



MINUTES

217th GENERAL ASSEMBLY

**2006
PART I
JOURNAL**

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OFFICERS

Two Hundred and Seventeenth General Assembly (2006)
Presbyterian Church (U.S.A.)

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THE REVEREND JOAN S. GRAY

Vice-Moderator

ELDER ROBERT WILSON

Stated Clerk

THE REVEREND CLIFTON KIRKPATRICK

Associate Stated Clerks

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

Assistant Stated Clerks

THE REVEREND DENNIS COBB
DEBORAH DAVIES
THE REVEREND LESLEY A. DAVIES
ELDER C. LAURIE GRIFFITH
THE REVEREND CARLOS MALAVE
ELDER DOSKA ROSS RADEBAUGH
ELDER JOAN RICHARDSON
ELDER MARGERY SLY
ELDER VALERIE SMALL

EXPLANATORY NOTE

Changes made by the 217th General Assembly (2006) 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 217th General Assembly (2006) Presbyterian Church (U.S.A.) Including Reports of Assembly Committees

The World Wide Web

<http://www.pcusa.org/ga217>

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 2006, the Web site will be updated with five reports as approved by the assembly, including a study guide on one 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>

- A Report on “A Reformed Understanding of Usury for the Twenty-First Century, Item 09-08, p. 804
- A Report on Economic Security for Older Adults, Item 09-09, p. 813
- Resolution on Just Globalization: Justice, Ownership, and Accountability, Item 09-10, p. 825
- Resolution on Human Rights in a Time of Terrorism and Torture, Item 09-11, p. 867
- *Living into the Body of Christ: Towards Full Inclusion of People with Disabilities, Item 10-06, p. 919

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

**THE JOURNAL OF THE
217TH GENERAL ASSEMBLY (2006)**

Thursday, June 15, 2006, 1:00 P.M.

The 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) was convened by Moderator Rick Ufford-Chase, in Exhibit Halls 2 and 3 of the Birmingham Jefferson Convention Center, Birmingham, Alabama. Moderator Ufford-Chase led the assembly in the convening prayer. Stated Clerk Clifton Kirkpatrick led the commissioners in a Call to Discipleship.

Commissioning of Commissioners and Advisory Delegates

Moderator Ufford-Chase, Stated Clerk Clifton Kirkpatrick, Steve Grace, moderator of the Committee on the Office of the General Assembly, and Catherine Ulrich, moderator-elect of the Committee on the Office of the General Assembly, led the assembly in a Service of Recognition of Commissioners and Advisory Delegates, which included a litany of enrollment and commitment to faithful fulfillment of their service as commissioners; and a charge to commissioners.

Enrollment and Quorum

Moderator Ufford-Chase recognized Stated Clerk Clifton Kirkpatrick, who advised the Moderator that Standing Rule D.2. permits that the roll be established by registration. Stated Clerk Kirkpatrick recommended that the roll of the 217th General Assembly (2006) be established by the list of those who have registered or will register. Based on pre-registration with General Assembly Meeting Services, there will be present at this assembly

- 534 commissioners from 173 presbyteries
- 163 youth advisory delegates
- 25 theological student advisory delegates
- 8 missionary advisory delegates
- 12 ecumenical advisory delegates

The assembly approved that the roll of the 217th General Assembly (2006) be established by the list of those who had or would register. Stated Clerk Kirkpatrick then informed 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.”

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

The Roll of the General Assembly

The roll of the General Assembly can be found on page 1489.

Seating of Corresponding Members

Stated Clerk Kirkpatrick announced that in accordance with Standing Rule B.3., corresponding members are designated and present at the General Assembly. The list of corresponding members can be found on page 1496.

Moderator Ufford-Chase welcomed the corresponding members.

Report of the Committee on Local Arrangements

The report of the Committee on Local Arrangements of the Presbytery of Sheppards and Lapsley was presented by its moderator, Dana Waters, and vice-moderator, Jane Carmichael.

Orientation for Commissioners and Advisory Delegates

Commissioners and advisory delegates were divided into three groups. In honor of the 300th anniversary of the first presbytery meeting, these groups were given names important in the early history of Presbyterianism—Calvin, Witherspoon, and Knox. 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 Clifton Kirkpatrick. This session included sharing of hopes for the gifts that this assembly might offer to the renewal of the Presbyterian church and its mission.

2. *Common Work of the Denomination*, presented by elected leaders of the six agencies of the church, including the Office of the General Assembly, General Assembly Council, Presbyterian Foundation, Presbyterian Loan and Investment Program, Inc., Board of Pensions, and 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 Ufford-Chase 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.

Associate Stated Clerk Kerry Clements made a presentation concerning features of the newly developed Les system.

Associate Stated Clerk Parsons introduced the people on the platform and on the floor that would assist with the business of the assembly:

Platform managers, Barbara Murphy and Conrad Rocha; platform assistant, Don Lincoln; Moderator's assistant, Frank Deming; platform parliamentary advisors: Alyson Janke, Gradye Parsons and Mark Tammen; parliamentary advisors assistants: Doska Ross and Kristine Valerius; Journal clerks, Loyda Aja, Kerry Clements, Joyce E. Evans, and Mary Ruth Phares.

Greeting from the Cumberland Presbyterian Church and the Cumberland Presbyterian Church in America

Moderator Ufford-Chase recognized Stated Clerk Kirkpatrick, who introduced Army Daniel, Moderator of the Cumberland Presbyterian Church in America, and Robert Rush, Stated Clerk of the Cumberland Presbyterian Church, who brought greetings from their respective denominations.

Report of the Moderator

General Assembly Moderator Rick Ufford-Chase called upon Vice-Moderator Jean Marie Peacock to assume the chair. The Vice-Moderator recognized the Moderator of the 216th General Assembly (2004), Rick Ufford-Chase, who presented the report of the Moderator.

Loaves and Fishes Church Growth Fund

Vice-Moderator Peacock recognized John Detterick, Executive Director of the General Assembly Council, who introduced Elder Stan Anderson of Denver, Colorado. Anderson announced that by the end of November 2006, a gift of \$150,000,000 would be deposited with the Presbyterian Foundation to establish the Loaves and Fishes Church Growth Fund. The interest generated by the investment with the Foundation will provide the funds for the oversight and guidance for the fund. The focus of the Loaves and Fishes Church Growth Fund is church growth, as well as racial ethnic church growth and church transformation. One percent of each presbytery grant will go toward the Theological Education Fund. Presbyteries will receive additional information concerning application for a Loaves and Fishes Church Growth Fund grant in the coming months. In order to be eligible for a grant, a receiving presbytery must match both the 10 percent in mission money and the 1 percent for the Theological Education Fund.

An oversight committee will be appointed as follows: three members by Stan Anderson, three members by Stated Clerk Kirkpatrick, three members by John Detterick, and three members by the Moderator of the 217th General Assembly (2006).

The assembly was led in a prayer of thanks by Allison K. Seed, incoming chair of the General Assembly Council.

Following the prayer, Moderator Ufford-Chase assumed the chair.

General Assembly Nominating Committee

Moderator Ufford-Chase recognized Melva Costen, moderator of the General Assembly Nominating Committee, who described the process by which the General Assembly Nominating Committee places names in nomination and the procedure for making nominations from the floor.

Actions to Convene Assembly

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

According to the count, there were present:

- 151 youth advisory delegates
- 22 theological student advisory delegates
- 8 missionary advisory delegates
- 5 ecumenical advisory delegates

Stated Clerk Clifton Kirkpatrick then instructed commissioners to use their keypads to establish that there was a quorum of commissioners present. There were 448 commissioners present and the Stated Clerk announced the quorum requirements of G-13.0105 had been met.

Moderator Rick Ufford-Chase declared a quorum was present and the 217th General Assembly (2006) was ready for business.

Stated Clerk Clifton Kirkpatrick recommended, and the assembly approved, in accordance with Standing Rules E.1.c., that the committee assistants be appointed, as follows: Ruben Armendariz, Mary Gene Boteler, Becky Cavallucci, Judy Fletcher, Sally Hinchman, Eric Hoey, Dee Hoge, Craig Howard, Jill Hudson, Susan Krummel, Don Lincoln, Carol McDonald, Kevin Porter, and Carl Schlich.

Assembly Committee Structure

On recommendation of the Stated Clerk, the assembly approved the assembly committee structure, Item 00-02. (See page 68.) The committees are as follows:

- 00 Plenary
- 01 Business Referrals
- 02 Bills and Overtures
- 03 General Assembly Procedures
- 04 Church Orders
- 05 Church Polity
- 06 Ecclesiology
- 07 Ecumenical and Interfaith Relations
- 08 Mission Coordination
- 09 Social Justice Issues
- 10 Health Issues
- 11 Peacemaking and International Issues
- 12 Church Growth and Christian Education
- 13 Theological Issues and Institutions
- 14 Review of GA Permanent Committees
- 15 Board of Pensions and Presbyterian Foundation

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., Friday, June 16. He also announced that the Presbyterian Publishing Company had provided the commissioners and advisory delegates with copies of *These Days*, a devotional booklet that includes prayers and biblical reflections from the Presbyterian Church (U.S.A.) and Cumberland Moderators.

Closing Prayer

The Moderator called upon Nick Valadez, theological student advisory delegate, and a student at San Francisco Theological Seminary, who offered the closing prayer for this session of the General Assembly.

Recess

The assembly recessed at 5:40 p.m.

Thursday, June 15, 2006, 7:30 P.M.

The 217th General Assembly (2006) reconvened at 7:30 p.m. with Moderator Ufford-Chase presiding. Moderator Ufford-Chase reminded commissioners that as the assembly meets this year, it celebrates the 300th anniversary of the Presbytery of Philadelphia. He then introduced Mary Ellen Frazier Lloyd, moderator of the Presbytery of Philadelphia, who brought greetings from the presbytery and opened this meeting of the assembly with prayer.

