htm), 1
6. *Ibid.*, 8.
7. Its full (less than felicitous) title includes the following: "The Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism Act of 2001."
8. Ronald Dworkin, "The Threat to Patriotism," *New York Review of Books* (Feb. 29, 2002), pp. 44–49), p. 44. Dworkin elaborates: "If the Attorney General declares that he has 'reasonable grounds' for suspecting any alien of terrorism or of aiding terrorism in the broad

sense that is defined, then he may detain that alien for seven days with no charge. If the alien is then charged with any, even a wholly unrelated crime, and the attorney general finds that ‘the release of the alien will threaten the national security of the United States or the safety of the community or any person, he may be detained for six months and then for additional six-month periods so long as the attorney general continues to declare that his release would threaten national security or anyone’s safety.’

The Justice Department has now detained several hundred aliens, some of them in solitary confinement for twenty-three hours a day. None of them has been convicted of anything at all, and many of them have been charged with only minor immigration offenses that would not by themselves remotely justify detention. It has refused repeated efforts on the part of the ACLU, and other groups even to identify these detainees” (p. 44).

9. Derek H. Davis, “The Dark Side to a Just War: The USA Patriot Act and Counterterrorism’s Potential Threat to Religious Freedom,” *Journal of Church and State* 8, 37 (Feb. 8, 2002), pp. 9–10.

10. Dworkin, “The Threat to Patriotism,” p. 44.

11. Ibid.

12. “After Sept. 11, a Legal Battle on the Limits of Civil Liberty,” *New York Times* (August 4, 2002), pp. A1, A20.

## Item 12-07

[The assembly approved Item 12-07 with amendment. See p. 74.]

The General Assembly Council, upon recommendation of the Congregational Ministries Division, recommends that the 216th General Assembly (2004) approve the following:

### THE COMMITMENT TO PEACEMAKING

The 216th General Assembly (2004), recognizing the usefulness of the “Commitment to Peacemaking” to the peacemaking efforts of congregations, does the following:

1. Commends [~~those sessions~~] [the 4,723 sessions (as of June 4, 2004)] that have adopted the “Commitment to Peacemaking[.]” [and the 216th General Assembly (2004) gives thanks for the faithful work for Christ’s peace by the Presbyterian Peacemaking Program staff and countless volunteers throughout the PC(USA) for twenty-five years.]

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.”

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 217th General Assembly (2006) on the number of sessions that have adopted the “Commitment to Peacemaking.”

10. Requests the 216th General Assembly (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 215th General Assembly (2003), the 216th General Assembly (2004) honors those presbyteries that have reached 50 percent or more of their congregations whose sessions have adopted the “Commitment to Peacemaking” since the 215th General Assembly (2003).

### *Rationale*

This recommendation is in response to the following referral: *2003 Referral: Item 12-02. “The Commitment to Peacemaking,” Recommendation 9. That the General Assembly Request a Report Be Made to the 216th General Assembly (2004) on the Number of Sessions That Have Adopted “The Commitment to Peacemaking”—From the General Assembly Council (Minutes, 2003, Part I, pp. 16–17, 647).*

## Item 12-08

[The assembly approved Item 12-08 with amendment. See pp. 74–75.]

The General Assembly Council, in concurrence with the Congregational Ministries Division and the National Ministries Division, recommends that the 216th General Assembly (2004) approve the following:

~~[CALL TO CONFESSION OF PRISON ABUSE IN IRAQ]~~

~~[A RESOLUTION AND CONFESSION ON THE TORTURE AND ABUSE OF PRISONERS]~~

1. That it call upon the whole Presbyterian Church (U.S.A.), while recognizing the honorable performance of the majority of coalition forces in rebuilding Iraq, to join with the commissioners to

a. reaffirm our support for human rights and the Geneva Convention relative to the Treatment of Prisoners of War;

b. explicitly reject torture and abuse as methods of interrogation and treatment of prisoners for they are inconsistent with the Gospel; and

c. acknowledge we are inescapably part of our culture and offer our confession in repentance.

~~[2. That the “Call to Confession of Prisoner Abuse in Iraq” and the following letter be sent to all Presbyterian Church (U.S.A.) congregations, middle governing bodies, and appropriate international partners:~~

~~[Dear Sisters and Brothers:~~

~~[The brutalization and humiliation of Iraqi prisoners by United States (U.S.) personnel has caused revulsion among people in the U.S. and around the world. In symbolic terms, it fans the fires of hatred for the U.S. and its occupation forces.~~

~~[The videotaped beheadings of [expatriate civilians] hostages have also caused revulsion. Their murders have fanned the fires of hatred toward Arabs and Muslims.~~

~~[Acts of violence by one part of the human community against another do not occur in a vacuum. They reflect larger cultures of self-righteousness, ethnic hatred, and, in some cases, even good intentions, out of which wars are born and in which brutality becomes the “order of the day.” God only knows where this inhumanity will end.~~

~~[As Reformed Christians, the lengths to which humans will go to tear each other apart should not surprise us Presbyterians. Long ago, our teachers who affirmed the reality of human sin—even “original sin”—reminded us of the way good people, convinced of the righteousness of their cause, may turn against each other with devastating results.~~

~~[As members of the Presbyterian Church (U.S.A.), we are represented, often in disproportionate numbers, in the seats of social, economic, and political power. We have contributed much to the development of the culture of confidence that undergirds this great nation to which we belong. We have been pivotal in providing the theological underpinnings of our social contract. Because of that, we must be constantly on guard against the easy shift from confidence to arrogance; from moral strength to immoral self-righteousness, from power that protects to power that oppresses. At the very least, we must acknowledge that because we are U.S. citizens, we are present in the voice of our president, our secretary of defense, and all those who speak for America.~~

~~[Many Muslims have spoken of the murder of hostages as a violation of the Quran, and express contrition and shame that these reprehensible acts were done in the name of Islam. Should we not, as Christians in the U.S., speak with equally contrite hearts to the people of Iraq, voicing our shame that their fellow citizens have been subjected to torture, humiliation, and death in the name of “Iraqi Freedom,” and that this abuse is contrary to the Gospel?~~

~~[Let us lift up our prayers for the healing of all involved. Let us say in prayers alone and when gathered, “Lord, have mercy upon us.”~~

~~[Merciful God,  
in your gracious presence  
we confess our sin and the sin of this world.  
Although Christ is among us as our peace,  
we are a people divided against our selves  
as we cling to the values of a broken and violent world.  
The fears and jealousies that we harbor  
set neighbor against neighbor  
and nation against nation.  
The profit and pleasures we pursue  
lay waste the land and pollute the seas.  
We abuse your good gifts of imagination and freedom,  
of intellect and reason,  
And have turned them into the bonds of oppression.]  
[Lord, have mercy upon us;  
heal us and forgive us.  
Set us free to serve you in the world  
as agents of your reconciling love in Jesus Christ.~~

~~[(Adapted from the *Book of Common Worship*)]~~

**2. The treatment of those incarcerated in the naval base in Guantanamo, Cuba, and in the Abu Ghraib prison in Iraq (and perhaps elsewhere), has highlighted serious legal and moral issues that cannot be ignored and must not be allowed to pass unexamined. Violations of international law as well as serious moral malfeasance are involved.**

**[Such treatment is contrary to the Geneva Convention Relative to Treatment of Prisoners of War (1949), particularly Articles 13, 14, 15, 17, and 18. Article 17, Fifth Paragraph, provides:**

[Neither physical or mental torture nor any other form of coercion may be inflicted on prisoners of war to secure from them information of any kind whatever. Prisoners of war who refuse to answer may not be threatened, insulted, or exposed to any unpleasant or disadvantageous treatment of any kind.]

[Objections to such practices have been voiced by lawyers within the armed services as well as by human rights organizations. Such practices have been deplored by a great majority of the citizens of our country, quite irrespective of their views as to the legitimacy of taking military action against Iraq. These actions have undercut American claims to a moral high ground and opened the way for enemies to maltreat members of our own society that fall into their hands. Moreover, they constitute flagrant violations of the Geneva Convention Relative to the Treatment of Prisoners of War, to which the United States is a signatory [<http://www.unhchr.ch/html/menu3/b/911.html>].]

[As citizens of our country, members of the Presbyterian Church (U.S.A.) have been urged to engage in repentance for these actions, even if their personal responsibility for them is indirect and minimal. That call for repentance is an indication of the extent to which these actions must be deplored.]

[But efforts must be made to ensure that such actions are eliminated from future practice. This can be done only if there is a complete and adequate understanding as to why they have arisen—a matter of present uncertainty and possible confusion.]

[3. Further, efforts must be made to ensure that such torture and abuse do not occur in the future. To that end, the 216th General Assembly (2004) directs the Stated Clerk to take the following actions:

[a. Commend all who have brought this prison abuse to the attention of the public as well as all who have recognized the seriousness of the issues raised and the need to deal vigorously with the policy and administrative questions that are involved;

[b. Urge the U.S. Congress to direct an appropriate independent and formal inquiry to determine what led to these events. This body should have full investigative powers and issue its findings publicly.]

[c. Urge government officials to develop safeguards that will serve to prevent such behavior from arising in the future.]

[4. Write and send a pastoral letter to the churches, communicating the intent of this resolution.]

## **Item 12-09**

**[In response to Item 12-09, the assembly approved an alternate resolution. See p. 75.]**

*Commissioners' Resolution. On Establishing a Palestine Working Group.*

That the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) do the following:

1. Direct the General Assembly Council to do the following:

a. Establish a Palestine Working Group to develop strategies (in consultation with representatives of the affected communities) aimed at changing the conditions that erode the humanity of Palestinians living on the West Bank and in Gaza.

b. Ensure that the working group is not bound to programmatic or policy tasks, but rather, is free to counter the harsh realities of humiliation, economic deprivation, and collective punishment experienced by Palestinians under the occupation. For example, Palestinian contractors could be hired to build housing for displaced or disadvantaged Palestinians, medical professionals and mental health experts could be trained and hired from members of the Palestinian population, a business representative could be included as a member of the Palestine

Working Group, Oikiocredit could be tapped for help in small business opportunities for women whose husbands have been detained or killed, and other creative ideas for economic development and local empowerment could be explored.

2. Instruct the Moderator of the General Assembly to appoint the five-member working group for four years, at which time its effectiveness will be evaluated by a team of Palestinian pastors and elected members of the General Assembly Council, as well as the denomination's area coordinator to the Middle East. Results of its work must be measurable (for example, the number of jobs created, the number of houses built by local contractors, etc.).

### *Rationale*

Our Christian sisters and brothers in Palestine have expressed a deep sense of abandonment by Christians in the United States as the Christian population is being decimated in the very birthplace of Christianity.

The support that does exist is often limited to statements that often do not address the basic living needs of Palestinians who are treated as aliens in their own land.

Our new moderator, Rick Ufford-Chase, has challenged us to go out into the world, not merely talking about our faith, but actually taking bold strides to act on it.

The General Assembly has joined with the World Alliance of Reformed Churches to declare that we would “cross ten seas” to bolster the fellowship of Christians worldwide, “that all may have life in fullness” (John 10:10).

The Presbyterian Church (U.S.A.) has long-standing policies supporting the right of Palestinians to self-determination. It has directed the Stated Clerk to advocate for peace. It has conducted travel seminars, urged its members to pray and to write Congress. It has put mission personnel in place.

However, there are limited concrete ways of addressing basic unmet needs in a situation that is rapidly deteriorating. The church has demonstrated a desire to open itself to new ways of hearing and responding to the needs of persons in the world, and there is a need to respond in untraditional ways, “to hear the voices of peoples long silenced, and to work with others for justice, freedom, and peace” (*The Book of Confessions*, A Brief Statement of Faith, 10.4, lines 70–71).

The study and reflection guide approved by the 211th General Assembly (1999), called “Transforming Churches and Society Through Encounters with New Neighbors,” calls churches and Christians to seek justice for refugees and asylum seekers, and to advocate for the rights of displaced persons. The United Nations “Universal Declaration of Human Rights” has also affirmed that everyone has the right to leave and return to their own country, to claim their own nationality, and to have a standard of living within their homeland adequate to support themselves and their families. The Reverend Mitri Raheb, in his book *I Am a Palestinian Christian*, has clearly articulated the plight of the Palestinian Christian community, which is being decimated by emigration (55 percent or 175,000 of the Palestinian Christians reside in the diaspora, compared to 145,000 still living in Palestine). Once having left, they are often denied the right to return, losing their right to a homeland.

There have been other successful models of proactive actions that has resulted in concrete, measurable improvement in the midst of devastating conflict (see, for example, the approach taken by the Northern Ireland Working Group in recruiting businesses to invest in the troubled cities in the 1990s, thereby bringing economic progress for these communities and hope as well as jobs for their residents).

For further information from the perspective of a Palestinian Christian, we commend to the committee assigned to study this resolution and the General Assembly the book referenced above by Rev. Raheb (Minneapolis: Augsburg Fortress Press, 1995).

Cynthia A. Jennison—Presbytery of Ohio Valley  
Gilda Bonnemere—Presbytery of Palisades

**GAC COMMENT ON ITEM 12-09**

*Comment on Item 12-09—From the General Assembly Council.*

The General Assembly Council affirms the spirit of the Item 12-09, “On Establishing a Palestine Working Group,” and suggests that it be answered with an alternate resolution as follows:

“In response to Item 12-09, that the 216th General Assembly (2004) approve the following resolution:

“1. Direct that the formation of a Worldwide Ministries Division-related Palestine Mission Network move forward as soon as possible, for the purpose of creating currents of wider and deeper Presbyterian involvement with Palestinian partners, aimed at demonstrating solidarity and changing the conditions that erode the humanity of Palestinians living in Jerusalem, the West Bank and Gaza.

“2. Authorize a feasibility study to be conducted by the Worldwide Ministries Division (WMD) of the General Assembly Council to explore the dimensions, costs, appropriate development approach, stability of political conditions, availability of expertise, and possible sources of funding, of an intentional and systematic effort of development and compassionate action in Palestine either by or through a team connected to the WMD-related Palestine Mission Network, and to make recommendations to the General Assembly Council at its fall meeting in 2005.”

**Item 12-10**

*Commissioners’ Resolution. On Calling on the Stated Clerk to Justify His Endorsement of the World Council of Churches and Reviewing PC(USA) Relationship with the World Council of Churches.*

**That the 216th General Assembly (2004) do the following:**

**[The assembly disapproved Item 12-10, Recommendation 1. See p. 76.]**

1. Call the Stated Clerk, the Reverend Clifton Kirkpatrick, to define the intention of the World Council of Churches’ (WCC) request to “prosecute,” to discuss the relevant Scriptures, confessions, General Assembly Council (GAC) directives, and General Assembly statements in justifying his endorsement, and to defend his authority as Stated Clerk to make such endorsements that are contrary to the stated position of the General Assembly in regards to Item 12-08 of the 215th General Assembly (2003) of the PC(USA) (*Minutes*, 2003, Part I, pp. 656ff).

**[The assembly disapproved Item 06-12, Recommendation 2. See p. 21. (Note: This recommendation was sent to 6 Assembly Committee on Catholicity and Ecumenical Relations as Item 06-12.)]**

2. Review the Presbyterian Church (U.S.A.) relationship with the World Council of Churches at each General Assembly through the committee charged with that work to ensure the WWC’s actions and positions more closely represent those of the majority of PC(USA). [Note: This recommendation was sent to 06 Assembly Committee on Ecumenical and Interfaith Relations as Item 06-12.]

***Rationale***

The 215th General Assembly (2003) of the PC(USA) approved the statement entitled “Iraq and Beyond” as a resource for study and reflection; and acknowledged that there are ongoing disagreements regarding the war and urges tolerance for differing opinions.

“Iraq and Beyond” clearly states that the position of the PC(USA) is “to encourage a process of reflection, discussion, and understanding ...” (*Minutes*, 2003, Part I, p. 656). [Editor’s Note: This quote originally came from

a statement of the Advisory Committee on Social Witness Policy, which followed the recommendation section and was rationale for writing “Iraq and Beyond.” That statement reads as follows: “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” explains that, “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” (Ibid, p. 658).

“Iraq and Beyond” goes further to say, “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” (Ibid).

“Iraq and Beyond” emphasizes the need for continued debate on differences of moral judgment regarding U.S. military doctrine “with poise and graceful thoughtfulness.”

“Iraq and Beyond” warns of tabling debate “for the sake of maintaining an assumed sense of peace,” which is contrary to “American political, social, and religious life.”

In contrast, the World Council of Churches issued a “Statement on Iraq,” which clearly states that the war was an “immoral” and “illegal resort to war.” Additionally, the WCC’s “Statement on Iraq” calls for the United Nations to “promptly investigate” and “prosecute” the democratically elected officials of the coalition forces in Iraq. Finally note, the Stated Clerk of the General Assembly, the Reverend Clifton Kirkpatrick, endorsed the WCC’s “Statement on Iraq” during the 8/26/03–9/6/03 meeting of the WCC without the consent of the General Assembly or in consultation with it’s council.

David Andrew IV—Presbytery of Glacier  
Ted Worley—Presbytery of Cherokee

## Item 12-Info

### *Worldwide Ministries Division Report Without Recommendations on Peace and Reunification of Korea*

In response to the 215th General Assembly (2003)’s “A Joint Statement on Peace and Reunification of Korea” by the Presbyterian Church of Korea, the Presbyterian Church in the Republic of Korea, the Presbyterian Church (U.S.A.), and the Presbyterian Church (U.S.A.) area coordinator for East Asia and the Pacific took the following actions:

- The area coordinator made a trip to the Democratic People’s Republic of Korea (North Korea) and shared the joint statement with the leaders of the Korean Christian Federation in North Korea.
- The area coordinator attended the General Assembly of the Presbyterian Church of Korea (South Korea) and expressed gratitude that our two churches could speak with one voice on the important issues of peace and reunification with one voice.
- The area coordinator shared the statement with ecumenical partners from around the world at a Church World Service and the National Council of Churches in the U.S.A Peace Conference in Washington, D.C.

The Presbyterian Church (U.S.A.) supported medical and food aid to children who are suffering from famine and malnutrition with 3,650,000 bowls of noodles; The Presbyterian Church of Korea helped to build a new theological seminary building in Pyongyang, North Korea, and participated in the dedication service. Our partner



churches in South Korea, the Presbyterian Church of Korea, and the Presbyterian Church in the Republic of Korea, are calling for a Peace and Mission Conference to be held in Seoul in the Spring of 2004 with North Korean Christian partners and ecumenical partners around the world.



## Item 13-01

**[The assembly answered Item 13-01 by the action taken on Item 13-07 of this report. See p. 90.]**

*On Expressing Our Solidarity with the Presbyterian Church in Taiwan and with the Taiwanese People—From the Presbytery of New Covenant.*

The Presbytery of New Covenant overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) take the following actions:

1. Humbly reaffirm the action of the 206th General Assembly (1994) of the Presbyterian Church (U.S.A.), in which it affirms the “Resolution on the Future of Taiwan” (*Minutes*, 1994, Part I, p. 109; for text of resolution, see *Minutes*, 1983, Part I, pp. 446–47) and supports self-determination for people of Taiwan and for the Presbyterian Church in Taiwan in its struggle for freedom and human rights; and its support for Taiwan and its national integrity and selfhood in the community of nations.

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

3. Humbly direct the Stated Clerk to express our support for the Taiwanese people to participate in the World Health Organization (WHO) to the president of the United States and urge the president to follow through with the action already taken by the United States Congress to the World Health Organization to accept Taiwan to be a member of WHO. Additionally, direct the Stated Clerk to also express our support for the Taiwanese people to the members of the United States Congress.

4. Humbly direct the United Nations Office of the Presbyterian Church (U.S.A.) to advocate for Taiwan’s application for WHO membership to international organizations whenever opportunities arise.

### *Rationale*

According to the United States Center for Disease Control weekly report, on April 22, 2003, the Taiwan Department of Health (DOH) was notified of seven cases of severe acute respiratory syndrome (SARS) among health-care workers at a large municipal hospital in Taipei. Subsequently, as of May 22, 2003, a total of 483 probable cases had been reported, including 45 cases among health-care workers, and 26 (19 percent) persons died.

The non-membership status left Taiwan without access to time-sensitive information through the United Nations World Health Organization’s (WHO) Global Outbreak Alert and Response Network (GOARN), which disseminates essential information on the management and control of communicable and infectious diseases, such as SARS.

World Health Organization personnel arrived after SARS had been active in Taiwan already seven weeks. There were thirteen deaths reported between March 17 and May 7 (as of May 12, the number of deaths was twenty-four). Furthermore, WHO personnel while in Taiwan were prohibited from speaking directly to Taiwan’s government official or from making any public statement. At that time, the Taiwanese government and the United States Center for Disease Control had effectively enforced quarantine while WHO listed Taiwan in the international travel advisory category.

Although Taiwan was not a WHO member country, it adhered to WHO guidelines in transmitting its daily evaluation and status reports to WHO. The Taiwanese government promptly reported new cases voluntarily, unlike the lack of cooperation by People’s Republic of China, which downplayed SARS virus outbreak severity and prohibited media reports and WHO evaluation until the SARS virus had spread to Hong Kong and Canada. By concealing the SARS outbreak, China was responsible for the infection of more than 8,000 people in more than thirty countries.

The WHO is mandated to “attainment by all peoples of the highest possible level of health.” Nevertheless, the 23 million Taiwanese people were deprived of their human rights to the services that WHO provides. Ironically, while the World Health Assembly rejected Taiwan’s bid for membership during the May 19–28, 2003, eighty-nine Taiwanese people died subsequently from SARS infection.

The SARS infection in Taiwan constituted a medical emergency according to WHO’s categorical system. More than thirty nations were infected by SARS, but only Canada, China, Hong Kong, and Taiwan were listed in WHO international travel advisory category as well as in the Pattern C of local transmission.

In the past, Taiwan has experienced WHO’s exclusion with devastating consequence. In 1998, the entero virus infection was transmitted from Malaysia that claimed the lives of nearly eighty Taiwanese children while Taiwan’s request for information in the virus outbreak was ignored by WHO.

Taiwan’s population of 23,500,000 people is greater than that of three-fourths of the member states already in the WHO.

While the 23 million people of Taiwan are entitled to equal and fair protection under the WHO system, Taiwan is also committed to do its part by working together with the world community and contributing its resources and experiences in order to advance the noble goal of health for all peoples. For example, in response to the 911 terrorist attacks in New York in 2001 and the resulting worldwide antiterrorist campaign, Taiwan has also contributed in significant ways. Both the Taiwan Tzu Chi Charity Foundation and the Taiwan Red Cross, for instance, swiftly assisted the victims and their families. Together with overseas donations and government contributions, Taiwan provided more than US\$20 million to the Afghanistan humanitarian relief effort—including medical goods, freight trucks, wool blankets, and other supplies. Furthermore, four Taiwanese medical teams are currently stationed in Burkina Faso, Malawi, Chad, and Sao Tome and Principe, where they assist the respective local governments.

The United States government has been actively advocating for the observer status for Taiwan in WHO. In addition, the United States Congress passed H.R. 422 and S. 243 that authorized the secretary of state to “initiate a United States plan to endorse and obtain observer status for Taiwan at the annual weeklong summit of World Health Assembly in May 2003 in Geneva, Switzerland.” The H.R. 422 and S. 243 were signed into public law by President Bush on May 29, 2003 (Public Law No: 108-28 bbc).

#### **Concurrence to Item 13-01 from the Presbytery of Baltimore.**

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#### **ACSWP, ACREC ADVICE & COUNSEL ON ITEM 13-01**

Advice and Counsel on Item 13-01—From the Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 13-01 calls for the 216th General Assembly (2004) to express solidarity with the Presbyterian Church in Taiwan and with the Taiwanese people, and calls for advocacy for Taiwanese membership in the World Health Organization (WHO).

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC) advise that Item 13-01 be answered by approving the following alternate recommendation:

“The 216th General Assembly (2004), recognizing and honoring the feelings about national identity expressed on both sides of the Taiwan Straits, reaffirms the action of the 208th General Assembly (1996) in both its “Resolution: Taiwan Monitoring” (*Minutes*, 1996, Part I, pp. 522–23, paragraphs 36.443–.456) and the ‘affirmations concerning partnership in mission with Christians in Hong Kong, Taiwan, and China’ (*Minutes*, 1996, Part I, pp. 381–82, paragraphs 34.019–.027). In addition, the 216th General Assembly (2004) does the following:

“1. Directs the Stated Clerk to commend both the Taiwan Center for Disease Control for its prompt and thorough action in addressing the outbreak and management of Severe Acute Respiratory Syndrome (SARS) and the United States of America Center for Disease Control and Prevention for its mission and continuing commitment to engage in the international public health community and, particularly, for its involvement with Taiwan during the SARS outbreak.

“2. Directs the Advisory Committee on Social Witness Policy (ACSWP), in consultation with the General Assembly Council (GAC), to continue its monitoring of the China/Taiwan relationship as an emerging issue fraught with danger and to consider providing study materials on the situation.

“3. Calls on Presbyterians and General Assembly entities to advocate for access that permits direct interaction and provision of services in the WHO for Taiwan and other peoples and places in times of health crisis.

### *Rationale*

Item 13-01 and Item 13-07 request that the Presbyterian Church (U.S.A.) reaffirm its support of Taiwan and seek support to advocate for Taiwan’s membership in the World Health Organization (WHO) because, in their rationales, lack of membership led to the rapid spread of the new epidemic Severe Acute Respiratory Syndrome (SARS) spring of 2003 in Taiwan.

Following a 1995 mission study trip to Taiwan/Hong Kong/China jointly sponsored by the Advisory Committee on Social Witness Policy and the Worldwide Ministries Division, the 208th General Assembly (1996) approved two actions: the “Resolution: Taiwan Monitoring” (*Minutes*, 1996, Part I, pp. 522–23, paragraphs 36.443–456) and the “affirmations concerning partnership in mission with Christians in Hong Kong, Taiwan, and China” (*Minutes*, 1996, Part I, pp. 381–82, paragraphs 34.019–.027). This mission study trip to Taiwan/Hong Kong/China came about as part of a response to the monitoring of the situation requested by the 206th General Assembly (1994). The policy recommended and approved by the 208th General Assembly (1996) reaffirms the assembly’s solidarity and partnership with the Presbyterian Church in Taiwan and in their efforts for self-determination, integrity, and international acceptance. It also encourages dialogue between the Presbyterian Church of Taiwan and the China Christian Council and commits to work for justice and reconciliation between people and churches in Taiwan and China.

The 215th General Assembly (2003) approved a revision of *Commissioners’ Resolution 03-9* urging support for the Presbyterian Church of Taiwan and the people of Taiwan and called on PC(USA) to ask its international partners to advocate for their governments to support observer status for Taiwan in the World Health Organization. The U.S. Congress passed PL 108-28bbc on May 29, 2003, but earlier in May, the WHO voted to deny membership to Taiwan since it is not a member of the United Nations. This is a highly political question grounded in China’s membership in the UN Security Council and its view of Taiwan as a part of China. Efforts to communicate directly with the WHO concerning this matter proved fruitless.

Our research does not sustain the concern that the population of Taiwan suffered unduly due to its nonmember status in the WHO in 2003. All WHO expertise was available to the CDC Taiwan through the CDC USA who was in Taiwan within two days of the first reported case. (According to Dan Rutz, communication specialist for CDC-USA, “an important part of the mission of CDC-USA is to engage in the international public health community of which Taiwan is a part.”)

Upon determining that travelers from two areas of China were the cause of the primary infection and that poor hospital sanitary procedures provided the secondary spread of the disease, the CDC-Taiwan took rapid action in screening travelers into Taipei from China, reporting all probable and confirmed cases to WHO, training hospital staff in better sanitary procedures, and alerting the public about the causes and means of spreading the disease.

The CDC-USA served as a surrogate for the WHO in this matter and will continue to do so. Subsequently, WHO unanimously passed a resolution on May 28, 2003, providing the legal basis for the WHO to respond appropriately to all requests related to SARS monitoring, prevention, and control. This provides Taiwan with the access to WHO it sought, at least concerning SARS. Also, Taiwan’s CDC played a major role in SARS education and eradication through the Asian Pacific Economic Council (APEC) and working in collaboration with Canada’s CDC.

## Item 13-02

*On Urging the World Health Organization to Grant Observer Status to Taiwan—From the Presbytery of Baltimore.*

WITHDRAWN.

## Item 13-03

**[In response to Item 13-03, the assembly approved an alternate resolution. See pp. 90–91.]**

*On Authorizing the Inclusion of a Fund to Combat HIV/AIDS and Diseases of Poverty in Africa in the One Great Hour of Sharing Offering—From the Presbytery of New Castle.*

The Presbytery of New Castle overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) to authorize the inclusion of a new fund to combat HIV/AIDS and diseases of poverty in Africa in the One Great Hour of Sharing Offering for one-fourth (25 percent) of the total funds raised each year for five years beginning in 2005, and that these funds be utilized for education, prevention, care, and treatment of HIV/AIDS and other diseases of poverty in Africa by PC(USA) and partner church programs.

### *Rationale*

The Presbytery of New Castle is aware that Sub-Saharan Africa accounts for 70 percent of the more than 43 million people in our world living with HIV/AIDS.

The Presbytery of New Castle believes that the devastating pandemic of HIV/AIDS in Africa is a defining moment for the PC(USA) and it confronts us with an urgent challenge and a great opportunity to display an increased level of financial commitment to the healing ministry of our Lord Jesus Christ.

The 215th General Assembly (2003), responding to requests by our partners who are infected and affected by HIV/AIDS, and called by our God to participate in the fight against HIV/AIDS in new and creative ways, called on congregations to prepare HIV/AIDS Home Based Care Kits for our partners in Malawi. [See Resolution on Africa, approved by the 215th General Assembly (2003) (*Minutes*, 2003, Part I, pp. 590ff).]

The 214th General Assembly (2002) challenged the denomination, through its members, congregations, and presbyteries, to adopt the giving goal of 0.7 percent in support of the denomination's international development programs, with an appreciable portion of this funding targeted for HIV/AIDS education, prevention, and care.

The 213th General Assembly (2001) designated the year 2002–2003 to be a year of Global AIDS Pandemic Awareness in the church (*Minutes*, 2001, Part I, p. 335). [See also Women and AIDS: A Global Crisis, approved by the 213th General Assembly (2001) (*Minutes*, 2001, Part I, pp. 336ff).]

At the PC(USA) sponsored consultation on HIV/AIDS in October 2002, church partners from the Congo, Malawi, South Africa, and elsewhere told the PC(USA) that the church in their countries is critically affected by HIV/AIDS, and called on us to join them in doing God's work for the sake of the world God so loves, in the spirit of partnership between brothers and sisters who are most affected by the plague of HIV/AIDS and brothers and sisters who are least affected.

**Concurrence to Item 13-03 from the Presbytery of Northern New England.**

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### GAC COMMENT ON ITEM 13-03

*Comment on Item 13-03—From the General Assembly Council.*

The General Assembly Council suggests that the General Assembly disapprove Item 13-03. The General Assembly Council welcomes the attention that Item 13-03 has focused on the HIV/AIDS crisis and we urge the as-

sembly to call the church to use the following Extra Commitment Opportunity accounts to support a growing and sustained response to that crisis:

ECO#862706	AIDS Crisis Overseas
ECO#051700	Home-Based Care Kits in Africa
ECO#051791	0.7 Initiative
ECO#051702	AIDS Prevention
ECO#051701	AIDS - Mother-to-Child Transmission Prevention
ECO#051656	AIDS Consultant in Central and West Africa
ECO#051673	AIDS Consultant in Southern and East Africa

### *Rationale*

#### 1. *A Critical Concern*

The General Assembly Council agrees that HIV/AIDS and the other diseases of poverty are issues of critical concern for the global church and merit the focused attention of the Presbyterian Church (U.S.A.). Our own concern for the victims of these diseases is compounded by the calls for help from the leaders of partner churches, particularly in Africa. The GAC appreciates the leadership that the Presbytery of New Castle has provided in helping the PC(USA) respond to this crisis and particularly acknowledges the support that the presbytery-related Speer Trust has provided for the Worldwide Ministries Division's AIDS initiative. We affirm the overture's intent to create new and creative responses to HIV/AIDS and the diseases of poverty.

#### 2. *The Wrong Funding Source*

Research commissioned by the Special Offerings Task Force concluded that PC(USA) members are not inclined to give additional support for special offerings addressing international health issues. Nor would they welcome the inclusion of additional causes in current special offerings. The task force also concluded that short-term changes to special offerings prove to be detrimental. These research findings, combined with the experiences of other denominations seeking to support AIDS initiatives through special offerings, convinces us that inclusion of HIV/AIDS as an additional focus of the One Great Hour of Sharing is unlikely to significantly increase the size of the offering. (See Item 07-06, Report of the Special Offerings Review Task Force.)

The likely immediate result of adding a new HIV/AIDS fund to the offering would be

- loss of focus in the offering with the effect of reducing loyalty and support built up over the past fifty-five years; and
- The reduction of support for ongoing programs that effectively address the underlying causes of the HIV/AIDS crisis.

The One Great Hour of Sharing offering supports three programs: Self-Development of People, Presbyterian Disaster Assistance, and the Presbyterian Hunger Program. These programs provide an integrated and comprehensive response to the global poverty that underlies what have come to be known as "the diseases of poverty." They also fund more direct responses to these diseases, including community-based care, development, and advocacy efforts.

Our international partners tell us that it is impossible to address the HIV/AIDS crisis without simultaneously addressing poverty, and the GAC believes that it would be shortsighted to reduce the efforts of these poverty-focused programs or change the offering that supports them.

Furthermore, the General Assembly Council calls attention to the fact that one of the Special Offerings Criteria states that "Special offerings will not be used to create funding for a cause when a similar program already exists." During the past year, all of the special offerings and the criteria used to guide the offerings were reviewed by the Special Offerings Review Task Force, which is making a report to the 216th General Assembly (2004) (Item 07-06). This particular criterion—to avoid using a special offering to create funding for a cause when a

similar program already exists—is affirmed in the task force report. Because International Health Ministries currently manages an HIV/AIDS program and because the One Great Hour of Sharing offering currently funds programs that combat HIV/AIDS and diseases of poverty in Africa, we believe that the action recommended by Item 13-03 would be in opposition to the Special Offerings Criteria.

### 3. *Current PC(USA) Response to AIDS in Africa*

The Worldwide Ministries Division's International Health Ministries Office coordinates a growing PC(USA) response to HIV/AIDS and other diseases of poverty. It has found many partners in that initiative, including congregations, presbyteries, Presbyterian Women, and the programs supported by the One Great Hour of Sharing. A U.S.-based AIDS program manager and three mission co-workers in Africa help support and interpret the efforts of our African partners and provide channels through which U.S. Presbyterians can be involved.

The PC(USA) HIV/AIDS strategy continues to evolve, based on ongoing consultation with overseas partners. The PC(USA) has sponsored HIV/AIDS consultations in Africa in both 2002 and 2003, each of which included significant participation by African women. A consultation of African church leaders is scheduled for September of 2004. Through these consultations and other conversations with our partners, a consensus has emerged on culturally appropriate responses within the African church context. The resulting strategy focuses on prevention, community-based care, and behavior change. These responses primarily require educational and capacity-building activities that enhance our partner churches' ability to respond to the HIV/AIDS pandemic.

Funding for PC(USA) HIV/AIDS initiatives has been provided by several sources. The General Assembly Council gratefully acknowledges the contribution of the Speer Trust, which has underwritten the HIV/AIDS program manager position. Other support has come through seven Extra Commitment Opportunity giving accounts, which focus on areas such as orphan care, prevention, counseling, training, and community-based care. In 2003, approximately \$355,000 for HIV/AIDS ministry was received through these accounts. As the PC(USA) response to HIV/AIDS and other diseases of poverty continues to evolve and grow, we believe they will provide the channels for increased support from across the church.

### 4. *Appropriate Role for the PC(USA)*

In addition to calling for use of One Great Hour of Sharing funds, the overture calls for the denomination's strategy to include a focus on medical treatment. The International Health Ministries Office recognizes the importance of medical treatment for HIV/AIDS and other diseases of poverty. It seeks to link mission-related medical institutions to available sources of funding, including the "faith-based" funding initiatives of the U.S. government.

Direct PC(USA) involvement in funding medical treatment, however, would demand coordination far beyond the current capacity of the Worldwide Ministries Division and require the creation of its own administrative staff, at a time when denominational staffing is being reduced. Furthermore, medical treatment requires a level and consistency of financial commitment that makes it an inappropriate focus for a limited-term special offering. A more appropriate role for the church in the area of medical treatment is advocacy for an effective response by governments, business and civil society, including the United States, the United Nations, corporations, and international nongovernmental organizations (NGO's).

The Presbyterian United Nations Office, funded by the Peacemaking Offering and the Presbyterian Washington Office, have been active in coordinated advocacy efforts among churches and other organizations. Working with organizations such as the Washington Office on Africa, which receives funding from the Worldwide Ministries Division, and Bread for the World, which receives significant funding from the One Great Hour of Sharing, they have been instrumental in securing the commitment of billions of dollars of U.S. funding for international AIDS programs.

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## ACREC, ACWC ADVICE AND COUNSEL ON ITEM 13-03

*Advice and Counsel on Item 13-03—From the Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee for Women's Concerns (ACWC).*

Item 13-03 calls for the authorization of the inclusion of a fund to combat HIV/AIDS and diseases of poverty in Africa in the One Great Hour of Sharing offering.



The Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee for Women's Concerns advise that Item 13-03 be approved with the following 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.]

“The Presbytery of New Castle overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) to authorize [~~the inclusion of a new fund~~] [creation of a five-year special offering] to combat HIV/AIDS and diseases of poverty in Africa [~~in the One Great Hour of Sharing Offering for one-fourth (25 percent) of the total funds raised each year for five years~~] beginning in 2005, and that these funds be utilized for education, prevention, care, and treatment of HIV/AIDS and other diseases of poverty in Africa [~~by PC(USA) and partner church programs~~] [in conjunction with efforts of partner churches; and, that the 216th General Assembly (2004) direct the Stated Clerk of the PC(USA) to communicate with the president of the United States of America, encouraging the president to fulfill his fifteen billion dollar commitment over a five-year period to combat HIV/AIDS in Africa.”

### *Rationale*

The recent downsizing of General Assembly Council staff and budget reductions has diminished the church's capacity to address many historic program initiatives. To designate 25 percent of the One Great Hour of Sharing offering would further diminish the church's ability to honor many other vital and substantive program and ministry initiatives. The One Great Hour of Sharing offering presently is divided between three program initiatives: Self-Development of People, Presbyterian Disaster Assistance, and Presbyterian Hunger Program. To interrupt these ministries would seriously erode capacity and program delivery.

In Africa, HIV/AIDS has reached pandemic status and requires a major campaign to stop the death and suffering. The Presbyterian Church (U.S.A.) and the faith-based community must respond with compassion and passion to provide assurance, education, and treatment and prevention services to the people of Africa.

While research conducted by the Presbyterian Research Services suggests that Presbyterians would not be receptive to a special offering at this time, on issues of suffering, life, and death we cannot allow ourselves to be led by polls. This is a time for action, healing, and prophetic leadership. The cross of Jesus Christ reminds us that we are wounded healers.

For these reasons and with a sense of urgency, the Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee for Women's Concerns (ACWC) call on the 216th General Assembly (2004) to modify Item 13-03 and thus lead our full constituency in a direction that positively and prophetically responds to one of the greatest threats to life facing our times.

## **Item 13-04**

**[The assembly disapproved Item 13-04. See p. 91.]**

*On Global Population Stabilization and Reduction—From the Presbytery of Lackawanna.*

The Presbytery of Lackawanna respectfully overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) to approve the following actions and positions:

1. The General Assembly of the Presbyterian Church (U.S.A.), while reaffirming the naturalness and goodness of the human desire for procreation, recognizes that human numbers in our time are far exceeding the intent of the biblical mandate in Genesis 1:28 to “be fruitful and multiply,” because the health and well-being of human creatures depend upon the continuing fruitfulness of the earth and the health and integrity of the natural systems by which God governs to make life possible and good.

## 2. The General Assembly

a. Calls upon the president and the Congress of the United States of America to reverse the recent policies and directives that have reduced and withheld appropriations to the United Nations Population Funds and other voluntary international family planning agencies, and provide fully restored or increased funding for these agencies and/or organizations.

b. Calls upon the president and the Congress of the United States of America to honor the action plans of the United Nations Conference on Population Development (1994) and other United Nations conferences, and to provide strong leadership and substantial funding to ensure the availability throughout the world of contraceptive and reproductive health services, so that all who chose to determine the size of their families may do so, and also to promote the kind of economic development that actually reduces poverty while protecting the environment, and to extend educational opportunities in developing countries, especially to the girls and women who have been denied them, and to enhance women's status and access to health care, credit, and employment.

c. Urges the president and the Congress of the United States of America to develop and implement, together with appropriate state, national, and international governments and agencies, long-range policies and plans to achieve the goal of stabilizing and then reducing human populations in the United States of America, other nations, and the world, so that by concerted efforts the total births in this world may be fewer than deaths by the decade 2020–2030.

3. The General Assembly urges those who support and those who oppose the legality of abortions to work together to support measures that prevent unintended pregnancies, recognizing that abortions, whether legal or illegal, increase when family planning services are not available.

4. The General Assembly calls upon young people and couples—Presbyterians, those of other denominations and other faiths, and all who acknowledge responsibility to serve the common good—to make their private decisions about procreation in the light of the compelling need to reduce the human impact upon the planet, so that the degradation and depletion of natural resources, the disruption of natural systems, and the losses and extinctions of nonhuman species may cease, in accordance with the Creator-Redeemer's will for the harmony, liberation, and fulfillment of the whole community of life.

5. The General Assembly continues to encourage all who make decisions about having children to consider conscientiously and prayerfully their options, including that of remaining birth-free and considering the possibility of adopting children.

6. The General Assembly understands and declares that the earth's protection and restoration require a very substantial reduction of consumption by the comfortable and the affluent; that the overpopulated, impoverished countries in the world are unlikely to give priority to population stabilization and reduction unless the international community as a whole gives priority also to global poverty reduction and the reduction of unnecessary, excessive consumption; that Christians and all other people of goodwill are called to resist the temptations posed by advertising and other enticements to wasteful, injurious consumption; and that if the economic system requires ecologically unsustainable consumption in order to generate employment, it is the system that has to be changed in basic ways, so that all people may participate in a livelihood that is both sufficient and sustainable.

7. The General Assembly directs the Stated Clerk to send copies of these resolutions with their rationale to the president of the United States of America, all the members of Congress, and appropriate governmental and nongovernmental population and environmental agencies, including the Environmental Protection Agency, the Council on Environmental Quality, the Population Reference Bureau, the Worldwatch Institute, the Population Institute, the Population Connection, the Planned Parenthood Federation of America, any Pro-Life organization, Friends of the Earth, National Wildlife Federation, and other religious bodies with which the Presbyterian Church (U.S.A.) is in communion, as well as the U.S. Conference of Catholic Bishops and the governing bodies of the National Council of Churches and the World Council of Churches.

### *Rationale*

The Presbyterian Church (U.S.A.) for many years has recognized the need to curtail human population growth in order to preserve the balances of nature and the integrity of God's created order, and to reduce the social strains

and conflicts exacerbated by population pressures. The PC(USA) has strongly supported voluntary family planning and reproductive health programs and their availability to all who choose to limit family size, and has also advocated for improvements in living standards and the status of women, which in many countries are factors in lowering fertility rates.

The 208th General Assembly (1996), in its policy statement “Hope for a Global Future: Toward Just and Sustainable Human Development,” declared, “Complacency about continued population growth now constitutes defiance of the wisdom of God” and is as though “human creatures alone [could be] forever exempt from the . . . laws by which God governs complex processes and the [interactions] of living creatures” (*Minutes*, 1996, Part I, p. 533, paragraph 36.547).

The peril to the future of life does not come simply from overpopulation, since the human impact upon the natural world is the product, not only of the number of people, but also of the technologies used by industry and agriculture and the magnitude of per capita production and consumption; and this means that the greatest global impact comes from the affluent, industrialized nations, the United States of America above all.

The 213th General Assembly (2001), recognizing the massive encroachments of human beings and economic development upon the habitats of other creatures, issued a “Call to Halt Mass Extinction,” declaring that the “Creator-Sustainer of all life wills its continuance, diversity, beauty, and interconnectedness” and that the “Creator-Deliverer calls human communities to work with God to rectify the abuses whereby human impacts upon the earth are leading to a mass extinction of living species,” and calling for “steps in practice, policy, and systemic change that will prevent mass extinction and preserve the biodiversity essential to the flourishing of life” (*Minutes*, 2001, Part I, p. 473).

The 210th General Assembly (1998) declared that “the inestimable worth of every child” makes it “imperative now to bring human numbers into balance with other creatures, within healthy natural systems, so that all children, present and future, may enjoy a habitat conducive to the realization of their potential under God.”

The same 210th General Assembly (1998) stated: “Recognizing the natural human desire for procreation . . . but recognizing also the compelling need for fewer births, so that God’s creation, human and nonhuman, may flourish according to God’s intent, [the General Assembly declares] that both those who choose not to conceive children and those who do choose to conceive should be accorded encouragement and support, respect and honor for their decisions.”

In the United States of America, human births exceeded deaths in 2002 by more than 1.5 million.

The Worldwatch Institute and the Population Institute provided the following information: the human population of the world more than tripled in the 20th century, reached 6 billion in 1999, and now exceeds 6.2 billion and is projected to increase to somewhere between 7.9 and 10.9 billion by 2050. Almost all of the increase will take place in developing countries where resources are already strained. The population of India, now just over a billion, is expected to reach 1.6 billion. Many impoverished countries must cope with cropland that is insufficient for their needs and declining in quality. An even greater threat is the shortage of water, with half a billion people in regions of chronic drought, a number expected to increase fivefold by 2025; and in some African countries, including Liberia, Rwanda, the Democratic Republic of Congo, and Ethiopia, women average six children each, and these countries have recently suffered civil war, genocide, and/or famine.

By 2003, according to the Population Reference Bureau, twenty-six nations had Total Fertility Rates (TFRs = average birth per women) of 1.3 or less; this means that they are at the point, or very close to it, at which births are fewer than deaths. Most of these nations are European, eastern and western, but they include Russia, Japan, Hong Kong, South Korea, and Taiwan. Five years earlier only thirteen nations had TFRs of 1.3 or less; this represents a rapid movement toward fewer births and population stabilization and reduction in a significant number of countries—a movement, however, that will require strenuous, concerted efforts if it is to be extended throughout the world, including our own country.

**Concurrence to Item 13-04 from the Presbytery of Cimarron.**

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**ACWC ADVICE AND COUNSEL ON ITEM 13-04**

Advice and Counsel on Item 13-04—From the Advocacy Committee for Women’s Concerns.

Item 13-04 calls upon the United States government to support policies to reduce global population and calls for actions that would improve the status of women and their families worldwide, as well as promote sustainable development.

The Advocacy Committee for Women’s Concerns recommends that the 216th General Assembly approve Item 13-04.

*Rationale*

The United States has recently withdrawn its funding of the United Nations Population Fund (UNFPA) and has negated prior commitments to support the outcomes of the International Conference on Population and Development (ICPD), which recognized that women’s human rights and well-being lead to a reduction in population and an improvement in the well-being of families, communities, and nations. Family planning is an essential part of this equation.

Family planning is the conscious effort of couples to regulate the number and spacing of births through natural and artificial methods of contraception. Family planning increases the rate of survival and the health of women and their children by reducing pregnancies in young women who are at greater risk for complications; enabling women to space their pregnancies, protecting women from disease, and giving women prenatal care. Most women around the world still lack access to such services.

In developing countries, complications of pregnancy and childbirth are the leading cause of death and disability for women aged 15 to 49. More than 585,000 women die each year from complications of pregnancy and childbirth. Lack of U.S. support for family planning has sent a message to some governments that family planning and women’s health is not an important priority, weakening their resolve to address reproductive health concerns in their own countries.

Delays and restrictions on the delivery of comprehensive family health services in poor communities around the world have drawn concern from a wide-range of leading nongovernmental organizations including CARE, Save the Children, and World Vision. In 1997, for instance, all three of these organizations wrote members of Congress to express their concern regarding cuts to family planning and their impact on child survival. According to the World Bank, family planning is one of the best way to improve maternal and child health at the annual cost of only one-to-two dollars for each person in a country. The UNICEF has stated that family planning could bring more benefits to more people at less cost than any other single technology now available to the human race.

The USAID, the United Nations, and leading reproductive health organizations (including the Alan Guttmacher Institute and Population Action International) have conducted numerous studies that demonstrate that family planning reduces the number of abortions by preventing unintended pregnancies. Family planning could unite people with various perspectives on abortion since most are in favor of reducing the number of abortions. Family planning can accomplish that goal.

## **Item 13-05**

[The assembly approved Item 13-05 with comment. See p. 91.]

*Human Rights Update 2003–2004*

**The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) bring to the attention of the church significant devel-**

**opments, including the perspective of partner churches, that have occurred concerning the conditions of human rights in the world areas named in the “Human Rights Update 2003–2004” by**

- 1. directing the Stated Clerk to publish the “Human Rights Update 2003–2004” with a study guide on the PC(USA)’s Website, distributing a copy to the middle governing body resource centers and the libraries of the theological seminaries, providing a copy upon request to each middle governing body or session, and distributing the Website address to the entire church through notification on the Website and in the *Minutes* of the 216th General Assembly (2004), Part I, and calling special attention to “Human Rights Day” to be held on December 10, 2004, and December 10, 2005;**
- 2. encouraging middle governing bodies, sessions, and individual members to pray for all victims of human rights abuse and for those who persecute them, also seeking ways to act on behalf of these victims; and**
- 3. encouraging congregations to observe the General Assembly’s Day of Prayer for Those Persecuted and Martyred for Their Faith on the Sunday preceding Epiphany.**

### *Rationale*

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 2003–2004” includes reports on the United Nations; North America; Central and West Africa; Southern and East Africa; Central, South, and Southeast Asia; East Asia/Pacific; Europe, the Middle East; and Latin America and the Caribbean. Categories of concerns included in these updates are: civil, political, economic, social and cultural, and religious.

The ACSWP encourages people interested in regions not included in this year’s update to review previous year’s responses, which can be found in the *Minutes of the General Assembly*, Part I, on the PC(USA)’s Website ([http://www.pcusa.org/oga/publications/human\\_rights03-04.pdf](http://www.pcusa.org/oga/publications/human_rights03-04.pdf)), and in printed form from the Presbyterian Distribution Service (PDS), or by contacting the ACSWP.

### I. Introduction

The “Human Rights Update 2003–2004” is an annual report developed by the Advisory Committee on Social Witness Policy (ACSWP). This yearly report affirms the Presbyterian church’s longstanding commitment to human rights at home and worldwide.

This year’s report includes five categories of concern brought to the attention of the General Assembly Council (GAC), for the most part, by the partner churches around the world. They are civil, political, economic, social and cultural, and religious. The “Human Rights Update 2003–2004,” however, should not be construed by the members of the Presbyterian Church (U.S.A.) as the definitive statement of all the human rights violations received by the GAC during the course of the year. The 216th General Assembly (2004) encourages the members of the Presbyterian Church (U.S.A.) to continue to pray and work to end all forms of human rights violations worldwide. The “Human Rights Update 2003–2004” includes an action study guide developed to assist the middle governing bodies, sessions, and individual members to engage and focus on human rights issues.

We hope adult study and advocacy groups, as well as session and presbytery committees, will use the “Human Rights Update 2003–2004” and will work for the guarantee and fulfillment of human rights for all God’s children, locally and globally.

## II. Global Update—The United Nations (UN) and Human Rights

The United Nations Charter, adopted and ratified as international law in 1945, set out as one of the organization's main purposes:

To achieve international co-operation . . . in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion (Source: Charter of the United Nations, *Article I*, 3).

In pursuit of this commitment the United Nations (UN) adopted the Universal Declaration of Human Rights (1948), the International Covenant on Civil and Political Rights, and the International Covenant on Economic, Social and Cultural Rights, (1966/76). These three documents now constitute the International Bill of Rights. In addition the UN has overseen the drafting and adoption of more than twenty other human rights treaties and protocols, as well as other human rights declarations, establishing a comprehensive body of international law. These cover the rights of specific groups perceived in need of special attention (e.g., children, women, labor, refugees, etc), and of concerns of specific gravity (e.g., slavery, torture, migration, etc.). In the process international standards and norms have been set, institutions for monitoring compliance and addressing abuses have been created, and human rights have become a recognized focus of international concern and foreign policy. That work continues to expand with the entering into force [i.e., receiving the necessary ratifications to make it law] of the International Convention of the Protection of the Rights of All Migrant Workers and Members of Their Families on July 1, 2003, and the initiation of a process to draft an International Convention on the Protection and Promotion of the Rights and Dignity of Persons with Disabilities. [Both of these developments should be of interest to those Presbyterians involved in migrant ministries and those working on behalf of persons with disabilities.]

The focus of the United Nations on promoting and protecting human rights is still a work in process, work not made easy for a many reasons, including the following.

- While there has been a remarkable development of international legal documents and standards, there is still much disagreement on the nature, origins, and applicability of the human rights standards.
- While few, if any, governments in the world, want to be identified as abusers or violators of fundamental human rights, either for reasons of image or because of penalties that can occur in the international arena, abuses occur in every country, some more pervasive and egregious than others. The dilemma and paradox exist, therefore, that the very process of dealing with and responding to human rights violations allows for the participation of those who themselves may be among the accused. The reality is that attention to human rights violations of particular countries has always been driven by political interests rather than the interests of the victims. Consequently, while it may be argued that investigation and dealing with the specifics of many situations may be compromised, they are not unchallenged. Few countries, including the United States, want the human rights conventions applied to them. While unfortunate, the process itself is not negated, and continues to gain attention, and hopefully, credibility.
- While the United Nations has instruments for dealing with Human Rights, e.g., the Office of the United Nations High Commissioner for Human Rights (UNHCHR) and the Commission on Human Rights (CHR), and specific treaty related committees, they all work with inadequate funding, which means limited staffing, and restricted ability to investigate and address complaints that are made.
- While the standards are clear, until recently, the UN and the global community have lacked the international judicial instruments to bring violators to justice, a reality that has resulted over time in the creation of special tribunals to address certain issues. The recent creation of the International Criminal Court (ICC) affords an opportunity to address this limitation. [See section 5. below for further information on the (ICC).]

This report is intended to draw attention to recent developments, trends and issues of immediate importance, those with particular concern for the church, and those reflecting the role of the United States (U.S.).

### A. *The Secretary General's Annual Report 2003*

Secretary General [SG] Kofi Annan, in his seventh annual report (58th General Assembly, 2003), deals with the international legal order and human rights. In doing so, he notes both the positive and the negative. The negative tends to be the most visible, that is, the continuation of situations in which gross violations of human rights

are occurring. The process of building the legal order is less visible. With human rights remaining central to the work of the United Nations (UN), a growing international consensus is emerging regarding the universality of human rights. Many member states are making efforts to implement the covenants and conventions, and the UN has been assisting some fifty national human rights institutions and their secretariats. It provides technical cooperation and training in more than thirty countries in order to develop functioning national protection systems. A UN field presence is maintained in twenty-nine countries to monitor and assist. The Commission on Human Rights has approximately forty special rapporteurs and experts working on specific themes and country difficulties. More than 700 appeals in response to petitions have been made. Human Rights (HR) treaty committees have considered during the year reports of 112 states. Over the year of the report, more than twenty ratifications were received for specific HR treaties, increasing their significance.

The SG draws attention to the fact that societies that are undergoing major political, social, and economic transformation often have severe human rights violations. The concern of the UN goes beyond the specifics, but reflects the “multiplier effects on democratization, economic development and conflict resolution.”

#### *B. The Work of the Office of the UN High Commissioner for Human Rights and the UN Commission on Human Rights*

The position of the United Nations High Commissioner for Human Rights (UNCHR) was created following the World Conference on Human Rights held in Vienna (1993), its first incumbent being Jose Ayala Lasso. This action reflected the growing commitment to human rights and the necessity for better coordination of the UN activity related to it. From 1997 to 2002, the position was held by the former president of Ireland, Dr. Mary Robinson, who during her tenure helped Secretary General Kofi Annan in making human rights an integral part of all UN activity. In 2002 she was succeeded by the appointment of the Brazilian diplomat, Sergio Viera de Mello, who had more than twenty years of distinguished service at the UN, being the under-secretary general for Humanitarian Affairs and emergency relief coordinator at the time of his appointment. In May 2003, UN Secretary General Annan asked Mr. de Mello to take a four-month leave of absence to serve as his special representative in Iraq to oversee the establishment of the UN work there following the war and occupation of that country. Unfortunately, on August 19, 2003, the UN headquarters in Baghdad was the target of a violent criminal attack. It claimed the life of Mr. de Mello and resulted in the deaths and wounding of numerous others. Subsequent attacks on UN personnel brought about a reduction of UN operations in Iraq, given the inability to protect them in their civilian roles. Mr. de Mello’s death was a severe blow to the UN, and to its work on human rights.

The acting United Nations high commissioner is Dr. Bertrand Ramcharan of Guyana, a UN career officer with more than twenty-five years of service, including service as the deputy commissioner under Dr. Robinson. In his New York years he was an occasional speaker at Presbyterian UN seminars. In his Human Rights Day message (12/10/03), Dr Ramcharan, began on a disturbing note:

We must all be deeply distressed and anguished on this Human Rights Day that . . . human rights are grossly violated throughout the world because of poverty, conflicts, terrorism, violence, prejudice, and bad governance.

Calling attention to the toll taken by these forces, all forms of discrimination, and the continued injustices against women and children, Dr. Ramcharan stated, “we continue to experience a crisis of values among humankind.” Noting that 2003 marked the fifty-fifth anniversary of the Universal Declaration of Human Rights, he pleaded “for the world of the Universal Declaration to become reality for all the world’s peoples on the ground.” While acknowledging that we have not yet attained that world, he remains convinced that one day we shall. “The promise of the Universal Declaration of Human Rights beckons us to a better world”[Source: Message of Acting UN High Commissioner for Human Rights (Dec. 10, 2003 [www.un.org/events/humanrights/commissioner.html](http://www.un.org/events/humanrights/commissioner.html))]. Other UN sources suggest that there are armed conflicts currently being fought in twenty-eight countries. Each brings human rights violations.

In an address to a conference on human rights convened by the World Council of Churches, Dr. Ramcharan spoke of the State of Human Rights Ten Years after the Vienna World Conference on Human Rights (1993). He provided a balance sheet worth noting:

. . . on the positive side . . . formal commitment to universality [of human rights]; formal commitment to democracy, the rule of law and respect for human rights; the impact of the Convention on the Rights of the Child; the end of the apartheid regime; the establishment of the International Criminal Tribunals for Yugoslavia and Rwanda and the International Criminal Court; the efforts of special procedures of the Commission on Human Rights; and the growing mobilization of non-governmental organizations.

On the negative side, one can place the continuing gross violations of economic, social and cultural rights and civil and political rights; violence against innocent people committed by terrorists; stifling of freedom on the ground of countering terrorism; violence and injustices against women; trafficking in women; inequality and prejudice; deprivations experienced by minorities and indigenous populations; and bad governance in many parts of the world. [UNHCHR Press Release 12/23/03]

The UNCHR, at its 59th Session, Geneva (Spring, 2003), considered, among its many reports and studies, eighty-three resolutions, forty-nine of which were adopted by consensus, somewhat belying the notion that the commission cannot function because of the presence of some members considered undesirable. The fifty-two member body is elected according to the rules of the General Assembly, occasionally including countries the United States feels do not belong there. Divided votes, however, are more apt to reflect broad international differences [the developed world versus the developing world], rather than the reputations of individual countries. The United States voting pattern has a character of its own.

The work of the UNCHR is a part of the annual process. The report and resolutions of the UNCHR are reviewed by the Economic and Social Council and by Committee Three of the General Assembly. Matters approved by the General Assembly then reflect the will and interests of the UN membership. Some of these matters will be considered below.

### *C. The Report of the UNCHR Rapporteur on Freedom of Religion or Belief, Professor Abdelfattah Amor*

In 1986, the United Nations Commission on Human Rights (UNCHR) appointed a special rapporteur to examine response to the provisions of the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, adopted by the UN in 1981. The appointment has been regularly renewed. A change in title has put the emphasis on the positive, promoting freedom of religion or belief, not just reporting on violations. Since 1994, eighteen general and interim reports have been submitted on the work of the rapporteur. The 2003 report of the incumbent rapporteur, Professor Abdelfattah Amor, includes reports on communications with thirty-three governments regarding petitions or complaints received. The process involves investigation and governmental communications regarding complaints received. The distribution of the countries involved is wide, with concerns raised about China, the Russian Federation, the United States, four or five central or south central European states, the Arab world, Israel, and southern Asia (east, central, and west). Included in this grouping are the five “stans” (five new states that arose in Central Asia after the Soviet Union collapsed in 1991: Kazakhstan, Uzbekistan, Turkmenistan, Tajikistan, and Kyrgyzstan), now independent of Russia. Nigeria and Sudan come under criticism in African countries. No countries in central or South America are under scrutiny. In the majority of circumstances, the complaints involve governmental or military actions impacting religious communities. In some of these circumstances, the concerns are intercommunal—violence between religious groups or even competing factions within specific religious communities.

The issues under investigation and complaint are similar to those reported in the past. In Islamic countries there is an ongoing concern about the unwillingness to accept the Bahai religion as anything but heretical and an unacceptable break from Islam. In a number of countries, mistreatment of Jehovah Witnesses (JW) focuses primarily on the unwillingness of JW’s to accept military service or the authority of government. Another question relates to the registration of religious bodies: in some instances religious bodies refuse to register in opposition to the government; in others, the government refuses to register groups seeking registration for various reasons.

In a few countries there has been complaint about efforts to bring about forced conversions. Christian missionaries have been occasionally the object of violent communal attacks, or of government restriction or expulsion. In some countries, government antireligious activity is directed against all groups, in others, against minority groups in favor of policies supporting the culturally dominant religion.

Attention is called to the difficulty merging countries and those in transition are having in the drafting of religious regulatory law where none has existed. This often involves questions regarding the definition of religion, appropriate forms of registration and regulation, the status of historic religious groups often identified with the



peoples and the culture as over against new religious bodies, the relation between dominant and minor religious traditions that have often been in conflict, and more mundane matters related to property.

*D. Consideration of Human Rights Issues by the Fifty-Eighth Session of the UN General Assembly*

The United Nations General Assembly, at its 58th Session (2003), adopted seventy resolutions and eight decisions covering a wide range of issues, concerns, and specific situations. The voting pattern at the General Assembly reflects the voting pattern of the fifty-two member Human Rights Commission. The public presumption might therefore be the UN is prevented from functioning on human rights matters because of the “rogues.” The voting pattern tells a different story. Of the seventy resolutions that were approved, forty-eight were approved by consensus, i.e., without vote. Roll call votes were taken on only twenty-two resolutions, with preliminary votes on sections of several of those resolutions. No single factor accounts for the pattern on roll call votes. They range from votes where the body is almost equally divided between affirmative and negative votes and abstentions, to votes where there is a single country voting against the rest. The United States (U.S.) voting pattern says more about the U.S. than about the countries that are on our dislike list.

It should be remembered that at the World Human Rights Conference in Vienna in 1993, the U.S. agreed to the understanding that human rights are universal and that they included not only civil and political rights but also economic, social, and cultural rights.

In the ongoing struggle over the conceptual understanding of human rights values, norms, and standards, the U.S. government has been uncomfortable with that commitment. It is not in the vanguard of establishing and broadening the values base or in accepting the emerging standards that the rest of the world is struggling to address. It opposed resolutions on the right to food (176 to 1), the right to development (173 to 3), the right to health (174 to 2), and the right to medicines in case of pandemics (181 to 1). It opposed two resolutions designed to follow up on the World Conference Against Racism, Racial Discrimination, Xenophobia, and Related Intolerance (here after: WCAR), which it had boycotted. On one of those the only other negative vote came from Israel. It cast the only vote against a resolution designed to promote the Rights of the Child. Such resolutions do not create “international entitlements.” They do lay responsibility on member countries to seek to achieve the goals for their own members.

While the U.S. government perhaps leads the vanguard pressing for democracy, the impression is given to the world that the U.S. limits democracy to transparent elections and political processes, not to the idea that democratic societies may understand that democracy means assuring the needs and rights of their citizens. It is also reluctant to support the concept of self-determination, voting against a resolution reaffirming self-determination as a right. While the implementation of such a concept has its obvious difficulties, it cannot be separated from the concept of democracy.

With regard to the matter of capital punishment, the U.S. is increasingly on the defensive on its continued support of and use of capital punishment, being, perhaps, the only modernized country that continues to support it, even for minors. In the present context when the U.S. government is concerned about terrorism, it is loath to come out strongly against the use of mercenaries, particularly as one sees a trend to privatization of military activity. These views are reflected in the voting patterns at the United Nations (UN).

In country-regional specific resolutions, the U.S. voted against those resolutions that would have supported the human rights of Palestinians. A new voting pattern seems to have emerged in this regard. Often the U.S. has stood alone with Israel. Currently it is able to enlist the votes of several of its island “dependencies.” With three countries the effort seems to be to use the human rights issues for political agendas: Turkmenistan, Iran, and the Democratic Republic of Congo. In these resolutions, the U.S. voted with the majority in raising human rights issues. The political dynamics are far more evident with these than with the conceptual values focused concerns. In all three situations the majority vote was less than the combined vote of the negative and the abstentions, revealing much greater difference in regional, cultural, or economic blocs. In a resolution on the Democratic Republic of Congo, the U.S. voted with the majority for a resolution on the Congo, but in the negative on dealing with the treatment of child soldiers caught up in the Congo fighting.

E. *The International Criminal Court—Establishment and Problems*

As noted in the introduction, one of the weaknesses of the United Nations (UN) has been the absence of permanent international judicial mechanisms to deal with matters considered violations of international criminal and human rights law. In 1948, at the same time the UN adopted the Universal Declaration of Human Rights, it also called for the establishment of a permanent international criminal tribunal. Though work toward that goal was begun, the effort, as with many other matters, became hostage to the cold war, and was only seriously revived after the thawing of that war. A lengthy process resulted in the adoption on July 17, 1998, at an international conference in Rome, of the “Rome Statute on the International Criminal Court (ICC).” The treaty, considered by many to be one of the most important developments in international law since the founding of the UN itself, was adopted by a vote with 120 countries and seven opposed. (The United States [U.S.] voted with the opposition.) The requirement of sixty country ratifications in order for the treaty to become law was achieved in June 2002, and the treaty entered into force July 1, 2002. [The number has reached 91 with 139 in total signing as of this writing.]

The first session of the Assembly of States Parties was held shortly thereafter, and among other things began the processes of electing eighteen judges and the prosecutor. The selection of the judges was made at the resumed session, February 2003, from a list of forty-three nominees. The eleven men and seven women chosen were sworn in on March 11, 2003, in a ceremony held in a 13th century room in the Dutch Parliament. The prosecutor was subsequently chosen and took his oath of office on April 22, 2003. The chief prosecutor is Luis Moreno Ocampo, a jurist from Argentina. The Netherlands is providing a new building for the ICC in the Hague where the World Court also sits. The ICC will begin to function in 2004, with more than two hundred complaints already before it. Indications are that Ocampo will focus first on the situation in the Democratic Republic of the Congo where between 2.5 and 3.3 million people have been killed since 1998.

Expectations are high among supporters of the ICC, given the need reflected in the ad hoc tribunals (the Former Yugoslavia and Rwanda) that have been created to deal with those critical situations, and as the debate over a credible judicial process for trials of Saddam Hussein and other Iraqi figures reveals. The Rome Statute provides jurisdiction over crimes that are already defined in international law: genocide, crimes of war, and crimes against humanity, whose definitions include mass murder, etc. Included in these laws are most acts that are used in most forms of international political terrorism. While the court is also given authority to deal with the crime of aggression, the court faces the task of giving that a legal definition, a challenge that will daunt the most dedicated legal and political minds. The challenge is to provide a workable and meaningful definition with which states parties can live, knowing each state would wish to avoid a definition that could be applied when its acts on its own interests.

The ICC is confronted by the current efforts of the U.S. to cripple it and undermine its effectiveness. The paradox is evident. The U.S. seeks to be able to hold other countries and individuals before the bar of judgment but to ensure that neither it nor American citizens will be held to international account. Domestic legislation has provided coercive measures for application against countries that choose to participate in the ICC. This has been reflected in a number of ways. While the U.S. did not vote for the Rome Treaty, it later signed it expressing intent to consider ratification. On May 6, 2002, the U.S. renounced that signature. In 2002 and 2003 it subsequently pressured the United Nations Security Council to provide U.S. personnel involved in peacekeeping operations (i.e., those sponsored by the UN) immunity from investigation and prosecution, an immunity provided in each instance for a one year period. The American Service Members Protection Act, also passed in 2002, authorizes the president to use military force to retrieve U.S. nationals held in detention by the court. It further provides for the ending of U.S. aid to countries not willing to grant the U.S. nationals complete immunity from the court. The U.S. has subsequently pressured countries to sign and ratify Bilateral Impunity Agreements (BIAs). More than fifty have signed, but few have actually ratified the agreements. Many have resisted the pressure. The irony is that the agreements would force those countries that have become members of the court to violate the treaty obligations of the court, thus breaching international law. The Rome Statue provides that countries are responsible for holding their own personnel accountable, but in cases where that is not done, the court can prosecute. The dominant rationale for the U.S. position is the fear or worry that the U.S., somehow uniquely, would be subject only to politically motivated prosecutions.

Part of the historic reasoning for an ICC is that the twentieth century's experience of immunity and impunity of dictators and military leaders has been one characterized by massive violations of human rights.

[Note: the 211th General Assembly (1999) of the PC(USA) approved a *Resolution on the International Criminal Court* in support of the Rome Treaty process and called upon U.S. ratification of the treaty and participation in the International Criminal Court (*Minutes*, 1999, Part I, pp. 51, 435–39).

#### F. *Human Rights and Terrorism*

Acts of terrorism constituted violations of human rights long before the crimes of 9/11/01. Indeed, a major resolution on terrorism and human rights was adopted by the Human Rights Commission in the spring of 2001 despite the opposing vote of the United States (U.S.). The Human Rights Commission dealt with the link between human rights and terrorism with an added twist, namely concern over the violation of human rights in the pursuit of terrorists and in the efforts to prevent acts of terrorism. Reflection of this concern has been much discussed in the U.S. in light of the various legislative and administrative actions taken in the name of “Homeland Security,” including the holding of prisoners at the U.S. base in Guantanamo without charges or access to legal council. The international community has raised its own questions in numerous venues, including the United Nations and the European Union. United Nations resolutions have spoken to the need to ensure that efforts to combat terrorism do not themselves result in the violation of human rights.

#### G. *Human Rights and Racism*

Following the World Conference Against Racism, Racial Discrimination, Xenophobia, and Related Intolerance (hereafter: WCAR), attention has been given to the implementation and follow-up to the Durban Declaration and Programme of Action, two of the products of that conference. The message from Durban was clear and remains so, that the conditions identified and discussed continue to exist and remain as scourges and violations of human rights. As pointed out in Durban, victimization that occurs in these forms often subjects individuals and groups to multiple or aggravated forms of oppression, particularly as they often intersect with discriminations based on religious or gender bias. The Durban Conference, held in 2001 just days prior to the September 11, 2001, attacks in the United States (U.S.), had been opposed by the U. S. and its low level delegation withdrew before the end of the meeting.

A report of the Commission on Human Rights Special Rapporteur [SR] on Racism on the fight against these human rights violations was presented to the 58th General Assembly by the secretary general. In addition to describing the work of the SR, these current manifestations of racism, racial discrimination, xenophobia, and related intolerances were highlighted:

- The growth of the use of the Internet to spread hate. The resurgence of racism at sporting events, particularly noted at international tennis and football events, despite the critical role sports have played in fostering racial integration and the promotion of international understanding.
- The resurgence of anti-Semitism and the growth of Islamophobia both undoubtedly spurred by events in the Middle East and the Gulf region.
- The special rapporteur called for focused attention on the forms of discrimination that affect and increase the vulnerability of immigrants, refugees, and non-nationals.

(On resolutions related to the follow up of Durban in both the Human Rights Commission (HRC) and the United Nations General Assembly [UNGA], the U.S. voted in the negative. The UNGA vote was 102/2.)

#### H. *Human Rights and Indigenous Peoples—A Process on Hold*

In 1994, the United Nations General Assembly (UNGA) designated the years from 1995 to 2004 as the International Decade of the World's Indigenous People. The goal was the strengthening of international cooperation for the solution of problems faced by indigenous peoples in matters related, among other things, to human rights, environment, development, education, and health. It recognized that some 300,000,000 people the world over,

identified as indigenous peoples, peoples whose lands and cultures were overrun by colonial and imperial developments, continue to suffer under conditions of deprivation of need, denial of rights, and denigration of personhood.

One of the commitments and intentions of the decade specified in 1994 was the completion of a “United Nations Declaration on the Rights of Indigenous Peoples.” To this end the Commission on Human Rights (CHR) established in 1995 an “open-ended intercessional working group.” As interest and concern has developed, the CHR established also the position of the special rapporteur on the Situation of Human Rights and Fundamental Freedoms of Indigenous People. Indigenous issues were prominent at the 2001 World Conference Against Racism, in Durban, mentioned previously in this report.

In 2002, a “Permanent Forum on Indigenous Issues (PFII),” a subsidiary organ of the Economic and Social Council (created in 2000) had its first meeting. It is worth noting that the International Labor Organization set a precedent in 1989 with the Convention Concerning Indigenous and Tribal Peoples in Independent Countries (Convention 169). However, as the “International Decade of the World’s Indigenous People” draws to a close, no agreement on a Declaration on the Rights of Indigenous Peoples has been achieved. Therefore, one of the major goals of the decade is in doubt. Requests by the PFII and major indigenous organizations for a second decade have been sidetracked pending a review of the achievements of the first decade. Supporters of the indigenous peoples movement are concerned that without action by the end of the decade the chances of achieving a precedent setting declaration are diminished. (The Presbyterian Church (U.S.A.), with its commitments to indigenous concerns has the possibility of advocating both for the conclusion of a responsible declaration and a call for a second decade as the indigenous issues will remain pressing on the global as well as national scene. The Presbyterian delegation in Durban worked extensively with the Indigenous caucus and a representative continues to work with the UNHCHR on this matter.)

Insiders indicate that the countries most reluctant to concluding a substantive declaration include the United States, Canada, and Australia. The issues, indeed, are challenging, particularly to these countries: honoring of treaties of long-standing historic record, honoring and protecting land claims, respecting religious and cultural traditions, assuring rights of autonomy and self-determination, rights as citizens, and the question of acknowledgment, compensation, and/or reparations for the victimization that has occurred throughout history.

The Organization of American States (OAS), all of whose members have indigenous populations, has been working on its own draft, the American Declaration on the Rights of Indigenous Peoples. Symbolically these negotiations have marked a historic step, more that 500 years after the European conquest of the hemisphere: an inclusive meeting of indigenous representatives and those of the national governments. The indigenous peoples face numerous difficulties in the process: even at the table they lack equivalent status as the government representative. The indigenous persons involved are those who represent peoples’ organizations, e.g. the Council of Large Land-Based Tribes and the Indian Law Resource Center, but they do not have equality of political status. Nor do they have the financial resources of governments to assure adequate representation at appropriate meetings. A United Nations Voluntary Fund for the International Decade, set up to help enable participation in the worldwide efforts, remains underfunded.

Difficulties in the Americas have been increasing, with growing militancy of indigenous peoples in Bolivia and Ecuador, pressures for protective legislation in Mexico, and growing anxiety among the Inuit peoples faced with the prospects that global warming will threaten destruction to their way of life. (The Inuits are the indigenous people of the arctic region, inclusive, among others, of Alaskan Inupiat, Canadian Inuits, and Russian Yupiks. Many years ago a grant from the Presbyterian church helped enable the creation of a Circumpolar Conference to address their common concerns.) Some of these groups have asked the European Court of Human Rights to bring a judgment against the United States for failure to endorse the Kyoto Protocol.

The OAS draft text discussed at meetings in 2003 is quite comprehensive, but reaching agreement on critical matters is still to be achieved. The conflicts center on what the states themselves are willing to commit to, particularly the states with large indigenous populations, as well as those disagreements between the states and the representatives of the indigenous peoples themselves. As an example, the draft treaty tries to constrict the right to “self-determination,” a well-established but controversial human-rights principle, to a condition to be recognized

“within” existing states (Article III & XX), limiting the concept to the right to autonomy or limited self-government (but not sovereignty) within existing states.

#### I. *The United States, the United Nations and Human Rights*

The role/relation of the United States (U.S.) to the human rights efforts of the United Nations (UN) needs/must be seen on a number of levels: support of programs and activities; voting records, political use of the UN for its own purposes; protection of “clients;” or pressure on foes; and its ratification to and adherence to international human rights covenants and conventions. Much of what can be seen reflects both the ongoing dynamics of world events and the internal domestic politics within the U. S. (such as on matters of women’s reproductive rights and capital punishment). The most immediate, visible, and telling impression given to the rest of the world—friend and foe alike—is its unwillingness to ratify and adhere to some of the major international instruments, even though it has helped to draft them all.

While the numbers of countries ratifying the major human rights covenants and conventions continues to grow, the U.S. continues its resistance to committing itself to the international norms. Of the major human rights instruments and protocols, the U.S. has ratified less than half. It has not ratified the International Covenant on Economic, Social, and Cultural Rights (ICESCR), the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), and the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (MWC). It is the only country in the world that has refused to ratify the major international treaty to ensure the well-being of the world’s children, the Convention on the Rights of the Child (CRC), a sad reflection of the fact that it is negligent regarding the well-being of its own children. Given the link between fighting terrorism and transnational organized crime, the U. S. has not ratified the UN Convention Against Transnational Organized Crime, nor, as of 2002, had it ratified two protocols to that convention, one aimed at the prevention, suppression, and punishment of trafficking in persons, especially women and children, the other dealing with the smuggling of migrants.

(The General Assemblies of the Presbyterian Church (U.S.A.) have called on numerous occasions for the ratification by the United States of ICESCR, CEDAW, and CRC.)

#### J. *Human Rights as an International Issue in the Israeli-Palestinian Conflict*

In the international arena, Israel remains one of the major sources of concern for its violations of the rights of Palestinians, rooted in its continued illegal occupation of the West Bank and Gaza. The impact of this occupation is seen in road and transportation blockages, curfews, detention without trial, house demolitions, land- and air-based military strikes with continuing civilian casualties, isolation through constructions of limited highways and an ever lengthening wall, exploitation and control of labor and economy. The Israeli government continues to justify these actions in the name of security. The responses of the Palestinians, including those of violence, are used to rationalize their continued repression and oppression.

While Iraq was correctly criticized for its defiance of United Nations (UN) resolutions (both General Assembly and Security Council), it should be remembered that two supporters of the U.S./United Kingdom (UK) war on Iraq have been in defiance of more UN resolutions and for longer periods of time: Turkey and Israel. The 58th General Assembly of the UN had before it a series of resolutions concerning the practices of the Israeli government in treatment of the Palestinian people. The U.S., with consistent support for its client, has opposed most, if not all of them. While occasionally the U.S. is embarrassed to the point that it must verbally chastise the Israeli government (e.g., on the settlements of the wall), there is little evidence that it is prepared to hold Israel accountable for its continued occupation, repression, settlement development, and the encirclement of Palestine by the construction of a wall designed to cut off the Palestinian people. The violence from both the Israeli people and Palestinian people is to be condemned.

### III. Regional Updates

#### A. *North America*

With growing unemployment, rising housing cost, and escalating health-care expenses, the area of economic rights and access is a crucial one for this North America update. The continuing concerns of civil and political rights remain a concern for advocates of justice issues in the United States. This section of the report, although entitled North America, will focus on the United States. Mexico and Central America will be covered within the Latin America section as appropriate. The concerns of Canada are similar to those of the U.S.. The one difference would be the access they have to medical care, as they are a universal health-care access system.

##### 1. *Civil Rights*

###### a. *Immigrants Rights and Challenges*

Education—Undocumented high school students currently face barriers to higher education by colleges and universities as these institutions make scholarships and in-state tuition available to them at out-of-state rates and guidelines. Even as parents or legal guardians attempts to become legalized citizens, these barriers remain an obstacle to their children's higher education. There is a bill pending in the United States Congress that has only received subcommittee support. Anti-immigrant groups have increased their lobbying efforts against those senators who voted in favor of the bill, causing some to go so far as to withdraw support.

It is estimated that there are approximately 7.5 to 9.5 million undocumented immigrants in the United States (U.S.). "The new data available from March 2000, 2001, and 2002 Current Population Surveys (CPS) (consistent with Census 2000) ... places the number of undocumented alien children who have lived in the United States for 5 years or longer reaching age 18 each year at the top of the range previously estimated, or about 80,000... About one-sixth to one-fifth of each cohort fails to complete high school, leaving roughly 65,000 undocumented immigrants who have lived in the United States five years or longer who graduate from high school each year." This statistics reflects a potential of those who could or would apply, if more programs were available to them. Not all graduating students want to go on to college. (Quote from "Further Demographic Information Relating to the DREAM ACT, by Jeffery S. Passel, Ph.D., The Urban institute 2100 M. Street, N.W. Washington DC—[www.nilc.org/immlawpolicy/DREAM](http://www.nilc.org/immlawpolicy/DREAM))

###### b. *Hate Crimes*

There is good news in this category. Hate crimes have decreased in the U.S. according to the latest Federal Bureau of Investigative Report (FBI). The FBI received 7,462 reports of hate crime incidents from 12,400 state and local law-enforcement agencies around the nation during the 2002 reporting period. These 2002 bias crimes included eleven killings that were motivated by race (48.8 percent), religion (19.1 percent), sexuality (16.7 percent), ethnicity/national origin (14.8 percent), or disability (0.6 percent). By comparison, there were 9,700 such crimes in 2001. Hate crime killings in 2001 was nineteen.