REPORT OF THE ASSEMBLY COMMITTEE ON BUSINESS REFERRALS

Moderator Ufford-Chase recognized the moderator of the Assembly Committee on Business Referrals and the Assembly Committee on Bills and Overtures, Judy Wellington, who presented the committee's report. The assembly approved Item 01-01, the proposed docket. (See page 73.) The report was arrested.

Moderator Ufford-Chase recognized Joey Bailey, deputy for Mission Support Services of the General Assembly Council, for an explanation of the financial implications process and how the process will help inform the decisions made by the assembly.

The report of the Assembly Committee on Business Referrals and the Assembly Committee on Bills and Overtures was resumed. The assembly approved Item 01-02 (plenary consent agenda), 01-03 (list of referrals of business). (See pages 75, 121.) The assembly disapproved referral of Item 01-04 (approve report and recommendations of Theological Task Force on Peace, Unity, and Purity ad seriatim). (See page 133.) The assembly then approved Items 02-01 (referral of two overtures) and 02-02 (suspend Standing Rule A.2.a. to receive late business). (See page 135.) This concluded the reports of the Assembly Committee on Business Referrals and the Assembly Committee on Bills and Overtures and a summary of the reports are as follows:

Assembly Committee on Business Referrals

Item 01-01. General Assembly Docket—Approved. (See page 73.)

Item 01-02. Plenary Consent Agenda—Approved. (See page 75.)

Item 01-03. Referral Document and Overture List—Approved. (See page 121.)

Item 01-04. On the Report of the Theological Task Force on Peace, Unity, and Purity of the Church—Disapproved referral. (See page 133.)

Assembly Committee on Bills and Overtures

Item 02-01. Recommendation to Refer Two Overtures to the Assembly Committee on Ecclesiology—Approved. (See page 135.)

Item 02-02. Suspension of Standing Rule A.2.a. to Receive Late Business—Approved. (See page 135.)

Moderator Ufford-Chase recognized Steve Grace, moderator of the Committee on the Office of the General Assembly. Grace reported that the Moderator candidates' campaign expenses had been reviewed and found in order.

Election of the Moderator

Moderator Ufford-Chase announced the election of the Moderator of the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.), as required by *Book of Order*, G-9.0200, and Standing Rule H.1.a.(2). The Stated Clerk described the procedure for this election.

Four candidates were placed in nomination: Tim Halverson, Presbytery of Peace River, who was nominated by Carol Divens Roth, Presbytery of Pittsburgh; Joan Gray, Presbytery of Greater Atlanta, who was nominated by Judith Pingel, Presbytery of Sierra Blanca; Kerry Carson, Presbytery of North Central Iowa, who was nominated by Leslie Day-Ebert, Presbytery of Los Ranchos; Deborah Block, Presbytery of Milwaukee, who was nominated by J. Oscar McCloud, Presbytery of New York City.

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, Susan Andrews, Moderator of the 215th General Assembly (2003), 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 Andrews. Stated Clerk Kirkpatrick explained the electronic voting procedures.

Joan Gray was elected Moderator of the 217th General Assembly (2006) on the third ballot, receiving a total of 307 votes. Of the total votes cast, Deborah Block received 152; Tim Halverson received 20, and Kerry Carson received 19.

Moderator Ufford-Chase declared that Joan Gray was duly elected to the office of Moderator of the 217th General Assembly (2006).

After being escorted back into the hall by former Moderator Andrews, elected Moderator Gray was accompanied on the platform by family members and friends.

Installation Service and Presentation to Newly Elected Moderator

Stated Clerk Clifton Kirkpatrick and retiring Moderator Rick Ufford-Chase installed Joan Gray into the office of Moderator. Catherine Gonzalez led the assembly in prayer for its newly elected Moderator.

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

Moderator Gray then addressed the assembly briefly and introduced family members who were present.

Presentations to Retiring Moderator and Vice-Moderator

Moderator Gray recognized Stated Clerk Clifton Kirkpatrick for a special presentation. Stated Clerk Clifton Kirkpatrick presented to retiring Moderator Rick Ufford-Chase a framed picture and a replica of the Celtic crosses that have been worn by all Presbyterian Church (U.S.A.) Moderators since 1983, and retiring Vice-Moderator Jean Marie Peacock with a chalice and paten inscribed with the seal of the Presbyterian Church (U.S.A.). Ufford-Chase addressed the assembly briefly.

Recognition of Former Moderators

Name	Year	G.A.	Church
William Lytle	1978	190th	UPC
Isabel Wood Rogers	1987	199th	PC(USA)
Price H. Gwynn, III	1990	202nd	PC(USA)
David L. Dobler	1993	205th	PC(USA)
Robert W. Bohl	1994	206th	PC(USA)
Marj Carpenter	1995	207th	PC(USA)
John M. Buchanan	1996	208th	PC(USA)
Patricia G. Brown	1997	209th	PC(USA)
Freda A. Gardner	1999	211th	PC(USA)
Syngman A. Rhee	2000	212th	PC(USA)
Jack Rogers	2001	213th	PC(USA)
Fahed Abu-Akel	2002	214th	PC(USA)
Susan Andrews	2003	215th	PC(USA)
Rick Ufford-Chase	2004	216th	PC(USA)

Announcements and Recess

Stated Clerk Kirkpatrick announced that Nelson Erwin, elder commissioner from the Presbytery of Tres Rios, died this evening. A prayer was offered by Moderator Gray for the life of Erwin and the members of his family. After prayer offered by Matthew Hogg, youth advisory delegate from the Presbytery of Whitewater Valley, the assembly recessed at 11:00 p.m. to be reconvened at 9:00 a.m. on Monday, June 19.

Friday, June 16, 2006, 9:00 A.M.

The assembly met in committees from 9:00 a.m. until 12 noon; from 1:30 p.m. to 5:30 p.m.; and from 8:00 p.m. to 10:00 p.m.

Friday, June 16, 2006, 6:45 p.m.

Commissioners, advisory delegates, and other participants assembled for worship in the Concert Hall of the Birmingham Jefferson Convention Center at 6:45 p.m. Rick-Ufford Chase, Moderator of the 216th General Assembly (2004) preached the sermon. The Scripture readings were from Isaiah 56:1–8 and Mark 9:14–29.

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.

Saturday, June 17, 2006, 9:00 A.M.

The assembly met in committees from 9:00 a.m. until 12 noon; from 1:30 p.m. to 5:30 p.m., and from 8 p.m. to 10:00 p.m.

Ecumenical Service of Worship

Commissioners, advisory delegates, and other participants assembled in the Concert Hall of the Birmingham Jefferson Convention Center for an Ecumenical Service of Worship. The Reverend Dr. Bernice Powell Jackson, president of the World Council of Churches, preached a sermon, entitled, “Inside Out.” Scripture readings were from 1 Samuel 15:34–16:13 and 2 Corinthians 5:6–10, 14–17.

The offering received at the Ecumenical Service of Worship was designated for youth and young adult participation in the World Council of Churches.

Sunday, June 18, 2006, 9:00 A.M.

Commissioners, advisory delegates, and other participants worshiped in local Presbyterian Church (U.S.A.), Cumberland Presbyterian Church, and Cumberland Presbyterian Church in American congregations.

Following worship in local congregations, commissioners and others participated in various afternoon events, including a time of celebration and greeting the Moderator of the 217th General Assembly (2006).

Sunday, June 18, 2006, 6:00 P.M.

Worship and Service of Holy Communion

Commissioners of the concurrent General Assemblies of the Presbyterian Church (U.S.A.), the Cumberland Presbyterian Church, and the Cumberland Presbyterian Church in America, and other participants assembled for a joint worship service on Sunday, June 18, 2006, at 6:00 p.m. in the Birmingham Arena of the Birmingham Jefferson Convention Center, Birmingham, Alabama. Setri Nyomi, general secretary of the World Alliance of Reformed Churches and a member of the Evangelical Presbyterian Church, Ghana, preached the sermon. The Scripture readings were from Micah 6:6–8 and Hebrews 11:29–12:2. Ministers and elders from Sheppards and Lapsley assisted in the distribution of communion elements.

The offering received during this worship service was designated to support three different ministries: the Coalition for Appalachian Ministry (CAM), Presbyterian Council for Chaplains and Military Personnel (PCCMP), and the AIDS ministry of the Presbyterian Church in Kinshasa. The CAM and PCCMP are supported by all three of the denominations that have jointly planned this worship service. The AIDS ministry at the Presbyterian Community in Kinshasa is one that the three denominations have agreed addresses a vital need in our global community.

Ice Cream Social

Following the worship service, commissioners, advisory delegates, and other participants attended an ice cream social in the piazza of the Birmingham Jefferson Convention Center sponsored by the General Assembly Committee on Local Arrangements.

Monday, June 19, 2006, 9:00 A.M.

The 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) was reconvened at 9:00 a.m. with Moderator Joan S. Gray presiding. Moderator Gray began the session with a reading from the desert fathers. Moderator Gray then recognized Neal Presa, commissioner from the Presbytery of Elizabeth, who led the assembly in the opening prayer.

Moderator Gray expressed appreciation to chairs and vice chairs of assembly committees and the Moderator candidates, Deborah Block, Kerry Carson, and Tim Halverson, as well as vice-moderator candidates and nominating speakers.

Announcement

Moderator Gray reminded the assembly that headsets for Korean and Spanish translation of business or for hearing amplification were available at the Special Services Booth in the East Lobby.

ASSEMBLY COMMITTEE ON BILLS AND OVERTURES

Moderator Gray recognized Judy Wellington, moderator of the Assembly Committee on Bills and Overtures, who presented a report from the Assembly Committee on Bills and Overtures.