Two-thirds of the 2002 crimes were against individuals while the remaining third were against property as actions of vandalism. When against an individual, the victim is usually the brunt of intimidation. The FBI reports that the perpetrators of these crimes during 2002 were—61.6 percent white; 21.8 percent black; 1.2 percent Asian or Pacific Islander; and 0.6 percent were American Indian or Alaskan Native. Following September 11, 2001, the Department of Justice has added a hotline number for those who want to report crimes that are connected to terrorism. The "Terrorism Victim Hotline" is 1-800-331-0075 or 1-800-833-6885 (Office of Justice Programs-Department of Justice at [www.ojp.usdoj.gov/ovc/assist/nvaa2002](http://www.ojp.usdoj.gov/ovc/assist/nvaa2002)).

###### c. *Juvenile Death Penalty*

Since 1976, twenty-one juvenile offenders have been executed. The executions were carried out in seven states: Texas, Virginia, Georgia, Louisiana, Missouri, Oklahoma, and South Carolina. Texas alone carried out thirteen executions-almost two-thirds of the total. There are eighty-one juvenile offenders currently on death row.

The juvenile offenders currently on death row can be found in fifteen of the twenty-two states that permit juvenile executions: Texas, Alabama, Mississippi, Arizona, Louisiana, Florida, Pennsylvania, North Carolina, South Carolina, Georgia, Missouri, Kentucky, Nevada, Oklahoma, and Virginia.

Currently, twenty-eight states (along with the federal government and the District of Columbia) prohibit juvenile executions. Of the twenty-two states that permit juvenile executions, seventeen states set the minimum age (at the time of offense) for execution at sixteen years, and five states set the minimum age at seventeen years. Missouri is one of the states that has set the minimum age for juvenile executions at sixteen. It has had four juveniles on death row, and executed one in the early 1990s.

Since 1999, two states have enacted laws to abolish the juvenile death penalty—Indiana (2002) and Montana (1999). Legislation that would ban juvenile executions has recently progressed at least partway to adoption in three states (Arkansas, Florida, and Texas). Similar legislation has been introduced in at least another six states (Arizona, Mississippi, Missouri, Nevada, Pennsylvania, and South Dakota). In contrast, not a single state has lowered the minimum age of execution during the same period. (Information on the juvenile death penalty is taken in its entirety from ([www.mokids.org/juveniledeathpenalty.org](http://www.mokids.org/juveniledeathpenalty.org)).

## 2. *Economic Rights*

### a. *Health Care*

The number of people who are uninsured grew by 2.4 million between 2001 and 2002, to 43.6 million, according to the U.S. Census Bureau. That means that an estimated 15.2 percent of the population had no health coverage during all of 2002. The Census Bureau noted that the overall increase in uninsured is attributable to the decrease in the percentage covered by employment-based health insurance. Public programs, particularly Medicaid, covered more people through this time period and helped soften the loss of employer-based health insurance.

Those who are insured are experiencing increased costs for health insurance premiums and prescription drugs. According to the National Coalition on Health Care, health insurance premiums rose at a rate eight times faster than general inflation in 2002, experiencing the largest one-year surge in premiums in more than a decade. In the absence of comprehensive reform, the average annual premium for employer-sponsored family health insurance could reach \$14,545 by 2006.

While Americans were faced with all these aforementioned challenges, the U.S. Congress and the administration failed to pass legislation to address the issue of the uninsured. In November 2003, Congress passed legislation to add a prescription drug benefit to Medicare. While that bill will provide some help to some Medicare beneficiaries, it does not do nearly enough to reduce the escalating cost of drugs, nor will it help to reduce the number of uninsured Americans. (Sources: Robert J. Mills and Shailesh Bhandari, Health Insurance Coverage in the United States: 2002, Current Population Reports, U.S. Census Bureau, September 2003, [www.familiesusa.org](http://www.familiesusa.org), and [www.nchc.org](http://www.nchc.org).)

### b. *Poverty/Anti-Hunger*

- **Food insecurity and Poverty.** According to the U.S. Department of Agriculture, new census data surveys show that food insecurity and hunger increased in the United States in 2002 for the third consecutive year. In the U.S., 34.9 million people currently live in households experiencing food insecurity, an increase of 3.9 million since 1999. Eleven percent of U.S. households (twelve million households) experienced either food insecurity or hunger in 2002. Food insecure households are those that are not able, for financial reasons, to access a sufficient diet at all times in the past twelve months. Households labeled hungry are those where one or more household members experienced hunger due to lack of financial resources at some time in the past twelve months.

In 2002, the nation's official poverty rate also rose—from 11.7 percent in 2001 to 12.1 percent in 2002, according to the U.S. Census Bureau. Almost thirty-five million people are living below the poverty level. Under the official poverty measure, children under eighteen had a poverty rate of 16.7 percent in 2002. The official poverty threshold, under which people are considered to be living in poverty, is \$9,359 for an individual under sixty-

five and \$18,244 for a family of four. More than forty-seven million people are living below 125 percent of the poverty level. (Sources: Mark Nord, Margaret Andrews, and Steven Carlson, "Household Food Security in the United States, 2002," Food Assistance and Nutrition Research Report No. (FANRR35), Economic Research Service, U.S. Department of Agriculture, October 2003 and <http://www.census.gov/prod/2003pubs/p60-222.pdf>.)

- **Minimum Wage.** At the same time as food insecurity and poverty increased, the federal minimum wage for nonexempt employees remained stagnant—at \$5.15 per hour. The last time the federal minimum wage was increased (from \$4.75 to \$5.15) was in 1997. (Many states also have minimum wage laws. When an employee is subject to both federal and state wage laws, the employee is entitled to the higher of the two minimum wages.) An individual working for minimum wage would earn only \$10,712 a year if he or she worked 40 hours a week, 52 weeks a year. This means that if a single parent with one child worked full-time, without taking sick days or vacation, he or she would be living below the poverty line. Legislation has been proposed to increase the minimum wage, including legislation by Senator Tom Daschle (D-SD) and Representative George Miller (D-CA) to increase it to \$6.65 an hour. This legislation has not been brought to a vote in the U.S. Congress. (Sources: [thomas.loc.gov](http://www.dol.gov/dol/topic/wages/minimumwage.htm) and <http://www.dol.gov/dol/topic/wages/minimumwage.htm>)

- **Temporary Assistance for Needy Families (TANF).** As people of faith and religious commitment, the church has always been called to stand with and seek justice for those who are vulnerable or living in poverty. This is central to many religious traditions, sacred texts, and teachings. People are more than the sum of their economic activities. Anti-hunger programs must provide more than economic incentives and disincentives; and, as a people, we must overcome biased assumptions that feed negative social stereotypes about those living in poverty.

Since Temporary Assistance for Needy Families (TANF) began in 1996, the number of people on the welfare rolls throughout the nation has been reduced. However, during the last three years, the number of people living in poverty has increased. Of those no longer on the TANF rolls, many have obtained jobs that do not provide a living wage. At the same time, they have lost the supportive services that are essential to maintaining their households, so that they are often poorer than they were on welfare. The TANF must continue to provide work support for people moving into the workforce but earning low wages.

As advocates continue to work for the reauthorization of TANF, they are calling on Congress to provide more funds for TANF to ensure its ability to act as both a work support program and a safety net for those for whom work is not an option. A strong and reliable safety net is more essential than ever at times of disaster.

Members of the faith community, including the Presbyterian Church (U.S.A.), are calling for a TANF reauthorization to include, among other improvements:

- (1) Poverty reduction should be the primary goal of TANF;
- (2) A funding increase of at least \$5.5 billion should be provided to meet childcare needs;
- (3) The restoration of full benefits to immigrants, including access to federal TANF money, State Children's Health Insurance Program (SCHIP) and Medicaid services, childcare, and appropriate education and training;
- (4) The maintenance of the current work requirement of thirty hours per week (20 hours for parents of preschool children); and
- (5) Expanded access to education and training by allowing vocational training to count as a work activity for twenty-four months and by removing the cap on participation in educational activities, and the review of personal and structural barriers that affect TANF recipients' ability to work before sanctions are imposed.

### c. *Women's Earnings*

Despite affirmative action and equal opportunity laws in the United States, women still earn 20.3 percent less than a male would earn in same or similar positions. This statistics comes from a General Accounting Office study reported in the *Washington Post* on November 21, 2003. The study took into account the fact that women may work fewer hours and are more likely to take time off from employment to raise children than do men. Even



accounting for this disparity, women still earned less. Those analyzing and preparing the data have said that women still face significant discrimination in the workplace.

A man's work time is typically about 2,147 hours per year, while a woman's is less at 1,675. Other differences—nine out of ten men work full-time, only two out of three women work full time; men are out of the labor pool an average of one week per year, women are out for up to three weeks annually. (Direct access to the study can be found at [www.gao.gov](http://www.gao.gov). The report is dated October 31, 2003, and numbered GAO-04-35.)

## B. *Central and West Africa*

The Democratic Republic of Congo, Liberia, Sudan, and Burundi made substantial progress in resolving protracted and deadly conflicts in 2003. In July 2003, African leaders adopted the Protocol to the African Charter on Human and People's Rights on the Rights of Women, committing their governments to ending discrimination and violence against women and promoting women's political participation.

### 1. *Civil and Political Rights*

#### a. *Democratic Republic of Congo*

The December 2002 peace accord enabled the Democratic Republic of Congo (DRC) to achieve slow progress toward peace in 2003, but grave human rights violations persisted, especially in the country's strife-torn eastern regions.

The formation of a government of national unity at the end of June 2003 ostensibly brought an end to a five-year civil war that has claimed more than three million lives. The transitional government, composed of representatives of the former government, the main armed factions, opposition political parties, and civil society organizations, is due to serve for two years until the DRC can hold its first democratic elections since it won independence from Belgium in 1960. By late 2003, there were a number of signs that the nation was moving towards greater unity and stability: the Congolese flag was again flying throughout the country, a single national currency had been re-established, and the Congo River system had been reopened to commercial traffic.

A new wave of violence, however, gripped the resource-rich Ituri district, where fighting among local ethnic militias and armed political factions claimed the lives of at least 5,000 people between July 2002 and March 2003. For the past few years, the area has been almost continuously occupied by soldiers from neighboring Uganda, whose repeated shifts in support for various factions helped to fuel the conflict. When Uganda withdrew its 9,000-strong force from Ituri at the end of April 2003, the 200 United Nations (UN) peacekeepers who had been deployed in the district were ill-equipped to protect the vulnerable civilian population. Armed groups burned Bunia, the region's main town; several hundred people were killed and thousands more displaced as militia attacks escalated dramatically.

In early June 2003, the European Union (EU) launched a UN-mandated interim peacekeeping mission that averted more widespread killings, initiated a political dialogue with local militias, and allowed many people displaced from the town in the previous weeks to return. Three months later, EU forces relinquished control of the town to the now 4,500-strong UN peacekeeping mission in Ituri.

Despite these developments, civilians remained vulnerable to attacks and banditry at the hands of militia members. Between May and September 2003, more than 1,000 people, including a disproportionate number of women and children, were killed. In October 2003, at least 65 people, mainly women and children, were massacred in a rural area of Ituri district.

A further 7,500 UN peacekeepers were deployed in the strife-torn, neighboring provinces of North and South Kivu. The UN mission was also working to address the widespread problem of child soldiers through its human rights and demobilization program and through the posting of child protection officers throughout the country.

b. *Angola*

After nearly three decades of civil war, Angola continues to confront the challenges of reconstruction. By mid 2003, roughly half of the 4.1 million people internally displaced by the war, and nearly a third of the estimated 400,000 refugees in neighboring countries had returned to their home areas or to resettlement sites, most spontaneously.

The Angolan government has worked with the United Nations (UN) to enhance protection for displaced people, but returning refugees still face many problems. According to Human Rights Watch, some have been coerced into returning, in violation of international standards. In one case, officials reportedly burned crops and houses at a transit center in Angola to compel people to move on. Former combatants often receive government assistance in preference to civilians, in part because of the security risk that they may pose if they are unsatisfied. Female household heads and their children are often particularly vulnerable to violence and harassment, especially at border posts and in transit centers, where they are sometimes housed with ex-combatants. Landmines pose a further threat; Angola continued to experience the continent's largest number of landmine casualties (287 in 2002), although the death toll is slowly declining.

Angola has limited capacity to meet the needs of refugees. Although malnutrition rates have stabilized and the humanitarian situation is gradually improving, 1.8 million people still depend on food aid for their survival. There has also been a pervasive failure to provide adequate identity documents to displaced persons so that they may exercise their rights to recognition as persons before the law.

c. *Sudan*

During 2003, Sudan made significant progress toward ending the conflict that has devastated Africa's largest country for a generation. But substantial issues remain unresolved and could ignite further conflict if they are not adequately addressed.

In June 2002, peace talks opened in Kenya between Sudan's Islamic government and the Sudan People's Liberation Movement/Army (SPLM/A), which controls much of the nation's largely Christian south. These negotiations produced the October 2002 Machakos Protocol, which established the framework for future talks, provided for possible southern secession after a six-and-a-half year interim period, and recognized the government's right to enforce Islamic Sharia law in the north.

On September 25, 2003, SPLM/A leader John Garang and Sudanese Vice-President Ali Osman Taha concluded a second agreement that resolved contentious security concerns. In terms of the accord, the SPLM/A will be allowed to retain a separate army during the interim period, but joint/integrated units, made up of equal numbers of Sudanese Armed Forces and SPLA soldiers, will also be established as a symbol of unity and a model for possible integration of the two armies. The agreement demarcated operational areas and deployment patterns for each of the forces and declared an internationally monitored ceasefire. Demobilized SPLA soldiers will be given positions in Sudanese government institutions, such as the police, prison, and wildlife services.

Although both government and SPLM/A leaders hailed the agreement as one of the last steps on the road to peace, pitfalls remain. While the current agreement holds out hope of resolving the long-running conflict between the SPLM/A and the government, it does not address the grievances of people in east and west Sudan. A bilateral accord that excludes these areas, as well as other armed factions in the south, could create further tensions; indeed, there were signs of intensifying conflict in the east and west in late 2003.

The agreement also does not resolve issues of power and wealth-sharing or control of three contested areas: the Nuba Mountains, Southern Blue Nile, and oil-rich Abyei. Garang and Taha began to discuss the last issue in October 2003, but any sustainable agreement must also be acceptable to the people who live in these areas. A new round of negotiations began in December 2003.

A government-SPLM/A accord would offer no direct relief to the majority of Muslims in the north who do not necessarily share the military dictatorship's fundamentalist brand of Islam. Human rights groups have accused the Sudanese government of numerous abuses, including arbitrary arrests, torture, harassment of churches, and

closure of newspapers. However, in the face of emerging alliances between the SPLM/A and northern opposition groups, the Sudanese government has initiated a process of consensus building that may ultimately result in a more open society with greater protection for human rights and religious freedom.

d. *Nigeria*

Nigeria's transition to democratic civilian rule in 1999 was widely believed to coincide with improved human rights conditions and greater freedom of expression. However, a recent Human Rights Watch report (Nigeria: Renewed Crackdown on Freedom of Expression, December 2003) details numerous incidents of harassment, intimidation, detention, and even extrajudicial killings of government opponents, particularly in the run-up to Nigeria's presidential and parliamentary elections in April and May 2003. At least 100 people were killed and many more injured during the election period. An additional 250 people died in fighting between Christian and Muslim groups at the time of the Miss World contest in November 2002, with dozens of casualties caused by Nigerian security forces deployed to quell the violence. Nigeria's oil-rich Delta State also continued to be plagued by conflict during 2003, leading to hundreds of deaths and the displacement of thousands of residents. Although the violence has ethnic and political dimensions, it is essentially a struggle for control of resources, fueled by the ready availability of small arms and widespread impunity for abuses by all parties, including the security forces. Although the number of human rights abuses remain far fewer and less violent than under the previous military dictatorship, these breaches of national and international obligations in Africa's most populous nation are a cause for concern.

e. *Liberia*

Following decades of maladministration, dictatorship, and conflict, Liberia faced its best prospects for peace in years at the close of 2003. But security remained elusive in many parts of the country as civilian populations continue to face looting and attacks by armed groups.

Early in the year 2003, the civil war that had been gathering momentum in the northeast spread steadily to engulf much of the country. In April 2003, Liberians United for Reconciliation and Democracy (LURD), a rebel movement active since 1999, launched an attack on Gbarnga, forcing more than 50,000 people already displaced by earlier fighting to flee south towards the capital, Monrovia. Tens of thousands of refugees poured into Monrovia's suburbs. Meanwhile, a second rebel faction, the Movement for Democracy in Liberia (MODEL), broke away from LURD and opened a new front in the war in the southeast. Both rebel movements and government forces persistently violated the rights of civilians. International human rights groups documented numerous incidents of murder, summary execution, looting, rape and other forms of sexual violence, and forced recruitment of child soldiers.

With rebel forces advancing steadily on the capital, President Charles Taylor's government negotiated a ceasefire with the insurgents on June 17, 2003, but the offensive continued. By the end of June 2003, battles were taking place in the streets of Monrovia, causing panic and more than 1,000 deaths among the civilian population. The United States dispatched 2,000 Marines to the country, briefly landing a small contingent following President Taylor's flight into exile on August 11, 2003. The city's anguish was relieved mainly by 3,000 Nigerian peacekeepers, sent by the West African economic community. They succeeded in restoring calm in several urban centers, but the limited force had little impact on the countryside, where most Liberians live.

The situation began to improve in the last quarter of the year. All-party negotiations in Accra, Ghana, produced a peace agreement on August 18, 2003, in terms of which a National Transitional Government was inaugurated in October to administer the country for two years, in preparation for national elections. Liberia's new president, Gyude Bryant, set up a commission responsible for disarming the 40,000 LURD, MODEL, and former government soldiers and mended fences with many of the country's neighbors. The United Nations commenced its largest peacekeeping operation to date in Liberia. However, Liberia continues to face daunting challenges.

Previous governments left Liberia bankrupt, with a debt burden in excess of \$3 billion. The civil war disrupted agricultural production and sent the prices of basic goods soaring. President Bryant has cut the price of petroleum products and rice, Liberia's staple food, and launched a campaign to rebuild war-ravaged schools. However, civilians in many parts of the country remain vulnerable to attacks by increasingly desperate and undis-

ciplined armed bands. Many combatants have yet to surrender their weapons and, despite a provision in the peace agreement that requires them to remain in the areas that they held in mid-August, there have been numerous attempts to grab additional spoils of war. Hundreds of thousands of people remain displaced from their homes, and many more continue to flee to escape physical and sexual assault, abduction, forced labor and looting. Although international peacekeepers have enhanced security in many areas, only about one third of the envisioned 15,000-strong force had arrived by the end of the year. The delays have limited the force's capacity to protect civilians in all areas. Even in areas under UN control, former combatants retain easy access to weapons, as riots in Monrovia in early December 2003 illustrated.

f. *Côte d'Ivoire*

In November 2002, two new rebel groups launched an antigovernment offensive in western Côte d'Ivoire. The campaign came at an opportune moment for the Mouvement Patriotique de Côte d'Ivoire (MCPI), which orchestrated a military mutiny on September 19, 2002, that enabled it to seize control of roughly half of the country. The MCPI combatants had signed a ceasefire with the government in October 2002 and could not make further military gains without violating this agreement. By the end of 2002, the rebels had captured substantial territory in the west.

In January 2003, French intervention secured a new ceasefire agreement between the government and the western rebel forces, but reports of ongoing fighting along the Liberian-Ivorian border persisted. Peace talks in France produced a framework for a new government of reconciliation, in terms of which Laurent Gbagbo, the declared winner of the flawed 2000 elections, retained the presidency while most substantive powers were to be delegated to a prime minister selected by consensus. The agreement called for the creation of a national human rights commission, the establishment of an international inquiry into grave breaches of human rights, and an end to the impunity of those responsible for summary executions, in particular the death squads. In February 2003, the United Nations (UN) gave its support to the January 25 peace accord and authorized French and West African peacekeepers to protect civilians in their zones of operation. Implementation of the plan stalled, however, as the factions haggled over the allocation of ministerial portfolios. Meanwhile, fighting, and reports of massacres, continued in the west as government and rebel forces pursued a proxy war using Liberian mercenaries. The MCPI representatives refused to take up their seats in government, citing security concerns.

While civilians throughout the country suffered as a result of the war, residents of western Côte d'Ivoire became the main targets of killings, sexual violence, looting, and other abuses committed by government and rebel forces. Government forces and government-recruited Liberian mercenaries executed, detained, and attacked perceived supporters of the rebel forces based on ethnic, national, religious, and political affiliation. Civilian militias, tolerated if not encouraged by state security forces, targeted immigrant communities. The once-fertile west was devastated, triggering a humanitarian crisis marked by serious child malnutrition.

Thousands of people fled the region for uncertain refuge in Liberia and Guinea, including many Liberians who had previously crossed the border in an attempt to escape civil war in their own country. Liberian refugees in western Côte d'Ivoire faced not only violence and forced recruitment at the hands of the Ivorian army and other armed groups but also xenophobic attacks by Ivorians incited by local political leaders and press reports that portrayed Liberians as accomplices of the rebellion.

Another ceasefire was signed in early May 2003, and members of the government of reconciliation finally took up their seats. The UN approved a delegation of military liaison personnel and human rights monitors in May. By late May, the security situation in the west was improving, but the humanitarian situation remained dire. The following month, French and Economic Community of West African States (ECOWAS) forces moved into western areas to monitor the ceasefire.

By July 2003, the war was officially at an end and implementation of the January 2003 peace accord seemed to be on track. The government reopened the border with Burkina Faso and normalized trading relations with Burkina Faso and Mali. The National Assembly adopted an amnesty law, in line with the peace agreement.

In September 2003, however, ministers from the former rebel groups (now cooperating under the name Forces Nouvelles) resigned from the government, citing President Gbagbo's unilateral appointment of ministers and his

failure to delegate executive powers to the prime minister. Disarmament of the former rebels failed to commence on October 1, 2003, as promised. Although ECOWAS stepped up diplomatic interventions in an effort to salvage the situation, by November 2003 rebel leaders had declared a state of emergency in their northern strongholds, and it appeared that the war could resume at any moment.

### C. *Southern and East Africa*

#### 1. *Civil, Economic and Political Rights*

##### a. *Zimbabwe*

Zimbabwe's economy deteriorated alarmingly in 2003, exacerbating a complex humanitarian crisis. Agricultural production and commercial distribution networks continued to collapse in the face of adverse weather conditions, the ravages of HIV/AIDS, persistent fuel shortages, and the seizure of commercial farms. As a result, more than five million people relied on food assistance from international agencies by the end of 2003.

Local and international relief organizations accused the government of manipulating food distribution to reward party loyalists and punish perceived opponents. The problem was reportedly particularly grave in government-sponsored programs, which were further complicated by corruption, but it also affected international efforts that inevitably relied on local authorities to assist with food distribution. Some international donors have also made aid conditional on criteria other than need. The government compounded the problem by prohibiting private merchants and all but a handful of nongovernmental organizations from importing grain in an attempt to consolidate its control over food distribution.

Critics of the government's policy choices have faced harassment, intimidation, beatings, and imprisonment. The primary targets have been political opponents, human rights monitoring groups, and the independent media. Although much of the abuse meted out to critics is illegal, the government has also enacted new legislation to suppress freedoms of expression, association, and assembly. For instance, the Labour Relations Amendment Act, adopted in March 2003, effectively denies workers' right to strike.

In May 2003, Zimbabwe's Supreme Court struck down a key provision of the controversial Access to Information and Protection of Privacy Act, which criminalizes the publication of falsehoods. Shortly after the ruling, however, the government deported an independent journalist, ignoring a court order staying his expulsion. Four months later, security forces closed Zimbabwe's only independent newspaper, the *Daily News*, for failing to register with the National Media and Information Commission. A number of the paper's reporters and directors were subsequently arrested and attempts to resume publication were thwarted by authorities, despite court rulings in the paper's favor.

The Committee for the Protection of Journalists (CPJ) has cited Zimbabwe as one of the worst places in Africa to be a journalist, along with Eritrea, Ethiopia, and Togo. In July 2003, the CPJ reported that twenty-five journalists were imprisoned in Africa for their work, including seventeen in Eritrea alone. Both Ethiopia and Togo introduced new legislation to restrict press freedom and silence journalists.

##### b. *South Africa*

In November 2003, after years of legal and political battles with grassroots organizations campaigning for a national program for the prevention and treatment of HIV/AIDS, the South African government finally unveiled plans to make vital anti-retroviral medications available through public health facilities. The plan envisions that each health district in the country will have at least one anti-retroviral service point within one year.

Land reform remained a critical issue for the nation's post-apartheid transformation, especially in light of the experiences of neighboring Zimbabwe. Many rural dwellers, including many who were forcibly displaced during the apartheid era, have limited access to land and minimal security of tenure. South Africa's Parliament is considering new legislation to improve land tenure security for people living on communal land. However, land rights organizations have been critical of proposals that would entrench the authority of unelected traditional leaders and provide insufficient tenure security for women.

c. *Uganda*

In July 2003, 20,000 young people staged a peace march in to draw attention to one of Africa's most brutal, but most overlooked, conflicts. For nearly eighteen years, the Lord's Resistance Army (LRA) has been terrorizing communities in northern Uganda, looting and burning villages, killing and maiming civilians, and planting landmines all in a supposed attempt to protect residents from the aggression of the Ugandan army. The LRA is most notorious for its practice of abducting children to serve as soldiers, porters and, in the case of girls, as sex slaves. The movement is thought to have kidnapped more than 20,000 children since the late 1980s, including 8,500 children since June 2002 alone. As many as 90 percent of the movement's soldiers are reportedly abducted children.

Violence in the region has been escalating since the Ugandan government launched an offensive against the LRA in March 2002. An estimated 800,000 people have been displaced by the recent round of fighting. A peace initiative, undertaken by area religious leaders, stalled in the face of the intensified fighting. Recently, the LRA has begun to target religious leaders, humanitarian workers, and those living in camps for internally displaced people.

D. *Central, South, and Southeast Asia*

1. *Civil and Political Rights*

a. *Pakistan*

Four years after President Pervez Musharraf seized power in Pakistan, Human Rights Watch sadly reported on October 10, 2003, "military agencies have frequently tortured and harassed political opponents, critical journalists, and former government officials. The past four years have also seen a rise in activity by extremist religious groups and an increase in sectarian killings in Pakistan, in part due to the Musharraf government's policy of marginalizing mainstream opposition political groups. Opposition legislators have told Human Rights Watch they have been beaten, harassed and subjected to blackmail for opposing Musharraf's policies." In addition, the report is also alarming in regards to the violation of human rights of women and religious minorities: "The growing influence of extremist religious elements has impinged on the rights of women and religious minorities. Laws regarding rape and honor killings still discriminate against women. The number of blasphemy cases registered has risen while discrimination and persecution on grounds of religion persist. Adherents of the Shi'a branch of Islam have faced numerous violent attacks by Sunni Muslim militant groups." (Source: <http://www.hrw.org/press/2003/10/pakistan101003.htm>)

In 2003, the northwest frontier province of Peshawar adopted the Sharia law. The unanimous and debtless adoption of the bill is no doubt troubling to Christians, moderate Muslims, and other minorities alike, especially in regards to its impact on the national level.

Christians in Pakistan are a vulnerable minority, often viewed as consenting allies to the international policies of United States (U.S.) administration. Sometimes Christians are unjustly singled out and lashed against when lawless extremists criminally choose to vent their anger and hatred toward the U.S. political and military intervention in the region coupled with indifference to justice and human dignity.

b. *Indonesia*

The nation of Indonesia, where almost 235 million are spread over about 17,000 islands, home for about 300 ethnic groups speaking about 600 languages and dialects, of whom about 88 percent are Muslims and about 8 percent Christians. Indonesia boasts the largest population of Muslims and Reformed Christians in the world.

Growing concerns are mounting over the violent conflict in the province of Aceh. In October 2003, Human Rights Watch called on the government of Indonesia to "remove from its military campaign in Aceh officers responsible for gross human rights violations in Indonesia and East Timor." Human Rights Watch also cited the following restrictions:

Since the start of the military operation (May 19, 2003), the Indonesian government has severely limited the flow of information from Aceh. The government has interfered with the ability of local journalists to cover the war. It has denied access to Aceh to almost all diplomats, independent international observers, and international human rights organizations. It has also severely restricted access to United Nations and non-governmental humanitarian agencies and the foreign media (Source: <http://www.hrw.org/press/2003/10/aceh101503.htm>).

Likewise, the security conditions in Papua continue to deteriorate despite the special autonomy law passed on October 23, 2001. For the last forty-two years, the government has been seen by many in Papua as suppressing their aspirations for independence.

According to Human Rights Watch, in 2003, corruption was a serious concern in Indonesia. There were violations of international human rights law by the Tentara Nasional Indonesia (TNI) military forces, separatist conflict in Aceh and Papua, religious violence in Maluku and Poso, as well as attacks on human rights defenders. These failures stemmed in part from the administration's lack of political will to resist former supporters and beneficiaries of the Soeharto government, including the TNI. Thus, as in previous years, the Jakarta courts and prosecutors showed little willingness to take on major corruption cases. In 2004, however, due to encouraging modifications to its constitution, Indonesia is bracing for direct elections, a bicameral legislative structure, and a fully civilian government after eliminating the thirty-eight governmental seats formerly reserved for the military.

### c. *India*

Known as the most populous democracy, India has more than one billion in population where 81 percent are Hindu, 12 percent Muslim, and only 2.3 percent Christian. Sporadic violence continues in the seven states in the Northeast, most of which is fueled by several separatist militant groups.

India is the second largest producer and consumer of silk, accounting for 20 percent of the world silk production and 8 percent of its consumption. In 2001, the United States, the largest silk consumer outside of India, imported more than 163 million in silk commodities.

In its report of January 23, 2003, Human Rights Watch details the gross human rights violations against children, whose fate is entangled with that of their families and the market economy. The silk industry in particular oppressively employs (abuses) more than 350,000 children. The report appeals to the government of India to: "implement its national laws to free and rehabilitate these 'bonded children.'"

Known as "bonded children," the report describes the children's sad reality as follows:

Bound to their employers in exchange for a loan to their families, they are unable to leave while in debt and earn so little they may never be free. A majority of them are Dalits, so-called untouchables at the bottom of India's caste system. . . . *Human Rights Watch* interviewed children, employers, government officials and members of nongovernmental organizations in three states that form the core of India's sari and silk industries: Karnataka, Uttar Pradesh and Tamil Nadu. At every stage of the silk industry, bonded children as young as five years old work 12 or more hours a day, six and a half or seven days a week. Children making silk thread dip their hands in boiling water that burns and blisters them. They breathe smoke and fumes from machinery, handle dead worms that cause infections, and guide twisting threads that cut their fingers. As they assist weavers, children sit at cramped looms in damp, dim rooms. They do not go to school and are often beaten by their employers. By the time they reach adulthood, they are impoverished, illiterate, and often crippled by the work (Source: Human Rights Watch, *Small Change: Bonded Child Labor In India's Silk Industry*, New York: Human Rights Watch, January 23, 2003 Vol. 15, No. 2 (C), <http://www.hrw.org/reports/2003/india/india0103.pdf>).

In a grim description of the reality of this oppressive cycle, children are the most vulnerable since they are perceived as mere articles of trade caught in two webs, the poverty web of their families and that of the greed of their employers. In the words of the report:

The child is, in a sense, a commodity, exchanged between his or her parents and the employer. The parents or guardians, who receive the money, are often destitute and have no other way to obtain credit—children most frequently told Human Rights Watch that their parents used the loan to pay for a wedding or funeral, birth or treatment for illness; to pay off another loan; or just to put food on the table. The employers use the loan to secure indefinitely the cheapest form of labor possible (Source: Human Rights Watch, *Small Change: Bonded Child Labor In India's Silk Industry*, New York: Human Rights Watch, January 23, 2003 Vol. 15, No. 2 (C), <http://www.hrw.org/reports/2003/india/india0103.pdf>).

While the stakes are high, the pay is very low; for this child-labor force, the present is depressing, and their future is gloomy. The Human Rights Watch reports on the bleak and unjust compensation or damages:

In exchange for working twelve or more hours a day, six or seven days a week, employers pay children small sums of money, sometimes just enough for transportation or snacks. The employer/creditor dictates the rate. In the silk industry, children reported starting off making from nothing to around 100 rupees (U.S.\$2.08) a month, which might eventually increase to as much as 400 or 500 rupees (U.S.\$8.33 to \$10.42). However, the children may not actually receive this amount as some or all may be deducted against the loan. These salaries are far below minimum wage. . . . the children, typically illiterate, have no way to monitor whether the repayment is being accurately accounted for and are dependent on their employer/creditor to report how much they still owe (Source: Human Rights Watch, *Small Change: Bonded Child Labor In India's Silk Industry*, New York: Human Rights Watch, January 23, 2003, Vol. 15, No. 2 (C) , <http://www.hrw.org/reports/2003/india/india0103.pdf>).

These unfortunate children do not only inherit the poverty of their families, but their debts as well. In addition to the fact that their childhood is sadly lost, and instead of preparing for and building their own future, the children's fate is entangled with the miserable socioeconomic circumstances of their families, as articulated in the report:

Children may be bonded either as individuals or with their entire families. Even where the parent technically takes the loan, the child may be put to work to help pay it off and may inherit the debt when the parent dies. . . . Debts may also pass to a younger sibling when a child reaches adulthood or stops working (Human Rights Watch, *Small Change: Bonded Child Labor In India's Silk Industry*, New York: Human Rights Watch, January 23, 2003 Vol. 15, No. 2 (C), <http://www.hrw.org/reports/2003/india/india0103.pdf>).

#### E. *East Asia/Pacific*

Asia has been an arena of devastating wars and revolutions during the last century. The relative peace that Asia had enjoyed for almost a quarter century has been shattered in recent years by the war in Afghanistan and the bombing in Bali. Many in the region know from bitter experience that war and economic deprivation foster intolerance and a cycle of violence. Thus, war and terrorism are two issues of tremendous concern to most Asian and Pacific Islanders.

In 2003, the Iraq war and the nuclear security crisis in the Korean peninsula added new dimensions to regional instability. The Bali bombing and other random bombings claimed innocent lives in disparate locations as India, Indochina, Pakistan, and the Philippines. These crises have served to heighten religious and ethnic tensions. In 2003, Asians of different faiths and ethnicities joined the global movement for peace by rallying around the call for a peaceful solution to the Iraqi crisis. Their message was very clear: peace cannot be achieved through the use of force.

Japan's support for the United States (U.S.)-led military efforts in the Middle East has become another source of heightened tension and regional instability. Its support in Afghanistan and subsequently in Iraq, through the sending of troops and warships abroad in military action for the first time since 1945, violated its peace constitution.

China joined Russia, Germany, and France in an effort to resolve the Iraqi crisis through peaceful means. It continues to play a key role in maintaining peace in the Korean peninsula. However, China has not renounced the use of force in resolving the Taiwan issue, which has led to increase tension over the Taiwan straight.

##### 1. *Civil Rights*

Peace and justice issues continue to be a deep concern for the people of Japan. The campaign for the removal of the United States (U.S.) military bases in Okinawa is an ongoing civil rights concern in this region. Citizens of Okinawa are opposing the bases because of their negative environmental impact and an increase in crime due to the location of the bases in the midst of heavily populated cities. As reported in the previous year, the "Guidelines for Defense Cooperation between Japan and U.S.A.," was bitterly opposed by peace activists and religious groups in Japan and is in conflict with Japan's Peace Constitution.

Protest against the U.S. military presence in Korea has also increased, especially when two junior high school girls were crushed to death by an U.S. armor vehicle. The Korean government is not allowed to investigate the case, because of the unequal treaty (the Status of Forces Agreement, known as SOFA) between the U.S. and the



Korean governments. Without revision, the SOFA will continue to be a contentious issue in Korea, which violates the basic human rights of Koreans. Korean people want equal protection from the U.S. military violence against Korean civilians.

Japan, Taiwan, Hong Kong, and Korea have invited foreign workers into their countries in order to fill a labor shortage. A large number of foreign migrant workers labor in these countries under harsh working and living conditions. Industrial accidents happen frequently, compensation and wage payment are often delayed, and other human rights abuses have been reported, particularly among domestic female migrant workers. In South Korea, immigration authorities adopted a tough stance against migrant workers, and several thousand were arrested and deported.

Other civil rights concerns in the region include discriminatory laws and practices, and government misuse of people's rights. In Japan, minority people, such as Ainu, Burakumin, Okinawans, and Koreans, often find themselves the victims of discrimination. In Taiwan, Australia, New Zealand, China, and the Philippines, cultural minorities and aboriginal people's rights and opportunities continue to be a concern.

In the People's Republic of China and the Democratic People's Republic of Korea, civil rights are severely restricted or denied. Thousands of North Korean asylum seekers in Northeast China were arrested and forcibly sent back during the year. In response to dozens of North Koreans entering foreign diplomatic facilities, the Chinese authorities stepped up their crackdown on North Koreans and forcibly returned them to North Korea. It was reported that after their return some North Koreans faced long interrogations, torture, and ill treatment. Some were reportedly sent to prison or labor camp.

Normally, citizens of China and North Korea do not have the right to participate in any peaceful acts that would lead to a change in the government. Open opposition to the Chinese Communist Party is still not tolerated.

## 2. *Political Rights*

The Constitutions of China and North Korea provides for fundamental human rights, but they are often ignored in practice. The constitutions clearly state that the freedom of speech, press, assembly, and religion are fundamental rights for all citizens. However, restrictions have been put on these rights.

In North Korea, political opposition of any kind is not tolerated. Any person who expresses an opinion contrary to the position of the government faces severe punishment. People are not free to travel within their own country, and such restrictions are imposed on foreigners as well.

China continues to stress its jurisdictional claim over Taiwan and its intent to bring about its reunification. On the other hand, the people of Taiwan desire the rights of self-determination as provided for in Article 1 of the International Covenant on Economic, Social and Cultural Rights.

In South Korea, the National Security Law continues to be used to imprison people for nonviolent political activities. This is a left-over regulation from the regimes of military dictators. It was often used to arrest, torture, and imprison people for anti-state activities that were as, "praising and benefiting" the enemy.

## 3. *Economic Rights*

Unemployment has been one of the most serious problems faced by the people of the region. China, with its market-based economy, has been expanding tremendously, especially along the eastern seaboard. The standard of living in this part of the country has improved, and yet, the majority people in other regions in China have not received equal benefits. Within the eastern seaboard, many export-oriented factories have poor working conditions, which contributed to the number of accidents. Workers are not properly compensated when they are injured.

In the Philippines, child labor continues to be a concern. It is said that there are more than half a million Filipino migrant women workers who are exported to Japan, Hong Kong, Taiwan, Singapore, Korea, and the Middle East as domestic laborers or entertainers. Many of these women often face underemployment as well as physical and sexual violence by their employers (Source: *Human Rights Watch*, December 9, 1999, p.1).

In 2003, North Korea continued to suffer from famine and malnutrition. Export oriented factories are virtually closed in this region. In recent years, North Korea began to allow commerce activities for individuals. However, the country cannot sustain its economy without international aid, particularly from South Korea.

#### 4. *Social and Cultural Rights*

Aboriginal people in Taiwan have been encouraged to use their name, language, and traditional culture in recent years. As a result, many have begun to use their tribal language names. Such cultural adoption, however, has not been accompanied by a fair sharing of economic wealth. Unemployment among the aboriginal people is higher than the Taiwanese or Chinese.

Family violence and the divorce rate are rising sharply in China, Japan, Korea, and Taiwan as they enjoy new found wealth. Abandonment of disabled children and some female children continues to be a challenge, especially in China. The problem is due to poverty and ignorance on the part of parents, who do not know how to deal with disabled children or would like to have a male child. A growing number of these “unwanted” children are living in social welfare institutions.

#### 5. *Religious Rights*

Religious freedom in countries of East Asia and the Pacific, although guaranteed by the constitution, either was honored or in practice sharply curtailed. China, for example, requires all religious organizations, including Christian churches, temples, and mosques, to register so as to be legally protected. In order to register a church or temple or mosque, the following conditions are required:

- a place of worship;
- a leader (priest, nun, minister, elder, or monk) of the church;
- members, a minimum of 30 to 50 persons; and
- finance and management of the building and religious activities.

Those religious groups that are not registered will not receive legal protection or face discrimination. There are cases, however, in which officials overstep the bounds of appropriate behavior. Furthermore, religious groups have varied in their willingness to comply with registration requirements made by civil authorities. Most Christian churches have registered and, in general, Christians prefer to witness to the love of God in Jesus Christ in a quiet manner that does not step out of line with government regulation.

In North Korea, freedom of religious practice is severely limited. There is one Catholic church, two Protestant churches, and a number of house churches in Pyongyang open for worship. A new theological seminary building was completed in Pyongyang in the fall of 2003, which was supported by the Presbyterian Church of Korea in South Korea. Twelve students are enrolled for study at the seminary.

Since 1945, Christians in North Korea have been labeled as vestiges of western imperialism and severely persecuted. Many Christians in the region fled to South Korea during the Korean War in 1950–53. During the 1970s, citizens in North Korea were allowed to worship at “house churches.” In the late 1980s, the Changchun Catholic church, the Bongsoo, and the Chilgol Protestant churches were built. It has been reported that there is currently more than 10,000 Christians with five hundred house churches in North Korea.

### F. *Europe*

#### 1. *Civil Rights—Russia and Belarus*

In 2003, serious challenges to the civil rights of some Russian citizens increased as the war in the Caucasus Republic of Chechnya continued, the spiral of terrorist attacks and responses escalated, and the government seemed unable to curtail increased incidents of racial attacks against minorities.

Since the war between Russian security forces and Muslim separatists in Chechnya reignited in 1999, the area of operations and the corresponding civil rights abuses have expanded. According to Human Rights Watch, “security” operations by pro-Moscow forces moved westward into the neighboring Republic of Ingushetia in 2003. Previously, Ingushetia was a place of refuge for Internally Displaced People (IDP) fleeing the violence in the cit-

ies and towns of Chechnya. Following a well-documented pattern, the security forces engaged in arbitrary arrest and detention, ill treatment, and looting of local citizens and IDPs. In an effort to create the appearance of normalcy in Chechnya, Russian officials placed renewed pressure on displaced people to leave their tent camps and relocate to their former communities.

Even as the standoff in Chechnya continued, high profile terrorist suicide bombings (reputedly by Chechens) greatly increased across the Russian Federation. Two bombings of military personnel in North Ossetia killed seventy people. Two attacks in Moscow (one at a rock concert and one in Central Moscow) killed twenty. Train bombings of civilian commuters killed at least forty in Southern Russia. In the spiraling cycle of violence, it is likely that the repressive search and seizure tactics of Russian security forces in and around Chechnya will only increase. No political resolution to this war is in sight.

Racial attacks against minorities in Russia, particularly in Moscow, continue unabated. The Task Force on Racial Attacks and Harassment of the Moscow Protestant Chaplaincy continues to document the hundreds of attacks on African, Asian, and Latin American students and refugees annually. The life-threatening beatings by skinheads and other racists almost uniformly go uninvestigated and unresolved by the Russian police. Official reports to the contrary, the fatal dormitory fire at Moscow's Friendship University, which killed forty-one students and injured another two hundred, is viewed by many students as an act of arson.

## 2. *Political Rights—Russia and Belarus*

Twelve years have past since the end of the Union of Soviet Socialist Republics (USSR) and a movement toward democratic practices began in Russia. Events in 2003, however, did not represent steps forward, but rather steps backwards. In May 2003, the Kremlin succeeded in forcing the closure of the last independent TV channel to emerge in the 1990s. The further curb on media freedom ensured that the views of President Putin and his administration were the dominant views seen and heard by the public. Likewise, the parliamentary election of December was critiqued as a "regression in the democratic process" according to Organization for the Security and Cooperation election monitors. Viewed as "overwhelmingly distorted," the election was flawed by the unfair use of the state-controlled media supporting candidates of President Putin's party and limiting exposure to challengers from other parties.

## 3. *Religious Freedom*

### a. *Russia and Belarus*

With six years of perspective, Russia's 1997 law on religion now looks less draconian than was first perceived. Church registration has generally proceeded without the dire consequences predicted by many, and wide-scale discrimination is not orchestrated on a national level. While low-level religious discrimination continues, it is largely undertaken based on the political agendas and personal loyalties of local politicians according to Forum 18, the Oslo, Norway, based religious freedom monitoring organization.

Unlike the communist period, the Russian Federation has no centralized state body dealing with religious policy affairs. Religious freedom concerns, therefore, are resolved in an "ad hoc" manner often left to government departments and/or regional administrations reports Forum 18.

This pattern of relative religious freedom in Russia stands in sharp contrast to the policies and practices in the neighboring state of Belarus. In November 2002, "the most repressive religious law in Europe" entered into force in Belarus (Keston News Service). Events of 2003 validated the initial assessment. Religious freedom is now restricted by multiple actions of the state: denial of state registration for some congregations; breaking up of home worship meetings; restrictions on religious events held in public; refusal of permission to build, purchase, or reclaim premises; and restrictions on the right of foreigners for religious work. As many as sixteen religious organizations are banned including Ahmadiyya Muslims, communities of the Full Gospel Church, and Hare Krishna, classified as destructive sects (Forum 18).

b. *Spain*

What follows are inserts from the report presented by Mariano Blazquez Burgo, executive secretary of the Spanish Federation of Evangelical Churches (FERDE), on May 8, 2001, to the Spanish government in Madrid Spain on “Religious Liberty and the Implementation of the Co-operation Agreement Between the Spanish State and the FEREDE (Spanish Federation of Evangelical Churches).”

(a) *6.1. Priority Interest Areas*(i) *B. Approval of Transitory Legislation*

The FEREDE requests to complete the Royal Decree 369/99 with transitory provisions similar to those applied to the Catholic Church, to rule the situation of the following persons:

- “Cult Ministers” older than 65 years with no right to a contributive retirement pension due to the past prohibition to contribute to the Social Insurance, and also the widows without right to widow’s pension for the same reasons.
- “Cult Ministers” who were more than 50 years old when the Royal Decree entered into force and, because of that, they could not satisfy the minimum qualifying period to enjoy the contributive retirement pension right.
- “Cult Ministers” affected for one of the legal conditions foreseen to receive the permanent sickness benefits and death benefits before the accomplishment of the minimum qualifying period, thus impeding the right of social benefits or his family (widow, orphans).
- We also ask for the recognition of the years of work of the Cult Ministers as contributed years in the same terms as for the catholic priests.

(b) *C. Social Insurance Book and Pensions*

This issue affects a few numbers of pastors (or pastors’ widows), could not contribute to the Social Insurance, and who are now supported by their churches. Some of these people even do not have a “Health Record Book” because the Social Insurance considered that they have enough resources (the church donations).

Health Care assistance is needed for more than 100 evangelical pastors/ widows who do not have any pension (because they were not able to contribute).

4. *A Special Report on the Roma People (Gypsies) in Europe*

(Note: The Roma People constitute the largest ethnic minority in Europe, with communities in every country on the continent. Most of them prefer to be called “Roma” instead of the often-pejorative term “gypsies,” which is used more commonly in the vernacular.)

a. *Civil Rights*

The Human Rights Update 2002–2003 reported that one of the most dramatic human rights discrepancies in Europe today is the situation of the Roma and gave a report about the situation (Source: A Special Report on the Roman People (Gypsies) in Europe in the Human Rights Update 2002–2003, [http://www.pcusa.org/oga/publications/human\\_rights02-03.pdf](http://www.pcusa.org/oga/publications/human_rights02-03.pdf)). Many Roma still experience various forms of discrimination and have been increasingly victimized by extreme-rightist groups not only in Eastern or Southeastern Europe, but in other parts of Europe as well. Issues related to Romani migration, asylum, and changes in migration laws within the Schengen Agreement were discussed among churches and nongovernmental organizations (NGOs) in 2003 like in the years before. A new situation will appear with new European Union (EU) members in May 2004. Some 5 million Roma are expected to become EU citizens when eight Central and Eastern European countries join the EU in 2004, to be followed by 4 million more when Romania and Bulgaria are admitted in 2007. In principle, workers will be able, after a transition of some years, to move anywhere in the EU and to seek employment. Many West Europeans fear that this impoverished, fast-growing population may become a source of mass migration and create a crime wave.

On the 12th General Assembly of the Conference of European Churches (CEC) in Trondheim (Norway) June/July 2003, the Churches’ Commission for Migrants in Europe (CCME) has organized two hearings: On Roma and the Nordic Churches and on Migration in Europe.

In the late 90s, the Nordic churches ... issued statements asking for forgiveness and engaged in diaconal and human rights work related to Roma issues. On various occasions, events were organised in cooperation with Roma organisations. Roma organisations from their side have tried to respond to the developments in the churches and an interesting process has developed. Yet statements from inside the Nordic churches show that many church members believe that reconciliation and healing of memories still has a long way to go ([www.cccassembly.no](http://www.cccassembly.no)).

The assembly proposed in its final report of the Policy Reference Committee the following:

12. That CEC scrutinize the ongoing legislative work of the European Union, in close contact with the member churches, as well as the implementation of the conventions of the Council of Europe, in particular concerning minorities such as the Sinti and Roma and the Sami people, and call upon the churches to work for the improvement of the status of these people. . . .

27. That work with migrants in Europe be strengthened through the integration of CEC and CCME, in order to protect the rights of migrants, refugees, and ethnic minorities. Special emphasis needs to be given to the protection and rehabilitation of victims of racism, new forms of slavery and trafficking, with particular consideration of women and children. Equally CEC should encourage the fight against the reasons for Migration (poverty, discrimination, racism, lack of economic development) in the homelands of the migrants and encourage the finding of ways to make it meaningful for people in poorer countries to stay there. ([www.cccassembly.no](http://www.cccassembly.no))

The Slovak government reacted to serious claims of alleged forced sterilization of Roma women in Slovakia as reported in an NGO paper entitled “Body and Soul” by launching a criminal investigation. Reacting to demands from both Slovak and foreign government and nongovernmental experts, the minister of the interior set up a special investigating team to ensure the impartiality and transparency of the investigation process. Besides other Eastern European countries, communication about new anti-discrimination policies have been introduced in Albania, Bulgaria, Russia, and Ukraine in roundtables of government institutions with Romany NGO.

#### b. *Political Rights*

Strategies to improve the living conditions of Roma lack any chance of success without participation and support by the Roma themselves. There is an increasing number of Roma NGOs and a growing culture of lobbying and cooperation. However, Roma still are largely underrepresented in national and most of local parliaments.

On the European level, a new European Roma Information Office started operating in Brussels in March 2003. The office will act as a lobby organization and connecting point between the Roma grassroots organizations and the international organizations such as the Council of Europe (CE), Organization for Security and Cooperation in Europe (OSCE), and NGOs like the European Roma Rights Center (ERRC), etc. Another transeuropean organization, the European Roma Information Office (ERIO), aims at intensifying the political discussion on Roma by providing factual and in-depth information as well as promoting Roma rights in the whole European society.

In local elections in Bulgaria in 2003, the Roma political parties and coalitions were victorious in achieving participation of Roma in the local government. There was more than a 60 percent increase in this area (a total of 164 Roma deputies compared with 100 at the last local election). On the other hand, for the first time after democratic changes in these local elections, anti-Roma suggestions were used as a weapon in the pre-election campaign (Source: Human Rights Project in Sofia, Bulgaria).

Research shows that Roma, particularly in countries emerging from the dissolution of large federations such as the former Yugoslavia, the Soviet Union, and Czechoslovakia, are still affected by a lack of personal documents. Many Roma are unable to access citizenship and are barred in practice from registering to vote, to reside, and to access rights to employment, education, health care, and social benefits ([www.errc.org](http://www.errc.org)).

The situation of the Roma refugees on the border between Macedonia and Greece has been heated up in 2003. Thousands of Kosovo Roma refugees that fled their homes when the Albanian refugees had returned after the end of NATO’s bombing campaign in 1999 have been living as “protected persons” in Macedonia without enjoying refugee status or permit to work, and without a right to vote in Macedonia. A group of some 700 Roma living in a refugee camp near the Greek-Macedonian Boarder has described their situation:

On May 19, 2003, we ... came to the Medzitlija border crossing with Greece. We have been on the Macedonian side of the Greek-Macedonian border since then, unable to cross the border and seek asylum in the European Union. Our homes are in Kosovo, but many of these have been burnt to the ground or otherwise destroyed. ...Kosovo remains dangerous for us and we are aware that the

lack of safety for Roma, Ashkaelia, and Egyptians has been broadly acknowledged by competent international bodies. The Macedonian government has invited us to apply for refugee status in Macedonia and has threatened that those of us who do not do so may be expelled to Serbia and Montenegro. We are aware of Roma who have applied for refugee status in Macedonia and who have subsequently been detained by Macedonian police and expelled to Kosovo, and we know that last week a Romani man from Kosovo who requested refugee status in Macedonia was rejected by the Macedonian High Court. (Petition by Kosovo Roma in Macedonia to European Commission President Romano Prodi and to Prime Ministers of European Union Member States forwarded by European Roma Rights Center, [www.errc.org](http://www.errc.org))

### c. *Economic Rights*

The United Nations Development Programme (UNDP) has issued a detailed report on the social economic situation of Roma Hungary, the Czech Republic, Slovakia, Bulgaria, and Romania. According to its findings, most of the Roma, especially the youth, are said to lack the skills and education needed to make a living wage. Only 20 percent of Roma were found formally employed, while another 20 percent worked in the shadow economy. But in some countries, up to 70 percent of Roma households live on state welfare. The European Union (EU) has so far spent almost 70 million to help the Roma. The UNDP report asserts:

Human Development seeks to assess development levels of groups or communities according to a broader set of criteria. . . . The application of the human development paradigm to marginalized minorities is a new framework for Roma issues and includes a focus on human rights. This is particularly relevant as the survey revealed that the Roma understand “human rights” as being inseparably linked with access to jobs and education. An approach that emphasizes the centrality of human rights while expanding the debate to larger developmental issues, responds to one of the Roman minority’s greatest concerns about existing opportunities and choices (UNDP “Avoiding the Dependency Trap—A Human Development Report on the Roma Minority in Central and Eastern Europe”).

Supported by the Hungarian government, George Soros, and World Bank President James D. Wolfensohn, have been launching what they called a “decade of the Roma” between 2005–2015, with a conference, “Roma in Expanding Europe: Challenges for the Future,” which was held in Budapest on June 30–July 2, 2003, and characterized as the first time that the plight of the Roma was receiving high-level, integrated attention across Europe. Attended by European Union leaders, the premiers of Romania, Bulgaria, Macedonia, and Montenegro, and top officials from the Czech Republic, Slovakia, Serbia, and Croatia, the conference was intended to focus European attention on the chronic problems of discrimination and poverty faced by Roma (<http://www.worldbank.org/romaconference>).

### d. *Social and Cultural Rights*

In the five countries covered in the United Nations Development Programme (UNDP) report cited above, one out of three Roma children failed to complete elementary school. The report calls for free textbooks and hot meals in schools for Roma children, affirmative action by local governments, and the development of incentive programs for employment.

A World Bank’s report on Roma and findings of other bodies, such as the Council of Europe (CE) and the Organization for Security and Cooperation in Europe (OSCE), are warning that Romany children face serious discrimination in education, which leads to unemployment and a life mired in poverty.

Romany leaders at the World Bank conference in Budapest considered most urgent education, employment, and housing issues. The leaders specified the kind of education they seek as follow:

- obligatory and free preschool in desegregated classrooms;
- Romany assistants in the classroom;
- antibias training for teachers and school administrators; and
- inclusion of Romany parents in school-based decision-making.

The World Bank pledged to support the Roma initiative with a special education fund. Anna Diamantopoulou, the EU’s commissioner for employment and social affairs, warned Roma in her speech at the Budapest conference that traditions that breach human rights would not be tolerated in the EU. “When fundamental human rights and certain traditions collide, it is the traditions that must change,” The practices in question include arranged marriages of teenagers, bride-selling, and keeping children away from school ([www.errc.org](http://www.errc.org)).

In Hungary, a survey was developed to inquire about the possible social acceptance of the Roma integration program in schools. The program was to be launched in September 2003 by the ministry of education with the ambition to incite schools to introduce integration programs into their curriculum by allocating to them a normative per capita financial support under the condition that they accept to realize at least one integration program. According to the survey, 44 percent of the interviewed citizens, 48 percent of the teachers, and 38 percent of the parents share the view that an integrative school system is far more favorable for Roma children. The vast majority of the citizens think that with the help of appropriate pedagogical methods, Roma children are capable of performing remarkably well in their studies. Two thirds of the parents questioned would not object to enroll their children to schools attended also by Roma pupils (Source: Office for National and Ethnic Minorities, Budapest, Hungary, May 2003).

#### e. *Religious Rights*

Several churches, ecumenical bodies, and faith-based organizations in Central and Eastern Europe support the process of bridge building between Roma and non-Roma. The mission department of the Hungarian Reformed Church in Hungary has a new position for Roma mission that works in close connection with an educational program of the Hungarian government. The Reformed Church of Transcarpathia, Ukraine, has decided to support a Center for Roma Mission by allocating a building complex.

The Ecumenical Council of the Slovak churches has started a program for Roma projects of local congregations in Eastern and Central Slovakia. The Czech Ecumenical Council has an ecumenical Roma committee that prepared its second Roma conferences of different Roma denominations in the Czech Republic.

The European Diaconal Year Network (EDYN) has set up a program for youth exchange in relationship with Roma communities, which had its first attendees in Transcarpathia and Hungary and is preparing programs in Slovakia and the Czech Republic. In the vision of the new 2003–2005 strategy, the Ecumenical Association in Romania continues to pay attention to the situation of Roma in Romania. The General Assembly of AIDRom, in June 2002, had decided the establishment of the special department “Roma Outreach and Minorities” having the following objectives:

- Advancing religious minorities rights in relationships with state authorities.
- Facilitating and supporting initiatives and programs for the alleviation of child labor within Roma communities.
- Improving school reintegration/integration of Roma children and youth.

#### G. *The Middle East*

The practice of justice, peace, and human rights has suffered a setback in the past few years, especially since the events of September 11, 2001. It was then that major powers began to apply many pressures on the governing regimes of the Third World, especially those of the Arab world, limiting the freedoms of these states. Therefore, and for a variety of other reasons, oppression increased in the region. As a consequence, the misery factor has increased on a broad scale, and the hope for a life of justice and peace has been all but occluded.

One quick perusal of the reports of Arab and international human rights organizations reveals that the human rights of the individual Arab citizen today are in a sorry state indeed. An attempt to look into the Arab States’ protection of their citizen’s civil and political rights as enunciated and standardized by the International Covenant on Civil and Political Rights (ICCPR—16 Dec 1966), reveals the immensity of the task and necessitated, however, its limitation to the Arab constitutional guarantees with ICCPR’s standards. Part of the reason for this further limitation is that it quickly became evident that a theoretical look at Arab constitutional guarantees alone is deceptive; one cannot understand the status of rights without at least a brief look at the operation of those guarantees and their implementation within States.

### 1. *Civil and Political Rights*

Most of the Arab states, with the exception of Lebanon and Algeria, continue to suffer from the president/king-for-life syndrome. Tunisia arrived to abolish the president for life provision in its constitution. The regimes of many Arab countries came to power through a coup d'état. The threat of further coups d'état are ever present, and whenever such attempts are uncovered, they result in mass trials, executions, and purges in the army and government. Serious armed opposition and periodic insurrections are occurring, to varying degrees of intensity and duration, in Algeria, Djibouti, Egypt, Iraq, Lebanon, Mauritania, Sudan, Syria, and Tunisia—not to mention the recent situation in Iraq and the resultant multinational war that will redraw the political map of the region. Situations of such extreme instability make difficult a normal and proper functioning of the institutions of government or a rigorous implementation of constitutional principles and human rights guarantees.

All but one of the Arab States, irrespective to their political systems, now have constitutions or basic laws that define in varying degrees of details their fundamental aims, the principles and systems of governmental organizations, as well as the rights, liberties, and duties of their citizenry. Most human rights and fundamental freedoms, with few notable exceptions, are protected in Arab constitutions. One illustrative example: all Arab constitutions guarantee freedom of expression, in one simple phrase and with rare elaboration of the scope of that freedom. They all condition this freedom and regulate it by law, using a variety of formulae. Thus we find that in most constitutions, the freedom of expression is guaranteed “within the limits of the law,” “in accordance with the law.” The Arab constitutional provisions contain none of the restrictions allowed for by Article 19 (3.) of the United Nations International Covenant on Civil and Political Rights, which states that freedom of expression is a right that “carries with it special duties and responsibilities.” The article proceeds to allow for certain restrictions, but those shall only be such as are provided by law and are necessary:

- (i) For respect of the rights and reputations of others; and
- (ii) For the protection of national security or of public order (ordre public), or of public health or morals (Source: The United Nations International Covenant on Civil and Political Rights—<http://www.hrweb.org/legal/cpr.html>).

Rather, the limitations they impose seem to focus more on the broader concepts of “special duties and responsibilities” in the exercise of that freedom. For example, Article 38 of the Syrian Constitution, while providing for every citizen’s right to “freely and openly express his view in words, in writing, and through all the other means of expression,” states that: constructive criticism (is to be conducted in a manner) that will safeguard the soundness of the domestic and nationalist structure and will strengthen the socialist system.

A deep study of civil and political rights, as standardized in the ICCPR and guaranteed in Arab constitutions, reveals that in principle, the Arab States have indeed accepted and recognized most of those rights, evidenced by their inclusion in the constitutions. The standard and degree of protection of rights, however, leaves a lot to be desired. There is a lack of clarity in the language used, which tends to be rather broad and elastic, making it overly prone to subjective interpretations. Furthermore, the standard practice in all of those constitutions is to defer the regulation of the substantive content of those rights to the law, thus allowing the legislative and executive authorities a great leeway in interpreting the constitutional provisions at will. In general, one can say with some confidence that the guarantees and protection of human rights in any one Arab State’s constitution and in practice are inversely proportional to the proximity of those rights to the political life of that country; the more the exercise of those freedoms and rights is perceived to be political, the less guaranteed and protected those rights are. The preponderance of excessive executive power in most of the Arab countries puts human rights at severe risk. The presidents, kings, and emirs of the Arab world, conscious of their tenuous hold on power, have sought—and succeeded—to institutionalize that power in the constitutional, legislative, and even the judicial machinery of their countries.

#### a. *Obstacles and Challenges to the Implementation of Human Rights in the Region*

Colleagues working with the Presbyterian Church (U.S.A.)’s partner churches in the Middle East reported that they have experienced the following obstacles in this region.

- Authoritarian patterns in relationships in the Middle East where authority and power are confused. Authoritarianism prevails in the family, in the schools, and in all social institutions, clouding the ethical perception of rights and duties.



- Another obstacle is represented in educational methods and pedagogical culture. Students are subjected to rote learning and not taught to think for themselves. It results in a kind of brain washing that is particularly felt in the Palestinian context. Middle Eastern society is often bedeviled by cultural practices that cloak serious things in silence and conceal them. The barrier of silence is a serious obstacle to analyzing and addressing the practice of human rights in the region.

- In addition to globalizing pressures, internal factors also contribute to an increasing sense of alienation in Arab society. Official or semi-official suppression of human rights as well as the tendency of religious discourse to focus upon otherworldly matters constitute obstacles in building people's awareness of their rights, and it contributes to a sense of internal alienation and despair.

Human rights are also obstructed by the violence that grows out of poverty. Illiteracy is increasing and fanaticism is growing as byproducts among those who feel deprived and marginalized by power structures and deteriorating economic conditions.

There are seven main obstacles to the implementation of human rights in the Arab region:

- Authoritarian patterns in relationships. In current Arab practices, there is no distinction between authority, which has a social function and is subject to restraints and criteria, and power that may become authoritarian. In the family, schools, and intermediary bodies in society, the authoritarianism trend prevails over rights and duties. For example, a field study concluded that a classroom representative may develop authoritarian and subjection relations because of lack of follow up. It also presented cases of behavior in family relationships. One of the deliberations mentioned that there is no problem for the person in authority if the case that is presented does not constitute a threat or loss for him in his position of authority.

- Alienation in teaching methods. This is seen, in particular, in Palestine where students are exposed to brain washing and a policy of "Jewishisation" and in absence of organized, structural equality.

- Barrier of silence and concealment. Cases related to human rights are often presented as individual cases that are dealt with according to our priorities or overlooked by a barrier of silence (Janane Abdu).

- A feeling of alienation. The following question was posed: What has happened to the Egyptian personality? Negative changes that are taking place in issues of religious freedom and defending them increase our feeling of alienation. The religious discourse, as well as religious institutions, increase this feeling of alienation when partnership and commitment are not adopted and practiced (Maged Yanni).

- Violence related to poverty. Manifestations of violence that are attributed to poverty, deprivation, and illiteracy were emphasized.

- Fatalist traditions. These traditions are given religion as justifications, which contradict citizenship and development. Moreover, they express lack of citizen power and self-confidence in general. It was also noticed that human rights activists are sometimes alienated from employees, doctors, engineers, and the different professional sectors that constitute the foundation for these rights.

Therefore, human rights culture is not confined to the legal media and to introducing people to human rights, but it includes the values of human rights in the social infrastructures. Confining human rights culture to the formal legal aspect gives human rights an individualistic, contractual character whereas human relations are not all of a contractual character in the legal sense. Family and professional relationships and economic and social rights require sacrifices for the public good (interest). In general, every value, such as equality, that is separated from the general system of values will deviate from its goal. Equality in family relationships will lose its meaning if it is separated from the need to sacrifice for the interest of one member in the family, who is in need of special care. This requires continual work to support the rights of the individual who is nonexistent in the current culture, and harmony between individual and group rights. The great challenge in the Arab region lies in avoiding drifting into a mere contractual ideology in the human rights culture, which leads to splitting of social relations. This is similar to what happens in societies where human rights have developed because of these relations.

b. *Potential and Capabilities of the Church and Religious Institutions*

The church and religious institutions in general, whether Christian or Muslim, have a distinctive position and role in promoting human rights culture for three main reasons:

- Behavioral and spiritual dimension: Values contained in the holy books: A behavioral dimension and a spiritual direction. Sometimes, they correct the course of human rights culture in case it deviates from its goals, especially the human rights charter of 1948 states clearly the integration between civil, political, social, and economic rights. Consequently, it calls for harmony between rights of the individuals and collective rights.
- Courage and struggle. Courage has become less, due to the predominance of interests over principles. Religious bodies seem to be convenient with the authorities in violating human rights. “We want a striving church” and we need to readopt the gospel of the poor and the suppressed in a more comprehensive way, and to reconsider resisting injustice. In this context, it was mentioned that Jesus was a revolutionary.
- Material and human potential. Religious institutions, and organizations related to them, are able to provide a framework for the efforts of educational and media institutions in Lebanon. In addition, the support and defense that religious bodies give to human rights provide social legitimacy to them and help activists when the political authority tries to restrain their activities. Moreover, the church has an effective role in defending victims of injustice. This role has not been understood and introduced in the Arab civilization.

c. *Identifying Needs*

Primary needs related to human rights culture include the following.

- The legal media. There is a need to make legislation and laws available to people, emphasizing not only situational rights but means of defending and implementing them also through public departments and the judiciary system.
- Expanding the scope of human rights culture. Human rights culture includes different sectors of society; consequently, it must not be confined to specialized centers. This includes educating women socially and legally; renewing jurisprudence; combating generalization and absolutism; clarifying concepts, especially those related to honor; organizing workshops to learn and teach; removing negative images about women from school text books and educational agencies; and renewing legislation and monitoring laws that are contrary to human rights.
- Production of authentic materials. Emphasis has been given to the need to collect and write counseling materials, to document distinguished production in the Arab countries, and to produce a handbook that contains selected material suitable for training and educational sessions. These materials are not restricted to the legal media, but they include arts and literature, i.e. reaching through the law only. The historical context of the law must be highlighted as a means to protect individuals and religion from political domination. From a historical point of view, human rights were established to protect man from political and religious domination.

Emphasis was also given to the need to rewrite the Arab civilization and history, with human rights as its starting point, instead of dictating the history of submission, eulogy, and satire as distinctive qualities of Arab civilization to more than one hundred million Arabs.

Human rights culture, on the other hand, includes the spirit of justice, commitment, and resisting fear and a system of values.

- Commitment of conflicts. It was emphasized that conflicts are not negative, but a factor of change in developed societies on conditions that regulation and criteria are available to resolve conflicts. The more developed societies are, the more complicated they are, the more competition they have, and the more interests are intertwined. There is a need to avoid the reconciliatory aspect in training people to resolve conflicts; otherwise, human rights become a mere business exchange. There are means to contain conflicts, based on forgiveness, sacrifice, tolerance, friendship, and love.

In Lebanon, there is excessiveness in compromise in all cases in such a way that everything becomes infected with sickness on account of the public interest. Training and educating people to resolve conflicts is therefore educating them in criteria and regulations. The two prominent factors in producing violence are:

(1) *Injustice*. There is a need to be committed to resisting injustice by nonviolent means. In case of resorting to violence in extreme cases, cost and benefits should be taken into consideration.

(2) *Suppression*. It springs from lack of dialogue and mechanisms of expression and listening. Suppression builds up with time. Then it explodes after a few years or a period of time with all what was accumulated at home, in the school, university, and public life.

- Harmony and complementarities between religion and human rights. Avoiding religion or presenting it as contradictory to human rights will not be of benefit to these rights. What kind of religion is it that contradicts the universal principles of human rights? How can rights be human if they are contradictory to religion? In the West, a process of harmony and complementarities took place, but it has not been completed in the Arab countries. The subject is more often cultural rather than religious. It was mentioned that religion benefits by being reconciled to human rights. For example, Islam has a negative image in the West because of fanatic trends. In Christianity also, young people run away from religion when religious bodies do not play an effective role in defending victims of injustice.

Religion is able to meet the needs of future generations that are looking not only for rights, but also for meaning. The French ex-minister of Education and Higher learning published a book entitled *The Right to Meaning*.

#### d. *Extrajudicial Executions/ Unlawful Killings*

In Egypt, at least thirty-two prisoners of conscience were sentenced to prison terms of up to seven years. Legal restrictions and government controls continued to limit the activities of political parties, nongovernmental organizations (NGOs) professional associations and trade unions

Between October 20th and 24th, 2003, twenty-two people were arrested in Egypt in connection with identity cards being illegally changed to reflect conversion from Islam to Christianity. Of these, twenty have been released on bail, one died of illness, and one remains in detention, namely Mariam Girgis Makar who was remanded in custody on November 20th for a further fifteen days. She is being held in Cairo, 200kms from her home in Alexandria. She has two young daughters.

The arrests began on October 20, 2003, when Yousef Samuel Makari and his wife, Mariam Girgis Makar, were arrested. They were transferred to Cairo and interrogated, a process that included torture and sexual abuse. Over the next three days, twenty more people were arrested in connection with the same allegations. All were beaten.

These arrests center on the issue of identity cards stating a person's religion. The Egyptian Constitution allows freedom of religion, and there are no laws that make conversion from Islam a crime. However, while converts to Islam can get their identity cards changed within twenty-four hours, converts from Islam cannot get changed documents. This leads to some people changing their papers illegally.

Maker is accused of both illegally changing her own papers and assisting others to do likewise. The other people arrested are accused of either illegally changing their papers or of assisting others to do so. Some are converts to Christianity from Islam, the others are either Christians or civil servants accused of assisting converts to illegally change their identity cards. Fathr, who died, was a Muslim civil servant accused of accepting bribes to illegally change identity cards.

Maker and her husband converted to Christianity several years ago and have been living openly as Christians in Alexandria ever since. They have two young daughters. The couple changed their names when they converted, their original names being Mohamed Ahmed Imam Kordy and Sahar ElSayed Abdel Ghany. It is normal in Egypt for married ladies not to adopt their husband's surname.

## 2. *Economic, Social, and Cultural Rights*

The separation that existed for a long time between civil and political rights and social rights often resulted in conflicting interests as to what comes first. Since the fall of the Berlin wall, the realization is growing that both sets of rights are so interrelated and interdependent that they cannot be put in a priority order. At the same time, another conflict of interest became prominent: economic globalization versus human rights. This conflict of interest is reflected in the changing balance of power of the world institutions that govern these interests. In the past ten years, the Bretton Wood Institutes, World Bank, International Monetary Fund, and the World Trade Organization have gained considerable power while the power of the United Nations (UN) system that overlooks human rights, has been weakened. Significantly the first cluster representing the economic power is a closed and undemocratic bloc while the UN-System is its opposite being open and democratic.

With regard to development, Arab countries have not developed as quickly or as fully as other comparable regions. In all sectors, the Arab world is “richer than developed.” As a result, despite the existing resources, the economic and social rights of the people in the region are not respected: most people face poor access to education, to water, to health, and to labor. This reality shows that major challenges facing the region are linked to peace and development. In fact, development is indivisible from the promotion and respect of human rights and democracy.

Women’s rights are of great importance in the Arab countries, since one of the three main deficits that hinder development in the Arab world is the status of women according to the United Nations Development Programme report 2003 (see [http://hdr.undp.org/reports/view\\_reports.cfm?region=ABS&regionname=ARAB%20STATES](http://hdr.undp.org/reports/view_reports.cfm?region=ABS&regionname=ARAB%20STATES)). Due to the widespread discrimination and violence against them, women are the first to be negatively affected by the disregard of human rights, the lack of democracy and underdevelopment in the region. Further, in order to achieve peace and security in the region, it must be kept in mind that there can be no democracy without the full and equal participation of women, and no human rights without women’s rights. Women in the developing countries have many fewer job opportunities: the employment participation rates of women are on average only 50 percent those of men, and amounts to 16 percent in Arab States. Wage discrimination is also a feature in all countries. Women who are not in paid employment tend to work much longer hours than men. These women also have a shorter life expectancy.

In every country, all institutions—whether social, legal, political, economic, or the media—are permeated with values that discriminate against women and legitimize and institutionalize social placements on the basis of gender. The question of gender is normally ignored in the development of policies or programs for dealing with economic, social, and cultural issues.

## 3. *Religious Rights*

Human rights are universal in their principles for two reasons:

- First, because of the unity of human nature regardless of the diversity of races, individuals, and groups.
- Second, they are universal because of the unity of fundamental human values regardless of the diversity of religions, civilizations, and cultures.

Religions experience contradictions and confusion in practice or are exploited for political gain in spite of their belief in One God. Religious values and heritage have enriched the establishment and spread of human rights. Today, religious principles support or refute attitudes and practices related to human rights.

A lot of research has been done in the West about the crisis of secularism, the different ways of organizing the relationship between religion and politics, religions without borders, the struggle of civilizations, sects, and managing cultural diversity (including its religious components). Religious diversity may be a source of interaction and enrichment or a source of conflicts and violation of the principles of human rights.

Religions in the Middle East suffer a crisis in dialogue, in which historical, social, and cultural elements mingle. Religion is used to justify fanaticism or deep social traditions and authoritarian practice. Sometimes, religion is used to stop the ratification of international legislation regarding human rights.

We frequently forget that atheistic trends in modern history such as Fascism, Nazism, and Communism were a source for violating human rights. These trends do not give a human being an absolute, subjective value grounded in the image of God; rather the individual is considered a producer or an effective member in a political group.

#### 4. *Special Report on Israel and Palestine*

September 28, 2003, marked the third anniversary of what has become known as the Al Aqsa Intifada. The year was permeated with violence—Palestinian suicide bombings coupled with Israeli air strikes, targeted killings and incursions into Palestinian cities and towns, leaving more than 2,660 Palestinians and 825 Israelis dead and thousands more seriously injured on both sides.

May 2003 witnessed the unveiling of the so-called “road map,” which sets out provisions for the creation of a Palestinian state by 2005. The “road map,” a “performance-based and goal-driven” plan drafted by the United States, the United Nations, the European Union, and Russia (the “Quartet”), envisages a three-phased process and a set of goals that include the establishment of a Palestinian state, an end to Palestinian violence and Israeli occupation, and a final resolution to the conflict. But the roadmap repeats the failure of previous Israeli-Palestinian agreements to address basic human rights and international humanitarian law protections. Instead, all parties let abuses proliferate to the point where they fatally damaged the entire negotiating process.

“Every serious effort at conflict resolution has a human rights component,” said Hanny Megally, executive director of the Middle East and North Africa division of Human Rights Watch. “There’s no reason why the Israeli-Palestinian conflict should be any different” (Source: Human Rights Watch 2003, <http://www.hrw.org/press/2003/06/isrlpa060303.htm>).

Following a deadly attack on an American diplomatic convoy in Gaza in mid October 2003 that left three American security guards dead, the United States once again distanced itself from any real engagement “on the ground.” Senior American officials ceased visiting the region, and the American envoy, John Wolf, whose posting in Jerusalem signaled the promoting of the road map, failed to return to the region from an extensive home leave.

Mid October 2003 also saw the unveiling of a peace proposal that members of the Israeli leftist opposition and Palestinian officials have been working on for the past two-and-a-half years. The initiative was spearheaded by Oslo architect Yossi Beilin on the Israeli side and former minister Yasser Abed Rabbo for the Palestinians.

The plan, dubbed the “Geneva Accord” in tribute to the funding and support supplied by the Swiss Foreign Ministry, offers itself as a decisive solution to the Israeli-Palestinian conflict, based on the plan drawn up by former U.S. President Bill Clinton after the breakdown in the July 2000 talks between former Prime Minister Ehud Barak and Yasser Arafat. At the heart of the proposal is a Palestinian concession on the right of return to lands within the State of Israel, in exchange for sovereignty over the Temple Mount. The plan also calls for an Israeli withdrawal from most of the West Bank and the entire Gaza Strip. The proposal was met with furious disapproval by the Sharon government, which accused Israelis involved in the initiative of trying to act in place of a democratically elected government (Source: [www.haaretz.com](http://www.haaretz.com) “Geneva Accord,” <http://www.haaretz.com/hasen/pages/ShArt.jhtml?itemNo=349832&contrassID=2&subContrassID=1&sbSubContrassID=0&listSrc=Y>).

In mid November 2003, four former Israeli-security chiefs launched a scathing attack on the Israeli government’s handling of the peace process with the Palestinians, and called on Israel to withdraw from the Gaza Strip and dismantle Jewish settlements or face “disaster.” Karmi Gilon, who led the Shin Bet between 1995 and 1996, said the Israeli government’s strategy for handling the Palestinian uprising was shortsighted. “It is dealing solely with the question of how to prevent the next terrorist attack,” he said. “It ignores the question of how we get out of the mess we find ourselves in today.”

Avraham Shalom, who headed the service from 1980 to 1986 said Israel was heading for disaster if “we do not recognize once and for all that there is another people which is suffering and towards which we are behaving shamefully” (Source: [http://newsvote.bbc.co.uk/mpapps/pagetools/print/news.bbc.co.uk/1/hi/world/middle\\_east](http://newsvote.bbc.co.uk/mpapps/pagetools/print/news.bbc.co.uk/1/hi/world/middle_east)).

The restrictions on movement that Israel has imposed on the Palestinian population in the Occupied Territories since the outbreak of the current intifada (September 28, 2000) are unprecedented in the history of the Israeli occupation in their scope, time, and severity of damage they cause to the three million Palestinians. In the past, Israel imposed a comprehensive closure on the Occupied Territories or a curfew on a specific town or village to restrict Palestinian freedom of movement; however, it never imposed sweeping and prolonged restrictions comparable to those currently in practice.

Israel employs three types of collective restrictions on movement: closure, siege, and curfew.

- **Closure**—total prohibition on Palestinian residents of the Occupied Territories to enter Israel unless they have a special permit. Since October 2000, Israel has issued almost no entry permits. In exceptional cases, or during the occasional easing of the closure, a few thousand Palestinians laborers are allowed to enter Israel. Palestinians who stay in Israel without a permit are subject to expulsion back to the Occupied Territories, incarceration, or a fine (Source: [http://www.btselem.org/english/Freedom\\_of\\_Movement/Closure.asp](http://www.btselem.org/english/Freedom_of_Movement/Closure.asp)).

- **Siege**—blocking of the access roads to certain towns and villages by means of staffed checkpoints or concrete blocks, dirt piles, or deep trenches. Since October 2000, most of the Palestinian communities in the West Bank have been closed off in this manner, and their residents severed from the outside world. (Source: [http://www.btselem.org/english/Freedom\\_of\\_Movement/Siege.asp](http://www.btselem.org/english/Freedom_of_Movement/Siege.asp))

- **Curfew**—the most extreme restriction on movement. During curfew, the residents are completely prohibited from leaving their homes. Since the beginning of “Operation Determined Path,” on June 18, 2002, curfew has been routine for hundreds of thousands of Palestinians. (Source: [http://www.btselem.org/english/Freedom\\_of\\_Movement/Curfew.asp](http://www.btselem.org/english/Freedom_of_Movement/Curfew.asp))

Israel’s policy applies only to Palestinians and thus constitutes flagrant discrimination based on nationality. Jewish residents are allowed to enter and exit the settlements freely. Furthermore, more than once the IDF has expressly admitted that the restrictions on freedom of movement of the Palestinian population is intended to ensure the free movement of Jews along roads in the Occupied Territories.

As occupier, Israel is responsible for the safety and well-being of the civilian population under occupation. In practice, the harsh restrictions on movement lead to appalling and even lethal consequences.