Wellington reported that the Assembly Committee on Bills and Overtures examined the minutes of the General Assembly from the time of its convening on Thursday, afternoon June 15, through the end of business on Thursday evening, June 15, and found them in order. All had been done in compliance with the Standing Rules. (See p. 135.) Item 02-04 (referrals of commissioners' resolutions) was received. (See page 135.) Item 02-05 (revised docket) was approved. (See page 136.) The 217th General Assembly (2006) approved the docket of the General Assembly with revisions:

Monday, June 19

9:00 am

BUSINESS MEETING 3

- Assembly Committee on Bills and Overtures (02)
- Vice-Moderator Confirmation and Installation
- Stated Clerk's Orientation II
- Assembly Committee on General Assembly Procedures (03) (Financial Implications)
- Assembly Committee on Mission Coordination (08) (Financial Implications)
- Report of the Assembly Committee on Board of Pensions and Presbyterian Foundation (15)
- Report of the Assembly Committee on Theological Issues and Institutions (13)

Announcements

Memorial Minute for William P. Thompson, Former Stated Clerk

Closing Prayer

Recess

12:00 Noon

Lunch Break

1:30 pm

Opening Prayer

BUSINESS MEETING 4

- Speak-out (15 minutes)
- Assembly Committee on Bills and Overtures (02)
- Report of the Assembly Committee on Church Growth and Christian Education (12)
- Report of the Assembly Committee on Ecumenical and Interfaith Relations (7)
- Report of the Assembly Committee on Review of GA Permanent Committees (14)

Announcements

Closing Prayer

Recess

MONDAY, JUNE 19, 2006

5:30 pm Dinner Break
7:00 pm Joint Worship led by the Cumberland Presbyterian Church
8:15 pm **BUSINESS MEETING 5**

- Women's 50th Ordination (40 min)
- Association of Presbyterian Colleges and Universities (5 min)
- Cultural Proficiency (5 min)
- Peacemaking 25th Anniversary (15 min)
- Presbyterian Disaster Assistance—Katrina Recovery (16 min)
- Mission Initiative (10 min)

Announcements
Closing Prayer
Recess

Tuesday, June 20

9:00 a.m. Opening Prayer
BUSINESS MEETING 6

- Assembly Committee on Bills and Overtures (02)
- Assembly Committee on General Assembly Procedures (03) (Financial Implications)
- Assembly Committee on Mission Coordination (08) (Financial Implications)
- General Assembly Nominating Committee
- Report of the Assembly Committee on Mission Coordination (08)
- Report of the Assembly Committee on Ecclesiology (06)

Announcements
Closing Prayer
Recess

12:00 Noon

1:30 pm Lunch Break
Opening Prayer
BUSINESS MEETING 7

- Speak-out (15 minutes)
- Assembly Committee on Bills and Overtures (02)
- Report of the Assembly Committee on Church Orders (04)
- Report of the Assembly Committee on Mission Coordination (08)

Announcements
Closing Prayer
Recess

5:30 pm

7:00 pm

8:15 pm

Dinner Break
Joint Worship led by PC(USA)
BUSINESS MEETING 8

- Ecumenical Greetings (30 min)
- World Prayer (15 min)
- Presbyterian Church of Colombia 150th (5 min)
- Presbyterian Church of Cuba (5 min)
- Self-Development of People (15 min)
- Mission Initiative (10 min)

Wednesday, June 21

9:00 am

Presbyterian History Forum with the Cumberland Presbyterian Church and the Cumberland Presbyterian Church in America

10:30 am

Opening Prayer
BUSINESS MEETING 9

- Speak-out (15 min)
- Assembly Committee on Bills and Overtures (02)
- Assembly Committee on General Assembly Procedures (03) (Financial Implications)
- Assembly Committee on Mission Coordination (08) (Financial Implications)
- Report of the Assembly Committee on Church Polity (05)

Announcements
Closing Prayer
Recess

12:00 noon

2:00 pm

Seminary Lunches
Opening Prayer
BUSINESS MEETING 10

- Speak-out (15 min)

- Assembly Committee on Bills and Overtures (02)
- Report of the Assembly Committee on Peacemaking and International Issues (11)
- Report of the Assembly Committee on General Assembly Procedures (03)
- Report of the Assembly Committee on Health (10)

Announcements

Closing Prayer

Recess

5:30 pm

Dinner Break

7:00 pm

Joint Worship led by Cumberland Presbyterian Church in America

8:15 pm

Opening Prayer

BUSINESS MEETING 11

- Speak-out (15 min)
- Assembly Committee on Bills and Overtures (02)
- Report of the Assembly Committee on Social Justice Issues (09)

Announcements

Closing Prayer

Recess

Thursday, June 22

8:30 am

Worship (in Plenary)

9:30 am

Opening Prayer

BUSINESS MEETING 12

- Assembly Committee on Bills and Overtures (02)
- Assembly Committee on General Assembly Procedures (03) (Financial Implications)
- Assembly Committee on Mission Coordination (08) (Financial Implications)
- Introduction of San Jose Committee on Local Arrangements

Closing Prayer

ADJOURN

Ecumenical Greetings

Moderator Gray recognized Michael Livingston, president of the National Council of Churches of Christ in the U.S.A. (NCCC), who brought greetings to the assembly from the NCCC. Livingston addressed the assembly briefly.

CONFIRMATION AND INSTALLATION OF THE VICE-MODERATOR

Moderator Gray introduced Robert Wilson from the Presbytery of North Alabama whom she appointed to serve as Vice-Moderator of the 217th General Assembly (2006). Wilson addressed the assembly. The assembly confirmed Wilson as Vice-Moderator of the 217th General Assembly (2006) and installed him into the position.

Presentation by the Committee on Local Arrangements

Moderator Gray recognized Dana Waters, moderator, and Jane Carmichael, vice-moderator, of the Committee on Local Arrangements, who presented gavels to the Moderator and Vice-Moderator on behalf of the Committee on Local Arrangements of the Presbytery of Sheppards and Lapsley. The Moderator and Vice-Moderator's gavels were handmade for this 217th General Assembly (2006). Each gavel and accompanying sound block are made of two woods, Alabama cherry and African Blackwood, symbolizing the ongoing connection between the Presbytery of Sheppards and Lapsley and the peoples of the Congo. The gavel bags are constructed with insets of Kuba cloth.

Stated Clerk's Orientation

Moderator Gray 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 Gray recognized Vincent Thomas, 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. Thomas announced that the total financial implications of actions recommended by assembly committees amounts to: \$36,705 for 2006; \$198,660 for 2007; and \$107,414 for 2008. In terms of the per capita apportionment rate, this would present an increase of approximately 9 cents in 2007 and 5 cents in 2008. Since per capita cannot be increased for the mid year 2006, the amount of \$36,705 may have to be absorbed in the current year's budget. On Thursday morning, the committee will present to the assembly its final recommendation for balancing the per capita budget for 2007 and 2008.

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

The report of the Assembly Committee on Mission Coordination was presented by its moderator, David Norton. Norton reported the total financial implications of actions under consideration by the assembly for the mission budgets was: \$8,384 for 2006; \$46,918 for 2007; and \$36,534 for 2008.

**REPORT OF THE ASSEMBLY COMMITTEE ON
BOARD OF PENSIONS AND PRESBYTERIAN FOUNDATION (15)**

The report of the Assembly Committee on Board of Pensions and Presbyterian Foundation was presented by its moderator, Alan Ford. Ford informed the assembly that the committee acted on Items 15-A–15-F in accordance with the committee's responsibilities, and that they are presented for information only.

Ford introduced Robert Maggs, president of the Board of Pensions, who addressed the assembly. Ford continued the report of the Assembly Committee on Board of Pensions and Presbyterian Foundation. The assembly approved Items 15-01 and 15-04. (See page 1319, 1320.) Ford then introduced Robert Leech, president of the Presbyterian Church (U.S.A.) Foundation for a presentation on the Presbyterian Foundation. The assembly approved Items 15-02, 15-03, and 15-05. (See pages 1319, 1321.)

The report of the Assembly Committee on Board of Pensions and Presbyterian Foundation was concluded, and a committee summary is as follows:

Assembly Committee on Board of Pensions and Presbyterian Foundation

I. Plenary

[There are no items for the consent agenda, neither are there any items with financial implications in this report.]

Item 15-01. Amendment to Section 8.4 of the Benefits Plan—Approved. (See page 1319.)

Item 15-02. Endorse Foundation's Work in Support of Mission and Ministry—Approved. (See page 1319.)

Item 15-03. Directors of New Covenant Trust Company, N.A.—Approved. (See page 1319.)

Item 15-04. On Pension and Medical Insurance Needs of Small Churches—From the Presbytery of Long Island—Approved. (See page 1320.)

Item 15-05. On Response Regarding Minutes of the New Covenant Trust Company—Approved. (See page 1321.)

II. 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 15-A. Committee on Review of the Board of Pensions—Approved. (See page 1321.)

Item 15-B. Committee on Review of the Foundation—Approved. (See page 1352.)

Item 15-C. Receive Report Regarding the Plan and the BOP's Approval of Certain Plan Amendments—Approved. (See page 1367.)

Item 15-D. Receive Report of Certain Amendments to the Bylaws—Approved. (See page 1371.)

Item 15-E. Minutes, Board of Pensions—Approved with commendation.

Item 15-F. Minutes, Foundation—Approved with commendation.

Video Presentation

Moderator Gray recognized Curtis A. Kearns Jr., director of the National Ministries Division, who addressed the assembly regarding the goal of the 208th General Assembly (1996) to raise racial ethnic membership to 10 percent by 2005 and 20 percent by 2010. Kearns presented a video called *Glimpses of a Growing Diversity*, showing the great variety of styles, languages, and traditions in worship on any given Sunday in Presbyterian churches.

REPORT OF THE ASSEMBLY COMMITTEE ON THEOLOGICAL ISSUES AND INSTITUTIONS (13)

Moderator Gray recognized Nancy Olthoff, moderator of the Assembly on Theological Issues and Institutions, who presented the committee's report. Olthoff informed the assembly that Item 13-14 is a footnote to clarify Latin translation. The assembly approved the consent agenda: Items 13-03, 13-06, 13-07, 13-09, 13-12, 13-13, 13-14, and 13-16.

Nancy Olthoff introduced Jim Kitchens, chair of the Committee on Theological Education, who reported on behalf of the Committee on Theological Education. Olthoff then introduced Laura Mendenhall, president of Colombia Theological Seminary, who presented an award for excellence in theological education to Catherine Gonzales. Gonzales addressed the assembly briefly.

Jeffrey Bullock, corresponding member and president of Dubuque Theological Seminary, continued the report of the Assembly Committee on Theological Issues and recognized Sam Calian, retired president of Pittsburgh Theological Seminary. Calian addressed the assembly briefly, and introduced the new president of Pittsburgh Theological Seminary, William J. Carl, who also addressed the assembly.

The assembly approved Item 13-08. The assembly approved Items 13-11 (as amended) and 13-10.

Irving Moxley, commissioner from the Presbytery Scioto Valley, continued the committee's report. The assembly approved Item 13-15. The assembly approved Item 13-01, as amended. The assembly approved Item 13-04, as amended and with comment.

Nancy Olthoff continued the committee's report. Olthoff presented Item 13-05. She then called on Jonathan Lovelady who presented a minority report concerning Item 13-05. Nancy Olthoff and Dan Migliore spoke to the main motion. Jonathan Lovelady spoke to the minority report and introduced Ken McDevitt, youth advisory delegate from the Presbytery of Blackhawk who spoke to the report. The floor was opened for amendments to the main motion. The main motion was amended as follows: "in Recommendation 1, strike out 'Approve' and insert 'Receive'"; and "to amend the last sentence of the first paragraph under "Baptism" section so that it reads: 'With the exception of the baptismal formula itself, we are also free to supplement this language with additional Trinitarian images to reflect the expansive grace, love, and communion of the one God.'" The main motion was declared perfected. The floor was opened for amendments to the minority report. The moderator declared the minority report perfected. The merits of the main motion and the substitute motion were debated. Moderator Gray placed before the assembly the question, "Shall the minority report be substituted for the main motion?" The minority report was defeated. The assembly approved Item 13-05 as amended. The assembly approved that Item 13-02 be answered by the action taken on Item 13-05.

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

Assembly Committee on Theological Issues and Institutions

[Consent Agenda items are indicated by an asterisk (*). Items with financial implications are indicated by a dollar sign (\$).]

Item 13-01. On the Authority of Scripture—Approved as amended. (See page 1099.)

\$Item 13-02. On Referring “The Trinity: God’s Love Overflowing” back to the Office of Theology and Worship for Further Consultation—Answered by action taken on Item 13-05. (See page 1100.)

[Original Financial Implications: (2006): \$0; (2007): \$22,350; (2008): \$9,340 (Mission—Unrestricted)] [Assembly Action: (2006): \$0; (2007): \$0; (2008): \$0]

***Item 13-03. Request to Undertake a Study on “Salvation and Sin”—Approved. (See page 1101.)**

Item 13-04. On the Invitation to Christ: Sacramental Practices—Approved as amended with comment. (See page 1102.) Comment: These practices must be accompanied with corresponding theological exposition.

Item 13-05. On “The Trinity: God’s Love Overflowing.” Approved as amended—(See page 1108.)

***Item 13-06. On Trustees of Theological Institutions—Approved. (See page 1133.)**

***Item 13-07. Lord’s Supper Permissions at Theological Institutions—Approved. (See page 1135.)**

Item 13-08. On Approving William J. Carl as President of Pittsburg Theological Seminary—Approved. (See page 1135.)

***Item 13-09. Auburn Seminary Covenant—Approved. (See page 1136.)**

Item 13-10. On the Development of a Denominational E-Hymnal—Approved. (See page 1141).

Item 13-11. On a New Denomination Hymnal for Corporate Worship—Approved as amended. (See page 1142.)

***Item 13-12. Lord’s Supper Permissions at Conference Centers— Approved. (See page 1143.)**

***Item 13-13. Mountain Retreat Association Board of Directors—Approved. (See page 1144.)**

***Item 13-14. On Amending G-2.0200 to Correct Latin Translation—Approved. (See page 1144.)**

Item 13-15. On the Election of Davis Perkins as President and Publisher of the Presbyterian Publishing Corporation—Approved. (See page 1145.)

***Item 13-16. On Amendments to PPC Deliverance Document and Amended Restated Bylaws—Approved. (See page 1146.)**

Committee Final Action and Report to Plenary

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

Item 13-A. Minutes, Committee on Theological Education—Approved.

Item 13-B. Minutes, PPC—Approved with comment.

- The roll of attendance list should include the names and titles of all officers present at each meeting.
- The relationship of the Stated Clerk and/or the Executive Director of the General Assembly Council to the board of directors should be stated in the roll of attendance.

Dissents

The following commissioners filed a dissent from the action taken on Item 13-05 of the Assembly Committee on Theological Issues and Institutions: Jolie Berry, Presbytery of South Louisiana; and Chandler M. Willis, Presbytery of South Louisiana.

Announcements

Stated Clerk Clifton Kirkpatrick made several announcements: That the offering from the ecumenical worship service totaled \$4,507, to be used for youth and young adult programs of the World Council of Churches; and that the offering from the previous night's worship celebration totaled \$25,111, which Rick Ufford-Chase, Moderator of the 216th General Assembly (2004), by agreement with officials of the Cumberland Presbyterian Church and the Cumberland Presbyterian Church in America, had designated the offering for the following programs: The Coalition for the Appalachian Ministry (CAM); Presbyterian Council for Chaplains and Military Personnel (PCCMP), and AIDS ministry at the Presbyterian Community in Kinshasa. Kirkpatrick encouraged commissioners to complete the forms available to evaluate this General Assembly. He also announced that the Red Cross would conduct a blood drive on Tuesday, 11:30 a.m.–4:00 p.m.

Memorial Minute for William P. Thompson

Moderator Gray recognized J. Oscar McCloud, commissioner from the Presbytery of New York City, who offered a Memorial Minute for William P. Thompson, Moderator of the 121st General Assembly of the United Presbyterian Church in the United States of America and Stated Clerk of the General Assembly of the United Presbyterian Church (U.S.A.) from 1966–1983.

Memorial Minute for William P. Thompson

William Phelps Thompson was a strong, bright light in the Presbyterian church and its ecumenical endeavors for more than two decades. He died April 27, 2006, perhaps the most widely known and respected Protestant churchman of his time.

Mr. Thompson's service to and through the national church began with his election as Moderator of the denomination's General Assembly in 1965 (although a colleague later reflected that "it's hard to remember when Bill wasn't in the midst of anything worthwhile that the church was doing").

He left a law practice in Kansas to accept election as Stated Clerk (chief executive officer) of the General Assembly—the first layperson to hold that position since 1883. In the years following, he would be involved in myriad of Presbyterian activities as varied as membership on the General Council to participation in local chapters of Presbyterian Men.

From the beginning his hours were long and challenging. A friend said of him that "Bill Thompson had the toughest job in the church—and loves it."

Early in his tenure a *Christian Century* article said of him that "anyone who dares to be a registered Democrat in Kansas can't be all bad." Appropriately he was in the front lines as his church entered struggles over civil rights, women's rights, and opposition to the Vietnam War. He supported an early General Assembly action against the ordination of self-affirming gay and lesbian persons but later changed his mind and publicly said so.

He worked tirelessly for the reunion of the Presbyterian family in America—accomplished in 1983—and for a less-successful merger movement, the Consultation on Church Union. All the while his ecumenical involvements brought him elections and accolades. He was president of the National Council of Churches, a president of the World Alliance of Reformed Churches (Presbyterian and Congregational) among others.

Thompson held a Doctor of Law degree from the University of Chicago Law School and honorary degrees from a half dozen other colleges but never used those titles.

His interests and points of service and leadership encompassed the local and the worldwide. Even in the sunset years he was engaged in the Community Chest, the Midwest Regional Research Foundation, the Civic Music Association, the Wichita Symphony, and the Wichita Council of Camp Fire Girls. In 2000, he and Mrs. Thompson established the William and Mary Thompson Ecumenical Scholarship Fund to develop leadership for the global ecumenical endeavors.

He is survived by his wife, Mary Thompson; two daughters, Margaret Sewell and Judith Koop; one son, William Thompson Jr.; and six grandchildren.

Moderator Gray recognized James Fother, ecumenical advisory delegate, who brought greetings from the United Church of Christ and led the assembly in prayer. The assembly recessed at 11:45 a.m. to reconvene at 1:30 p.m.

The 217th General Assembly (2006) reconvened at 1:30 p.m. with Moderator Joan Gray presiding. Moderator Gray recognized Elder Sue Smith, commissioner from the Presbytery of Monmouth, who led the assembly in the opening prayer.

Moderator Gray then led the assembly in prayer for the family of Nelson Erwin, elder commissioner, who died last Thursday, and the Reverend Dr. Bill McSwegin, executive presbyter of the Presbytery of Lackawanna, who is battling cancer.

Speak-Out

Vice-Moderator Robert Wilson assumed the chair. Commissioners, advisory delegates, and corresponding members were given an opportunity to speak out on issues outside of the deliberative mode of the assembly for fifteen minutes, with one-minute limits on individual speeches. Stated Clerk Clifton Kirkpatrick instructed the assembly on the procedure to be followed during the time allotted for the speak-out. Vice-Moderator Wilson then recognized persons, who spoke on various concerns.