The right to freedom of movement is enshrined in international law. The extensive restrictions imposed by Israel in the name of “security needs” prevent the Palestinians from living a normal life and also endanger their lives. Israel is entitled to defend itself by various means, including restrictions on movement. However, the sweeping nature of the restrictions indicate that Israel has deliberately chosen to prevent the Palestinians from living a normal life. As currently employed, the restrictions on movement constitute collective punishment, which is prohibited by both Israeli and international law (Source: B’Tselem—The Israeli Information Center for Human Rights in the Occupied Territories [[www.btselem.org](http://www.btselem.org)]).

#### a. *Israel’s Separation Wall*

On April 14, 2002, the Israeli cabinet announced that “fences and other physical obstacles” were to be constructed to prevent Palestinians crossing into Israel. The government announcement, made during Israel’s “Operation Defensive Shield” campaign launched after a spate of suicide attacks against Israeli civilians, said the “buffer zones” were to be created in three areas along the Green Line, the post-1948 demarcation line between Israel and the West Bank.

The “fences” mentioned in that announcement have since become known as the separation barrier, made up of multiple obstacles that will wind through the northern and southern West Bank as well as East Jerusalem. Israeli officials refer to the barrier as the “seam zone.”

Although many public commentators liken the barrier to the fence surrounding the Gaza Strip, the two are not alike. Most important, the separation barrier does not follow the Green Line that divides Israel from the occupied West Bank. The barrier’s division of Palestinian land is what contributes to its harmful humanitarian impact on the Palestinian population.

The first phase of the separation barrier was completed at the end of July 2003. It winds approximately 108 miles through the northwestern West Bank. It has resulted in the confiscation of some 2,850 acres of land and carved off some 2 percent of the total area of the West Bank. Two more phases are under construction: one in the northeast of the West Bank, and another in the region of East Jerusalem and Bethlehem. The route of a fourth phase is still under negotiation. Depending on the barrier’s final route, the cost of construction is estimated at up to 1.3 billion dollars.

Although the barrier’s exact elements differ according to location and topography, its core is an electrified fence, 10 feet high, equipped with surveillance cameras and other sensors. It is flanked on either side by six-foot-tall barbed-wire pyramids. Other obstacles include a trench six to eight feet in depth, a military patrol road, and a dirt path to record footprints. The barrier’s total width ranges from 60 to 100 yards.

In at least two locations, Qalqilya and Tulkarem, the barrier takes the shape of a twenty-six-foot-high concrete wall with embedded guard and surveillance towers. As is common in other locations throughout the West Bank and Gaza Strip, Israeli officials have informed local residents that all movement in the area fifty to eighty yards adjacent to the barrier will be forbidden. Passage through the barrier will be arranged via gates and larger terminals, although the Israeli authorities have yet to specify the basis on which people will be allowed to cross.

In addition to the separation barrier, Israeli planning maps specify the creation of three “depth barriers,” presumably deep trenches to prevent vehicular traffic, in Jenin and Tulkarem governorates. These are to be built significantly further into the West Bank than the separation barrier’s first phase. (Source: Human Rights Watch [www.hrw.org/press/2003/10/israel100103.htm](http://www.hrw.org/press/2003/10/israel100103.htm).)

In a letter to U.S. President George W. Bush, Human Rights Watch said the barrier’s path and operating arrangements violate the freedom of movement of Palestinians, endangering their access to food, water, education, and medical services. With every mile the barrier cuts into the West Bank, towns, villages, and residents become separated from their lands, crops, services, water, and jobs.

According to the World Bank, some 150,000 Palestinians will be harmed by the first phase of the barrier, which has already been completed. Other phases were likely to affect at least 150,000 more. “Even in its first phase, the barrier is taking a terrible toll on tens of thousands of people,” said Joe Stork, acting executive director of the Middle East and North Africa division of Human Rights Watch. “President Bush should ensure that the U.S. government does its utmost to prevent these serious violations of international law. Deducting the barrier’s cost from the loan guarantees is an obvious place to start” (Source: Human Rights Watch. <http://www.hrw.org/press/2003/10/israel100103.htm>).

Amnesty International added its voice to worldwide protests (starting Sunday, November 9, 2003) against Israel’s construction of the fence/wall in the Occupied West Bank. The organization called on the Israeli authorities to stop the construction of the fence/wall in the West Bank that is affecting the lives of hundreds of thousands of Palestinians. “This fence/wall is having devastating economic and social consequences on the daily lives of hundreds of thousands of Palestinians, separating families and communities from each other and from their land and water—their most crucial assets,” said Amnesty International.

Israel is continuing the construction of the fence/wall, with the second phase running even more deeply than the first phase into the West Bank, cutting off many more thousands of Palestinians from their land and/or from essential services in nearby villages/towns, and further restricting the movements of all Palestinians in these areas.



The Israeli authorities' claim that the fence/wall is being constructed to prevent potential Palestinian attackers from entering Israel to carry out suicide bombings and other attacks is not borne out by the reality on the ground. The fence/wall is not being constructed on the Green Line separating Israel from the West Bank, but mostly on Palestinian land several kilometers inside the West Bank, in order to isolate Palestinians away from Israeli settlements illegally built in the Occupied Territories.

"The construction of this fence/wall in its current location must be halted immediately," said Amnesty International. "As the fence/wall continues to snake through Palestinian land, more and more Palestinians find themselves trapped into enclaves and cantons, unable to have any semblance of a normal life."

"Israel has the right to take reasonable, necessary and proportionate measures to protect the security of its citizens and its borders. These include measures to prevent the entry into Israel of Palestinians or others who are reasonably suspected of intending to carry out suicide bombings or other attacks," Amnesty International said.

"However, Israel does not have a right to unlawfully destroy or confiscate Palestinian land and property and hinder the movements of Palestinians inside the Occupied Territories in order to consolidate its control over land that is being used for illegal Israeli settlements," the organization added.

In order to build the fence/wall, large areas of mostly cultivated Palestinian land have been destroyed. The land on which it is constructed has been seized by the Israeli military authorities for "military needs." Although the seizure orders for the land are generally "temporary," usually until the end of 2005, they can be renewed indefinitely. Over the decades Palestinian land "temporarily" seized by Israel has been used to build permanent structures, including settlements and roads for settlers, and has never been returned to its owners.

The very expensive and sophisticated structure of the fence/wall indicates that it is likely intended as a permanent structure. Affected Palestinians have to cross the fence/wall at designated checkpoints or gates to reach the rest of the West Bank, to go to work, to tend their fields, to sell their agricultural produce, and to access education and health centers in nearby towns and villages.

The Israeli authorities have consistently refused to provide advance information about the route of the fence/wall and information about the precise routing only become available when preparation work for the fence/wall begins on the ground or when the authorities deliver seizure orders to the local Palestinian communities whose land is going to be seized for the construction of the fence/wall (Source: Amnesty International, AI Index: MDE 15/099/2003 (Public) News Service No: 254 <http://www.reliefweb.int/w/rwb.nsf>).

- Approximately 210,000 acres—or 14.5 percent—of West Bank land (excluding East Jerusalem) will lie between the wall and the green line, according to the latest Israeli government projecting of the West Bank Wall.
- This land, some of the most fertile in the West Bank, is currently the home for more than 274,000 Palestinians living in 122 villages and towns. These people will either live in closed areas—areas between the wall and the green line—or in enclaves totally surrounded by the Wall.
- More than 400,000 other Palestinians living to the east of the Wall will need to cross it to get to their farms, jobs and services. This means that approximately 680,000—30 percent of the Palestinian population in the West Bank—will be directly harmed by the wall.
- Stretching a total of 680 kilometers (including Jerusalem), the new wall will run from Jenin in the northern West Bank to the southern-most tip of Hebron in the south. Because of its meandering path into the West Bank, its length is more than twice the length of the entire Green Line. The finished wall will be four times longer than what is now completed.
- Only 11 percent of the wall's length runs along the 1949 Armistice Line or Green Line.

For the rest, the wall's planned path cuts deep into the West Bank—up to 22 kilometers—where it envelopes the Israeli settlement of Ariel (Source: <http://www.reliefweb.int/hic-opt/>).



b. *Civil Rights*

The Israeli government gives preferential treatment to Jewish residents of the occupied territories and East Jerusalem in the areas of permits for home building and civic services. For example, Muslim Arab residents of Jerusalem pay the same taxes as Jewish residents; however, Arab residents receive significantly fewer municipal services than Jewish residents. There is a general consensus among Palestinian and Israeli human rights organizations that many of the national and municipal policies enacted in Jerusalem are designed to limit or diminish the non-Jewish population of Jerusalem. According to these activists, the Israeli government uses a combination of zoning restrictions on building for Palestinians, confiscation of Palestinian lands, and demolition of Palestinian homes to “contain” non-Jewish neighborhoods (Source: Israel and the Occupied Territories—International Religious Freedom Report, released by the Bureau of Democracy, Human Rights, and Labor p. 8, <http://www.state.gov/g/drl/rls/irf/2002/13997pf.htm>).

Under customary international humanitarian law, Israel has a positive obligation to ensure the welfare of residents of the West Bank (1907 Hague Regulations on Land Warfare, Article 43). It is also obliged to ensure the passage of emergency medical services, to respect the sick, to allow the passage of foodstuffs and medical goods, and to facilitate education (Fourth Geneva Convention, Articles 16, 20, 25, 50, 55 and 59). Israel is prohibited under customary international law from making permanent changes to the West Bank that do not benefit the local inhabitants (1907 Hague Regulations, Article 55, and from transferring members of its own population into the Occupied Territories (Fourth Geneva Convention, Article 49 (6)).

Israel has also ratified numerous human rights treaties that oblige it to uphold rights to freedom of movement, and access to education, healthcare, work, and water. These include the International Covenant on Civil and Political Rights (ICCPR), the International Covenant on Economic, Social and Cultural Rights (ICESCR), and the Convention on the Rights of the Child (CRC). In August the U.N. Human Rights Committee said that “in the current circumstances, the provisions of the (ICCPR) apply to the benefit of the population of the Occupied Territories, for all conduct by (Israeli) authorities or agents in those territories that affect the enjoyment of rights enshrined in the Covenant and fall within the ambit of State responsibility of Israel under the principles of public international law.” (Source: [www.hrw.org/press/2003/10/israel100103.htm](http://www.hrw.org/press/2003/10/israel100103.htm))

c. *Political Rights*

Since the beginning of the current Intifada in September 2000, the Israeli government has pursued an open policy of assassination (targeted killings) of those Palestinians who it alleges have orchestrated, facilitated, or carried out attacks against Israeli targets both within the Occupied Territories (OPTs) and inside Israel. This policy is carried out without recourse to any effective judicial procedures; no evidence is presented before or after the attack, proving the alleged immediate threat to life poses by the targeted individual; in many instances, the targeted individual could have been arrested by the Israeli military at Israeli military checkpoints, or border controls.

These operations have been conducted using various methods, but have invariably involved the excessive, disproportionate use of lethal, often indiscriminate, force. The increasing numbers of deaths and injuries to non-targeted civilians resulting from this policy evidences an increasing disregard for civilian life by the Israeli military.

The willful killing of a Palestinian civilian constitutes a violation of international human rights and humanitarian law, and in particular constitutes a grave breach of the Fourth Geneva Convention, namely a war crime (Source: <http://www.pchrgaza.org/Commission/item%2011b.pdf>) The Palestinian Center for Human Rights, Gaza and Al Haq—Law in the Service of Man).

On September 24, 2003, a group of twenty-seven Israeli Air Force reservist pilots signed a letter in which they stated that they refused to carry out targeted killings or other operations in the West Bank and Gaza because they considered them “immoral and illegal” (Source: [http://news.bbc.co.uk/go/pr/fr/-/1/hi/world/middle\\_east/3140032.stm](http://news.bbc.co.uk/go/pr/fr/-/1/hi/world/middle_east/3140032.stm) (“Refusenik Israeli pilots under fire”).

d. *Economic Rights*

The consequences of Israel's policy of restriction on movement have been horrendous. The economic situation of Palestinian residents in the Occupied Territories has sharply declined, and malnutrition has jumped. Fifty-five percent of the Palestinian population live in poverty (per-capita income of less than 2 dollars) and unemployment has reached about 50 percent. The restrictions on movement are the primary, if not the only, cause of this grave situation. Prohibiting entry into Israel, for example, has eliminated the source of livelihood of Palestinians who used to work in Israel. Movement of merchandise, both within the Occupied Territories and from there to Jordan and Egypt, has been severely restricted. Farmers have been unable to work their land because of the prohibition on leaving their communities and the denial of access to their fields. The prolonged curfew has paralyzed industry, trade, and tourism in the Occupied Territories (Source: B'Tselem—The Israeli Information Center for Human Rights in the Occupied Territories ([www.btselem.org](http://www.btselem.org))).

In mid November 2003, the International Committee of the Red Cross (ICRC) announced that it was ending its emergency food program in the West Bank, saying the economic collapse there was the direct result of Israeli military closures and that Israel must live up to its responsibility as the occupying power for the economic needs of the Palestinians.

Israel is concerned that other international organizations may follow the Red Cross, which would leave Israel to face the cost of providing services they currently provide—a cost that some estimates put as high as 1.1 billion a year.

The Palestinian economy has collapsed under the weight of military closures of Palestinian cities, making it impossible for Palestinians to move their produce or travel to jobs in other cities or in Israel. In both 2002 and 2003, curfews, imposed for all but a few hours a week by the Israeli army, made it impossible for Palestinians to work at all.

As a result of economic collapse, a fifth of Palestinian children are malnourished, according to a report last year by an American government aid agency (Source: ([http://news.independent.co.uk/world/middle\\_east/story.jsp?story=464142](http://news.independent.co.uk/world/middle_east/story.jsp?story=464142))).

e. *Social and Cultural Rights*

In the past year, the Israeli military closure and curfew policy, the property destruction and house demolition policy, and ongoing Israeli military operation throughout the Occupied Territories (OPTs) have effectively suffocated the enjoyment of economic, social, and cultural rights.

Of particular concern is the deepening humanitarian crisis directly precipitated by the Israeli military policy of closure and curfew. The severe restrictions on freedom of movement and goods have resulted in an escalation in poverty levels to more than 60 percent throughout the territories (more than 80 percent in the Gaza Strip); unemployment rates have reached as high as 80 percent in some areas, and there are severe food and water shortages. Access to medical care and supplies, including emergency treatment, has been subjected to increasingly regular delays, often resulting in loss of life, including to children and infants. Education has been severely disrupted and both schools and hospitals have been subjected to targeted attacks by the Israeli military or used as military posts. The physical and mental health of the wider population, and in particular among children and women, continues to deteriorate. Recent surveys estimate acute and chronic malnutrition among Palestinian children as high as 22 percent. Approximately 54.6 percent of children in the Gaza Strip suffer symptoms of post-traumatic stress disorder. More than 1.8 million Palestinians are currently dependent on humanitarian assistance from international aid agencies, including food packages.

As many as 5,381 Palestinian homes have been destroyed during Israeli military operations, affecting more than 56,000 Palestinians. In addition there have been widespread destruction to other property including water, electricity, sewage, and communications infrastructure; agricultural land and crops; commercial, NGO, and civilian governmental buildings; media offices; important historic, cultural and religious sites (Source: <http://www.pchrgaza.org/Commission/Item10.pdf>).

f. *Religious Rights*

The vast majority (98.4 percent) of the Palestinian residents of the occupied territories are Sunni Muslims. According to the Palestinian Central Bureau of Statistics, there are 40,055 Palestinian Christians living in the territories. However, according to the sum of estimates provided by individual Christian denominations, the total number of Christians is approximately 200,000. A majority of Christians are Greek Orthodox (approximately 120,000), and there also are a significant number of Roman Catholics and Greek Catholics (approximately 50,000 total), Protestants, Syrians, Armenians, Copts, Maronites, and Ethiopian Orthodox. In general, Christians are concentrated in the areas of Jerusalem, Ramallah, and Bethlehem. In early 2001, approximately 1,000 Christians from Bethlehem left the occupied territories for other countries. According to Christian leaders, most of the Christians left their homes for economic and security reasons and not due to religious discrimination (Source: International Religious Freedom Report, released by the Bureau of Democracy, Human Rights and Labor [U.S. Department of State], p. 7., [www.state.gov/g/drl/rls/irf/2002/13997pf.htm](http://www.state.gov/g/drl/rls/irf/2002/13997pf.htm)).

Due to increased violence and security concerns, the Israeli government imposed closure on the occupied territories beginning in October 2000. One result of the closure was to impede significantly freedom of access to places of worship for Muslims and Christians. Even before the outbreak of the Intifada in October 2000, Palestinians in the occupied territories were required to obtain a permit to enter Jerusalem. The Israeli government frequently denied requests for permits, and Israeli security personnel at times denied permit holders access to Jerusalem, even to visit holy sites. During periods of closure, Palestinians from the occupied territories were prevented from traveling to pray inside the Haram al-Sharif. In practice, Israeli closure policies prevented tens of thousands of Palestinians from reaching places of worship in Jerusalem and the West Bank, including during religious holidays, such as Ramadan, Christmas, and Easter. On a number of occasions, the Israeli government also prevented worshippers under the age of forty-five from attending Friday prayers inside the Haram al-Sharif. The Israeli government stated that it did so in an effort to prevent outbreaks of violence following Friday prayers. However, many Palestinians believe that the real purpose of closure is ethnically based harassment and humiliation (Source: International Religious Freedom Report, released by the Bureau of Democracy, Human Rights and Labor [U.S. Department of State], p. 9, [www.state.gov/g/drl/rls/irf/2002/13997pf.htm](http://www.state.gov/g/drl/rls/irf/2002/13997pf.htm)).

g. *Israeli Settlements*

The U.S. Bureau of Intelligence and Research (INR) has recommended the Bush administration apply “clear and intentional pressure” on Israel regarding Israeli settlements, as part of making headway with the Palestinians, as well as helping to calm the situation heating up in Iraq (Source: Ha’aretz, November 3, 2003, [www.haaretzdaily.com](http://www.haaretzdaily.com)),

The Israeli settler population in the West Bank (excluding East Jerusalem) and Gaza Strip grew by 5.7 percent in 2002, increasing to 220,100 from the 2001 figure of 208,200. Israel’s overall growth was only 1.9 percent. When added to the 180,000 Israelis residing in East Jerusalem, the settler population now comprises almost 8 percent of Israel’s Jewish population of 5.1 million.

According to Israel’s Central Bureau of Statistics (CBS), births accounted for 3.1 percent of the 5.7 percent growth among settlers. The remaining 2.6 percent of the growth resulted from the “migration” of new settlers. The CBS reports that 14,000 Israelis moved to settlements, and 10,600 moved out of them in 2002. According to interior ministry numbers released in July, an additional 5,415 Israelis had moved to the settlements since the beginning of 2003.

The CBS reports that 3,648 homes are under construction in West Bank and Gaza settlements, comprising more than 15 percent of the 23,000 under active construction in Israel and the settlements. During 2003, the Sharon government marketed land for the construction of 1,713 dwelling units. Additional homes are being built privately and in East Jerusalem. Yet, between January and June 2003, only fifty-eight apartments were sold in the settlements (excluding East Jerusalem), barely one-third the 164 apartments sold during the same period in 2002. The decrease in sales is attributed to Israel’s economic slowdown and the increased security concerns associated with the al-Aqsa intifada (Source: Report on Israeli Settlement in the Occupied Territories, produced by the Foundation for Middle East Peace, <http://www.fmep.org/reports/2003/v13n6.html>).

#### h. *House Demolitions*

Since 1987, the Israeli authorities have “administratively” demolished at least 2,500 Palestinian houses in the West Bank (including East Jerusalem), and hundreds of other structures. Assuming that the average number of residents per house over this period is similar to average occupancy throughout the West Bank, it is estimated that more than 16,000 Palestinians lost their home since 1987 as a result of “administrative” demolition (Source: [www.btselem.org/English/Planning\\_&\\_Building/Statistics.asp](http://www.btselem.org/English/Planning_&_Building/Statistics.asp)).

In October 2001, during its invasion of territory under Palestinian Authority control, Israel renewed its activity of demolishing houses as punishment. Israel had ceased its house-demolition-as-punishment policy in late 1997. However, unlike previous cases, this time the army acted without an order in accordance with Regulation 119, and without giving the owners the opportunity to petition the High Court of Justice to prevent the demolition. As in prior cases, the army demolished houses in which suspected Palestinian perpetrators of attacks in Israel lived. As a result, the suspects’ family members who lived in the houses were left homeless. Since then and up to October 23, 2003, Israel completely demolished 453 houses and partially demolished two. During this period, Israel sealed three houses. Since the beginning of the first intifada (9 December 1987) and until the end of 1997, Israel has completely demolished in the Occupied Territories at least 449 houses as punishment, partially demolished 62 houses, completely sealed at least 296 houses, and partially sealed 118 houses (Source: [www.btselem.org/English/House\\_Demolitions/Statistics.asp](http://www.btselem.org/English/House_Demolitions/Statistics.asp)).

#### H. *Latin America and the Caribbean*

##### 1. *Civil, Economic, and Political Rights*

Virtually all Latin American countries now have democratic governments, and, at least in broad terms, respect the political rights of participation, freedom of speech and press, the right to assembly, and so on. However, few, if any, have civil rights laws to protect women and minorities from discrimination, and so in most there is considerable discrimination against women, Native Americans, and African Americans, particularly in the area of employment, though the discrimination against Native Americans and African Americans is rather less virulent in Latin American than it was historically in the United States. Latin American societies are among the most economically unequal on earth; this means that although the Latin American elite often lives in considerable comfort and even luxury, the poor, particularly in the poorest countries such as Bolivia, Paraguay, Peru, Ecuador, and some of the Central American countries, do not have access to the basic essentials of life such as medical care, proper education, safe housing or even potable drinking water. These problems also affect the Brazilian poor who must contend with life in one of the most economically unequal countries in the world.

Economic difficulties are also at the root of political problems in many Latin American countries. Of all the countries in Latin American, only Chile has experienced real growth in per capita income since 1980.

##### a. *Colombia*

Colombia continues to have the most serious human rights problems in Latin America. The longstanding civil war between the government, right wing paramilitary groups, and left wing revolutionary groups continues unabated; violence has increased since Colombian President Uribe abandoned peace talks with rebel groups in favor of a hard line military response to the insurgency. Rebel groups, such as the Revolutionary Armed Forces of Colombia (FARC), continue to use such tactics as kidnapping and the bombing of civilian targets, and right wing death squads continue to operate with impunity in rural areas of the country and especially in the border areas with Venezuela and Panama. Human rights organizations have expressed special concern about the large number of children used as soldiers in the conflict, largely by the FARC and the other large guerilla group, the National Liberation Army (ELN). It appears that one quarter of the combatants in these groups is under age eighteen, and the number of child soldiers in Colombia is only exceeded by those in the Democratic Republic of the Congo and in Myanmar (Human Rights Watch’s report on this problem may be found at the following Web address: <http://hrw.org/reports/2003/colombia0903/> [here](#)).

The use of torture, particularly by the right wing paramilitaries, is widespread. Amnesty International’s report on torture in Colombia may be found [here](http://hrw.org/press/2003/09/colombia091803.htm) (<http://hrw.org/press/2003/09/colombia091803.htm>). While one of the

right wing paramilitaries, the United Self-Defense Forces of Colombia (AUC) has made repeated public promises to disband and demobilize, it continues to operate and has been declared a terrorist group by the U.S. State Department. The state department's report on human rights in Colombia may be found [here](http://www.state.gov/documents/organization/19598.doc) (<http://www.state.gov/documents/organization/19598.doc>).

The conflict poses the risk of expanding beyond Colombia's borders and involving neighboring countries. In 2003, there were several instances of conflict between Colombians and the Venezuelan military on the Colombia-Venezuela border. The Colombian military claims that rebels are given sanctuary inside of Colombia, which Venezuela denies.

Despite Colombia's grave human rights problems, the U.S. government continues to certify that the Colombian government is in compliance with international human rights standards, which permits the U.S. to continue extending military assistance to Colombia.

#### b. *Venezuela*

While strikes and civil protests have decreased in Venezuela since 2002, the society continues to be deeply polarized over the country's president, Hugo Chavez. Efforts by other Latin American countries, acting through the OAS, to insist that Venezuela must solve its political problems through constitutional and peaceful means, have helped avoid a repetition of the 2002 coup attempt. Currently, the opposition is attempting to call a constitutional plebiscite to recall Chavez from the presidency. It remains to be seen whether such a plebiscite will actually be held, and if so, whether the losing side will accept its results. Charges including treason have been brought against a number of individuals who supported the 2002 coup attempt, including the president of the Venezuelan Chamber of Commerce, though the defendants have not been mistreated and have had access to lawyers.

In 2003, legislation was approved in Venezuela that restricts [freedom of the press](http://www.hrw.org/reports/2003/venezuela/) (<http://www.hrw.org/reports/2003/venezuela/>). While the Chavez government claims that this law is simply meant to protect children from seeing violence on television during the hours they are likely to be viewing it and protects public figures from invasion of their privacy, opponents of the government see it as a means to inhibit criticism of the government and full coverage of demonstrations and protests by a press that has been critical of the Chavez government.

#### c. *Brazil*

Brazil has one of the more violent societies in Latin America, and Brazilian police are often quite violent and corrupt. Extrajudicial killings of suspects are not uncommon, and deaths at the hands of police are more than 2,000 per year. Torture is practiced both by police and in prisons, and prison conditions are generally overcrowded and harsh. There are many prison riots, which are generally put down by force. Even children who are detained by the police in Brazil can be subject to [physical and mental abuse](http://www.hrw.org/reports/2003/brazil/) (<http://www.hrw.org/reports/2003/brazil/>).

#### d. *Argentina*

The Argentine people continue to suffer as a result of the government's debt default in late 2001 and the subsequent collapse of the economy. While Argentina remains a democratic country, the high and ever increasing levels of poverty in what was once one of the seven richest countries in the world put the society under great strain and have caused serious increases in crime. One of the most frightening aspects of the problem is the veritable explosion in kidnapping, especially in the province of Buenos Aires. Well-organized gangs prey not only on the wealthy, but also on middle- and lower-class victims, and it is widely believed that corrupt police are acting in concert with the gangs. Such charges have even been made by government leaders, and the relationship between the police and the Argentine government is now quite difficult.

During the election campaign of now President Nestor Kirchner, he promised to extradite current and former members of the military who were under indictment in Spain for human rights violations and, following his election, the Argentine Congress repealed the amnesty laws that had prevented the prosecution of members of the police and military who were responsible for human rights violations during the 1976–1983 military dictatorship.



While challenges to the constitutionality of the repeal remain to be resolved by the Argentine Supreme Court, there is now at least the possibility that these cases, now over twenty-five years old, may finally be brought to trial.

e. *Chile*

The year 2003 marked the 30th anniversary of the September 11, 1973, military coup that brought General Augusto Pinochet to power, and was the cause for the most open and truthful discussion of the events surrounding the coup and the military government's human rights violations ever to have occurred in the Chilean media. The current democratic government has continued its efforts to learn the truth about the disappeared, and has gained a certain amount of cooperation from the Chilean armed forces in its inquiries, though relatively little new information has come to light. While the Chilean Supreme Court declared General Pinochet to be mentally incompetent to stand trial in the "Caravan of Death" case in 2002, prosecutors have now brought a new case against the general for his involvement in Operation Condor, a joint operation by the secret police forces of Argentina, Chile, Uruguay, and Brazil in the 1970s directed against leftist dissidents in those countries. It remains to be seen whether the Supreme Court will allow this case to proceed to trial.

While human rights are generally well-respected in today's Chile, there remain significant current problems in freedom of expression and the press. Chilean journalists can be and are prosecuted for reporting even truthful news under a variety of legal theories including "insult to authority," the "right to privacy" and libel. While businessman Eduardo Yañez was acquitted in April 2003 of charges of insult to authority for criticizing the judiciary on a television talk show in July 2003, the Chilean courts prohibited the broadcast of a television show about a sensational murder case in which the victim was murdered while entertaining prostitutes in his office. Although the program had evidence, including a confession of one of the murderers, that suggested another person had been wrongly convicted, the show was banned on complaint of the victim's wife, who claimed the broadcast would violate her family's right to honor and privacy. Most seriously, in November, an investigative reporter for Chilevision was jailed for conducting and broadcasting a hidden camera interview with a Chilean judge who was presiding over the investigation of a major pedophile ring allegedly involving, among others, senators of two political parties.

The journalist conducted the interview after obtaining information, including tape recordings, which indicated the investigating judge had visited a sauna where underage boys were present. While the judge was later removed from the case and disciplined, the case against the journalist continued to proceed. A bill that would even further restrict the press under the rubric of protecting privacy has been approved by the Chamber of Deputies, though the Chilean president has now stated that the bill in its present form must be scrapped.

f. *Bolivia*

A series of strikes and protests led to the resignation of Bolivian President Gonzalo Sánchez de Lozada on October 17, 2003. Fifty-nine people were killed in these protests by the Bolivian armed forces, which forcibly broke up a number of protests. While the Bolivian Congress has called for a "trial of responsibility" for these deaths, human rights organization have expressed concern that jurisdiction over these cases has been retained by the military courts and no progress seems to have been made in identifying those responsible.

g. *Peru*

On August 28, 2003, the Peruvian Truth and Reconciliation Commission released its findings, which can be found in Spanish [here](#) and in English [here](http://www.cverdad.org.pe/ingles/pagina01.php) (http://www.cverdad.org.pe/ingles/pagina01.php). The report stated that almost 70,000 people had been killed in the civil unrest and guerilla activities between 1980 and 2000, and of these, about half had been killed by the Shining Path (Sendero Luminoso) guerilla group and another third by government security forces. While trials of Vladimiro Montesinos, the intelligence chief of the former Fujimori government under which the bulk of the government caused deaths occurred, are continuing, Fujimori himself remains in Japan as a Japanese citizen, though the Peruvian government has repeatedly requested the Japanese government to extradite him. There was considerable opposition and obstacles to the work of the commission by various political sectors linked to the Fujimori government, and few prosecutions of other individuals have begun since the commission issued its report

Meanwhile, the Shining Path has again become active in some parts of the country, and has apparently been involved in several bombings in Lima. At the same time, Fujimori, through his well-financed [Internet site](http://www.fujimorialberto.com/index.php) (<http://www.fujimorialberto.com/index.php>) in Japan, has begun a campaign to rehabilitate himself politically in the hopes of returning to power in Peru.

[Note: The Peruvian human rights group, Asociación Pro Derechos Humanos (APRODEH) or Pro Human Rights Association (APRODEH), maintains a Website in Spanish [here](http://www.aprodeh.org.pe/) (<http://www.aprodeh.org.pe/>). The national coordinator of human rights—Peru has its site [here](http://www.dhperu.org/Index.html) (<http://www.dhperu.org/Index.html>)].

#### h. *Mexico*

When, in 2001, Vicente Fox became the first president from a political party other than the Institutional Revolutionary Party (PRI) to be elected in more than sixty years, he made a commitment to establish a special prosecutor's office to address human rights violations that had occurred under previous governments. However, in 2003, the special prosecutor had yet to produce significant results, and the Fox government's commitment to fulfill its commitments was [questioned](http://www.hrw.org/reports/2003/mexico0703) (<http://www.hrw.org/reports/2003/mexico0703>) by human rights organizations.

Beginning in 1993, there have been a large number of rapes and murders of young, poor women in the Ciudad Juarez, which is across the border from El Paso, Texas. In 2001, fifty-one of these crimes occurred; in 2002, the number was forty-three. The local police had been unsuccessful in solving these cases, and often attempted to blame the victims themselves for what had happened to them. In 2003, [Amnesty International](http://web.amnesty.org/library/Index/ENGAMR410262003?open&of=ENG-MEX) (<http://web.amnesty.org/library/Index/ENGAMR410262003?open&of=ENG-MEX>) and other Mexican and international organizations began to apply pressure to the Mexican government to solve these cases. The government's National Commission of Human Rights (CNDH) investigated the situation, recognized its seriousness, and produced a [report](http://www.cndh.org.mx/Principal/document/informe2003/index.htm) (<http://www.cndh.org.mx/Principal/document/informe2003/index.htm>), which made recommendations to the various authorities and governmental units involved, and President Fox established an intergovernmental task force to further investigate. However, no breakthrough has been made to solve these cases.

#### i. *Cuba*

Both [Amnesty International](http://web.amnesty.org/library/Index/ENGAMR250172003?open&of=ENG-CUB) (<http://web.amnesty.org/library/Index/ENGAMR250172003?open&of=ENG-CUB>) and [Human Rights Watch](http://www.hrw.org/press/2003/09/cuba090403-tst.htmz) (<http://www.hrw.org/press/2003/09/cuba090403-tst.htmz>) have characterized 2003 as the worst year for human rights in Cuba in many years—perhaps even since the 1959 revolution. Beginning in mid March, more than seventy-five dissidents were arrested, given hasty trials, and sentenced to up to twenty-eight years in prison. Moreover, in April, three men convicted of attempting to hijack a Cuban boat to Miami were executed, breaking a three-year moratorium on capital punishment in Cuba and making Cuba the only country in the Western Hemisphere other than the United States to apply the death penalty. These events caused the breakdown of what had been improving relations between Cuba and the [European Union](http://europa-eu-un.org/article.asp?id=2403) (<http://europa-eu-un.org/article.asp?id=2403>).

However, even after these events, [Amnesty International](http://web.amnesty.org/library/Index/ENGAMR250172003?open&of=ENG-CUB) (<http://web.amnesty.org/library/Index/ENGAMR250172003?open&of=ENG-CUB>), [Human Rights Watch](http://www.hrw.org/press/2003/09/cuba090403-tst.htm) (<http://www.hrw.org/press/2003/09/cuba090403-tst.htm>), and the [European Union](http://europa-eu-un.org/article.asp?id=2954) (<http://europa-eu-un.org/article.asp?id=2954>) continued to criticize the U.S. trade embargo of Cuba as being harmful to the process of encouraging change in Cuba as well as causing hardship to the Cuban people. Our partner church in Cuba, the Reformed Presbyterian Church in Cuba, is also critical of the embargo.

## 2. *Religious Rights*

The question of religious liberty deserves special consideration in Latin America. Historically, the Roman Catholic Church was the state church in all Spanish-speaking countries as well as in Brazil, and there remains some degree of privileged treatment for it in most countries. In some countries, such as Peru and Argentina, the Catholic Church continues to receive a unique recognition by the state and state financial support; in other countries, such as Chile and Mexico, the law separates church and state, but there remains a de facto preference for the Roman Catholic Church.

Protestants and other faiths are generally free to form churches and evangelize, but their ability to engage in public ministries—chaplaincies in the armed forces, hospitals, and other state institutions, as well religious education in state schools—is severely limited or completely absent in most countries. Non-Roman Catholic churches are often subject to legal regulations and controls on the part of the state that are not applied to the Catholic Church, and can be subject to very different treatment under local tax and property laws. Generally, there is no legal impediment to the state interfering in the internal government of non-Roman Catholic churches, though the autonomy of functioning under canon law of the Roman Catholic Church is usually respected.

The Catholic Church continues to exercise some degree of control over organs of censorship of the public media, and has used it to repress religious opinions expressed in the public media that it deems offensive. The Roman Catholic hierarchy is generally not sensitive to these sorts of religious discrimination, and can view attempts to equalize the legal treatment and rights of all churches as attempts to diminish the Roman Catholic Church or treat the “Catholic Church as though it were just another church.” This, along with the social discrimination that is practiced in many countries against Protestants, who often come from the poorest sectors of society, produces religious tensions between the Latin American Roman Catholic Church and Protestants that are different than anything experienced in the United States and, therefore, difficult for many North Americans to understand. Some progress in changing this situation has occurred. The Chilean Ministry of Justice has put forward the Chilean law on Religious Organizations to the United Nations as an example of a “human rights experience that can be replicated in other countries,” and studies of reforms of the law are proceeding in several other Latin American countries.

## Item 13-06

[The assembly approved Item 13-06. See p. 91.]

**The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 216th General Assembly remove Talisman Energy from the General Assembly divestment list.**

### *Rationale*

This recommendation is in response to the following referral: *2003 Referral: Item 11-11. Recommendation that the General Assembly Remove Talisman Energy from the General Assembly Divestment List—From the General Assembly Council (Minutes, 2003, Part I, pp. 41, 630).*

The General Assembly placed Talisman Energy, a Canadian oil company, on its divestment list in 2001. The 213th General Assembly (2001) had asked the Committee on Mission Responsibility Through Investment (MRTI) to recommend whether divestment action was appropriate considering Talisman Energy’s role in the Sudan oil exploration and pipeline that was playing a prominent role in the Sudanese civil war and human rights abuses (*Minutes, 2001, Part I, p. 212ff*). In recommending divestment, MRTI noted that the New Sudan Council of Churches had asked all non-Sudanese oil companies to withdraw from their country until the civil war was resolved. Talisman had refused to heed this call.

However, in the time following the General Assembly’s divestment action, Talisman Energy came under significant pressure, and concluded that it could no longer justify the additional cost of remaining in Sudan. In the fall of 2002, the company announced its intention to withdraw. The MRTI then recommended to the 215th General Assembly (2003) that Talisman Energy be removed from the divestment list after the company had sold its interests in the oil exploration and pipeline project (*Minutes, 2003, Part I, p. 630*). The sale was completed in March 2003, and verified by our Canadian ecumenical partners. The General Assembly declined to remove Talisman Energy seeking further proof that the company was no longer in Sudan, and was not engaged in similar situations elsewhere in the world.



Talisman Energy is no longer in the Sudan except for some continued funding of humanitarian projects it started while there. A check of Talisman Energy's Web site revealed the following information about its international operations. In Africa, Talisman Energy is in a joint venture producing oil in Algeria, and has an exploration effort underway in Qatar. In South America and the Caribbean, Talisman Energy has a 30 percent participation on an exploration project in Columbia, and a 25 percent interest in an offshore production project in Trinidad. In Southeast Asia, the company has oil and gas production in Indonesia with a 15 percent interest in a pipeline project. It is also in production and exploration in Malaysia and Vietnam.

A contact with Canadian ecumenical partners and a Web search revealed no serious concerns about these operations.

Talisman Energy is not out of the woods yet. The company is being sued by the Presbyterian Church of Sudan for "violations of international law for participating in the Sudanese government's ethnic cleansing of Christian and other non-Muslim minorities in the areas of Southern Sudan where Talisman is [was] exploring for oil." This suit was filed on November 8, 2001. The case will proceed even though the company is no longer in Sudan. However, Talisman Energy was placed upon the General Assembly divestment list due to its refusal to withdraw from Sudan when urged by the New Sudan Council of Churches and many others. The company later complied with this urging, and thus the rationale for Talisman Energy's continued placement on the General Assembly divestment list no longer holds. The Presbyterian Church (U.S.A.), however, can continue to support the legal case filed by the Presbyterian Church in Sudan, and urge Talisman Energy to comply with any judgment in the case.

## Item 13-07

**[In response to Item 13-07, the assembly approved an alternate resolution. See p. 90.]**

*On Expressing Our Solidarity with the Presbyterian Church in Taiwan and with the Taiwanese People—From the Presbytery of the Pacific.*

The Presbytery of Pacific humbly requests that the 216th General Assembly (2004) of the Presbyterian Church (USA) take the following actions:

1. Reaffirm the action of the 206th General Assembly (1994) of the Presbyterian Church (U.S.A.), in which it affirms the "Resolution on the Future of Taiwan" (*Minutes*, 1994, Part I, p. 109; for text of resolution, see *Minutes*, 1983, Part I, pp. 446–47) and supports self-determination for people of Taiwan and for the Presbyterian Church in Taiwan in its struggle for freedom and human rights; and its support for Taiwan and its national integrity and selfhood in the community of nations.

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

3. Direct the Stated Clerk to express our support for the Taiwanese people to participate in the World Health Organization (WHO) to the president of the United States and urge the president to follow through with the action already taken by the United States Congress to the World Health Organization to accept Taiwan to be a member of WHO. Additionally, direct the Stated Clerk to also express our support for the Taiwanese people to the members of the United States Congress.

4. Direct the United Nations Office of the Presbyterian Church (U.S.A.) to advocate for Taiwan's application for WHO membership to international organizations whenever opportunities arise.

5. Direct the Presbyterian Church (U.S.A.) Washington Office to advocate and work collaboratively with the Senate Taiwan Caucus and the House of Representative Taiwan Caucus and the Human Rights Caucus for Taiwan's application for WHO membership whenever opportunities arise.

6. Encourage all Presbyterians to become familiar with issues and concerns of the East Asia region and the United States foreign policy in regards to the United States-Taiwan-China triangular relationship.

7. Invites all Presbyterian Church (U.S.A.) related media outlets and publications, such as the *Presbyterians Today*, Stewardship for Public Life (Washington Office), and *Church & Society* magazine to devote one publication on the human rights and democracy development in Taiwan.

### *Rationale*

According to the United States Center for Disease Control weekly report, on April 22, 2003, the Taiwan Department of Health (DOH) was notified of seven cases of severe acute respiratory syndrome (SARS) among health-care workers at a large municipal hospital in Taipei. Subsequently, as of May 22, 2003, a total of 483 probable cases had been reported, including 45 cases among health-care workers, and 26 (19 percent) persons died.

The non-membership status left Taiwan without access to time-sensitive information through WHO's Global Outbreak Alert and Response Network (GOARN), which dissipates essential information on the management and control of communicable and infectious diseases, such as SARS.

World Health Organization personnel arrived after SARS had been active in Taiwan already seven weeks. There were thirteen deaths reported between March 17 and May 7 (as of May 12, the number of deaths was twenty-four). Furthermore, WHO personnel while in Taiwan were prohibited to speak directly to Taiwan's government official or from making any public statement. At that time, Taiwanese government and the United States Center for Disease Control had effectively enforced quarantine while WHO listed Taiwan in the international travel advisory category.

Although Taiwan was not a WHO member country, it adhered to WHO guidelines in transmitting its daily evaluation and status reports to WHO. The Taiwanese government promptly reported new cases voluntarily even though Taiwan had been excluded from the WHO membership. The SARS outbreak in the end impacted the lives of more than 8,000 people in more than thirty countries.

The WHO is mandated to "attainment by all peoples of the highest possible level of health." Nevertheless, the 23 million Taiwanese people were deprived of their human rights to the services that WHO provides. Ironically, while the World Health Assembly rejected Taiwan's bid for membership during May 19–28, 2003, eighty-nine Taiwanese people died subsequently from SARS infection.

The SARS infection in Taiwan constituted a medical emergency according to WHO's categorical system. More than thirty nations were infected by SARS, but only Canada, China, Hong Kong, and Taiwan were listed in WHO international travel advisory category as well as in the Pattern C of local transmission.

In the past, Taiwan has experienced WHO's exclusion with devastating consequence. In 1998, the entero virus infection was transmitted from Malaysia that claimed the lives of nearly eighty Taiwanese children while Taiwan's request for information in the virus outbreak was ignored by WHO.

Taiwan's population of 23,500,000 people is greater than that of three-fourths of the member states already in the WHO.

Even though the 23 million people of Taiwan are not equally treated by WHO due to its "non-member" status to receive fair protection under the WHO system, Taiwan is committed to do its part by working together with the world community, contributing its resources and experiences in order to advance the noble goal of health for all peoples. For example, in response to the 911 terrorist attacks in New York in 2001 and the resulting worldwide antiterrorist campaign, Taiwan has also contributed in significant ways. Both the Taiwan Tzu Chi Charity Foundation and the Taiwan Red Cross, for instance, swiftly assisted the victims and their families. Together with overseas donations and government contributions, Taiwan provided more than US\$20 million to the Afghanistan humanitarian relief effort—including medical goods, freight trucks, wool blankets, and other supplies. Furthermore, four Taiwanese medical teams are currently stationed in Burkina Faso, Malawi, Chad, and Sao Tome and Principe, where they assist the respective local governments.

The United States government has been actively advocating for the observer status for Taiwan in WHO. In addition, the United States Congress passed H.R. 422 and S. 243 that authorized the secretary of state to “Initiate a United States plan to endorse and obtain observer status for Taiwan at the annual weeklong summit of World Health Assembly in May 2003 in Geneva, Switzerland.” The H.R. 422 and S. 243 were signed into public law by President Bush on May 29, 2003 (Public Law No: 108-28 bbc).

**Concurrence to Item 13-07 from the Presbytery of San Gabriel.**

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**ACSWP AND ACREC ADVICE & COUNSEL ON ITEM 13-07**

Advice and Counsel on Item 13-07—From the Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 13-07 calls for the 216th General Assembly (2004) to express solidarity with the Presbyterian Church in Taiwan and with the Taiwanese people, and calls for advocacy for Taiwanese membership in the World Health Organization (WHO) whenever opportunities arise, and encourages the members of the church to become familiar with issues and concerns in the East Asia area.

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC) advise that Item 13-07 be answered by the action taken on Item 13-01 as advised in the Advice and Counsel by the Advisory Committee on Social Witness Policy (ACSWP) and Advocacy Committee for Racial Ethnic Concerns (ACREC).

*Rationale*

Item 13-01 and Item 13-07 are similar in the issues and concerns they address. Since the issues in Item 13-07 have been addressed in the Advisory Committee on Social Witness Policy (ACSWP) and Advocacy Committee on Racial Ethnic Concerns’(ACREC) response to Item 13-01, ACREC and ACSWP ask that Item 13-07 be answered by the action taken on Item 13-01.

## **Item 13-08**

**[The assembly approved Item 13-08 with amendment. See p. 91.]**

*Commissioner’s Resolution—On the Murders of Women in Ciudad Juarez, Mexico.*

**That the 216th General Assembly (2004) do the following:**

**1. Instruct the Stated Clerk to express the concern, dismay, and grief of the Presbyterian Church (U.S.A.) to [President Vicente Fox and] Governor Patricio Martinez Garcia, State of Chihuahua, Mexico, over the systematic murder and disappearance of large numbers of young women in Ciudad Juarez, Chihuahua, over the last eleven years.**

**2. Request that wherever they are able, representatives of Pasos de Fe Border Ministry, our bi-national ministry in the Ciudad Juarez area, express the Presbyterian Church (U.S.A.)’s deepest sympathy to the families and friends of the more than 350 young women murdered and the more than 4,500 young women who have disappeared.**

**3. Instruct the General Assembly Council to communicate our concern to appropriate ecclesiastical partners and civil institutions to help focus international attention on the violence and marshal regional and national support for competent, timely, and complete investigation.**

**4. Direct the General Assembly Council to participate in[, and request the Moderator of the 216th General Assembly (2004) to represent the PC(USA) in,] a service to be planned by [*Pesas*] [*Pasos*] *de Fe*, the presbyteries of Sierra Blanca and Tres Rios, in dialogue with the church in Mexico and other ecumenical partners to join in public witness and worship that cries out for justice and claims the promise of the Resurrection.**

### *Rationale*

The number of murders of women in Ciudad Juarez over the last eleven years range in estimate from 269 to more than 350, and as many as 4,500 women are said to be missing. The majority suffered sexual violence before being killed. In 1990, 2.1 women were murdered per every 100,000 women in the state of Chihuahua. By 2003, that figure rose to 4.7 per 100,000. There is evidence of a pattern in that particular types of women have been targeted—most were between 13 and 22 years of age and were either students or wage earners at low-paying jobs. More than 70 percent of these murders were by strangulation or beating, and the manner of disposal of the bodies indicates a predetermined pattern by which victims were selected and murdered.

Public confidence in the ability of police and government authorities to investigate and prosecute these crimes has collapsed. Amnesty International reports that investigations of murdered women in Chihuahua State has been marred by negligence, police tampering and destruction of evidence, and accusations of official corruption. Both the major political parties of Mexico have reneged on campaign promises to pursue and solve these cases. Further, the impunity of a large number of perpetrators sends to the public a message that violence against women is condoned, tacitly endorsing an attitude that possibly perpetuates such crime.

The Presbyterian Church (U.S.A.) has an interest and investment in the Ciudad Juarez, Chihuahua/ El Paso, Texas/Sunland Park, New Mexico, area through Presbyterian Border Ministry and our project sited there. Our joint ministry and witness with partners in the National Presbyterian Church of Mexico calls us to concern for the physical safety, mental and spiritual welfare, and public good of all the citizens of this part of our shared international border. Our common witness may serve to curb the politicization of crime, urge effective intervention by authorities responsible for justice, and bring the consolation of solidarity to a troubled people.

Phyllis Zumwalt—Presbytery of Sierra Blanca  
Linda T. Martinez—Presbytery of Tres Rios

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### ACSWP, ACREC, ACWC ADVICE AND COUNSEL ON ITEM 13-08

*Advice and Counsel on Item 13-08—From the Advisory Committee on Social Witness Policy, the Advocacy Committee for Racial Ethnic Concerns, and the Advocacy Committee for Women’s Concerns.*

Item 13-08 calls for the Stated Clerk to express the concern, dismay, and grief of the PC(USA) to Governor Patricio Martinez Garcia of Chihuahua, Mexico, over the systematic murder and disappearance of women in Ciudad Juarez over the last eleven years; requests that sympathy be extended to the families and friends of the women through the Presbyterian Pasos de Fe Border Ministry; and instructs the General Assembly Council (GAC) to communicate the Presbyterian Church (U.S.A.)’s concern to the appropriate ecclesiastical partners and civil institutions.

The Advisory Committee on Social Witness Policy (ACSWP), the Advocacy Committee for Racial Ethnic Concerns (ACREC), and the Advocacy Committee for Women’s Concerns (ACWC) advise that Item 13-08 be approved.

This overture is consistent with biblical and reformed mandates, the *Book of Order*, and Presbyterian Church (U.S.A.) policy.

The 197th General Assembly (1985) stated, “A church committed to peacemaking cannot avoid its responsibility to address the issue of domestic and international violence against women” (*Minutes*, 1985, Part I, p. 571).

The *Book of Order* defines discipleship as including the participation of the church in “ministering to the needs of the poor... and the powerless; engaging in the struggle to free people from sin, fear, oppression... and injustice; [and] giving itself and its substance to the service of those who suffer” (G-3.0300c(3)).

In addition, the 213th General Assembly (2001) approved the policy statement, *Turn Mourning Into Dancing*, that states “the church promotes the respect and human dignity of all persons and through God’s love and grace, their right to safety, nurture, care, and freedom from abuse and violence” (*Minutes*, 2001, Part I, p. 242).

## Item 13-09

[The assembly approved Item 13-09 with amendment. See pp. 91–92.]

*Commissioners’ Resolution. On Opposition to the Central American Free Trade Agreement (CAFTA) #07.*

That the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) do the following:

1. **Declare our opposition to the Central American Free Trade Agreement (CAFTA) [in its current form, as it fails to adequately protect workers’ rights, human rights, food security, and environmental standards, and it limits the ability of governments and sovereign indigenous peoples to regulate corporations to protect the common good].**

2. **Direct the Stated Clerk to communicate with the president of the United States and members of Congress the opposition of the Presbyterian Church (U.S.A.) to the Central American Free Trade Agreement [and other free trade agreements].**

3. **Direct the General Assembly Council, ~~[in consultation with borderlands synods and presbyteries, to prepare a study document on the Central America Free Trade Agreement.]~~ [through the Presbyterian Church (U.S.A.) 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,] with emphasis on those sections [of CAFTA and other free trade agreements] that negatively affect our partners ~~[in Central America].~~**

4. ~~[Urge synods, presbyteries, and congregations to study the impact of the Central America Free Trade Agreement on our]~~ **[Request the General Assembly Council to identify] sisters and brothers [and institutional partners] [in Central America and to communicate their concerns to members of Congress] [who have been impacted by free trade policies, and help interpret these stories and effects to church members through itineration in the U.S. and inclusion of these into a congregational study guide on trade issues and economic globalization.]**

5. **Direct the Committee on Mission Responsibility Through Investment [MRTI] to explore the implications of CAFTA [and other free trade agreements] and advise the General Assembly.**

**[6. Call on presbyteries, churches, and church members to do the following:**

**[a. Become educated about how CAFTA, and other free trade agreements, can further economic globalization policies that are unsustainable and unjust, by drawing on the resources of the Presbyterian Hunger Program, the Presbyterian Washington Office, and other offices of the National and Congregational Ministries Divisions.**

**[b. Advocate with state legislators and U.S. senators and representatives, urging them to oppose CAFTA and other free trade agreements in their current form.**

**[c. Join in coalitions with community and nonprofit groups, including other Christian denominations, which are organizing opposition to CAFTA and other free trade agreements with similar provisions.]**

### *Rationale*

In 2003, numerous religious, humanitarian, development, labor, and public policy organizations called on the United States to honor a set of standards of fairness and justice in trade negotiations with Central America.<sup>1</sup> CAFTA, as negotiated, will harm, rather than help, farmers and workers in Central America who are struggling to overcome poverty. We believe as well that CAFTA will not benefit ordinary people in the United States. The CAFTA will not contribute to equitable, just, and sustainable development in the United States or Central America.

The following impacts would occur in Central American countries and in the United States:

1. *Central American Countries*
  - a. Destroy subsistence farming.
  - b. Create a threat to food security.
  - c. Create inadequate environmental protections.
  - d. Cause negative impact on fair trade enterprises and cooperatives.
  - e. Erode essential services.
  - f. Create loss of national sovereignty.
2. *United States*
  - a. Increase forced migration of people from Central America to the United States.
  - b. Increase militarization of the border between Mexico and the United States.
  - c. Export additional jobs from the United States.

The Central America Free Trade Agreement builds on the foundation of the North American Free Trade Agreement (NAFTA), which went into effect in 1994. Ten years of NAFTA are indicative of some of what can be expected under CAFTA. Additional information is available online at [www.citizenstrade.org](http://www.citizenstrade.org), which includes signatures from forty-eight organizations, including the PC(USA) Washington Office.

1. Under NAFTA, more than a million Mexican farmers and their families have had to abandon their land and livelihood because they are unable to compete with subsidized food crops from the United States. They migrate to cities, where jobs are scarce and wages low, or migrate to the United States, through dangerous border crossings.

2. Between 1994 and 2003, the percentage of the Mexican population living in poverty rose from 58 to 79 percent. This represents a 36 percent increase in the poverty suffered. For women-headed households, poverty increased by 50 percent. Increasing poverty both arises out of, and leads to, lower wages, sweatshop conditions, deterioration of health, increased marginalization, and instability.

3. Food security has been threatened by the export to Mexico of subsidized corporate foodstuffs from the U.S. and Canada, undercutting local producers in Mexico.

4. Threats to the environment have increased as industrialized agriculture has replaced small farms, and export-driven economic growth has led to over-use of natural resources. Dumping of hazardous wastes near factories has caused birth defects in children and other illnesses.

5. Foreign corporations have been allowed to bring lawsuits against governments that pass labor, public health, or environmental laws that reduce corporate profits.

In addition, the Central American Free Trade Agreement:

1. does not include adequate enforcement for violations of internationally recognized labor and environmental standards;

2. threatens essential services, in that it promotes privatization and deregulation of services including education, health care, postal service, construction, energy, transportation, and water supply;
3. specifically discriminates against products of nongovernment organizations and producer cooperatives. This would include fair-trade enterprises such as Equal Exchange and Just Coffee, which provide a living wage to farmers and producers.

The trade agreement was not negotiated within a framework of democratic accountability and did not include broad-based citizen participation. The text was only made public after the negotiations were completed. There were no social reviews or impact assessments by independent bodies on the potential impact of CAFTA on workers, people living in poverty, women, indigenous and ethnic groups, or the environment. The CID Initiative, a Central American coalition that participated in a side room of the negotiations, called for a moratorium mid-way through the process, due to the limited participation.

**WORKER RIGHTS:** The agreement merely states, “[a] Party shall not fail to effectively enforce its labor laws, through a sustained or recurring course of action or inaction, in a manner affecting trade between the Parties.”<sup>2</sup> For countries where labor violations are egregious and systemic, this clause is insufficient to guarantee protection of workers’ rights. Although fines may be levied against a trading partner, the money collected is not required to be used to remedy the labor rights violation, but is designated vaguely for “appropriate” labor initiatives. Suitable labor initiatives are never defined. The CAFTA allows a trading partner to re-impose import duties if the violating government does not pay the fine, but not for failure to correct the labor rights violation. The labor provision in CAFTA will also replace the Generalized System of Preferences (GSP), which includes a petition process, leading to the loss of a useful, if modest enforcement mechanism. Finally, no protection systems are established for rural or urban workers adversely affected by the trade agreement.

**AGRICULTURE:** Central American countries will be required to eliminate import tariffs on rice, beans, yellow corn, and dairy products, staple products on which the livelihoods of 5.5 million small and medium producers depend. The U.S. refused to negotiate the agricultural subsidies and supports it provides that enable U.S. agribusinesses to export goods at below the costs of production, undermining Central American farmers. Without the compensating protection of tariffs, Central America’s doors will be opened to the dumping of U.S. farm products, risking massive displacement of rural workers and increased food insecurity in Central America.

**TRADITIONAL KNOWLEDGE & THE RIGHT TO ACCESS TO MEDICINE:** CAFTA provisions on intellectual property threaten to place HIV/AIDS treatment beyond the reach of many Central Americans in need. CAFTA provides for expanded patent rights for brand-name medicines and new restrictions on using inexpensive generic versions. This will drive up the cost of lifesaving drugs, and delay or obstruct generic competition. It will become almost impossible for Central Americans to acquire affordable medicines for HIV/AIDS and other diseases. In addition, CAFTA will place restrictions on Central America farmers’ ability to use and save certain seeds, undermining traditional agricultural practices. The CAFTA goes beyond World Trade Organization (WTO) regulations, and violates the spirit of the Doha Agreement and the Convention on Biodiversity.

**INVESTMENT RULES:** Under CAFTA, national development needs will be secondary to the rights of foreign investors. A USTR fact sheet on free trade with Central America states that U.S. investors will enjoy “in almost all circumstances the right to establish, acquire and operate investments in Central American countries on an equal footing with local investors, and with investors of other countries.”<sup>3</sup> Accordingly, governments will not be able to harness foreign investment for economic development strategies that promote domestically oriented growth or support new domestic industries. “Furthermore, CAFTA includes NAFTA-like investor-to-state lawsuits, which will allow corporations to sue governments over regulations that they believe infringe on their business interests.” Finally, investors do not have binding responsibility to comply with International Labor Organization (ILO) standards.

**ESSENTIAL PUBLIC SERVICES:** CAFTA negotiators did not exempt essential public services from the national treatment standards. Governments will lose the flexibility to subsidize these services and guarantee adequate provision of these services to citizens.

As Presbyterians, we affirm the right of all people to meet their basic needs, including enough food, clean water, housing, healthcare, and education, all of which presuppose a living wage. We affirm the right of farmers to make an adequate living on their lands, and of local businesses to succeed without the threat of competition of large foreign corporations. We affirm the rights of nations to set their own standards for labor, public health, and the environment, without the threat of lawsuits by corporations. We support trade that is fair. We therefore stand in opposition to the Central American Free Trade Agreement.

#### Endnotes

1. These standards were expressed in two documents: “Principles of Unity on Trade with Central America,” October 2003, and “Equitable Trade and Central America: Does CAFTA Measure Up?,” July 2003.
2. See <http://www.ustr.gov/new/fta/Cafta/text/index.htm>.
3. See <http://www.ustr.gov/new/fta/Cafta/2003-12-17-factsheet.pdf>.

Juan Sarmiento—Presbytery of San Fernando

David Winters—Presbytery of the Pacific

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### ACSWP, ACREC ADVICE AND COUNSEL ON ITEM 13-09

*Advice and Counsel on Item 13-09—From the Advisory Committee on Social Witness Policy and the Advocacy Committee for Racial Ethnic Concerns.*

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC) affirm the intent of the resolution and recommends approval, with amendment, as it is consistent with the action taken by the 215th General Assembly (2003) on Item 11-08 (*Minutes*, 2003, Part I, pp. 618ff), which emphasized opposition to the Free Trade Area of the Americas (FTAA) in its current form and similar free trade agreements that fail to protect workers rights, human rights, food safety, and environmental standards, and that they limit the ability of governments and sovereign indigenous peoples to regulate corporations to protect the common good. We advise the following amendments on Item 13-09 to ensure this resolution is consistent with existing policy: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“That the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) do the following:

“1. Declare our opposition to the Central America Free Trade Agreement (CAFTA) *in its current form, as it fails to adequately protect 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.*

“2. Direct the Stated Clerk to communicate with the president of the United States and members of Congress the opposition of the Presbyterian Church (U.S.A.) to the Central American Free Trade Agreement.

“3. Direct the General Assembly Council, ~~in consultation with borderlands synods and presbyteries, to prepare a study document on the Central America Free Trade Agreement,~~ *through the 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, with emphasis on those sections of CAFTA that negatively affect our partners in Central America.*

“4. ~~Urge synods, presbyteries, and congregations to study the impact of the Central America Free Trade Agreement on our~~ *Request the General Assembly Council to identify sisters and brothers and institutional partners in Central America and to communicate their concerns to members of Congress who have been impacted by free trade policies, and help interpret these stories and effects to church members through itineration in the U.S. and inclusion of these into a congregational study guide on trade issues and economic globalization.*



“5. Direct the Committee on Mission Responsibility Through Investment (*MRTI*) to explore the implications of CAFTA and advise the General Assembly.

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

“a. Become educated about how CAFTA, and other free trade agreements, can further economic globalization policies that are unsustainable and unjust, by drawing on the resources of the Presbyterian Hunger Program, the Presbyterian Washington Office, and other offices of the National and Congregational Ministries Divisions.

“b. Advocate with state legislators and U.S. senators and representatives, urging them to oppose CAFTA in its current form.

“c. Join in coalitions with community and nonprofit groups, including other Christian denominations, which are organizing opposition to CAFTA and other free-trade agreements with similar provisions.”

## Item 13-10

[The assembly approved Item 13-10 with amendment. See p. 92.]

*Commissioners' Resolution. On Rescinding Policies Regarding Cuba That Cause Hardship to Families.*

~~[That the 216th General Assembly (2004) call upon the U.S. Department of State to rescind the recent policies that restrict travel to Cuba and limit family contacts, by restoring the following regulations:~~

~~[1. Enable annual visits to Cuba.~~

~~[2. Extend travel privileges to extended family members.~~

~~[3. Remove restrictions on the amount of money permitted to be sent to family members, including extended family.~~

~~[4. Permit travel in the case of illness or hardship.]~~

**[That the 216th General Assembly (2004) call upon the Office of Foreign Assets Control of the U.S. Treasury Department to rescind new regulations published in the June 16, 2004, *Federal Register* and permit travel to Cuba.]**

### *Rationale*

New State Department resolutions radically restrict travel and family support by Cuban Americans, which cause hardship and raise constitutional questions regarding the right of Americans to unrestricted travel.

Diane Lacey Winley—Presbytery of New York City  
 Jeff Krehbiel—Presbytery of National Capital

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### ACSWP ADVICE AND COUNSEL ON ITEM 13-10

*Advice and Counsel on Item 13-10—From the Advisory Committee on Social Witness Policy.*

Item 13-10 calls on the 216th General Assembly (2004) to request that the current U.S. administration rescind recently proposed policies that further restrict travel to Cuba and limit family contacts.

The Advisory Committee on Social Witness Policy (ACSWP) advises approval of Item 13-10 with amendment to the first paragraph as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“That the 216th General Assembly (2004) call upon the ~~U.S. Department of State Office of Foreign Assets Control (OFAC) of the Treasury Department~~ to rescind ~~the recent policies that restrict travel to Cuba and limit family contacts,~~ by restoring the following regulations: *recent new regulations.*”

#### *Rationale*

Recently, the Office of Foreign Assets Control (OFAC) issued new regulations that were published in the June 16, 2004, *Federal Register* (with an effective date of June 20, 2004) that severely restrict travel and impose shorter duration time for family visits. The regulations also substantially reduce the terms and amounts of remittance to family members in Cuba, as well as curtailed educational travel.

For many years, the PC(USA) assembly has urged the U.S. to end its economic boycott of Cuba, lift all travel restrictions, and remove any obstacle to normalizing relations between the two countries. 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, 612–89).
- *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 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, 25, 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).
- *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* (*Minutes*, 2003, Part I, pp. 39, 615–16).

## **Item 13-11**

**[The assembly referred Item 13-11 to the General Assembly Council, Global Education and International Leadership Development Office and the International Presbyterian Education Network. See pp. 92–93.]**

#### *Commissioners’ Resolution. Regarding Adult Basic Education*

That the 216th General Assembly (2004) direct the General Assembly Council to establish a commission on adult basic education to foster projects and programs to functionally illiterate adults, most of whom are in developing countries.

#### *Rationale*

While the Presbyterian church has traditionally sponsored education for children and has emphasized higher education for leaders and the elite of society, the poor, illiterate adults have been left to remain in ignorance and poverty. This imbalance needs to be corrected by a concerted effort to give mothers and fathers an opportunity to become fully human and have life in its fullness. Illiteracy is dehumanizing.

While formal education for children is a long-term process, non-formal education for adults is a short-term achievement, which is both efficient and economical. In six to nine months, for only one hour per day, a mother or father can reach the third to fifth grade reading and writing levels. Thus, a man can either get a better job or do his own job better. A mother reads booklets on preventive health measures for herself and for her family, boiling the drinking water and feeding her family with a more nutritious diet.

Educated parents can read God’s Word in private and family devotions. Elders can study the Bible as well as other literature to have a fullness in their ministry.

Formal education without non-formal education for adults and parents leads to tremendous wastage in educational inputs. Up to 50 percent of children of school-going age are not sent to school by their parents. And up to 75 percent of the students in the primary classes drop out and become functionally illiterate. However, newly literate parents realize the value of education and not only send both their boys and girls to school but sacrifice to keep them in school. In many societies, only one out of ten children who start school finish high school.

Just as the Commission on Higher Education has enabled many potential leaders to escape their ghetto-type societies and find jobs in developed countries, a commission on adult basic education will enable many of the poor laity to become functionally literate and continue to contribute to their own societies.

May the Presbyterian church again become a pioneer in education by filling the void and give adult basic education a top priority, especially for developing countries around the world.

Edwin Carlson—Presbytery of Beaver-Butler

Ronald McKissick—Presbytery of Beaver-Butler

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### **GAC EXECUTIVE COMMITTEE COMMENT ON ITEM 13-11**

*Comment on Item 13-11—From the General Assembly Council Executive Committee.*

The General Assembly Council Executive Committee decries the damaging reality created by illiteracy around the world and celebrates the hope that comes when children and adults learn to read and write and have doors opened to them. It is an essential part of the Good News the church is to proclaim through deeds.

We agree with the essence of the need expressed in Item 13-11 and celebrate past and current mission efforts of our partners and our mission personnel that have done much in many places to address the need for basic adult education.

Therefore, we urge that the assembly approve an alternate resolution to read as follows:

“In response to Item 13-11, that the 216th General Assembly (2004) refer the concerns expressed in Item 13-11 to the General Assembly Council, Global Education and International Leadership Development Office and the International Presbyterian Education Network, with the encouragement that issues of adult basic education be raised with partners as plans are made for PC(USA) involvement with and support of international church partners’ educational ministries.”

#### *Background*

1. Decreased denominational giving to General Assembly Council (GAC) ministries has meant we are already unable to meet the priority requests of our overseas partner churches in education. Funding this initiative would mean not funding other partner-requested educational ministries from a hurting budget.

2. Given the change of mission energy and financial resources from the national level to the local and presbytery level, we don’t believe the “commission” approach at the national level of the church is a workable model.

We have tried to acknowledge and embrace a new model of direct mission involvement by the grassroots of our church through the creation of mission networks.

Worldwide Ministries Division-related mission networks gather Presbyterians (individuals, local churches, presbyteries, and synods) involved and passionate about mission with our Presbyterian church partners in certain countries or around particular issues. Through these networks, mission endeavors are shared and exciting cooperation around educational, health, evangelism and development projects are taking shape.

3. Two years ago, it was noted that an overwhelming majority of mission projects and engagements by U.S. Presbyterians overseas centered on supporting educational projects of our partners. And so, a group gathered to begin an educational network and called itself IPEN—International Presbyterian Education Network. This growing grassroots group consists of U.S. Presbyterians involved in supporting the educational needs of our overseas partner churches. It is related to and is given staff support through the WMD Global Education and International Leadership Development (GEILD) office.

Much of the impetus of this group arose from the concern for our church partners who are still struggling to maintain primary and secondary educational programs. Unfortunately, governments in many countries in Africa, the Middle East, and parts of Asia have still not adequately assumed the role of educating all their citizens. And our church partners, believing in the right of all God’s children to read the Bible and be participant members of their churches and communities, have been left with this task with too few resources.

And so, we believe there is an exciting alternative to Item 13-11 that can accomplish its goals and hopefully ignite some additional energy in the denomination. The International Presbyterian Education Network would gladly incorporate those with energy and resources interested in supporting our church partners who are engaged in literacy work. We would encourage those with passion around overseas literacy work to get connected with this Presbyterian grassroots movement. We feel this has a much better chance for accomplishing the goal of providing literacy for all God’s children and effectively engaging Presbyterians in this worthy mission.

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#### ACSWP ADVICE AND COUNSEL ON ITEM 13-11

*Advice and Counsel on Item 13-11—From the Advisory Committee on Social Witness Policy.*

Item 13-11 directs the General Assembly Council (GAC) to establish a commission on adult basic education to foster projects and programs to functionally illiterate adults, most of whom are in developing countries.

The Advisory Committee on Social Witness Policy (ACSWP) advises disapproval.

#### *Rationale*

Principle 2 of the *Presbyterian Do Mission Partnership* policy statement, approved by the 215th General Assembly (2003), states, “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’” (*Minutes*, 2003, Part I, pp. 587–90, particularly p. 589). The unilateral creation of a commission by the General Assembly to do new work overseas would appear to circumvent the current mission in partnership in process. Therefore, the Advisory Committee on Social Witness Policy advises disapproval of Item 13-11.

## Item 13-12

**[The assembly approved Item 13-12 with amendment. See p. 93.]**

*Commissioners’ Resolution. On Commissioning 2005 Mission Co-Workers During 100th New Wilmington Missionary Conference.*

**That the 216th General Assembly (2004), meeting in Richmond, Virginia, from June 26–July 3, 2004, direct that the commissioning of mission [~~co-workers~~] [personnel and volunteers] in 2005 shall take place during the meeting of the 100th New Wilmington Missionary Conference, July 23–30, 2005.**

*Rationale*

The General Assembly has annually commissioned all mission co-workers.

In 2005, the General Assembly is not scheduled to meet.

Prior to the 1958 merger of the United Presbyterian Church in North America (UPNA) and the Presbyterian Church in the United States of America (PCUSA), missionaries serving the UPNA were commissioned at the New Wilmington Missionary Conference on the campus of Westminster College in New Wilmington, Pennsylvania.

The celebration of the 100th New Wilmington Missionary Conference will take place in July of 2005.

These events provide an opportunity to return to our historic roots.

The New Wilmington Missionary Conference is the only national, Presbyterian-related, annual mission conference.

The New Wilmington Missionary Conference is the logical place for the commissioning of mission co-workers of The Presbyterian Church (U.S.A.) in 2005 when the General Assembly is not in session.

Approximately 2,000 people attend some portion of the New Wilmington Missionary Conference.

Pamela Maloney—Presbytery of Shenango

David Breckenridge—Presbytery of Western New York

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**GAC EXECUTIVE COMMITTEE COMMENT ON ITEM 13-12**

*Comment on Item 13-12—From the General Assembly Committee Executive Committee.*

Since the General Assembly commissioning of denominational mission personnel includes all patterns of service<sup>1</sup>—both national and international—and is coordinated jointly by the National Ministries Division and the Worldwide Ministries Division, at the General Assembly Council Staff Leadership Team's request a team composed of staff from both Ministries Divisions met to discuss the issues surrounding commissioning in the years in which there is no General Assembly.

After discussing several options, keeping in mind the standing invitation by the New Wilmington Missionary Conference (NWMC) to host Mission Personnel Commissioning at their 100th anniversary in 2005, the team recommended the following:

The group recommended that Commissioning of Mission Personnel should take place during meetings of the General Assembly Council in the "off years" since it is an official body of the General Assembly. Moreover, commissioning mission personnel during the General Assembly Council would do the following:

- Allow flexibility and coordination of the cycles of orientation and mission personnel deployment.
- Keep costs at a minimum since GAC meetings are usually held in Louisville at least twice per year.
- Give General Assembly Council members an opportunity to be exposed to the experience of participating in the commissioning of mission personnel, thus enhancing their knowledge and understanding of the process and dynamics leading up to the commissioning.

The Staff Leadership Team decided to send this recommendation to the GAC meeting in September for final disposition.

Furthermore, in a letter co-signed by Marian McClure, WMD director, and Les Sauer, WMD liaison to the NWMC, the Ministries Division outlined the following ways in which WMD would contribute to a successful NWMC's 100th anniversary celebration:

- **Publicity:** The Worldwide Ministries Division would help get the word out about this event.
- **Recruiting:** The Worldwide Ministries Division, through the Mission Service Recruitment Office, will have a recruitment presence at the New Wilmington Missionary Conference.
- **Mission Personnel Presence:** The Worldwide Ministries Division will make it possible for some current and past mission personnel as well as some young adult alumni of mission service programs to be there and be available. One possibility is the Young Adult Volunteer Interpretation Team.
- **A Speaker from Abroad:** Because of the Mission to the USA program, the Mission Partner in Residence program, and all the information we have about who is being invited to the U.S. by various mission networks, the Worldwide Ministries Division believes that a prominent person from a partner church could be a speaker.
- **Marian McClure's presence as a keynote speaker as per an invitation from New Wilmington.**
- **A General Assembly Council elected presence:** Judy Angleberger will still be on GAC in 2005 and has agreed to attend the 100th anniversary.
- **Other possibilities:** The Worldwide Ministries Division is open to other possibilities and every request from the leadership of the New Wilmington Missionary Conference will be considered.

#### Endnote

1. Presently, the patterns of service are: national volunteers, international short-term and long-term volunteers, national and international young adult volunteers, reconciliation and mission exchange, and mission co-workers (international).

## Item 14-01

[The assembly approved Item 14-01. See p. 23.]

### *Recommendation Concerning the Benefits Plan of the Presbyterian Church (U.S.A.)*

The Board of Pensions recommends that the 216th General Assembly (2004) approve the amendment of Section 8.10 of the Benefits Plan of the Presbyterian Church (U.S.A.), as follows, effective July 1, 2005: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown with as italic.]

**“Sec. 8.10 Payment of Benefits. All ~~pension~~ benefits payable under the Pension Plan shall be paid monthly at the beginning of each month. *Payment of Pension Plan benefits shall commence as of the first day of the month consecutive with or next following the satisfaction of the applicable requirements of Sec. 8.1(b) and (c) by a Member, an eligible survivor as defined in Sec. 9.2 or an Alternate Payee.*”**

### *Rationale*

The process for amending the Benefits Plan of the Presbyterian Church (U.S.A.) (“Plan”) is established in the Plan document. The specific provisions of the Plan that relate to amendment are:

Sec. 19.1 **Right to Alter or Amend Plan.** The right to alter or amend the Benefits Plan is reserved solely to the Board except that 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 or a dues increase shall be effective only with the approval of the General Assembly. Notice of any such proposed alteration or amendment to the 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.

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 215th General Assembly (2003), the Board of Pensions adopted amendments to the Plan that require the approval of the General Assembly prior to becoming effective or are to be reported as required by the Plan provisions quoted above. Notice of the amendments being presented to the 216th General Assembly (2004) was given by letter dated March 16, 2004, from Earle Robbins, Esquire, chair of the Board of Pensions, to all Benefits Plan members, local churches, presbyteries, and synods.

The Board of Pensions adopted the amendment to Section 8.10 of the Pension Plan, to be effective as of July 1, 2005, subject to the approval of the 216th General Assembly (2004). This amendment conforms the Plan to an industry standard thereby facilitating an improvement in the Board of Pensions’ benefit administrative processes and avoiding a software program customization in the Board of Pensions’ new benefit administration software.

## Item 14-02

[The assembly approved Item 14-02. See p. 23.]

**The Presbyterian Church (U.S.A.) Foundation recommends that the 216th General Assembly (2004) direct the Presbyterian Church (U.S.A.) Foundation to**

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 Presbyterian Church (U.S.A.) Foundation in July 1999, which are managed in a way that is consistent with the social witness principles of the Presbyterian Church (U.S.A.); and

3. explore and initiate ways to enhance its expertise and capacity in support of wills emphasis, planned gifts, and to explore the services of New Covenant Trust Company, N.A., and New Covenant Funds, that will allow these programs and entities to be ever more effective contributors toward the fulfillment of the Great Commission for the Glory of God.

### *Rationale*

Each year, the Presbyterian Church (U.S.A.) Foundation trustees ask the General Assembly to endorse the Foundation's work in support of mission and ministry throughout the church. This unbroken series of affirmations allows the Foundation to confidently pursue its ministry among congregations, presbyteries, synods, related organizations, and individual Presbyterians. General Assembly validation of our vital work on behalf of mission and ministry is essential to our effectiveness throughout the church.

## Item 14-03

[The assembly approved Item 14-03. See p. 23.]

The Presbyterian Church (U.S.A.) Foundation recommends that the 216th General Assembly (2004) accept the Foundation's amended Articles of Incorporation and Bylaws as shown below. [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as boldface, italic.]

### AMENDED AND RESTATED ARTICLES OF INCORPORATION PRESBYTERIAN CHURCH (U.S.A.) FOUNDATION

WHEREAS, the General Assembly of the Commonwealth of Pennsylvania by act approved March 28, 1799 (P.L. 379) incorporated the "Trustees of the General Assembly of the Presbyterian Church in the United States of America" (the "Corporation") as the corporate agency of the Ministers and Elders constituting the General Assembly of the Presbyterian Church in the United States of America; and

WHEREAS, said act of incorporation was supplemented by the act of March 23, 1865 (P.L. 648); and

WHEREAS, the charter of the Corporation was amended pursuant to the Corporation Act of 1874, act of April 29, 1874 (P.L. 73), by decree of Court of Common Pleas No. 4 of Philadelphia County (the "Court") entered October 17, 1885, at September Term, 1885, No. 422, which decree was duly recorded on October 27, 1885 in the Office for the Recording of Deeds in and for Philadelphia County (the "Office for the Recording of Deeds") in Charter Book No. 10, page 512; and

WHEREAS, the Trustees of the Presbyterian House, a Pennsylvania corporation created by the act of April 21, 1855 (P.L. 575), was merged with and into the Corporation by decree of the Court entered October 17, 1885, at September Term, 1885, No. 423, which decree was duly recorded on October 27, 1885 in the Office for the Recording of Deeds in Charter Book No. 10, page 514; and

WHEREAS, the amount of property which the Corporation is authorized to hold was increased pursuant to the Act of June 6, 1893 (P.L. 324) by decree of the Court entered June 20, 1910, at September Term, 1885, No. 422; and



WHEREAS, the articles of incorporation of the Corporation were further amended and restated in full pursuant to the Nonprofit Corporation Law of 1933, act of May 5, 1933 (P.L. 289), by decree of the Court entered November 9, 1953, at September Term, 1885, No. 422, which decree was duly recorded on November 9, 1953 in the Department of Records of the City of Philadelphia (the "Department of Records") in Charter Book No. 158, page 304, whereby, inter alia, the name, style and title of the Corporation was changed to "The Foundation of the Presbyterian Church in the United States of America"; and

WHEREAS, the Presbyterian Church in the United States of America and the United Presbyterian Church of North America did on May 28, 1958, unite to form The United Presbyterian Church in the United States of America and in pursuance thereof the Trustees of the General Assembly of the United Presbyterian Church of North America, a Pennsylvania corporation created by the act of March 22, 1860 (P.L. 743), was merged with and into the Corporation pursuant to the Nonprofit Corporation Law of 1933 by decree of the Court entered September 22, 1958, at September Term, 1885, No. 422, which decree was duly recorded on September 23, 1958 in the Department of Records in Miscellaneous Book No. 219, page 545, and whereby the name, style and title of the Corporation was changed to "United Presbyterian Foundation"; and

WHEREAS, the articles of incorporation of the Corporation were further amended pursuant to the Nonprofit Corporation Law of 1933 by the filing of Articles of Amendment in the Department of State on October 5, 1970 (Roll 3-1-71-05, Film 548); and

WHEREAS, in and by Section 1(c) of the enactment of May 23, 1972 of the 184th General Assembly (1972) of The United Presbyterian Church in the United States of America the General Assembly expressly designated and declared this Corporation to be the corporation which the General Assembly has caused to be formed pursuant to Section 1 of Chapter XXXII of the Form of Government of the said Church; and

WHEREAS, the said enactment of May 23, 1972 directed the Board of Trustees of the Corporation to amend the articles of incorporation of the Corporation in certain respects; and

WHEREAS, the articles of incorporation of the Corporation were so amended and restated pursuant to the Nonprofit Corporation Law of 1933 by the filing of Articles of Amendment in the Department of State on October 25, 1972 (Roll 3- 1-72.47, Film 324); and

WHEREAS, the articles of incorporation of the Corporation were amended to change the organization of the corporation to a non-member basis, to make certain other changes in the text of the articles and to restate the articles as so amended pursuant to the Nonprofit Corporation Law of 1972 by the filing of Articles of Amendment in the Department of State on February 16, 1973 (Roll 3-1-73.08, Film 829); and

WHEREAS, the 185th General Assembly (1973) of The United Presbyterian Church in the United States of America directed that the name, style and title of the Corporation be changed to "The United Presbyterian Church in the United States of America, A Corporation"; and

WHEREAS, the articles of incorporation of the Corporation were so amended pursuant to the Nonprofit Corporation Law of 1972 by the filing of Articles of Amendment in the Department of State on May 31, 1973 (Roll 3-1-73.24, Film 1106); and

WHEREAS, a Statement of Change of Registered Office was filed in the Department of State on November 26, 1973 (Roll 3-1- 73.52, Film 852); and

WHEREAS, the articles of incorporation of the Corporation were amended and restated to eliminate a reference to a constituent corporation pursuant to the Nonprofit Corporation Law of 1972 by the filing of Articles of Amendment in the Department of State on November 3, 1982 (Roll 62-82, Film 1461); and

WHEREAS, The Presbyterian Church in the United States and The United Presbyterian Church in the United States of America did on June 10, 1983 reunite to form the Presbyterian Church (U.S.A.) (the "Church") pursuant

to Articles of Agreement of the Plan for Reunion between The Presbyterian Church in the United States and The United Presbyterian Church in the United States of America (the “Articles of Agreement.”); and

WHEREAS, the General Assembly of the State of North Carolina by act ratified February 19, 1866 (Ch. 31) incorporated “The Trustees of the General Assembly of the Presbyterian Church in the United States” as the corporate agency of the General Assembly of the Presbyterian Church in the United States (“The Presbyterian Foundation (U.S.)”); and

WHEREAS, Article 5.4 of the Articles of Agreement directed the General Assembly Council of the reunited Church to develop and present to the General Assembly of the Church a design for the work of, inter alia, the corporate agencies (except the pension corporations) of the General Assemblies of the reuniting Churches; and

WHEREAS, on June 17, 1986 the 198th General Assembly (1986) of the Presbyterian Church (U.S.A.), on the recommendation of the General Assembly Council, enacted a deliverance implementing a design for the corporate structure of certain agencies of the General Assembly; and

WHEREAS, in and by Section 1 of the enactment of June 17, 1986 the Corporation is directed to divide, effective at the close of business on December 31, 1986, into two corporations, one of which shall be a central treasury corporation and the other of which shall be a fiduciary corporation, and it is declared to be the intent and understanding of the General Assembly that both corporations resulting from the corporate division shall continue as surviving corporations of the original corporation from which the division and separation occurs; that the history and origin of each is to be from the origin of the dividing corporation, namely, March 28, 1799; that the titles and interests in property allocated to each at the time of the division and separation shall be deemed to be continuations of the same from the time originally acquired; that the trusteeships and other fiduciary relationships, licenses, rulings, and privileges of and issued to the dividing corporation shall be deemed to continue in this Corporation, and, to the extent relevant to its purposes and activities as contemplated by said enactment, in the central treasury corporation; and

WHEREAS, Sections 1(c) and 3 of the said enactment of June 17, 1986 directed the Board of Trustees of the Corporation to take such corporate action as might be requisite to change the name, style and title of this Corporation and to effect certain other changes in the articles of incorporation of the Corporation and to constitute The Presbyterian Foundation, Inc. (U.S.) a constituent corporation of the Corporation; and

WHEREAS, all acts and things necessary on the part of the Corporation to effect an amendment and restatement of the Articles of Incorporation of the Corporation have been done and performed;

NOW, THEREFORE, the Corporation aforesaid does under the provisions of the Nonprofit Corporation Law of 1972 hereby adopt this instrument as the Amended and Restated Articles of Incorporation thereof and does accept the same in lieu of the Articles of Incorporation heretofore in force.

**ARTICLE I**

**Name**

The name of the Corporation is PRESBYTERIAN CHURCH (U.S.A.) FOUNDATION.

**ARTICLE II**

**Duration**

The period of duration of this corporation shall be perpetual.

**ARTICLE III**

**Registered Office**

The address of the registered office of the Corporation is:

~~425 Lombard Street  
Philadelphia, Pennsylvania 19147~~  
**2704 Commerce Drive  
Harrisburg, Pennsylvania 17110.**

**ARTICLE IV  
Non-Profit**

The Corporation does not contemplate pecuniary gain or profit, incidental or otherwise.

**ARTICLE V  
Organization**

The Corporation is organized on a nonstock basis.

**ARTICLE VI  
Purposes**

The purpose or purposes for which the Corporation is incorporated are:

- (a) To be an integrated auxiliary and a part of and to act as a fiduciary corporation for the Presbyterian Church (U.S.A.) as affirmed and declared by the 198th General Assembly (1986) of the Church.
- (b) To take, receive, hold and administer and dispose of all and all manner of lands, tenements, rents, annuities, franchises, hereditaments, moneys, securities, income and property, real and personal, of any kind in any state, territory or country, which at any time or times heretofore have been or which at any time and from time to time shall hereafter be given, granted, bargained, sold, enfeoffed, released, devised, bequeathed, conveyed, transferred, assigned, set over or delivered by any person or persons, corporations, associations, trusts, foundations or other forms of organization, to the General Assembly of the Presbyterian Church (U.S.A.), to the Presbyterian Church (U.S.A.), to the predecessors of either, or to this corporation or its predecessors, to their use or to the use of any of them, or in trust for them, or any of them, or to them or any of them for the support of any work, activity, purpose, project or interest of the Presbyterian Church (U.S.A.) or of the General Assembly of the Presbyterian Church (U.S.A.), or the predecessors of either, in which property of any kind the General Assembly of the Presbyterian Church (U.S.A.), the Presbyterian Church (U.S.A.), or this corporation, or the predecessors of any of them, have or are intended to have any legal or equitable interest, present or future, vested or contingent.
- (c) To acquire and receive moneys, funds, income, securities, and property, real and personal, of any kind or nature whatsoever, in any state, territory or country, from particular churches, presbyteries, synods, institutions, colleges, or other agencies or institutions of or related to the Presbyterian Church (U.S.A.), to be held, administered and invested, reinvested, and kept invested, for them or any of them.
- (d) Except for the pension corporation established to administer the pension and benefit plans and programs of the Church and the property and assets held by or hereafter given to such pension corporation, to take over, receive, hold, administer subject to the terms, conditions, and restrictions thereof, dispose of and perform the work, programs, property, assets, trusts, contracts, rights and duties, and any gift, devise, legacy, or trust heretofore or hereafter made to or for the benefit of such of the corporate agencies of the Presbyterian Church (U.S.A.) as may be directed from time to time by the General Assembly of the Presbyterian Church (U.S.A.), including the work and programs of The Presbyterian Foundation, Inc. (U.S.) and in connection therewith to enter into annuity agreements, life income contracts and other deferred giving agreements and trusts.
- (e) To serve as an agency of the Presbyterian Church (U.S.A.) in the presentation of the needs of said Church and its work.

**ARTICLE VII  
Members**

~~The central treasury corporation of the Presbyterian Church (U.S.A.) resulting from the division effective December 31, 1986 of "The United Presbyterian Church in the United States of America, A Corporation" into this Corporation~~

~~and a central treasury corporation known as Presbyterian Church (U.S.A.), A Corporation” shall be a member of this Corporation without vote. The Corporation shall have no other members. A central treasury corporation of the Presbyterian Church (U.S.A.) known as “Presbyterian Church (U.S.A.), A Corporation” resulting from the December 31, 1986 division shall be the only member of this Corporation and shall be without vote.~~

### **ARTICLE VIII Board of Trustees**

The management and disposition of the affairs and property of the Corporation shall be vested in trustees, who shall be selected from time to time by the General Assembly of the Presbyterian Church (U.S.A.) (the “General Assembly”), in such number, and for such terms, and who may include such a number of ex officio trustees, who shall be selected in such a manner, as the General Assembly may determine. The number of such trustees may be increased or decreased at any time by the General Assembly, and in case of an increase, the additional trustees shall be selected by or in the manner determined by the General Assembly. All the business and affairs of the Corporation shall be conducted by the trustees under and subject to the direction of the General Assembly or of any officer or agency thereof thereunto duly authorized, so far as such direction shall be lawful and in accordance with the Constitution of the Presbyterian Church (U.S.A.) and the laws of the Commonwealth of Pennsylvania and of the United States of America.

### **ARTICLE IX Distributions upon Dissolution**

All the properties, moneys, and assets of the Corporation are irrevocably dedicated to charitable and religious purposes and shall not inure to the benefit of any private individual. In the event that the Corporation shall be dissolved or wound up at any time, then all the properties, moneys, and assets of the Corporation shall be transferred exclusively to and become the property of such nonprofit funds, foundations or corporations, all the assets of which are irrevocably dedicated to religious and charitable purposes, as are selected and designated by the General Assembly of the Presbyterian Church (U.S.A.).

### **ARTICLE X Amendments**

These articles of incorporation may be amended in the manner now or hereafter provided by statute, but no material change shall be made in these articles of incorporation without the prior approval of the General Assembly of the Presbyterian Church (U.S.A.).

### **ARTICLE XI Subsidiary Corporations**

The Corporation has created two subsidiary corporations, New Covenant Trust Company, N.A. (“Trust Company”), a national banking association, and New Covenant Annuity Insurance Company (“Insurance Company”), a Pennsylvania corporation (hereinafter the Trust Company and the Insurance Company are sometimes referred to individually as “Subsidiary”).

Except to the extent otherwise required by applicable state or federal law or any state or federal regulatory body directive:

- (i) the Corporation, as shareholder, shall not initiate or permit:
  - (a) any Subsidiary to engage in any fundamental transactions, including merger, division, consolidation, transfer or sale of all or substantially all of the assets of a Subsidiary or dissolution of a Subsidiary unless the same has received the prior approval of the General Assembly;

- (b) any transfer of any Subsidiary shares of stock, or any interest therein, to any party other than the Corporation (and in the case of the Trust Company, to directors of the Trust Company to the extent required by law), unless such transfer has received the prior approval of the General Assembly;
  - (c) any Subsidiary to issue stock or any options or warrants to any party other than the Corporation unless such issuance has received the prior approval of the General Assembly;
  - (d) any material change in the Trust Company's Articles of Association or the Insurance Company's Articles of Incorporation, respectively, without the prior approval of the General Assembly.
- (ii) The Corporation, as shareholder, shall elect directors of each Subsidiary board. The Corporation shall ensure that the majority of each Subsidiary board is composed of individuals who, at the time of their election, are active trustees of the Corporation board. Certain officers of each Subsidiary shall be elected directors to the respective boards of each Subsidiary to satisfy regulatory requirements and directives. The Stated Clerk of the General Assembly (or designee) and the General Assembly Council Executive Director (or designee) shall be elected by the Corporation as directors of the board of the Trust Company. Past trustees of the Corporation board may be elected directors of the Insurance Company to satisfy Pennsylvania regulatory requirements and directives related to director residence. The board composition of each Subsidiary shall reflect full participation consistent with Section G-4.0403 of the Form of Government of the Presbyterian Church (U.S.A.). Such election shall be reported to the General Assembly through the Corporation, and the elected directors shall be subject to General Assembly confirmation. If a director is not confirmed by the General Assembly, such director shall continue to serve until such time as the Corporation, as shareholder, is able to act in response to the stated concerns of the General Assembly, consistent with applicable law.

**BYLAWS  
OF  
THE PRESBYTERIAN CHURCH (U.S.A.) FOUNDATION  
(AND FOUNDATION CONSTITUENT CORPORATIONS  
LISTED IN ANNEX A HERETO)**

~~As Amended April 2002~~  
*As Amended Fall 2003*

**ARTICLE I  
Offices and Fiscal Year**

**Section 1.01. Offices.** The Fiduciary Corporation may have offices at such places within or without the United States of America as the Board of Trustees may from time to time appoint or the business of the Fiduciary Corporation requires.

**Section 1.02. Fiscal Year.** The fiscal year of the Fiduciary Corporation shall begin on the first day of January in each year.

**ARTICLE II  
Trustees and Members**

**Section 2.01. Selection of Trustees; Members.** The persons who shall be selected from time to time by the General Assembly of the Presbyterian Church (U.S.A.) ("General Assembly") to be the Board of Trustees of the Presbyterian Church (U.S.A.) Foundation, ("Fiduciary Corporation") shall by virtue of their offices, constitute the Board of Trustees of each Corporation listed in Annex A hereto (which Corporations so listed are referred to collectively in these bylaws as "Foundation Constituent Corporations") and, to the extent that these bylaws are applicable to Foundation Constituent Corporations incorporated under the laws of Illinois, shall also be the members of such Corporations; otherwise the Foundation Constituent Corporations shall have no members as such. The Fidu-

ciary Corporation shall have no members, as such, except the Presbyterian Church (U.S.A.), A Corporation, hereinafter sometimes referred to as the "Central Treasury Corporation", which shall be a member of the Fiduciary Corporation without vote.

**Section 2.02. Number and Tenure of Trustees.** The Trustees of the Fiduciary Corporation shall be in such number, and for such terms, and may include such a number of ex officio trustees with voice and vote, who shall be elected in such a manner, as the General Assembly may determine. The permanent complement of the Board of Trustees shall consist of nineteen (19) members elected by the General Assembly for ~~staggered three-year terms,~~ *four-year terms* plus the Stated Clerk of the General Assembly and the Executive Director of the General Assembly Council ex officio. An elected Trustee shall be eligible to serve two ~~additional~~ terms, for a total of ~~nine~~ *eight* ~~(9)~~ *(8)* years. ~~A person elected to an unexpired term shall be eligible to serve two additional three-year terms.~~ *Beginning in 2006, no person may serve more than two terms, full or partial.* The number of Trustees may be increased or decreased at any time, as determined by the General Assembly. Persons elected to the Board of Trustees shall begin their term of service immediately upon the adjournment of the General Assembly by which they are elected, and continue *for one meeting following the election of their* ~~until their successors are duly elected.~~

**Section 2.03. Emeritus Trustees.** Any individual elected as Emeritus Trustee prior to the date of this amendment shall continue to serve in such position with voice but not vote until the conclusion of that term, and will not be included in the total number of Trustees as set forth in Section 2.02 above. After the date of this amendment, no Emeritus Trustees shall be elected.

### ARTICLE III Board of Trustees

**Section 3.01. Meetings of Trustees.** Every meeting of the Board of Trustees of the Fiduciary Corporation shall be, without further notice or action, a meeting of the Board of Trustees of each of the Foundation Constituent Corporations.

**Section 3.02. Powers; Liability.**

(a) The Board of Trustees shall have full power to conduct, manage, and direct the business and affairs of the Fiduciary Corporation; and all powers of the Fiduciary Corporation are hereby granted to and vested in the Board of Trustees.

(b) A Trustee of the Fiduciary Corporation shall not be personally liable for monetary damages as such for any action taken, or any failure to take any action, unless the Trustee has breached or failed to perform the duties of his or her office under 42 Pa.C.S. Section 8363 and the breach or failure to perform constitutes self-dealing, willful misconduct or recklessness. The provisions of this subsection shall not apply to the responsibility or liability of a Trustee pursuant to any criminal statute or the liability of a Trustee for the payment of taxes pursuant to local, state or Federal law.

**Section 3.03. Organization.** At every meeting of the Board of Trustees, the chair or, in the absence of the chair, the vice chair, or a chair chosen by a majority of the Trustees present, shall preside, and the secretary, or, in the absence of the secretary, an assistant secretary, or, in the absence of the secretary and the assistant secretaries, any person appointed by the chair of the meeting shall act as secretary.

**Section 3.04. Place of Meeting.** Meetings of the Board of Trustees may be held at such place within or without the United States of America as the Board of Trustees may from time to time appoint, or as may be designated in the notice of the meeting.

**Section 3.05. Regular Meetings.** Regular meetings of the Board of Trustees shall be held at such time and in such place as shall be designated from time to time by resolution of the Board of Trustees; and prior to the meeting designated as the annual meeting for organization, the chair and vice-chair shall make recommendations for the appointment of members to committees and election of officers to be voted upon by the board at the organizational meeting. Members of the ~~Executive Committee~~ *Advisory Leadership Team* and officers may also be elected at any other meeting of the Trustees. At every regular meeting, the Trustees shall transact such business

as may properly be brought before the meeting. Notice of regular meetings need not be given unless otherwise required by law or these bylaws.

**Section 3.06. Special Meetings.** Special meetings of the Board of Trustees shall be held whenever called by the chair of the Board of Trustees or by one-tenth or more of the Trustees by telephone or in writing at least 48 hours (in the case of notice by mail) before the time at which the meeting is to be held. Every such notice shall state the time and place of the meeting.

**Section 3.07. Quorum, Manner of Acting and Adjournment.** Twelve (12) Trustees shall be present at each meeting in order to constitute a quorum for the transaction of business. Every Trustee, whether elected by the General Assembly or ex-officio, shall be entitled to one vote. Except as otherwise specified in the Articles of Incorporation or these bylaws or provided by statute, the acts of a majority of the Trustees present at a meeting at which a quorum is present shall be the acts of the Board of Trustees. In the absence of a quorum, a majority of the Trustees present and voting may adjourn the meeting from time to time until a quorum is present. The Trustees shall act only as a Board of Trustees and individual Trustees shall have no power as such, except that any action which may be taken at a meeting of the Trustees may be taken without a meeting if a consent or consents in writing setting forth the action so taken shall be signed by all of the Trustees in office and shall be filed with the secretary of the Fiduciary Corporation.

**Section 3.08. Executive Advisory Leadership Team and Other Committees.** The Board of Trustees shall, by resolution adopted by a majority of the Trustees in office, establish an ~~Executive Committee~~ **Advisory Leadership Team** of not less than five members, one of whom shall be the chair of the Board of Trustees, and may by like action establish one or more other committees, each such other committee to consist of two or more Trustees of the Fiduciary Corporation. The Board may designate one or more Trustees as alternate members of any committee, who may replace any absent or disqualified member at any meeting of the committee. In the absence or disqualification of a member, and the alternate or alternates, if any, designated for such member, of any committee, the member or members thereof present at any meeting and not disqualified from voting, whether or not the member or members constitute a quorum, may unanimously appoint another Trustee to act at the meeting in the place of any such absent or disqualified member. Each committee of the Board shall serve at the pleasure of the Board.

The ~~Executive Committee~~ **Advisory Leadership Team** shall have and exercise all of the powers and authority of the Board of Trustees in the management of the business and affairs of the Fiduciary Corporation, except that the ~~Executive Committee~~ **Advisory Leadership Team** shall not have any power or authority as to the following:

- (1) The adoption, amendment or repeal of the bylaws, or the adoption of any amendment of articles or plan or merger, division or consolidation or the approving of the sale, lease or exchange of all or substantially all of the assets of the Fiduciary Corporation or of the dissolution of the Fiduciary Corporation.
- (2) The amendment or repeal of any resolutions of the Board.
- (3) Action on matters committed to a committee having responsibility for supervising or effecting securities transactions.

No committee of the Board of Trustees, other than the ~~Executive Committee~~ **Advisory Leadership Team** or a committee having responsibility for supervising or effecting securities transactions, shall, pursuant to resolution of the Board of Trustees or otherwise, exercise any of the powers or authority vested by these bylaws, the Nonprofit Corporation Law of 1988 or other applicable law in the Board of Trustees as such, but any other committee of the Board of Trustees may make recommendations to the Board of Trustees or ~~Executive Committee~~ **Advisory Leadership Team** or a committee having responsibility for supervising or effecting securities transactions concerning the exercise of such powers and authority.

A majority of the Trustees in office designated to a committee, or Trustees designated to replace them as provided in this section, shall be present at each meeting to constitute a quorum for the transaction of business and the acts of a majority of the Trustees in office designated to a committee or their replacements shall be the acts of the committee.

Each committee shall keep regular minutes of its proceedings in a book or books to be kept for that purpose and shall report such proceedings periodically to the Board of Trustees.

Sections 3.05, 3.06 and 3.07 shall be applicable to committees of the Board of Trustees.

**Section 3.09. Compensation and Expenses.** Except as permitted by the last sentence of Section 5.14 of these bylaws, no compensation of any kind shall be paid directly or indirectly by the Fiduciary Corporation to, and no loan or other extension of credit shall be made for the benefit of, any Trustee, as such, or as an officer or employee of the Fiduciary Corporation. Trustees may be reimbursed for expenses in a manner consistent with any applicable policies adopted by the General Assembly Council of the Presbyterian Church (U.S.A.) (“General Assembly Council”) or the General Assembly.

**Section 3.10. Personal Liability of Trustees.** A Trustee of the Fiduciary Corporation shall not be personally liable, as such, for monetary damages for any action taken, or any failure to take any action, unless:

- (1) The Trustee has breached or failed to perform the duties of his or her office under 42 Pa.C.S. Section 8363; and
- (2) The breach or failure to perform constitutes self-dealing, willful misconduct or recklessness.

The provisions of this Section shall not apply to:

- (1) The responsibility or liability of a Trustee pursuant to any criminal statute;
- or
- (2) The liability of a Trustee for the payment of taxes pursuant to local, State or Federal law.

The provisions of this Section are cumulative of and shall be in addition to and independent of any and all:

- (1) Other limitations on the liabilities of Trustees of this Fiduciary Corporation, as such, whether such limitations arise under or are created by any statute, rule of law, provision of the articles of incorporation, agreement, vote of the General Assembly, disinterested Trustees or otherwise; and
- (2) Rights of indemnification existing under these bylaws or otherwise.

In any action, suit or proceeding involving the application of the provisions of this Section, the party or parties challenging the right of a Trustee to the benefits of this Section shall have the burden of proof.

#### **Article IV Notice - Waivers - Meetings**

**Section 4.01. Notice, What Constitutes.** Whenever written notice is required to be given to any person under the provisions of the articles, these bylaws, the Nonprofit Corporation Law of 1988 or other applicable law, it may be given to such person, either personally or by sending a copy thereof by first class mail, postage prepaid, by telegram, charges prepaid, by overnight delivery, charges prepaid, by facsimile, with confirmation of delivery, or by electronic mail, to his or her address, fax number, or electronic mail address appearing on the books of the Fiduciary Corporation, or in the case of Trustees, supplied by the Trustee to the Fiduciary Corporation for the purpose of notice. If the notice is sent by mail, or by telegraph, or overnight delivery, it shall be deemed to have been given to the person entitled thereto when deposited in the United States mail or with a telegraph office or overnight delivery service for transmission to such person. If the notice is sent by facsimile, it shall be deemed to have been given when a written report of successful transmission has been received. If the notice is sent by electronic mail, it shall be deemed to have been given upon completion of transmission. A notice of meeting shall specify the place, day and hour of the meeting and any other information required by law or these bylaws.



When a meeting is adjourned, it shall not be necessary to give any notice of the adjourned meeting or of the business to be transacted at an adjourned meeting, other than by announcement at the meeting at which such adjournment is taken.

**Section 4.02. Waiver of Notice.** Whenever any written notice is required to be given under the provisions of the articles, these bylaws, the Nonprofit Corporation Law of 1972 or other applicable law, a waiver thereof in writing, signed by the person or persons entitled to such notice, whether before or after the time stated therein, shall be deemed equivalent to the giving of such notice. Except as otherwise required by this section and by Section 8.06 of these bylaws, neither the business to be transacted nor the purpose of a meeting need be specified in the waiver of notice of such meeting.

Attendance of a person at any meeting shall constitute a waiver of notice of such meeting, except where a person attends a meeting for the express purpose of objecting, at the beginning of the meeting, to the transaction of any business because the meeting was not lawfully called or convened.

**Section 4.03. Modification of Proposal Contained in Notice.** Whenever the language of a proposed resolution is included in a written notice of a meeting, the meeting considering the resolution may without further notice adopt it with such clarifying or other amendments as do not enlarge its original purpose.

**Section 4.04. Conference Telephone Meetings.** One or more persons may participate in a meeting of the Board or of a committee of the Board by means of conference telephone or similar communications equipment by means of which all persons participating in the meeting can hear each other. Participation in a meeting pursuant to this section shall constitute presence in person at such meeting.

## ARTICLE V Officers

**Section 5.01. Number, Qualifications and Designation.** The officers of the Fiduciary Corporation shall be a president, one or more vice presidents, a secretary, a treasurer, and such other officers as may be elected in accordance with the provisions of Section 5.03 of this Article. Any number of offices may be held by the same person. Officers may but need not be Trustees or members of the Fiduciary Corporation, and shall be natural persons of full age except that the treasurer or assistant treasurer may be a corporation. The Board of Trustees may elect from among the members of the board a chair of the Board and a vice chair of the Board who shall be officers of the Fiduciary Corporation. The chair of the Board shall be selected from among the members of the ~~Executive Committee~~ *Advisory Leadership Team*.

**Section 5.02. Selection and Term of Office.** The officers of the Fiduciary Corporation shall be selected and their terms of office shall be determined as follows:

- (1) The president, any vice presidents, the treasurer and other executive officers of the Fiduciary Corporation, except those elected by delegated authority pursuant to Section 5.03, shall be elected by the Board of Trustees with the concurrence of the General Assembly Council. The president shall be elected for a term of four years, subject to confirmation by the General Assembly, and shall be eligible for reelection. Any vice presidents, the treasurer and other executive officers of the Fiduciary Corporation shall be elected for the term of their employment with the Fiduciary Corporation.
- (2) The office of secretary shall be comprised of a recording secretary and a corporate secretary. The recording secretary shall be the person for the time being in office as the Stated Clerk of the General Assembly of the Presbyterian Church (U.S.A.) with one or more associates in that office to serve as assistant recording secretary. The corporate secretary shall be the person for the time being in office as the General Counsel of the Fiduciary Corporation, with one or more associates in that office to serve as assistant corporate secretary.
- (3) Subordinate officers elected by delegated authority pursuant to Section 5.03 shall be governed as to their duties and term of service by the terms and conditions of their election.

**Section 5.03. Officers, Committees and Agents.** The Board of Trustees may from time to time elect such officers and appoint such committees, employees or other agents as the business of the Fiduciary Corporation may require, including one or more assistant secretaries, and one or more assistant treasurers, each of whom shall hold office for such period, have such authority, and perform such duties as are provided in these bylaws, or as the Board of Trustees may from time to time determine. The Board of Trustees may delegate to any officer or committee of the Fiduciary Corporation the power to elect subordinate or other officers and to retain or appoint employees or other agents, or committees thereof, and to prescribe the authority and duties of such subordinate or other officers, committees, employees or other agents. Administrative staff positions, including all officers specified in Section 5.02, may be authorized by the Fiduciary Corporation only with the concurrence of the General Assembly Council.

**Section 5.04. Resignations.** Any officer or agent may resign at any time by giving written notice to the Board of Trustees, or to the president or the secretary of the Fiduciary Corporation. Any such resignation shall take effect at the date of the receipt of such notice or at any later time specified therein and, unless otherwise specified therein, the acceptance of such resignation shall not be necessary to make it effective.

**Section 5.05. Removal.** Any elected or appointed officer, committee member, employee or other agent of the Fiduciary Corporation may be removed, either for or without cause, by the Board of Trustees or other authority which elected or appointed such officer, committee, employee or other agent whenever in the judgment of such authority the best interests of the Fiduciary Corporation will be served thereby, but such removal shall be without prejudice to the contract rights of any person so removed.

**Section 5.06. Vacancies.** A vacancy in any elective or appointive office because of death, resignation, removal, disqualification, or any other cause, shall be filled by the Board of Trustees (with, where appropriate, the concurrence of the General Assembly Council and, in the case of the president, subject to confirmation by the General Assembly) or by the authority to which the power to fill such office has been delegated pursuant to Section 5.03 of this Article, as the case may be, and if the office is one for which a term is prescribed by or pursuant to these bylaws, shall be filled for the unexpired portion of the term. The refusal of the General Assembly to confirm the election of a president shall result in the creation of a vacancy in that office.

**Section 5.07. General Powers.** All officers of the Fiduciary Corporation, as between themselves and the Fiduciary Corporation, shall respectively have such authority and perform such duties in the management of the property and affairs of the Fiduciary Corporation as may be determined by resolutions or orders of the Board of Trustees, or, in the absence of controlling provisions in resolutions or orders of the Board of Trustees, as may be provided in these bylaws.

**Section 5.08. The Chair and Vice Chair of the Board.** The chair of the Board, or in his or her absence, the vice chair of the Board, shall preside at all meetings of the members of the Board of Trustees, and shall perform such other duties as may from time to time be requested of such officers by the Board of Trustees or the ~~Executive Committee~~ *Advisory Leadership Team*.

**Section 5.09. The President.** The president shall be the chief executive officer of the Fiduciary Corporation and shall have general supervision over the activities and operations of the Fiduciary Corporation, subject, however, to the control of the Board of Trustees. The president shall sign, execute and acknowledge, in the name of the Fiduciary Corporation, deeds, mortgages, bonds, contracts or other instruments, authorized by the Board of Trustees, except expressly delegated by the Board of Trustees, or by these bylaws, to some other officer or agent of the Fiduciary Corporation; and, in general, shall perform all duties incident to the office of president, and such other duties as from time to time may be assigned to the president by the Board of Trustees or the ~~Executive Committee~~ *Advisory Leadership Team*.

**Section 5.10. The Vice Presidents.** The vice presidents shall perform the duties of the president in the absence of the president and such other duties as may from time to time be assigned to them by the Board of Trustees, the ~~Executive Committee~~ *Advisory Leadership Team* or the president.

**Section 5.11. The Secretary.** The recording secretary, or assistant recording secretary, shall attend all meetings of the Board of Trustees and shall record all the votes of the Trustees and the minutes of the meetings of the Board of Trustees in a book or books to be kept for that purpose. The corporate secretary, or an assistant corporate

secretary, shall see that notices are given and records and reports are filed and shall be the custodian of the seal of the Fiduciary Corporation and see that it is affixed to all documents to be executed on behalf of the Fiduciary Corporation under its seal; and, in general, shall perform all duties incident to the office of corporate secretary, and such other duties relating thereto as may from time to time be assigned to the corporate secretary by the Board of Trustees, the ~~Executive Committee~~ *Advisory Leadership Team*, or the president.

**Section 5.12. The Treasurer.** The treasurer or an assistant treasurer shall have or provide for the custody of the funds or other property of the Fiduciary Corporation and shall keep a separate book of account of the same to his or her credit as treasurer; shall collect and receive or provide for the collection and receipt of moneys earned by or in any manner due to or received by the Fiduciary Corporation; shall deposit all funds in his or her custody as treasurer in such banks or other places of deposit (including the Central Treasury Corporation) as the Board of Trustees may from time to time designate; shall, whenever so required by the Board of Trustees, render an account showing his or her transactions as treasurer, and the financial condition of the Fiduciary Corporation; and, in general, shall discharge such other duties as may from time to time be assigned to the treasurer by the Board of Trustees, the ~~Executive Committee~~ *Advisory Leadership Team*, or the president.

**Section 5.13. Officers' Bonds.** Any officer shall give a bond for the faithful discharge of the duties of the office held by such officer in such sum, if any, and with such surety or sureties as the Board of Trustees shall require.

**Section 5.14. Salaries.** The salaries of the officers elected by the Board of Trustees shall be fixed from time to time or as may be designated by resolution of the Board. The salaries or other compensation of any other officers, employees and other agents shall be fixed from time to time by the authority to which the power to elect such officers or to retain or appoint such employees or other agents has been delegated pursuant to Section 5.03 of this Article. All salaries shall be consistent with any general salary structure established by the General Assembly Council. No full-time officer shall be prevented from receiving such salary or other compensation by reason of the fact that he or she is also a Trustee of the Fiduciary Corporation. See also Section 3.09 of these bylaws.

## ARTICLE VI

### Indemnification of Trustees, Officers, Etc.

**Section 6.01. Scope of Indemnification.**

(a) The Fiduciary Corporation shall indemnify an indemnified representative against any liability incurred in connection with any proceeding in which the indemnified representative may be involved as a party or otherwise, by reason of the fact that such person is or was serving in an indemnified capacity, including without limitation any liability resulting from any actual or alleged breach or neglect of duty, error, misstatement or misleading statement, negligence, gross negligence or act giving rise to strict or products liability, except:

- (1) where such indemnification is expressly prohibited by applicable law;
- (2) where the conduct of the indemnified representative has been finally determined pursuant to Section 6.06(d) or otherwise to constitute willful misconduct or recklessness within the meaning of 42 Pa.CS Section 8365(b) or any superseding provision of law sufficient in the circumstances to bar indemnification against liabilities arising from the conduct;
- (3) to the extent the liability is finally determined pursuant to Section 6.06(d) or otherwise to be based upon or attributable to the indemnified representative gaining any personal pecuniary profit to which such indemnified representative was not legally entitled; or
- (4) to the extent such indemnification has been finally determined in a final adjudication pursuant to Section 6.06(d) to be otherwise unlawful.

(b) If an indemnified representative is entitled to indemnification in respect of a portion, but not all, of any liabilities to which such person may be subject, the Fiduciary Corporation shall indemnify such indemnified representative to the maximum extent for such portion of the liabilities.

(c) The termination of a proceeding by judgment, order, settlement, conviction or upon a plea of nolo contendere or its equivalent shall not, of itself, create a presumption that the indemnified representative is not entitled to indemnification.

(d) For purposes of this Article:

- (1) “indemnified capacity” means any and all past, present and future service by an indemnified representative in one or more capacities as a Trustee, officer, employee or agent of the Fiduciary Corporation or a Foundation Constituent Corporation, or, at the request of the Fiduciary Corporation, as a director, officer, employee, agent, fiduciary or trustee of another Fiduciary Corporation, partnership, joint venture, trust, employee benefit plan or other entity or enterprise;
- (2) “indemnified representative” means any and all Trustees, officers and employees of the Fiduciary Corporation, and any other person designated as an indemnified representative by the Board of Trustees of the Fiduciary Corporation (which may, but need not, include any person serving, at the request of the Fiduciary Corporation, as a director, officer, employee, agent, fiduciary or trustee of another Corporation, partnership, joint venture, trust, employee benefit plan or other entity or enterprise);
- (3) “liability” means any damage, judgment, amount paid in settlement, fine, penalty, punitive damages, excise tax assessed with respect to an employee benefit plan, or cost or expense of any nature (including, without limitation, attorneys’ fees and disbursements); and
- (4) “proceeding” means any threatened, pending or completed action, suit, appeal or other proceeding of any nature, whether civil, criminal, administrative or investigative, whether formal or informal, and whether brought by or in the right of the Fiduciary Corporation, a class of its security holders, if any, or otherwise.

**Section 6.02. Proceedings Initiated by Indemnified Representative.** Notwithstanding any other provision of this Article, the Fiduciary Corporation shall not indemnify under this Article an indemnified representative for any liability incurred in a proceeding initiated (which shall not be deemed to include counter-claims or affirmative defenses) or participated in as an intervenor or amicus curiae by the person seeking indemnification unless such initiation of or participation in the proceeding is authorized, either before or after its commencement, by the affirmative vote of a majority of a quorum of the Trustees of the Fiduciary Corporation. This section does not apply to reimbursement of expenses incurred in successfully prosecuting or defending an arbitration under Section 6.06(d) or otherwise successfully prosecuting or defending the rights of an indemnified representative granted by or pursuant to this Article.

**Section 6.03. Advancing Expenses.** The Fiduciary Corporation shall pay the expenses (including attorneys’ fees and disbursements) incurred in good faith by a Trustee or officer and may, by act of the Board of Trustees (including the votes or consents of interested Trustees), pay the expenses (including attorneys’ fees and disbursements) incurred in good faith by any other indemnified representative in advance of the final disposition of a proceeding described in Section 6.01 upon receipt of an undertaking by or on behalf of the indemnified representative to repay such amount if it shall ultimately be determined pursuant to Section 6.06(d) or otherwise that such person is not entitled to be indemnified by the Fiduciary Corporation pursuant to this Article. The financial ability of an indemnified representative to repay an advance shall not be a prerequisite to the making of such advance.

**Section 6.04. Securing of Indemnification Obligations.** To further effect, satisfy or secure the indemnification obligations provided herein or otherwise, the Fiduciary Corporation may maintain insurance, obtain a letter of credit, act as self-insurer, create a reserve, trust, escrow, cash collateral or other fund or account, enter into indemnification agreements, pledge or grant a security interest in any assets or properties of the Fiduciary Corporation, or use any other mechanism or arrangement whatsoever in such amounts, at such costs, and upon such other terms and conditions as the Board of Trustees shall deem appropriate. Absent fraud, the determination of the Board of Trustees with respect to such amounts, costs, terms and conditions shall be conclusive against all security holders, if any, officers and Trustees and shall not be subject to voidability.

**Section 6.05. Payment of Indemnification.** An indemnified representative who is entitled to indemnification shall be entitled thereto within 30 days after a written request for such indemnification has been delivered to the secretary of the Fiduciary Corporation.

**Section 6.06. Indemnification Procedure.**

(a) An indemnified representative shall use such indemnified representative's best efforts to notify promptly the secretary of the Fiduciary Corporation of the commencement of any proceeding or the occurrence of any event which might give rise to a liability under this Article, but the failure so to notify the Fiduciary Corporation shall not relieve the Fiduciary Corporation for any liability which it may have to the indemnified representative under this Article or otherwise.

(b) The Fiduciary Corporation shall be entitled, upon notice to any such indemnified representative, to assume the defense of any proceeding with counsel reasonably satisfactory to the indemnified representative, or a majority of the indemnified representatives involved in such proceeding if there be more than one. If the Fiduciary Corporation notifies the indemnified representative of its election to defend the proceeding, the Fiduciary Corporation shall have no liability for the expenses (including attorneys' fees and disbursements) of the indemnified representative incurred in connection with the defense of such proceeding subsequent to such notice, unless (i) such expenses (including attorneys' fees and disbursements) have been authorized by the Fiduciary Corporation, (ii) the Fiduciary Corporation shall not in fact have employed counsel reasonably satisfactory to such indemnified representative or indemnified representatives to assume the defense of such proceeding, or (iii) it shall have been determined pursuant to Section 6.06(d) that the indemnified representative was entitled to indemnification to the benefits of this Article shall have the burden of proof. The Fiduciary Corporation shall reimburse an indemnified representative for such expenses under this Article or otherwise. Notwithstanding the foregoing, the indemnified representative may elect to retain counsel at the indemnified representative's own cost and expense to participate in the defense of such proceeding.

(c) The Fiduciary Corporation shall not be required to obtain the consent of the indemnified representative to the settlement of any proceeding which the Fiduciary Corporation has undertaken to defend if the Fiduciary Corporation assumes full and sole responsibility for such settlement and the settlement grants the indemnified representative an unqualified release in respect of all liabilities at issue in the proceeding. Whether or not the Fiduciary Corporation has elected to assume the defense of any proceeding, no indemnified representative shall have any right to enter into any full or partial settlement of the proceeding without the prior written consent of the Fiduciary Corporation (which consent shall not be unreasonably withheld), nor shall the Fiduciary Corporation be liable for any amount paid by an indemnified representative pursuant to any settlement to which the Fiduciary Corporation has not so consented.

(d) Any dispute related to the right to indemnification as provided under this Article shall be decided only by arbitration in the metropolitan area in which the principal executive offices of the Fiduciary Corporation are located at the time, in accordance with the commercial arbitration rules then in effect of the American Arbitration Association, before a panel of three arbitrators, one of whom shall be selected by the Fiduciary Corporation, the second of whom shall be selected by the indemnified representative and the third of whom shall be selected by the other two arbitrators. In the absence of the American Arbitration Association, or if for any reason arbitration under the arbitration rules of the American Arbitration Association cannot be initiated, and if one of the parties fails or refuses to select an arbitrator, or the arbitrators selected by the Fiduciary Corporation and the indemnified representative cannot agree on the selection of the third arbitrator within 30 days after such time as the Fiduciary Corporation and the indemnified representative have each been notified of the selection of the other's arbitrator, the necessary arbitrator or arbitrators shall be selected by the presiding judge of the court of general jurisdiction in such metropolitan area. Each arbitrator selected as provided in this subsection is required to be or have been a director or executive officer of a corporation whose shares of common stock were listed during at least one year of such service on the New York Stock Exchange or the American Stock Exchange or quoted on the National Association of Securities Dealers Automated Quotations System. The party or parties challenging the right of an indemnified representative to the benefits of this Article shall have the burden of proof. The Fiduciary Corporation shall reimburse an indemnified representative for the expenses (including attorneys' fees and disbursements) incurred in successfully prosecuting or defending such arbitration. Any award entered by the arbitrators shall be final, binding and nonappealable and judgment may be entered thereon by any party in accordance with applicable law in any court of competent jurisdiction, except that the Fiduciary Corporation shall be entitled to interpose as a defense in any such judicial enforcement proceeding any prior final judicial determination adverse to the indemnified representative under

Section 6.01(a)(2) or (3) in a proceeding not directly involving indemnification under this Article. This arbitration provision shall be specifically enforceable.

(e) Upon a payment to any indemnified representative under this Article, the Fiduciary Corporation shall be subrogated to the extent of such payment to all of the rights of the indemnified representative to recover against any person for such liability, and the indemnified representative shall execute all documents and instruments required and shall take such other action as may be necessary to secure such rights, including the execution of such documents as may be necessary for the Fiduciary Corporation to bring suit to enforce such rights.

**Section 6.07. Discharge of Duty.** An indemnified representative shall be deemed to have discharged such person's duty to the Fiduciary Corporation if he or she has relied in good faith on information, advice or an opinion, report or statement prepared by:

- (1) one or more officers or employees of the Fiduciary Corporation whom such indemnified representative reasonably believes to be reliable and competent with respect to the matter presented;
- (2) legal counsel, public accountants or other persons as to matters that the indemnified representative reasonably believes are within the persons' professional or expert competence; or
- (3) a committee of the Board of Trustees on which he or she does not serve as to matters within its area of designated authority, which committee he or she reasonably believes to merit confidence.

**Section 6.08. Contract Rights; Amendment or Repeal.** All rights to indemnification under this Article shall be deemed a contract between the Fiduciary Corporation and the indemnified representatives pursuant to which the Fiduciary Corporation and each indemnified representative intend to be legally bound. Any repeal, amendment or modification hereof shall be prospective only and shall not affect any rights or obligations then existing.

**Section 6.09. Scope of Article.** The indemnification of indemnified representatives, as authorized by this Article, shall not be deemed exclusive of any other rights to which those seeking indemnification or advancement of expenses may be entitled under any statute, agreement, vote of the General Assembly or disinterested Trustees or otherwise, both as to action in an official capacity and as to action in any other capacity. The indemnification provided by or granted pursuant to this Article shall continue as to a person who has ceased to be an indemnified representative in respect of matters arising prior to such time, and shall inure to the benefit of the heirs, executors, administrators and personal representatives of such a person.

**Section 6.10. Reliance on Provisions.** Each person who shall act as an indemnified representative of the Fiduciary Corporation shall be deemed to be doing so in reliance upon the rights of indemnification provided by this Article.

**Section 6.11 Interpretation.** The provisions of this Article have been approved and ratified by the General Assembly Council and are intended to constitute Bylaws authorized by Section 5746 of the Pennsylvania Nonprofit Corporation Law of 1988 and 42 Pa.C.S. Section 8365.

## ARTICLE VII Investments

**Section 7.01. Administration.** Unless otherwise specifically directed in the instrument by which any property, real or personal, is given, granted, conveyed, transferred, bequeathed, devised, assigned to or otherwise vested in the Fiduciary Corporation, including but not limited to its capacity as fiduciary or otherwise, and subject to the general investment policies, adopted from time to time by the General Assembly so far as consistent with the fiduciary responsibilities of the Board of Trustees, the appropriate committee of the Board of Trustees is authorized to invest and reinvest the property thus received or the proceeds of any property thus received and to retain property thus received and investments heretofore or hereafter made if done in the exercise of that degree of judgment and care, under the circumstances then prevailing, which persons of prudence, discretion and intelligence exercise in the management of their own affairs, not in regard to speculation, but in regard to the permanent disposition of their funds, considering the probable income to be derived therefrom as well as the probable safety of their capital. The

appropriate committee of the Board of Trustees may employ such investment advisors and consultants as it desires to assist it in making investments, reinvestments and retention of investments.

**Section 7.02. Certain Unrestricted Funds.** With respect to investment of property and funds free of any standard of investment or over which the General Assembly has power of appropriation, the appropriate committee of the Board of Trustees may invest and reinvest such property and funds in such manner as the General Assembly or any body formed by the General Assembly thereto authorized may suggest or require, without reference to the standard provided by Section 7.01 of this Article.

**Section 7.03. Restricted Funds.** Where the terms of the gift or the instrument by which property or funds are received by the Fiduciary Corporation specify or limit the type of investments to be made with such property or funds, the investment or reinvestment of such property or funds shall be made in the discretion of the appropriate committee of the Board of Trustees in accordance with the terms provided or limited in the instrument by which such property or funds are received. In every case where a donor has specified that the principal of the gift be invested and that only the income be expended, the Fiduciary Corporation shall refrain from making any expenditure of principal, and in every case where a donor has specified the purposes for which principal or income may be expended, the Fiduciary Corporation shall refrain from making any expenditure inconsistent with the terms of the gift.

**Section 7.04. Custodians and Nominee Registration.** All investments and securities owned by the Fiduciary Corporation shall be held in the custody of a bank, or a trust company or other depositories as the Board of Trustees, the Advisory Leadership Team or another appropriate committee of the Board of Trustees may approve or designate. Investments and securities owned by the Fiduciary Corporation may be held in the name of a nominee which may be the nominee of a bank, or a trust company or other depository, provided the bank or trust company or other depository in the name of whose nominee investments and securities of the Fiduciary Corporation are held first gives a bond or letter to the Fiduciary Corporation where by it assumes full responsibility for the safe custody of the investments and securities and agrees to indemnify the Fiduciary Corporation and its Trustees and officers and employees against any loss or claims by reason of such nominee registration or default or infidelity of such nominee, and that all such investments and securities shall be so designated upon the records of the bank, or trust company or other custodian so that the ownership of the same in the Fiduciary Corporation shall clearly appear at all times.

## ARTICLE VIII

### Miscellaneous

**Section 8.01. Corporate Seal.** The Fiduciary Corporation shall have a corporate seal in the form of a design adopted by the 197th General Assembly (1985) of the Presbyterian Church (U.S.A.), together with the words: "PRESBYTERIAN CHURCH (U.S.A.) FOUNDATION -- INCORPORATED 1799 PENNSYLVANIA". The Foundation Constituent Corporations shall each have a corporate seal in the form of a circle containing the words "CORPORATE SEAL".

**Section 8.02. Checks.** All checks, notes, bills of exchange or other orders in writing shall be signed by such person or persons as the Board of Trustees may from time to time designate.

**Section 8.03. Contracts.** Except as otherwise provided in these bylaws, the Board of Trustees may authorize any officer or officers, agent or agents, to enter into any contract or to execute or deliver any instrument on behalf of the Fiduciary Corporation, and such authority may be general or confined to specific instances.

**Section 8.04. Deposits and Disbursements.** All funds of the Fiduciary Corporation shall be deposited from time to time to the credit of the Fiduciary Corporation in such banks, trust companies, or other depositories as the Board of Trustees may approve or designate, and all such funds shall be withdrawn only upon checks signed by, or bearing the authorized facsimile signature of such one or more officers, employees or agents as the Board of Trustees shall from time to time determine. The name or accounts to which such deposits are made, and the name of the Fiduciary Corporation on checks drawn against such accounts may be "Presbyterian Church (U.S.A.)", and may include such other words including the name of the Fiduciary Corporation and an appropriate designation to identify by purpose or otherwise. The Fiduciary Corporation shall designate the Central Treasury Corporation as attorney-in-fact of the Fiduciary Corporation and of each of the Foundation Constituent Corporations for the purpose of disbursing

unrestricted income or unrestricted principal of invested funds (and restricted income or restricted principal to the extent specifically authorized by the Board of Trustees) pursuant to appropriations made by the General Assembly or any officer or agency thereof thereunto duly authorized. In the case of disbursements of unrestricted income or unrestricted principal, the personnel of the Central Treasury Corporation, and not the Board of Trustees of the Fiduciary Corporation and the Foundation Constituent Corporations, shall be accountable and responsible for such disbursements.

**Section 8.05. Annual Report of Trustees; Accounting System.** The Board of Trustees shall direct the president and treasurer to present at a regular meeting of the board in every year a report, verified by such officers, showing in appropriate detail the following:

- (1) The assets, liabilities and fund balances, including the trust funds, of the Fiduciary Corporation as of the end of the fiscal year immediately preceding the date of the report.
- (2) The principal changes in assets, liabilities and fund balances, including trust funds, during the year immediately preceding the date of the report.
- (3) The revenue or receipts of the Fiduciary Corporation, both unrestricted and restricted to particular purposes, for the year immediately preceding the date of the report, including separate date with respect to each trust fund held by or for the Fiduciary Corporation.
- (4) The expenses or disbursements of the Fiduciary Corporation, for both general and restricted purposes, during the year immediately preceding the date of the report, including separate date with respect to each trust fund held by or for the Fiduciary Corporation.
- (5) The number of members of the Fiduciary Corporation as of the date of the report and a statement of the place where the name and address of the current member of the Fiduciary Corporation may be found.

The Central Treasury Corporation and the Fiduciary Corporation shall be subject to a single coordinated accounting system, the elements of which shall be compatible. Financial statements reported on by independent certified public accountants may be statements which have been combined with those of the Central Treasury Corporation.

The annual report shall be filed with the minutes of the meeting of the Board and copies shall be transmitted to the Central Treasury Corporation, the General Assembly Council and the General Assembly.

**Section 8.06. Amendment of Bylaws.** These bylaws may be amended or repealed, or new bylaws may be adopted either: (1) by the action of a majority of Trustees present and voting at any regular or special meeting of the Board of Trustees at which a quorum is present, if ten days' written notice of such proposed amendment, repeal or new bylaws is given to each Trustee, or (2) by the action at any regular meeting of the Board of Trustees of a majority of all of the Trustees in office, where no notice of such proposed amendment, repeal or new bylaws has been given.

Any such amendment, repeal or new bylaws shall be consistent with the Form of Government of the Presbyterian Church (U.S.A.) and with the directions from time to time of the General Assembly. The substance of any proposed amendment, repeal or new bylaws shall first be approved by the General Assembly Council.

## ANNEX A

### Foundation Constituent Corporations of the Presbyterian Church (U.S.A.) Foundation

<u>Name</u>	<u>State of Incorporation</u>
The Presbyterian Foundation, Inc. (U.S.)	North Carolina
Board of Christian Education of the Presbyterian Church (U.S.A.)	Pennsylvania
The Board of Christian Education of the Presbyterian Church (U.S.A.)	New York



Board of Foreign Missions of the Presbyterian Church (U.S.A.)	Pennsylvania
Board of Home Missions of the Presbyterian Church (U.S.A.)	New York
Board of National Missions of the Presbyterian Church (U.S.A.)	New York
Commission on Ecumenical Mission and Relations of the Presbyterian Church (U.S.A.)	New York
The Presbyterian Board of Home Mission	New York
The Woman's Board of Foreign Missions of the Presbyterian Church (U.S.A.)	New York
Woman's Board of Home Missions of the Presbyterian Church (U.S.A.)	New York

### *Rationale*

The amendments made to the Articles of Incorporation and the Bylaws have been made in response to the following referral: *2003 Referral: Item 02-03. C. Recommendation That Corporations Amend, as Necessary, Their Articles of Incorporation, Bylaws, and Other Pertinent Documents and Report to the 216th General Assembly (2004) (Minutes, 2003, Part I, pp. 34, 125).*

## Item 14-04

[The assembly approved Item 14-04. See p. 23.]

**The Presbyterian Church (U.S.A.) Foundation recommends that the 216th General Assembly (2004) confirm the reelection of Robert E. Leech by the Board of Trustees of the Presbyterian Church (U.S.A.) Foundation, and the concurrence of the General Assembly Council, for an additional four-year term as Foundation president and chief executive officer.**

### *Rationale*

At its regular spring meeting, the trustees of the Presbyterian Church (U.S.A.) Foundation unanimously, and with gratitude to God, called and elected Robert E. Leech to a second, four-year term as president of the Foundation subject to the concurrence of the General Assembly Council and confirmation of the General Assembly.

Robert Leech is a resident of Louisville and a member of Second Presbyterian Church. A lifelong Presbyterian, he has served as an elder and deacon at five churches across the country.

Leech earned a Bachelor of Arts degree from Ursinus College in Pennsylvania, and a Masters of Business Administration degree from the College of William and Mary. He is also a graduate of the National Trust School and Trust Management School at Northwestern University. Prior to joining the Foundation, Leech spent thirty years in the banking industry.

During his first term, Leech worked with the Foundation Board to implement a plan to increase overall planned giving to local churches, institutions, and the national church. He has worked with the General Assembly Council to better respond to the stewardship and funds development needs of the church.

Additionally, Leech has improved the financial position of the Foundation by managing expenses and increasing reserves despite a difficult economy. He has coordinated the inclusion of the Foundation's new subsidiary, New Covenant Trust Company, for which he also serves as chief executive officer, with the overall operation of the Foundation.

Finally, Leech worked with the board to create a strategic plan for the Foundation to ensure the organization serves the whole church by nurturing the stewardship of accumulated resources to fund the mission of the church.

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### GAC COMMENT ON ITEM 14-04

*Comment on Item 14-04—From the General Assembly Council.*

The General Assembly Council Executive Committee, on behalf of the General Assembly Council, voted to concur with the election of Robert E. Leech to an additional four-year term as the president and chief executive officer of the Presbyterian Church (U.S.A.) Foundation on Friday, May 7, 2004.

## Item 14-05

[The assembly approved Item 14-05. See p. 23.]

**The Presbyterian Church (U.S.A.) Foundation and the General Assembly Council, on behalf of the Presbyterian Church (U.S.A.), A Corporation, request the 216th General Assembly (2004) approve the transfer of jurisdiction, control, and responsibility for the three Foundation Constituent Corporations listed below from the Foundation to become Constituent Corporations of the Church Corporation:**

- 1. Commission on Ecumenical Mission and Relations of the Presbyterian Church (U.S.A.), a New York corporation,**
- 2. Board of Foreign Missions of the Presbyterian Church (U.S.A.), a Pennsylvania corporation, and**
- 3. The Woman's Board of Foreign Missions of the Presbyterian Church (U.S.A.), a New York corporation.**

### *Rationale*

The deliverance adopted by the 198th General Assembly (1986) of the Presbyterian Church (U.S.A.) and modified by the 199th General Assembly (1987) and by the 214th General Assembly (2002) (the deliverance) established the Presbyterian Church (U.S.A.), A Corporation, also known as the Central Treasury Corporation (the Church Corporation), and Presbyterian Church (U.S.A.) Foundation, also known as the Fiduciary Corporation (the Foundation), allocated ten Constituent Corporations to the Foundation, set out in Annex A of the Foundation's bylaws, and seven Constituent Corporations to the Church Corporation, set out in Annex A of the Church Corporation's bylaws. Section 1(e) of the deliverance directed the Foundation to review the need to continue the separate corporate existence of its Constituent Corporations and to merge them with and into the Foundation at as early a date as is deemed feasible and appropriate.

The Foundation officers have notified officers of the Church Corporation of the Foundation's intent to merge many of its Constituent Corporations into the Foundation as contemplated by Section 1(e) of the deliverance. However, three of the Constituent Corporations hold property in foreign countries: The Commission on Ecumenical Mission and Relations of the Presbyterian Church (USA), a New York Corporation; the Board of Foreign Missions of the Presbyterian Church (U.S.A.), a Pennsylvania corporation; and the Woman's Board of Foreign Missions of the Presbyterian Church (U.S.A.), a New York corporation (Three Constituent Corporations). Since the property and finance laws of many foreign countries are challenging and merging these properties into the Foundation could cloud title in foreign countries, these Three Constituent Corporations are not among those to be merged into the Foundation.

The Church Corporation is responsible for overseas property, finance, and legal matters on behalf of the General Assembly, the General Assembly Council (GAC) of the Presbyterian Church (U.S.A.), and the GAC's Worldwide Ministries Division (WMD) and has been managing the property of the Three Constituent Corporations pursuant to a limited power of attorney with the Foundation since the deliverance. The deliverance gave the Church Corporation the right (which it has exercised) to request that all properties of the Constituent Corporation be transferred from the Foundation Constituent Corporations to the Church Corporation. However, because it is vital for the mission of the General Assembly, GAC, and WMD that the continuing corporate authority and existence of the Three Constituent Corporations remain clear, the Foundation requests authorization to transfer the Three Constituent Corporations rather than the individual properties as previously authorized.

## Item 14-06

[The assembly approved Item 14-06. See p. 23.]

**The General Assembly Council recommends that the 216th General Assembly (2004) 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 & Loan Program, Inc:**

**Nominated by the General Assembly Nominating Committee: Alvin Puryear, Class of 2006 (at-large); Martha Guy, Class of 2006 (presbytery representative); Alvin D. Smith, Class of 2006 (at-large); Mary C. Baskin, Class of 2008 (at-large); Connia H. Watson, Class of 2008 (at-large); Nancy Muth, Class of 2008 (at-large); Kim I. Dunbar, Class of 2008 (synod representative).**

**Nominated by the Presbyterian Church (U.S.A.) Foundation: B. Cary Tolley III, Class of 2006; Marcy M. Moody, Class of 2008.**

### *Rationale*

The 1995 deliverance of the Presbyterian Church (U.S.A.) Investment & Loan Program, Inc., assigns General Assembly Council the 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 Executive Committee, acting on behalf of the General Assembly Council, elected the above-named individuals to the Board of Directors of the Presbyterian Church (U.S.A.) Investment & Loan Program, Inc., during their conference call meeting of March 12, 2004.

**2. Confirm the election of the following persons to the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. Board of Directors: Joe Rigsby, Class of 2006; Isaac St. Clair Freeman, Class of 2006.**

### *Rationale*

The 1995 Deliverance of the Presbyterian Church (U.S.A.) Investment & Loan Program, Inc. (PILP), assigns to the GAC responsibility for election of directors to the board of PILP, subject to confirmation by the General Assembly. Directors are nominated by various agencies, i.e., the General Assembly Council Nominating Committee, the National Ministries Division, the General Assembly Nominating Committee, and the Presbyterian Church (U.S.A.) Foundation. The above-named persons were nominated by the General Assembly Council Nominating Committee and elected by the General Assembly Council during its meeting of February 10–14, 2004.

**3. The General Assembly Council recommends that the 216th General Assembly (2004) confirm extending the term of Ben F. McAnally, for the Class of 2006 to the Board of Directors of the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc.**

*Rationale*

Extending McAnally's term for the Class of 2006 is consistent with the newly adopted bylaws coordinating board terms with biennial General Assemblies.

**Item 14-07**

[The assembly approved Item 14-07. See p. 23.]

**The General Assembly Council, on behalf of the Presbyterian Investment & Loan Program, Inc. (PILP), recommends that the 216th General Assembly (2004) confirm the election of the Reverend James L. Hudson as president of the Presbyterian Investment and Loan Program, Inc.**

*Rationale*

Hudson has a Master of Business Administration in marketing from Indiana University, and a Master of Divinity from Princeton Theological Seminary. During his twenty-plus years with the Synod of Lincoln Trails, Hudson managed the synod's investment portfolio, which contributed about \$200,000 a year to the synod's mission budget, trained 200 "mission advocates" in the synod's seven presbyteries, while he organized a series of mission-funding consultations. In addition, he helped establish sixteen new churches, and had a hand in twenty congregational redevelopment projects.

Hudson was unanimously elected by PILP's board of directors on July 31, 2003. The General Assembly Council Executive Committee, acting on behalf of the General Assembly Council, concurred with his election during their conference call meeting of August 29, 2003. Hudson began his service with PILP on September 2, 2003.

**Item 14-08**

[The assembly disapproved Item 14-08 with comment. See p. 23.]

*On Appointing a Task Force to Review the Medical Plan of the Board of Pensions—From the Presbytery of Abingdon.*

The Presbytery of Abington overtures the 216th General Assembly (2004) to appoint a task force to review the medical plan of the Board of Pensions of the Presbyterian Church (U.S.A.). This task force is to be composed of nine persons appointed by the Moderator of the General Assembly. Those appointed shall have knowledge of health insurance but not be affiliated in any way with the Board of Pensions or have any conflict of interest that could perceptively influence their objectivity. This task force will report to the 217th General Assembly (2006).

*Rationale*

Many ministers and lay members of the Presbyterian Church (U.S.A.) have questions concerning costs and coverage offered by the Plan. It is time for the Board of Pensions to have an administrative review. The medical plan review could be added without additional cost.

There are increasing numbers of ministers and lay members of the Plan who are expressing discontent with the escalating costs and co-pays with decreasing levels of benefits.

The increase in medical cost by the Board of Pensions appears to be greater than the cost of health care in general.

The medical cost part of the Board of Pensions' program continues to increase.

The Presbyterian Church (U.S.A.) Plan members have been told in past years that we have one of the best medical plans offered.

This review will permit the task force to compare the Board of Pensions Plan with other denominational medical programs.

**Concurrences to Item 14-08 from the Presbyteries of Baltimore, Eastern Virginia, Kiskiminetas, Peaks, and South Louisiana.**

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**Concurrence to Item 14-08 from the Presbytery of Palisades (with Additional Rationale).**

*Rationale*

1. The Board of Pensions Plan of the Presbyterian Church (U.S.A.) currently prohibits the enrollment of clergy in temporary relationships employed less than twenty hours per week, thereby denying presbyteries from utilizing temporary, part-time positions to fulfill the mission of specific churches, as well as denying presbyteries their responsibility "... for the mission and government of the church throughout its geographical district (G-11.0103)."

2. The policy of the Board of Pensions billing churches for part-time positions to pay medical dues at a full-time rate places an undue burden on small congregations and part-time ministers, and also encroaches on presbytery ability to discharge its authority to direct its mission.

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**ACREC ADVICE AND COUNSEL ON ITEM 14-08**

*Advice and Counsel on Item 14-08—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).*

Item 14-08 requests the 216th General Assembly (2004) to appoint a nine-member task force to review the medical plan of the Board of Pensions and report to the 217th General Assembly (2006), from the Presbytery of Abingdon, with concurrences from the Presbyteries of Baltimore and Kiskiminetas and from the Presbytery of Palisades (with additional rationale).

The Advocacy Committee for Racial Ethnic Concerns advises that Item 14-08 be approved.

*Rationale*

The Advocacy Committee for Racial Ethnic Concerns especially agrees with specific issues cited in the statement of rationale from the concurring Presbytery of Palisades, namely, the prohibitions, limits, and undue burdens that current policy and practice of the Board of Pensions place on smaller membership churches, part-time ministers, and presbyteries in fulfillment of their call and mission.

The Advocacy Committee for Racial Ethnic Concerns highlights these additional factors as rationale for approval of Item 14-08:

Factor One: The PC(USA) has a deeply rooted and long-standing commitment to diversity and inclusiveness in the whole church. Biblically, theologically, and constitutionally, those commitments call for full access and participation for the whole life and leadership of the church.

Factor Two: The 210th General Assembly (1998) approved a churchwide commitment to goals and strategies for significantly increasing the growth of racial ethnic/immigrant churches and congregational membership.

Factor Three: There are timely renewed calls [e.g. the report to this 216th General Assembly (2004) of the ACREC Task Force to Examine General Assembly Entities: Creating a Climate for Change; the feature article in the March 2004 issue of *Presbyterians Today* on “Guess Who’s Coming to Church: Newcomers from Places Like Brazil and Sudan Are Changing the Face of the PC(USA)”]; and the feature article/editorial/research data in the December 2003 issue of *Presbyterians Today* on “Finding God in Small Places”] to continue and expand church-wide commitments to diversity and inclusiveness, with a special emphasis on making substantive organizational and functional changes that move beyond mere principle and polity to public practice and experience.

Factor Four: Racial ethnic/immigrant churches, leaders, and ministries carry a disproportionate part of the burden placed upon presbyteries, smaller churches, and part-time pastors/leaders who are adversely affected by current financial inequities of a medical plan that requires full-time rates for part-time ministries.

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### ACWC ADVICE AND COUNSEL ON ITEM 14-08

*Advice and Counsel on Item 14-08—From the Advocacy Committee for Women’s Concerns.*

Item 14-08 asks the Moderator of the 216th General Assembly (2004) to appoint a nine-person task force to review the medical plan of the Board of Pensions.

The Advocacy Committee for Women’s Concerns (ACWC) recommends that Item 14-08 be answered by the action taken on Item 14-11.

#### *Rationale*

Item 14-11 asks for a review of the relationship between the pension and the medical plans to consider a recommendation, among others, that the two be separated thus providing for careful study of several options rather than only reviewing the medical plan. The rising costs of medical care and coverage affect single parent clergy-women severely. They serve disproportionately as pastors of smaller congregations. A 12 percent increase in the medical dues went into effect January 2004. This increased cost makes it more difficult for smaller congregations to retain ordained pastors.

While the Board of Pensions has struggled to maintain the community nature of its plans, a thorough review is important to explore ways of decreasing the economic burden on single clergy parents.

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### BOP COMMENT ON ITEM 14-08

*Comment on Item 14-08—From the Board of Pensions.*

The Presbytery of Palisades offered additional rationale for the appointment of the task force. The two points raised relate to a presbytery’s ability to direct its mission based on the policies of the Board of Pensions as they relate to temporary and part-time employment relationships.

The requirement of the Benefits Plan that there be an appropriate employment relationship in order for an individual to be enrolled for coverage is separate and apart from the decision of a presbytery/church to rely on temporary part-time assistance to meet the pastoral leadership needs of a particular congregation. The Benefits Plan is governed by federal laws as an employee benefits plan. Some reasonable level of hours worked and compensation received is required to establish such a bona fide employer/employee relationship; the standard that the Board of Pensions has adopted is twenty hours per week and compensation consistent with the minimum Pension Plan participation requirement.

Despite the fact that there are great cost pressures on the funding of the Benefits Plan, particularly with respect to the Medical Plan, family coverage continues to be provided for those with lower salaries at a cost below true value. In this environment, the directors of the Board of Pensions have determined that an expectation that an individual serving a church for a few hours per week should be so subsidized is beyond the ability of the Board of Pensions to meet. Presumably, the individual who is serving only a few hours per week does not rely on compensation from church employment for his/her sole or even primary support; similarly, there should not be an expectation that the church employer will provide full healthcare and other benefits for the individual and his/her family.

The second point in the rationale for the concurrence is that the policy of billing churches for medical dues on a part-time participating position at an equivalent full-time rate adopted by the Board of Pensions beginning in 2004, places an undue burden on small congregations and part-time ministers. It also encroaches on presbytery ability to discharge its authority to direct its mission.

This concern is essentially answered by the response to the first point, with the exception that, if the position is installed, participation is mandated and the minister of the Word and Sacrament must be enrolled in the Benefits Plan. If the congregation is unable to meet the expense of calling a full-time pastor, its pastoral leadership needs may be met in a variety of ways, many of which do not include mandated participation in the Benefits Plan. The decision about how those needs would be met is the responsibility of the church in consultation with presbytery; the Board of Pensions is not involved. While the Board of Pensions continues to provide access to full-time healthcare benefits for those employed in part-time church service, our directors have determined that it is no longer affordable for the community to do so on the basis of dues paid on part-time salaries.

The Board of Pensions advises that the Item 14-08, including all concurrences and comments, be referred to the agency review committee that will review the work of the Board of Pensions.

## Item 14-09

[The assembly approved Item 14-09. See p. 24.]

*On Directing the Board of Pensions to Revise Their Rules for the Calculation of Salary for Churches with a Clergy Couple Installed to One Position—From the Presbytery of Southeastern Illinois.*

**The Presbytery of Southeastern Illinois respectfully overtures the 216th General Assembly (2004) to direct the Board of Pensions to revise their rules concerning the calculation of the “full-time equivalent annual salary,” for churches with a clergy couple, married to each other, installed to one position, to use the combined “total” effective annual salary for the one position, at any given church, where the “total” includes the sum of the clergy couple’s effective annual salaries for the couple installed to one position; permitting one of the pastors to receive medical coverage as dependent/family member of the other spouse. This revision includes the following limitations and clarification:**

- 1. Limit this exclusion/exception to clergy couples installed to one position as verified by the church and the presbytery, married to each other, jointly serving the equivalent of one, full-time position.**
- 2. Permit one member of the clergy couple to receive medical/healthcare coverage as the spouse dependent/family member of the other, with the total cost of the medical dues not to exceed those calculated by the total effective annual salary of the combination of the two pastors (as if it was one pastor installed to the same one position); in accordance with the current Board of Pension guidelines for medical dues calculations (including the greater of the combined effective annual salary for one position or the minimum salary participation basis for one position).**
- 3. This change would only apply to the medical dues and would not affect the current method of calculating the pension or the death and disability coverage or the dues thereof.**

### *Rationale*

Due to an apparent unanticipated impact from the substantial changes in the Board of Pension (BOP) Medical Dues calculation, the amount a church will pay for a clergy couple, married to each other, installed to one position will have the following effect; assuming a combined full-time equivalent annual salary equal to the churchwide median of \$44,200: In January 2003, the total this church paid for the medical dues was \$3,920 for each of the pastors, totaling \$7,840 (2 x \$22,100 x 16.5%). In January 2004, this church will pay \$7,155 for each of the pastors, totaling \$14,310 (2 x \$22,100 x 18.5% x 35/20). A couple with one spouse serving full-time as a pastor installed to this same one position would have the same healthcare coverage, with the other spouse as a dependent—this church will pay medical dues of only \$8,177 (\$44,200 x 18.5%). Obviously, the impact of \$6,133 (\$14,310–\$8,177) is a gross inequity for a clergy couple installed to one position, and the church that they serve—usually a small church. [Note: It is stipulated that the use of the words “clergy couple” in this document only applies to a “clergy couple married to each other.”]

Clergy couples installed to one position have answered God’s call, as they have discerned it, to serve Christ together by filling one installed position in the church because, as a couple, they feel the call to share in a common ministry as they grow together in marriage and career, usually including family responsibilities to children at the same time, as well. Generally these are couples with young families and are serving in small churches, each of which has limited financial resources; therefore, the church they serve should not be penalized by treating them as part-time pastors.

The Board of Pensions has adopted a 12 percent increase in the medical dues for all plan members by increasing the rate from 16.5 percent in January 2003 to 18.5 percent in January 2004. However, the medical dues will increase from 18.5 percent to more than 32 percent for a church with a clergy couple installed to one position.

The situation for a church with a clergy couple installed to one position is exacerbated in 2004 by

1. the 21 percent (\$23,600 to \$28,730) increase in the minimum salary participation basis,
2. the new calculation of the “full-time equivalent annual salary” prorated for the part-time salary based on the number of hours worked compared to 35 hours, and
3. then using the greater of the “full-time equivalent annual salary” and “minimum salary participation basis” as the “effective annual salary for medical dues calculation.

For a clergy couple installed to one position making a combined total equal to the churchwide full-time median salary of \$44,200, the total increase in medical dues from January 2003 of \$3,920 for each to January 2004 of \$7,155 for each is a \$3,235 increase for each of the pastors totaling a \$6,470 increase for the church. This is an 82.5 percent increase in a period of twelve months with the church paying on a full-time equivalent annual salary of \$77,350 (\$44,200 x 35/20).

If one member of a clergy couple served the same church full-time in the same one position, the spouse would be covered under the medical portion of the plan as a dependent; but if this couple is called for both of them to fill the same single position, they and the church are penalized by an amount of \$6,133.

If the actual effective salary for each member of the clergy couple installed to one position is \$25,257 or greater, the church will pay on a full-time equivalent annual salary of \$88,400 (2 x \$25,257 x 35/20 x 18.5%)—this is the maximum any church will pay for one full-time position even if the pastor made \$200,000 or more, while this clergy couple is only making a total of \$50,514 combined. In both cases, the church will be paying \$16,354 just for medical dues.

It is understandable why the Board of Pensions added the “full-time equivalent annual salary” calculation for most part-time members since part-time members are receiving full medical coverage and benefits under the medical portion of the plan, thus making it reasonable that most of those members should be paying a prorated



amount based on their part-time salary. But it is not understandable why the Board of Pensions calculates salaries for a clergy couple installed to one, full-time position as two, full-time equivalent annual salaries.

For a clergy couple installed to one position, the “full-time equivalent salary” should be the sum of the two effective annual salaries and each part-time salary, individually, should not be subject to the “minimum salary participation basis.” The maximum this church should pay for medical dues should be based on the greater of the combined effective annual salary for one position or the minimum salary participation basis for one position; not two positions.

Due to the community nature of the Board of Pensions plan, we are not requesting a change for clergy couples who serve different churches or separate entities even though they also feel the pinch of each spouse having to pay full medical dues. The difference being that each entity does need to fulfill the obligation to the total community by paying a share of the cost of the benefits received; and recognizing that part-time members receive full benefits under the pension and death and disability part of the plan, no change in this portion of the benefits plan is requested.

Due to the unique aspects involved for a clergy couple installed to one position, we submit this overture petitioning the Board of Pensions to exempt this one classification of members from the calculation based on the part-time effective annual salary of each member individually with the minimum salary participation basis and the full-time equivalent annual salary. Instead, it is more reasonable to use the current Board of Pensions medical dues calculations for the combined total effective annual salary of both members of the clergy couple. The Board of Pensions has informed us there are not many clergy couples installed to one position. Therefore, this will have a minimal effect on the total income to the Board of Pensions; but it is a gross inequity for the clergy couple installed to one position, and for the church that they serve—generally a small church with limited resources.

### **Concurrences to Item 14-09 from the Presbyteries of Palisades and Western Kentucky.**

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### **ACSWP, ACWC ADVICE AND COUNSEL ON ITEM 14-09**

*Advice and Counsel on Item 14-09—From the Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Women’s Concerns (ACWC).*

Item 14-09 asks the 216th General Assembly (2004) to revise their rules for the calculation of salary for a clergy couple installed to one position.

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Women’s Concerns (ACWC) advise approval of Item 14-09 with the suggestion it be combined with elements in Item 14-12 with guidance from the Churchwide Personnel Services.

#### *Rationale*

Both overtures (Items 14-09 and 14-12) deal with calculating salary for clergy couples sharing one pastoral call. The overture will help congregations of moderate and smaller size.

New guidelines that are more generous and fair will help strengthen the ministry of clergy couples who share one pastoral call. New guidelines will help encourage presbyteries to assist congregations seeking to call clergy couples.

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### **BOP COMMENT ON ITEM 14-09**

*Comment on Item 14-09—From the Board of Pensions.*

Item 14-09 addresses concerns of ministers of the Word and Sacrament who are married, serving together in the same congregation, and both installed to calls with scheduled hours less than full-time, full-time being defined as thirty-five hours per week. The wording of Item 14-09 describes these arrangements as “a clergy couple, mar-

ried to each other, installed to one position” and asks that dues for the Medical Plan be based on the sum of the two, part-time salaries, presumably subject to the minimum participation basis, with one of the couple receiving medical coverage as the spouse of the other. There would be no change in how dues and benefits are determined under the Pension Plan and the Death and Disability Plan.

A similar overture (*Overture 94-27*) was presented to the 206th General Assembly (1994) and answered by the Board of Pensions by a response to the 207th General Assembly (1995), with a recommendation for no action, that was affirmed. In its response, the Board of Pensions made the following comments, which are relevant to this overture:

The Form of Government of the Presbyterian Church (U.S.A.) recognizes that persons are called to church offices as individuals (see Chapter VI. of the *Book of Order*, G-6.0000–.0503).

The provisions for ministers of the Word and Sacrament include the permanent pastoral position of co-pastor, which needs the permission of presbytery (*Book of Order*, G-6.0201b). The *Book of Order* defines co-pastors in the following terms:

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. When a particular church has two pastors serving as co-pastors and the relationship of one of them is dissolved, the other remains as pastor of the church. (G-14.0501c)

The Form of Government of the *Book of Order* expressly provides for individuals being called to pastoral positions. There is no constitutional provision identifying one call for two people. If, in fact, there is some provision for each person assuming parts of a position by job description, the presbytery must approve that arrangement for each person. The call is still separate and individual.

When the General Assembly first adopted the Benefits Plan of the Presbyterian Church (U.S.A.) in 1986, the Plan was mandated for all pastors installed in and serving churches (*Minutes*, 1986, Part I, p. 700). Further, the terms of call require that all calls include provisions for participation in the Benefits Plan of the Presbyterian Church (U.S.A.) (*Book of Order*, G-14.0506b). ...

The Benefits Plan is designed to follow the polity of the church insofar as possible. Therefore, the Benefits Plan is designed for individual plan participation with each person receiving identical benefits. The Plan also provides for call-neutral benefits—in other words, age, gender, family composition, and health status are not considered in the dues.

The Plan is also an employer plan. Dues are assessed on the position, not the person, which further protects the call-neutral status of the benefits. The dues represent the employing organizations’ share in the collective plan experience. (*Minutes*, 1995, Part I, pp. 637–38)

The Board of Pensions recognizes the burden that the change in the dues calculation for those in part-time employment has placed on a church calling a part-time clergy couple to fill what was once a single position. However, it also is concerned about favoring one class of part-time members over another, and one class of clergy couple over another.

There are approximately 2,000 members enrolled in the Medical Plan who are scheduled to work less than full-time schedules, serving in a variety of positions. The cost of providing medical coverage for them and their families far exceeded the dues paid on behalf of their positions; the change to base dues on full-time equivalent salaries will bridge some but by no means all of the gap. Unlike Pension, Death, and Disability benefits, it is not practical to prorate medical benefits for part-time employment. In making this difficult decision, the board of directors recognized the demands the previous arrangement placed on other Plan participants and that a growing reliance on part-time staffing would exacerbate the problem. Unhappiness with the change is not confined to clergy couples; the Board of Pensions has heard from small churches and individual ministers of the Word and Sacrament, concerned about church budgets, and from part-time lay workers, afraid that their coverage will be discontinued by their employing organizations because of cost.

Similarly, there are approximately 500 clergy couples enrolled in the Medical Plan, of which slightly fewer than fifty couples serve in part-time calls at the same church. Over the years, clergy couples serving in a variety of ways, both full-time and part-time, questioned the need for dues to be paid on two positions. In its responses, the Board of Pensions has continued to point to the *Book of Order* mandate for all installed positions, regardless of any incumbent’s marital status. There is no link between eligibility for, and receipt of, benefits and the payment of dues. Rather, dues are paid on each position to generate an adequate fund from which the needs of all may be met.

The loss of income if the methodology recommended by Item 14-09 is implemented is not substantial and would be partially offset by the corresponding elimination of the enhanced benefit now provided to these clergy couples. More important will be the acceptance by the employers of other clergy/church worker couples and other part-time employees of a special arrangement for this particular class of member. A subsequent request to amend the dues determination for all positions held by member couples would have dues implications for all employing organizations, even if the enhanced benefits are discontinued. Any reversal of the dues determination process for part-time employees is likely to result in broader demand for change.

The Board of Pensions referred three questions that relate to this issue to the Advisory Committee on the Constitution. The questions are:

1. Can more than one minister of the Word and Sacrament be installed to one position?
2. If the answer to Question #1 is yes, is it a single call or multiple calls, each subject to Section G-14.0506b?
3. If the answers to questions one and two are negative, is there authority for an exception to be granted for married clergy couples only?

The Board of Pensions advises that Item 14-09 be referred to the Advisory Committee on the Constitution.

## Item 14-10

**[In response to Item 14-10, the assembly approved an alternate resolution. See p. 24.]**

*On Creating a Fund to Provide Shared Equity Loans for Pastors Serving Churches Where the Average Cost of a Home Is Twice the U.S. Average—From the Presbytery of San Francisco.*

The Presbytery of San Francisco overtures the 216th General Assembly (2004) to do the following:

1. Create a fund that would provide shared equity loans for the purchase of homes by pastors who are serving churches located in areas where the average cost of home ownership is at least twice the average of home ownership in the United States.
2. Encourage the Board of Pensions and the Presbyterian Foundation to commit 1 percent of their funds to this fund, as a real estate investment.
3. Create a mechanism that would evaluate the program after five years.
4. Create a General Assembly task force to develop recommendations that implement the above, consisting of representatives appointed by the Board of Pensions, the Foundation, the Presbyterian Church (U.S.A.) Investment & Loan Program, and the presbyteries wherein the average cost of home ownership is two times the national average.
5. Direct that each entity underwrite the expenses of their task force members.
6. Direct the task force to report to the General Assembly Council within one year with recommendations that would implement the plan.

### *Rationale*

In presbyteries such as the Presbytery of San Francisco, medium and small churches often have pastoral searches that last longer than two years because of the inability to attract pastors to move to the area due to the high cost of home ownership. In October 2003, the median price home in the San Francisco seven county area

(four of which comprise the Presbytery of San Francisco) was \$466,000. The median price home in the United States at that time was \$172,000 (November 23, 2003, *San Francisco Chronicle*). Additionally, pastors who rent homes and then decide to purchase homes often are required to purchase homes that have 1½ to 2 hours commute time to their churches. Both of these situations negatively affect the quality of pastoral leadership in medium and small churches. Creating a shared equity loan program would eliminate these problems.

The return on these investments would accrue to the Board of Pensions and the Foundation, thereby enhancing their return on real estate investments.

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### ACREC ADVICE AND COUNSEL ON ITEM 14-10

*Advice and Counsel on Item 14-10—From the Advocacy Committee for Racial Ethnic Concern (ACREC).*

Item 14-10 calls for creation of a fund to provide shared equity loans for pastors serving churches where the average cost of a home is twice the U.S. average, from the Presbytery of San Francisco.

The Advocacy Committee for Racial Ethnic Concerns advises that Item 14-10 be approved.

#### *Rationale*

The ACREC supports Item 14-10 because it aids in enabling all to serve in the ministry of the PC(USA), especially where the cost of housing prohibits many from receiving calls, affecting racial ethnic ministers and the poor. The rationale provided by the Presbytery of San Francisco makes the argument very well. The ACREC expands its argument supporting Item 14-10 by indicating it will address the committee's concern for the inclusion of all people in the work of the ministry.

The Advocacy Committee for Racial Ethnic Concerns calls attention to G- 9.0104 of the *Book of Order* that states an intention of the PC(USA) to be an inclusive church at all level of its ministry. Item 14-10, if approved, will remove one more barrier to service in the ministry of the PC(USA).

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### BOP COMMENT ON ITEM 14-10

*Comment on Item 14-10—From the Board of Pensions.*

Item 14-10 encourages the Board of Pensions to commit 1 percent of "its funds" to this fund, as a real estate investment.