REPORT OF THE ASSEMBLY COMMITTEE ON CHURCH GROWTH AND CHRISTIAN EDUCATION (12)

Moderator Gray recognized Commissioner Lee Jordan, moderator of the Assembly Committee on Church Growth and Christian Education, who presented the committee's report. The consent agenda was approved: Item 12-04 (approved), Item 12-05 (approved), Item 12-06 (approved), Item 12-07 (approved), Item 12-09 (approved), Item 12-10 (approved), Item 12-14 (approved), Item 12-15 (approved). Item 12-01 was referred to the General Assembly Council (Office of Theology and Worship). Item 12-02 was referred to the General Assembly Council (Office of Theology and Worship) with comment. Item 12-03 was approved with amendment. James Thomas, from the Evangelism Office of the General Assembly Council, introduced a racial ethnic church growth update. Rob Klouw, staff person from the National Ministries Division of the General Assembly Council, introduced a presentation about the "Here and Now" campaign. Item 12-08 was approved as amended. Item 12-11 was approved as amended. Item 12-12, Recommendation 1, was approved as amended. Item 12-12, Recommendations 2.a.-d. was approved. Item 12-12, Recommendation 2.e. was approved as amended. Item 12-12, Recommendation 2.f. was approved as amended. Item 12-13, Recommendation 1. was approved. Item 12-13, Recommendation 2. was approved as amended. Item 12-13, Recommendations 3. and 4. were approved. Item 12-16 was approved as amended. Item 12-17 was approved as amended. Item 12-18 was disapproved with comment. Jay Hudson, president of the Presbyterian Investment and Loan Program, Inc., introduced a video outlining the work of the Presbyterian Investment and Loan Program, Inc. This concluded the report of the Assembly Committee on Church Growth and Christian Education and a committee summary is as follows:

Assembly Committee on Church Growth and Christian Education

[Consent agenda items are indicated by an asterisk (*). Items with financial implications are indicated by a dollar sign (\$).]

Item 12-01. On Creating the Office of Minister of Christian Education—From the Presbytery of Mission—Referred to General Assembly Council, Office of Theology and Worship. (See page 1027.)

Item 12-02. On Amending the *Book of Order* to Create a Fourth Office to Be Known as Educating Elder—From the Presbytery of Shenandoah—Referred to General Assembly Council, Office of Theology and Worship with comment. (See page 1049.) Comment: This recommendation is being forwarded with great appreciation of the role of Christian educators.

Item 12-03. On Amending G-14.0701 to Name Certified Christian Educators as Mandated Reporters in Cases of Abuse of Minors or Adults Lacking Mental Capacity—From the Presbytery of Genesee Valley—Approved as amended. (See page 1060.)

***Item 12-04. On Transferring Crescent Springs Presbyterian Church to the Presbytery of Cincinnati—From the Presbytery of Cincinnati—Approved. (See page 1062.)**

***Item 12-05. On Transferring Glen Burnie Korean Presbyterian Church from the Atlantic Korean-American Presbytery to the Presbytery of Baltimore—From the Presbytery of Baltimore—Approved. (See page 1062.)**

***Item 12-06. On Transferring Warrenton Presbyterian Church from the Presbytery of National Capital to the Presbytery of Shenandoah—From the Presbytery of National Capital—Approved. (See page 1063.)**

***Item 12-07. On Transferring First Presbyterian Church of McGehee, Arkansas, from the Presbytery of the Pines to the Presbytery of Arkansas—From the Synod of the Sun—Approved. (See page 1063.)**

\$Item 12-08. On Combating the Decline in Members of the Presbyterian Church (U.S.A)—From the Presbytery of Eastern Virginia—Approved as amended. (See page 1064.) [Original Financial Implication: (2006) \$14,050; (2007) \$70,190; (2008) \$18,100] [Assembly Action: (2006) \$0; (2007) \$0; (2008) \$0]

***Item 12-09. On Establishing Kaw Prairie Community Church in Lenexa, Kansas, as a Union Church—From the Presbytery of Heartland—Approved. (See page 1066.)**

***Item 12-10. On the Union of St. John's United Methodist Church and the Wharton United Presbyterian Church—From the Presbytery of Newton—Approved. (See page 1067.)**

Item 12-11. On Sexuality Curricula and Other Materials Being Consistent with the Biblical and Confessional Teaching—From the Presbytery of Shenango—Approved as amended. (See page 1067.)

Item 12-12, Recommendation 1. Older Adult Ministries Task Force Report—Approved as amended. (See page 1069.)

Item 12-12, Recommendations 2.a.–d. Older Adult Ministries Task Force Report—Approved. (See page 1069.)

\$Item 12-12, Recommendation 2.e. Older Adult Ministries Task Force Report—Approved as amended. (See page 1070.) [Original Financial Implication: (2006) \$0; (2007) \$190,388; (2006) \$194,599] [Assembly Action: (2006) \$0; (2007) \$0; (2006) \$0]

Item 12-12, Recommendation 2.f. Older Adult Ministries Task Force Report—Approved as amended. (See page 1071.)

Item 12-13, Recommendations 1, 3, and 4. Report from the National Ministries Division, Racial Ethnic Education Support Work Group—Approved. (See pages 1081, 1082.)

Item 12-13, Recommendation 2. Report from the National Ministries Division, Racial Ethnic Education Support Work Group—Approved as amended. (See page 1081.)

***Item 12-14. List of Colleges, Universities, and Secondary Schools Related to the PC(USA)—Approved. (See page 1088.)**

***Item 12-15. Confirm Individuals to the Presbyterian Church (U.S.A.) Investment and Loan Program Board of Directors—Approved. (See page 1089.)**

Item 12-16. On Affirming the Church's Commitment to Church Revitalization and Evangelism—From the Presbytery of Philadelphia—Approved as amended. (See page 1090.)

Item 12-17. Request for Additional Funding to Research Obstacles to Inclusiveness, Develop Strategies to Overcome Obstacles in the Process to Ordination—Approved as amended. (See page 1092.)

Item 12-18. On Adding New Section G-11.0404g Regarding New Immigrant Ministers—Disapproved with comment. (See page 1094.) Comment: In making this decision regarding Item 12-18, we recognize that many in the Presbytery of North Central Iowa deem Bienvenidode Jesus Rivera-Acosta to be reformed in theology, a skilled and effective pastor, and willing to embrace the polity of the PC(USA). We are pleased that the Presbytery of North Central Iowa has commissioned Rivera-Acosta as a lay pastor and is showing flexibility and all due diligence in the preparation for the ministry process. We pray that these efforts will result in further growth in your important immigrant ministry. A member of our committee is from Puerto Rico and has called to our attention that the Evangelical Seminary of Puerto Rico, which is recognized by the PC(USA) as an official seminary, could provide excellent training and resources for such situations for preparing immigrant candidates for ministry.

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 12-A. NMD-Women of Faith Awards—Approved. The Assembly Committee on Church Growth and Christian Education reports to the 217th General Assembly (2006) that the awards were acknowledged and will be presented to the recipients at meetings of their respective presbyteries. (See page 1096.)

Item 12-B. Minutes, PILP—Approved.

Item 12-C. Sam and Helen Walton Awards—Approved. (See page 1096.)

Moderator Gray asked Vice-Moderator Wilson to assume the chair as she and Stated Clerk Kirkpatrick were excused to offer greetings to the Cumberland Presbyterian Church assembly.

REPORT OF THE ASSEMBLY COMMITTEE ON ECUMENICAL AND INTERFAITH RELATIONS (07)

Vice-Moderator Wilson recognized Commissioner Oscar McCloud, moderator of the Assembly Committee on Ecumenical and Interfaith Relations, who presented the committee's report. Items 07-02, 07-03, and 07-04 were approved. Commissioner McCloud introduced Elder Edward Chan, chair of the General Assembly Committee on Ecumenical Relations, who spoke to the assembly. Item 07-05 was approved. Item 07-06 was approved as amended. Items 07-07 and 07-08 were approved. Item 07-01 was approved as amended. Item 07-09 was divided as follows: Recommendations 1. through 4. were declared one part; Recommendation 5. was declared another. Recommendations 1. through 4. of Item 07-09 were approved. Recommendation 5 of Item 07-09 was referred upon a motion from the floor: "Move to refer only Recommendation 5. to the Advisory Committee on Social Witness Policy and Peacemaking Office to include a report in their next Human Rights Update Report." Item 07-10, Recommendation 3., was approved as amended. Item 07-10, Recommendations 1 and 2, and Item 07-11 were approved. This concluded the report of the Assembly Committee on Ecumenical and Interfaith Relations and a committee summary is as follows:

Assembly Committee on Ecumenical and Interfaith Relations

[There are no items for the consent agenda neither are there any items with financial implications in this report.]

Item 07-01. On Affirming a Common Abrahamic Heritage Among the Three Faiths, Christianity, Islam, and Judaism—From the Presbytery of Newton—Approved as amended. (See page 565.)

Item 07-02. Request 06-8. Interpretation of Difference Between "Federated" and "Union" Churches as Used in Chapters 15 and 16 of the Form of Government—Manager of Polity Guidance and Training, OGA—Approved. (See page 566.)

Item 07-03. Invite Ecumenical Advisory Delegates to 218th GA (2008)—From the Committee on Ecumenical Relations—Approved. (See page 570.)

Item 07-04. Recommendations from the Report of the World Council of Churches—Approved. (See page 570.)

Item 07-05. On Becoming Being a Provisional Participant in the "Christian Churches Together"—From the Committee on Ecumenical Relations—Approved. (See page 574.)

Item 07-06. Recommendations from the Report of the 24th Council of WARC—Approved as amended. (See page 575.)

Item 07-07. Request CER to Continue to Assess on the Adequacy of Interfaith Policy; Review an Action Plan—Approved. (See page 579.)

Item 07-08. Framework for Mission in the USA with the PC of Ghana—Approved. (See page 579.)

Item 07-09. Recommendations 1.-4. Commissioners' Resolution. On the Presbyterian Accompaniment Program in Colombia—Approved. (See page 580.)

Item 07-09. Recommendation 5. Commissioners' Resolution. On the Presbyterian Accompaniment Program in Colombia—Referred to Advisory Committee on Social Witness Policy and the Peacemaking Office to include a report in their next Human Rights Report. (See page 580.)