The Board of Pensions holds most of its funds in its capacity as trustee for the pension, medical, disability, and related benefits plans of the Presbyterian Church (U.S.A.). The Benefits Plan funds must be invested for the sole and exclusive benefit of the Benefits Plan members and cannot be made available, as a matter of law, for this program.

The remaining funds held for investment by the Board of Pensions, the assistance program funds, are raised through the Christmas Joy Offering, gifts, and bequests to the Board of Pensions. Approximately 50 percent of those gifts are restricted by the donors for specific purposes. The remaining funds have been designated by the Board of Directors of the Board of Pensions for specific assistance programs. In investing these funds, the Board of Pensions is subject to a fiduciary duty to invest to provide sufficient funds for financial assistance programs for the retired and active members of the Benefits Plan. While some use of the unrestricted funds may be permitted legally for the purpose stated in Item 14-10, most of the currently available assistance program funds are committed to existing programs. The unspoken for assistance funds are insufficient to fund the proposed program. As a result, if Item 14-10 were approved, an existing assistance program would need to be terminated or reduced in scope, or new funds would need to be raised. Since the proposed program is essentially recommended to meet a local need, it would be best addressed to be designed and funded through a local or regional initiative.

The Board of Pensions advises that the 216th General Assembly (2004) not approve Item 14-10.

## Item 14-11

[The assembly disapproved Item 14-11 with comment. See p. 24.]

*On Appointing a Task Force to Review the Pension and Medical Plans of the PC(USA)—From the Presbytery of Providence.*

The Presbytery of Providence overtures the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) to appoint a task force, which will report to the 217th General Assembly (2006), to

1. review the relationship between the pension and the medical plans to consider a recommendation that the two be separated;
2. review the feasibility of partnering for medical coverage with denominations with whom we are in correspondence and, if feasible, to recommend a plan;
3. review the feasibility of adopting a “cafeteria plan” of medical benefits and, if feasible, to recommend a process for this;
4. review the mandatory requirement that all ministers of Word and Sacraments and all lay employees of a certain classification be enrolled in the medical plan and to recommend exceptions for certain personnel who are adequately covered by other means;
5. review the vacancy dues policy and to recommend exceptions or exclusions from this policy for small churches and any churches in difficult situations as endorsed by the presbytery;
6. review the equalization of pay for determining dues for part-time staff with the end of recommending a more adequate policy.

### *Rationale*

Almost 73 percent of the congregations in the Presbyterian Church (U.S.A.) have an average worship attendance of 100 or fewer people.

Many of these congregations are finding it difficult to afford an installed, ordained minister because of the rising cost of medical dues.

The long-term economic implications of the pension plan often discourage ministers of the Word and Sacrament from pursuing ministry in these congregations.

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### ACWC ADVICE AND COUNSEL ON ITEM 14-11

*Advice and Counsel on Item 14-11—From the Advocacy Committee for Women’s Concerns.*

Item 14-11 asks for the appointment of a task force with six specific review directives.

The Advocacy Committee for Women’s Concerns recommends that Item 14-11 be approved.

### *Rationale*

Rising medical costs severely affect single parent clergywomen who serve disproportionately as pastors of smaller churches. Small churches have the greatest struggle with affording installed, ordained pastors due to in-

creased costs of the Board of Pensions medical and pension plans. Item 14-11 proposes review of six alternatives for potentially addressing the current dilemmas.

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### BOP COMMENT ON ITEM 14-11

#### *Comment on Item 14-11—From the Board of Pensions.*

The significant increase in medical costs in recent years has put considerable pressure on all employers who sponsor medical benefit plans for their employees, and the Presbyterian Church (U.S.A.) is similarly impacted. The effect on small churches is especially troublesome. After a number of favorable years in the mid to late 1990s, when the Board of Pensions was able to grant dues and benefit *credits* to participating employing organizations and Plan members, those cost pressures have forced dues increases and benefit reductions. Employing organizations and Plan members and their families, with all other American businesses, and their employees fortunate enough to be protected against catastrophic medical expenses, have experienced similar realities—the ever-increasing cost to the sponsor and the need for greater cost-sharing by the member/patient. This is particularly problematic when dues must be met from the collection plate in a time of economic downturn and the patient's share of cost is increasing at rates that outpace salary change.

The net result is an understandable level of frustration all around, because, unfortunately, there seem to be few prospects for immediate improvement and no good answers in sight.

This year and next, the directors of the Board of Pensions, who are elected by the General Assembly, already have planned to devote considerable time to the Medical Plan and its future structure. In their most recent discussions, the results of which were shared with the full board of directors at its March 2004 meeting, the directors on the Healthcare Committee identified several features of the Medical Plan for study, overlapping the overture list in a number of places. Issues of mandated participation, dual income families with access to more than one source of medical coverage, the advantages and disadvantages of introducing choice into the program, the possible role of participant contributions, these and other design ideas are being debated on an ongoing basis as the directors respond to the annual challenge of ever-increasing levels of Medical Plan expense.

Given that just 30 percent of participants (16,000 people) use some 97 percent of the total claim dollars (projected to be \$130 to \$140 million in 2004), any change that results in dues savings for one church will almost certainly mean a dues increase for another, or will require that a greater share of the cost be shouldered by the patient, who perhaps can least afford it, if the healthcare needs of the whole community of participants are to be met. The basic principle of insurance is that dues (premiums) must be paid for many positions with healthy incumbents, if there are to be sufficient funds to meet the expenses of those needing care.

*The Current Model.* The Presbyterian Church (U.S.A.) stated its policy on medical coverage through *Resolution on Christian Responsibility and a National Medical Plan*, a report approved by the 203rd General Assembly (1991). In that report, the church essentially calls for universal coverage financed through a progressive public taxation system. Although as a nation we have not adopted this policy, the Medical Plan for the Presbyterian Church (U.S.A.) follows the proposed universal approach since all installed pastors are mandated to participate (which provides call neutrality and a stable risk pool). Furthermore, the funding of the Plan is provided by a progressive linkage of dues to salaries paid by employing organizations. The net result is a portable benefit, providing career-long family coverage, through a financially viable program.

The Pension Plan and the Medical Plan are funded through two separate trusts, and the segregated funds legally may not be commingled. As a pay-as-you-go program, the Medical Plan relies on the dues income each year for payment of claims as they are presented.

*Crafting Models for the Future.* While the current design of the Medical Plan may be viewed as both complex and somewhat paternal, it does, however, respond to the peculiar needs of its particular participant group, a community of members and employing organizations with sometimes widely varying resources. The Plan was designed to meet the objectives expressed by previous General Assemblies: to ensure that neither a Plan member nor

his or her family would face poverty as a result of medical expenses and to provide that every call would be “neutral” in terms of the dues to be paid for a participating position.

Current trends in healthcare plan design are to shift significant portions of the cost of the benefit from the employing organization to the plan member, either through employee contributions, high deductibles, or high co-pay requirements. Nominally, this cost shifting is rationalized as providing more “choice” to the participant. Cafeteria plans offer a classic illustration of this approach.

As we study new models, we must ask the question whether our membership is in a position to assume any more personal financial risk.

*Current Cost Saving Initiatives.* The Board of Pensions already is in ongoing dialogue with our sister denominations through the Church Benefits Association, and is part of a joint purchasing group for the services of Highmark and Express Scripts, resulting in current annual savings of more than \$2 million in administrative expenses alone. The Board of Pensions will continue to partner with others in pursuit of opportunities for similar cost-effective purchasing.

*Vacancy Dues.* Vacancy dues do not accrue to the benefit of the Medical Plan, but to the Medicare Supplement program that benefits retired servants of the church. Today, those dues (about \$3.7 million in 2004) cover only some 13 percent of the cost of this program, so that the participants must pay the difference from their pension checks. As vacancy dues decrease, the cost of the program to these retired servants will grow larger. Each participating retiree already pays \$190 per month, with another \$190 to cover a spouse, and still has deductible and other cost-share requirements to meet. Vacancy dues are required for no longer than twelve months and the Board of Pensions does grant relief in difficult situations where vacancy dues create an undue burden for the payer.

*Conclusion.* In the absence of any major change in the financial circumstances of the Medical Plan, further focused study is already planned for 2005 with any significant structural change being reported to the 217th General Assembly (2006) before taking effect January 1, 2007. A second study on the same considerations seems duplicative, with unnecessary cost to the church.

The Board of Pensions advises that the 216th General Assembly (2004) not approve Item 14-11.

## Item 14-12

**[The assembly answered Item 14-12 by the action taken on Item 14-09 above. See p. 24.]**

*On Urging the Board of Pensions to Correct an Inequity for Churches Calling a Married Couple as Co-Pastors Sharing Less than Two Full-Time Calls—From the Presbytery of Northern New England.*

The Presbytery of Northern New England overtures the 216th General Assembly (2004) to urge the Board of Pensions to remove an unfair burden upon primarily small congregations, by eliminating the medical dues penalty when a congregation calls a married couple as co-pastors to share less than the equivalent of two, full-time calls.

### *Rationale*

When a congregation calls a pastor and pays the medical benefits dues to the Board of Pensions, the benefits program covers the pastor’s entire family. Whether the pastor is single or married with several children, the dues paid by the congregation is the same. Whether the spouse is unemployed, or employed by a business, the dues paid by the congregation is the same. However, when the congregation calls the spouse as a partner in their ministry, the congregation’s dues are doubled, even though the benefits to the co-pastors remains unchanged.

In the Presbyterian Church (U.S.A.), there are approximately 8,706 clergy serving as pastors, co-pastors, and associate pastors. Of those, only some 96 clergy couples are serving as co-pastors. That means, for all of the

medical benefits system, the Board of Pensions would need to waive dues for a maximum of 48 congregations. Almost all of these are some of our smallest congregations, paying some of the lowest salaries, so the reduction of real income to the Board of Pensions would be too small to be statistically significant.

This is an opportunity for the Presbyterian Church (U.S.A.) to make a significant difference in both moral and financial support to congregations in need, while costing very little for the denomination or its Board of Pensions.

**Concurrence to Item 14-12 from the Presbytery of Northern Plains.**

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**ACSWP, ACWC ADVICE AND COUNSEL ON ITEM 14-12**

*Advice and Counsel on Item 14-12—From the Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Women's Concerns (ACWC).*

Item 14-12 asks the 216th General Assembly (2004) to revise their rules for the calculation of salary for a clergy couple installed to one position.

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Women's Concerns (ACWC) advise approval of Item 14-12 with the suggestion that it be combined with elements in Item 14-09 with guidance from the Churchwide Personnel Services.

*Rationale*

Both overtures (Items 14-12 and 14-09) deal with calculating salary for clergy couples sharing one pastoral call. The overture will help congregations of moderate and smaller size.

New guidelines that are more generous and fair will help strengthen the ministry of clergy couples who share one pastoral call. New guidelines will help encourage presbyteries to assist congregations seeking to call clergy couples.

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**BOP COMMENT ON ITEM 14-12**

*Comment on Item 14-12—From the Board of Pensions.*

The Board of Pensions advises that Item 14-12 be answered by the response of the Board of Pensions to Item 14-09, which is to refer to the Advisory Committee on the Constitution.

## **Item 14-13**

**[The assembly disapproved Item 14-13 with comment. See pp. 24–25.]**

*On Reinstating Board of Pension Medical Coverage for Persons on Active Duty—From the Presbytery of Eastminster.*

The Presbytery of Eastminster overtures the 216th General Assembly (2004) to approve that any person whose medical coverage through the Presbyterian Board of Pensions (BOP) was discontinued while on active duty with a Reserve or National Guard unit will have his/her medical coverage reinstated upon assuming civilian



status. Said coverage will be in force for six months (185 days) or until employment or school-related issues can be resolved and current eligibility guidelines met. Premiums that have been paid out-of-pocket for BOP medical coverage under these circumstances since 1/1/03 will be returned to the payee.

### *Rationale*

Some of our ordained clergy, nonordained staff, and dependents had medical coverage through the Presbyterian Board of Pensions (BOP) until such time as they were called into active military duty by the Reserves or National Guard.

The BOP has determined that they would not be covered when they are released from active duty until their job or educational status is resolved and fits within current eligibility guidelines.

The BOP will already provide medical coverage upon the voluntary payment of additional premiums upon their return—until their job or educational status is resolved and fits within current eligibility guidelines.

It could take one to six months for a person whose civilian life was interrupted to re-enter the workforce or a qualifying educational institution.

These persons need medical coverage immediately upon assuming civilian status, and such coverage would be secondary for any medical conditions that arose as a result of military service, for which the U.S. government bears a continuing responsibility until those conditions are resolved.

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### **BOP COMMENT ON ITEM 14-13**

*Comment on Item 14-13—From the Board of Pensions.*

The overture addresses the availability of medical coverage for returning military personnel for the period of time between release from active duty and resumption of their civilian lives. The overture proposes that the Benefits Plan provide free medical coverage for up to 185 days to former Plan members and dependents upon their return from service. However, this coverage is already provided by the military benefit program and by the requirement that the former civilian employer immediately rehire the returning employee with full reinstatement of benefits.

TRICARE, the program that provides healthcare benefits to members of the uniformed services and their eligible dependents, continues coverage when members of the Reserve or National Guard return to civilian status. Effective November 6, 2003, the Transitional Assistance Management Program provides 180 days of coverage for members of the reserves who were deployed more than thirty days and who separate from active duty status before December 31, 2004. Members who are deployed for thirty days or less retain coverage under the Benefits Plan for their entire period of military service. Several bills presently before Congress would extend the December 31, 2004 date. If the temporary program is not extended, service members with five or more years will be entitled to 120 days of free coverage and those with less than five years will be entitled to sixty days.

In addition, any Plan member who is mobilized for military service is covered by Federal law, the Uniform Services Employment and Reemployment Rights Act of 1994 (USERRA). The USERRA requires that the military members' civilian employers immediately restore the jobs and any medical coverage to which they were entitled prior to their military service. As a result of this reemployment requirement, all Plan members who serve in the uniformed services will be able to return to civilian employment and resume their prior medical coverage immediately.

Plan members' spouses and dependent children under age twenty-one who are mobilized retain their coverage under the Benefits Plan during their period of military service and coverage continues with no interruption upon their return. Dependent children age twenty-one or over who were previously enrolled as full-time college stu-

dents experience a disruption of their coverage under the Benefits Plan if they are mobilized. These individuals are entitled to free coverage under TRICARE for 180 days after their return. If the TRICARE benefit expires before the next school term begins (fall or spring semester), the Board of Pensions will provide medical coverage for an affected dependent child between the end of the TRICARE benefit period and the first available date that the child may re-enroll as a fulltime student. Coverage is provided on the same terms as for any other dependent. Under the traditional Benefits Plan, no member contribution is required. For participation under the Affiliated Benefits Program, the contribution requirement, if any, will be that established by the employing organization for coverage of dependent children.

Because these existing programs fully meet the needs of returning service members, no additional benefits are required of the Board of Pensions of the Presbyterian Church (U.S.A.).

The Board of Pensions advises that the 216th General Assembly (2004) not approve Item 14-13.

## Item 14-14

**[In response to Item 14-14, the assembly approved an interpretation of G-14.0506b(2). See p. 25.]**

*ACC Request Regarding G-14.0506b(2), Mandatory Participation in the PC(USA) Benefits Plan—From Minister, Presbytery of Pittsburgh.*

The Advisory Committee on the Constitution recommends that the 216th General Assembly (2004) answer Item 14-14 (*ACC Request 04-3*) with the following response:

Item 14-14 requests interpretation of the provision in G-14.0506b(2) for participation of pastors serving with a call in the benefits plan of the denomination.

The language of G-14.0506b(2) includes the mandatory “shall” not the permissive “may.” However, that which is mandatory applies to the employing body, not to the plan member. The language does not permit the employing body to omit the payment based on a sum equal to the requisite percent of the minister’s compensation. It would appear that the language would permit the minister to decline to be enrolled. This might occur if the enrollment interferes with other benefits. It would not relieve the church of the payment. That would require amendment of the *Book of Order*.

Should the General Assembly wish to make the payment optional, the word “shall” would need to be changed to “may.”

### **Letter of Request Received by the Advisory Committee on the Constitution**

I would appreciate an interpretation of G-14.0506b(2), specifically of the following question:

Can a pastor, who has other medical insurance and does not need the BOP plan, opt out of the medical portion and thus relieve the church of having to pay the dues. Or does the requirement in the *Book of Order* that churches must offer the coverage mean that there can be no choice?

Thank you very much for your consideration of this matter.

Peace,

Don Dilley

## Item 14-15

[The assembly referred Item 14-15, with amendment and with comment, to the Board of Pensions. See p. 25.]

### *Commissioners' Resolution. Benefits Feasibility Study*

That the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) request the Board of Pensions to explore the feasibility of ~~[implementing the policy of the church by]~~ providing domestic partners in long-term committed relationships the same benefits accorded to married couples, and to report its findings to the 217th General Assembly (2006).

### *Rationale*

The 117th General Assembly (1977) of the Presbyterian Church in the United States affirmed “the need for the Church to stand for just treatment of homosexual persons in our society in regard to their civil liberties, equal rights, and protection under the law from social and economic discrimination, which is due to all citizens” (*Minutes*, PCUS, 1977, Part I, p. 174).

The 214th General Assembly (2002) reaffirmed the call of the 190th General Assembly (1978) of the United Presbyterian Church in the United States of America for members to work for the passage of laws that prohibit discrimination in the areas of employment, housing, and public accommodations based on the sexual orientation of a person (*Minutes*, UPCUSA, 2002, Part I, p.265).

The 208th General Assembly (1996) of the Presbyterian Church (U.S.A.) urged the Office of the Stated Clerk to explore the feasibility of entering friends-of-the court briefs and supporting legislation in favor of granting civil rights to same-sex partners, and did so by affirming the Presbyterian church’s historic definition of marriage as a civil contract between a man and a woman, yet recognizing that committed same-sex partners seek civil liberties in contractual relationship with all the civil rights of married couples.

The Stated Clerk, on April 1, 1997, wrote to the members of the Legislature of the State of Hawaii, “It is the conviction of the Presbyterian Church (U.S.A.) that both married couples and other couples in long-term relationships should have equal rights to hospital visitation, to making health-care choices for one another, to pension benefits, to holding property together, and to inheritance of one another’s estate.”

These rights, which married couples in our society take for granted, are routinely denied to same-sex couples in long-term relationships.

A rapidly increasing number of corporations are granting domestic partner benefits to their employees in same-sex, long-term relationships, including health, dental, and vision-care insurance, beneficiary designations for pensions and other income benefits, funeral and bereavement leave, flexible spending accounts for health and childcare expenses.

The U.S. Chamber of Commerce reports that benefits account for close to 40 percent of employee compensation, meaning that providing the same benefits to employees involved in long-term, same-sex relationships as are given to married employees results in equal pay for equal work.

The Presbyterian Church (U.S.A.) Committee on Mission Responsibility Through Investment advocates “a policy of nondiscrimination on the basis of sexual orientation” for corporate entities. Integrity with this position requires that our own Board of Pensions not discriminate in its administration of benefits.

The General Assembly has also asserted, “to affirm standards of humane treatment and justice within the agencies and institutions of the church which are less compassionate than those of the civil order is a contradiction to the gospel” (*Minutes*, PCUSA, 1985, Part I, p. 53).

John Rhodes—Presbytery of New York City  
William Dummer—Presbytery of Milwaukee

## Item 14-A

[The assembly committee approved and the assembly accepted Item 14-A. See p. 25.]

### *General Assembly Committee on Review—The Presbyterian Church (U.S.A.) Investment and Loan Program, Inc.*

#### I. Introduction

The General Assembly Committee on Review is pleased to present to the 216th General Assembly (2004) a written review of the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. Hereafter the report will use the initials “PILP” to refer to the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. 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 the General Assembly agencies. [Agencies related to the General Assembly of the Presbyterian Church (U.S.A.) are Presbyterian Church (U.S.A.), A Corp, Board of Pensions, Presbyterian Church (U.S.A.) Foundation, Presbyterian Publishing Corporation, Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., General Assembly Council, and Office of the General Assembly.] 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 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 to 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 spent three days together to be trained for the task, had some initial interviews with the agency leadership, and prepared for the on-site visit. Subsequently, the committee came back together for four days to conduct staff and board interviews. Finally, the committee returned for two more days to finalize the report, present the report to the agency, and make editorial revisions. The committee then submitted 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 Agency Review Self-Study of PILP, and the work of the elected General Assembly Committee on Review for PILP. The elected committee brought skills from all facets of church and society. They were versed in matters related to the Presbyterian Church (U.S.A.) theology, polity, and ethos, as well as investment and church loan industries and business community. The committee approached its task with the aid of the insights of the review committee that first used the process last year. This review committee, too, relied on the common bond of 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 PILP; interviews with Chairman of the Board Molly Baskin, Acting President and CEO Jay Wilkinson, and newly elected President and CEO Jay Hudson, PILP staff, General Assembly Council Executive Director John Detterick, 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: Church Relatedness, Policies and Practice, and Program Effectiveness. The committee also structured the report around these three areas.

The General Assembly Committee on Review expresses appreciation to Chairman Molly Baskin and President and CEO Jay Hudson, PILP's board of directors, the staff of PILP, 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 215th General Assembly (2003) to serve as the General Assembly Committee on Review: The Reverend Bryant George, moderator (Presbytery of National Capital); the Reverend Stephen A. Bacon, (Presbytery of Greater Atlanta); Linda Bailey (Presbytery of Grand Canyon); the Reverend John Niles Bartholomew (Presbytery of St. Augustine); the Reverend David Bower (Presbytery of West Virginia); William Dillon (Presbytery of Chicago); Richard Dzina (Presbytery of Grace); Dorothy Farris (Presbytery of Los Ranchos); Richard Hong (Presbytery of Palisades); Lidia Serrata (Presbytery of Mission); the Reverend Linda Shatzer (Presbytery of East Iowa); and Catesby Woodford (Presbytery of Transylvania).

## II. Church Relatedness

The first criterion for assessment was to review church relatedness. This is significant at several levels. In the simplest sense, when the General Assembly creates an agency of the church, it is because the church has need of skills and resources that the agency is expected to provide. Thus, simple responsiveness to the originating mandate remains a major criterion for measuring the effectiveness of the agency, on behalf of the church. At a more subtle level, any complex business organization takes on a life of its own: an internal culture, response to the external business environment, and particularly, response to government regulators to whom the agency must be accountable, but whose criteria of accountability are quite different from the church's concerns. Some of these factors produce inescapable tension with the agency's defined mission on behalf of the church. The church must accept the reality of these external influences on the agency, but the church must continue to assess these costs, and determine whether it is truly in the church's mission to live with these tensions. Even more elusive, perhaps, but still worth considering, is the extent to which a specific-purpose agency (in PILP's case: to raise and loan funds for capital costs of church property) can contribute strategically to the church's mission in ways that may reach beyond the nominal (financial) task.

Perhaps the most important finding of your review committee regarding church relatedness is the fact that PILP does achieve something more than just balancing investments and loans, its direct fiscal task. We found that staff and board members alike not only exhibited a clear sense that PILP is, at its best, far more an arm of mission than simply a savings and loan program; they showed strong commitment to the use of the PILP loan application process as a vehicle for helping churches clarify their mission goals, their realistic capacity, and for finding the appropriate level of capital investment to give them a reasonable expectation of success in their mission. Our interviewees were proud of the counseling that goes into that process, so that churches will scale their building aspirations to what is financially feasible, and will result in a congregation doing mission, not simply paying off building debt. Both staff and board also pointed out that they believed they were helping build the church, even when a congregation obtained its loan from some commercial source. The PILP is able to help such a congregation to define its needs, and PILP provides a realistic rate for the loan, which in some markets encourages a commercial lender to offer an even better rate, which serves that church well, and enables PILP to lend its money to churches that cannot find better rates from local lenders.

Staff and board were consistently articulate about their sense that PILP is a mission agency. On the loan side, clarity and right-sizing the project, and blending loans and grants to get the job done, was a clear commitment. On the investment side, these leaders were very direct in saying that while PILP offers a reasonable return, there are certainly higher returns available, and that the PILP appeal to investors must be in terms of the mission resources that are generated for both new church development and church redevelopment work.

We explored with PILP the question of whether their loans reflect the commitment of the General Assembly to increase our effort to develop racial ethnic diversity. They acknowledged that, in getting PILP up and functioning, they were not proactive in reaching the underserved segments of our church community. They accepted the fact that they need to learn more specifically both the needs (in terms of types of loans and investment products) and the culturally shaped giving patterns of our racial ethnic and immigrant congregations. They did point to some specific lessons they have gained in these areas. They also declared that they believed that, while they must, by security regulations, maintain positive net income and capitalization to protect their investors, they are com-

mitted to a strategy of investing more of available funds in churches where the risks may be more difficult to ascertain, rather than offering lower interest rates by only funding the very lowest risk loans. Your review committee is in agreement with the need to stretch in the direction of greater access to these funds, particularly for redevelopment congregations (church transformation) and in racial ethnic and immigrant communities. For many of these congregations, space needs will be to provide daycare, after school tutoring, and the like, as much or more than worship space. For some inner-city church buildings, converting them to serve a new constituency means downsizing some parts of the facility, while modernizing and improving energy efficiency while meeting modern building codes. The PILP may need to shorten the time that loans are committed but not taken up, by helping presbytery committees to work more effectively on all the aspects of inspections and permitting earlier in the loan application process. Also, in order to reach out to these churches and help them to grow, there is a need for PILP to offer training support for staff at the presbytery level so that presbytery staff can assist these churches to prepare their applications and do the due diligence that is needed before being ready to submit an application.

Your review committee believes that PILP is at a significant point in its history, having met the regulatory requirement of three years of positive net income and having made the transition to a new CEO. The PILP is now positioned to begin moving to the next stage of development, which should include addressing more directly the mission concerns that are priorities of the church.

A significant dimension of church relatedness is cooperation, both with other General Assembly agencies and with middle governing bodies and their agencies. This is particularly true in the case of the four synods that have their own loan programs. We had initial questions about these areas, because it was plausible that PILP could be seen as a competitive system. The responses we received suggest that PILP is now perceived as a partner. Where there is opportunity for joint financing, it happens. Referrals appear to be exchanged, not as an obligation, but with a clear sense of cooperation in shared ministry. The fact that PILP's new CEO was formerly the head of one of the synod programs seems to have brought a valuable sense of perspective and the opportunity for personal trust among the leaders of these programs.

At the level of constitution and governance, both the officers and staff of PILP seem clear about our polity, and show both full respect for it and a good appreciation of how to work within it.

Overall, we believe the leadership of PILP deserves high marks for its commitment to the General Assembly's intent that agencies serve the church's mission. As PILP grows and matures, it should formalize and strengthen its strategic business planning process. That plan should be responsive to the mission priority of the church for significant growth in racial ethnic congregations.

### III. Policies and Practices

The second criterion for assessment was to review how PILP 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 PILP and the documents guiding the work of the agency.

The PILP was properly constituted when it was formed effective July 31, 1995, as a nonprofit, membership corporation. The Presbyterian Church (U.S.A.), A Corporation ["PC(USA)"] is the program's sole member. The PILP's functions, as listed in its deliverance, are to:

- (1) Sell and issue certificates, notes, or any other financial instruments approved by its board of directors in order to raise capital for the mission of the Presbyterian Church (U.S.A.).
- (2) As to the investment funds received by [PILP], set the underwriting standards and loan criteria for loans to Presbyterian Church (U.S.A.) congregations, governing bodies, theological institutions, and educational institutions related to the Presbyterian Church (U.S.A.) to enable them to acquire or improve real property. All such loans shall be processed and administered by the National Ministries Division, pursuant to such underwriting standards and loan criteria as may be established . . . by the board of directors of [PILP]. [The processing and administration of loans was consolidated later within PILP as discussed under B. *Two Church Loan Programs.*]
- (3) Contract with existing Presbyterian Church (U.S.A.) entities, or outside parties, for various services. These include, but are not limited to, marketing of investments, management of assets, record keeping, and processing and servicing of loans. In so doing, a collaborative relationship shall be maintained with the Mission Support Services, the National Ministries Division, and its associate director for Evangelism and Church Development to avoid the duplication of services already performed by Presbyterian Church (U.S.A.) entities.

- (4) Train and orient volunteers, committees, employees, and others within synods and presbyteries who have responsibilities related to the work of [PILP].
- (5) Provide accounting and reporting with respect to all the foregoing.
- (6) Provide such other mission, finance, and related services as the General Assembly or the General Assembly Council may direct or approve. (*Manual of the General Assembly*, p. 46)

## A. *Raising Capital*

### 1. *North American Securities Administrators Association Requirements*

The PILP was formed to raise capital to support the mission of church growth. It was known that to raise capital through the sale of certificates and notes, there would be the need to comply with the North American Securities Administrators Association (“NASAA”) Guidelines and state securities laws.

The NASAA provides financial standards guidelines for an organization that offers a church specific investment products that could both generate working capital for use in the denomination’s mission and provide a bona fide stewardship program for a portion of the investors’ assets.

The NASAA Guidelines (NASAA Reports, Section 1954, pp 1145–1147, Financial Standards) include the following threshold criteria for those entering into this market:

- Capital Adequacy: The entity offering the investment product must be capitalized sufficiently to meet or exceed a capital ratio at the end of any given fiscal year of at least 3%, where the numerator shall be defined as net worth (or, as in PILP’s case, Unrestricted Net Assets) and the denominator shall be total assets.
- Liquidity Status: This entity must continuously maintain a liquidity ratio at the end of any fiscal year of at least 5%, where the numerator shall be defined as cash, cash equivalents and readily marketable assets and the denominator is the total outstanding liabilities.
- Positive Net Income: This entity must have positive net income for three of its last five fiscal years.
- Other guidelines speak to cash flow performance and loan quality.
- There is also a guideline that the entity must describe the investment in an Offering Circular. This disclosure insures “that investors receive adequate information to make informed investment decisions.”

### 2. *Managing Risk*

The best mission-driven decisions for the church can create credit risk. Without a thorough understanding of the connectional nature of the Presbyterian church, lenders may not wish to lend to our best church growth opportunities, including new church developments.

Quantitative analysis for credit risk is a precursor to the management of interest rate and loan portfolio risk, and as such is a component in the establishment of process that results in access to investor dollars and the capital markets.

### 3. *Initial Capital Funds*

The PC(USA) provided an initial capital contribution of \$4 million to PILP in January 1996. In February 1999, the PC(USA) provided an additional \$1 million to sustain growth and meet the capital and liquidity ratios.

### 4. *Individual and Corporate Investors*

Term Notes are being offered of six to sixty months in duration. Either a fixed or adjustable rate of return is available. A Term Note is an unsecured obligation of PILP and is not guaranteed or insured by the FDIC or any other governmental or corporate entity. The minimum required investment is \$500. (This information does not constitute an offer, sale, or request to purchase an investment. Such an offer is made solely through the Offering Circular that is available from the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc.)

The surveys conducted for the review committee indicated very high (89 percent) level of satisfaction that the mission of the church was being accomplished through their investment. Nearly all (96 percent) of the same respondents believe the work of PILP is important to the overall PC(USA) and nearly all (89 percent) would recommend investments in PILP to others.

Investors receive both an interest return, which is taxable, as well as achieve an intangible reward in rebates to their church. The PILP provides a rebate to the borrowers, known as *Get the Point* rebate program, based on the amount of money invested in support of the church's (or presbytery's) mortgage. It does not change the investors' risk or return. The borrower can gain a rebate of up to 1 percent of the loan balance annually. Thus the investor both supports the mission of church growth and development but can also help reduce the church's cost of borrowing and return more funds for local mission.

#### 5. *Partner Investors*

Several of PILP's larger investors are middle governing bodies and agencies of the General Assembly. They invest through Depository Accounts, which have the same characteristics, benefits, and risks of a Term Note.

Both the General Assembly Council (GAC) and the Foundation have commitments to invest in amounts of \$5 million and \$10 million, respectively. Portions of these commitments expire on May 1, 2004, and the balance on February 1, 2005. The GAC has confirmed an extension of their commitment through May 2009. The Foundation is expected to complete, by April 2004, the process of providing a similar extension. It is an objective of PILP to reduce the dependency on these investments with Term Notes from individual Presbyterians and Depository Receipt Accounts from middle governing bodies during the next five years.

The Presbyterian Publishing Corporation and The Office of the General Assembly are also investors in PILP. There are also a number of synods and presbyteries that are investors.

The review committee strongly encourages the Board of Pensions to consider ways it might help fund the needs of this worthwhile mission of the church. No agency is too large to participate.

Partner investments are currently a material portion of PILP's working capital. However, this portion, as a percentage of the total portfolio, is shrinking. As PILP grows, individual investment in Term Notes will become the core source of funds.

#### 6. *Syndications*

Sale of Term Notes is not expected to provide sufficient working capital to meet loan demand during the first decades of PILP. Therefore, first lien participations are sold to financial partners, including synod partners, presbyteries, and some commercial banking partners. This has been done without diminishing the standards. It has generated capital that has allowed serving larger borrowers and has added additional net revenue for PILP.

#### 7. *Securitizations*

The 213th General Assembly (2001) approved the establishment of a separate corporation, The Presbyterian Church (U.S.A.) Mortgage Corporation, to generate additional working capital through securitization of revenue generated by the sale of portfolios of loans. The PILP would be able to sell loans to the Mortgage Corporation, thereby raising additional funds for lending. Due to changing market conditions, PILP is not using the Mortgage Corporation at this time.

#### B. *Two Church Loan Programs*

Implied in the General Assembly action in establishing PILP was the retention by the General Assembly of two church loan programs. The Church Loan Program, lodged in the National Ministries Division, would continue to lend *endowment funds* to churches throughout the denomination. The Investment and Loan Program, a new and separate corporation, would lend *investor funds* to churches in twelve of the sixteen synods, and to bor-



rowers in the four synods with existing investment/loan programs upon invitation. It was potentially confusing and cumbersome to borrowers and to their governing body guarantors.

The GAC contracted with PILP to underwrite, service, and administer the Church Loan Program's portfolio of loans. Thus any potential borrower could come to one place to inquire about loans. Different terms are available for the two programs. The Church Loan Program loans are generally limited to \$350,000 maximum (\$400,000 for new church developments); can go up to 75 percent of a project's cost, and give a five-year commitment on rates. The Investment Loan Program gives twelve to twenty-four month commitments on rates and makes loans from \$50,000 to more than \$5 million.

From surveys of loan recipients conducted for the review committee, we learned that a large portion is satisfied with the responsiveness (89 percent) and helpfulness (79 percent). Many of these recipients, too, believe the work of PILP is important to the church (90 percent) and would recommend PILP to others (90 percent).

The review committee commends PILP for directing applications to the most economical program for each situation.

The review committee further commends PILP for merging the administration of Church Loan Program and Investor Loan Program. Might this be a pattern for developing a process to coordinate various programs of church grants?

Shortly after it commenced operation, PILP bought a book of existing church loans from the PC(USA), in order to establish a loan portfolio within the operating system that had been created. This allowed for review and continued development of the operations as well as a beginning source of revenue. It allowed PILP to be a fully functional business within the industry. This was of great importance to the state security administrators that would evaluate PILP as a part of the registration, qualification, or exemption of the investment offering in the fifty-two jurisdictions. This loan portfolio was sold back to PC(USA) in 1998.

Observation: Since its founding, PILP has been focused on having positive net income in three of first five years to qualify for remaining in business. The PILP appears to be meeting this goal as we prepare this report in late 2003. Meeting that goal will now allow it more flexibility in operating decisions.

To that end, the review committee encourages PILP to broaden its marketing efforts to specifically help the denomination reach its stated goals in broadening the diversity and reaching increased proportions of racial ethnic membership in coming years. Many of the areas of the country where there are increasing numbers of racial ethnic residents have congregations that will require creative efforts to provide financing for development and redevelopment. As PILP continues to support the mission of PC(USA) conscious efforts to effectively reach these opportunities must be made. The review committee is pleased that the new president and CEO has expressed his concurrence that this must be a priority.

Strategic planning to this point has had, of necessity, a short-term focus. The review committee recommends that both the PILP management and the board of directors look with a longer time horizon as the strategic plans for both marketing loans and generating investment capital are developed.

### *C. Support Organization*

The PILP focuses on the sale of securities, limitation of credit risk, and the management of a portfolio of mortgages. For the operational services such as legal, accounting, human resources, office information management, payroll and purchasing services, it has contracted with the GAC and Mission Support Services. The services are provided under a negotiated contract for a monthly fee. This is one demonstration of the collaborative nature of the relationship between PILP and the church.

### *D. Employee Training*

The PILP's employees are well trained for the functions they perform, whether it be marketing, administration, or operations. Many are well versed in the operations of PC(USA). The review committee is pleased about

the ability of some staff to direct inquiries to sources of funds that might be a response to a congregation's needs, even when those funds don't come thru PILP. We encourage building of that skill set among more staff as often callers are not sure where to turn when first calling for information.

#### E. *Financial Reporting*

As it is required to segregate all funds from the other assets of PC(USA), PILP established a separate financial accounting system and there is no co-mingling of funds. An annual audit is provided by a regional accounting firm. The PILP's financial condition is reported to the GAC and to the General Assembly.

#### F. *Other Observations*

The Board of Directors of PILP and PILP 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 commends PILP for its personnel policies, which are modeled after those of the General Assembly Council.

### IV. Program Effectiveness

The final criterion focused on an assessment of program effectiveness. It is the conclusion of this General Assembly Committee on Review that the programs and services of the agency are consistent with its assembly mandate. The program offers investments that provide a competitive financial return plus the opportunity to support Presbyterian Church (U.S.A.) congregations. It offers low-cost loans to Presbyterian Church (U.S.A.) bodies to buy, renovate, and expand worship and mission space. Guided by the best practices of the financial community, the program is committed to faithful stewardship of the resources entrusted to it for the support of the Presbyterian Church (U.S.A.).

While the agency does not currently have a formal process for measuring the delivery of services, they inquire randomly of borrowers and investors, seeking evaluation of their experience with the program. That ongoing feedback helps them to assess what they offer and their performance. They have considered offering evaluation surveys—a formal process with borrowers after they have completed the process of a new loan and again several years into the loan. They have also considered a similar survey of investors in two time-periods—immediately after purchasing an investment and a couple of years into an investment.

The agency had made 117 loans with investor funds in the six-and-a-half years since they began making loans and 95 loans with endowment funds in the three years and three months that they have been servicing the Church Loan Program. (For comparative purposes, the 117 investor loans represent more than three times the loan amounts of the 95 endowment loans.)

The congregational characteristics of a church that receives an approved loan vary a great deal. In all cases, they have been able to demonstrate their ability to service the debt. Sometimes this is because they believe they simply have adequate cash flow, other times it is because they believe they can raise the money in a capital campaign and they have the pledges to support their belief. There have been new church developments with dramatic growth trends in membership, attendance, and pledges that have been approved for a loan based on future growth. (However the agency will discuss these situations with the presbyteries in more detail to ensure that they are in full support of the church and loan—and fully understand the added responsibilities that this may have on the presbytery as a guarantor.)

Although records are not kept on loan approval/decline ratios, an estimate of the number of loans rejected is twelve or less. The main reason for the low number of loans that are declined is the extensive consulting work that is completed prior to the application. The congregational characteristics of a church whose loan has been rejected also vary. They have the common thread of asking for a loan that they are not able to service. Either the loan request is too large or their revenue (or their ability to raise what would appear to be sufficient revenue in the fu-

ture) is too small. The agency will work with these churches to help them in their decision as to the best direction for them to proceed.

The breakdown of loans (as of August 2003) by racial ethnic categories is as follows:

Predominant Membership	Number of Loans	% of Loans	Amount (in Millions)	% of Funds
African American	6	5.6%	\$2.6	6.4%
Asian—Korean	3	2.8%	1.1	2.7%
Asian—Other	1	0.9%	0.4	1.0%
Caucasian	76	70.4%	28.0	70.4%
Hispanic	1	0.9%	0.3	0.8%
Multicultural	13	12.0%	5.4	13.6%
Presbytery Loans	8	7.4%	2.0	5.1%
Total	108	100.0%	\$39.8	100.0%

The normal loan process begins with the applicant holding at least one extensive discussion (and usually multiple conversations) with a marketing person or an underwriter of PILP. The purpose is to ascertain what the church is seeking and to explain how the coordinated loan program can work for their church. The initial talks give the agency the opportunity to share with potential borrowers much of what they have learned from working on hundreds of loans.

A primary goal of these consultations is “right-sizing” the loan request to balance “need” with debt service capacity. The PILP is conscientious in helping a congregation to avoid the pitfalls of entering into a mortgage-poor situation that would starve the church of needed program dollars or potentially financially handicapping their church. They are also effective in assessing that the church is looking at the entire financial picture, understanding how best to use their assets and how to estimate future cash flows. They often seek a complete preliminary evaluation or review to see how numbers stack up in order to more effectively counsel the church on their capital plans. This careful consultation process is designed to help in guiding the borrower so that by the time an application is filed, the project has been adjusted to fall within acceptable underwriting guidelines. In cases where adjustments are needed to dollar amounts or structure, most churches agree once they understand the reasoning. Sometimes, applications are withdrawn while the church rethinks its direction. In some cases, the church decides that their plan is truly viable and goes elsewhere for their lending needs, but this is a relatively small number of potential borrowers.

The primary purpose of PILP is to broaden churches’ access to capital. The PILP serves as a valuable alternative source of funds. And, PILP serves as a respected resource to churches in assisting them in careful assessment of their financial needs in order to improve their viability with local lenders. It is worth noting that PILP’s assistance in developing the loan package has sometimes brought about rates even below PILP’s from local lenders, to the advantage of the local congregation. However, it is essential for PILP to gain critical mass to operate efficiently and effectively. Now at \$40 million, the agency’s goal is to grow both investments and loans by 25 percent in 2004.

The president/CEO and the governing board have policies and procedures by which they assure that the agency staff hold the necessary and appropriate skills, licenses, and experience to perform their work. The review committee is pleased to see the agency’s commitment to staff development and ongoing training through their professional development program. The staff is highly dedicated, mission-minded, and sincerely enthusiastic about their work.

As stated in the program’s self-review:

Management and the board continue to develop the program’s intellectual capital through training and professional accreditation that enhances the probability of success in the syndication and securitization markets.

The review committee agrees with the management and the board in their goal to augment the sales team as soon as it is financially prudent by adding an additional staff person to serve Southern California and the southwest.

While PILP has had an effective strategy for producing quality communication with its constituencies, it is time to move forward in enhancing communication through new and creative ways and in producing materials in additional languages, such as Korean and Spanish. There is room for improvement in the area of marketing from a multicultural perspective. Currently, the program advertises exclusively in *Presbyterians Today* magazine. The review committee would like to see PILP consider advertising in additional Presbyterian publications and elsewhere. It would be very helpful to have a PC(USA) guide listing all the possible areas for denominational grants and loans.

In the area of current and emerging technologies, PILP has a good initial Website, but there is room for improvement in making the Website a more interactive and effective tool in helping PILP to fulfill its mission and in generating new leads. And it would be worthwhile for PILP to encourage presbyteries to offer a link to PILP from their individual Websites.

## V. Conclusions

The following conclusions are a summation of suggestions to PILP by the committee on review. These suggestions are intended to help strengthen the programs and services of PILP as it continues to grow and mature. The committee on review would like to thank Chairman Molly Baskin, President and CEO Jay Hudson, PILP's board of directors, the staff of PILP, the Office of the General Assembly, and the General Assembly Council for their assistance and cooperation in completing this review. Members of the review committee are appreciative of the considerable planning and preparation that was done prior to each of their visits.

1. By helping presbytery committees to work more effectively on all the aspects of inspections and permitting earlier in the loan application process, PILP can shorten the time that loans are committed but not taken up.

2. The committee suggests that PILP work with GAC to develop a "one-call" system for loans and grants. Just as PILP has combined the administration of the Church Loan Program and Investor Loan Program, we suggest that PILP work with the GAC to develop a comprehensive directory of all church loans and grants.

3. In the area of marketing, the review committee encourages PILP to broaden its print advertising and enhance its Website. An additional marketing emphasis should be placed on further educating presbytery executives, stated clerks, and church development personnel on the roles that PILP is prepared to play in providing loans and investment opportunities. In strengthening its marketing strategy, PILP should target the culturally diverse community.

4. The leadership of PILP is to be recognized for its commitment to the General Assembly's intent that its agencies serve the church's mission. The hope of this committee is that as PILP grows and matures, it will strengthen its strategic business plan in ways that are fully responsive to the mission priority of the church for significant growth in racial ethnic congregations.

## APPENDIX

### Findings from the Presbyterian Investment and Loan Program's Evaluation (From Questionnaires Circulated by PC(USA) Research Services)

#### A. *Background*

The review committee chose to ask the perceptions of several groups dealing with PILP: Investors, borrowers from both the Endowment Funds program and the Investor Loan Program, other congregations, middle governing bodies, other PC(USA) agencies and PILP leadership.

#### B. *Respondents*

A random sample of 500 congregations and a random sample of 498 investors were asked to participate in the evaluation. Forty-seven percent of the congregations responded and 72 percent of the investors responded. All 182 presbyteries and synod executives were asked to participate and 54 percent responded. Ninety-seven loan recipients whose loans were funded

(partially or in whole) through the investor funds of PILP were invited to participate and 56 percent responded. Loan recipients whose loans were funded exclusively through the endowment funds of the Church Loan Program were also invited to participate and 56 percent responded. Lastly, 31 PILP leaders, including members of their board of directors, the PILP management team, and program officers and leadership from other PC(USA) agencies, were also asked to participate and 81 percent responded.

### C. Results

Those things in which we were interested included: how effective PILP is in making itself known; the extent to which the options PILP offers are known; satisfaction with the options; how important is PILP's work within the denomination. As might be expected, those who had need of either securing loans or making short-term investments were the most knowledgeable. If those needs were not on one's radar screen, it was not unusual to have respondents unaware of the offerings.

#### 1. Familiarity

Respondents were asked about their familiarity with PILP. Very few congregations were familiar with PILP, while majorities in the other samples were familiar. (See Table 1.)

**Table 1**  
**Respondents Familiarity with PILP by Sample:**  
**Percentages Responding "Very Familiar" & "Familiar"**

	Very Familiar or Familiar
Congregations	17%
Investors	68%
Presbyteries & Synods	74%
Loan recipients	81%

#### 2. Source of First Knowledge About PILP

Overall, respondents were most likely to have heard about PILP through their presbytery, though presbyteries and synods first learned about PILP through the General Assembly. (See Table 2.)

**Table 2**  
**How Respondents First Heard About PILP**

	Congregations	Presbyteries & Synods	Loan Recipients	Investors
Presbytery	44%	27%	54%	14%
Synod	2%	6%	3%	1%
General Assembly	8%	38%	5%	5%
InfoPak mailing	18%	2%	3%	4%
<i>Presbyterians Today</i>	4%	-	-	3%
Word of Mouth	11%	5%	10%	11%
Contact from PILP staff	1%	14%	9%	11%

#### 3. Responses of PILP Loan Recipients

a. Loan recipients were asked to assess the work of PILP based on their recent experiences with PILP loan services. When asked about the extent they were aware of the different loan services, those receiving loans funded partially or fully through PILP investor funds (PILP-funded) were much more aware of the choices when compared to those whose loans were funded through the Church Loan Program (CLP-funded). As might be expected, recipients were most knowledgeable about the type of loan they were seeking. (See Table 3.)

**Table 3**  
**Loan Recipients' Awareness of Loan Services Available through PILP**  
**Percentages Responding "A Very Great Extent" and "A Great Extent"**

	PILP-funded	CLP-funded
New construction or building purchase loans	78%	63%
Site and site addition loans	70%	54%
Renovation/repair loans	55%	38%
Loans to refinance existing bank loans	52%	20%
Incentive loans for improvement in accessibility, technology, and energy loans	24%	22%

b. Loan recipients were asked how satisfied they were with the effort put forth by PILP in explaining the different loan rates, guidelines, and features associated with their loans. Some 30 percent of the recipients of CLP-funded loans said that the assistance on the affordability analysis was “not applicable” as did 18 percent of the recipients of the PILP-funded loans. About 20 percent of the recipients of the CLP-funded loans also said “not applicable” to interest rebates and availability of presbytery/synod loans. (See Table 4.)

**Table 4**  
**Loan Recipients’ Satisfaction with PILP’s Explanation of Their Loan Service**  
**Percentages Responding “Very Satisfied” and “Satisfied”**

	PILP-funded	CLP-funded
Types of loans available for your project	89%	83%
General loan policies and guidelines	85%	75%
Potential for interest rebates	80%	52%
Loan interest rates	76%	74%
Availability of local presbytery/synod loans	60%	50%
Assistance in project affordability analysis	58%	37%

c. Satisfaction with the various aspects of obtaining a loan through PILP was also measured. Responses were lower for those using CLP-funded loans. Responsiveness and helpfulness of the staff ranked high with both groups. The Website’s helpfulness was generally considered low. (See Table 5.)

**Table 5**  
**Loan Recipients’ Assessment of the Process of Obtaining a Loan through PILP**  
**Percentages Responding “Very Satisfied” and “Satisfied”**

	PILP-funded	CLP-funded
Responsiveness of staff to initial inquiry	89%	81%
Overall quality of service after the loan was closed	87%	74%
Helpfulness of staff during loan processing	86%	73%
Responsiveness of staff during loan processing	83%	80%
Length of time required for loan approval	76%	56%
Amount of information required for loan approval	74%	57%
Helpfulness of PILP’s Website	36%	25%

d. Effectiveness was another measurement. Overall, 90 percent or more of the recipients of loans said the service/assistance received from PILP was “excellent” or “good.” Similar percentages were either “satisfied” or “very satisfied.”

Loan recipients were asked how effective PILP was in providing for different constituencies with different needs. From Table 6 below it appears that PILP is effective in providing congregations with the opportunity to borrow funds. Nearly 20 percent of those receiving CLP-funded loans responded, “don’t know” to the questions about investing and supporting church growth. (See Table 6.)

**Table 6**  
**Loan Recipients’ Assessment of PILP’s Effectiveness in Providing Loans for Different Constituencies**  
**Percentages Responding “Very Effective” and “Effective”**

	PILP-funded	CLP-funded
Providing congregations with the opportunity to borrow funds	89%	80%
Providing Presbyterians with the opportunity to invest as part of stewardship	70%	48%
Providing Presbyterians with the opportunity to support church growth through investing	69%	49%

e. Loan recipients were asked about the extent to which PILP provided some leadership, the importance of their work, and how it enriched the life of the church. All agreed that the work was important. (See Table 7.)

**Table 7**  
**Loan Recipients’ Assessment of PILP’s Leadership,**  
**the Importance of Its Work, and Enrichment of the Church**  
**Percentages Responding “Very Effective” and “Effective”**

	PILP-funded	CLP-funded
To what extent does PILP exhibit leadership in guiding the church with the investment and loan services it provides?		

“A very great extent” and “A great extent”	66%	48%
“Some extent”	18%	29%
How important do you believe the work of PILP is to PC(USA)?		
“Very important” and “Important”	93%	88%
To what extent do you think the work of PILP enriches the life of the church?		
“A very great extent” and “A great extent”	67%	52%
“Some extent”	20%	32%

f. Loan choices and opportunities were options for most borrowers. Nearly all of the loan recipients considered commercial loan services; 87 percent of those with PILP-funded loans and 89 percent of those with CLP-funded loans. Presbytery and synod loans had also been considered by some.

A variety of purposes are met with loans through PILP. (See Table 8.)

**Table 8  
Type of Loan Received from PILP**

	PILP-funded	CLP-funded
Site and site addition loan	11%	12%
New construction or building purchase loan	60%	40%
Renovation/repair loan	11%	27%
Incentive loans for improvements in accessibility, Technology or energy conservation	-	9%
Refinance existing bank loans/bonds	17%	3%

g. Is PILP to be recommended to other borrower applicants? The large majority of those with whom PILP has given loans would recommend them to others. (See Table 9.)

**Table 9  
As a Borrower, Would You Recommend PILP Loans to Other Congregations?**

	PILP-funded	CLP-funded
Yes, definitely	82%	63%
Yes, probably	11%	25%
Not sure	7%	9%
No	-	3%

4. *Responses Of Investors*

a. Of the 360 investors responding to the questionnaire, 96 percent described their most recent investment experience with PILP as “Excellent” or “Good.” When asked to rate several areas related to their investment, usually two-thirds or more were satisfied. (See Table 10.)

**Table 10  
How Satisfied Are You with the Following Areas Related to Your Investment?**

	Very Satisfied & Satisfied	Not Applicable
Interest Rate paid on investment	69%	1%
Number of investment choices	66%	18%
Promptness of response to investment questions	66%	30%
Accuracy of response to investment questions	65%	31%
Mission accomplished through my investment	89%	3%

Loan recipients were asked how effective PILP was in providing for different constituencies with different needs. From Table 11 below it appears that PILP is effective in providing congregations with the opportunity to borrow funds.

b. Investors strongly feel that PILP is providing opportunities for the different constituencies of the PC(USA). (See Table 11.)

**Table 11**  
**Borrowers' Assessment of PILP's Effectiveness in Providing for Different Constituencies**  
**Percentages Responding "Very Effective" and "Effective"**

	Very Effective & Effective	Don't Know
Providing congregations with the opportunity to borrow funds	79%	15%
Providing Presbyterians with the opportunity to invest as part of stewardship	67%	15%
Providing Presbyterians with the opportunity to support church growth through investing	77%	10%

c. From the investors' viewpoint, PILP is rather successful in providing investment opportunities for congregations and individuals. (See Table 12.)

**Table 12**  
**From Your Experience With PILP, How Successful Would You Say PILP Is in**  
**Providing Investment Opportunities for the Following Constituencies?**

	Very Successful & Successful	Somewhat Successful	Don't Know
Congregations	62%	8%	25%
Individuals	59%	17%	20%
Presbyteries and synods	33%	6%	60%

d. Investors were asked about the extent to which PILP provided some leadership; the importance of their work and how it enriched the life of the church. All agreed that the work was important. Many investors said they didn't know about how PILP's leadership guides local churches with its services. (See Table 13.)

**Table 13**  
**Investors' Assessment of PILP's Leadership in Guiding Churches,**  
**the Importance of PILP's Work and Enrichment of the Church**

	Investors
To what extent does PILP exhibit leadership in guiding the churches with the services it provides?	
"A very great extent" and "A great extent"	35%
"Some extent"	19%
"Don't know"	43%
How important do you believe the work of PILP is to PC(USA)?	
"Very important" and "Important"	96%
To what extent do you think the work of PILP enriches the life of the church?	
"A very great extent" and "A great extent"	66%
"Some extent"	22%

e. Investor willingness to recommend PILP investments to others is very strong. (See Table 14.)

**Table 14**  
**Would You Recommend PILP Investments**  
**to Others Who Are Looking for a Similar Investment?**

	Investors
Yes, definitely	52%
Yes, probably	37%
Not sure	9%
No	1%

#### 5. Responses of Congregations and Presbytery and Synod Executives

These questions in the survey were from the 132 congregations and 96 presbyteries and synods responding to the survey and were at least somewhat familiar with PILP. Presbyteries and synods are also known as "Middle Governing Bodies" and "MGB" will be used in the tables for identification.



a. *Awareness*

Overall, congregations were less aware than MGB executives of the choices available through PILP, especially the loan choices. (See Table 15.)

**Table 15**  
**Awareness of PILP's Services According to Congregations and MGB Executives**  
**Percentages Responding "A Very Great Extent" and "A Great Extent" or "Not at All"**

	A Very Great Extent and A Great Extent		Not at All	
	<u>Congregations</u>	<u>MGB</u>	<u>Congregations</u>	<u>MGB</u>
Loan choices	13%	60%	21%	2%
Investment choices	11%	47%	24%	8%
Information on presbytery and synod loan options	7%	38%	43%	11%
Assistance to borrowers in affordability analysis	4%	30%	35%	18%
Loan interest rebates	2%	43%	48%	13%

b. *Satisfaction*

Most presbytery and synod executives were satisfied with the available choices, while among congregations, around one-half of the respondents were not aware of the choices offered through PILP. (See Table 16.)

**Table 16**  
**Respondents' Satisfaction with the Choices Available through PILP**  
**Percentages Responding "Very Satisfied" and "Satisfied" or "Am Not Aware"**

	Very Satisfied and Satisfied		Am Not Aware	
	<u>Congregations</u>	<u>MGB</u>	<u>Congregations</u>	<u>MGB</u>
Loan choices	39%	70%	42%	12%
Investment choices	33%	70%	46%	16%
Information on presbytery and synod loan choices	29%	61%	53%	20%
Loan interest rebates	27%	62%	59%	24%
Assistance to borrowers in affordability analysis	26%	57%	58%	29%

c. *Effectiveness*

One-quarter of the congregations (28 percent) and 57 percent of the MGB executives said that PILP is either "effective" or "very effective" in providing congregations with the opportunity to borrow funds. Fewer respondents in both categories reported similar levels of effectiveness in providing Presbyterians with the opportunity to support church growth through investing.

Just 17 percent of the congregations and 54 percent of the executives said that PILP is "effective" or "very effective" in making its services known throughout the PC(USA). Congregations and executives were asked about how effective PILP is in serving different constituency groups. More MGB executives believe PILP is "effective" in serving those with borrowing needs than those with investing needs. (See Table 17.)

**Table 17**  
**Respondents' Assessment of PILP's Effectiveness Serving Its Different Constituencies**  
**Percentages Responding "Very Effective" and "Effective" or "Don't Know"**

	Very Effective and Effective		Don't Know	
	<u>Congregations</u>	<u>MGB</u>	<u>Congregations</u>	<u>MGB</u>
Congregations with borrowing needs	23%	59%	58%	12%
Presbyteries and synods with borrowing needs	14%	46%	74%	23%
Congregations with investment needs	16%	36%	67%	28%
Presbyteries and synods with investment needs	10%	37%	76%	27%
Individuals with investment needs	9%	25%	72%	44%

Interestingly, 45 percent of the congregations “don’t know” if they have made an investment with PILP, and 37 percent of the congregations “don’t know” if they have taken out a loan from PILP. In contrast, only 8 percent of the executives “don’t know” about making an investment with PILP, and 3 percent of the executives “don’t know” if they have taken out a loan from PILP. Only 11 percent of congregations report an investment with PILP, and 18 percent report a loan from PILP. One-third of MGB executives (35 percent) report that their presbytery, synod, or church has made an investment with PILP, and 43 percent report a loan from PILP. The importance of the work of PILP to PC(USA) is perceived more highly by the MGB executives than those congregations that are familiar with PILP. (See Table 18.)

**Table 18**  
**How Important Do You Believe the Work of PILP Is to the PC(USA)?**

	Congregations	MGB
Very important	27%	41%
Important	42%	43%
Somewhat important	20%	8%
Not very important	10%	8%
Not at all important	2%	1%

d. The executives had more feeling than did the congregations about the leadership in investment and loan services and the extent PILP cooperated with other agencies and/or offices doing similar work. (See Table 19.)

**Table 19**  
**Responders’ Assessment of PILP’s Leadership in Guiding Churches, and Extent PILP Cooperates with Other Agencies/Offices in Similar Work**

	Congregations	MGB
To what extent does PILP exhibit leadership in guiding the churches with the services it provides?		
“A very great extent” and “A great extent”	8%	46%
“Some extent”	22%	26%
“Don’t know”	53%	15%
To what extent does PILP cooperate with other agencies and/or offices within the church in areas of similar work and responsibility?		
“A very great extent” and “A great extent”	11%	33%
“Some extent”	8%	15%
“Don’t know”	80%	48%

e. Two-thirds or more of the executives said that all the loan choices were “helpful” or “very helpful” and somewhat fewer congregations said the same. (See Table 20.)

**Table 20**  
**Responders’ Assessment of PILP’s Loan Choices**  
**Percentages Responding “Very Helpful” and “Helpful”**

	Congregations	MGB
Renovation/repair loans	59%	77%
Incentive loans	56%	70%
Site and site addition loans	46%	77%
New construction/building purchase loan	8%	81%
Loans to refinance existing bank loans/bonds	28%	66%

f. Nearly one-half to two-thirds of the executives thought the investment choices from PILP were “helpful” or “very helpful.” One-third to one-half of the congregations responded similarly. (See Table 21.)

**Table 21**  
**Responders’ Assessment of PILP’s Investment Choices**  
**Percentages Responding “Very Helpful” and “Helpful”**

	Congregations	MGB
Fixed Rate, interest-bearing notes	45%	66%
Rebate support	44%	66%
Ready access, interest rate notes	40%	55%
Adjustable rate, interest-bearing notes	36%	45%

6. *Responses of the PILP Board, Program Officers, and Management Team*

Members of the PILP Board of Directors and management team and program officers were asked to identify their particular leadership role within PILP. One-half were members of the board of directors. Forty-four percent identified themselves as holding other leadership roles within PC(USA), yet outside of PILP.

- a. According to this group, PILP appears to be successful in providing services to the PC(USA). (See Table 22.)

**Table 22**  
**PILP Leader's Assessment of PILP's Effectiveness**  
**in Providing Services and Opportunities**  
**Percentages Responding "Very Effective" and "Effective"**

	<u>Very Effective or Effective</u>
Loan services	88%
Investment choices	80%
Affordability analysis	64%
Information on presbytery and synod loan choices	64%

- b. This group was also asked to assess PILP's ability to reach its constituencies. It appears that PILP is more effective in reaching those in need of loan service than those with funds to invest. (See Table 23.)

**Table 23**  
**PILP Leader's Assessment of PILP's Ability to Reach Its Constituencies**  
**Percentages Responding "Very Effective" and "Effective"**

	<u>Very Effective or Effective</u>
Congregations with borrowing needs	84%
Presbyteries and synods with borrowing needs	80%
Presbyteries and synods with investment needs	48%
Congregations with investment needs	44%
Individuals with investment needs	20%

## Item 14-B

[The assembly committee approved and the assembly accepted Item 14-B. See p. 26.]

### *Recommendations to Receive Reports Concerning the Benefits Plan of the Presbyterian Church (U.S.A.)*

The Board of Pensions recommends that the 216th General Assembly (2004) do the following:

1. Receive the report of the Board of Pensions regarding its grant of the following experience apportionments in the Pension Plan and the corresponding amendment of Appendix B of the Benefits Plan (the History of Experience Apportionment table):

a. A 2 percent (2%) increase in retirement and survivor's pension benefits for members and eligible survivors receiving benefits as of December 31, 2003, effective August 1, 2004; and

b. A 2 percent (2%) increase in accrued pension credits for active and vested inactive members of the Pension Plan as of December 31, 2003, effective August 1, 2004.

#### *Rationale*

The process for amending the Benefits Plan of the Presbyterian Church (U.S.A.) ("Plan") is established in the Plan document. The specific provisions of the Plan that relate to amendment are:

Sec. 19.1 **Right to Alter or Amend Plan.** The right to alter or amend the Benefits Plan is reserved solely to the Board except that 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 or a dues increase shall be effective only with the approval of the General Assembly. Notice of any such proposed alteration or amendment to the 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.

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 215th General Assembly (2003), the Board of Pensions adopted amendments to the Plan that require the approval of the General Assembly prior to becoming effective or are to be reported as required by the Plan provisions quoted above. Notice of the amendments being presented to the 216th General Assembly (2004) was given by letter dated March 16, 2004, from Earle Robbins, Esquire, chair of the Board of Pensions, to all Benefits Plan members, local churches, presbyteries, and synods.

The Pension Plan provides in Section 7.3 that the Board of Pensions may determine, in its sole discretion, that sufficient Pension Plan assets have 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 Board of Pensions is pleased to report to the 216th General Assembly (2004) that in the judgment of the Board of Directors of the Board of Pensions, sufficient Pension Plan assets were in hand at the end of 2003 as a result of cumulative favorable investment and actuarial experience to permit an experience apportionment. Therefore, at its meeting on March 6, 2004, the Board of Pensions approved the grant of the following experience apportionment for the Pension Plan and the corresponding amendment of Appendix B of the Benefits Plan (the History of Experience Apportionment table):

- A 2 percent (2%) increase in retirement and survivor's pension benefits for members and eligible survivors receiving benefits as of December 31, 2003, effective August 1, 2004; and
- A 2 percent (2%) increase in accrued pension credits for active and vested inactive members of the Pension Plan as of December 31, 2003, effective August 1, 2004.

**2. Receive the report of the Board of Pensions regarding its grant of the following disability benefit increase in the Death and Disability Plan and the corresponding amendment of Appendix C of the Benefits Plan (the History of Disability Benefit Increases table): A 4 percent (4%) increase in disability benefits for those receiving such benefits on December 31, 2003, beginning August 1, 2004.**

#### *Rationale*

The Death and Disability Plan provides in Section 11.3(h) that the Board of Pensions may determine, in its sole discretion, that sufficient Death and Disability Plan assets have 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 a disability benefit increase.

The Board of Pensions is pleased to report to the 216th General Assembly (2004), that in the judgment of the Board of Directors of the Board of Pensions, sufficient Death and Disability Plan assets were in hand at the end of 2003 as a result of cumulative favorable investment and actuarial experience to permit a disability benefit increase. Therefore, at its meeting on March 6, 2004, the Board of Pensions approved a Disability Benefit Increase in accordance with Section 11.3(h) of the Benefits Plan of the Presbyterian Church (U.S.A.); in the form of a four percent (4%) increase in disability benefits for those receiving such benefits on December 31, 2003, beginning August 1, 2004, and the corresponding amendment of Appendix C of the Benefits Plan (the History of Disability Benefit Increases table).

**3. Receive the report regarding the amendments to Section 2.1(u), 4.4, 13.1(j), 13.4, 13.5, 13.6, 13.7, 13.9, and Appendix B and C of the Benefits Plan of the Presbyterian Church (U.S.A.), as set forth in Appendix A.**

### *Rationale*

Since the 215th General Assembly (2003), the Board of Pensions adopted several amendments to the Medical Plan. The intent and effect of each amendment is summarized below. The verbatim text of each amendment is provided in Appendix A. Amendments to the Medical Plan are only required to be reported to the General Assembly. The effective date of the amendments is January 1, 2004, unless otherwise noted.

- *Medical Participation Basis*

The Board of Pensions amended the definition of Medical Participation Basis in Section 2.1(u) of the Plan to increase the minimum Medical Participation basis from 55 to 65 percent of the Pastors' Median salary. In addition, for part-time members, the Medical Participation Basis is now based on a full-time equivalent basis.

- *Minimum Salary Basis Option*

The Board of Pensions amended Sec. 4.4, relating to the Minimum Salary Basis Option, to increase the basis on which the minimum dues payable by members enrolled on the unemployed basis for coverage under the Medical Plan are determined from 55 to 65 percent of the Pastors' Median salary.

- *Mental Health/Substance Abuse Amendments*

The Board of Pensions moved its mental health/substance abuse claims administration services from Highmark to ValueOptions. The Board of Pensions continues to use Highmark for its Medical Plan claims administration services, other than prescription drug and mental health/substance abuse claims. To effect this change and facilitate stand-alone claims processing, separate deductible and copayment limits were established for mental health/substance abuse charges. The Plan's aggregate maximum member responsibility for medical costs other than prescription drugs did not increase; deductibles and copayments (other than office visit copayments) for mental health/substance abuse claims are combined with those paid for other medical costs, excluding prescription drugs, in determining maximum Member responsibility. These changes were made by amending Sections 13.1(j), 13.4, 13.5, 13.6, 13.7, and 13.9.

- *Office Copayment Increase*

Effective January 1, 2004, the Medical Costs copayment per visit for a primary care doctor increased from fifteen dollars to twenty-five dollars and the copayment per visit for a specialist increased from twenty-five to thirty-five dollars.

- *Maximum Benefit Limit*

The Board of Pensions amended Sec. 13.9(a) to raise the lifetime maximum claims payment limitation from Two Million Dollars to Three Million Dollars.

#### **4. Receive the report regarding the amendment to Section 8.11 of the Retirement Savings Plan of the Presbyterian Church (U.S.A.), as set forth in Appendix A.**

### *Rationale*

The Board of Pensions amended Section 8.11 of the optional Retirement Savings Plan to permit an in-service distribution to a participant who is either an ordained minister or a commissioned lay pastor to purchase a primary residence. Under the Benefits Plan, an amendment to an optional plan, such as the Retirement Savings Plan, is to be reported to the next General Assembly. The effective date of the amendment is January 1, 2004.

### **Appendix A Amendments to the Benefits Plan of the Presbyterian Church (U.S.A.)**

[Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic with a double underline.]

#### **Sec. 2.1 Definitions.**

- (u) MEDICAL PARTICIPATION BASIS. The greater of (i) Effective Salary or (ii) ~~forty-six~~ sixty-five percent (~~56~~65%) of the Pastors' Median. For Members employed on less than a full-time basis, the Medical Participation Basis shall be based on the greater of the equivalent full-time Effective Salary or Minimum Participation Basis. For purposes of determining annual deductible and maxi-

imum copayment amounts, the Board may in its sole discretion establish bands of Medical Participation Basis on which to apply the applicable percentage, provided that the Member shall not be placed in a band that exceeds his or her actual Medical Participation Basis.

Sec. 4.4 **Minimum Salary Basis Option.** With the exception of a Member enrolled for coverage under the Affiliated Benefits Program, an otherwise eligible Member who is, in the sole determination of the Board, temporarily unemployed or on an approved leave of absence, shall have the option of continuing the same coverage under the Pension Plan, Death and Disability Plan, Medical Plan and Optional Benefits Plans, for such period as may be determined by the Board by paying the required dues (a) for Pension and Death and Disability Coverage, on the basis of such Member's most recent Effective Salary or twenty-five percent (25%) of the Pastors' Median, if less; (b) for coverage under the Medical Plan, on the basis of such Member's most recent Effective Salary or ~~forty-six~~ forty-five percent (~~46~~ 45%) of the Pastors' Median; and (c) for coverage under the Optional Benefits Plans, by paying the required dues for the appropriate coverage or coverages. Optional Benefits Plans coverage may only be continued in conjunction with Pension Coverage or coverage under the Medical Plan.

Sec. 13.1 **Medical Plan Definitions.**

*[Add new definition and renumber all definitions that follow in Sec. 13.1]*

(j) MENTAL HEALTH/SUBSTANCE ABUSE PROGRAM. The managed Mental Health/Substance Abuse Program, administered by the Board, or such other organization as may be designated by the Board, under which a Member, Disabled Member, Retired Member not eligible for Medicare or an Eligible Family member is covered or reimbursed for Medical Costs incurred for mental health or substance abuse care through a separate administrative program. The Board may, from time to time, establish separate rules for the Mental Health/Substance Abuse Program, relating to coverage or reimbursement based upon the types of providers, the types of service and their utilization, copay limits, deductibles or copayment maximums and other related requirements, as it, in its sole discretion, deems necessary and appropriate to administer the Mental Health/Substance Abuse Program of the Medical Plan.

Sec. 13.4 **Medical Plan Cost Reimbursement.** Subject to the managed care provisions set forth in Secs. 13.6 and 13.7, and the limitations set forth in Sec. 13.9, and upon satisfaction by the Member and Eligible Family members of any applicable deductible and/or copayment amounts required by the Medical Plan, the Medical Plan shall reimburse *the Member or his or her assignee as follows:*

(a) *MEDICAL COSTS OTHER THAN PRESCRIPTION DRUG AND MENTAL HEALTH/SUBSTANCE ABUSE PROGRAMS.*

*The Medical Plan shall reimburse eighty percent (80%) of the reimbursable Network Medical Costs and Non-Network Medical Costs incurred by the Member and the Eligible Family members and sixty percent (60%) of the reimbursable Out-of-Network Medical Costs incurred by the Member and the Eligible Family members.*

Upon satisfaction by the Member and Eligible Family members of any applicable annual Maximum Copayment amount, the Medical Plan shall reimburse a Member one hundred percent (100%) of the reimbursable Medical Costs incurred by the Member and the Eligible Family members.

Notwithstanding the above, the Medical Plan shall reimburse a Member one hundred percent (100%) of the charges remaining after the payment by the Member of the copayment amount designated by the Board for an office visit to a Physician who is a Network or Non-Network Provider, subject to the Usual, Customary and Reasonable charges limit for a Non-Network Provider. The copayment per visit for a primary care Physician shall be ~~fifteen~~ twenty-five dollars (\$~~15~~ 25) and the copayment per visit for a specialist Physician shall be ~~twenty~~ thirty-five dollars (\$~~20~~ 35). Office visits reimbursed under this Sec. shall not be subject to the annual deductible requirement set forth in Sec. 13.5.

(b) *FOR MEDICAL COSTS ELIGIBLE FOR PAYMENT THROUGH THE PRESCRIPTION DRUG PROGRAM*

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:

\*\*\*\*\*

(c) FOR MEDICAL COSTS ELIGIBLE FOR PAYMENT THROUGH THE MENTAL HEALTH/SUBSTANCE ABUSE PROGRAM

(1) For Inpatient and Hospital-based Out-Patient Costs. Subject to the pre-certification requirements set forth in Sec. 13.7(f), for mental health/substance abuse care under the Mental Health/Substance Abuse Program, after satisfaction of any required deductible, the Plan shall reimburse eighty percent (80%) of the reimbursable Network Medical Costs and Non-Network Medical Costs incurred by the Member and the Eligible Family members and sixty percent (60%) of the reimbursable Out-of-Network Medical Costs incurred by the Member and the Eligible Family members.

(2) For Out-patient Office Visit Costs. Subject to the case management requirements set forth in Sec. 13.7(f) and the limitations in Sec. 13.9(a)(1)(A), the Mental Health/Substance Abuse Program shall reimburse charges for out-patient office visits for mental health/substance abuse care. The Member shall be responsible for:

(A) a copayment of twenty five dollars (\$25) per office visit for In-Network and Non-Network Costs; and

(B) a copayment of fifty percent (50%) of Usual, Customary and Reasonable Charges for Out-of-Network Medical Costs.

Copayments for office visits for Mental Health/Substance Abuse Medical Costs are not credited toward satisfaction of the Annual Medical Costs Maximum Copayment Amounts.

\*\*\*\*\*

Sec. 13.5 **Annual Deductibles.** No reimbursement of Medical Costs shall be paid under Article XIII until the reimbursable Medical Costs exceed the annual deductible limits set forth below.

- (a) For Medical Costs other than the cost of office visits to Network and Non-Network Physicians, prescription drugs eligible for payment through the Prescription Drug Program and mental health/substance abuse care eligible for payment through the Mental Health/Substance Abuse Program, the Medical Costs Annual Deductible shall be:

\*\*\*\*\*

- (c) For Medical Costs eligible for payment through the Mental Health/Substance Abuse Program other than the costs of office visits subject to the Copayment requirements of Sec. 13.4(c)(2), the Mental Health/Substance Abuse Annual Deductibles shall be:

(1) For Network and Non-Network Medical Costs:

(A) For the Member, two hundred fifty dollars (\$250); and

(B) For the Member's Eligible Family, in the aggregate, an additional two hundred fifty dollars (\$250).

(2) For Out-of-Network Medical Costs:

(A) For the Member, three hundred seventy five dollars (\$375); and

(B) For the Member's Eligible Family, in the aggregate, an additional three hundred seventy five dollars (\$375).

- (d) Notwithstanding subparagraphs (a), (b) and (c) above, no more than two (2) Medical Costs Annual Deductibles, two (2) Prescription Drug Program Annual Deductibles, and two (2) Mental Health/Substance Abuse Program Annual Deductibles shall be applicable to a Member and such Member's Eligible Family in any one calendar year; and

\*\*\*\*\*

Sec. 13.6 **Maximum Copayment Amounts.** Reimbursements under Article XIII shall be subject to the following annual Copayment maximums:

- (a) FOR MEDICAL COSTS OTHER THAN THOSE ELIGIBLE FOR PAYMENT THROUGH THE PRESCRIPTION DRUG PROGRAM AND MENTAL HEALTH/SUBSTANCE ABUSE PROGRAM ("THE ANNUAL MEDICAL COSTS MAXIMUM COPAYMENT").

\*\*\*\*\*

(7) Except as provided in Sec. 13.4(c)(2) (relating to copayments for office visits Medical Costs under the Mental Health/Substance Abuse Program), copayment charges paid by a Member and a Member's Eligible Family for Mental Health/Substance Abuse Medical Costs in excess of the Mental Health/Substance Abuse Annual Deductible(s) shall be credited toward satisfaction of the Annual Medical Costs Maximum Copayment Amounts.

\*\*\*\*\*

- (c) **FOR MEDICAL COSTS ELIGIBLE FOR PAYMENT THROUGH THE MENTAL HEALTH/SUBSTANCE ABUSE PROGRAM ("THE MENTAL HEALTH/SUBSTANCE ABUSE ANNUAL COPAYMENT MAXIMUM"). In the event that during a given calendar year, the Mental Health/Substance Abuse Program Copayment charges for Medical Costs other than the cost of office visits subject to the copayment requirements of Sec. 13.4(c)(2) paid by a Member and a Member's Eligible Family, in excess of the applicable Mental Health/Substance Abuse Annual Deductibles, exceed:**

(1) one thousand five hundred dollars (\$1,500) for a Member and one thousand five hundred dollars (\$1,500) for the Member's Eligible Family for Network and Non-Network Medical Costs; and

(2) two thousand five hundred dollars (\$2,500) for a Member and two thousand five hundred dollars (\$2,500) for the Member's Eligible Family for Out-of-Network Medical Costs.

no further copayments for Mental Health/Substance Abuse Program charges shall be required for the balance of that calendar year and all reimbursable Mental Health/Substance Abuse Program charges in excess thereof shall be paid to the Member on the basis of one hundred percent (100%) reimbursement, subject to the managed care provisions of Sec. 13.7(f) below.

Notwithstanding the provisions in Secs. 13.4(c), 13.5(c) and 13.6(c), a Member's or Eligible Family Member's aggregate annual deductibles and copayments under Secs. 13.4(a), 13.4(c)(1), 13.5(a), 13.5(c), 13.6(a) and 13.6(c) shall not exceed in any Plan Year the sum of that Member's or Eligible Family Member's responsibility for Medical Costs under Secs. 13.5(a) and 13.6(a).

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 hospital based out-patient services and approving the provider thereof prior to the confinement or services. Certification under this Section is also required for reimbursement of charges allowed under Sec. 13.9(a)(1)(A) (relating to out-patient care if reimbursement is sought for out-patient treatment continuing beyond twenty (20) visits). If a Member, or

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someone on behalf of the Member, fails to obtain the pre-certification required in this Section 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.** The following exclusions and limitations shall apply to the reimbursement of claims under the Medical Plan:

- (a) **MAXIMUM BENEFIT AND TREATMENT REIMBURSEMENT LIMITS.** The maximum benefits payable under Article XIII for the Member and the Member's Eligible Family during the full period of their participation in the Medical Plan shall be ~~two-three~~ million dollars (\$2,000,000) for each covered person. After the payment of benefits to a Member, on each January 1 on which such Member is a participant in the Medical Plan, there shall be restored to the remaining maximum benefit the lesser of the amount of benefits paid to the Member for the preceding Plan Year or five thousand dollars (\$5,000). In addition to the maximum benefits limitation, certain covered Medical Costs are also subject to the following additional limitations:

\*\*\*\*\*

- (1) **Reimbursement for Treatment of Mental and Nervous Disorders.**  
(A) ~~In patient and facility based services. The maximum benefits payable for charges for treatment of nervous and mental disorders if provided by a Hospital or licensed treatment facility on an in patient or day patient basis shall be limited to up to 48 days per person in any one (1) calendar year. In determining the number of allowable days, a "day" of in patient treatment in a Hospital or treatment facility designated by the Board or its designee as a preferred provider for mental and nervous disorder treatment shall count as three quarters (.75) of a day; a "day" of treatment in a residential treatment program or a partial hospitalization program shall count as a half (.5) day; and a "day" of intensive out patient treatment in such facilities shall count as a quarter (.25) day.~~

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 counselor 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 beyond twenty (20) visits for out-patient treatment is subject to the managed care provision of Sec. 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.

~~(C)~~ Extension of Limits for Treatment of Mental and Nervous Disorders Where Case Management Indicates Additional Services Are Medically Necessary. The Board may extend the number of ~~days or~~ visits to be reimbursed for mental and nervous disorders under Subsection (A) ~~and (B)~~ above if the Board determines in its sole discretion that continued medical treatment is required under an appropriate treatment plan. Charges for services beyond the limits established in this Section shall only be reimbursed if the Member or Eligible Family member, or someone acting on behalf of the Member or Eligible Family member, applies to and receives from the Board, or such other organization as may be designated by the Board, a written certification authorizing the extension of the day or visit limits.

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**APPENDIX B  
HISTORY OF EXPERIENCE APPORTIONMENTS**

The Pension Plan in Sec. 7.3 grants to the Board discretion to determine periodic Experience Apportionments. The following table provides a history of those Experience Apportionments for the Pension Plan.

<b>Year</b>	<b>Experience Apportionment</b>
2003	2%

\*\*\*\*\*

**APPENDIX C  
HISTORY OF DISABILITY BENEFIT INCREASES**

The Benefits Plan in Sec. 11.3(h) grants to the Board discretion to determine Disability Benefit Increases. The following table provides a history of those increases for the Disability income benefits.

<b>Year</b>	<b>Disability Increase</b>
2003	4%

\*\*\*\*\*



**Retirement Savings Plan**

A new Section 8.11 shall be added to the optional Retirement Savings Plan to read as follows:

*Section 8.11 Withdrawals of Voluntary Employing Organization Contributions. Upon the written request of a Participant on a form supplied by the Board or its designated agent, and subject to the approval of the Board, a Participant who is (i) either an ordained minister of the Word and Sacrament or a lay pastor commissioned by a presbytery and (ii) employed in Eligible Service may withdraw Voluntary Employing Organization Contributions, including the interest thereon, for purpose of purchasing a primary residence. The Board, in its sole discretion, shall determine if a withdrawal is an eligible withdrawal under this Section 8.11.*

**Item 14-Info****A. New Covenant Trust Company, N.A. and New Covenant Annuity Insurance Company Reports**1. *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 NCTC's Board has enacted policies and procedures to ensure compliance with banking and securities law and provides oversight of the delivery of Trust Services to the Presbyterian community.