Item 07-10. Commissioners' Resolution. On Celebrating and Protecting Cuba Partnership, Recommendations 1. and 2.—Approved. (See pages 582–83.)

Item 07-10. Commissioners' Resolution. On Celebrating and Protecting Cuba Partnership, Recommendation 3.—Approved as amended. (See page 583.)

Item 07-11. Commissioners' Resolution. On the Denial of Human Rights in the Philippines—Approved. (See page 584.)

**REPORT OF THE ASSEMBLY COMMITTEE ON
REVIEW OF GENERAL ASSEMBLY PERMANENT COMMITTEES (14)**

Vice-Moderator Wilson recognized commissioner Tom Burlison, moderator of the Assembly Committee on Review of General Assembly Permanent Committees, who presented the committee's report. Item 14-01 was approved as amended. Items 14-ACL R (Advisory Committee on Litigation Review) and 14-ACC R (Advisory Committee on the Constitution Review) were approved. The remaining two items were presented by Laura Stellmon, vice-moderator of the assembly committee. Items 14-GACOR Review (General Assembly Committee on Representation Review) and 14-ACWC R (Advocacy Committee for Women's Concerns Review) were approved. It was reported that Item 14-A was approved by the committee. This concluded the report of the Assembly Committee on Review of General Assembly Permanent Committees and a committee summary is as follows:

Assembly Committee on Review of General Assembly Permanent Committees

[There are no items for the consent agenda in this report. Items with financial implications are indicated by a dollar sign (\$).]

Item 14-01. Authoritative Interpretation of G-13.0112d—Approved as amended. (See page 1157.)

\$Item 14-ACC R. Report on the Review of the Advisory Committee on the Constitution—Approved. (See page 1159.) [Financial Implications: Assembly action: (2006); \$8,565; (2008): \$8,565 (Per Capita Budget-OGA)]

Item 14-ACL R. Report on the Review of the Advisory Committee on Litigation—Approved. (See page 1157.)

Item 14-ACWC R. Report on the Review of the Advocacy Committee on Women's Concerns—Approved. (See page 1164.)

Item 14-GACOR R. Report on the Review of the General Assembly Committee on Representation—Approved. (See page 1162.)

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.

That minutes of the General Assembly Committee on Representation are approved with the following exceptions:

- A slash should be inserted on a blank page with the words "This page intentionally left blank."
- Changes to the *Manual of Operations* should be included in the minutes.
- Each meeting should be closed with prayer.
- The names of absentees should be listed.
- Executive committee meeting minutes should be included.

Announcements

Associate Stated Clerk Gradye Parsons made several announcements, including an announcement of the worship service in the Concert Hall led by the Cumberland Presbyterian Church. He also announced that immediately following worship, there would be an evening of celebration and information. Participants of the 217th General Assembly (2006) were asked to take their computers as there would be no one to watch them overnight. Finally, Associate Stated Clerk Parsons announced prayer concerns would be scrolled on one of the monitors between the business meetings.

Closing Prayer

Moderator Wilson called upon youth advisory delegate Stephen Nelson, from the Presbytery of Detroit, who led the assembly in prayer.

Recess

The assembly recessed at 5:30 p.m.

Monday, June 19, 2006, 7:00 P.M.

Joint Worship

Commissioners, advisory delegates, and other participants gathered in the Concert Hall of the Birmingham Jefferson Convention Complex for a joint worship led by the Cumberland Presbyterian Church. The Reverend Linda Glenn, Moderator of the 175th General Assembly of the Cumberland Presbyterian Church preached.

Monday, June 19, 2006, 8:15 P.M.

The 217th General Assembly (2006) was reconvened at 8:15 p.m. in the Concert Hall of the Birmingham Jefferson Convention Complex by Moderator Joan Gray. The assembly was led in prayer by William Shurley, theological student advisory delegate from Princeton Theological Seminary.

Stated Clerk Clifton Kirkpatrick was recognized and introduced a time of celebration for the 50th anniversary of the ordination of women.

Moderator Gray recognized Gerald Gibson, president of Maryville College, who brought greetings from the Association of Presbyterian Colleges and Universities.

Moderator Gray recognized Commissioner Judith Armour Pingel, chair of the Advocacy Committee for Racial Ethnic Concerns. Pingel brought a brief report of the work of the committee and the cultural proficiency consultations being conducted.

Moderator Gray led in a celebration of the 25th anniversary of the Presbyterian Peacemaking Program.

Moderator Gray then recognized Susan Ryan, coordinator of Presbyterian Disaster Assistance in the Worldwide Ministries Division, who brought a report on the recovery efforts from the hurricane Katrina disaster.

Moderator Gray recognized Allison Seed, a member of the Joining Hearts and Hands steering committee, who brought a report on the Mission Initiative: Joining Hearts and Hands campaign.

The assembly was recessed at 10:10 p.m. following prayer offered by Commissioner DeNiece Welch from the Presbytery of Pittsburgh.

Tuesday, June 20, 2006 9:00 A.M.

The 217th General Assembly (2006) reconvened at 9:00 a.m. with Moderator Joan Gray presiding. Moderator Gray recognized Sonila Dedja, ecumenical advisory delegate of the Autocephalas Orthodox Church in Albania, who brought greetings and led the assembly in the opening prayer.

Greetings from the Cumberland Presbyterian Church

Moderator Gray recognized Donald Hubbard, moderator of the Cumberland Presbyterian Church, who brought greetings from the General Assembly of the Cumberland Presbyterian Church.

REPORT OF THE ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES (03)

Moderator Gray recognized Vince Thomas, moderator of the Assembly Committee on General Assembly Procedures, who presented a report. The total financial implications to the per capita budget for actions approved by the assembly to date was \$8,565 for 2006; \$0 for 2007; and \$8,565 for 2008.

REPORT OF THE ASSEMBLY COMMITTEE ON BILL AND OVERTURES (02)

Moderator Gray recognized Judith Wellington, moderator of the Assembly Committee on Bills and Overtures, who thanked the 217th General Assembly (2006) for their good work yesterday.

REPORT OF THE ASSEMBLY COMMITTEE ON MISSION COORDINATION (08)

Moderator Gray recognized David Norton, moderator of the Assembly Committee on Mission Coordination, who presented an update of the total financial implications to the mission budget for actions approved by the assembly to date was \$8,384 for 2006; \$16,768 for 2007; and \$16,384 for 2008.

Norton presented Part I of the report of the Assembly Committee on Mission Coordination and introduced Nancy Kahaian, chair of the General Assembly Council, to place the name of Linda Bryant Valentine before the 217th General Assembly (2006) for confirmation as the Executive Director of the General Assembly Council (Item 08-15). Valentine briefly spoke to the assembly. Item 08-15 was approved. (See page 744.) Moderator Gray then led the assembly in the installation service. Kahaian introduced the search committee of the Executive Director of the General Assembly Council and then briefly addressed the assembly and thanked John Detterick for his service as the Executive Director of the General Assembly Council. Upon motion from the floor, the assembly voted to approve the following motion: “The 217th General Assembly (2006) expresses gratitude for the faithful and dedicated service of Elder John Detterick as president of the Board of Pensions (1993–1998) and as Executive Director of the General Assembly Council (1998–2006) and prays God’s blessings as he retires.”

Norton continued presentation of Part I of the report of the Assembly Committee on Mission Coordination. Item 08-08 was approved as amended. (See page 636.) Item 08-09 was approved as amended. (See page 647.) Items 08-14 and 08-16 were approved. (See pages 733, 746.) The report of the Assembly Committee on Mission Coordination was arrested. [For the rest of the report, see p. 36.]

REPORT OF THE GENERAL ASSEMBLY NOMINATING COMMITTEE (00)

Moderator Gray recognized Stated Clerk Kirkpatrick, who reviewed the Standing Rules for nomination from the floor and outlined the procedure for considering the nominations.

Moderator Gray recognized Melva Wilson Costen, moderator of the General Assembly Nominating Committee. Costen asked the 217th General Assembly (2006) to withdraw Item 00-01-L.1. from the list of nominations being considered at this meeting. The 217th General Assembly (2006) voted to approve all remaining uncontested nominations. (See page 61.)

Challenged nominations were considered as follows:

Advisory Committee on the Constitution: Costen placed the name of Paul K. Hooker in nomination for election to the Advisory Committee on the Constitution. Commissioner Walter Lockart nominated P. David Snellgrove from the floor to replace the committee nominee and spoke to the nomination. Costen spoke to the nomination of Paul K. Hooker. The assembly approved the nomination of Paul K. Hooker.

Advisory Committee on Social Witness Policy: Costen placed the name of Lewis S. Mudge in nomination for election to the Advisory Committee on Social Witness Policy. Commissioner Kevin S. Keaton nominated Lawrence D. Spencer from the floor and spoke to his qualifications. Janet Schlenker, a member of the General Assembly Nominating Committee, spoke to the assembly concerning the nomination of Lewis S. Mudge. The assembly approved the nomination of Lewis S. Mudge.

Costen placed the name of William Saint in nomination for election to the Advisory Committee on Social Witness Policy. Commissioner Timothy B. Smith nominated Gary John Green from the floor and spoke to his qualifications. Pete Peery,

a member of the General Assembly Nominating Committee, spoke to the nomination of William Saint. The assembly approved the nomination of William Saint.

Costen placed the name of Gloria Albrecht in nomination for election to the Advisory Committee on Social Witness Policy. Commissioner Bruce C. Ogden nominated Alan F. H. Wisdom from the floor and spoke to his qualifications. Laura VanDale, a member of the General Assembly Nominating Committee, spoke to the nomination of Gloria Albrecht. The assembly approved the nomination of Gloria Albrecht.

Advocacy Committee for Women's Concerns: Costen placed the name of Sarah Colwill in nomination for election to the Advocacy Committee for Women's Concerns. Commissioner Leslie Day-Ebert nominated Fairlight Collins-Jones from the floor and spoke to her qualifications. Anna Pinckney Straight, a member of the General Assembly Nominating Committee, spoke to the nomination of Sarah Colwill. The assembly approved the nomination of Sarah Colwill.