In 2003, the Trust Company elected a new president and COO, William Precious, a white, male, lay, under 50, who is an elder in the Synod of Living Waters. Precious came to NCTC with a strong background in banking and personal trust. Robert E. Leech remains CEO and has been appointed vice-chair of the board.

Also this year, the NCF Investment Department of NCTC was instrumental in the selection and hiring of a new record-keeper and transfer agent for the New Covenant Funds in order to assist the Funds to accomplish its goal to provide excellent customer service.

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.

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.

b. *Former Foundation Trustees*

Georgette L. Huie, elder, Asian, female, single, lay, over 50, Synod of the Pacific; Richard J. Seiwell (former adjunct trustee), investment advisor, white, male, married, lay, over 50, Synod of the Trinity; Ray U. Tanner, retired banker, white, male, married, lay, over 50, Synod of Living Waters.

c. *GAC Designee*

Nagy L. Tawfik, GAC staff, Middle Eastern, male, married, lay, over 50, Synod of Living Waters.

d. *OGA Designee*

Doska D. Ross, OGA staff, white, female, single, lay, over 50, Synod of Living Waters.

e. *NCTC Staff*

Robert E. Leech, white, male, married, lay, over 50, Synod of Living Waters.

## 2. *New Covenant Annuity Insurance Company*

The 211th General Assembly (1999) authorized the creation of New Covenant Annuity Insurance Company (*Minutes*, 1999, Part I, pp. 500–2). Due to intervening events, including the establishment of New Covenant Funds in July 1999 and continued work on New Covenant Trust Company, N.A., the Foundation has delayed the creation of the insurance company.

## **B. *The Board of Pensions of the Presbyterian Church (U.S.A.) 2003 Report***

*Marking the 286th Anniversary of the Beginning of the Work Now Carried on by this Board, and Presented to the 216th General Assembly (2004) Meeting in Richmond, Virginia, June 2004*

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.

### I. Narrative

#### 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 supplemental disability, dental coverage, long-term care insurance, and retirement savings), and a retirement and financial planning program. Participation in this program is mandated for all ministers of the Word and Sacrament in installed positions. A church may also enroll other church employees. 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 Plan.

The 215th General Assembly (2003) approved changes to the Benefits Plan amendment process to accommodate the change to biennial meetings of the General Assembly of the Presbyterian Church (U.S.A.). The right to amend the Benefits Plan is reserved solely to the Board of Pensions. Amendments to the Plan that constitute a reduction in Pension Plan benefits or an increase in Pension Plan dues are effective only upon approval by the General Assembly. The Bylaws of the Board of Pensions require approval of a two-thirds majority of directors present at a duly constituted meeting to amend the Pension Plan, other than a benefit reduction or a dues increase (which amendments require the approval in advance of the General Assembly). The Board of Pensions must provide sixty-days notice to the General Assembly, Plan members, local churches, and Presbyteries of any amendment requiring General Assembly approval and reasonable notice of any other amendment to the Benefits Plan.

The component parts of the Plan have unique liabilities and cash flow requirements, with separate investment portfolios and actuarial valuations. This report provides tables showing financial reports on the component parts of the Plan and programs.

#### B. *The Community Nature of the Benefits Plan*

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 Benefits Funding, Including the Affiliated Benefits Program*

In 2003, employing organizations continued to contribute to the Benefits Plan the same dues (28.5 percent of the members' effective salaries) as in 2002 through June 30, 2003; on July 1, 2003, medical benefits dues increased from 16.5 percent to 17.5 percent, raising the total dues responsibility to 29.5 percent. The total dues include 11 percent for pension benefits and 1 percent for death and disability benefits in addition to the dues for medical benefits.

For the Affiliated Benefits Program, the dues level for medical benefits increased 15 percent. This increase paralleled a similar increase for the traditional coverage of the Medical Plan and was necessary to sustain the sound financial status, protect reserves, and maintain the financial stability of the program. For medical coverage, the dues vary by level of coverage—single member, married, a single parent with a child or children, or a family. An employing organization can require that the member contribute for the coverage.

Optional death benefits, optional disability coverage, optional dental insurance, long-term care insurance, and the 403(b) Retirement Savings Plan are funded independently through voluntary employer and/or member contributions.

TABLE I  
Assets and Liabilities Available for Benefits and Assistance  
The Board of Pensions of the Presbyterian Church (U.S.A.)  
2003–2002

	<u>2003</u>	<u>2002</u>
Investments:		
Balanced Portfolio	\$5,974,039,000	\$4,868,098,000
Income Portfolio	32,280,000	30,613,000
Other Investments	230,440,000	195,728,000
Other Assets	<u>17,971,000</u>	<u>20,399,000</u>
Total Assets	6,254,730,000	5,114,838,000
Less: Liabilities	<u>83,643,000</u>	<u>84,561,000</u>
Net Assets Available for Benefits	<u>\$6,171,087,000</u>	<u>\$5,030,277,000</u>

TABLE II  
Net Assets Available for Benefits  
The Board of Pensions of the Presbyterian Church (U.S.A.)  
2003–2002

	<u>2003</u>	<u>2002</u>
Pension Plan	\$5,455,528,000	\$4,455,310,000
Death and Disability Plan	446,444,000	360,122,000
Optional Death Benefits Plan	11,677,000	8,891,000
Optional Retirement Savings Plan	142,235,000	103,898,000
Medical Plan	32,924,000	28,856,000
Medicare Supplement	6,034,000	7,462,000
Dental Plan	(137,000)*	
Assistance and Retirement Housing Programs	62,938,000	54,580,000
Endowment and Trust Funds	<u>13,444,000</u>	<u>11,158,000</u>
Net Assets Available for Benefits	<u>\$6,171,087,000</u>	<u>\$5,030,277,000</u>

\*A charge peculiar to 2003 as part of a transition to a new expense allocation among various product offerings of the Board of Pensions.

## II. Accomplishments

A. *Pension Plan and Death and Disability Plan*1. *Enrollment and Benefits Initiated in 2003 and 2002*

TABLE III  
 Enrollment, Initiation of Benefits,  
 Plan Members and Beneficiaries  
 The Board of Pensions of the Presbyterian Church (U.S.A.)  
 2003–2002

	<u>2003</u>	<u>2002</u>
New Members Enrolled	1,055	1,218
Pensions Initiated		
Retirement	681	686
Survivor	239	186
Death and Disability Benefits Initiated		
Disability	71	66
Educational Benefits	16	11
Death Benefits to Dependents	535	520
	As of	As of
	<u>12/31/03</u>	<u>12/31/02</u>
Number of Disabled Members	318	317
	As of	As of
	<u>12/31/03</u>	<u>12/31/02</u>
Pensioners		
Retired	12,325	12,046
Survivors	<u>3,805</u>	<u>3,724</u>
Total Pensioners	<u>16,130</u>	<u>15,770</u>
Members (excluding pensioners)		
Active Members	15,375	15,518
Disabled Members Accruing Pension	318	317
Credits	<u>7,892</u>	<u>7,803</u>
Inactive Members	<u>23,585</u>	<u>23,638</u>
Total Members		
Total Plan Members and Pensioners	<u>39,715</u>	<u>39,408</u>
Affiliated Benefits Program Members	<u>2,607</u>	<u>2,067</u>
Total Members and Their Dependents	<u>55,935</u>	<u>56,185</u>

2. *Pension Plan and Death and Disability Plan Payments*

The Plans paid the following pension, death, and disability benefits in 2003 and 2002.

TABLE IV  
 Total Pension, Death and Disability Benefits Paid  
 The Board of Pensions of the Presbyterian Church (U.S.A.)  
 2003–2002

	<u>2003</u>	<u>2002</u>
Pension Plan		
Retirement	\$203,705,000	\$200,201,000
Survivor	40,099,000	39,108,000
Pension Dues Paid for Disabled Members	967,000	999,000
Other	<u>3,000</u>	<u>13,000</u>
Total Pension Benefits Payments	<u>\$244,774,000</u>	<u>\$240,321,000</u>

Death & Disability Plan		
Disability	\$5,597,000	\$5,803,000
Healthcare and Death & Disability Dues Paid for Disabled Members	2,147,000	2,037,000
Educational	237,000	271,000
Other Death Benefits	<u>6,593,000</u>	<u>5,492,000</u>
Total Death & Disability Benefits	<u>\$14,574,000</u>	<u>\$13,603,000</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  
Pension Plan Funds and Distributions  
The Board of Pensions of the Presbyterian Church (U.S.A.)  
2003

Net Assets beginning of year		\$4,455,310,000
Sources of Funds:		
Investment Return	\$1,188,546,000	
Dues	68,934,000	
Other	<u>107,000</u>	
Subtotal		<u>1,257,587,000</u>
Total		\$5,712,897,000
Uses of Funds:		
Pension Plan Benefits	\$244,774,000	
Administrative and Other Expenses	<u>12,595,000</u>	
Subtotal		<u>257,369,000</u>
Net assets end of year		<u>\$5,455,528,000</u>

TABLE VI  
Death and Disability Plan Funds and Distribution  
The Board of Pensions of the Presbyterian Church (U.S.A.)  
2003

Net Assets beginning of year		\$360,122,000
Sources of Funds:		
Investment Return	\$97,233,000	
Dues	<u>7,036,000</u>	
Subtotal		<u>104,269,000</u>
Total		\$464,391,000
Uses of Funds:		
Death and Disability Plan Benefits	\$14,574,000	
Administrative and Other Expenses	<u>3,373,000</u>	
Subtotal		<u>17,947,000</u>
Net assets end of year		<u>\$446,444,000</u>

### 3. Pension Benefits Overview

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 Plan provisions, a member accrues credits annually at 1.25 percent of the member's effective salary. To the extent that a member's full-time 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 adequate retirement income for members, without recognition of a spouse's Social Security benefits. 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  
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.)  
2003

Salary at Retirement	Number of 2003 Retirements*	Average Plan Pension	Social Security Benefits**	Total Retirement Income	Total Retirement Income as % of Final Salary
Less Than \$30,000	22	\$18,971	\$10,201	\$29,172	149%
\$30,000-34,999	11	22,154	13,103	35,257	110%
\$35,000-39,999	16	25,508	13,954	39,461	104%
\$40,000-44,999	16	31,035	15,515	46,550	109%
\$45,000-49,999	14	25,971	14,493	40,463	86%
\$50,000-54,999	20	29,528	16,383	45,911	87%
\$55,000-59,999	11	30,505	15,327	45,832	79%
\$60,000-64,999	13	32,057	16,413	48,470	78%
\$65,000-69,999	8	34,199	16,267	50,466	75%
\$70,000-74,999	10	33,583	17,774	51,357	72%
\$75,000 and Over	31	52,417	20,214	72,631	74%
Entire Group	172	\$32,015	\$15,623	\$47,637	86%

\*For 2003, the average length of service was 35 years

\*\*Does not include spouse benefit

#### 4. Pension Plan and Death and Disability Plan Amendments

##### a. Pension Experience Apportionment and Disability Benefit Increase.

The designs of the Pension Plan and the Death and Disability Plan provide for the granting of experience apportionments and disability benefit increases respectively when the Plans have favorable investment experience, favorable actuarial experience, and adequate contingency reserves.

In light of continuing stock market losses that effectively eroded all contingency reserves, no pension apportionment or disability increase was recommended for 2003.

##### (1) History of the Pension Apportionments and Disability Benefit Increases

A major function 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 and disability benefit increases are shown in Table VIII compared to the Consumer Price Index (CPI), a measure of inflation in consumer goods and services.

TABLE VIII  
Experience Apportionments and Disability Benefit Increases  
Compared to Consumer Price Index (CPI)  
The Board of Pensions of the Presbyterian Church (U.S.A.)  
1999-2003

	<u>1999</u>	<u>2000</u>	<u>2001</u>	<u>2002</u>	<u>2003</u>
Pension	10.0%	9.0%	3.0%	0.0%	0.0%
Disability	3.0%	4.0%	3.0%	2.0%	0.0%
CPI	2.7%	3.4%	1.6%	2.4%	1.9%

*(2) Impact of Pension Apportionments*

For the years 1993 through 2003, Table IX shows the number of ordained minister Plan members (with at least fifteen years of service) retiring at or after age sixty-five and the average annual amount of their pension at the time of retirement. Based on the defined benefit plan and experience apportionment, 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  
Average Pension of Retirees Adjusted by Experience Apportionments  
Compared to Inflationary Increase  
The Board of Pensions of the Presbyterian Church (U.S.A.)  
1993–2003

Year of Retirement	Number of Retirements	Average Annual Plan Pension at Retirement	Value of Average Pension in 2003 Reflecting Inflationary Increases	Value of Average Pension in 2003 Reflecting Experience Apportionments
1993	180	\$17,007	\$21,513	\$29,689
1994	216	18,375	22,632	29,701
1995	202	19,772	23,759	31,028
1996	192	19,958	23,216	29,000
1997	145	23,370	26,731	32,036
1998	157	23,698	26,679	29,266
1999	168	27,110	29,718	30,436
2000	153	27,651	29,314	28,481
2001	173	31,661	33,037	31,661
2002	151	30,039	30,610	30,039
2003	172	32,015		

*b. Administrative Changes to the Pension Plan and Death and Disability Plan*

During 2003, the Pension Plan and the Death and Disability Plan were amended to ensure clarity and completeness. The Plan was amended to change the name of the Disability Experience Apportionment to Disability Benefit Increase. In addition, the Plan was amended to add Appendices B and C that show the schedule of past experience apportionments and disability increases. These amendments were reported to the 215th General Assembly (2003).

*5. Death and Disability Plan**a. Death Benefits*

The Benefits Plan pays death benefits to the dependent family members of a deceased active Plan member in the form of a lump sum death benefit, a survivor's pension, and educational benefits for eligible children. A salary continuation benefit is payable to any designated beneficiary as well as a lump sum benefit for a deceased active Plan member with no eligible dependents. Under the Living Needs provision, a portion of the death benefits may be paid prior to death to provide financial assistance to a terminally ill Plan member. The survivor's pension, educational benefits, and a reduced salary continuation benefit are payable to eligible survivors at a retired member's death.

*b. Disability Benefits*

If a Benefits Plan member becomes disabled, he or 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 benefit payments cease at the earlier of a return to work, attainment of age sixty-five, or death, and are subject to certain minimum benefit periods for those persons who become disabled at age sixty-two 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 sixty-five. 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.

*6. Medical Plan**a. Overview*

The Medical Plan provides its benefits and services to Plan members subject to the same financial challenges and market forces affecting all medical 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 those providers that have agreed to negotiated, discounted pricing.

The Medical Plan provides coverage for almost all Plan members and their families through a preferred provider organization (PPO). 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 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% of Plan members covered under the PPO have access to network services. For most Plan members, the network access in 2003 was provided through Blue Cross Blue Shield networks (the BlueCard<sup>®</sup> program) administered for the Board of Pensions by Highmark (formerly Blue Cross of Western Pennsylvania and Blue Shield of Pennsylvania). Separate Blue Cross Blue Shield arrangements applied in the Louisville, Kentucky, area (a self-insured HMO [health maintenance organization] arrangement with benefit levels that closely parallel the value of the PPO) and Puerto Rico (a fully-insured contract).

In 2003, Plan member use of network doctors and hospitals resulted in approximately \$90 million in gross savings for the Plan and its members (savings are shared between the Plan and its members; about 80 percent to the Plan and 20 percent to the members). These savings, and PPO savings in prior years, which have helped to fund the contingency reserves, allowed the Board of Pensions to maintain dues at 16.5 percent for the first half of 2003 although fairly significant changes to the prescription drug benefit had to be introduced at the beginning of the year. Continuing double-digit medical trends forced the Board of Pensions to further action and the decision was made in October 2002 that a mid-year increase in dues, to 17.5 percent, effective July 1, 2003, would be required.

Given the apparently unending upward spiral in cost, the Board of Pensions has had to take additional dues and benefits measures for 2004. Effective January 1, 2004, minimum dues for Medical Plan participation are now based on 65 percent of the churchwide median salary for pastors serving churches, up from 55 percent. Dues for part-time church workers are determined on the greater of the minimum participation basis or the equivalent full-time salary and the required dues percent increased to 18.5 percent for all participating positions. On the benefits side, the network office visit copay increased by \$10, from \$15 to \$25 for a visit with a primary care practitioner and from \$25 to \$35 for a visit with a specialist. (The copay required for a network visit with a mental health professional remains at \$25.) The Board of Pensions also made the decision to move responsibility for claims processing of all mental health/substance abuse claims from Highmark to ValueOptions, the organization that provides medical counsel to the Board of Pensions and its members on mental health/substance abuse treatment. By combining services, the Board of Pensions expects to reduce some of the administrative complexity generated by having both Highmark and ValueOptions involved. Lessening the administrative complexity with Highmark has resulted in a lower fee, making the change a financial positive for the Plan.

Separately, the Board of Pensions has continued its efforts to partner with other denominations through the Church Benefits Association (CBA) to negotiate more favorable financial arrangements through joint purchasing efforts. The first initiative focused on the contract with the pharmacy benefit manager (Express Scripts); by negotiating as part of a larger group, the Board of Pensions is saving \$1 million or more in each year of the present three-year contract (2002–2004). In 2004, a number of denominations have joined us in obtaining PPO access and administration services from Highmark; we hope to take advantage of that coalition effort to improve both price and service over time.

The Affiliated Benefits Program (ABP), introduced in August 2000, allows eligible employing organizations to offer medical or medical, death, and disability benefits to non-mandated employees on slightly different terms from those applicable to the Benefits Plan. By January 1, 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. As of January 1, 2004, the number of church workers enrolled approximates 2,600. 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 and is interested in measured rather than rapid growth.

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. When fewer than half of the participants are responsible for 97 percent of the claims, there are opportunities to improve both professional and self-care, leading to improved health status and, longer term, to reduced expense. One response is a new, more proactive program targeted to chronic conditions, specifically diabetes and cardiac conditions, introduced July 1, 2003; through it we hope to help more than 1,500 patients with these health problems. The Plan also continues to provide



education about and coverage for the right kinds of preventive care and access to resource services such as a twenty-four-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 educational efforts built around such themes as Breast Cancer Awareness Month and Nutrition Month. The Board of Pensions also sponsors a 5K walk, run, or roll event at the General Assembly.

Concerned about issues of quality in healthcare and patient safety for a number of years, the Board of Pensions has tried to find ways in which to encourage change in the provider community and provide education for Plan members and their families. In 2002, the Board of Pensions produced a member education video built on the theme of “How to Protect Yourself Against Preventable Medical Mistakes,” accompanied by a print piece, *Health S.E.N.S.E.* For 2003, the Board of Pensions stayed with this theme, sending out a series of five postcards, reminding members and their families of the key messages in the video. As a member of the Leapfrog Group, a national organization of large medical plans focused on promoting patient safety changes within the healthcare system, the Board of Pensions has led efforts by local employers in the Philadelphia and Louisville areas to encourage hospital participation in surveys that collect data about their adherence to certain patient safety protocols.

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). In 2003, although the Medical Plan contained specific limits on coverage for mental health services, those limits were routinely waived if medical necessity for additional services was established. This waiver option gave 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 was met. In 2004, to facilitate the separate processing of claims, mental health/substance abuse claims now have their own deductible and copay provisions. These requirements will be coordinated with those for the balance of the Plan, excluding drugs, to make sure that the administrative change does not increase the total amount any family has to pay. The various internal limits or review points within the facility-based covered expense list have been removed, but medical necessity for the services must still be approved. The Board of Pensions believes that the parity standard is satisfied.

b. *Medical Continuation*

Under the Medical Continuation coverage, members who terminate active Plan participation may elect to continue coverage on a subscription basis. A retiring member not yet eligible for Medicare (or a terminated vested member who elects to defer receipt of pension income), whose age and service status meet certain criteria, may continue coverage until Medicare eligibility. (Those retiring prior to January 1, 1995, did not have to meet the same requirements.) Retiring members whose age and service do not satisfy these criteria, surviving or divorced spouses, children who have attained the Plan’s limiting age, and members whose coverage has terminated for other reasons, also are eligible to continue coverage. The period for medical continuation coverage varies.

Table X and associated technical explanation provide information about historical financial experience, projected experience for 2004, 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  
Financial Results for the Medical Fund,  
Active and Continuation Members Medical Provisions  
The Board of Pensions of the Presbyterian Church (U.S.A.)  
1999–2003 and Projecting 2004  
(Amounts in \$1,000s)

	1999	2000	2001	2002	Est. 2003 <sup>1</sup>	Proj. 2004 <sup>1</sup>
Dues Percentage	<u>15.5%</u>	<u>15.5%</u>	<u>15.5%</u>	<u>16.5%</u>	<u>17.0%</u> <sup>2</sup>	18.5%
Net Revenue (net of credits)	\$96,111	\$99,235	\$104,793	\$118,814	\$134,011	\$148,971
Total Claims and Expenses <sup>3</sup>	<u>91,921</u>	<u>101,823</u>	<u>112,020</u>	<u>122,657</u>	<u>132,499</u>	<u>143,969</u>

Net Income and Fund Balances:						
Net Income	4,190	(2,588)	(7,227)	(3,843)	1,512	5,002
Previous Fund Balance	44,604	48,221	48,536	43,604	29,277	32,924
Other Income	(271)	0	0	0	0	0
Change in Post-Retirement and Post-Employment Liabilities <sup>4</sup>	<u>302</u>	<u>(2,903)</u>	<u>(2,295)</u>	<u>10,483</u>	<u>(2,135)</u>	<u>1,773</u>
New Fund Balance	<u>\$48,221</u>	<u>\$48,536</u>	<u>\$43,604</u>	<u>\$29,277</u>	<u>\$32,924</u>	<u>\$36,152</u>
Ratio of Claims and Expenses to Total Revenue	95.5%	102.6%	106.9%	103.2%	98.9%	96.6%
Average Enrollment	17,067	17,143	17,692	18,810	19,363	19,363

<sup>1</sup> 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.

<sup>2</sup> Dues are 16.5 percent for January–June 2003, and 17.5 percent for July–December 2003.

<sup>3</sup> The Board approved dues credits and benefit improvements for several years, ending in 2001, to gradually adjust the medical contingency reserve down to the target range.

<sup>4</sup> Changes in accounting standards require the Board to recognize the financial liabilities created by the Benefits Plan's post-retirement and post-employment provisions.

For post-retirement benefits, these liabilities represent the present value of the active Plan subsidy provided to those retired members, their spouses and surviving spouses participating in the Medical Continuation coverage as well as an accrual for active members who will become eligible for the subsidy if they retire prior to Medicare eligibility. The free coverage period now associated with retirement generates an additional liability.

For post-employment benefits, these liabilities represent the present value of the Plan's commitment to maintain medical coverage for disabled members and their families. The liabilities are created to the extent that the income received from the Death and Disability Plan for these members fails to fully cover the claims and administrative costs being incurred by them and their families. Additional liability is created for terminated Plan participants continuing in the Medical Continuation coverage (divorced spouses, ex-dependent children, and members terminating for reasons other than retirement) to the extent of the active dues subsidy and for members who enjoy the protection of the free coverage period.

*Milliman USA, the Board of Pensions' Medical Actuarial Counsel, prepared Table X and notes.*

Annual claim and administrative expense experience for 1999 through 2003 (estimated) and projected experience for 2004 are displayed in the table above. To be conservative, estimated final experience for 2003, when all outstanding claims have been processed, and projected experience for 2004, 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 \$132,499,000 for 2003, including managed-care fees. This is 98.9 percent of total income for the medical portion of the Benefits Plan (dues at an average of 17.0 percent of effective salary, subscription income, and investment income). (Using more favorable assumptions, the estimated expenses total \$129,918,000, 96.9 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 \$39,500,000.

#### c. Medicare Supplement

The Board of Pensions offers the Medical Plan to retirees not yet eligible for Medicare and a Medicare Supplement to those who are sixty-five years of age and older. While the retiree pays most of the cost, the Medical Plan provides some sub-

sidy 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 1999 through 2003 (estimated) and projected experience for 2004, are displayed in Table XI below. To be conservative, estimated final experience for 2003, when all outstanding claims have been processed, and projected experience for 2004 are based on unfavorable assumptions.

On the unfavorable basis, estimated incurred claim and administrative expenses total \$25,642,000 for 2003. This is 106.4 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 \$25,261,000, 104.8 percent of total income for the Medicare Supplement portion of the Plan. Plan reserves for the Medicare Supplement then stand at \$6,416,000 (estimated).

TABLE XI  
Medicare Supplement Subscribers  
and the Financial Results of the Medicare Supplement Program  
The Board of Pensions of the Presbyterian Church (U.S.A.)  
1999–2003 and Projecting 2004  
(Amounts in \$1,000s)

	1999	2000	2001	2002	Est. 2003	Proj. 2004
Total Revenue	\$15,810	\$18,355	\$21,618	\$23,208	\$24,105	\$28,258
Total Claims and Expenses	16,583	8,792	21,555	24,155	25,642	28,590
Net Income and Fund Balances:						
Net Income	(773)	(437)	63	(947)	(1,537)	(332)
General Assistance Fund Transfer	2,000	1,000	1,000	0	0	0
Previous Fund Balance	5,842	6,890	7,455	8,518	7,571	6,034
Other Adjustments	(179)	2	0	0	0	0
New Fund Balance	6,890	7,455	8,518	7,571	6,034	5,702
Ratio of Claims and Expenses to Total Revenue	104.9%	102.4%	99.7%	104.1%	106.4%	101.2%
Average Enrollment	10,448	10,504	10,643	10,558	10,625	10,678

Milliman USA, the Board of Pensions' Medical Actuarial Counsel, prepared Table XI.

## 7. *Optional Benefits*

### a. *Retirement Savings Plan*

The Retirement Savings Plan, a 403(b) defined contribution plan administered by the Board of Pensions, offers members of the Benefits Plan an opportunity to supplement retirement income through a tax-deferred savings plan. Participation in the Retirement Savings Plan is also open to any person employed in eligible service who works at least twenty hours per week, regardless of whether or not the employer is enrolled in the full Benefits Plan program.

As of December 31, 2003, there were 4,687 members making contributions through salary reductions and/or receiving contributions from their employers and 8,200 total participants. The total value of all accounts was \$142 million at the end of calendar year 2003.

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 socially responsible investment options based on the guidelines of the Presbyterian Church (U.S.A.) for investments in companies involved in military-related activities, hand-guns, landmines, gaming, alcohol, and tobacco.

b. *Optional Death Benefits*

The Optional Death Benefits Plan offers members the opportunity to apply for additional death benefits coverage in the amounts of \$25,000, \$50,000, \$75,000, \$100,000, \$150,000, or \$200,000. 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 December 31, 2003, there are 6,032 participants, including spouses and children, enrolled in the program.

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.

In 2002, the subscription rate structure was modified to reflect tobacco use. Tobacco users whose participation began before 2002 and who had not increased their benefit levels in 2002 or 2003 were granted a two-year period during which the former blended rates continued to apply. Starting January 1, 2004, if they continue to use tobacco products, the higher tobacco user rate structure applies.

c. *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 in 2000 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 \$205,000); the benefit level is still 60 percent. Of the members eligible, 176 had elected to participate as of December 2003. 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.

d. *Optional Dental Benefits*

The Dental Plan, a group 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. 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. A passive PPO has been added in 2004 so that members with limited network access are not penalized for use of out-of-network services and indemnity members receive the advantage of discounts if they happen to use a participating provider.

As of December 31, 2003, there were 6,873 members enrolled with participation distributed among the options as follows: DMO, 1,060; PPO, 5,213; and indemnity, 600.

e. *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, have the opportunity to purchase long-term care insurance. Continental Casualty Company, a unit of CNA, underwrites this benefit on a level premium basis. Coverage without underwriting 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, and 372 people did so.

There were 1,127 participants on December 31, 2003, and there have been eleven approved claims since the program was introduced. Three claimants have died, two no longer qualify for benefits, and one has discontinued the use of covered services. Five claimants are now receiving benefits.

f. *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 rang-

ing from 25 percent to 50 percent. Through Beltone, members have access to audiology services and hearing aids at discounts of 15 percent.

## 8. *Assistance Program*

### a. *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.

### b. *The Financial Assistance Programs*

The Financial Assistance programs consist of Income Supplements, Shared Grants, and Emergency Assistance Grants. These programs are supported by the Christmas Joy Offering, gifts, legacies directed to the Board of Pensions, and endowment income. In addition, there are several programs established many years ago to meet special needs of specific groups of the church.

#### (1) *Income Supplements*

The Board of Pensions provides income supplements to those retirees whose income from all sources is below 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 2003 were \$21,600 for a single person and \$26,100 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, 2003. This gift was sent to 210 individuals and 72 married couples at a cost of \$71,000.

#### (2) *Shared Grants*

Shared Grants are provided for financial emergencies or special needs of active and retired employees of the church and their families. A church worker need not be a member of the Benefits Plan to participate in the Shared Grants program. These grants are normally shared equally by the Board of Pensions and either the employing organization or the presbytery. Shared Grants must be initiated at the local level (that is, by the congregation, employing organization, or governing body).

In 2003, approximately 174 Shared Grants were given to individuals or families. The Board of Pensions contributed \$390,000 in 2003 compared to \$449,000 in 2002.

#### (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 healthcare expenses which may be deemed necessary, but beyond the scope of the Benefits Plan, are also the focus of this program. In 2003, Emergency Assistance Grants totaling \$49,000 were given to eleven 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 Grants 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.

c. *The General Assistance Programs*(1) *Special Groups*

The Special Groups Assistance grants consist of various financial programs (for example, Coemar Supplements, Missionary Pensions, Emma B. Kennedy Fund) established to meet special needs of specific groups in 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. 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, recipient of the offset of dues that occurs when an employing organization formally declares it does not wish any of its dues to be used to pay for abortions. In 2003, eleven Relief of Conscience grants totaling \$5,500 were made to individuals or families who had adopted infants any time from July 1, 1992, through December 31, 2003.

(3) *Seminary Debt Assistance Program*

The Seminary Debt Assistance Program is an initiative of the Board of Pensions developed in cooperation with the church's national offices, 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 Presbyterian Church (U.S.A.) 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 any 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 2003, seventy grants totaling \$172,500 were awarded to ministers of the Word and Sacrament serving in sixty-one different presbyteries.

d. *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, and the Housing Supplement Program, which gives financial assistance to help retirees maintain their own homes or move to a retirement community.

(1) *Homes Program*

The Board of Pensions owns two individual homes 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-owned homes to one based on housing assistance supplements. The General Assembly approved this strategic direction for 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 approval for 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.

During the year 2003, the Board of Pensions was approached by representatives of Swarthmore College, a Quaker-affiliated institution adjacent to the Morganwood property, regarding their interest in purchasing the Morganwood property.

Discussions with Swarthmore College have proceeded and an Agreement of Sale has been negotiated. The closing of the agreement is scheduled for January 14, 2004. (As of the writing of this report, the closing has occurred.)

Under the Agreement of Sale, the current residents will be entitled to continue living in their units until they vacate the unit or the expiration of twenty years from the Closing Date, whichever is earlier.

The Board of Pensions will provide a subsidy to the current residents of Morganwood to cover the differential between current rental rates and the new rates established by Swarthmore College for the year 2004. This subsidy is projected to be approximately \$200,000 for the year 2004. The Board of Pensions will review this subsidy with the residents during the year to determine future needs.

The proceeds from the sale will be used to support the Assistance Program of the Board of Pensions and the subsidies to 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 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 that is providing certain management services, including the services of the executive director of Westminster Gardens. This relationship proved advantageous to Westminster Gardens in improving management and services, and in reducing costs.

During 2002, the Board of Trustees of Westminster Gardens undertook a strategic study to consider the mission, management relationship and the long-term financial health of Westminster Gardens. As a result of that study, Westminster Gardens, Southern California Presbyterian Homes, and the Board of Pensions negotiated an agreement whereby the Southern California Presbyterian Homes would assume the control and operation of Westminster Gardens.

The 215th General Assembly (2003) approved the Affiliation Agreement between Southern California Presbyterian Homes and Westminster Gardens. The agreement has been signed by all the parties and has been submitted, with all required documentation, to the Department of Social Services in California for approval, which is expected in 2004.

As part of the Affiliation Agreement, the Board of Pensions will guarantee a Line of Credit, obtained by Westminster Gardens, up to a maximum of \$3,500,000 for up to a maximum of five years. The Line of Credit will be used for the initial phase of rehabilitation work on the Westminster Gardens' property and will be secured by a Promissory Note and Deed of Trust in favor of the Board of Pensions.

Also under the terms of the Affiliation Agreement, the Board of Pensions is providing rent subsidies to residents who are related to the Presbyterian Church (U.S.A.) and the Board of Pensions. The total amount of the subsidy for the year 2003 is \$293,000. This subsidy was in addition to the assistance provided to qualifying residents under the Board of Pensions' Income and Housing Supplements programs.

### (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 Presbyterian Church (U.S.A.) 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 2003, the Board of Pensions provided approximately 191 members with \$1,911,000 through the Housing Supplements Program.

#### e. *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.

Tables XII, XIII, and XIV 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 2002 and 2003.

TABLE XII

Assistance and Retirement Housing Funds and Distributions  
The Board of Pensions of the Presbyterian Church (U.S.A.)  
2003

Net Assets beginning of year		\$54,580,000
Sources of Funds:		
Investment Return	\$ 10,470,000	
Christmas Offering	2,768,000	
Gifts, legacies and other income	<u>1,453,000</u>	
Subtotal		<u>14,691,000</u>
Total		\$69,271,000
Uses of Funds:		
Assistance and Retirement Housing benefits	\$4,989,000	
Retirement housing operations	648,000	
Administrative and Other expenses	<u>696,000</u>	
Subtotal		<u>6,333,000</u>
Net assets end of year		<u>\$62,938,000</u>

TABLE XIII

The Board of Pensions' Expenses  
for the Retirement Housing Program  
The Board of Pensions of the Presbyterian Church (U.S.A.)  
2003-2002

	<u>2003</u>	<u>2002</u>	<u>Percent Change</u>
Board Expenses:			
Independent Living	\$556,000	\$595,000	-7%
Westminster Gardens Grant	<u>92,000</u>	<u>200,000</u>	-54%
Total	\$648,000	\$795,000	-18%
Residents' Contributions	<u>427,000</u>	<u>419,000</u>	2%
Net Board Expenses	<u>\$221,000</u>	<u>\$376,000</u>	-41%

TABLE XIV

Total Assistance and Retirement Housing Benefits Paid  
The Board of Pensions of the Presbyterian Church (U.S.A.)  
2003-2002

	<u>2003</u>	<u>2002</u>
	<u>Amount</u>	<u>Amount</u>
Income Supplements	\$1,830,000	\$1,747,000
Nursing Home Care Assistance	436,000	604,000
Shared/Emergency Grants	439,000	492,000
Housing Supplements	1,911,000	1,449,000
General Assistance	266,000	306,000
Other Benefits	<u>107,000</u>	<u>142,000</u>
Total	<u>\$4,989,000</u>	<u>\$4,740,000</u>

f. *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 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.)

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.

During 2003, the Board of Pensions held four focus groups to assess interest in our programs, established preliminary strategies, and hired a director of Funds Development. The Board of Pensions is expanding these activities mindful of the other national entities of the Presbyterian Church (U.S.A.) that are also engaged in funds development efforts. In cooperation with the other national church entities, we have developed protocols for funds development activities to assist us in our efforts.

#### 9. 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  
The Balanced Investment Portfolio Asset Allocation  
The Board of Pensions of the Presbyterian Church (U.S.A.)  
December 31, 2003

Asset Class	Market Value (\$ in Millions)	Actual Percent	Asset Allocation Range
U.S. Equity	\$2,906	48.6%	35–55%
International Equity	1,036	17.4	10–25
Fixed Income	1,918	32.1	25–45
Other Investments	<u>114</u>	<u>1.9</u>	0–10
Total	\$5,974	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 itself. Participation in the Board of Pensions Balanced Investment Portfolio is shown in Table XVI.

TABLE XVI  
Balanced Investment Portfolio Participation  
The Board of Pensions of the Presbyterian Church (U.S.A.)  
December 31, 2003

	<u>(\$ in Millions)</u>	<u>Percent</u>
Pension Plan	\$5,432	90.9%
Death and Disability Plan	446	7.5
Medical Plan Long-Term Reserve	25	0.4
Optional Death Benefits Plan	11	0.2
Non-Plan Program Portfolios	<u>60</u>	<u>1.0</u>
Total Investments	<u>\$5,974</u>	<u>100.0%</u>

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. Portfolio returns are net of all investment and custodial fees.

TABLE XVII  
Annualized Portfolio Returns,  
Balanced Investment Portfolio  
The Board of Pensions of the Presbyterian Church (U.S.A.)  
For Periods Ended December 31, 2003

	1 Year (%)	3 Years (%)	5 Years (%)	10 Years (%)
Board of Pensions Balanced Portfolio Return	27.5	3.2	4.7	9.1
Consumer Price Index (Measure of Inflation)	1.9	1.9	2.4	2.4
Consumer Price Index Plus 5% Annually	6.9	6.9	7.4	7.4

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—Working for the Good of All—Agency Summary***

“... Whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith” (Gal. 6:10).

#### *1. Letter from the President and Board Chair*

The long-stated mission of the Board of Pensions is to design and administer benefits, assistance, and related programs for Presbyterian Church (U.S.A.) workers and their families. This includes receiving, investing, and disbursing funds for these programs. In 2003, the Board of Pensions strengthened its ability to fulfill its mission:

- To help us better serve our members, we replaced our seven-year-old benefits administration system with a more comprehensive and efficient new system, which we call MemberNet.
- Following a formal operating risk assessment, we took significant steps to improve our business continuity planning. We added depth to our mid-level management and increased our focus on data security.
- Our diversified and balanced investment portfolio grew by 27.5 percent in 2003. After three consecutive years of negative returns, this helped us make significant progress in rebuilding the contingency reserves of both our pension plan and death and disability plan.
- To support existing assistance programs and fund new initiatives that help strengthen pastoral leadership, we consulted with clergy and lay leaders on reinstituting a formal funds development process.

We plan to build further upon our successes in the coming year. We will complete the implementation of our new benefits administration system and strengthen our funds development capability. We will conduct a formal study of our death and disability plan to assess the adequacy of dues and reserves. We will implement a plan for expanded education to better prepare our members for active ministry and retirement.

We anticipate many challenges in the coming year, as well. The cost of healthcare continues to rise at double-digit rates. Because our healthcare benefit is funded on a “pay as you go” basis and not subsidized by investment returns, these cost increases continue to put pressure on dues. We are studying alternative ways to allocate costs among dues payers to relieve serious pressures on parts of the church. We are also pursuing ways to reduce our utilization of medical services by encouraging members to adopt healthy lifestyles and live “Life in all its Fullness.”

Robert W. Maggs Jr., President and Chief Executive  
Earldean V. S. Robbins, Chair, Board of Directors

#### *2. Pension Plan Helps Minister Who Devoted His Life to Small Churches*

“All through my career, I was on minimum salary,” recalls the Reverend Wilbur Brandli. “I deliberately went to congregations that were having problems and one of their problems was the inability to pay a really good salary.” Now 86 and retired, Rev. Brandli lives modestly with his wife in White Pigeon, Michigan. He still does occasional pulpit preaching and works with the seriously ill.

His many years at small churches left Rev. Brandli with little in savings. “We’re very careful about how we spend,” he explains. “We don’t have all the things that most people think they need, such as e-mail and all that kind of stuff. We feel we don’t need it and we really can’t afford it.”

What comforts he does enjoy are made possible by a combination of Social Security and his pension from the Presbyterian Church (U.S.A.). “Our support is the Board of Pensions and Social Security,” he says. “I’m very glad for that because, if that were not the case, we’d be pinching.”

### 3. *The Community Nature of the Plan*

The Benefits Plan of the Presbyterian Church (U.S.A.) is designed to care for and protect the community of Benefits Plan members as a whole. The Board of Pensions of the Presbyterian Church (U.S.A.), as the plan administrator, is the corporate embodiment of the church’s sense of community in caring for church workers. In this biblically based sense of community, members’ needs are a shared responsibility and are met based on the abilities and resources of all members and churches.

For just as the body is one and has many members, and all the members of the body, though many, are one body.... But God has so arranged the body...that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it. (1 Cor. 12:12, 24–26)

### 4. *Two Hundred, Eighty-Six Years of Support for Servants of the Church*

The Presbyterian church has always looked after those who devote their lives to its mission, starting with the Fund for Pious Uses, founded in 1717 with £18 from offerings and donations. This fund supported frontier missionaries and provided for their widows and children.

In 1876, the Ministerial Relief Fund was incorporated. It broadened its scope in 1883 to manage homes for retired ministers. In the early 1900s, the church incorporated a Board of Sustentation to develop a pension-type program. By the early 1950s, the Board’s responsibilities had expanded to include medical benefits for Plan members and their families.

Comprehensive Benefits include the following: Retirement pension; Death benefits; Disability benefits; Healthcare coverage (Hospital, Doctor and other provider care, Home health care, Psychiatric treatment, Substance dependency treatment, Prescription drugs).

Other programs or options include the following: Affiliated Benefits Program; 403(b) Retirement Savings Plan; Long-term Care Insurance; Medicare Supplement; Medical Continuation; Dental Insurance; Optional Death Benefits; Supplemental Disability Benefits.

Financed by employing organization dues and investment fund earnings, the Benefits Plan provides comprehensive protection for ministers of the Word and Sacrament, as well as for eligible lay employees. Learn more about the Board of Pensions at [www.pensions.org](http://www.pensions.org).

### 5. *Strong Investment Performance Helps Rebuild Our Reserves*

The Board’s pension, death, and disability benefits are funded by dues from employing organizations and by earnings from our Balanced Investment Portfolio. The investment objective of this portfolio is to provide a long-term total return that can sustain the promised benefits, while maintaining a stable dues level and adequate contingency reserves.

In the period between 2000 and 2002, negative investment returns eroded our contingency reserves, although the losses were less severe than those of the general market. In 2003, thanks primarily to the strong rebound in U.S. and international stocks, the Balanced Investment Portfolio experienced a total return of 27.5 percent.

While that gain has not fully made up for the losses of 2000 through 2002, it is an important step toward rebuilding our reserves. Our policy of balanced investing for the long term continues to mitigate against expected periodic market turbulence.

### 6. *Pension Plan Remains on a Solid Footing*

The pension plan, together with personal savings and Social Security retirement benefits, supports our members in their retirement. Since 1987, the pension benefit for full-time members who earned low salaries is calculated using the churchwide median salary for their employment classification. The resulting subsidized benefit is in keeping with the community nature of the Benefits Plan.

“... Whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith (Gal. 6:10).

In 2003, the pension plan served more than 16,000 retirees and disabled workers and their dependents. It paid out \$245 million in pension benefits, while taking in \$69 million in dues. This is not unusual for a mature plan like ours. Each year, our payouts exceed our revenues, and investment earnings make up the difference. At the close of 2003, thanks to the market

recovery, our pension plan's assets once again exceeded its actuarial liabilities. The same was true for our death and disability plan.

#### 7. *Managing the Challenge of Continuing Cost Increases*

Healthcare costs rose roughly 10 percent in 2003. Meanwhile, the dues that fund healthcare benefits are based on member salaries, which rose just 2 to 3 percent, on average. This shortfall, together with the increased use of healthcare services by our covered population, presents an ongoing challenge for the Benefits Plan and its members.

In July of 2003, we had no choice but to raise dues from 16.5 percent of salary to 17.5 percent. Dues increased again to 18.5 percent at the beginning of 2004. We also adjusted our minimum dues requirements, the formula for calculating dues for part-time workers, and the required copays for office visits.

#### 8. *Better Management of Chronic Health Problems*

As with most medical plans, patients with chronic conditions generate a disproportionate amount of the cost. Given that many of these expenses are preventable, we have increased our focus on the Benefits Plan participants with chronic health problems related to diabetes and heart disease.

The idea is to work proactively with them and their physicians to help them better manage their health, thereby avoiding costly emergency room visits and hospitalizations. An educational outreach program, launched in July of 2003, targets more than 1,500 of these patients. We are also funding pilot programs that encourage both new and experienced ministers to take care of their emotional and physical health.

In 2004, we will pursue other ways to encourage members and their families to live healthy lifestyles. We will promote the values of personal stewardship laid forth in the report to the 200th General Assembly (1988), *Life Abundant: Values, Choices, and Health Care*. We will also continue to manage our resources responsibly, trying to maximize the benefit from the dollars entrusted to our oversight, while minimizing any negative impact on those who need care the most.

#### 9. *A Safety Net for Church Workers and Their Families*

The Assistance Program provides an important safety net for church workers and their families whose needs exceed the bounds of the Benefits Plan and personal resources. It also advances our mission to strengthen future parish leadership by providing strategic assistance and support to pastors.

In 2003, the Assistance Program provided more than 700 grants through a combination of shared and emergency assistance grants; income supplements for retirees; housing supplements for retirees; seminary debt assistance.

We are blessed to receive one half of the churchwide Christmas Joy Offering. The Board also receives several hundred thousand dollars a year from people who wish to support church workers through the assistance programs. Unfortunately, the level of need in the church far exceeds the reach of our resources. If we are to meet the challenges of the twenty-first century, we must focus more deliberately on the natural generosity of Presbyterians to support their ministers.

Managing chronic healthcare problems such as high blood pressure is both preventive and cost-effective. The Board of Pensions offers programs that educate members about ways to take better care of themselves.

Staff members at the Board work every day to provide the best services to members of the Benefits Plan.

#### 10. *Shared Grant Program Helps Family Cope with Daughter's Cancer*

The Reverend Howell Martin's daughter, Laura, was just 19 when she was diagnosed with breast cancer. Because her treatments began in the fall of 2002 and continued into 2003, the family had to meet its medical deductible for both years. Frequent medical visits to Dallas and Houston meant additional (but not covered) expenses. "I've served small churches for most of my ministry and we've been largely a month-to-month kind of a household where we make it from paycheck to paycheck," Rev. Martin explains. "We really didn't have much in our savings to deal with this." When Rev. Martin's Palo Duro Presbytery learned of the situation, it volunteered \$500 of assistance. His congregation in Sweetwater, Texas, raised another \$1,000. "Then the executive presbyter told me of the Assistance Program that the Board of Pensions had," Rev. Martin recalls. Through the Board's Shared Grant Program, he received a much-needed additional \$1,500. "We were really struggling," Rev. Martin says. "When the financial aspect was helped in so many ways, it gave us the freedom to deal with the issues of cancer."

Having undergone a mastectomy and reconstructive surgery, Laura has now been cancer-free for more than a year. She is active in the American Cancer Society and engaged to be married at the end of 2004. "We feel that people all over the United States are a part of our family and our support," Rev. Martin says. "This is a testimony to Presbyterianism at its best."

#### 11. *Raising Funds to Help Cultivate Our Future Leadership*

It is most often the pastor who attracts people to our churches. So in addition to providing financial assistance to individuals in need, the Assistance Program is exploring programs that will strengthen future church leadership.

A task force of minister directors identified key factors that contribute to pastor retention problems. They include too little support, stress, inadequate management training, and insufficient tools for managing church operations. To help raise the funds that will enable us to address these concerns, we have hired a full-time director of funds development. We invite you to learn how you can lend your support to these initiatives. Please contact Robert Harting at (800) 773-7752 (800-PRESPLAN), ext. 7244. Robert Harting reviews funds development materials with the Reverend Peter Sime, director, Assistance and Retirement Housing.

#### ***D. Presbyterian Foundation—Bringing People and Mission Together***

“... Future generations will be told about the Lord. [They will] proclaim his [righteousness] to a people yet unborn ...” (Ps. 22:30–31).

The Presbyterian Foundation manages the financial resources of individuals and institutions in support of the PC (U.S.A.)’s mission and the gospel of Jesus Christ. The Foundation is a faith-based organization offering Presbyterians an opportunity to give and to invest that is distinctly different. Unlike commercial organizations, the Foundation’s focus is on mission. Its aim at all times is to make the most of the donors’ financial resources while satisfying their charitable desires. Donors can give directly to the Foundation to benefit foreign and national mission programs, or they can direct their gifts to specific churches, institutions, or other Presbyterian causes.

For more than two centuries, the Foundation has advanced Presbyterian mission and exercised good stewardship by cultivating and managing gifts to the church from individuals and for the endowments of churches, governing bodies, and church-related institutions. During 2003, the Foundation distributed \$69.1 million to mission.

There are many ways to give to the benefit of a Presbyterian charitable beneficiary, from outright gifts of cash, stocks, bonds or other property to permanent funds—gifts that distribute income to the charitable beneficiary forever. A wide array of options, such as charitable gift annuities, charitable trusts and pooled income funds, are available for people looking to assist the church while, in many cases, also benefiting themselves or their families.

A skilled network of development officers and support staff with highly trained specialists in gift compliance, investment management, accounting, and gift administration exist to serve, fulfilling donors’ instructions. The Foundation’s subsidiary, New Covenant Trust Company, N.A., provides the resources to assist individuals and institutional clients needing trust and investment services. A Foundation-sponsored family of mutual funds, New Covenant Funds<sup>®</sup>, offers a variety of investment approaches in an effort to assist individuals and churches in addressing long-term financial goals using socially responsible investment options. Using New Covenant Funds, the First Fruits<sup>®</sup> program allows shareholders to direct capital gains or dividends to a New Covenant Funds account of a local church, the General Assembly, or the Presbyterian Foundation.

An investor should consider the fund’s investment objectives, risks, and charges and expenses carefully before investing or sending money. This and other important information about the investment company can be found in the fund’s prospectus. To obtain a prospectus, please call 877-835-4531. Please read the prospectus carefully before investing. Investments offered are not a deposit or other obligation of, or guaranteed or insured by the New Covenant Trust Co., N.A., the FDIC, or any Government Agency. Investments involve certain risks, including the possible loss of principal.

New Covenant Funds are offered through New Covenant Funds Distributor, Inc., 200 E. Twelfth St., Jeffersonville, IN 47130, 877-835-4531, a member of the NASD and SIPC. The NCF Investment Department of New Covenant Trust Company, N.A., is the investment adviser of the Funds and receives a fee for their service.

Bob Leech—President and CEO      Elinor Hite—Chair, Board of Trustees 2004

##### *1. 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.

##### Distribution to mission

2003	\$69.1 million
2002	\$78.2 million
2001	\$72.7 million
2000	\$79.8 million

This table represents the total amount distributed to mission.

##### *2. Seeds Of Generosity Now Bearing Fruit with \$6.8 Million Gift*

The Presbyterian Foundation received a \$6.84 million bequest made by a Pennsylvania grocery heir a half-century ago. George Dunlap Jr., a lifelong Presbyterian and member of Marple Presbyterian Church in Broomall, Pa., near Philadelphia, specified that his gift be used to finance church construction projects. The trust was created in 1953, but the remaining funds didn’t become available until the death last year of the last beneficiary of the family trust Dunlap created. Dunlap’s father,

George M. Dunlap Sr., founded a grocery chain that became the American Stores Co., now part of the Albertson's chain. George Dunlap died in 1961. He and his wife, Phoebe, had no children. The generosity and legacy created by George Dunlap will impact churches and congregations around the country.

### 3. *An Emphasis on Wills and Estate Planning*

A will is the cornerstone of a well-organized estate plan, but a majority of all Americans die without completing one. Not only does the lack of a will add to the grief of surviving family members; it may also mean charitable desires are unrealized. The Wills Emphasis Program is an ideal way to introduce the concept of estate planning and making a statement of faith. For many churches, an annual effort built around Wills Emphasis Sunday can be an effective stewardship initiative. The Foundation receives its revenue from funds under management and as a beneficiary of endowment funds. We receive no dues or offering, and no fees are received for our development services. In essence, the Foundation is a self-funded organization.

### 4. *An Emphasis on Wills and Estate Planning*

A will is the cornerstone of a well-organized estate plan, but a majority of all Americans die without completing one. Not only does the lack of a will add to the grief of surviving family members; it may also mean charitable desires are unrealized. The Wills Emphasis Program is an ideal way to introduce the concept of estate planning and making a statement of faith. For many churches, an annual effort built around Wills Emphasis Sunday can be an effective stewardship initiative.

Creating a Christian will is a personal, powerful, and rewarding experience, and it provides peace of mind that one's wishes will be fulfilled. Take the case of Ruth Evans Stewart, a member of La Mesa Presbyterian Church in Albuquerque, New Mexico. Mrs. Stewart died recently, but the love she felt for her church lives on. Stewart knew she wanted to make her mark on the church she loved and enlisted the aid of a Foundation development officer in creating the Ruth Evans Stewart Memorial Fund to which the proceeds from a portion of her estate—more than \$880,000—would be directed. She specified that the fund be used “where the needs are greatest” for her church and new church development for the Presbytery of Santa Fe. Her generosity enabled the creation of a new position for Urban and Native American Ministry at La Mesa Presbyterian Church and a lasting mission for previously underserved communities.

Stories like these span the nation, but there is always more need. The Foundation can assist many more people like Ruth Evans Stewart who wish to support the church and its many missions with a variety of giving vehicles. To find out more about giving options, please contact Pat Ohlmann at (800) 858-6127, ext. 5957. Resources for conducting a Wills Emphasis Program in your congregation are available at [www.presbyterianfoundation.org](http://www.presbyterianfoundation.org).

### 5. *Foundation Trustees*

Foundation trustees include Joanna Adams, Merle Arnold, Lynwood Battle, Jorge Cartagena-Cruz, Timothy Clark, Lois Clarke, Richard Clay, Bradley Copeland, Laura Dunham, Martha Farmer, Frank Fisher Jr., D. Fort Flowers, Karen Garrett, George Hauptfuhrer, Elinor Hite, Alison John, Mark Lu, Steve Martin, Doug McArthur, Robert McNeely, David Olson, Marjorie Pipkin, Richard Ray, Barbara Sarjeant, Jack Stotts, Earl Thompson, Cary Tolley, Joyce Tucker. Ex-officio members are John Detterick and Clifton Kirkpatrick. Trustee emeritus is Helen Walton.

### 6. *Foundation Senior Management*

Foundation senior management includes Robert E. Leech, president and chief executive officer; Dennis J. Murphy, executive vice president and chief investment officer; 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, chief financial officer; Jan R. Walther, senior vice president, marketing; Vanessa G. Elkin, vice president, operations; James C. Futrell, vice president, information systems, chief information officer; Presbyterian Foundation.

## **E. *Presbyterian Investment and Loan Program, Inc.***

### 1. *Building Paths That Connect*

“God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work” (2 Cor.9:8).

Most Presbyterians are passionate about church growth, but many are not in growing congregations. The Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. enables all Presbyterians to become part of the growth of the church. Presbyterian congregations are discovering new and creative ways to reach out in their communities. At times this requires new or remodeled facilities. The growing congregation may not be able to raise all the funds required to expand and reshape their ministry space.

Concerned individuals and expanding churches are not always known to each other. The Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., builds paths to connect them. These paths may bring together people from urban and suburban congregations, new immigrant fellowships and established congregations, and Presbyterians from different presbyteries and synods. Our investors participate in church growth by purchasing interest-bearing Term Notes from the Presbyte-

rian Investment and Loan Program. The funds they provide are used to create low-cost mortgages for Presbyterian churches, governing bodies, and entities that are building, expanding, or renovating their facilities. The PC(USA) Investment and Loan Program, Inc., creates the paths to deliver mission as well as a return on investment. Every dollar invested in this program builds the church! It is an investment that enables and encourages the church to grow.

## 2. *Who Are These Presbyterian Investors?*

Our investors are clergy and church members from all walks of life and financial means. Our investors are churches, large and small. Our investors include presbyteries and synods, investing in support of expanding congregations. Our investors share a desire to see the ministry of Jesus Christ expand and a willingness to help other Presbyterian congregations make Christ more visible in their community. The General Assembly Council and the Presbyterian Church (U.S.A.) Foundation are major investors, providing much-needed loan funds. The investments of these two partners are used to lower the financing costs for new church developments.

## 3. *When Our Connectional Paths Cross, Mission Happens*

Presbyterians value connections with other Presbyterians. Sometimes those connections are revealed in surprising ways. At a recent meeting of the Presbytery of New Covenant (Southeastern Texas), the PC(USA) Investment and Loan Program, Inc., presented a rebate check to Westminster Presbyterian of Houston, Texas. The meeting was held at First Presbyterian of Sugar Land, Texas. The theme for this particular meeting was celebrating our theological institutions.

At first, these facts seemed unrelated. Soon the picture came into focus and an unanticipated connection appeared. The hosts of the meeting, First of Sugar Land, had just constructed a new sanctuary with the aid of a low-cost loan through the PC(USA) Investment and Loan Program, Inc. And, following the theme of theological education, the presbytery had invited the Reverend Dr. David L. Wallace, dean of Johnson C. Smith Theological Seminary in Atlanta, Georgia, as a guest speaker.

So what's the common path? Westminster Presbyterian was one of the PC(USA) Investment and Loan Program's earliest loan customers. Many of Westminster members became investors in the Program providing additional funds for loans to other Presbyterian congregations. Some of those funds were used to help expand and renovate Radcliffe Presbyterian Church in Atlanta, Georgia, the home church of Dr. Wallace. When members of the Radcliffe Church, including Dr. Wallace, became investors, a portion of their funds helped build the new sanctuary for the host church, First of Sugar Land. Each church was connected through the generous actions of the other.

## 4. *Low-Cost Loans Make Mission Expansion Possible*

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. Funds are also available for refinancing existing loans as well as site purchases for future development. Loans from the Presbyterian Investment and Loan Program have grown steadily during the past five years. Last year, the total outstanding loan balance grew by 16.2 percent. More than \$40.2 million is at work in Presbyterian congregations, and the demand for new loans has never been greater.

With the recent improvement in the economy, demand for our low-cost mortgages continues to grow. According to a recent survey, more than one out of every three Presbyterian congregations (37 percent) is considering a project that would require some financing. We estimate that Presbyterian congregations will seek to borrow more than \$300 million in the next twelve months.

## 5. *Investors Can Help Particular Churches Earn Rebates*

Investors have the opportunity to support a particular borrower when they invest. Although this selection is a symbolic act of support, which does not affect the risk or interest rate for the investor, it can lower the cost of funds for the borrower. As the amount of investment support rises, the borrower can earn rebates based on the interest paid on their loan—from a quarter-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 PC(USA) Investment and Loan Program, Inc. These investments directly benefit borrowing congregations in their area.

Our rebates hit another record in 2003. Through the support of our investors, the Program returned more than \$142,000 in interest paid by borrowers. That is \$142,000 sent back into the mission and ministry of congregations rather than to pay interest.

We encourage you to let the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., help you put a portion of your investment portfolio 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](http://www.pcusa.org/pilp).

Most Presbyterians are passionate about church growth, but many are not in growing congregations. The Presbyterian Investment and Loan Program, Inc. enables all Presbyterians to become part of the growth of the church. Presbyterian congregations are discovering new and creative ways to reach out in their communities. At times this requires new or remodeled facilities. The growing congregation may not be able to raise all the funds required to expand and reshape their ministry space. Concerned individuals and expanding churches are not always known to each other. The Presbyterian Church (USA)

Investment and Loan Program, Inc. builds paths to connect them. These paths may bring together people from urban and suburban congregations, new immigrant fellowships and established congregations, and Presbyterians from different presbyteries and synods.

Our investors participate in church growth by purchasing interest-bearing Term Notes from the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. The funds they provide are used to create low-cost mortgages for Presbyterian churches, governing bodies, and entities that are building, expanding, or renovating their facilities. The PC(USA) Investment and Loan Program, Inc., creates the paths to deliver mission as well as a return on investment. Every dollar invested in this program builds the church! It is an investment that enables and encourages the church to grow.

#### *7. Moving Existing Savings and Investments onto a Mission Path*

Most of our investors are strong supporters of the mission and ministry of their own congregations and the whole church. The PC(USA) Investment and Loan Program, Inc., is not seeking gifts—but investments. We hope that Presbyterians will include us in their total investment strategy. Many investors simply move money, currently invested in certificates of deposit, savings, and money market accounts, into Term Notes. Others use the Term Notes as part of their IRA investment portfolio. At the end of the investment term chosen, participants may reinvest the money for another term or withdraw their funds. In seven short years, the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. has connected more than 1,800 investors to congregations expanding facilities for mission and ministry. By the end of 2003, investments in the Program reached \$40.8 million.

#### *8. Low-Cost Loans Make Mission Expansion Possible*

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. Funds are also available for refinancing existing loans as well as site purchases for future development. Loans from the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., have grown steadily during the past five years. Last year, the total outstanding loan balance grew by 16.2 percent. More than \$40.2 million is at work in Presbyterian congregations, and the demand for new loans has never been greater. With the recent improvement in the economy, demand for our low-cost mortgages continues to grow. According to a recent survey, more than one out of every three Presbyterian congregations (37 percent) is considering a project that would require some financing. We estimate that Presbyterian congregations will seek to borrow more than \$300 million in the next twelve months.

#### *9. PC(USA) Investment and Loan Program, Inc., Expands Lending Capacity Through Banking Partners*

Your congregation may need a large loan to complete a particular project. To assist us in responding to large loan requests, we have built partnerships with established banks and savings and loan institutions. With our largest loans, we invite outside financial partners to participate in funding the mortgage. By borrowing through the Program, your church will avoid most of the up-front fees and points typically charged on large bank loans. These partnerships allow financial institutions to participate in loans that build the community, while having the loan underwritten and serviced by an organization with relationships and expertise in church lending. Through these win-win participations, the PC(USA) Investment and Loan Program, Inc., has obtained more than \$8 million in participation funds to help congregations grow.

#### *10. Coordinated Loan Services of the General Assembly*

The 211th General Assembly (1999) asked the PC(USA) Investment and Loan Program, Inc., to create a seamless loan program for congregations and governing bodies. Now, the loan services of the General Assembly's Church Loan Program and the Presbyterian Church (USA) Investment and Loan Program, Inc. are streamlined into a coordinated loan service.<sup>1</sup>

Presbyterians can support the borrowing needs of our congregations through gifts and investments. The endowment loan funds of the Church Loan Program bring more than \$170 million to support church growth. Today \$101 million is disbursed and benefiting congregations. When combined with the support of investors in the PC(USA) Investment and Loan Program, Inc., the dollars at work in low-cost loans tops \$142 million. That's an increase in funds supporting growing churches of 36 percent in five years. The Coordinated Loan Program makes low-interest loans (up to \$50,000) for special projects: improving accessibility to church buildings (both physical and auditory accessibility), removing or abating asbestos and lead paint, or improvements in energy conservation and technology. When your congregation needs to borrow, you have a single source ready to handle your needs—one number to call, one application, and one loan review process. The coordinated loan team draws available funds from the Church Loan Program's endowment funds and the Investment and Loan Program's investor funds to create the best package for each congregation.

#### Endnote

1. The Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., coordinates the loan services of the Church Loan Program for the Presbyterian Church (U.S.A.), A Corporation. The endowment funds used by the Church Loan Program are held by the Presbyterian Church (U.S.A.), A Corporation.



## **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 Youth Advisory Delegates

**ABINGDON**

Rev. John Markel  
Elder Mava Vass  
YAD Will Campbell

**ALASKA**

Rev. Jay Olson  
Elder Gail ODell  
YAD Daniel Gebhart

**ALBANY**

Rev. John Aldridge  
Elder Lynn Brown  
YAD Mark Eadie

**ARKANSAS**

Rev. Rebecca Spooner  
Elder Karene Jones  
Rev. Stewart Smith  
Elder Keith Burt  
YAD Mark Olsen

**ATLANTIC KOREAN-AMERICAN**

Rev. Dong Hwan Shin  
Elder Sung Sam Kim  
YAD John Bae

**BALTIMORE**

Rev. Daris Bultena  
Elder Lane Hart  
Rev. Peg Ferguson  
Elder Ed Blanton  
YAD Emily Hilberg

**BEAVER-BUTLER**

Rev. Harper Brady  
Elder Ron McKissick  
Rev. Ed Carlson  
Elder Kaye Reiber  
YAD Greg Godwin

**BLACKHAWK**

Rev. Robert Claus  
Elder Mark Rouleau  
Rev. Jamie Swanson  
Elder Andrew Svihra  
YAD Dail Kirkpatrick

**BOISE**

Rev. Marianne Paul  
Elder Gerald Hamby

**BOSTON**

Rev. Rodney Petersen  
Elder Todd Billings  
YAD AnnaRose King

**CARLISLE**

Rev. Thomas Folts  
Elder Anne-Reid Bradshaw  
Rev. Dale Williams  
Elder Merle Holsinger  
YAD Lindsey Parent

**THE CASCADES**

Rev. Roberts A. Anderson  
Elder Ronald John Brinegar  
Rev. S. Ann Richards  
Elder Bob Rasmussen  
Rev. Catherine R. Quackenbush  
Elder Eleanor Robison

**CAYUGA-SYRACUSE**

Rev. Dennis Doerr  
Elder Jean Harshaw  
YAD Susan Newman

**CENTRAL FLORIDA**

Rev. John Dalles  
Elder Nancy Woodard  
Rev. Inki Kim  
Elder Connie Herr  
Rev. Joe Wendorph  
Elder Rufus Brooks  
YAD Carolyn Klassen

**CENTRAL NEBRASKA**

Rev. Matthew Robinson  
Elder Ellen Campbell

**CENTRAL WASHINGTON**

Rev. Muriel Brown  
Elder Diana Redetzke  
YAD Lindsey Taylor

**CHARLESTON-ATLANTIC**

Rev. Cliff McLeod  
Elder Bonnie Keeney  
Rev. Carolyn Heyward  
Elder Jesse Schaudies

**CHARLOTTE**

Rev. Larry Hill  
Elder Gwen Vinson  
Rev. Anne Beach  
Elder Sarah Hasty  
Rev. T. J. Thompson  
Elder Harry Greyard  
Rev. James Young  
Elder Barbara Berryhill  
YAD Jessica Patchett

**CHEROKEE**

Rev. Ted Worley  
Elder Patricia Alverson  
YAD Elizabeth Walker

**CHICAGO**

Rev. John McFayden  
Elder Ruth Sharpe  
Rev. Spencer Lawrence  
Elder Lynwood A. Harris  
Rev. Jennifer Burns Lewis  
Elder Jack Wilson  
Rev. Mariah Priggen  
Elder Mary Schaafsma  
YAD Jon Mladic

**CIMARRON**

Rev. Tom Schacher  
Elder Dwight Terry  
YAD Carolyn Hunget

**CINCINNATI**

Rev. Ruth Dunn  
Elder William Lewis  
Rev. Martha Cross Sexton  
Elder Rebecca Lindsay  
YAD Morgan Moore

**COASTAL CAROLINA**

Rev. James E. Carriker  
Elder S. Elizabeth Thompson  
Rev. Michael L. Ward  
Elder Sherry Garner  
Rev. William C. Goodnight Jr.  
Elder Eugene H. Shannon  
YAD Philip Kelly

**DAKOTA**

Rev. Enright Bighorn  
Elder Ethelynn Moccasin

**DE CRISTO**

Rev. Bob Reese  
Elder Rick Ufford-Chase  
YAD Dan Murphy-Cairns

**DENVER**

Rev. John Bell  
Elder Dietmar Fritsch  
YAD Mandy Howell

**DES MOINES**

Rev. Tim Maxa  
Elder Shane Cook  
YAD Adam Magill

**DETROIT**

Rev. Olen Bruner  
Elder William Alston  
Rev. Gretchen Denton  
Elder Terry Chaney  
Rev. Gloria Albrecht  
Elder Helen Dusenbury  
Rev. David Robertson  
Elder Brenda Jarvis  
YAD Melissa Barnes

**DONEGAL**

Rev. John Bowe  
Elder Gloria Straub  
Rev. John Blewitt  
Elder Leah Johnson  
YAD Nathaniel Leonard

**EAST IOWA**

Rev. Kyle Otterbein  
Elder John Thedens  
Rev. Anne-Marie Hislop  
Elder Kathleen Hendrix  
YAD Brittany Anderson

**EAST TENNESSEE**

Rev. James Musick  
Elder Dianne Constant  
Rev. George Waters  
Elder G. Mac Abel  
YAD Timothy Scoonover

**EASTERN KOREAN**

Rev. Peter Yoon  
Elder Michael Chun  
YAD Daniel Suh Yi

**EASTERN OKLAHOMA**

Rev. Ray Hickman  
Elder Douglas Auld  
YAD Jennifer Coulter

**EASTERN OREGON**

Rev. Dorothy Knudson  
Elder Duane Brudevold

**EASTERN VIRGINIA**

Rev. Fred Archer  
Elder Linda Smith  
Rev. Jane Young  
Elder Robert Baker  
YAD LaQuisha Goode

**EASTMINSTER**

Rev. Janet Lowery  
Elder John Schippert  
YAD John McCabe

**ELIZABETH**

Rev. Timothy M. Harrison  
Elder Eunice Baer  
Rev. Diane M. Curtis  
Elder Roger Sadler  
YAD Alicia Toke

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Rev. Sungman Park  
Elder Bud Holleman  
YAD Melanie McFarland

**FLORIDA**

Rev. Art Crosswell  
Elder Barbara Overholt  
YAD Sam Clary

**FOOTHILLS**

Rev. Randy Harris  
Elder Brenda Carter  
Rev. George Wilkes  
Elder Dana Tate  
YAD Robbie Eleazer

**GENESEE VALLEY**

Rev. Lynn Nelson  
Elder Donna Call  
Rev. Gordon Webster  
Elder Doug Osterling  
YAD Craig Hinchman

**GENEVA**

Rev. David Ashby  
Elder Karen Gooderum Moshier  
YAD Kylie Burchell

**GIDDINGS LOVEJOY**

Rev. Linda Shugert  
Elder Virginia Toliver  
Rev. Stanley Martin  
Elder Rose McDaniel  
YAD Sarah McCann

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Elder David Andrew  
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Elder Susan Cuellar  
Rev. Todd Freeman  
Elder Fred Kelly  
Rev. Rolfe Granath  
Elder Billie Massingill  
Rev. James H. Y. Kim  
Elder Betty Mobley  
Rev. Elizabeth Johnson Pense  
Elder Marabeth Russell  
YAD Laura Westerlage

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Elder Joanne Burkhardt  
Rev. Darren Hawkins  
Elder Annette Stewart  
YAD Jessica Helmers

**GREAT RIVERS**

Rev. Carolyn Weber  
Elder Mary Watts  
Rev. Rodney Bakker  
Elder Mike Orr  
YAD Ryan Dolan

**GREATER ATLANTA**

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Elder Florida Ellis  
Rev. Yohan Kim  
Elder Antoinette Greene  
Rev. William Nisbet Jr.  
Elder Margaret Moore  
Rev. Kerri Peterson-Davis  
Elder Jeanne Simpson  
Rev. Donald Wade  
Elder Eugene Smith  
YAD Steven Bohn

**HANMI**

Rev. JongBum Lee  
Elder Woo Kim  
YAD Hannah Yoo

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Rev. Jeffrey Clayton  
Elder Ruth Crawford  
Rev. Jean Wollenberg  
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YAD Kathryn Shanks

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Elder Ruth Ann Schultz  
YAD Sarah James

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Elder Lou Glasse  
Rev. Nancy Thornton  
McKenzie  
Elder Aram Casparian  
YAD Jameson Elkin-Condon

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Elder Donald G. Mitchell  
YAD Norman Hesser

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Rev. Janet Ruark  
Elder Jerry Weichel  
YAD Frank Wood

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Rev. Mike Bullard  
Elder Vern Osterback  
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Rev. Robert Carlson  
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Rev. Beverly Bullock  
Elder Matthew Johnson  
YAD Benjamin Curle

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Elder Daniel Pauls  
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YAD Chris Perry

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Elder Margo Tomlinson  
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YAD Erin Leininger

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YAD Amanda Morningstar

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Rev. Joseph Phipps  
Elder Dale Cryderman  
YAD Mark Snyder

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YAD Rebecca Detrick

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Rev. Jon West  
Elder Phyllis Spielmann  
YAD Alexander Arnold

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Elder Lelia Sunday

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YAD Creighton Bloyd

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Rev. Sherard Edington  
Elder Baker Ring  
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YAD Jonathan Wageman

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Elder Helen Fenlon  
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Rev. Caryle Aitken Wilkie  
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Elder Gerry Hendershot  
Rev. Holly Ulmer  
Elder Wayne Sherwood  
Rev. Jeffrey Krehbiel  
Elder Janie Jones  
Rev. William Teng  
Elder Mark Stunder  
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Elder Craig Biddle  
YAD Malia Goddard

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Elder Jean Woodman  
YAD Stephen Bruestle

**NEW CASTLE**

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Elder Jean Bostwick  
YAD Rachel Nichols

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Rev. James Chang  
Elder Esther Crosby  
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Elder Mike Floyd  
Rev. David McKechnie  
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Elder Brenda Buffaloe  
Rev. Allan Poole  
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YAD Debony Jones

**NEW YORK CITY**

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Rev. Diane Lacey Winley  
Elder John M. Rhodes  
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Elder Jim Hill

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Elder Ian McKechnie  
Rev. David Myers  
Elder Chip Sanders  
YAD Sarah Puccio

**NORTH ALABAMA**

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YAD Julia Sanford

**NORTH CENTRAL IOWA**

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Elder Roger Kallem  
YAD Erin Marth

**NORTH PUGET SOUND**

Rev. Mary Robinson-Mohr  
Elder Betty Jane Ballasch

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Rev. Gloria Jennings  
Elder Bill Francis  
YAD Michael C. Watson

**NORTHERN KANSAS**

Rev. Judy Mitchell Rich  
Elder Minnie Beth Park  
YAD Dustin Stovall

**NORTHERN NEW ENGLAND**

Rev. Mia Dyson  
Elder Nancy Perkins  
YAD Erin Lawless

**NORTHERN NEW YORK**

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Elder Patti Cryderman  
YAD Adrienne Alexander

**NORTHERN PLAINS**

Rev. Randal Argall  
Elder Mark Frueh

**NORTHERN WATERS**

Rev. Richard Blood  
Elder Nancy Grittman  
YAD Garth Robertson

**NORTHUMBERLAND**

Rev. David N. Wiley  
Elder Anne E. Greer  
YAD Kathryn Updegraff

**NOROESTE**

Rev. Jesus Perez-Ferrer  
Elder Jorge Cartagena-Cruz  
YAD Omayra Gonzales-Mendez

**OHIO VALLEY**

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Elder David Holt  
YAD Marietta Macy

**OLYMPIA**

Rev. David Brown  
Elder John Gillespie  
YAD Nathan Young

**THE PACIFIC**

Rev. Peggy Krong  
Elder Elizabeth Evans  
Rev. David Winters  
Elder Karon Reinhold  
YAD Travis Stevens

**PALISADES**

Rev. Michael Carrier  
Elder Gilda Bonnemere  
YAD Christine Davies

**PALO DURO**

Rev. Don Stribling  
Elder Chuck Massey  
YAD David Johansen

**PEACE RIVER**

Rev. Paul Kirbas  
Elder James Elder  
Rev. Derek Richman  
Elder Eugenia Shannon  
YAD Helen Halverson

**THE PEAKS**

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Elder Beth Thompson  
Rev. William Reinhold  
Elder Shelda Wills  
YAD Kathryn McAbee

**PHILADELPHIA**

Rev. Margaret Anne Fohl  
Elder Richard Mumaugh  
Rev. Douglas Hoglund  
Elder Catherine Nazzaro  
Rev. Charles Holt  
Elder Sarah Witherspoon  
Rev. William Proctor  
Elder Carol Baxter  
YAD Shawde Rolle

**PINES**

Rev. Kathleen Hignight  
Elder Margaret Hunter  
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**PITTSBURGH**

Rev. Patricia Mason  
Elder Justin M. Johnson  
Rev. Deborah L. Evanovich  
Elder Mary Evans  
Rev. David A. Dunderdale  
Elder Paula Johnson-Muic  
Rev. Mark Englund-Krieger  
Elder Walter Seigfried  
Rev. Darcy Hawk  
Elder Marilyn Sharp  
YAD Brandon B. Rothey

**PLAINS AND PEAKS**

Rev. Glenn Perica  
Elder Gwen Jessen  
YAD Laurel Kidd

**PROSPECT HILL**

Rev. Marshall Brown  
Elder Ann Dierking  
YAD Phil Jeneary

**PROVIDENCE**

Rev. Gene Rollins  
Elder Betsy Loxterman  
YAD John Green

**PUEBLO**

Rev. Stephen Kolmetz  
Elder Edward Brown  
YAD Rebecca Burroughs

**REDSTONE**

Rev. Michael Shepard  
Elder Rebecca Drover  
Rev. J.Christy Ramsey  
Elder Cheryl Rhea  
YAD Laura Blank

**THE REDWOODS**

Rev. Alicia Abell  
Elder Peter Allen  
YAD Rob Moore

**RIVERSIDE**

Rev. Dean Kokjer  
Elder Doug MacIver  
YAD Parri Gareau

**SACRAMENTO**

Rev. Peggy Cross  
Elder Kathy Trott  
Rev. Donald Baird  
Elder David Mauerman  
YAD Reed Anderson

**ST. ANDREW**

Rev. R.. Lane Stephenson  
Elder Sam Kemp  
YAD Daniel Howie

**ST. AUGUSTINE**

Rev. Shane Owens  
Elder Anne Hager  
Rev. Jerry Kasberg  
Elder David Fraser  
YAD Elizabeth McGurk

**SALEM**

Rev. Calvin Crump  
Elder Dellene Gudger  
Rev. Suzanne Shoffner  
Elder Gretta Connor  
Rev. Lou East  
Elder Cynthia Kirkman  
Rev. Charles Howell  
Elder Nathan Anderson  
YAD Betsey Smith

**SAN DIEGO**

Rev. Harry Cooper  
Elder Bob Battenfield  
Rev. Debbie Rundlett  
Elder Dick Berry  
YAD Tanya Wolters

**SAN FERNANDO**

Rev. Juan Sarmiento  
Elder Roger Sandmeier  
YAD Kristin Contreras

**SAN FRANCISCO**

Rev. Walter Johnson  
Elder Carol Dolezal-Ng  
Rev. Charles McLain  
Elder Joan Fong  
Rev. Scott Schaefer  
Elder Eleanor Hoover  
YAD David Tenbrook

**SAN GABRIEL**

Rev. Magdy Girgis  
Elder Somsak Poolperm  
YAD Phil Burns

**SAN JOAQUIN**

Rev. Rich Hansen  
Elder Becky Dodson  
YAD Allison Glaspey

**SAN JOSE**

Rev. Kim Nelson  
Elder James Tennyson  
YAD Joanna M.Lee

**SAN JUAN**

Rev. Jefferson Caldeira  
Elder Noel Arnau  
YAD Ruth-Aimée Belonni

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Rev. Lyle Hillegas  
Elder Marcia Borgeson  
YAD Megan Grieshaber

**SANTA FE**

Rev. Karen Cobb  
Elder Sharon Christensen  
YAD Nathan Cunningham

**SAVANNAH**

Rev. Bert Cramer  
Elder Frank McMillen  
YAD Katherine Williams

**SCIOTO VALLEY**

Rev. Michael Pentecost  
Elder Lynn Coons  
Rev. Elizabeth Sandy  
Elder Jeannie Harsh  
Rev. Craig Seitz  
Elder Charlene Baugham  
YAD Matthew LeVan

**SEATTLE**

Rev. David Rohrer  
Elder Eileen Otti  
Rev. Timothy Snow  
Elder Carol McKinstry

**SHENANDOAH**

Rev. Fred Holbrook  
Elder Tom Horn  
Rev. Becky Stanley  
Elder Howard Guffey  
YAD Douglass Hay

**SHENANGO**

Rev. Pamela Maloney  
Elder Shirley Davidson  
Rev. Ruth Doyle  
Elder Jeffrey P. Black  
YAD Jeremiah Riethmiller

**SHEPPARDS AND  
LAPSLEY**

Rev. Chris Jones  
Elder Anna McIlwain  
YAD Will Christians

**SIERRA BLANCA**

Rev. Carrol Blevins  
Elder Phyllis Zumwalt  
YAD Channon Turnbow

**SOUTH ALABAMA**

Rev. Drew Smith  
Elder Burt Hinson III  
YAD Robert Hollis

**SOUTH DAKOTA**

Rev. Roland Kemink  
Elder Richard Peters  
YAD Jay Kleinjan

**SOUTH LOUISIANA**

Rev. Jean Marie Peacock  
Elder William H. Bottomley III  
YAD Melissa McDowell

**SOUTHEASTERN ILLINOIS**

Rev. Don Winch  
Elder Judith Hartley  
YAD Amy Winch

**SOUTHERN KANSAS**

Rev. Danny Daniel  
Elder Wayne DeVries  
YAD Meagan Hawthorne

**SOUTHERN NEW  
ENGLAND**

Rev. Ann Beams  
Elder Meg Nosenzo  
YAD Sarah Orlando

**SUROESTE**

Rev. Hernan Rodriguez Morales  
Elder Fernando L. Rodriguez  
Barrios

**STOCKTON**

Rev. Wendy Warner  
Elder Jim Brandt  
YAD Sean McNary

**SUSQUEHANNA VALLEY**

Rev. Susan Strang  
Elder Judith A. Gage  
YAD Michelle Howard

**TAMPA BAY**

Rev. Vicki ByRoade  
Elder Thomas Armstrong  
Rev. Virginia Simmons Ellis  
Elder Charles Miller  
Rev. Robert Leek  
Elder Joanne Nesler  
YAD Meghann Pabst