Costen placed the name of Lillian Oats in nomination for election to the Advocacy Committee for Women's Concerns. Commissioner Michael Carey nominated Aisha Brooks-Lytle from the floor and spoke to her qualifications. Dick Kampa, a member of the General Assembly Nominating Committee, spoke to the nomination of Lillian Oats. The assembly approved the nomination of Aisha Brooks-Lytle.

Costen placed the name of Aleida Jernigan in nomination for election to the Advocacy Committee for Women's Concerns. Commissioner Glen A. Thorp nominated Maria G. Cardenas-Baez from the floor and spoke to her qualifications. Jerry Tankersley, a member of the General Assembly Nominating Committee, spoke to the nomination of Aleida Jernigan. The assembly approved the nomination of Maria G. Cardenas-Baez.

General Assembly Permanent Judicial Commission: Costen placed the name of Mary Eleanor Johns in nomination for election to the General Assembly Permanent Judicial Commission. Commissioner Paul Leggett nominated Catherine Purves from the floor and spoke to her qualifications. General Assembly Nominating Committee member, Anna Pinckney Straight, spoke to the nomination of Mary Eleanor Johns. The assembly approved the nomination of Mary Eleanor Johns.

Costen placed the name of Ronald Bullis in nomination for election to the General Assembly Permanent Judicial Commission. Commissioner James B. McCoy III nominated William Andrew Stewart Jr. from the floor and spoke to his qualifications. General Assembly Nominating Committee member, Pete Peery, spoke to the nomination of Ronald Bullis. The assembly approved the nomination of Ronald Bullis.

This concluded the report of the General Assembly Nominating Committee and the committee report is as follows:

Key for General Assembly Nominating Committee Report

1. Andrew J. Browne (YA) WME 2635 Denver ROC AL REN

means

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

Key:

DIVERSITY INFORMATION:

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

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

SYNOD:

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

MEMBERSHIP CATEGORY AND OTHER ABBREVIATIONS:

A—Asian American; AA—Asian At-large slot; AC—Asian Caucus; ACWC—Advocacy Committee on Women’s Concerns; AL—At-Large; B—African American; BC—Black Caucus; CW—Clergywoman; D—Known (Reported) Disability; FDN—Foundation; GAC—General Assembly Council; GANC—General Assembly Nominating Committee; H—Hispanic/Latino or Latina; 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); †—Appointed by General Assembly Moderator (upon recommendation of GANC) to fill vacancy between General Assemblies.

The General Assembly Nominating Committee nominated and the 217th General Assembly (2006) approved the following nominees for election.

A. ADVISORY COMMITTEE ON THE CONSTITUTION**Class of 2012**

1.	Paul K. Hooker	WMC	46–55	St. Augustine	SA	AL□	REN
2.	Catherine T.R. MacDonald	WFC	56–65	Boston	NE	AL	NEW
3.	Daniel Saperstein	WMC	46–55	Plains and Peaks	ROC	AL	NEW

B. ADVISORY COMMITTEE ON LITIGATION**Class of 2012**

1.	Mark Scarberry	WML	46–55	Santa Barbara	SCH	AL	REN
2.	Beth Law	BFE	46–55	National Capital	MAT	AL	NEW

C. ADVISORY COMMITTEE ON SOCIAL WITNESS POLICY**Class of 2008**

1.	Lewis S. Mudge	WMC	65+	San Francisco	PAC	AL	†
2.	William Saint	WML	56–65	National Capital	MAT	AL	NEW
3.	B. Gordon Edwards	WMC	56–65	Cimarron	SUN	GAC	

Class of 2010

4.	Donna Carol Bradley	NFL	46–55	DeCristo	SW	AL	REN
5.	Ronald Kernaghan	WMC	56–65	Los Ranchos	SCH	AL	REN
6.	Gloria Albrecht	WFC	56–65	Detroit	COV	AL	NEW
7.	Larry I. Palmer	BME	56–65	Mid-Kentucky	LW	AL	NEW
8.	Esperanza Guajardo	HFE	56–65	Mission	SUN	GAC	

D. ADVOCACY COMMITTEE FOR RACIAL ETHNIC CONCERNS**Class of 2010**

1.	Mauricio Chacon	HMC	46–55	San Francisco	PAC	HC	REN
2.	Jeff Guillory	BME	56–65	Inland Northwest	ANW	BA	NEW
3.	Jean Kim	AFC	65+	Seattle	ANW	AA	NEW
4.	Irvin Porter	NMC	36–45	Olympia	ANW	NC	NEW
5.	Pending					MA	NEW

E. ADVOCACY COMMITTEE FOR WOMEN'S CONCERNS**Class of 2010**

1.	Sarah Colwill (YA)	WFC	26-35	Philadelphia	TRI	AL	REN
2.	Adeline deCastro	NFE	65+	Alaska	ANW	AL	REN
3.	Maria G. Cardenas-Baez	HFE	46-55	San Gabriel	SCH	AL	NEW
4.	Aisha Brooks-Lytle (YA)	BFL	26-35	Philadelphia	TRI	AL	NEW
5.	Mary L. Carter	W/NFE	56-65	Eastern Oklahoma	SUN	WCL	NEW
6.	Louise Davidson	WFE	56-65	Scioto Valley	COV	PW*	NEW

*Pending her election by Presbyterian Women at the July PW Gathering

F. AUDIT COMMITTEE**Class of 2010**

1.	Gordon Nielsen	WME	65+	Eastern Oklahoma	SUN	AL	NEW
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G. BOARD OF PENSIONS**Class of 2008**

1.	Andrew J. Browne (YA)	WME	26-35	Denver	ROC	AL	REN
2.	Edwin Shoaf	WME	36-45	Charlotte	MAT	AL	REN
3.	Linda Wilder	WFE	36-45	Detroit	COV	AL	REN
4.	Kathleen Crighton	WFC	45-55	South Louisiana	SUN	AL	NEW
5.	Blythe Kieffer	WFC	46-55	Giddings-Lovejoy	MAM	AL	NEW
6.	Christopher Mason	WME	46-55	New York City	NE	AL	NEW
7.	Thomas Paisley, Jr.	WME	56-65	Donegal	TRI	AL	NEW
8.	Alan D. Ford	WME	46-55	Elizabeth	NE	GAC	

Class of 2010

9.	Jefferson Aiken, Jr.	WMC	56-65	Lehigh	TRI	AL	REN
10.	George Gotcsik	WME	56-65	Genesee Valley	NE	AL	REN
11.	Thomas Parks Jennings	WME	56-65	National Capital	MAT	AL	REN
12.	Joseph J. Leube	WME	56-65	Philadelphia	TRI	AL	REN
13.	Ann C. Petersen	WFE	46-55	Chicago	LIN	AL	REN
14.	Donald Fleischer	WML	56-65	Philadelphia	TRI	AL	REN
15.	B. Jack Miller	WML	56-65	Southern New England	NE	AL	REN
16.	James Unruh	WML	56-65	Grand Canyon	SW	AL	REN
17.	Brian Ellison (YA)	WMC	26-35	Heartland	MAM	AL	NEW
18.	Samuel D. Kim	AMC	56-65	Eastern Korean	NE	AL	NEW
19.	Claude Lilly	WML	56-65	Charlotte	MAT	AL	NEW
20.	Michael Neal	WML	56-65	Giddings-Lovejoy	MAM	AL	NEW
21.	Carol S. Parham	BFL	56-65	Baltimore	MAT	AL	NEW
22.	Stephen Proctor	WME	46-55	Carlisle	TRI	AL	NEW
23.	Paul Volker	WME	46-55	North Central Iowa	LAK	AL	NEW
24.	Lawrence Wright	WME	56-65	New Covenant	SUN	AL	NEW

H. COMMITTEE ON ECUMENICAL RELATIONS (GENERAL ASSEMBLY)**Class of 2010**

1.	Lemuel Garcia	HMC	36-45	Mission	SUN	AL	REN
2.	Kathleen Owens (Y)	WFE	25-	Cascades	PAC	AL	REN
3.	David Jensen	WML	36-45	Mission	SUN	AL	REN
4.	Krystin Granberg	WFC	46-55	New York City	NE	AL	NEW
5.	Damayanthi Niles	AFL	36-45	Giddings-Lovejoy	MAM	AL	NEW
6.	Oommen K.Thomas (D)	AMC	56-65	Western Reserve	COV	AL	NEW

I. COMMITTEE ON THE OFFICE OF THE GENERAL ASSEMBLY**Class of 2010**

1.	John G. Baugh	B/N/WME	65+	Los Ranchos	SCH	AL	REN
2.	John Purcell	WMC	56-65	Grace	SUN	AL	REN
3.	Barbara Campbell Davis	BFE	56-65	New Hope	MAT	AL	NEW
4.	Dennis Hughes	WMC	56-65	Seattle	ANW	AL	NEW
5.	Jerrod Belton Lowry (YA)	BML	26-35	Northeast Georgia	SA	AL	NEW
6.	Martha Sadongei	NFC	46-55	Grand Canyon	SW	AL	NEW
7.	John Wilkinson	WMC	36-45	Genesee Valley	NE	AL	NEW
8.	Joan Gray			217th GA Moderator			NEW

J. COMMITTEE ON REPRESENTATION (GENERAL ASSEMBLY)**Class of 2008**

1.	John A. T. Gulden (YA)	WMC	26-35	Mid-Kentucky	LW	S	†
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Class of 2010

2.	Megan D. Acedo (Y)	H/WFL	25-	San Joaquin	PAC	S	REN
3.	Glenn Bezuyen	WME	36-45	Grand Canyon	SW	S	REN
4.	Yung Suk Park	AFE	56-65	Eastern Korean	NE	S	REN
5.	William Gardner	WME	65+	Heartland	MAM	S	REN
6.	Linda J. Burger (D)	WFC	65+	Maumee Valley	COV	S	NEW
7.	M. Coleman Gilchrist	BMC	46-55	Chicago	LIN	S	NEW
8.	Cindy Lou Ray (D)	WFL	56-65	Des Moines	LAK	S	NEW
9.	Alda Bighorn	NFL		Yellowstone	ROC	S	NEW