**TRANSYLVANIA**

Rev. Claire Vonk Brooks  
Elder Catesby Woodford  
YAD Lucy Woodford

**TRES RIOS**

Rev. Phillip Webb  
Elder Linda Martinez  
YAD Brian Dees

**TRINITY**

Rev. John D. White  
Elder Paul Ebel  
Rev. Alma OBryant  
Elder Connie Long  
YAD C. J. Pearson

**TROPICAL FLORIDA**

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Elder Rebecca Gibbs  
Rev. George McIlrath  
Elder Victoria Rodriguez  
YAD Kim Giles

**TWIN CITIES AREA**

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Elder Girard Calehuff  
Rev. Annika Lister Stroope  
Elder Edward Galle  
Rev. Wayne Herstad  
Elder Leo Gehlhoff  
YAD Anthony Elfering

**UPPER OHIO VALLEY**

Rev. Homer Harden  
Elder Jennifer Kirkbride  
YAD Sean McCabe

**UTAH**

Rev. David Henry  
Elder Karen Nielsen  
YAD Kelsy Brown

**UTICA**

Rev. Nancy DeVries  
Elder Ann Cross  
YAD Robert Anderson

**WABASH VALLEY**

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Elder Leigh E. Morris  
Rev. John C. VanNuys  
Elder Olga Koch  
YAD Andrew Gretzinger

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Elder Mary Lea Dutton  
YAD Benjamin Libert



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Rev. Bruce Gillette  
Elder Joel Kelly  
YAD Lori Mosher

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Rev. Denise Hall  
Elder Neil Bays  
YAD Michael O'Connor

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Elder Cheryl Laws  
YAD Chris Brown

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YAD Kevin Dick

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Rev. Dorothy Pearman  
Elder David Breckenridge  
YAD Rebecca Blood

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Rev. James Aydelotte  
Elder Kathryn Brinkley  
Rev. Joseph Welker  
Elder Carolyn White  
YAD Samantha Morrison

**THE WESTERN RESERVE**

Rev. John Muntz  
Elder Linda Calhoun-Monaco  
Rev. James Smucker  
Elder Barbara Hansen  
YAD Robyn Hale

**WHITEWATER VALLEY**

Rev. David Comstock

Elder Lucy Matthews  
Rev. William Barrett  
Elder Emily Leavell  
YAD Tyler Gibson

**WINNEBAGO**

Rev. Barbara Carmichael  
Elder Nancy Siewert  
YAD Lisa Valenti-Hein

**WYOMING**

Rev. Frank Kinney  
Elder Georgie Hunter  
YAD Sarah Hennagin

**YELLOWSTONE**

Rev. Sherwood McKay  
Elder Kathleen Berg  
YAD Dorian Parry

**YUKON**

Rev. Dean Knapp  
Elder Cleeta Barger

**Theological Student Advisory Delegates**

Harold Armstrong	San Francisco Seminary	Patricia Lowe	Johnson C. Smith Seminary
David Baer	Wesley	Debi Madden	Union-PSCE
Gregory Boettner	McCormick Seminary	Dana Mayfield	Austin Seminary
James Bonewald	Dubuque Seminary	Shannon Meacham	Louisville Seminary
Jane Busey	Dubuque Seminary	Donald L. Miller	Johnson C. Smith Seminary
Laura Mariko Cheifetz	McCormick Seminary	Chris Montovino	Princeton Seminary
Nadine Ciaramella	Pittsburgh Seminary	Amy Sabala	San Francisco Seminary
Helen Harrison Coker	Princeton Seminary	Linda Sharon	Austin Seminary
Katie Givens	Auburn Seminary	Veronica Soto	Evangelical Seminary-PR
Kristina Hine	San Francisco Seminary	Joel Tolbert	Columbia Seminary
Leah Hrachovec	Columbia Seminary	Deborah Warren	Pittsburgh Seminary
Tracy Johnson	Gordon Conwell Seminary	Peninnah Ziegler	Union-PSCE
Lavender Kelley	Louisville Seminary		

**Overseas Advisory Delegates**

Bernie Adeney	Indonesia	Michael Parker	Rwanda
Jay Boone	China	Dave Thomas	Mexico
Mary Ferris	Romania	Carol Wilson	India
Donna Laubach Moros	Spain	Alice Winters	Africa

**Ecumenical Advisory Delegates**

Abdoulaye Abba Moussa	Evangelical Church of the Republic of Niger	Bruno Knoblauch	Iglesia Ev del Rio de la Plate
M. Lynette Delbridge	Moravian Church	Melissa Manhong Lin	China Christian Council
George Dimas	Greek Orthodox Patriarchate	William J. K. Lo	Presbyterian Church of Taiwan
Douglas Fromm	Reformed Church in America	Kamuya Munjita	United Church of Zambia
Betty Gamble	United Methodist Church	Not Assigned	Evangelical Lutheran Church in Russia
Lynn Herring	Cumberland Presbyterian Church	Younan Shiba	Assyrian Presbyterian Church of Iraq
Maqsood Kamil	Presbyterian Church of Pakistan	Douglas Theuner	Episcopal Church
Adelaide Kastner	Presbyterian Church of Ghana		

**CORRESPONDING MEMBERS**

**Stated Clerk, Associate, and Assistant Stated Clerks**

Clifton Kirkpatrick	Stated Clerk	Gradye Parsons	Associate Stated Clerk
Loyda Aja	Associate Stated Clerk	Joan Richardson	Assistant Stated Clerk
Kerry Clements	Associate Stated Clerk	Doska Ross	Assistant Stated Clerk
Dennis Cobb	Assistant Stated Clerk	Margery Sly	Assistant Stated Clerk
Deborah Davies	Assistant Stated Clerk	Valerie Small	Assistant Stated Clerk
Lesley Davies	Assistant Stated Clerk	Mark Tammen	Associate Stated Clerk
Laurie Griffith	Assistant Stated Clerk	Gary Torrens	Associate Stated Clerk
Frederick Heuser Jr.	Associate Stated Clerk	Robina Winbush	Associate Stated Clerk
Carlos Malave	Assistant Stated Clerk		

**Moderators of Earlier Assemblies**

Fahed Abu-Akel	Doug Oldenburg
Susan Andrews	Syngman Rhee
Robert Bohl	Howard Rice
Patricia Brown	Isabel Wood Rogers
John M. Buchanan	Jack Rogers
Marj Carpenter	Herbert D. Valentine
David Dobler	William H. Wilson
Freda A. Gardner	Albert C. Winn
Price H. Gwynn III	

**Synod Executives**

Alaska-Northwest	Douglas Kelly	Pacific	Robert D. Brink
Covenant	Richard Brownlee	Puerto Rico	Harry Del Valle
Covenant	Marie Cross	Rocky Mountains	Zane Buxton
Lakes and Prairies	Phil Brown	S. California and Hawaii	John Langfitt
Lincoln Trails	Carol McDonald	South Atlantic	Reg Parsons
Lincoln Trails	Gregg Neel	Southwest	Janet DeVries
Living Waters	David Snellgrove	Sun	Judy Fletcher
Mid-America	John L. Williams	Trinity	Thomas E. Robinson
Mid-Atlantic	Roger Harp	Trinity	Bruce G. Stevens
Northeast	Frank Poole		

**Theological Institution Presidents**

Dubuque Seminary	Jeffery Bullock	Auburn Seminary	Barbara G. Wheeler
Pittsburgh Seminary	Carnegie Samuel Calian	Louisville Seminary	Dean K. Thompson
McCormick Seminary	Cynthia Campbell	San Francisco Seminary	Philip Butin
Princeton Seminary	Thomas Gillespie	Johnson C. Smith Seminary	David Wallace
Union-PSCE	Louis Weeks	Austin Seminary	Theodore Wardlaw
Columbia Seminary	Laura Mendenhall		

**Advisory Committee on the Constitution**

James Andrews	Jamie B. Pharr
Kim Leech	Frances Pitts
Neal Lloyd	Margy Wentz
James M. MacKellar	James Wilson
John A. Matta	Mark Scarberry

**Committee on the Office of the General Assembly**

Katherine Cunningham

**Presbyterian Historical Society**

Anne Bond

**General Assembly Committee on Representation**

Angelica Michail

**General Assembly Nominating Committee**

Susan Krummel

**Permanent Judicial Commission**

Jane Fahey

**General Assembly Committee on Ecumenical Relations**

Ellen Babinsky

**Committee on Review**

Bryant George

**Theological Task Force**

Jenny S. Stoner

**Stated Clerk Review/Nomination Committee**

Sandy Peirce

**General Assembly Council**

Joey B. Bailey	Curtis A. Kearns Jr.
Karen Breckenridge	Evelyn Kelly
Donald G. Campbell	Charles Kim
Vernon Carroll	Kathy Lueckert
John Detterick	Paul J. Masquelier Jr.
Ann Gillies	Marian McClure
Nile Harper	Helen Morrison
Bruce Hendrickson	Neal Presa
Thomas L. Hood	John Tracy
Nancy Kahaian	Emily Wigger

**Committee on Theological Education**

Elizabeth Hendricks

**Presbyterian Youth Connection**

Nathan Ballentine      Patricia Massey

**Board of Pensions**

Robert W. Maggs Jr.      Earldean V. Robbins

**Presbyterian Foundation**

Robert E. Leech      Dennis Murphy

**Presbyterian Publishing Corporation**

Robert Bohl      Davis Perkins

**Presbyterian Investment & Loan Program**

Molly Baskin      James Hudson

**Ecumenical Visitors**

Elder Shin Yi Ahn—Presbyterian Church of Korea

Rev. John P. Chalmers—Church of Scotland

Rev. Dao-Shiung Chen—Presbyterian Church of Taiwan

Rev. Sung Choi—Presbyterian Church of Korea

Rev. Deborah DeWinters—U.S. Office, World Council of Churches

Rev. Bob Edgar—National Council of Churches in Christ

Elder Sam Duck Jung—Presbyterian Church of Korea

Rana Khoury—The International Center of Bethlehem

Rev. Dr. San Hak Kim—Presbyterian Church of Korea

Rev. Samuel Muriguh—Presbyterian Church of East Africa

Rev. Sookil Park—Korean Christian Church in Japan

Eun-Ja Lee—Presbyterian Church, Republic of Korea

Rev. Paul Neshangwe—Lomagundi Church in Chinhoyi

Rev. Dr. Mitri Raheb—The International Center of Bethlehem

Rev. Dr. W. A. Roeroe—Evangelical Church in Minahasa, North Sulawesi

Rev. Wilber Sayimani—Clerk of Presbytery, United Presbyterian Church of South Africa (UPCSA)

**Ecumenical Representatives**

- Rev. Dr. Alfredo Abad—Spanish Evangelical Church  
Rev. Jung Kang Choi—Korean Christian Church in Japan  
Rev. Dr. Seung K. Choi—Korean Presbyterian Church in America  
Rev. Robert Douglas Cranston—The Church of Scotland  
Rev. Alejandro Figueroa—Dominican Evangelical Church  
Rev. Emmanuel Benjamin Ghareeb—National Evangelical Church of Kuwait  
Rt. Rev. Dr. David Githii—Presbyterian Church of East Africa  
Rev. Milton Mejia—Presbyterian Church of Colombia  
Rev. Dr. Jean Emile Ngue—Federation of Evangelical Churches and Mission in Cameroon (FEMEC)  
Rev. Hendrik Shanazaria—Synod of the Evangelical Church of Iran  
Rev. Ok-Nam Kim—Presbyterian Church, Republic of Korea  
Rev. Dr. Soon Kwon Kim—Presbyterian Church of Korea  
Rev. Carlos Lara—National Evangelical Presbyterian Church of Guatemala  
Rev. Dr. Randall Lee—Evangelical Lutheran Church in America  
Rev. Dr. Dieudonne Massi Gams—Camerounian Presbyterian Church EPC  
Rev. Hernan Mendoza—Reformed Synod of Colombia  
Rev. Antonio Neves Mussaqui—Presbyterian Church of Angola  
Rev. German Zijlstra—Reformed Church of Argentina

**STANDING RULES OF THE GENERAL ASSEMBLY**

[As amended by the 216th General Assembly (2004)]

**Participants at the General Assembly**

- |   |   |
|---|---|
| <b>1. Commissioners</b><br>a. Election of Commissioners<br>b. Commissioners with Disabilities<br>c. Alternates<br>d. List of Participants   | <b>3. Corresponding Members</b><br><br><b>4. Other Participants</b><br>a. Special Guests<br>b. Ecumenical Representatives<br>c. Resource Persons<br>d. Presbytery Staff<br>e. Ecumenical Visitors |
| <b>2. Advisory Delegates</b><br>a. Definition<br>b. Voting Privileges<br>c. Youth Advisory Delegates<br>d. Theological Student Advisory Delegates<br>e. Missionary Advisory Delegates<br>f. Ecumenical Advisory Delegates | <b>5. Registration and Seating</b>  |

**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; the members of the Committee on the Office of the General Assembly; the members of the GAC Executive Committee 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.), and seminaries related by covenant agreement.

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,

STANDING RULES OF THE GENERAL ASSEMBLY

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.

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

- |  |  |
|--|--|
| <p><b>1. Docket</b></p>  | <p><b>6. Referring Business</b></p>  |
| <p><b>2. Quorum</b></p>  | <p><b>7. Reports of Assembly Committees</b></p> <ul style="list-style-type: none"> <li>a. Distribution</li> <li>b. Procedures</li> <li>c. Minority Reports</li> </ul>  |
| <p><b>3. Amending or Suspending the Standing Rules</b></p> <ul style="list-style-type: none"> <li>a. Recommending Amendments to the Standing Rules</li> <li>b. Amending the Standing Rules</li> <li>c. Suspending the Standing Rules</li> </ul>  | <p><b>8. Creating Commissions or Special Committees</b></p> <ul style="list-style-type: none"> <li>a. Authorizing and Appointing</li> <li>b. Time Limit</li> <li>c. Special Administrative Review of Synods</li> </ul> |
| <p><b>4. Debating and Voting</b></p> <ul style="list-style-type: none"> <li>a. Debate Limits</li> <li>b. Executive Session</li> <li>c. Methods of Voting</li> </ul>  | <p><b>9. Nominating from the Floor</b></p>   |
| <p><b>5. Assembly Business, Communications, and Resource Material</b></p> <ul style="list-style-type: none"> <li>a. Papers to Be Considered</li> <li>b. Reports of Entities, Commissions, and Committees</li> <li>c. Overtures</li> <li>d. Communications and Resource Material</li> <li>e. Commissioners' Resolutions</li> <li>f. Synod and Entity Minutes</li> <li>g. Responses of Presbyteries</li> </ul> | <p><b>10. Announcements and Nonofficial Printed Material</b></p>   |
|  | <p><b>11. Distributing Study Documents</b></p>   |
|  | <p><b>12. Forming Social Policy</b></p>  |
|  | <p><b>13. Peaceful Demonstrations</b></p>  |

### 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.)

c. The General Assembly has authority to undertake special administrative review of synods (*Book of Order*, G-13.0103k). There are three ways the General Assembly could be requested to consider such review:

(1) by an overture from a presbytery or synod (G-11.0103t(3); G-12.0102o(2); Standing Rule B.5.c.);

(2) by request from one of the General Assembly entities (Standing Rule B.5.a.–b.); or

(3) By a commissioners' resolution (Standing Rule B.5.e). If such overture, request, or resolution is acted on favorably by the General Assembly, the General Assembly could undertake Special Administrative Review (G-9.0408–.0410) through commission or special committee as provided for in Standing Rule B.8 and G-9.0501–.0503.]

Special administrative review of an alleged synod irregularity or delinquency may occur when a written request for such review is received by the Stated Clerk of the General Assembly from another synod or a presbytery within the synod of the alleged irregularity or delinquency. If the request relates to an alleged delinquency, the request can only be filed with the Stated Clerk after the failure or refusal of the synod to cure the alleged delinquency at its next meeting, having been requested to do so in writing prior to the meeting. When the request for special administrative review is received, the Stated Clerk shall convene a meeting of the Moderator of the General Assembly, the moderator of the General Assembly Council, and the moderator of the Committee on the Office of the General Assembly. If the request is in order and all the moderators agree that for the good of the church the special administrative review needs to be undertaken before the next meeting of the General Assembly (when the request could be considered by the whole General Assembly), the Moderator of the General Assembly shall appoint a special committee (Standing Rule B.8.) to conduct a special administrative review in accordance with G-9.0408–.0410 and report its findings and recommendations to the next General Assembly.

## **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**

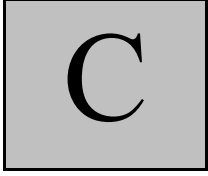
Whenever the General Assembly itself shall require the distribution of a document for study (whether the proposal originates through the recommendation of an entity, the presentation of an overture or resolution, or arises during the conduct of the assembly's business) with a request for a response (whether 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

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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

- |   |  |
|---|--|
| <b>1. Date and Place of Meeting</b> <ol style="list-style-type: none"> <li>a. Determining Date and Place</li> <li>b. Presbytery Invitations</li> <li>c. Criteria</li> <li>d. Rotating the Place of the Meeting</li> </ol> | <b>3. Services of Worship</b> <ol style="list-style-type: none"> <li>a. Daily Worship and the Lord's Supper</li> <li>b. Ecumenical Worship</li> <li>c. Guidelines</li> </ol> |
| <b>2. Meeting Arrangements</b> <ol style="list-style-type: none"> <li>a. Arrangements and Housing</li> <li>b. Assembly Assistants</li> <li>c. Simultaneous Interpretation</li> <li>d. Sponsorship of Events</li> </ol>    | <b>4. Reimbursing Commissioner Expenses</b>  |
|   | <b>5. Special Meetings</b>   |

### 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.

**5. Special Meetings**

a. The *Book of Order* permits the calling of special meetings of the General Assembly (G-13.0104). The method of calling a special meeting is the required number of commissioners submitting a petition with the full text of the resolution to the Moderator of the General Assembly.

(1) A special meeting may be called providing the petition's subject matter falls within the General Assembly's responsibilities. (G-13.0103).

(2) The urgent matter shall be brought in the form of a resolution or resolutions, stating the specific action proposed to be taken by the commissioners at the special meeting and shall include the reasons for proposing the decision to be made.

(3) A special meeting may not be called for the purpose of discussion only.

(4) The matters should be able to be resolved in a session of one or two days.

(5) The full text of the resolution shall appear on each page of the signed petitions.

(6) The Moderator may consult with the Assembly Committee on Bills and Overtures to determine any questions concerning whether the resolution meets the criteria for a called meeting or concerning the specific actions in the proposed resolution. This may take place by conference call.

(7) Resolutions requiring or proposing constitutional interpretation are subject to the 120-day requirement in G-13.0112c. The 120-day requirement begins upon receipt of the petition by the Moderator. The Moderator may consult with the Advisory Committee on the Constitution (ACC) to determine any questions concerning whether the resolution requires a constitutional interpretation.

b. The *Book of Order* establishes the minimum number of signatures to require a called meeting. The Moderator, upon receipt of the petition, shall ask the Stated Clerk to complete the following within thirty days:

(1) Send each presbytery stated clerk or clerk of session a letter verifying the current Presbyterian Church (U.S.A.) membership of the individual signatory to the petition.

(2) Send each signatory to the petition a letter of verification asking the commissioner to verify the signature on the petition and if the commissioner concurs with the purpose of the request as stated in the resolution.

(3) During the verification process, a commissioner may request removal of his or her name from the petition by notifying the Stated Clerk.

(4) After all reasonable efforts to establish contact have been made, the name of a commissioner failing to reply to the letter of verification shall be removed from the petition.

(5) The Stated Clerk shall report to the Moderator the results of the verification process.

c. The Committee on the Office of the General Assembly has the responsibility to fix the date and place of a meeting of the General Assembly when the General Assembly is not in session.

(1) Upon receiving certification from the Stated Clerk that the petition has met the requirements of the *Book of Order* and the Standing Rules of the General Assembly, the Moderator shall report to the Committee on the Office of the General Assembly (COGA) the decision to call the meeting.

(2) The COGA shall set the date and place of a called meeting.

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(3) The COGA shall submit to the called meeting a plan to pay for its expenses. This plan shall be considered to be part of the business of the special meeting.

(4) The letter of notification of the called meeting will be mailed to the commissioners no later than sixty days before the start of the meeting.



## Committees of the General Assembly

1. **Serving on Assembly Entities**
  - a. Eligibility for Election
  - b. Members-at-Large
  - c. Terms
  - d. Full Participation
  - e. Resignation
  - f. Unexcused Absences
  - g. Transfer of Membership
  - h. Filling Vacancies
2. **Committee on the Office of the General Assembly**
  - a. Membership
  - b. Leadership
  - c. Budget
  - d. Responsibilities
  - e. Assembly Arrangements Work Group
3. **General Assembly Council**
4. **Advisory Committee on the Constitution**
  - a. Report
  - b. Terms of Membership
  - c. Responsibility at General Assembly Session
  - d. Funding and Staffing
5. **Advisory Committee on Litigation**
  - a. Purpose
  - b. Membership
  - c. Leadership and Meetings
  - d. Responsibilities
  - e. Funding and Staffing
  - f. Report
6. **General Assembly Nominating Committee**
7. **The Board of Directors for the Presbyterian Historical Society**
  - a. Purpose
  - b. Committee Membership
  - c. Budget
  - d. Responsibilities
8. **Committee on Ecumenical Relations**
  - a. Purpose
  - b. Membership
  - c. Terms
  - d. Responsibilities
  - e. Funding and Staffing
9. **Commissions and Special Committees**
  - a. Review
  - b. Representation at General Assembly
  - c. Coordination
  - d. Staff Services and Funding
10. **Agency Review**
11. **Review of Permanent, Advocacy, and Advisory Committees and Commissions of the General Assembly**

### 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. The Board of Directors for the Presbyterian Historical Society**

- Purpose** a. The board of directors exists to assure that the mission of the Presbyterian Historical Society—to collect, preserve, and share our history—is achieved in the most effective and efficient manner, in faithfulness to God's call and in support of the mission of the Presbyterian Church (U.S.A.).
- Committee Membership** b. The board of directors shall be composed of a minimum of eight and a maximum of twelve persons. The Committee on the Office of the General Assembly shall elect and the General Assembly shall confirm the board. The members of the board of directors shall serve a four-year term and shall be eligible to serve one additional full or partial term.
- Budget** c. The budget for the Presbyterian Historical Society shall be submitted as part of the Office of the General Assembly's regular budget process.
- Responsibilities** d. The responsibilities of the board of directors shall include:

- (1) Establishing the strategic direction for the Presbyterian Historical Society with the concurrence of the Stated Clerk.
- (2) Providing oversight of and accountability for the Presbyterian Historical Society to the church at large.
- (3) Ensuring the financial stability of the Presbyterian Historical Society.
- (4) Advocating for and promoting the work of the Presbyterian Historical Society.

## **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 twenty members. Twelve shall be members of the Presbyterian Church (U.S.A.) nominated for at-large positions by the General Assembly Nominating Committee (GANC) 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.

**11. Review of Permanent, Advocacy, and Advisory Committees and Commissions of the General Assembly**

The permanent, advocacy, and advisory committees and commissions of the General Assembly will be reviewed to evaluate their processes to fulfill the mandates given to them by the Presbyterian Church (U.S.A.). The General Assembly will review the work of the permanent, advocacy, and advisory committees and commissions based on a six-year schedule. A committee at the General Assembly will be assigned the review. The assembly committee will use the Standards for Review of General Assembly Permanent, Advocacy, and Advisory Committees and Commissions in the Guidelines and Policies of the General Assembly. The assembly committee will report to the General Assembly the results of the review and make recommendations based on its findings.



## Moderator of the General Assembly

1. **Title**
2. **Function**
  - a. Preside Over General Assembly
  - b. Membership
  - c. Official Representative
  - d. Report to the General Assembly
3. **Election of the Moderator**
  - a. Eligibility and Endorsement
  - b. Announcement of the Selection of Vice Moderator
  - c. Campaign Procedures
  - d. Election Procedures
  - e. Installation
4. **Enabling the Moderator and Vice Moderator to Serve**
  - a. Stewardship of Time
  - b. Itineration of the Moderator and Vice-Moderator
  - c. Leave of Absence the Moderator and Vice-Moderator
  - d. Financial Arrangements for the Moderator and Vice-Moderator
  - e. Expenses
  - f. Administrative Support for the Moderator
5. **Vice-Moderator**
6. **Regular Reporting: Accountability of the Moderator and Vice-Moderator**
7. **Vacancy in the Office of the Moderator or Vice-Moderator**

The Moderator of the General Assembly is an ecclesiastical officer, along with the Stated Clerk, of the Presbyterian Church (U.S.A). The ministry of the Moderator is grounded in the ministry of baptized persons and in the particular ordained ministry of elders and ministers of the Word and Sacrament.

### 1. Title

The title of the Moderator is “The Moderator of the (number) General Assembly (year) of the Presbyterian Church (U.S.A.)”

### 2. Function

The Moderator of the General Assembly is a commissioner of the General Assembly.

When the Moderator presides at the assembly, it is to be a sign of the bond of unity, community, and mission in the life of the church. During the period between assemblies, the Moderator serves as an ambassador of the unity of the Spirit in the bonds of peace, telling the story of the church’s life and upholding the people of God through prayer.

When the Moderator travels throughout the church, it is for the purpose of strengthening the mission of congregations and governing bodies, encouraging officers and members, and their work. The Moderator listens for the joys and concerns of the church and ascertains the needs of the world and the gifts of the church’s mission program.

When the Moderator serves as an ecumenical representative, s/he expresses the concern of Reformed churches for the visible unity of Christ’s body and fuller communion among churches.



When the Moderator visits national and international mission sites, s/he encourages mission personnel, brings the prayerful concern of Presbyterian Church (U.S.A.) to sister churches, and helps to proclaim the gospel of Christ to the world.

When the Moderator addresses the church and the society, s/he speaks pastorally and prophetically from within the standards of the Presbyterian Church (U.S.A.), preserving the rights and responsibilities outlined in G-6.0108.

**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. The Moderator possesses the authority necessary for preserving order and for conducting efficiently the business of the governing body (G-9.0202).

**Membership**

b. The Moderator of the General Assembly is a voting member of the General Assembly Council and the Committee on the Office of the General Assembly. The Moderator of the General Assembly may attend and participate without vote in the meetings of all other entities of the General Assembly.

**Official  
Representative**

c. 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 to the  
General Assembly**

d. The Moderator and the Vice-Moderator shall submit a written report of their work to the session of the General Assembly at which their successors are installed.

**3. Election of the Moderator**

**Eligibility and  
Endorsement**

a. Each person nominated to serve as Moderator of the General Assembly must be a commissioner to the General Assembly. Action by presbyteries to endorse candidates for Moderator of the General Assembly shall not take place until after the adjournment of the immediately preceding assembly. The Office of the General Assembly shall provide resourcing and orientation for Moderatorial candidates.

**Announcement of  
the Selection of a  
Vice-Moderator**

b. Ordinarily, no later than forty-five days prior to the convening of the assembly, the Moderatorial candidates will announce the name of a commissioner each has selected to offer to the assembly to confirm as Vice-Moderator.

**Campaign  
Procedures**

c. The following campaign procedures shall be observed:

(1) Candidates should budget campaign spending of no more than \$1,500, 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.3.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 written campaign materials at General Assembly outside of the candidate's room 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 [and Vice-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,
- An announcement of the commissioner each candidate has selected to be presented to the assembly for confirmation as Vice-Moderator if the candidate is elected,
- The responses of the candidate to a questionnaire developed by the Stated Clerk.

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 conducted by the most recent Moderator attending the General Assembly.

(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. 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 is 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. 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.

If the assembly votes to use paper ballots, the Stated Clerk shall provide ballots and assign no fewer than ten commissioners to act as tellers, collecting and counting the ballots. The results shall be given to the Stated Clerk who shall report the totals to the Moderator who shall announce them to the assembly.

**Installation**

e. The Stated Clerk shall provide a service of installation for the newly elected Moderator as the last item of business at the session in which the Moderator is elected. The family of the newly elected Moderator and all present previous Moderators shall be invited to the platform. The service shall use the order of service for “Installation of Governing Body Officers and Staff” from the *Book of Occasional Services*. The processional banner of the Moderator shall precede the newly elected Moderator into the assembly. The Moderator’s cross and stole shall be presented by the most recent serving Moderator. A representative of the presbytery of the Moderator’s membership shall ask the questions of installation. The newly elected Moderator invites a person to lead the prayer of installation. The most recent serving Moderator gives the charge, a hymn is sung by the assembly, and the newly elected Moderator gives the benediction.

**4. Enabling the Moderator and Vice-Moderator to Serve**

**Stewardship of Time**

a. It is incumbent upon the church to understand, respect, and remain accountable for the balance of the stewardship of time between the ministry of the Moderator and Vice-Moderator and the larger vocation of the ones serving in these roles. That balance includes a commitment to respect the need for Sabbath by the Moderator and Vice-Moderator of the General Assembly.

The church should expect the Moderator to ordinarily spend no more than half of their work time responding to invitations in attending meetings of General Assembly entities, in participating in other opportunities, and attending to constitutional functions. In assisting the Moderator in these activities, the church should expect the Vice-Moderator to ordinarily spend no more than a third of their work time.

**Itineration of the Moderator and Vice-Moderator**

b. The Moderator, the Vice Moderator, and the Office of the General Assembly shall jointly develop a comprehensive plan for their travel based upon the mission of the church and the needs of agencies, governing bodies, institutions, ecumenical partners, and other constituencies.

Each synod, in consultation with its presbyteries, will be invited to develop a plan for itineration of the Moderator or Vice-Moderator. Ordinarily, a single invitation for a visit within a presbytery will be accepted during each term.

**Leave of Absence of the Moderator and Vice-Moderator**

c. The Stated Clerk shall request the congregation or employer of the Moderator and Vice Moderator to grant a leave of absence for time appropriate to their commitments to permit the Moderator and Vice-Moderator to fulfill the functions of their offices.

No later than three months following the election, the Stated Clerk, in consultation with the Moderator and Vice-Moderator and representatives of the congregation or employer they serve, shall conduct an appropriate service of dedication and covenant between these leaders and their faith and/or vocational community, recognizing the unique demands and responsibilities placed upon these officers.

**Financial Arrangements for the Moderator and Vice-Moderator**

d. To prevent financial sacrifice to these leaders personally, or undue adverse effect upon the work in which they are engaged, the Stated Clerk, in consultation with the Moderator and Vice-Moderator, shall propose appropriate financial arrangements to the Committee on the Office of the General Assembly.

**Expenses**

e. The Committee on the Office of the General Assembly shall budget for the official travel of the Moderator and Vice Moderator and their spouses, and other expenses incurred in the performance of official duties.

**Administrative Support for the Moderator**

f. An office for the use of the Moderator and Vice-Moderator shall be provided within the office suite of the Office of the General Assembly.

**5. Vice-Moderator**

a. Ordinarily, no later than forty-five days before the convening of the assembly, a Moderatorial candidate shall announce the selection of a commissioner who will be proposed to serve as Vice-Moderator. At the next business session of the assembly following the election of the Mod-

erator, the Moderator shall propose to the assembly the name of the commissioner for Vice-Moderator. After a brief speech by the person selected, the assembly shall immediately proceed to vote on his or her confirmation. Should there be no confirmation, the Moderator shall bring another commissioner's name for confirmation to the next business session of the assembly. The Stated Clerk shall provide a service of installation for the newly elected Vice-Moderator.

b. The Vice-Moderator represents the assembly at the request of the Moderator. When the Vice Moderator serves in this capacity, all those duties incumbent on the Moderator shall be expected of him/her.

c. The Vice Moderator shall serve as a corresponding member without vote on the Committee on the Office of the General Assembly and the General Assembly Council.

d. Should there be a Moderator's Conference, the Vice-Moderator participates with the Moderator in planning the Moderator's Conference.

e. The Vice Moderator is expected to itinerate at the request of the Moderator.

f. The Vice Moderator shall consult with the Moderator and the Office of the General Assembly about the special emphasis for the Vice Moderator's itineration.

g. 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.

#### **6. Regular Reporting: Accountability of the Moderator and Vice-Moderator**

The Committee on the Office of the General Assembly (COGA) and the General Assembly Council (GAC) shall assist the General Assembly in ensuring the accountability of the Moderator and Vice-Moderator of the General Assembly by receiving and reviewing, at each of their stated meetings, a written report from the Moderator and Vice-Moderator.

#### **7. Vacancy in the Office of the Moderator or Vice-Moderator**

Should the office of the Moderator of the General Assembly become vacant, the Vice Moderator shall fulfill the functions of the Moderator. In such circumstance, all constitutional obligations and functions as prescribed by the Standing Rules of the General Assembly and the *Book of Order* shall be incumbent upon the Vice-Moderator of the General Assembly.

Should the office of the Vice-Moderator of the General Assembly also become vacant, the most recent living Moderator shall fulfill the functions of the Moderator as specified in the *Constitution* of the church.



## Stated Clerk of the General Assembly

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| <ol style="list-style-type: none"> <li>1. <b>Electing the Stated Clerk</b> <ol style="list-style-type: none"> <li>a. Terms and Eligibility</li> <li>b. Title</li> <li>c. Election Procedures</li> </ol> </li> <li>2. <b>Functions of the Stated Clerk</b> <ol style="list-style-type: none"> <li>a.–d. General Provisions</li> <li>e.–h. Duties Regarding <i>Constitution</i></li> <li>i.–n. Duties Regarding General Assembly Sessions</li> <li>o.–q. Duties Regarding Ecumenical Relations</li> <li>r.–s. Duties Regarding Actions of General Assembly</li> <li>t.–y. Duties Regarding Administration</li> </ol> </li> </ol> | <ol style="list-style-type: none"> <li>3. <b>The Office of the General Assembly</b> <ol style="list-style-type: none"> <li>a. Employment of Staff</li> <li>b. Employment Policies</li> <li>c. Budget Officer</li> <li>d. Financial Responsibilities</li> <li>e. Department of History</li> </ol> </li> <li>4. <b>Acting Stated Clerk</b></li> <li>5. <b>Associate and Assistant Stated Clerks</b></li> </ol> |
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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

STANDING RULES OF THE GENERAL ASSEMBLY

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, Board of Directors of 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 (with more than twenty years of service) 216th General Assembly (2004)**

**Abbott, Rev. Priscilla Ann** served as an evangelist in Japan for thirty-seven years (1967-2004) with the United Church of Christ in Japan (KYODAN). Priscilla is a member of the Presbytery of Mission, Synod of the Sun.

**Griffith, Jo Ann** served as an educator/teacher in Ethiopia for forty-five years (1959-2004) with the Ethiopian Evangelical Church Mekane Yesus. Jo Ann is a member of First Presbyterian Church, Gastonia, NC, Presbytery of Western North Carolina, Synod of the Mid-Atlantic.

**Lusted, Marie Annette** served in health ministries in Ethiopia for forty-three years and nine months (1960-2004) with the Ethiopian Evangelical Church Mekane Yesus. Marie is a member of Wallace Memorial Presbyterian Church, College Park, MD, Presbytery of National Capital, Synod of the Mid-Atlantic.

**Musick, Rev. A. Frank** served as an administrator and Treasurer of the Field Office of the PC(USA) Mission in Brazil for thirty-four years and six months (1968-2003) with the Presbyterian Church of Brazil and the Independent Presbyterian Church of Brazil. Frank was a member of the Presbytery of National Capital, Synod of the Mid-Atlantic. Rev. Musick passed away February 2, 2003.

**Musick, Elizabeth Silverthorn** served as an administrator and teacher in Brazil for thirty-five years and six months (1968-2004) with the Presbyterian Church of Brazil and the Independent Presbyterian Church of Brazil. Elizabeth is a member of Church of the Pilgrims, Washington, DC, Presbytery of National Capital, Synod of the Mid-Atlantic.

**Stacy, Rev. Gerald Floyd** served in development in Chile for three years (1978-1981) with the Evangelical Presbyterian Church of Chile and in development and administration in Mexico for twenty-two years and nine months (1981-2004) with Presbyterian Border Ministries and the National Presbyterian Church of Mexico. Gerald is a member of the Presbytery of Mission, Synod of the Sun.

### **Mission Co-Workers**

#### **New Appointments 2003–2004**

**Butterfield, Robert and Keiko** are serving as educators at the Theological Institute of Bahia in Brazil for three years, under the auspice of the United Presbyterian Church of Brazil. They are members of the First Congregational Church of Christ in Sterling, IL, within the bounds of the Presbytery of Blackhawk.

**Davis, John and Diane** are serving as US Coordinators at Loredos Unidos Border Ministry in Mexico for three years, under the auspice of Presbyterian Border Ministries and the National Presbyterian Church of Mexico. They are members of Pleasant Hills Community Presbyterian Church, Pittsburgh, PA, Presbytery of Pittsburgh.

**De Sweemer, Cecile** is serving as a Physician with The Medical Committee Department of the Presbyterian Community of Congo in Congo for three years, under the auspice of the Presbyterian Community of Congo. She is a member of Maryland Presbyterian Church in Baltimore, MD, Presbytery of Baltimore.

**Borak, Bethany Graves** is serving as US Coordinator for Reconciliation and Mission for the Reconciliation and Mission Exchange Program in the United States, Central America, and Mexico for three years, under the auspice of the Reconciliation and Mission Commission. She is a member of First Presbyterian Church in Coahoma, TX, Presbytery of Tres Rios.

**Griggs, Kathrin** is serving as Coordinator for the St. Croix Hospital Visitor's Program in Haiti for three years, under the auspice of the Episcopal Church of Haiti. She is a member of St. David's Episcopal Church in Topeka, KS, within the bounds of the Presbytery of Northern Kansas.

**Hanson, Dorothy** will serve as East Africa HIV/AIDS Consultant for three years, under the auspice of the Ethiopian Evangelical Church Mekane Yesus. She is a member of Crescent Hill Presbyterian Church in Louisville, KY, Presbytery of Mid-Kentucky.

**Intharasut, Khanita** is serving in team ministry/education in Thailand under the auspice of the Church of Christ in Thailand. Khanita is a member of First Church, Church of Christ in Thailand in Chang Mai, Thailand.

## COMMISSIONING SERVICE

**Jones, Ken and Carter, Susanne** are serving as Joining Hands Against Hunger Companionship Facilitators with the Joining Hands Against Hunger Program in South Africa for three years. They are members the Presbytery of Western Reserve.

**McBane, George and Gail** are serving as evangelists with Pakistan Christian Outreach Ministries in Pakistan for three years, under the auspice of the Presbyterian Church of Pakistan. They are members of Due West Associate Reformed Presbyterian Church in Due West, SC, within the bounds of the Presbytery of Trinity.

**Nagy, Barbara** is serving as a physician at the Nkoma Hospital in Malawi for three years, under the auspice of the Church of Central Africa Presbyterian, Nkoma Synod. She is a member of First Presbyterian Church in Morgantown, NC, Presbytery of Western North Carolina.

**Orbaker, Douglas** is serving as delegations coordinator for the Council of Evangelical Churches (CEPAD) in Nicaragua for three years, under the auspice of the Council of Evangelical Churches of Nicaragua. He is a member of the Presbytery of Northumberland.

**Reeder, Jonna** is serving as personnel manager for the Central Asia Development Association in Tajikistan for three years, under the auspice of the Central Asia Development Association. She is a member of the Presbyterian Church of Sunnyvale in Sunnyvale, CA, Presbytery of San Jose.

**Towers, Marsha** is serving as US Coordinator at Puentes de Cristo Border Ministry in Mexico for three years, under the auspice of Presbyterian Border Ministries and the National Presbyterian Church of Mexico. She is a member of Highland Presbyterian Church in Lancaster, PA, Presbytery of Donegal.

### **Mission Volunteers International** Long-Term New Appointments 2003–2004

**Bird, Adrian and Julie** are serving as Mission Partners in Residence in India for one year, under the auspice of the Church of South India, Diocese of North Kerala. Adrian is a member of First Presbyterian Church in Ft. Worth, Texas, and Julie is an Ordained Clergy, Presbytery of Grace.

**Chang, Duk Yoon** is serving as Health Care Coordinator at The Hi-Tech Vocational School in China for two years, under the auspice of the Amity Foundation. Duk Yoon is a member of Korean Good Shepherd Presbyterian Church in Rowland Heights, California, Presbytery of San Gabriel.

**Gott, Charlotte** is serving as Nurse Practitioner/Trainer at the Mulanje Hospital in Malawi for two years, under the auspice of the Blantyre Synod—Church of Central Africa Presbyterian. Charlotte is a member of Saxe Gotha Presbyterian Church in Lexington, South Carolina, Presbytery of Trinity.

**Henken, Sarah** will serve as Interim YAV Site Coordinator with the Waldensian Evangelical Church of Rio Plata in Argentina for one year and three months, under the auspice of the Argentina Young Adult Volunteer Program. Sarah is a member of Shadow Hills Presbyterian Church in Sunland, California, Presbytery of San Fernando.

**Lee, Juno** is serving serve as Dental Lab Technician (Denture Maker) at the High Tech Vocational School in China for two years, under the auspice of the Amity Foundation. Juno is a member of Korean United Presbyterian Church of New Jersey in Bloomfield, New Jersey, Presbytery of Newark.

**Linton, John & Jina** are serving as Medical Coordinators of Foreigners Department at the Yonsei University Medical Center in Korea for two years, under the auspice of the Presbyterian Church of Korea. John and Jina are members of the Dae Bong Presbyterian Church in Seoul, Korea.

**Mitchell, Melanie** is serving as Multi Cultural Minister/Chaplin with the Spanish Evangelical Church in Spain for two years, under the auspice of the Spanish Evangelical Church. Melanie is an Ordained Clergy, Presbytery of Sheppards and Lapsley.

**Reynolds, Gretchen and Thomas** will serve as English Teachers with the AMITY Foundation and Church World Service in China for two years, under the auspice of the AMITY Program of the China Christian Council. Gretchen and Thomas are members of First Presbyterian Church of Berkley, California, Presbytery of San Francisco.

## COMMISSIONING SERVICE

**Rogers, Brice** is serving as Communications Liaison at the Evangelical Seminary in Cairo, Egypt for two years, under the auspice of the Synod of the Nile Presbyterian Church of Egypt. Brice is a member of Arlington Presbyterian Church in Jacksonville, Florida, Presbytery of St. Augustine.

**Smith, Otis & Earline** are serving as Pastor/Trainer of Chaplains and Financial Management Specialist at the Nkhoma Synod in Malawi for one year, under the auspice of the Church of Central Africa Presbyterian. Otis is an Ordained Clergy and Earline is a member of Belle Terrace Presbyterian Church in Augusta, Georgia, Presbytery of Northeast Georgia.

### **Young Adult Volunteer**

International

2004 to 2005

**Alexander, Mary Carroll** will serve as a Community Development Intern in Argentina with the Waldensian Evangelical Church of Rio Plata for one year. Mary Carroll is a member of White Memorial Presbyterian Church Raleigh, NC, Presbytery of New Hope.

**Ashbaugh, Jennifer** will serve as Youth and Community Ministry Intern in Northern Ireland with Presbyterian Church of Ireland for one year. Jennifer is a member of First Presbyterian Church of Claremore, Claremore, OK, Presbytery of Eastern Oklahoma.

**Borton, Ian** will serve as Youth and Community Ministry Intern in Northern Ireland with the Presbyterian Church of Ireland for one year. Ian is a member of First Christian Church-Disciples of Christ in Tiffin, OH, within the bounds of Presbytery of Maumee Valley.

**Brown, Karen** will serve as Education and Community Development Intern in Egypt with the Synod of the Nile for one year. Karen is a member of Cornerstone Church Non-Denominational in San Francisco, CA, within the bounds of Presbytery of the Pacific.

**Bullard, Jessica** will serve as Education and Community Development Intern in the Ukraine with the Hungarian Reformed Church for one year. Jessica is a member of United Presbyterian Church in Fort Mill, SC, Presbytery of the Providence.

**Chamberlain, Sarah** will serve as Community Development Intern in Kenya with the Presbyterian Church of East Africa in Kenya for one year. Sarah is a member of Westminster Presbyterian Church in Minneapolis, MN, Presbytery of Twin Cities.

**Clark, Adam** will serve as a Church/Community Worker in the United Kingdom with the Time for God Program for one year. Adam is a member of First Presbyterian Church in Sterling, CO, Presbytery of Plains and Peaks.

**Dawson, Ellen** will serve as Community Development Intern in Guatemala with the National Presbyterian Church of Guatemala for one year. Ellen is a member of Mt. Pleasant Presbyterian Church in Mt. Pleasant, SC, Presbytery of Charleston Atlantic.

**De Pew, Lindsey** will serve as Community Development Intern in Guatemala with the National Presbyterian Church of Guatemala for one year. Lindsey is a member of Firestone Park Presbyterian Church in Akron, OH, Presbytery of Great Rivers.

**Dodson, Catherine** will serve as Community Development Intern in Guatemala with the National Presbyterian Church of Guatemala for one year. Catherine is a member of First Presbyterian Church in Shreveport, LA, Presbytery of the Pines.

**Gilbert, Melissa** will serve as Youth and Community Ministry Intern at Presbyterian in Northern Ireland with the Presbyterian Church of Ireland for one year. Melissa is a member of South Fayette Presbyterian in Hampton, GA, Presbytery of Greater Atlanta.

**Grantham, Heather** will serve as Community Development Intern in the Philippines with the United Church of Christ in the Philippines for one year. Heather is a member of First Presbyterian Church in Cleveland, OK, Presbytery of Eastern Oklahoma.

**Green, Meghann** will serve as Education and Community Development Intern in Thailand with the Church of Christ in Thailand for one year. Meghann is a member of Fredericksburg Presbyterian Church in Fredericksburg, VA, Presbytery of the James.

## COMMISSIONING SERVICE

**Hacker, Hilary** will serve as Community Development Intern in Guatemala with the National Presbyterian Church of Guatemala for one year. Hilary is a member of Wapato Community Presbyterian Church in Wapato, WA, Presbytery of Central Washington.

**Hermann, Lisa** will serve as Community Development Intern in Guatemala with the National Presbyterian Church of Guatemala for one year. Lisa is a member of Westminster Presbyterian Church in Charleston, SC, Presbytery of Charleston Atlantic.

**Hetzler, Justina “Tina”** will serve as Community Development Intern in Argentina with the Waldensian Evangelical Church of Rio Plata for one year. Tina is a member of First Presbyterian Church of Ft. Collins, CO, Presbytery of Plains and Peaks.

**House, Austin** will serve as Education and Community Development Intern in Thailand with the Church of Christ in Thailand for one year. Austin is a member of Greenwich Presbyterian Church in Nokesville, VA, Presbytery of National Capital.

**Middleton, Matthew** will serve as Education and Community Development Intern in Egypt with the Synod of the Nile for one year. Matthew is a member of Hope Presbyterian Church in Austin, TX, Presbytery of the Mission.

**O’Donnell, Shannon** will serve as Education and Community Development Intern in Thailand with the Church of Christ in Thailand for one year. Shannon is a member of New Life Church of the Nazarene in Oak Ridge, TN, within the bounds of Presbytery of East Tennessee.

**Pappan, Ryan** will serve as Community Development Intern in Kenya with the Presbyterian Church of East Africa in Kenya for one year. Ryan is a member of First Presbyterian Church of Granada Hills in Northridge, CA, Presbytery of San Fernando.

**Penn, Tennille** will serve as Community Development Intern in Kenya with the Presbyterian Church at Presbyterian Church of East Africa in Kenya for one year. Tennille is a member of United Presbyterian Church in Jamestown, ND, Presbytery of Dakota.

**Prentice, Mary Elizabeth** will serve as Youth and Community Ministry Intern in Northern Ireland with the Presbyterian Church of Ireland for one year. Mary is a member of Preston Hollow Presbyterian Church in Dallas, TX, Presbytery of Grace.

**Sayago, Jannine** will serve as Church/Community Worker in the United Kingdom with the Time for God Program for one year. Jannine is a member of Beechmont Presbyterian Church in Louisville, KY, Presbytery of Mid-Kentucky.

**Selburg, Michael** will serve as Community Development Intern in Guatemala with the National Presbyterian Church of Guatemala for one year. Michael is a member of First Federated Church in Peoria, IL, Presbytery of Great Rivers.

**Sieh, Jennifer** will serve as Church/Community Worker in the United Kingdom with the Time for God Program for one year. Jennifer is a member of First Presbyterian Church in Kirksville, MO, Presbytery of Missouri Union.

**Stock, Chenoa** will serve as Community Development Intern in India with the Central Kerala Diocese/Church of South India for one year. Chenoa is a member of Forest Avenue Presbyterian Church in Pittsburgh, PA, Presbytery of Pittsburgh.

**Thompson, Brenton** will serve as Education and Community Development Intern in Ukraine with the Hungarian Reformed Church for one year. Brenton is a member of First Presbyterian Church in Grapevine, TX, Presbytery of Grace.

**Warnes, Kim** will serve as Education and Community Development Intern in Egypt with the Synod of the Nile in Egypt for one year. Kim is a member of Southminster Presbyterian Church in Seattle, WA, Presbytery of Seattle.

**Weeks, Mary** will serve as Youth and Community Ministry Intern in Northern Ireland with the Presbyterian Church of Ireland for one year. Mary is a member of Ridglea Presbyterian Church in Ft. Worth, TX, Presbytery of Grace.

**Wilkinson, Whitney** will serve as Youth and Community Ministry Intern in Northern Ireland with the Presbyterian Church of Ireland for one year. Whitney is a member of First Presbyterian Church in Bryan, TX, Presbytery of the New Covenant.



## COMMISSIONING SERVICE

**Williams, Stuart** will serve as Community Development Intern in Argentina with the Waldensian Evangelical Church of Rio Plata for one year. Stuart is a member of Preston Hollow Presbyterian Church in Dallas, TX, Presbytery of Grace.

### Reconciliation and Mission Volunteers

2004–2005

**Alexander, Brandy** will serve for ten months with the Reconciliation and Mission Exchange Program in Honduras under the auspice of the Christian Commission for Development. Brandy is a member of the Shreve United Methodist Church, Shreve, OH, within the bounds of the Presbytery of Cincinnati.

**Alison, Linsey** will serve for ten months with the Reconciliation and Mission Exchange Program in Guatemala under the auspices of Evangelical Center for Pastoral Studies in Central America (CEDEPCA). Linsey is a member of the Church of the Apostle Episcopalian in Atlanta, GA, within the bounds of the Presbytery of Greater Atlanta.

**Cruz-Rodas, Rosario Armida** will serve for ten months with the Reconciliation and Mission Exchange Program in the United States. Rosario is a member of the Nazarene Church in Guatemala and sponsored by the Evangelical Center for Pastoral Studies in Central America (CEDEPCA).

**Forbes, Tracey** will serve for ten months with the Reconciliation and Mission Exchange Program in Costa Rica under the auspices of the Evangelical Presbyterian Church of Costa Rica. Tracy is a member of United Presbyterian Church of Lone Tree, IA, Presbytery of Iowa.

**Gonzalez-Barrientos, Cynthia Coralu** will serve for ten months with the Reconciliation and Mission Exchange Program in the United States. Cynthia is a member of the Nazarene Church in Guatemala and sponsored by the Evangelical Center for Pastoral Studies in Central America (CEDEPCA).

**Matute-Carcamo, Soila Dolores** will serve for ten months with the Reconciliation and Mission Exchange Program in the United States. Soila is a member of the Reformed Christian Church of Honduras and sponsored by the Christian Commission for Development of Honduras.

**Pelaez-Diaz, Francisco Javier** will serve for ten months with the Reconciliation and Mission Exchange Program in the United States. Francisco is an ordained clergy of the Presbyterian Church of Mexico.

**Rhodes, Khelen** will serve for ten months with the Reconciliation and Mission Exchange Program in Nicaragua. Khelen is a member of Second Presbyterian Church in Spartanburg, SC, Presbytery of the Foothills.

### Global Partners in Mission to the U.S.A.

2003–2004

**Abad Heras, The Reverend Alfredo** is serving as Missionary to the USA in Wabash Valley Presbytery, June 23-25, 2004 and Northern Kansas Presbytery, June 25-28, 2004. Alfredo is General Secretary of the Evangelical Church of Spain, and attending this Assembly as an Ecumenical Representative.

**Ayanna, Asefa** will serve as a Missionary to the USA in the Synod of Lakes and Prairies during October and November 2004. Asefa is Principal, Bethel Evangelical Secondary School, Ethiopian Evangelical Church Mekane Yesus, Addis Ababa, Ethiopia.

**Bakhmoutski, The Reverend Evgueni** will serve as Missionary to the USA at the Peoples Church, East Lansing, Michigan, Presbytery of Lake Michigan, for six weeks. Evgueni is a Youth Worker and graduate of Novosibirsk Biblical Theological Seminary, Russia.

**Bel'kov, The Reverend Pavel** will serve as Missionary to the USA at the Westminster Presbyterian Church, Akron, Ohio, Presbytery of Eastminster, for six weeks. Pavel is from the International Baptist Theological Seminary in Prague, Czech Republic.

**Belov, The Reverend Serguei** will serve as Missionary to the USA at the First Presbyterian Church, Cadillac, Michigan, Presbytery of Lake Michigan, for six weeks. Serguei is Pastor, Hope Baptist Church in Moscow, and Director, Missionary Department of Moscow Baptist Association, Russia.

**Bondarenko, The Reverend Elena** will serve as a Missionary to the USA in the Synod of the Covenant for six weeks. Elena is a student at Novosaratovka Lutheran Seminary, Russia.

## COMMISSIONING SERVICE

**Camps Iglesias, Alina Margarita** served as a Missionary to the U.S.A. in the Monmouth Presbytery, May 25–27, 2004, Long Island Presbytery, June 16–23, 2004, and at the Bryn Mawr Presbyterian Church, Bryn Mawr, Pennsylvania, Presbytery of Philadelphia, May 22–June 1, 2004. Alina is a member of the Presbyterian Reformed Church of Cuba.

**Che, Baboni Joseph** will serve as a Missionary to the USA in the Synod of Lakes and Prairies during October and November 2004. Baboni is Education Secretary, Presbyterian Church in Cameroon Buea, Cameroon.

**Chompoowong, Banchong** will serve as a Missionary to the USA in the Synod of Lakes and Prairies during October and November 2004. Banchong is Assistant Director of English Immersion Program, Bangkok Christian College, Bangkok, Thailand.

**Deviatkin, The Reverend Nikolay** will serve as Missionary to the USA at the Geneva Presbyterian Church, Canton, Michigan, Presbytery of Detroit, for six weeks. Nikolay is Pastor, Evangelical Christian Baptist Church in Arkhangelsk and Superintendent, Evangelical Christian Baptist Churches of the Arkhangelsk region, Russia.

**Genotiva, Sr., The Reverend Reuben D.** will serve as Missionary to the USA at Westminster Presbyterian Church, Sacramento, California, Presbytery of Sacramento, in October and November 2004. Reuben is a pastor of the United Church of Christ in the Philippines.

**Javaid, Veeda** will serve as a Missionary to the USA in the Synod of Lakes and Prairies during October and November 2004. Veeda is Executive Secretary, Presbyterian Education Board, Presbyterian Church of Pakistan, Lahore, Pakistan.

**Kapur, Neelam** will serve as a Missionary to the USA in the Synod of Lakes and Prairies during October and November 2004. Neelam is Principal, Queen Mary's School in Delhi, Delhi, India.

**Kumwenda, Janet Cindy** will serve as a Missionary to the USA in the Synod of Lakes and Prairies during October and November 2004. Janet is a leader in education in the Livingstonia Synod, Church of Central Africa Presbyterian, Mzuzu, Malawi.

**Maksakov, The Reverend Igor** will serve as Missionary to the USA at the Oxford Presbyterian Church, Oxford, Ohio, Presbytery of Miami, for six weeks. Igor is a Moscow Theological Seminary graduate, and Senior Pastor and Presbyter for the Chelyabinsk and Kurgan regions, Russia.

**McLeish, Caswell** will serve as a Missionary to the USA in the Synod of Lakes and Prairies during October and November 2004. Caswell is Chair, Synod's Public Education Committee in the United Church of Christ of Jamaica, Clarendon, Jamaica.

**Mpaso, Richard Ellarton** will serve as a Missionary to the USA in the Synod of Lakes and Prairies during October and November 2004. Richard is Education Secretary, Church of Central Africa Presbyterian Blantyre Synod, Blantyre, Malawi.

**Silchukov, The Reverend Vitaly** will serve as Missionary to the USA at the Glen Echo Presbyterian Church, Columbus, Ohio, Presbytery of Scioto Valley, for six weeks. Vitaly is Deacon of a local church and a student at Moscow Theological Seminary, Russia.

**Vagner, The Reverend Tatiana** will serve as a Missionary to the USA in the Synod of the Covenant for six weeks. Tatiana is a student at the Theological Seminary of the Evangelical Lutheran Church in Russia and Other States.

**Zoubarev, The Reverend Andrei** will serve as Missionary to the USA at the Brighton Presbyterian Church, Zanesville, Ohio, Presbytery of Muskingum Valley, for six weeks. Andrei is Youth Pastor at "Good News" Church, and Bishop's helper with youth work in the Volga region, Russia.

### **Mission Volunteers (USA)**

Long- and Short-Term Volunteers  
June 2003 to June 2004

**Azevedo, RoseMary** served in a conference center setting for Montreat Conference Center, North Carolina. She is a member of the Presbytery of Tropical Florida.

**Baker-Smith, Elizabeth** is serving in a conference center setting for Campbell Farm, Washington.

## COMMISSIONING SERVICE

**Baker-Smith Gerritt** is serving in a conference center setting for Campbell Farm, Washington.

**Basey, Clyde** served in an educational setting for Sheldon Jackson College, Alaska. He is a member of First Presbyterian Church, Sitka, AK, Presbytery of Alaska.

**Basey, Lois** served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Sitka, AK, Presbytery of Alaska.

**Bento, Richard** served in a conference center setting for Montreat Conference Center, North Carolina. He is a member of Valley Presbyterian Church, Portola Valley, CA, 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, CA, 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, MN, 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, MN, Presbytery of Minnesota Valley.

**Carlson, Carole** served in a conference center setting for Montreat Conference Center, North Carolina and will be serving in an educational setting for Menaul School, Albuquerque, New Mexico. She is a member of United Presbyterian Church, Xenia, OH, Presbytery of Miami.

**Carlson, Robert** served in a conference center setting for Montreat Conference Center, North Carolina and will be serving in an educational setting for Menaul School, Albuquerque, New Mexico He is a member of United Presbyterian Church, Xenia, OH, 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, GA, 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, AK, Presbytery of Alaska.

**Decker, Donald** served in an educational setting for the Presbyterian Pan American School, Texas. He is a member of the Presbytery of Chicago.

**Ecklund, Jean** served in an educational setting for Sheldon Jackson College, Alaska. She is a member Fruit Hill Presbyterian Church, New Millport, PA, 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, PA, Presbytery of Huntington.

**Eichman, Mary** served in an educational setting for Warren Wilson College. She is a member of Memorial United Presbyterian Church, Xenia, OH, Presbytery of Miami.

**Eichman, William** served in an educational setting for Warren Wilson College. He is a member of Memorial United Presbyterian Church, Xenia, OH, 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, GA, Presbytery of Cherokee.

## COMMISSIONING SERVICE

**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, KY, 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, KY, Presbytery of Mid-Kentucky.

**Grabowski, Christa** served in a conference center setting for Campbell Farm, Washington. She is a member of the Reformed Church, Grand Rapids, MI, within the boundaries of the Presbytery of Lake Michigan.

**Grabowski, Phil** served in a conference center setting for Campbell Farm, Washington. He is a member of the Reformed Church, Grand Rapids, MI, within the boundaries of the Presbytery of Lake Michigan.

**Graham, Donna** served in an educational setting for Menaul School, New Mexico. She is a member of First Presbyterian Church, Aurora, CO, Presbytery of Denver.

**Griffin, Audrey** served in an educational setting for Menaul School, New Mexico and she will be serving in a conference center setting for Cook College and Theological School/Conference Center. She attends Macalester College Chapel, St. Paul, MN, within the bounds of the Presbytery of the Twin Cities Area.

**Harrison, Nova Sue** served in a conference center setting for Montreat Conference Center, North Carolina.

**Hackler, Phyllis** served in a conference center setting for Montreat Conference Center North Carolina. She is a member of First Presbyterian Church, Sitka, AK, Presbytery of Alaska.

**Hefner, Carol** served in a community development setting with Heifer International, Arkansas. She is a member of Community Presbyterian Church, Yarnell, AZ, Presbytery of Grand Canyon.

**Hefner, Willard** served in a community development setting with Heifer International, Arkansas. He is a member of Community Presbyterian Church, Yarnell, AZ, 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, OH, 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, OH, 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** served in an educational setting for Grandfather Home for Children, North Carolina. She is a member of Graystone Presbyterian Church, Presbytery of East Tennessee.

**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** is serving in an educational setting for Warren Wilson College, North Carolina. She is a member of Thyatira Presbyterian Church at Mill Bridge, Salisbury, NC, Presbytery of Salem.

## COMMISSIONING SERVICE

- Lambert, Richard** is serving in an educational setting for Warren Wilson College, North Carolina. She is a member of Thyatira Presbyterian Church at Mill Bridge, Salisbury, NC, 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, MN, 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, NJ, within the bounds of the Presbytery of New Brunswick.
- Nabors, Truman** is served 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** served in an educational setting for the Presbyterian Pan American School, Texas. She is a member of Wynne Presbyterian Church, Wynne, AR, Presbytery of Arkansas.
- Oltman, Eleanor** is serving in an educational setting at the Presbyterian Pan American School, Texas. She is a member of Ellsworth Presbyterian Church, Ellsworth, WI, Presbytery of Twin Cities Area.
- Oltman, Ralph** is serving in an educational setting at the Presbyterian Pan American School, Texas. She is a member of Ellsworth Presbyterian Church, Ellsworth, WI, Presbytery of Twin Cities Area.
- 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, KS, within the bounds of the Presbytery of Heartland.
- Overman, Sue** served in an educational setting for Menaul School, New Mexico. She is a member of Morgantown Church of the Brethren, Morgantown, WV, 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.
- Palmer, Zoe Ann** served an educational setting for the Presbyterian Pan American School, Texas. She is a member of First Presbyterian Church, Maple Plain, MN, Presbytery of Twin Cities Area.
- 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, AK, Presbytery of Alaska.
- Provost, Olive** served in a conference center setting for Montreat Conference Center, North Carolina and a conference center setting for Stony Point Conference Center, NY. She is a member of First Presbyterian Church, Morristown, TN, 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.
- Rascoe, Clayton** served in a conference center setting for Montreat Conference Center, North Carolina.
- Rempel, Patt** served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Sitka, AK, Presbytery of Alaska.
- Rempel, Warren** served in an educational setting for Sheldon Jackson College, Alaska. He is a member of First Presbyterian Church, Sitka, AK, Presbytery of Alaska.

## COMMISSIONING SERVICE

- Reynolds, Jean** served in a community development setting for Morris Fork Crafts, Kentucky and in a conference center setting for Massanetta Springs. She is a member of Third Presbyterian Church, New Castle, PA, Presbytery of Shenango.
- Sanders, Ona** served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Sitka, AK, Presbytery of Alaska.
- Sanders, Richard** served in an educational setting for Sheldon Jackson College, Alaska. He is a member of First Presbyterian Church, Sitka, AK, 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, ID, 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, ID, 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 Grand Canyon.
- 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 Grand Canyon.
- Smith, Nancy** served 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, NE, 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, CA, 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, NC, Presbytery of Salem.
- Sweet, Ardeene** served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Sitka, AK, Presbytery of Alaska.
- Thomas, Terry** served in an educational setting for Warren Wilson College, North Carolina. He is a member of Mulberry Presbyterian Church, Pittsburgh, PA, Presbytery of Pittsburgh.
- VanMaanen, Henrietta** served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Sitka, AK, 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, WI, Presbytery of Northern Waters.

## COMMISSIONING SERVICE

**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, WI, 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, SD, Presbytery of South Dakota.

**Williamson, Duna** served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Ossining, NY, Presbytery of Hudson River.

**Zimmerly, Mark** is serving in a conference center setting for Campbell Farm, Wapato Washington. He is a member of First Presbyterian Church, Concord, CA, Presbytery of San Francisco.

**Zingg, Elaine** served in a conference center setting for Ghost Ranch, New Mexico. She is a member of First Presbyterian Church, Granville, OH, Presbytery of Sciota Valley.

**Zingg, Otto** served 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 Interns

June 2003 to June 2004

**Dodson, Catherine** is serving the Washington Office of the General Assembly Council, District of Columbia. She is a member of the First Presbyterian Church, Shreveport, LA, Presbytery of the Pines, Synod of the Sun.

**Esslinger, Kurt** is serving in the Mission Service Recruitment Office of the General Assembly Council, Louisville, Kentucky. He is a member of Trinity Presbyterian Church, Midland, TX, Tres Rios Presbytery, Synod of the Sun.

**Guertin, Cindy** is serving the National Volunteers Office of the General Assembly Council, Kentucky. She is a member of Marine View Presbyterian Church, Tacoma, WA, Presbytery of Olympia, Synod of Alaska-Northwest.

**Leer, Sarah** is serving in the Collegiate Studies of the General Assembly Council, Louisville, Kentucky. She is a member of First Presbyterian Church, Fort Smith, AR, Presbytery of Arkansas, Synod of the Sun.

**Melton, Anne Crews** is serving in the Women's Advocacy Office of the General Assembly Council, Louisville, Kentucky. She is a member of Alpine Presbyterian Church, Longview, TX, Grace Presbytery, Synod of the Sun.

**Mitchell Redowl, Tammy** is serving in the Racial Ethnic Young Women's Initiative of the General Assembly Council, Louisville, KY. She is a member of Valley Presbyterian Church, Bishop, CA, Nevada Presbytery, Synod of the Pacific.

**Rice, Kelsey Anne** is serving in the Office of National Network of Presbyterian College Women of the General Assembly Council, Louisville, Kentucky. She worships at Hamblen Park Presbyterian Church, Spokane, WA, Inland-Northwest Presbytery, Synod of Alaska-Northwest.

**Shaffer, Rebekah** is serving in the Presbyterian United Nations Office of the General Assembly Council, New York, NY. She is a member of First Presbyterian Church of San Luis Obispo, San Luis Obispo, CA, Presbytery of Santa Barbara, Synod of Southern California & Hawaii.

**Sloan, Mary Elizabeth** is serving in the Camp & Conference Ministry of the General Assembly Council, Louisville, Kentucky. She is a member of College Hill Presbyterian Church, Oxford, MS, Presbytery of Saint Andrew, Synod of Living Waters.

**Williams, Molly** is serving in the Women's Advocacy Office of the General Assembly Council, Louisville, Kentucky. She is a member of First Presbyterian Church of Effingham, Effingham, IL, Presbytery of Southeastern Illinois, Synod of Lincoln Trails.

COMMISSIONING SERVICE

**Mission Volunteers (USA)**  
Young Adult Volunteer Program  
August 2003–August 2004

**Alexander, Kim** is serving in a community ministry setting for Seattle's Urban Intentional Communities, Seattle, Washington. She attends University Presbyterian Church, Seattle, WA, Seattle Presbytery.

**Buurstra, Tim** is serving in a community ministry setting for Seattle's Urban Intentional Communities, Seattle, Washington. He attends University Presbyterian Church, Seattle, WA, Seattle Presbytery.

**Crim, Laura** is serving in a community ministry setting for Tucson Borderlands in Tucson, AZ. She is a member of Rivermont Presbyterian Church, Lynchburg, VA, Presbytery of the Peaks.

**Fothergill, Laura** is serving in a community ministry setting for Discovering Opportunities for Outreach and Reflection in Miami, FL. She attends First Presbyterian Church, Wooster, OH, Muskingum Valley Presbytery.

**Fry, Michael** is serving in a community ministry setting for Discovering Opportunities for Outreach and Reflection in Miami, FL. He is a member of First United Presbyterian Church, Newville, PA, Carlisle Presbytery.

**Haughton, Andrea** is serving in a community ministry setting for the Greenhouse Project in West Yellowstone, Montana. She is a member of University Place Presbyterian Church, University Place, WA, Presbytery of Olympia.

**Hauptman, Iven** is serving in a community ministry setting for Seattle's Urban Intentional Communities, Seattle, Washington. He is a member of Genesis Community Fellowship, Portland, OR, within the bounds of Cascades Presbytery.

**Hill, Jen** is serving in a community ministry setting for Tucson Borderlands in Tucson, AZ. She is a member of Allen Park Presbyterian Church, Allen Park, MI, Presbytery of Detroit.

**Johnson, John** is serving in a community ministry setting for Discovering Opportunities for Outreach and Reflection in Miami, FL. He is a member of Loudonville Community Church, Loudonville, NY, within the bounds of Albany Presbytery.

**Johnston, Erik** is serving in a community ministry setting for Village Youth Ministry in Ketchikan, AK. He is a member of New Hope Presbyterian Church, Salem, VA, Presbytery of the Peaks.

**Johnston, Megan** is serving in a community ministry setting for Village Youth Ministry in Ketchikan, AK. She is a member of Trinity United Methodist Church, Chesterfield, VA, within the bounds of Presbytery of the James.

**King, Kjell** is serving in a community ministry setting for Seattle's Urban Intentional Communities, Seattle, Washington. He is a member of University Presbyterian Church, Seattle, WA, Seattle Presbytery.

**Lardizabal, Joe** is serving in a community ministry setting for Hollywood Urban Project in Hollywood, California. He is a member of Christ the King Catholic Church, Los Angeles, CA, within the bounds of Presbytery of the Pacific.

**Martin, Chris** is serving in a community ministry setting for Hollywood Urban Project in Hollywood, California. He is a member of St. Bartholomews Anglican Church, Liverpool, England.

**Matheis, Amber** is serving in a community ministry setting for Seattle's Urban Intentional Communities, Seattle, Washington. She is a member of Jubilee Evangelical Church, Seattle, WA, within the bounds of Seattle Presbytery.

**Oswald, Jennifer** is serving in a community ministry setting for Seattle's Urban Intentional Communities, Seattle, Washington. She attended Intervarsity Christian Fellowship, Walla Walla, WA, within the bounds of Presbytery of Central Washington.

**Paul-Cook, Meghan** is serving in a community ministry setting for Hollywood Urban Project in Hollywood, California. She is a member of Doylestown Presbyterian Church, Doylestown, PA, Philadelphia Presbytery.

**Rhea, Ali** is serving in a community ministry setting for Discovering Opportunities for Outreach and Reflection in Miami, FL. She is a member of Hampton Presbyterian Church, Gibsonia, PA, Pittsburgh Presbytery.

**Robinson, Amy** is serving in a community ministry setting for the Council of Urban Churches in Cincinnati, OH. She is a member of Westminster Presbyterian Church, Olympia, WA, Olympia Presbytery.



## COMMISSIONING SERVICE

- Rodgers, Katie** is serving in a community ministry setting for Seattle's Urban Intentional Communities, Seattle, Washington. She is a member of Lake Grove Presbyterian Church, Lake Oswego, OR, Presbytery of the Cascades.
- Scriven, Sam** is serving in a community ministry setting for Hollywood Urban Project in Hollywood, California. He is a member of First Presbyterian Church, Spokane, WA, Inland Northwest Presbytery.
- Selick, Sharon** is serving in a community ministry setting for the Greenhouse Project in West Yellowstone, Montana. She is a member of North Avenue Presbyterian Church, Atlanta, GA, Greater Atlanta Presbytery.
- Shaw, Kenny** is serving in a community ministry setting for the Greenhouse Project in West Yellowstone, Montana. He is a member of First Presbyterian Church, Colorado Springs, CO, Pueblo Presbytery.
- Shelter, Natalie** is serving in a community ministry setting for Tucson Borderlands in Tucson, AZ. She attended Intervarsity Christian Fellowship, Muncie, IN within the bounds of Ohio Valley Presbytery.
- Sieh, Jennifer** is serving in a community ministry setting for Hollywood Urban Project in Hollywood, California. She is a member of First Presbyterian Church, Kirksville, MO, Missouri Union Presbytery.
- Stokes, Andrea** is serving in a community ministry setting for the Council of Urban Churches in Cincinnati, OH. She is a member of Glendale Presbyterian Church, Glendale, MO, Presbytery of Giddongs-Lovejoy.
- Streeter, Matthew** is serving in a community ministry setting for Seattle's Urban Intentional Communities, Seattle, Washington. He is a member of Lawrence Presbyterian Church, Campbell, MN, Minnesota Valleys Presbytery.
- Ware, Karen** is serving in a community ministry setting for Hollywood Urban Project in Hollywood, California. She is a member of Parkway Presbyterian Church in Corpus Christi, TX, Mission Presbytery.
- Welling, Teresa** is serving in a community ministry setting for Seattle's Urban Intentional Communities, Seattle, Washington. She is a member of Seatac Bible Church, Auburn, WA, within the bounds of Seattle Presbytery.
- Wesselink, Kelly** is serving in a community ministry setting for Tucson Borderlands in Tucson, AZ. She is a member of First Presbyterian Church, Marietta, GA, Cherokee Presbytery.

### **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 who became active duty military chaplains this year (since the 215th General Assembly (2003)):**

**1st Lt. Samuel Bridges**, US Air Force, Vance AFB OK, Cherokee Presbytery  
**Maj. Peter Brzezinski**, US Army, Fort Stewart GA, Western Kentucky Presbytery  
**Col. Al Buckner**, US Army, Office of the Chief of Chaplains, Arlington, VA, National Capital Presbytery  
**Lt. Col. Thomas Preston**, US Army, Fort Hood TX, Western Kentucky Presbytery

**Presbyterian (USA) ministers who became full time Veterans Administration chaplains this year (since the 215th General Assembly (2003)):**

**Ch Arthur Reed**, VA Hospital, Chillicothe, OH, Scioto Valley Presbytery

**We are grateful for the service of Presbyterian military chaplains retiring this year (since the 215th General Assembly (2003)):**

**Capt. Thomas R. Atkins**, US Navy, Mission Presbytery  
**Col. Glenn T. Fasanella**, US Army, Mid-Kentucky Presbytery  
**Col. Douglas S. McLeroy**, US Army, Western Kentucky Presbytery  
**Col. Thomas Murray**, US Army, Eastern Oklahoma Presbytery



MODERATORS AND CLERKS

MODERATORS AND CLERKS

1. (OLD SCHOOL BRANCH)

1838-1869

A—SUCCESSION OF MODERATORS

PRESBYTERIAN CHURCH  
IN THE UNITED STATES OF AMERICA

1789-1837

A.D.	NAME	PRESBYTERY	PLACE
1789	*John Witherspoon, D.D., LL.D.	New Brunswick	Philadelphia, Pa.
1789	*John Rodgers, D.D.	New York	Philadelphia, Pa.
1790	*Robert Smith, D.D.	New Castle	Philadelphia, Pa.
1791	*John Woodhull, D.D.	New Brunswick	Philadelphia, Pa.
1792	*John King, D.D.	Carlisle	Carlisle, Pa.
1793	*James Latta, D.D.	New Castle	Philadelphia, Pa.
1794	*Alexander McWhorter, D.D.	New York	Philadelphia, Pa.
1795	*John McKnight, D.D.	New York	Carlisle, Pa.
1796	*Robert Davidson, D.D.	Carlisle	Philadelphia, Pa.
1797	*William Mackay Tennent, D.D.	Philadelphia	Philadelphia, Pa.
1798	*John Blair Smith, D.D.	Albany	Philadelphia, Pa.
1799	*S. Stanhope Smith, D.D., LL.D.	New Brunswick	Winchester, Va.
1800	*Joseph Clark, D.D.	New Brunswick	Philadelphia, Pa.
1801	*Nathaniel Irwin	Philadelphia	Philadelphia, Pa.
1802	*Azal Roe, D.D.	New York	Philadelphia, Pa.
1803	*James Hall, D.D.	Concord	Philadelphia, Pa.
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.

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
<b>REUNITED OLD AND NEW SCHOOLS</b>							
<b>1870-1958</b>							
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 Radcliffe, D.D., LL.D.	Washington City	Winona Lake, Ind.	<b>CUMBERLAND PRESBYTERIAN CHURCH</b>			
1899	*Robert F. Sample, D.D., LL.D.	New York	Minneapolis, Minn.	<b>1829-1906</b>			
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.				
1868	*G.W. Mitchell	Richland	Lincoln, Ill.				
1869	*S.T. Anderson, D.D.	Miami	Murfreesboro, Tenn.				
1870	*J.C. Provine, D.D.	Nashville	Warrensburg, Mo.				
1871	*J.B. Logan, D.D.	Vandalia	Nashville, Tenn.				
1872	*C.H. Bell, D.D.	Oxford	Evansville, Ind.	1858	*John T. Pressly, D.D.	Allegheny	Pittsburgh, Pa.
1873	*J.W. Poindexter, D.D.	Ohio	Huntsville, Ala.	1859	*Peter Bullions, D.D.	Albany	Xenia, Ohio
1874	*T.C. Blake, D.D.	Nashville	Springfield, Mo.	1860	*Joseph Clokey, D.D.	Xenia	Philadelphia, Pa.
1875	*W.S. Campbell, D.D.	Rushville	Jefferson, Tex.	1861	*R.D. Harper, D.D.	Xenia	Monmouth, Ill.
1876	*J.M. Gill, D.D.	Davis	Bowling Green, Ky.	1862	*J.T. Cooper, D.D., LL.D.	Philadelphia	Pittsburgh, Pa.
1877	*A.B. Miller, D.D.	Pennsylvania	Lincoln, Ill.	1863	*A. Young, D.D., LL.D.	Monmouth	Xenia, Ohio
1878	*D.E. Bushnell, D.D.	California	Lebanon, Tenn.	1864	*D.A. Wallace, D.D., LL.D.	Monmouth	Philadelphia, Pa.
1879	*J.S. Grider, D.D.	Logan	Memphis, Tenn.	1865	*John B. Clark, D.D.	Allegheny	Washington, Iowa
1880	*A. Templeton, D.D.	Kirkpatrick	Evansville, Ind.	1866	*David R. Kerr, D.D., LL.D.	Monongahela	Allegheny, Pa.
1881	*W.J. Darby, D.D., LL.D.	Indiana	Austin, Tex.	1867	*John B. Dales, D.D., LL.D.	Philadelphia	Xenia, Ohio
1882	*S.H. Buchanan, D.D.	Searcy	Huntsville, Ala.	1868	*James Harper, D.D., LL.D.	First N.Y.	Argyle, N.Y.
1883	*A.J. McGlumphy, D.D.	Mackinaw	Nashville, Tenn.	1869	*R.A. Browne, D.D., LL.D.	Mercer	Monmouth, Ill.
1884	‡*John Frizzell	Lebanon	McKeesport, Pa.	1870	*T.S. Kendall, D.D.	Oregon	Pittsburgh, Pa.
1885	*G.T. Stainback, D.D.	McMinnville	Bentonville, Ark.	1871	*R.A. McAyeal, D.D.	Des Moines	Xenia, Ohio
1886	*E.B. Crisman, D.D.	Kirkpatrick	Sedalia, Mo.	1872	*John S. Easton, D.D.	Westmoreland	Washington, Iowa
1887	‡*Nathan Green	Lebanon	Covington, Ohio	1873	*John Y. Scouller, D.D.	First Ohio	Philadelphia, Pa.
1888	*W.H. Black, D.D., LL.D.	St. Louis	Waco, Tex.	1874	*John G. Brown, D.D.	Monongahela	Monmouth, Ill.
1889	*J.M. Hubbert, D.D.	Lebanon	Kansas City, Mo.	1875	*W.W. Barr, D.D.	Philadelphia	Wooster, Ohio
1890	*E.G. McLean, D.D.	Walla Walla	Union City, Tenn.	1876	*James Brown, D.D.	Keokuk	Philadelphia, Pa.
1891	‡*E.E. Beard	Lebanon	Owensboro, Ky.	1877	*Robert B. Ewing, D.D.	Monongahela	Sparta, Ill.
1892	*W.S. Danley, D.D.	Mackinaw	Memphis, Tenn.	1878	*S.G. Irvine, D.D.	Oregon	Cambridge, Ohio
1893	*W.T. Ferguson, D.D.	Sangamon	Little Rock, Ark.	1879	*William Bruce, D.D.	Xenia	NewWilmington, Pa.
1894	*F.R. Earle, D.D.	Arkansas	Eugene, Ore.	1880	*E.T. Jeffers, D.D., LL.D.	Mercer	Xenia, Ohio
1895	*M.B. DeWitt, D.D.	Springfield	Meridian, Miss.	1881	*David W. Carson, D.D.	Frankfort	Allegheny, Pa.
1896	*A.W. Hawkins	Decatur	Birmingham, Ala.	1882	*David Paul, D.D.	Muskingum	Monmouth, Ill.
1897	*H.S. Williams, D.D.	Memphis	Chicago, Ill.	1883	*W.H. McMilan, D.D., LL.D.	Allegheny	Pittsburgh, Pa.
1898	‡*H.H. Norman	McMinnville	Marshall, Mo.	1884	*William H. French, D.D.	First Ohio	St. Louis, Mo.
1899	*J.M. Halsell, D.D.	San Jacinto	Denver, Colo.	1885	*William Johnston, D.D.	College Springs	Topeka, Kans.
1900	*H.C. Bird, D.D.	Union	Chattanooga, Tenn.	1886	*John T. Brownlee, D.D.	Chartiers	Hamilton, Ohio
1901	*E.E. Morris, D.D.	New Lebanon	West Point, Miss.	1887	*Matthew M. Gibson, D.D.	San Francisco	Philadelphia, Pa.
1902	*S.M. Templeton, D.D.	Red River	Springfield, Mo.	1888	*Wm. T. Meloy, D.D., LL.D.	Chicago	Cedar Rapids, Iowa
1903	*R.M. Tinnon, D.D.	Rocky Mtn.	Nashville, Tenn.	1889	*E.S. McKittrick, D.D.	Allegheny	Springfield, Ohio
1904	‡*W.E. Settle	Logan	Dallas, Tex.	1890	*Andrew Watson, D.D., LL.D.	Egypt	Buffalo, N.Y.
1905	*J.B. Hail, D.D.	Pennsylvania	Fresno, Calif.	1891	*Thos. J. Kennedy, D.D.	College Springs	Princeton, Ind.
1906	*Ira Landrith, D.D., LL.D.	Lebanon	Decatur, Ill.	1892	*David MacDill, D.D., LL.D.	Xenia	Allegheny, Pa.
				1893	*James Bruce, D.D.	Delaware	Monmouth, Ill.
				1894	*John A. Wilson, D.D., LL.D.	Mansfield	Albany, Oreg.
				1895	*J.B. McMichael, D.D.	Monmouth	Pittsburgh, Pa.
				1896	*James White, D.D.	Kansas City	Xenia, Ohio
				1897	*Thomas H. Hanna, D.D.	Monmouth	Rock Island, Ill.
				1898	*R.G. Ferguson, D.D., LL.D.	Mercer	Omaha, Nebr.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

1858-1958

CALVINISTIC METHODIST CHURCH IN THE UNITED STATES

1869-1920

1869	*William Hughes	Racine, Wis.	Columbus, Ohio
1870	*William Roberts	Scranton, Pa.	Pittsburgh, Pa.
1871	*William Roberts	Scranton, Pa.	New York, N.Y.
1873	*Howell Powell	Cincinnati, Ohio	Racine, Wis.
1875	*William Roberts	Scranton, Pa.	Hyde Park, Pa.

\* Deceased  
‡ Ruling Elder

MODERATORS AND CLERKS

A.D.	NAME	PRESBYTERY	PLACE
1899	*Wm. J. Robinson, D.D., LL.D.	Allegheny	Philadelphia, Pa.
1900	*James P. Sankey, D.D.	Caledonia	Chicago, Ill.
1901	*J.A. Thompson, L.H.D., D.D., LL.D.	College Springs	Des Moines, Iowa
1902	*James C. Wilson, D.D., LL.D.	Lake	Allegheny, Pa.
1903	*James P. Cowan, D.D.	Indiana	Tarkio, Mo.
1904	*James W. Witherspoon, D.D.	Allegheny	Greenville, Pa.
1905	*Wm. C. Williamson, D.D., LL.D.	Keokuk	Washington, Iowa
1906	*J.K. McClurkin, D.D., LL.D.	Monongahela	Richmond, Ind.
1907	*William T. Campbell, D.D.	Monmouth	Denver, Colo.
1908	*James G. Carson, D.D., LL.D.	Xenia	Pittsburgh, Pa.
1909	*D.A. McClenahan, D.D., LL.D.	Allegheny	Knoxville, Tenn.
1910	*James D. Rankin, D.D., LL.D.	Colorado	Philadelphia, Pa.
1911	*John C. Scouller, D.D.	Philadelphia	Washington, Pa.
1912	*Hugh H. Bell, D.D.	San Francisco	Seattle, Wash.
1913	*R.M. Russell, D.D., LL.D.	Monongahela	Atlanta, Ga.
1914	*Joseph Kyle, D.D., LL.D.	Xenia	New Castle, Pa.
1915	*T.H. McMichael, D.D., LL.D.	Monmouth	Loveland, Colo.
1916	*W.B. Smiley, D.D.	Chartiers	Cleveland, Ohio
1917	*W.E. McCulloch, D.D.	Monongahela	Boston, Mass.
1918	*W.M. Anderson, D.D.	Philadelphia	Pittsburgh, Pa.
1919	*James T. McCrory, D.D.	Monongahela	Monmouth, Ill.
1920	*F.M. Spencer, D.D., LL.D.	Ark. Valley	Sterling, Kans.
1921	*A.F. Kirkpatrick, D.D.	Puget Sound	Philadelphia, Pa.
1922	*J. Kelly Giffen, D.D.	The Sudan	Cambridge, Ohio
1923	*W.R. Sawhill, D.D.	Puget Sound	Buffalo, N.Y.
1924	*Charles H. Robinson, D.D.	Wheeling	Richmond, Ind.
1925	*W.I. Wishart, D.D.	Allegheny	Topeka, Kans.
1926	*R.A. Hutchison, D.D., LL.D.	Conemaugh	Sharon, Pa.
1927	*M.G. Kyle, D.D., LL.D.	Philadelphia	Washington, D.C.
1928	*Wm. A. Spalding, D.D.	Oregon	St. Louis, Mo.
1929	*John McNaugher, DD, LLD, Litt.D.	Allegheny	Pittsburgh, Pa.
1930	*T.C. Atchison, D.D.	Boston	Des Moines, Iowa
1931	*J. Knox Montgomery, DD, LL.D.	Muskingum	Youngstown, Ohio
1932	*Chas. S. Cleland, D.D.	Philadelphia	Beaver, Pa.
1933	*W.B. Anderson, D.D., LL.D.	Philadelphia	Pittsburgh, Pa.
1934	*J. Alvin Orr, D.D., LL.D.	Allegheny	Oxford, Ohio
1935	*E.C. McCown, D.D.	Monongahela	Akron, Ohio
1936	*Robert W. Thompson, DD, LL.D.	Wisconsin	Pittsburg, Kans.
1937	*A.R. Robinson, D.D., LL.D.	Monongahela	Oak Park, Ill.
1938	*Ralph Atkinson, D.D.	Los Angeles	Cleveland, Ohio
1939	‡*Hon. H. Walton Mitchell, LL.D.	Monongahela	Philadelphia, Pa.
1940	*Homer B. Henderson, D.D.	Butler	Buffalo, N.Y.
1941	*R.L. Lanning, D.D., LL.D.	Beaver Valley	Indianapolis, Ind.
1942	*Thomas C. Pollock, D.D.	Philadelphia	Colombus, Ohio
1943	*W. Bruce Wilson, D.D.	Monongahela	New Wilmington, Pa.
1944	*James H. Grier, D.D., LL.D.	Monmouth	New Concord, Ohio
1945	*James M. Ferguson, D.D.	Allegheny	Monmouth, Ill.
1946	*Lytle Rodgers Free, D.D.	Philadelphia	Tarkio, Mo.
1947	‡*Samuel A. Fulton, LL.D.	Wisconsin	Sterling, Kans.
1948	*Albert H. Baldinger, D.D.	Butler	New Wilmington, Pa.
1949	‡*Tim J. Campbell, LL.D.	Des Moines	Buck Hill Falls, Pa.
1950	*J. Lowrie Anderson, D.D.	Upper Nile	New Concord, Ohio
1951	‡*W. Kyle George, LL.D.	Cleveland	Des Moines, Iowa
1952	*James Leon Kelso, D.D., ThD., LL.D.	Monongahela	Albany, Oregon
1953	*Samuel C. Weir, D.D.	Detroit	Carlisle, Pa.
1954	*Albert E. Kelly, D.D., LL.D.	Los Angeles	Akron, Ohio
1955	*George A. Long, D.D., LL.D., Litt.D.	Monongahela	Monmouth, Ill.
1956	*Robert W. Gibson, D.D., LL.D.	Monmouth	Knoxville, Tenn.
1957	*Robert N. Montgomery, D.D., LL.D.	Muskingum	New Concord, Ohio
1958	*Robert N. Montgomery, D.D., LL.D.	Muskingum	Pittsburgh, Pa.

THE UNITED PRESBYTERIAN CHURCH IN THE U.S.A.

1958	*Theophilus M. Taylor, PhD., D.D.	Vermont	Pittsburgh, Pa.
1959	*Arthur L. Miller, D.D., LL.D.	Denver	Indianapolis, Ind.

A.D.	NAME	PRESBYTERY	PLACE
1960	*Herman Lee Turner, D.D., LL.D.	Chattanooga	Cleveland, Ohio
1961	‡*Paul D. McKelvey	Los Angeles	Buffalo, N.Y.
1962	*Marshal L. Scott, Ed.D., D.D., LL.D.	Chicago	Denver, Colo.
1963	Silas G. Kessler, D.D., LL.D.	Plate	Des Moines, Iowa
1964	*Elder G. Hawkins, D.D.	New York City	Oklahoma City, Okla.
1965	‡*William P. Thompson, J.D., J.C.D., LL.D.	Wichita	Columbus, Ohio
1966	*Ganse Little, D.D., LL.D., S.T.D.	Los Angeles	Boston, Mass.
1967	*Eugene Smathers, D.D.	St. Andrew	Portland, Ore.
1968	*John Coventry Smith, D.D.	Pittsburgh	Minneapolis, Minn.
1969	*George E. Sweazey, Ph.D.	St. Louis	San Antonio, Tex.
1970	*William R. Laws Jr., D.D.	Indianapolis	Chicago, Ill.
1971	‡*Lois H. Stair, L.H.D.	Milwaukee	Rochester, N.Y.
1972	‡C. Willard Heckel, LL.D.	Newark	Denver, Colo.
1973	Clinton M. Marsh, D.D.	Omaha	Omaha, Nebr.
1974	Robert C. Lamar, D.D.	Albany	Louisville, Ky.
1975	*William F. Keesecker, D.D., LL.D.	Southern Kansas	Cincinnati, Ohio
1976	‡Thelma C.D. Adair, Ed.D.	New York City	Baltimore, Md.
1977	*John T. Conner	Cascades	Philadelphia, Pa.
1978	William P. Lytle, D.D.	Alamo	San Diego, Calif.
1979	Howard L. Rice Jr.	San Francisco	Kansas City, Mo.
1980	Charles A. Hammond, D.D.	Wabash Valley	Detroit, Mich.
1981	*Robert M. Davidson	New York City	Houston, Tex.
1982	James H. Costen, D.D.	Georgia	Hartford, Conn.
1983	James H. Costen, D.D.	Georgia	Atlanta, Ga.

PRESBYTERIAN CHURCH IN THE UNITED STATES

1861-1983

1861	*Benj. M. Palmer	New Orleans	Augusta
1862	*J.L. Kirkpatrick	Concord	Montgomery
1863	*James A. Lyon	Tombeckbee	Columbia
1864	*John S. Wilson	Flint River	Charlotte
1865	*George Howe	Charleston	Macon
1866	*Andrew Hart Kerr	Memphis	Memphis
1867	*Thos. Verner Moore	East Hanover	Nashville
1868	*John N. Waddel	Chickasaw	Baltimore
1869	*Stuart Robinson	Louisville	Mobile
1870	*Robert L. Dabney	West Hanover	Louisville
1871	*William S. Plumer	Harmony	Huntsville, Ala.
1872	*Thomas R. Welch	Arkansas	Richmond
1873	*Henry Martyn Smith	New Orleans	Little Rock
1874	*John L. Girardeau	Charleston	Columbus, Miss.
1875	*Moses D. Hoge	East Hanover	St. Louis
1876	*Benjamin M. Smith	West Hanover	Savannah
1877	*C.A. Stillman	Tuscaloosa	New Orleans
1878	*T.E. Peck	Roanoke	Knoxville
1879	*Joseph R. Wilson	Wilmington	Louisville
1880	*T.A. Hoyt	Nashville	Charleston, S.C.
1881	*Robert P. Farris	St. Louis	Staunton
1882	*R.K. Smoot	Central Texas	Atlanta
1883	*T. Pryor	East Hanover	Lexington, Ky.
1884	*T.D. Witherspoon	Louisville	Vicksburg
1885	*H.R. Raymond	Tuscaloosa	Houston
1886	*J.H. Bryson	N. Alabama	Augusta
1887	*G.B. Strickler	Atlanta	St. Louis
1888	*J.J. Bullock	Maryland	Baltimore
1889	*H.G. Hill	Fayetteville	Chattanooga
1890	*James Park	Knoxville	Asheville
1891	*Hampden C. DuBose	Pee Dee	Birmingham
1892	*Samuel A. King	Central Texas	Hot Springs
1893	‡*J.W. Lapsley	N. Alabama	Macon

\* Deceased

‡ Ruling Elder

MODERATORS AND CLERKS

A.D.	NAME	PRESBYTERY	PLACE	A.D.	NAME	PRESBYTERY	PLACE
1894	*James R. Graham	Winchester	Nashville	1960	Marion A. Boggs	Washburn	Jacksonville
1895	*C.R. Hemphill	Louisville	Dallas	1961	*Wallace M. Alston, Th.D.	Atlanta	Dallas
1896	*R.Q. Mallard	New Orleans	Memphis	1962	‡*Edward D. Grant	Louisiana	Winston-Salem
1897	*Geo. T. Goetchius	Cherokee	Charlotte	1963	*William H. McCorkle	Holston	Huntington
1898	*E.M. Green	Transylvania	New Orleans	1964	*Felix B. Gear, Ph.D.	Westminster	Montreat
1899	*John F. Cannon	St. Louis	Richmond	1965	‡*Samuel J. Patterson	John Knox	Montreat
1900	‡*Jos. W. Martin	Arkansas	Atlanta	1966	*F.H. Caldwell, Ph.D.	Louisville	Montreat
1901	*Neander M. Woods	Memphis	Little Rock	1967	*Marshall C. Dendy	St. Johns	Bristol
1902	*William T. Hall	Bethel	Jackson, Miss.	1968	*P.D. Miller	Atlanta	Montreat
1903	*Abner C. Hopkins	Winchester	Lexington, Va.	1969	*R. Matthew Lynn	TheSouthwest	Mobile, Ala.
1904	*S.M. Neel	Upper Missouri	Mobile	1970	*William A. Benfield Jr.	Kanawha	Memphis, Tenn.
1905	*J.T. Plunkett	Augusta	Fort Worth	1971	Ben Lacy Rose	Wilmington	Massanetta
1906	‡*Allen G. Hall	Nashville	Greenville, S.C.				Springs, Va.
1907	*J.R. Howerton	Asheville	Birmingham	1972	‡*L. Nelson Bell	Asheville	Montreat, N.C.
1908	*W.M. Moore	West Hanover	Greensboro	1973	*Charles E.S. Kraemer	Mecklenburg	Fort Worth, Tex.
1909	*William E. Boggs	Suwannee	Savannah	1974	*Lawrence W. Bottoms	Atlanta	Louisville, Ky.
1910	*J.W. Bachman	Knoxville	Lewisburg, W. Va.	1975	*Paul M. Edris	St. Johns	Charlotte, N.C.
1911	*Russell Cecil	East Hanover	Louisville	1976	‡Jule C. Spach	Concord	Tuscaloosa, Ala.
1912	*Thos. S. Clyde	Dallas	Bristol	1977	*Harvard A. Anderson	St. Johns	Nashville, Tenn.
1913	*J.S. Lyons	Louisville	Atlanta	1978	‡Sara Bernice Moseley	Covenant	Shreveport, La.
1914	‡*W.J. Martin	Concord	Kansas City	1979	Albert C. Winn	Hanover	Kansas City, Mo.
1915	*W. McF. Alexander	New Orleans	Newport News	1980	*David L. Stitt	Brazos	MyrtleBeach, SC
1916	*C.W. Grafton	Mississippi	Orlando	1981	‡*Dorothy G. Barnard	Southeast Missouri	Houston, Tex.
1917	*Jno. M. Wills, Ph.D.	Wilmington	Birmingham	1982	John F. Anderson Jr., D.D.	Grace Union	Columbus, Ga.
1918	*Jas. I. Vance	Nashville	Durant	1983	John F. Anderson Jr., D.D.	Grace Union	Atlanta, Ga.
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	1983	*J. Randolph Taylor, DD, LL.D., Ph.d.	Mecklenburg	Atlanta, Ga.
1925	*Georgia Summey	New Orleans	Lexington, Ky.	1984	‡Harriet Nelson, L.H.D.	Redwoods	Phoenix, Ariz.
1926	*J.W. Skinner	West. Texas	Pensacola	1985	‡William H. Wilson	Mission	Indianapolis, Ind.
1927	*R.F. Campbell	Asheville	El Dorado	1986	Benjamin M. Weir	San Francisco	Minneapolis, Minn.
1928	*Harris E. Kirk	Potomac	Atlanta	1987	‡Isabel Wood Rogers	Hanover	Biloxi, Miss.
1929	*W.R. Dobyms	Birmingham	Montreat	1988	C. Kenneth Hall	Beaver-Butler	St. Louis, Mo.
1930	*Thos. W. Currie	Central Texas	Charlottesvile	1989	Joan SalmonCampbell	Philadelphia	Philadelphia, Pa.
1931	‡*R.A. Dunn	Mecklenburg	Montreat	1990	‡Price H. Gwynn III	Charlotte	Salt Lake City, Utah
1932	*William Crowe	St. Louis	Montreat	1991	Herbert D. Valentine	Baltimore	Baltimore, Md.
1933	*Ernest Thompson	Kanawha	Montreat	1992	John M. Fife	de Cristo	Milwaukee, Wis.
1934	‡*Samuel Hale Sibley	Cherokee	Montreat	1993	David Lee Dobler	Yukon	Orlando, Fla.
1935	*Henry H. Sweets	Louisville	Montreat	1994	Robert Wayne Bohl	Grace	Wichita, Kans.
1936	*P. Frank Price	Montgomery	Augusta	1995	‡Marj Carpenter	Tres Rios	Cincinnati, Ohio
1937	*D. Clay Lilly	Winston-Salem	Montreat	1996	John M. Buchanan	Chicago	Albuquerque, N.Mex.
1938	‡*Willis M. Everett	Atlanta	Meridian	1997	‡Patricia G. Brown	Cincinnati	Syracuse, N.Y.
1939	*Edward Mack, Ph.D.	East Hanover	Montreat	1998	Douglas W. Oldenburg	Greater Atltla	Charlotte, N.C.
1940	*Frank C. Brown	Dallas	Chattanooga	1999	‡Freda Gardner	New Brunswick	Fort Worth, Tex.
1941	*Chas. E. Diehl	Nashville	Montreat	2000	Syngman Rhee	Atl. Kor. Amer.	Long Beach, Calif.
1942	‡*Chas. G. Rose	Fayetteville	Knoxville	2001	Jack Rogers	San Gabriel	Louisville, Ky.
1943	*Donald W. Richardson	Asheville	Montreat	2002	Fahed Abu-Akel	Greater Atlanta	Columbus, Ohio
1944	*Charles L. King	Brazos	Montreat	2003	Susan R. Andrews	National Calpital	Denver, Colo.
1945	*Thomas K. Young	Memphis	Montreat	2004	‡Rick Ufford-Chase	De Christo	Richmond, Va.
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				

PRESBYTERIAN CHURCH (U.S.A.)

1983-

B—SUCESSION OF STATED CLERKS

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

1789-1837

A.D.	NAME
1789	*George Duffield, D.D.
1790	*Ashbel Green, D.D., LL.D.
1803	*Philip Milledoler, D.D.

\* Deceased  
‡ Ruling Elder

MODERATORS AND CLERKS

**A.D. NAME**  
 1806 \*Nathaniel Irwin  
 1807 \*Jacob Jones Janeway, D.D.  
 1817 \*William Neill, D.D.  
 1825 \*Ezra Stiles Ely, D.D.  
 1836 \*John McDowell, D.D.

**1839–1869**

**1. (OLD SCHOOL BRANCH)**

1838 \*John McDowell, D.D.  
 1840 \*Wm. Morrison Engels, D.D.  
 1846 \*Willis Lord, D.D., LL.D.  
 1850 \*John Leyburn, D.D.  
 1862 \*Alex T. McGill, D.D., LL.D.

**2. (NEW SCHOOL BRANCH)**

1838 \*Erskine Mason, D.D.  
 1846 \*Edwin Francis Hatfield, D.D.

**(REUNITED OLD AND NEW SCHOOLS)**

**1870–1958**

1870 \*Edwin Francis Hatfield, D.D.  
 1884 \*Wm. H. Roberts, D.D., LL.D.  
 1921 \*Lewis S. Mudge, D.D., LL.D.  
 1938 \*William Barrow Pugh, D.D., LL.D., Litt.D.  
 1951 \*Eugene Carson Blake, D.D. HH.D., LL.D., Litt.,D., D.Cn.L.

**CLERKS**

**CUMBERLAND PRESBYTERIAN CHURCH**

**1829–1906**

1829 \*F.R. Cossitt  
 1834 \*James Smith  
 1841 \*C.G. McPherson  
 1850 \*Milton Bird  
 1872 #\*John Frizzell  
 1883 \*T.C. Blake, D.D.  
 1896 \*J.M. Hubbert, D.D.

**CALVINISTIC METHODIST CHURCH**

**IN THE UNITED STATES**

**1869–1920**

1869 \*M.A. Ellis  
 1870 \*J.P. Morgan  
 1871 #\*T.L. Hughes  
 1873 \*M.A. Ellis  
 1875 \*M.A. Ellis  
 1877 \*T.C. Davis  
 1880 \*James Jarrett  
 1883 \*H.P. Howell  
 1886 \*W. Machno Jones

**A.D. NAME**  
 1889 \*John R. Jones  
 1892 \*Edward Roberts  
 1895 \*John Hammond  
 1898 \*David Edwards  
 1901 \*Joshua T. Evans  
 1904 \*J.R. Johns  
 1907 \*W.E. Evans  
 1910 \*John E. Jones  
 1913 \*W.O. Williams  
 1916 \*R.E. Williams  
 1919 \*J.O. Parry  
 1920 \*J.O. Parry

**UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA**

**1858–1958**

1858 \*Samuel Wilson, D.D.  
 1859 \*James Prestley, D.D.  
 1863 \*Jos. T. Cooper, D.D., LL.D.  
 1875 \*Wm. J. Reid, D.D., LL.D.  
 1903 \*David F. McGill, D.D., LL.D.  
 1931 \*O.H. Milligan, D.D., LL.D.  
 1954 \*Samuel W. Shane, D.D.

**THE UNITED PRESBYTERIAN CHURCH IN THE**

**UNITED STATES OF AMERICA**

**1958–1983**

1958 \*Eugene Carson Blake, DD., HH.D., LL.D., Litt.D., D.Cn.L.  
 1966 #William P. Thompson, J.D., J.C.D., LL.D.

**PRESBYTERIAN CHURCH IN THE UNITED STATES**

**1861–1983**

1861 \*John N. Waddel  
 1865 \*Joseph R. Wilson  
 1898 \*William A. Alexander  
 1910 \*Thos. H. Law  
 1922 \*J.D. Leslie  
 1935 \*E.C. Scott (Acting 1935B36)  
 1959 \*James A. Millard Jr., Th.D.  
 1973 James E. Andrews

**PRESBYTERIAN CHURCH (U.S.A.)**

**1983–**

1983 #William P. Thompson (Interim Co-Stated Clerk)  
 James E. Andrews (Interim Co-Stated Clerk)  
 1984 James E. Andrews  
 1988 James E. Andrews  
 1992 James E. Andrews  
 1996 Clifton Kirkpatrick  
 2000 Clifton Kirkpatrick  
 2004 Clifton Kirkpatrick

\* Deceased  
 # Ruling Elder



MODERATORS AND CLERKS

C—SUCCESSION OF  
ASSOCIATE STATED CLERKS

THE UNITED PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
1958–1983

A.D. Name

1958 #\*Henry Barraclough, LL.D. (Emeritus, 1961)  
1958 \*Samuel W. Shane, D.D. (Emeritus, 1974)  
1972 #Otto K. Finkbeiner  
1972 Robert F. Stevenson, D.D.  
1973 \*Robert Pierre Johnson, D.D.  
1975 Robert T. Newbold Jr.

PRESBYTERIAN CHURCH IN THE UNITED STATES  
1861–1983

1974 #\*Donald A. Speck  
1978 Flynn V. Long Jr.

PRESBYTERIAN CHURCH (U.S.A.)  
1893–

1983 #Otto K. Finkbeiner  
1983 Flynn V. Long Jr.  
1983 Robert T. Newbold Jr.  
1983 Robert F. Stevenson  
1987 Margrethe B.J. Brown  
1988 William B. Miller  
1989 #Catherine McCorquodale Phillippe  
1993 \*C. Fred Jenkins  
1993 J. Scott Schaefer  
1993 Eugene G. Turner  
1997 #Frederick J. Heuser  
1997 Janet M. De Vries  
2001 #Loyda Puig Aja  
2001 Kerry Clements  
2001 Gradye Parsons  
2001 Mark Tammen  
2001 Gary Torrens  
2001 Robina Winbush

D—SUCCESSION OF  
ASSISTANT STATED CLERKS

PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
1907–1921, 1953–1958

1907 #\*James M. Hubbert, D.D.  
1953 #\*Henry Barraclough, LL.D.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA  
1868–1913, 1952–1958

1868 —  
1913 \*A.G. Wallace, D.D., LL.D.  
1914 Office discontinued

A.D. Name

1952 \*Samuel W. Shane, D.D.  
1954 \*John M. Bald, Ph.D.  
1956 \*J.Y. Jackson, D.D.

THE UNITED PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
1967–1972, 1981–1983

1967 #Otto K. Finkbeiner  
1967 Robert F. Stevenson, D.D.  
1981 #Mildred L. Wager

PRESBYTERIAN CHURCH IN THE UNITED STATES  
1861–1983

1930 E.C. Scott  
1949 P.J. Garrison Jr.  
1979 Joyce C. Tucker  
1975 Flynn V. Long Jr.  
1980 Ms. Lucille Scott Hicks  
1980 Ms. Catherine M. Shipley  
1982 Eugene D. Witherspoon Jr.

PRESBYTERIAN CHURCH (U.S.A.)  
1983–

1983 Ms. Lucille S. Hicks  
1983 #Ms. Catherine McCorquodale Phillippe  
1983 #Ms. Mildred L. Wager  
1983 Eugene D. Witherspoon Jr.  
1987 Mrs. Juanita H. Granady  
1990 Paul M. Thompson  
1995 Ms. Maggie Houston  
1995 Ms. Deborah Davies  
1995 Kerry Clements  
2001 Zane Buxton  
2001 Dennis Cobb  
2001 Jerry Houchens  
2001 Carlos Malavé  
2001 #Joan Richardson  
2001 #Margery Sly  
2001 #Valerie Small  
2002 Laurie Griffith  
2002 #Doska Ross Radebaugh  
2003 Lesley A. Davies

E—SUCCESSION OF  
PERMANENT CLERKS I

PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
1789–1837

1802 \*Nathaniel Irwin  
1807 \*John Ewing Latta  
1825 \*John McDowell, D.D.  
1837 \*John Michael Krebs, D.D.

\* Deceased  
# Ruling Elder

**1. (OLD SCHOOL BRANCH)  
1838–1869**

**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  
1870–1921**

- 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  
1861–1983**

- 1861 \*Joseph R. Wilson
- 1866 \*William Brown
- 1885 \*Robert P. Farris
- 1905 \*Thomas H. Law
- 1910 \*J.D. Leslie

**F—SUCCESSION OF  
RECORDING CLERKS**

**PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA**

- 1951 #\*Henry Barraclough, L.L.D.  
(Elected for this one General Assembly)

† Deceased  
# Ruling Elder

**Advisory Committee on the Constitution**

Adams, George T., 6175 Mark Circle, Bensalem, PA, 19020, 215.741.6231  
Andrews, Rev., James E., 2668 East McKinnon Drive, Decatur, GA, 30030, 404.371.0724  
Chapman, Rev., William E., 107 Ralph Avenue, Hillsdale, NJ, 07642, 201.664.0258  
Janke, Ms., Alyson, N7603 County Road M, Westfield, WI, 53964, 608.296.2096  
Leech, Rev., Kim, 1911 N. 40th Street, Kansas City, KS, 66102, 913.321.6163  
Matta, Mr., John, 801 Union Avenue, Pittsburgh, PA, 15212, 412.243.6815  
Pitts, Ms., Frances, 1000 Stafford Place, Detroit, MI, 48207, 313.393.9332  
Wentz, Ms., Margaret S., 1501 Wilshire Blvd, Los Angeles, CA, 90017, 626.303.8751  
Wilson, Mr., James A., 211 South Ardmore Road, Bexley, OH, 43209, 614.338.0439

**Advisory Committee on the News**

Adams, Mr., Frank, 2455 Tronjo Circle, Pensacola, FL, 32503, 850.432.6758  
Hines, Ms., Jane D., 318 Seaboard Lane, Suite 205, Franklin, TN, 37067, 615.665.0229  
Mykles, Rev., Vicki Fogel, 1225 West Oak Street, Fort Collins, CO, 80521, 970.484.2696  
Odom, Rev., Emily Enders, P. O. Box 969, Montreat, NC, 28757  
Whisler, Rev., Shane, 1925 Belt Line Road, STE. 220, Carrollton, TX, 75006  
Wineman, Ms., Pamela, 1834 Bellaire Street, Denver, CO, 80220, 303.270.0075

**Audit Committee**

Dimon, Rev., Karen, 200 Saybrook Lane, Dewitt, NY, 13214, 315.449.1842  
Graves, Rev., Lewis Spottswood, Jr., 111 1st. Street, Kill Devil Hills, NC, 27948, 252.480.9276  
Motley, Mr., Charles E., 1603 East Cliveden Street, Philadelphia, PA, 19150, 215.927.0540  
Rocha, Mr., Conrad, ESQ, 7725 American Heritage Drive NE, Albuquerque, NM, 87109, 505.821.8844  
Swanigan, Mr., Jesse C., 1519 Lyndale Avenue, University City, MO, 63130, 314.862.7158  
Walters, Ms., Mary Lynn, 2519 E. Monterosa, Phoenix, AZ, 85016, 602.955.7281

**Board of Pensions**

Aiken, Rev, Jefferson K, JR, 1324 Highland Drive, Orefield, PA, 18069, 610.366.9055  
Browne, Mr., Andrew James, 3732 South Gibraltar Street, Aurora, CO, 80013, 303.200.4348  
Clark, Rev., Gerald D., JR, 11322 Lull St., Sun Valley, CA, 91352, 818.764.6951  
Crawford, Ms., Linda S, 2138 Lombard Street Unit 4A, Philadelphia, PA, 19146  
De Esposito, Ms., Caroline, 274 Brighton Avenue, East Orange, NJ, 07017, 973.673.6210

MEMBERS OF ENTITIES ELECTED BY THE GENERAL ASSEMBLY

Drennan, Ms., Anne, 14 Lori Road, Monmouth Beach, NJ, 07750, 1028, 732.229.9511  
Fleischer, Mr., Donald R., 303 Copples Lane, Wallingford, PA, 19086, 610.566.8938  
Gorman, Rev., Stephen E., 3063 Ferguson Road, Cincinnati, OH, 45238, 513.662.0217  
Gotcsik, Mr., George, 7364 East Main Street, Lima, NY, 14485, 716.624.2484  
Green, Mr., Isaac H., 411 West Chapel Hill Street, Durham, NC, 27701, 919.493.0612  
Gunter, Mr., Gurnie C., 5116 Lawn, Kansas City, MO, 64106, 816.923.3810  
Hagen, Mr., Ronald, 720 E Wisconsin Ave. EJ6, Milwaukee, WI, 53202, 262.247.7997  
Hintz, Mr., David H., 12401 Russell, Overland Park, KS, 66209, 913.491.5403  
Jakobsen, Ms., Jane, 1204 E. Washington, Iowa City, IA, 52245, 319.338.8373  
Jennings, Mr., Thomas Parks, 6316 Georgetown Pike, McLean, VA, 22101, 703.532.4234  
Junkin, Dan, 5101 North Classen Blvd, Ste. 600, Oklahoma City, OK, 73118, 405.478.4558  
Kaasa, Mr., David J., 1001 Kingsmill Pky, Columbus, OH, 43229, 740.881.5204  
Leube, Mr., Joseph J., Jr, 3432 Warden Drive, Philadelphia, PA, 19129, 215.848.9693  
Mairena, Mr., Adan A., 625 Montgomery Avenue, Bryn Mawr, PA, 19010  
Middleton, Ms., Stephanie, 115 Vernon Lane, Media, PA, 19063, 610.566.8455  
Miller, Mr., B. Jack, 34 Crooked Mile Road, Darien, CT, 06820, 203.655.9987  
Mortimer, Mr., James D., 634 Division Street, Barrington, IL, 60010, 847.381.8663  
Petersen, Ms., Anne C., 180 E. Pearson Street, Chicago, IL, 60611, 312.664.6279  
Reimann, Ms., Susan, Pfizer, Inc., 9 Breeze Drive, Dayton, NJ, 08810, 732.438.9454  
Rhodes, Nancy, 663 West Lockwood Avenue, St. Louis, MO, 63119, 314.963.6325  
Robbins, Ms., Earledean V. S., 1400 Geary Blvd., Apt. 5A, San Francisco, CA, 94109, 415.447.2888  
Shoaf, Dr., Edwin H., JR, 3136 Valencia Terrace, Charlotte, NC, 28211, 704.365.9609  
Stuart, Rev., Laird J., Calvary Presbyterian Church, 2515 Fillmore Street, San Francisco, CA, 94115,  
415.931.3620  
Sundstrom, Rev., Arthur E., One Chevy Chase Road, NW, Washington, DC, 20015, 301.495.0373  
Unruh, Mr., James A., 5426 E. Morrison Lane, Paradise Valley, AZ, 85253, 480.609.2862  
Wilcox, Rev., George R., 921 Rockledge Drive, Rockledge, FL, 32955  
Yergler, Rev., Jeffrey D., 9609 55th Street Court West, University Place, WA, 98467, 813.595.6418

**General Assembly Committee on Ecumenical Relations**

Beukema, Rev., Liala, 3012 N. Hoyne Avenue, Chicago, IL, 60618, 773.281.3958  
Calderwood, Ms., Frances, 409 North Pine Road, Sterling, KS, 67579, 620.278.3139  
Casberg, Rev., Sylvia M., 16881 East Hialeah Avenue, Centennial, CO, 80015, 303.250.6439

## MEMBERS OF ENTITIES ELECTED BY THE GENERAL ASSEMBLY

Chan, Mr., Edward W. (Ed), 13856 Bora Bora Way #C320, Marina Del Ray, CA, 90292, 310.822.2894  
Das, Dr., Vincent, 4200 Staunton Road, Edwardsville, IL, 62025, 618.656.3390  
Garcia-Arroyo, Lemuel, 1925 E. Belt Line Road, Suite # 220, Carrollton, TX, 75006, 940.382.7203  
Jensen, David, Austin Presbyterian Theological Semina, 100 E 27th St., Austin, TX, 78705, 512.465.9173  
Owens, Kathleen, 1111 Hamline Ave N, Apt. 7, Saint Paul, MN, 55108, 651.340.3489  
Pallikkathayil, Joseph, 4003 NW Claymont Drive, Kansas City, MO, 64116, 816.454.2039  
Peirce, Rev., Sandra L., 1070 Terracina Drive, El Dorado Hills, CA, 95762, 916.933.1198  
Seaman, Rev., Ashley, Wellshire Presbyterian Church, 2999 S. Colorado Blvd., Denver, CO, 80222, 303.758.2233  
Segal, Sarah, 4 Bogardus Place, Apartment 5D, New York, NY, 10040, 212.567.9485  
Telford, George B, 1132 Courtyard Drive, Charlottesville, VA, 22903, 434.296.6994  
Thompson, Ms., Kristine K., 1119 C. Street SE, Washington, DC, 20003, 202.543.0345  
White, Stephen, The Episcopal Church At Princeton, 53 University Place, Princeton, NJ, 08540, 609.252.1143  
Wickeri, Rev., Philip L., San Francisco Theological Seminary, 2 Kensington Road, San Anselmo, CA, 94960, 415.456.9856

### **Council on Chaplains and Military Personnel**

Bausman, Rev., Wendy L., 2985 Edgewood Avenue, Alliance, OH, 44601, 330.821.5384  
Benner, Rev., A. William, 5905 Stonewall Street, Greenville, TX, 75402, 903.455.6284  
Cooper, Rev., Richard A., 10 Harton Place, Hopkinsville, KY, 42240, 270.886.1565  
Kellenbarger, Ms., Patricia, 354 Benevente Drive, Oceanside, CA, 92057, 760.231.9609  
Lee, Mr., Dwayne G., 8860 Canary Avenue, Fountain Valley, CA, 92708, 714.963.8224  
McCallum, Rev., Michael, 604 Fifth Street, Jackson, MN, 56143, 507.847.4577  
Schweitzer, Gordon, PO Box 2926, Poulsbo, WA, 98370, 360.598.2509  
Waters, Rev, David L., 150 E. Church Street, PO Box 369, Ridgeway, SC, 29130, 807.337.3956

### **General Assembly Committee on Representation**

Acedo, Megan D., 955 La Paz Road MS#106, Santa Barbara, CA, 93108, 559.625.9732  
Bezuyen, Glenn L., 8601 East Irish Hunter Trail, Scottsdale, AZ, 85258, 480.596.9433  
Bhasker, Rev., Stanley, 8 Reese Avenue, P.O. Box 540, Colver, PA, 15927, 814.748.0055  
Bighorn, Mr., Ernest C., JR, PO Box 726, Miles City, MT, 59301, 406.853.6631  
Cross, Mr., Robert I., 3237 Adair Avenue N, Crystal, MN, 55422, 763.504.1001  
Gardner, Mr., William, 619 NW Fair Lane, Lee's Summit, MO, 64063, 816.524.5139  
Harris, Rev., Marinda, 3700 Raiders Ridge Drive, Lithonia, GA, 30038, 770.593.4005

MEMBERS OF ENTITIES ELECTED BY THE GENERAL ASSEMBLY

Knight, Dr., Roy F., 3003 Elgin Avenue, Baltimore, MD, 21216, 410.462.5537

Marion, Ms., Alma-Jean, 5304 South Avon Street, Seattle, WA, 98178, 206.721.3088

Michail, Ms., Angelica, 17951 Calle Barcelona, Rowland Heights, CA, 91748, 626.964.8601

Park, Ms., Yung Suk, 349 Madison Avenue, Convent Station, NJ, 07961, 973.538.8878

Payne, Ms., Mary E., 10845 Charlemagne Drive, Indianapolis, IN, 46259, 317.862.1903

Rivera-Vega, Mr., Efrain, Urb. Campolago, 64 Calle Paloma Del Lago, Cidra, PR, 00739, 787.722.3902

Tompkins, Rev., Carol, 159 Outlook Drive, Houston, TX, 77034

Walton, Ms., Artence, 1726 Vancouver Drive, Dayton, OH, 45406, 937.275.7940

**Committee on Theological Education**

Dallam, MS, Sue, 18 Valley View Knoll, Iowa City, IA, 52240, 319.338.9330

Herndon, Rev., John L., III, 3524 Nathalee Avenue NW, Huntsville, AL, 35810, 256.859.3586

Holland, Terry, 5125 N. Poplar Avenue, Fresno, CA, 93704, 559.222.6151

Johnston, Rev., Laura Aull, 1173 Karen Drive, Monticello, IL, 61856, 217.762.9952

Jones, Dr., Walk C., IV, Northminster Presbyterian Church, 1100 E. Nine Mile Road, Pensacola, FL, 32514, 850.484.9224

Kaszar, Stephen, P.O. Box 252, 724 South Main Street, Westfield, WI, 53964, 608.296.4141

Kitchens, Rev., James M., 3511 Belmont Blvd., Nashville, TN, 37215

Kovacs, Rev., Kenneth E., Catonsville Presbyterian Church, 1400 Frederick Road, Catonsville, MD, 21228, 410.448.1071

Lane-Lawrence, Rev., Fran, 4 Fairfax Drive, Wheeling, WV, 26003, 304.243.0087

Staebler, Ms., Jo Ann, 9713 Damascus Drive, Manassas, VA, 20109, 703.369.0681

Weible, Mr., Joel A., 1011 Cherokee Road, Louisville, KY, 40204, 502.451.2910

**Presbyterian Church (U.S.A.) Foundation**

Adams, Rev, Joanna Moseley, 454 Ansley Walk Terrace, Atlanta, GA, 30309

Bassett, Mr., Marshall, 32 Evans Lane, Haverford, PA, 19041, 610.642.3259

Cartagena Cruz, Mr., Jorge L., PO Box 731, Moca, PR, 00676, 787.877.3290

Clark, Timothy P., 1163 Woodmere Street, Alma, MI, 48801, 989.921.0010

Clarke, Ms., Lois A., 256 Meadown Glen Drive, Bristol, TN, 37620, 423.968.3091

Copeland, Rev., Bradley C., Magnolia Presbyterian Church, 7200 Magnolia Avenue., Riverside, CA, 92504, 909.780.0703

Farmer, Ms., Martha P., 108 Autumn Court, Danville, KY, 40422, 859.236.7569

Fesler, Ms., Sharon, 4 Greenview Court, Dekalb, IL, 60115, 815.758.6575

MEMBERS OF ENTITIES ELECTED BY THE GENERAL ASSEMBLY

Fisher, Frank, Jr, 901 Reunion Center, Nine East Fourth Street, Tulsa, OK, 74103, 918.745.0853  
Garrett, Ms., Karen, 17560 W. 113TH. Street, Olathe, KS, 66061, 913.541.1995  
Hauptfuhrer, Mr., George J., III, 4145 Whitewater Creek Road NW, Atlanta, GA, 30327, 404.816.4145  
Hite, Ms., Elinor K., Jenner & Block, Suite 39 S.1 IBM Plaza, Chicago, IL, 60611, 708.848.0583  
Kuhn, Mr., Reg, 134 So. 13th Street, Ste. 1200, Lincoln, NE, 68508  
Lu, Mr., Mark S., ICW Group, 11455 El Camino Real, San Diego, CA, 92130, 619.421.2234  
Martin, Rev., Steve A., 3253 Valley Road, Winston-Salem, NC, 27106, 336.351.3367  
McArthur, Mr., Doug, 8631 E. Hawaii Drive, Denver, CO, 80231, 303.743.9774  
McNairy, Sam, 3304 Old Saybrook Ct., Raleigh, NC, 27612, 919.781.6220  
Olson, Mr., David R., 3901 Spencer Blvd., Sioux Falls, SD, 57103, 605.336.3585  
Porter, Marcia, 2361 Pendragon Road, Kingsport, TN, 37660, 423.245.6325  
Sarjeant, Ms., Barbara J., P. O. Drawer 9000, Orangeburg, SC, 29115, 803.534.7680  
Stotts, Mr., Jack L., Austin Theological Seminary, 100 E 27TH ST, Austin, TX, 78705, 512.345.8746  
Thompson, Mr., Earl M., 3659 Wales Drive, Dayton, OH, 45405, 937.276.3184  
Tucker, Rev., Joyce C., 20 Library Place, Princeton, NJ, 08540, 609.924.3517

**General Assembly Council**

Abiera, Dr., Jonathan N., 2519 Tanglewood Lane, Rockford, IL, 61114, 815.282.9040  
Adams, Mr., Frank, 2455 Tronjo Circle, Pensacola, FL, 32503, 850.432.6758  
Adcock, Ms., Carol, 3813 Branch Road, Fort Worth, TX, 76109, 817.927.0438  
Andrews, Rev., Susan R., 6601 BRADLEY BLVD, BETHESDA, MD, 20817  
Angleberger, Rev., Judith, 350 Tuscarawas Road, Beaver, PA, 15009, 724.728.1158  
Benz, Mr., Stephen N., P. O. Box 5436, Knoxville, TN, 37928, 865.933.5256  
Bolt, Mr., John A., 1784 Smith Road, Charleston, WV, 25314, 304.342.3698  
Calderwood, Ms., Frances, 409 North Pine Road, Sterling, KS, 67579, 620.278.3139  
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**Review Committee on the Board of Pensions**

Becker, Rev., Nancy, 18221 Clay Street, Hebron, IN, 46341, 219.696.8746

Campbell-Davis, Barbara, 2309 Sunset Avenue, Rocky Mount, NC, 27804

Canepa, Ms., Gabriela N., 151 Coolidge Avenue #311, Watertown, MA, 2472, 617.924.0712

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773.383.4323

Cobb, Mr., William L., Jr., 445 Fifth Avenue, New York, NY, 10016, 914.395.0235

Henderson, Mr., James, 129 John Knox Road, P.O. Box 936, Montreat, NC, 28757, 828.669.1159

Hougen, John, 231 Terrace Dr., Independence, IA, 50644, 319.334.5175

Kim, Charles W., P.O. Box 2787, Setauket, NY, 11733, 631.751.3010

Longbrake, Mr., William, 1201 Third Ave Suite 1500, Seattle, WA, 98101, 206.256.0355

McCloud, Rev., J. Oscar, 7 West 55th Street, New York, NY, 10019, 201.836.0642

McKinley, Rev., Deborah, 412 Pine Street, Philadelphia, PA, 19106, 215.351.6211

McLeod, Rev., Edward, Jr, First Presbyterian Church, 120 W Hargett Street, Raleigh, NC, 27601, 919.821.5750

**Presbyterian Committee for the Self-Development of People**

Beardall, Ms., Mary F., 1073 Lakemont Court, Winter Park, FL, 32792, 407.599.3982

Birt, Mr., Sidney K., 2562 NE 48TH Avenue, Portlant, OR, 97213, 1924, 503.288.4084

Chae, Mr., Charles Hichui, 3724 Bridger Drive N, Carmel, IN, 46033, 317.574.7950

Dawkins-Leeper, Ms., LaNoir, 1924 Walnut Street, Arkadelphia, AR, 71923, 870.246.6107

Demmert, Dennis, 801 Lincoln Street, No. 66, Sitka, AK, 99835

Etheredge, Mr., John, 1330 Benvenue Road, Rocky Mount, NC, 27804, 252.937.2691

Finney, Ms., Karen, 1604 Fairway Lane, St. Louis Park, MN, 55426, 952.544.4714

Flythe, Mr., Steven, 41 Montgomery Street, Princeton Junction, NJ, 08550, 609.921.0153

Harter, Rev., Linda B., 267 Philadelphia Avenue, Chambersburg, PA, 17201, 717.264.3828

Haynes, Jesse L., 1501 Village Drive, South Charleston, WV, 25309, 304.768.1576

Irizarry, Rev., Ivan C., P. O. BOX 1962, Hatillo, PR, 00659

Jacobo, Ms., Alicia, 114 East Cheryl Drive, Phoeniz, AZ, 85020, 602.678.4771

Johnson, Rev., Joseph L., Evergreen Presbyterian Church, 1103 N. Pontiac Avenue, Dothan, AL, 36303,  
334.792.7425

Jones, Mr., Gordon J., 701 West 3rd Avenue, Flandreau, SD, 57028, 605.997.3871



MEMBERS OF ENTITIES ELECTED BY THE GENERAL ASSEMBLY

Kim, Mr., Harry Hyunkil, 4239 NE 74th St., Seattle, WA, 98115, 206.524.7776  
Kimball, Ms., Ledonia Ward, 5315 Fernpark Avenue, Baltimore, MD, 21207, 410.448.9164  
Kirkpatrick-Brucken, Rev., Elizabeth, 1 John Street, Barre, VT, 5641, 802.479.0796  
Lee, Ms., Helena J., 4622 Waltmoor Road, Wilmington, NC, 28409, 910.792.1177  
Lucia, Mr., Paul A., 302 Sanders Road, Buffalo, NY, 14216, 716.873.4246  
Montero, Rev., Julius A., JR., 3914 N. Plainfield Avenue, Chicago, IL, 60634, 773.625.1126  
Moran, Ms., Cecilia, 5067 Moss Creek Circle, Stockton, CA, 95219, 209.952.8116  
Njoroge, Ms., Josephine, 128 West 61St, Terrace, Kansas City, MO, 64113, 816.363.0538  
Poncho, Ms., Jo Ann, 840 Tu Su Lane, Bishop, CA, 93514, 760.873.6947  
Rader, Rev, Paul, 9439 Continental Drive, Knoxville, TN, 37922, 865.691.9449  
Rivers, Ms., Vera, 11 Ingraham Lane, Hempstead, NY, 11550, 516.483.7966  
Smith, Rev., Joseph Brooks, 170 Watchung Avenue, North Plainfield, NJ, 07060, 908.753.1249  
Uchiyama, Ms., Michelle K., c/oJames P Hollingsworth, P.O. Box 200, Townsend, TN, 37882  
Uchtman, Ms., Ruth C., 2604 Sheridan Road, Evanston, IL, 60201, 847.475.6986  
Vero, Mr., Ted, 65 Cardox Road, Finleyville, PA, 15332, 412.833.6307  
Winblood, Ms., Lori, P. O. Box 352, 2600 HWY 149, Lake City, CO, 81235, 970.944.2352

**Advisory Committee on Social Witness Policy**

Bradley, Ms., Donna Carol, 1531 N. Amberbrooke Avenue, Tucson, AZ, 85745, 520.743.9619  
Briscoe, Ms., Dianne L., 1585 S. Syracuse Street, Denver, CO, 80231, 303.306.7085  
Cho, Ms., Jacqueline, Bryn Mawr Presbyterian Church, 625 Montgomery Avenue, Bryn Mawr, PA, 19010  
Dickson, Rev., Sue, 729 Woodland Avenue, El Paso, TX, 79922, 915.833.1389  
Easley, Mr., Charles F., Sr, 797 Duffield Drive NW, Atlanta, GA, 30318, 404.792.2024  
Edwards, Mr., B. Gordon, 524 South Duncan, Stillwater, OK, 74074, 405.743.2431  
Guajardo, Ms., Esperanza, 8718 Coffee Drive, San Antonio, TX, 78221, 210.922.2465  
Harper, Rev., F. Nile, 2828 Seminole Road, Ann Arbor, MI, 48108, 734.971.6177  
Kernaghan, Rev., Ronald J., Fuller Theological Seminary, 135 N. Oakland Avenue, Paasadena, CA, 91182,  
562.694.6181  
Klingensmith, Rev., Leslie A., 2701 Cameron Mills Road, Alexandria, VA, 22302, 703.931.4403  
Stone, Mr., Ronald H., Pittsburgh Theological Seminary, 616 North Highland Avenue, Pittsburgh, PA, 15206,  
412.361.5372  
Terry, Rev., Jack M., St. Andrews Presbyterian Church, 3228 S.W. Sunset Boulevard, Portland, OR, 97201,  
253.209.5918

**Task Force on Peace, Unity and Purity of the Church**

Achtemeier, Dr., Mark, University of Dubuque Theological Sem, 2000 University Avenue, Dubuque, IA, 52001, 569.556.9043

Anderson, Scott D., Wisconsin Council of Churches, 750 Windsor Street Suite 301, Sun Prairie, WI, 53590, 608.204.0324

Bryant, Barbara Everitt, 1505 Sheridan Drive, (Jan, May-Dec), Ann Arbor, MI, 48104, 734.665.9849

Coalter, Rev., Milton J., Union Theological Seminary, Morton Library 3401 Brook Rod, Richmond, VA, 23227

Curtiss, Rev., Victoria G., 159 Sheldon Avenue, Ames, IA, 50014

Demarest, Dr., Gary W., 2889 San Pasqual Street, Pasadena, CA, 91107

Gench, Rev., Frances Taylor, Union Theological Seminary, 3401 Brook Road, Richmond, VA, 23227, 804.338.5660

Haberer, Rev., Jack, Clear Lake Presbyterian Church, 1511 El Dorado Blvd., Houston, TX, 77062, 281.280.8451

Johnson, Rev., William Stacy, Princeton Theological Seminary, P. O. Box 821, Princeton, NJ, 08542

Lawson, Mary Ellen, 1004 Mt. Pleasant Road, Greenburg, PA, 15601, 724.547.3180

Lee, Rev., Jong Hyeong, Hanmee Presbyterian Church, 1149 West Bloomingdale Road, Itasca, IL, 60143, 630.483.1962

Loudon, Rev., John B. (Mike), First Presbyterian Church, 175 Lake Hollinsworth Drive, Lakeland, FL, 33801, 863.646.0167

Merritt, Ms., Joan Kelley, 4556 Lake Heights Street, Bellevue, WA, 98006, 425.746.5416

Oliver, Rev., Lonnie J., New Life Presbyterian Church, 6600 Old National Highway, College Park, GA, 30349, 404.349.8210

Sadongei, Rev., Martha D., 3407 North 14 Place, Phoenix, AZ, 85014, 602.274.6686

Sanderson-Doughty, Rev., Sarah Grace, First Presbyterian Church, 7707 N State Street, Lowville, NY, 13367, 315.376.8778

Stoner, Ms., Jean S. (Jenny), P.O. Box 24, Craftsbury Common, VT, 5827, 802.586.6913

Torres-Milan, Rev., Jose Luis, Tercera Iglesia Presbiteriana, Apartado 3901, Aguadilla, PR, 00605, 787.882.8192

Wheeler, Barbara G., Auburn Theological Seminary, 3041 Broadway, New York, NY, 10027

Wilkinson, Rev., John, III, Third Presbyterian Church, 4 Meigs Street, Rochester, NY, 14607, 716.242.4858

**24th General Council of the World Alliance of Reformed Churches**

Berry, Ms., Ruth, 3342 Coldstream Drive, Lexington, KY, 40517, 859.245.1569

Browne, Rev., Will, Presbyterian Church (U.S.A.), 100 Witherspoon Street, Louisville, KY, 40202

Case-Winters, Rev., Anna, McCormick Seminary, 5460 S. University Avenue, Chicago, IL, 60615, 708.383.4323

Costa, Mr., Ruy, 62 Mills Street, Dracut, MA, 01826, 978.957.3858

Kirkpatrick, Rev., Clifton, Presbyterian Church (U.S.A), 100 Witherspoon Street, Louisville, KY, 40202

MEMBERS OF ENTITIES ELECTED BY THE GENERAL ASSEMBLY

Ligons-Berry, Ms., Delrio, Jethro Memorial Presbyterian Church, 423 N. Ohio Avenue, Atlantic City, NJ, 08401, 609.572.0902

McClure, Rev., Marian, Presbyterian Church (U.S.A.), 100 Witherspoon Street, Louisville, KY, 40202

Newbern-Williams, Ms., Mary, Presbytery of Eastern Virginia, 801 Loudoun Avenue, Portsmouth, VA, 23707

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Winbush, Rev., Robina, Presbyterian Church (U.S.A.), 100 Witherspoon Street, Louisville, KY, 40202

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Kirkpatrick, Rev., Clifton, Presbyterian Church (U.S.A.), 100 Witherspoon Street, Louisville, KY, 40202

Seaman, Rev., Ashley, Wellshire Presbyterian Church, 2999 S. Colorado Blvd., Denver, CO, 80222, 303.758.2233

**Advocacy Committee for Women's Concerns**

Alexander, Terry, 3720 Monza Dr., Richmond, VA, 23234, 804.271.2797

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De Castro, Ms., Adeline S., P. O. BOX 164, Klawock, AK, 99925, 907.755.2488

Foose, Mr., Dean E., 126 Ross Stevenson Circle, Princeton, NJ, 05840, 609.497.0557

Gray, William, 12 St. James Place, Buffalo, NY, 14222, 716.881.3426

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Oates, Lillian, 1321 E. Carter Drive, Tempe, AZ, 85282, 480.345.6854

Rodewald, Jerri, 81-365 Kingston Heath, La Quinta, CA, 92253, 760.771.4851



**NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT**

Aguilar, Eduardo D.	Southern New England	03/01	84
Ahn, Byung K.	The Cascades	06/03	68
Alexander, Hugh N.	Providence	11/18	92
Alexander, John L.	Charlotte	02/02	60
Allen, Arthur B.	New Covenant	01/10	72
Ammons, James M.	The Peaks	10/20	91
Amsler, Donald Wayne.	Milwaukee	02/13	89
Anderson, R Banes.	San Gabriel	03/21	91
Angeny, Edward T.	Grand Canyon	06/06	88
Aragon, Rafael de Jesus	San Fernando	07/23	65
Auld, William D.	San Gabriel	11/08	78
Baldwin, James E.	Muskingum Valley	11/30	84
Baldwin, R. Richard	Memphis	12/30	67
Baus, Joseph W.	Ohio Valley	07/19	84
Bazil, Duane W.	Palo Duro	05/07	82
Belvin, Simon	Eastern Oklahoma	08/27	91
Bierman, Milton L.	Boise	06/13	72
Blair, William A.	Sheppards and Lapsley	09/15	62
Bogren, Thor E.	Ohio Valley	09/20/01	67
Boliek, Lynn E.	San Diego	08/04	74
Bomberg, Kenneth	Olympia	12/25	89
Bower, Kenneth G.	Hudson River	08/11	93
Boyer, John D.	Santa Barbara	06/05	82
Boyer, Paul Dean	Huntingdon	05/22	77
Braly, John M.	Grace	07/31	77
Brannon, John H.	New Covenant	01/02	73
Briner, Lewis Andrew	Lake Michigan	03/28	86
Broadright, Larry R.	New Hope	01/12	46
Brock, Wesley	North Alabama	01/01	58
Burns, Robert A.	Sacramento	02/10	98
Burns, Robert E.	New Hope	05/08	65
Burns, Russell D.	Central Florida	12/13	74
Caldwell, W. Robert	Shenango	10/14	81
Campbell-Risen, Meredith	The James	05/29	67
Chaffee, Clifford E.	San Gabriel	10/06	89
Childress, Robert W.	The Peaks	12/27	82
Chiu, Teng Kiat	San Gabriel	01/27	96
Christian, Frederick E.	Philadelphia	03/02	95

*\*Year is 2003 unless otherwise indicated.*

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Christman, Earl S.	Los Ranchos	07/14	78
Chung, Hae-Dong	Midwest Hanmi	05/27/02	44
Clark, Leonard John	The Redwoods	04/20	82
Clower, Joseph B.	Shenandoah	05/02	95
Coates, E. David	Riverside	06/19	76
Cole, Edwin S.	Grace	06/03	82
Cole, Elenore L.	Tropical Florida	06/01	59
Coleman, Douglas James	San Joaquin	03/12/02	86
Coleman, James Vodra	New Covenant	04/13	81
Collins, Lattie	Flint River	01/08	37
Combs, Bobby Lee	Western North Carolina	04/22	73
Conine, E Paul	Carlisle	10/08	89
Cook, Fleet G.	Grace	01/19	72
Costanzo, Michael R.	Mid-Kentucky	01/04	88
Costen, James H.	Cherokee	04/11	71
Courson, Edwin B.	Grace	10/04	75
Craig, Benjamin H.	The James	11/23/97	90
Craig, John D.	New Covenant	11/01/02	87
Cremer, Evert A.	Tampa Bay	01/03	83
Crothers, Robert R.	East Tennessee	03/15	90
Cullen, Dale William	Kiskiminetas	11/06	47
Currie, Raymond M.	Lackawanna	04/04	63
Custer, Martha	Scioto Valley	11/17	70
Davies, Elam	Chicago	06/06	86
Davis, Thomas M.	New Hope	04/20	92
Day, Warren J.	Grand Canyon	12/17	68
Decker, Eldon L.	Plains And Peaks	05/11/01	80
Dickson, Robert L.	Detroit	11/03	80
Didier, Bernard F.	Chicago	01/01	81
Dillener, Leroy Y.	Genesee Valley	02/26	79
Dixon, Christa K.	Grace	05/11	67
Dorworth, Burke E.	National Capital	12/09	74
Dowey, Edward A.	New Brunswick	05/05	85
Dowler, Burnette W.	New Covenant	10/15	78
Drew, Monroe	New Brunswick	02/24	86
Drury, Donald	Northern Waters	09/28	74
Dudley, C. James	John Calvin	05/10/02	72
Edwards, John L.	Sheppards And Lapsley	12/19/02	83
Ekkens, Alfred W.	San Gabriel	05/01	84
Elder, James H.	New Covenant	10/26	71

*\*Year is 2003 unless otherwise indicated.*

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Evans, Bruce W.	Elizabeth	10/29	86
Faison, George T.	Grace	04/28	83
Faulconer, C. Newman	Foothills	05/18	94
Foley, Thomas W.	Riverside	03/14	78
Frampton, W. Mc Leod	Charleston-Atlantic	07/18	95
Fraser, James W.	Lackawanna	01/08	81
Frederick, H Nathan	Ohio Valley	03/30	92
Fulcomer, Charles F.	Scioto Valley	01/09	88
Gamewell, Donald	Olympia	12/16	71
Gardner, Dale	San Gabriel	08/04	82
Glasgow, James H.	Lackawanna	08/11	95
Goldhorn, Alvin E.	Prospect Hill	04/11	88
Goodykoontz, Jack T.	Mid-Kentucky	02/19	90
Graber, Philip	West Virginia	09/06	44
Gragg, Gilbert H.	Flint River	05/25	69
Green, Madelyn	The John Knox	12/09	77
Greer, Arthur E.	New Covenant	10/21	74
Gunn, Lenton	New York City	01/2902	62
Haas, Samuel S.	Palisades	09/29	88
Hackett, William H.	Elizabeth	03/27	92
Haines, David A.	Peace River	02/13	77
Hale, T. Murdock	Northern New England	05/18	91
Hallin, Ray K.	Western New York	06/21	91
Harlan, Paul Y.	Memphis	08/30	89
Harmon, David J.	New York City	03/15/02	56
Harris, Sidney N.	Florida	01/30	99
Harrison, John G.	Tres Rios	11/05	83
Hastings, William Paul	Denver	09/19	49
Hatch, Robert E.	Transylvania	05/01	64
Havlicek, Frank C.	Florida	05/02	81
Haynes, Dick H.	Geneva	03/10	82
Hazen, Jerry L.	Glacier	02/06	54
Healey, John F.	New Hope	10/12/02	82
Hernandez, Antonio L.	Los Ranchos	10/29	86
Hernandez-Lopez, Jose	Presbiterio Del Noroeste	10/02/01	76
Hershey, Galen E.	Detroit	12/0902	81
Hill, J. Calvin	Grand Canyon	12/21	81
Hills, Nathan Grier	Blackhawk	11/08/02	87
Hogenboom, Leonard S.	St Augustine	10/08	70
Holcombe, Wilson A.	South Louisiana	05/03	57

*\*Year is 2003 unless otherwise indicated.*

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Holland, DeWitte T.	Sheppards And Lapsley	12/24	80
Hollenbaugh, Kenneth H.	Lehigh	01/30	64
Hollister, William H.	Northern New England	12/14	74
Hooten, L. Kenneth	Redstone	05/23	56
Hough, Robert S.	Charlotte	05/06	92
Hovis, Richard W.	Central Nebraska	12/15	80
Howland, Robert L.	Los Ranchos	06/19	76
Huff, E. Eugene	San Francisco	10/16	75
Illidge-Marriaga, Eugenio	Presbiterio Del Suroeste	10/31	81
James, Ronald S.	Southern New England	01/16	72
Jarrell, Joreen A.	Sacramento	11/30	75
Jensen, Harold F.	Southern Kansas	04/18	91
Johnson, Charlie J.	East Tennessee	07/13	79
Johnson, Dennis	Giddings-Lovejoy	12/28	60
Jones, Robert M.	Miami	12/31	76
Jorgensen, Leland C.	Western North Carolina	08/17/01	88
Jowers, Gordon E.	Tampa Bay	07/23	84
Kaltenbach, Konrad J.	Newton	10/24	64
Kearns, Paul S.	The Pacific	11/30	82
Kennedy, David R.	John Calvin	05/24/02	85
Kenney, Stephen A.	Northern Plains	03/18	61
Kennicutt, Walter C.	Eastern Oklahoma	02/06	85
Kerr, Robert	Palisades	05/18	74
Kind, George E.	Detroit	05/11/02	95
King, C Monroe	New Covenant	10/07	86
Kirk, Rollin D.	Twin Cities Area	12/16	56
Knox, James A.	Sacramento	04/03	78
Kocher, Donald R.	Philadelphia	01/18	76
Koehler, Mark L.	de Cristo	08/12	87
Kovach, Frank Z.	West Jersey	10/08	85
Kreider, Maynard L.	Winnebago	09/09	75
Krueger, R. Steven	The John Knox	04/23	58
Kurrle, Bruce A.	Los Ranchos	01/14	84
Lambeth, James B.	New Hope	10/29	58
Lampe, J. Heydon	Tampa Bay	11/14	92
Land, Douglas A.	San Diego	07/04	74
Landrum, Charles L.	Tampa Bay	12/28	103
Lantz, Omar S.	Greater Atlanta	04/29	76
Lawson, Gary M.	The Cascades	12/17	56
Lee, Keith C.	San Joaquin	06/06/95	84

*\*Year is 2003 unless otherwise indicated.*



NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Lewis, Thomas J.	Twin Cities Area	05/17	56
Linde, Norman H.	Western New York	09/18	54
Loats, Leroy S.	Denver	05/27	83
Logan, Ernest E.	Pittsburgh	04/17	86
Lomas, Donald F.	Tampa Bay	11/19	98
Looker, Russell L.	Northumberland	08/30	76
Loyer, Robert	Western Colorado	06/11	89
Ludlow, William L.	Muskingum Valley	12/24	98
Lundquist, James F.	National Capital	01/31	70
MacDonald, Joseph R.	Detroit	08/26	85
Maietta, Michael C.	Wabash Valley	10/13	79
Makovkin, Alexander Sasha	The Redwoods	04/20	74
Manning, June Johnson	Charlotte	09/23	58
Mansell, William F.	Mississippi	10/04	90
Mapstone, James R.	Northern New York	06/24	71
Martin, Robert F.	Tampa Bay	10/01	78
Marvin, John G.	National Capital	01/04	90
Massecar, Roy H.	Geneva	03/18	84
McCarter, Robert W.	Baltimore	11/11	89
McClintock, Ross Spencer	Donegal	11/18	76
McCrae, John C.	New York City	01/16/02	74
McCutchen, L. Alexander	South Alabama	01/04	86
McElhinny, Jerry W.	Coastal Carolina	05/24	57
McFadden, Arthur B.	Giddings-Lovejoy	06/01	63
McFarlin, Paul C.	East Iowa	06/12	87
McGeary, William R.	Huntingdon	05/18	84
McGee, Glenn C.	de Cristo	07/01	89
McKee, Robert H.	Genesee Valley	11/14	93
McKinney, Clark N.	Geneva	12/13	67
McMillan, T. Morton	South Alabama	03/24	72
McMunn, W. Scott	Pittsburgh	12/20	92
Meineke, Melvin	Heartland	06/11	75
Merle-Smith, Van S.	Lehigh	06/01	85
Miller, Charles C.	New Covenant	09/09	77
Miller, Wesley G.	Miami	03/21	87
Mills, James	Philadelphia	05/23	83
Mills, Robert A.	Olympia	10/06	81
Minard, Norman W.	Long Island	07/21	81
Mitcham, James A.	Salem	12/03	88
Mitchell, Donald R.	Plains And Peaks	09/22	80

*\*Year is 2003 unless otherwise indicated.*

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Moccia, Virgil P.	Heartland	06/28	86
Moffett, James Polk G.	New Hope	11/03	88
Mooney, Henry D.	Florida	08/13	71
Morales-Matta, Israel	Chicago	08/10	87
Muller, H Arthur	West Jersey	12/09	86
Mundell, William E.	Northern New York	05/11	74
Musick, Allen Frank	National Capital	02/02	64
Myers, Harold L.	Scioto Valley	04/21	85
Neal, J. Kelly	Mission	11/05	89
Newcomer, Andrew E.	San Francisco	02/13	92
Newport, Albert Byron	Muskingum Valley	07/19	82
Newton, John L.	Greater Atlanta	02/13	88
Nielsen, Ernest E.	Minnesota Valleys	12/29	78
Nightingale, James A.	Tampa Bay	03/04	48
Norwood, Charles A.	New Hope	02/08	79
O'Neill, William R.	Winnebago	01/26/02	89
Oey, Sunny Pek Ho	Northern New York	06/24	71
Ohden, H. Richard	de Cristo	05/29	85
Ok, Byong Ho	Olympia	09/10	90
Ormand, Ben F.	New Harmony	03/10	90
Osterstock, Francis R.	Lehigh	10/27	89
Paik, John Y.	Eastern Korean	05/24	80
Pappadackis, Ed	Prospect Hill	01/19	72
Park, Richard A.	Eastern Virginia	11/09	76
Parman, Loren E.	Central Washington	04/08	81
Parnell, Donald K.	Heartland	06/16	77
Patrick, Johnstone G.	Giddings-Lovejoy	01/08	84
Patterson, William A.	Lackawanna	07/31	68
Pearson, Sidney A.	Palisades	09/05	88
Pepper, Claude G.	New Hope	11/08	93
Perry, J. L.	Middle Tennessee	02/06	90
Petet, Charles F.	Denver	10/03	85
Phillips, Everett H.	South Alabama	05/07	89
Phillips, Harry P.	Baltimore	03/14	79
Pillarella, Andrew	Lackawanna	11/12	85
Potter, E. Bruce	Santa Fe	09/25	74
Potter, Rosalie	Genesee Valley	07/12	68
Pouw, Boon Giok G.	Denver	05/15	89
Prince, Marcus B.	Western North Carolina	08/22	71
Raitt, Thomas M.	Twin Cities Area	09/27	72

*\*Year is 2003 unless otherwise indicated.*

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Ranck, Thomas E.	Chicago	10/07	64
Ransom, James D.	Prospect Hill	02/08	97
Read, David H. C.	New York City	01/07/01	91
Reid, Jennings B.	Charlotte	12/06	90
Reid, John L.	San Gabriel	05/10/02	93
Rhea, John I.	Mid-Kentucky	08/11	92
Riddle, George L.	Foothills	08/03	94
Rieker, William L.	Detroit	05/04	78
Rigsby, James B.	Abingdon	06/16	73
Riss, Paul	Hudson River	01/01	80
Robshaw, Charles P.	Twin Cities Area	01/01	87
Rockenstein, Walter H.	West Virginia	09/21	85
Rogers, Fred M.	Pittsburgh	02/27	74
Rooks, Shelby	New York City	02/03/02	90
Roth, Orville F.	Missouri River Valley	11/30	82
Rowley, Edward R.	Central Florida	08/04	87
Rowling, William S.	Elizabeth	03/21	74
Rude, Buckley S.	Santa Fe	03/15	96
Russ, John	Cherokee	06/21	85
Sawyers, Anne	Charleston-Atlantic	01/18	75
Schroeder, Herbert S.	The Cascades	04/05	89
Schwitzgebel, Richard B.	San Diego	10/04	85
Seals, D. Hilton	New Hope	11/02	79
Seidell, Belva	Plains And Peaks	06/07/02	73
Sexton, William E.	Whitewater Valley	03/24	72
Shimozono, Henry S.	San Jose	02/06	69
Shumate, William A.	Great Rivers	05/10	62
Silbert, William G.	Southern New England	12/21	91
Simmons, William James	Middle Tennessee	07/28	92
Sinning, Wilton H.	Des Moines	02/16	86
Smatla, Thomas S.	Western Colorado	04/18/02	86
Smith, Harvey M.	Hudson River	09/28	85
Smith, J. Albert	San Gabriel	02/15	89
Smith, R. McNair	Pines	07/22	93
Stell, Lawrence I.	Charlotte	09/13	95
Stephens, Samuel L.	The James	08/25	84
Stevenson, Robert E.	Sacramento	10/04	82
Stewart, Charles F.	San Francisco	03/03	61
Sthreshley, Lawrence F.	Tampa Bay	09/14	83
Stine-Tebordo, Terrie	Albany	08/21	51

*\*Year is 2003 unless otherwise indicated.*

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Stitt, David L.	New Covenant	10/03	91
Stoffel, Ernest L.	Salem	12/11	87
Stover, Ray M.	Sheppards And Lapsley	09/29	66
Stowers, Willis L.	Indian Nations	10/23	88
Strang, Glenn D.	Blackhawk	08/18	87
Strodtz, Margaret	Twin Cities Area	10/12	81
Sugg, Walton G.	South Alabama	03/15	92
Swartzback, Raymond H.	New York City	12/12/02	79
Tamaccio, Ralph A.	Monmouth	11/27	82
Tamas, Denes	Pittsburgh	10/19	78
Taylor, Bernard M.	New Castle	10/08	96
Telle, George F.	Stockton	12/04	88
Terrell, C. Randolph	Coastal Carolina	12/26	77
Terrien, Samuel L.	New York City	02/03/02	90
Thompson, Charles M.	Scioto Valley	02/21	86
Tjaden, William J.	North Central Iowa	12/08	92
Tobey, Frank H.	New Hope	10/16	75
Todd, Phillips	Dakota	06/25	87
Toth, Ernest A.	Cincinnati	12/28	89
Trout, D. Rod	Baltimore	10/13	75
Velez-Santiago, Samuel J.	Presbiterio De San Juan	06/08	82
Walenta, Paul Parks	New Castle	03/25	93
Walkup, Frank J.	Santa Fe	06/17	96
Walz, L. Humphrey	Milwaukee	09/25	92
Warren, Howard B.	Whitewater Valley	03/14	68
Washington, John Henry	Charleston-Atlantic	09/20	90
Wepfer, Richard W.	Heartland	08/18	59
Wilcox, Edward	Plains And Peaks	09/27/01	77
Wilkinson, Henrietta	Western North Carolina	03/30	84
Williams, Donald Eugene	Western North Carolina	12/26	88
Williams, Quentin J.	Monmouth	06/07	84
Willis, Oliver H.	Foothills	09/25	79
Wilson, Alexander C.	Shenango	07/20	81
Woods, John P.	East Iowa	05/28	87
Wright, Kenneth M.	Newark	10/12	65
Wyllie, Albert F.	South Louisiana	12/18	84

*\*Year is 2003 unless otherwise indicated.*

**ACRONYMS USED  
IN THE  
*JOURNAL***

**A**

AAA—Affirmative Action  
AACC—All African Conference of Churches  
AAEEO—Affirmative Action and Equal Employment Opportunity  
AAHP—American Association of Health Plans  
AAR/SBL—American Academy of Religion/Society of Biblical Literature  
ABM—Anti-Ballistic Missile Treaty  
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  
ADNA—Advisory Network for Africa  
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  
AGOA—African Growth and Opportunity Act  
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  
 APB—Affiliated Benefits Program  
 APCCM—Association of Presbyterians in Cross-Cultural Mission  
 APCE—Association of Presbyterian Church Educators  
 APCU—Association of Presbyterian Colleges and Universities  
 APEC—Asian Pacific Economic Council  
 APIMS—Association of Presbyterian Interim Ministry Specialists  
 APM—Antipersonnel Mine  
 APRODEH—Asociación Pro Derechos Humanos or Pro Human Rights Association  
 APT—Association of Presbyterian Tentmakers  
 APTS—Austin Presbyterian Theological Seminary  
 ARCA—Alliance of Reformed Churches in Africa  
 ARENA—National Republic Alliance Party  
 ARP—Associate Reformed Presbyterian Church  
 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

CAFTA—Central America Free Trade Agreement

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

CAPTA—U.S. Child Abuse Prevention and Treatment Act

CBS—Israel's Central Bureau of Statistics

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—Christian Churches Together in the U.S.A. (National Council of Churches of Christ)

CCT/PW—Churchwide Coordinating Team of Presbyterian Women

CCW—Consultants for Christian Witness

CDC—Center for Disease Control

CDCC—Cooperative Disaster Child Care

CE—Council of Europe

CEC—Conference of European Churches

CEDAW—Convention on the Elimination of All Forms of Discrimination Against Women

CEDEPCA—Evangelical Center for Pastoral Studies in Central America

CELD—Christian Education and Leader Development

CELEP—Latin America Evangelical Center for Pastoral Studies

CEPAD—Evangelical Committee for Aid to Development

CERES—Coalition for Environmentally Responsible Economics

CESCM—Council on Ecumenical Student Christian Ministry

## 2004 ACRONYM LIST

CHAPA—Christian Health and Agricultural Project  
CHR—Commission on Human Rights  
CICARWS—(World Council of Churches) Commission on Interchurch Aid, Refugee, and World Service  
CIF—Church Information Form  
CIH—Christmas International House  
CJO—Christmas Joy Offering  
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)  
CNDH—National Commission of Human Rights (Mexico)  
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  
COM—Committee on Ministry  
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  
CPC—Cumberland Presbyterian Church  
CPCA—Cumberland Presbyterian Church in America  
CPI— Churchwide Compensation Information  
CPJ—Committee for the Protection of Journalists  
CPK—Communaute Presbyterienne de Kinshasa  
CPM—Committee on Preparation for Ministry  
CPS—Current Population Surveys  
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  
CTC—Counter Terrorism Committee  
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  
 DHWMV—Department of Highway Safety and Motor Vehicles in Florida  
 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  
 DRMC—Dutch Reformed Mission Church  
 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 program area (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)  
 ECOWAS—French and Economic Community of West African States  
 ECPAT—End Child Prostitution in Asian Tourism  
 ECVAC—Endorsers Council for Veterans Affairs Chaplaincy

## 2004 ACRONYM LIST

EDCS—Ecumenical Development Cooperative Society  
EDI—Ecumenical Development Initiative  
EDYN—European Diaconal Year Network  
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  
ERID—European Roma Information Office  
ERRC—European Roma Rights Center  
ESL—English as a Second Language  
EST—Ecumenical Staff Team  
EU—European Union  
EWM—Evangelische Missionswerk in Deutschland  
EWSF—Ecumenical Women’s Solidarity Fund  
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  
FERDE—Spanish Federation of Evangelical Churches  
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  
 HR—Human Rights  
 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  
 ICCPR—International Covenant on Civil and Political Rights  
 ICCR—Interfaith Center on Corporate Responsibility  
 ICESCR—International Covenant on Economic, Social, and Cultural Rights  
 ICN—Interchurch Committee for Northern Ireland  
 ICPD—International Conference on Population and Development  
 ICRC—International Committee of the Red Cross  
 ICWA—Indian Child Welfare Act  
 IDEA—International Designs for Economic Awareness  
 IDF—Israeli Defense Force  
 IDP—Internally Displaced People  
 IECA—Evangelical Congregational Church in Angola  
 IERA—Evangelical Reformed Church of Angola  
 IGAD—Inter-Governmental Authority of Development  
 IHMO—International Health Ministries Office  
 ILO—International Labor Organization  
 IMC—International Missionary Council  
 IMCA—Christian Medical Institute of the Kasai  
 IMF—International Monetary Fund  
 INR—U.S. Bureau of Intelligence and Research  
 INS—(United States) Immigration and Naturalization Service

## 2004 ACRONYM LIST

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  
IPEN—International Presbyterian Education Network  
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  
JW—Jehova Witnesses

### K

DP—Kurdistani Democratic Party  
KASE—Korean American Student Empowerment  
KAYALC—Korean American Young Adult Leadership Coalition  
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  
LRA—Lord's Resistance Army  
LURD—Liberians United for Reconciliation and Democracy  
LWF—Lutheran World Federation

**M**

MAI—Multilateral Agreement on Investments  
 MATS—Master of Arts in Theological Studies  
 MBF—Medical Benevolence Foundation  
 MCA—Millennium Challenge Account  
 MCE—Ministries in Christian Education  
 MCPI—Movement Patriotique de Côte d’Ivoire  
 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)  
 MODEL—Movement for Democracy in Liberia  
 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  
 MWC—International Convention on the Protection of Rights of All Migrant Workers and Members of Their Families

**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  
 NAPC—National Asian Presbyterian Caucus  
 NAPS—National Association of Presbyterian Scouters  
 NASAG—North American Securities Administrators Guidelines  
 NATA—Native American Theological Association  
 NATEC—Native American Theological Education Consortium  
 NATO—North Atlantic Treaty Organization  
 NBPC—National Black Presbyterian Caucus  
 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  
 NCMAF—National Conference on Ministry to the Armed Forces  
 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 Program for Africa's Development  
 NGISC—National Gambling Impact Study Commission  
 NGO—Non-Governmental Organization  
 NHCA—Nursing Home Care Assistance  
 NHPC—National Hispanic Presbyterian Caucus  
 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  
 NMEPC—National Middle Eastern Presbyterian Caucus  
 NNPCW—National Network of Presbyterian College Women  
 NPCM—National Presbyterian Church of Mexico

NPT—Nuclear Non-Proliferation Treaty  
 NPYMC—National Presbyterian Youth Ministry Council  
 NRA—National Rifle Association  
 NRSV—New Revised Standard Version (of Bible)  
 NSCC—New Sudan Council of Churches  
 NTPYAC—National Taiwanese Presbyterian Young Adult Coalition  
 NVOAD—National Voluntary Organizations Active in Disasters  
 NVRA—National Voter Registration Act of 1993  
 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  
 OGHS—One Great Hour of Sharing  
 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  
 OSCE—Organization for Security and Cooperation in Europe

**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



2004 ACRONYM LIST

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  
PCCMP—Presbyterian Council for Chaplains and Military Personnel  
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  
PFII—Permanent Forum on Indigenous Issues  
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

2004 ACRONYM LIST

PLSE—Presbyterian Pastoral Leadership Search Effort  
PMC—Presbyterian Church (U.S.A.) Mortgage Corp.  
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—Pastor Nominating Committee; also 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—Congolesse 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  
 REI/ECGR—Racial Ethnic Immigrant/Evangelism Church Growth Report  
 REM—Racial Ethnic Ministries (NMD)  
 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  
 RLUIPA—Religious Land Use and Institutional Persons 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  
 SARS—Severe Acute Respiratory Syndrome  
 SC—Security Council of the United Nations  
 SCM—Student Christian Movement  
 SCR/NC—Stated Clerk Review/Nomination Committee  
 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 (Between Korean government and U.S. Forces in Korea)  
 SORTF—Special Offerings Review Task Force  
 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  
 SR—Special Rapporteur (United Nations)  
 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 for 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  
 TNI—Tentara Nasional Indonesia (military forces)  
 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  
 UFMCC—Universal Fellowship of Metropolitan Churches  
 UMHE—United Ministries in Higher Education  
 UMPH—United Methodist Publishing House  
 UMST—Urban Ministry Support Team  
 UN—United Nations  
 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  
 UNFPA—United Nations Population Fund  
 UNGA—United Nations General Assembly  
 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  
 USCIS—United States Customs and Immigration Service  
 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

VRA—Voting Rights Act of 1965

**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, Racial Discrimination, Xenophobia, and Related Intolerance

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

WOA—Washington Office on Africa

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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