K. COMMITTEE ON THEOLOGICAL EDUCATION**Class of 2010**

1.	Kenneth E. Kovacs	WMC	36-45	Baltimore	MAT	AL	REN
2.	Fran Lane-Lawrence	WFC	36-45	Washington	TRI	AL	REN
3.	Joseph Byung-Il Doh	AMC	65+	Grand Canyon	SW	AL	NEW
4.	Neal Presa (YA)	AMC	26-35	Elizabeth	NE	AL	NEW
5.	K. Nicholas Yoda (YA)	AMC	26-35	Western Reserve	COV	AL	NEW

L. GENERAL ASSEMBLY COUNCIL**Class of 2008**

1.	Douglas Fromm	WMC	56-65	Ecumenical Advisory Member	RCA		REN
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Class of 2010

2.	Jonathan N. Abiera	AME	46-55	Blackhawk	LIN	S	REN
3.	Susan J. Ezell (D)	WFC	56-65	Lackawanna	TRI	S	REN
4.	Esperanza Guajardo	HFE	56-65	Mission	SUN	S	REN
5.	Carolyn Knight	WFE	56-65	Utah	ROC	S	REN
6.	Michael Kruse	WME	35-45	Heartland	MAM	S	REN
7.	Conrad Rocha	HME	46-55	Santa Fe	SW	S	REN
8.	Andrew Sonneborn (Y)	WME	25-	Great Rivers	LIN	Youth	REN
9.	Carol Adcock	WFE	65+	Grace	SUN	P	REN
10.	John Michael Castronis	WMC	56-65	Charleston Atlantic	SA	P	REN
11.	Choong Jeong Kim	AME	56-65	Eastern Korean	NE	P	REN
12.	Carolyn McLarnan	WFE	46-55	Mississippi	LW	P	REN
13.	Douglas Megill (D)	WME	46-55	Lake Erie	TRI	P	REN
14.	Linda D. Scholl	WFE	36-45	Mid-South	LW	P	REN
15.	Mary Lynn Walters	WFE	65+	Grand Canyon	SW	P	REN
16.	Pending			217thGAMod			NEW
17.	Pending			PW Mod			NEW
18.	Pending			Ecumenical Advisory Member			NEW

M. MISSION DEVELOPMENT RESOURCES COMMITTEE**Class of 2010**

1.	Charles Howell	WMC	56-65	Salem	MAT	AL	REN
2.	Jonathon Schmick	WMC	56-65	Olympia	ANW	S	REN
3.	Valerie J. Putnam	WFC	56-65	South Dakota	LAK	S	NEW
4.	Wayne A. Steele	BMC	46-55	Mid-Kentucky	LW	S	NEW
5.	Ellen Marquardt	WFC	56-65	Heartland	MAM	AL	NEW
6.	Jack Schutte	WMC	65+	Nevada	PAC	AL	NEW

N. MISSION RESPONSIBILITY THROUGH INVESTMENT**Class of 2010**

1.	Elizabeth Letzler	WFE	46-55	Long Island	NE	AL	REN
2.	Shelly Wood (YA)	WFC	26-35	Great Rivers	LIN	AL	NEW

O. PERMANENT JUDICIAL COMMISSION (GENERAL ASSEMBLY)**Class of 2008**

1.	Tony Cook	WME	56-65	Olympia	ANW	S	†
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Class of 2010

2.	Judy L. Woods	WFE	46-55	Whitewater Valley	LIN	S	†
3.	Mary Eleanor Johns (YA)	WFC	26-35	Lake Erie	TRI	S	NEW

Class of 2012

4.	Ronald Bullis	WMC	46-55	The James	MAT	S	NEW
5.	Susan Cornman	WFE	56-65	Denver	ROC	S	NEW
6.	Gregory A. Goodwiller	WMC	36-45	St. Andrews	LW	S	NEW
7.	Patrick William Notley	WMC	46-55	Southern Kansas	MAM	S	NEW
8.	William E. Scheu	WME	56-65	St. Augustine	SA	S	NEW

P. PRESBYTERIAN CHURCH (U.S.A.) FOUNDATION**Class of 2010**

1.	Marshall Bassett	WML	46-55	Philadelphia	TRI	AL	REN
2.	Timothy P. Clark	WML	46-55	Lake Huron	COV	AL	REN
3.	Sharon Fesler	WFE	56-65	Blackhawk	LIN	AL	REN
4.	Sam McNairy	WME	56-65	New Hope	MAT	AL	REN
5.	Marcia Porter	WFE	56-65	Holston	LW	AL	REN
6.	Barbara G. Sarjeant	BFL	46-55	Charleston-Atlantic	SA	AL	REN
7.	Roscoe Overton, Sr.	BME	65+	Mission	SUN	AL	NEW
8.	Jane L. Searjeant Watt	WFC	65+	Albany	NE	AL	NEW
9.	James Welch	WMC	36-45	Tampa Bay	SA	AL	NEW

Q. PRESBYTERIAN COUNCIL FOR CHAPLAINS AND MILITARY PERSONNEL**Class of 2010**

1.	A. William Benner	WMC	56-65	Grace	SUN	AL	REN
2.	Theron Conrey	WMC	46-55	Des Moines	LAK	AL	REN
3.	Patricia Kellenbarger (D)	WFL	65+	San Diego	SCH	AL	REN

R. PRESBYTERIAN DISASTER ASSISTANCE**Class of 2010**

1.	Max Messman	WML	46-55	Olympia	ANW	AL	NEW
2.	James W. Pellot	WME	56-65	St. Augustine	SA	AL	NEW
3.	Renato J. Suntay	AML	46-55	Western New York	NE	AL	NEW

S. PRESBYTERIAN HUNGER PROGRAM ADVISORY COMMITTEE**Class of 2010**

1.	George T. Bates	WME	56-65	Mississippi	LW	AL	REN
2.	Roxanne Burgess	NFL	46-55	San Gabriel	SCH	AL	REN
3.	Harold Johnson	WME	65+	Grace	SUN	AL	NEW
4.	Margaret Kennerly	WFE	56-65	Salem	MAT	AL	NEW
5.	Janice Richardson	BFE	46-55	Giddings-Lovejoy	MAM	AL	NEW

T. PRESBYTERIAN MEN**Class of 2008**

1.	Robert Price (YA)	WMC	26-35	Chicago	LIN	AL	REN
2.	Charles A. Talley	WMC	46-55	San Joaquin	PAC	AL	REN

U. PRESBYTERIAN PUBLISHING CORPORATION BOARD OF DIRECTORS**Class of 2010**

1.	Beth Elliott	WFL	46-55	Santa Barbara	SCH	AL	REN
2.	Kenneth Godshall	WME	46-55	Hudson River	NE	AL	REN
3.	John M. Buchanan	WMC	65+	Chicago	LIN	AL	NEW
4.	Valire Carr Copeland	BFL	46-55	Pittsburgh	TRI	AL	NEW
5.	Laura S. Mendenhall	WFC	56-65	Greater Atlanta	SA	AL	NEW

**V. PRESBYTERIES' COOPERATIVE COMMITTEE ON EXAMINATIONS FOR CANDIDATES
(ORDINATION EXAMS)****Class of 2008**

1.	Marsha M. Wilfong	WFC	46-55	John Knox	LAK	PTI	NEW
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Class of 2010

2.	Ernest Kimmel	WME	65+	New Brunswick	NE	AL	REN
3.	Syngman Rhee	AMC	65+	Atlantic Korean	MAT	PTI	REN
4.	Timothy Cargal	WMC	36-45	National Capital	MAT	AL	NEW
5.	Moongil Cho	AMC	46-55	Mid-Kentucky	LW	AL	NEW
6.	Kang Na	AMC	36-45	Shenango	TRI	AL/PTI	NEW
7.	J. Frederick Holper	WMC	56-65	Chicago	LIN	PTI	NEW

W. REVIEW COMMITTEE—COMMITTEE ON THE OFFICE OF THE GENERAL ASSEMBLY**Class of 2008**

1.	Lowell G. Almen	WMC	56–65	Evangelical Lutheran Church in America		AL	NEW
2.	John A. Cairns	WMC	65+	Peace River	SA	AL	NEW
3.	Michael Livingston	BMC	56–65	New Brunswick	NE	AL	NEW
4.	Pat Niles	WFE	56–65	Los Ranchos	SCH	AL	NEW
5.	Ernest E. Ettlich	WME	65+	Cascades	PAC	COMM	NEW
6.	Bruce Gillette	WMC	46–55	New Castle	MAT	COMM	NEW
7.	Danelle McKinney	NFC	36–45	Dakota	LAK	COMM	NEW
8.	James N. Tse	AME	36–45	New York City	NE	COMM	NEW
9.	Carl A. Carpenter	BME	56–65	Charleston-Atlantic	SA	AGENCY	NEW
10.	Freda Gardner	WFE	65+	Albany	NE	AGENCY	NEW
11.	Adele K. Langworthy	WFC	46–55	Los Ranchos	SCH	AGENCY	NEW
12.	John G. McFayden	WMC	46–55	Chicago	LIN	AGENCY	NEW

John A. Cairns will serve as chairperson.

X. REVIEW COMMITTEE—GENERAL ASSEMBLY COUNCIL**Class of 2008**

1.	Janis Alling Adams	WFE		Cincinnati	COV	AL	NEW
2.	Art Canada	BMC	56–65	Charlotte	MAT	AL	NEW
3.	Clark Cowden	WMC	36–45	San Joaquin	PAC	AL	NEW
4.	Deborah DeBoer	WFC	36–45	Northern New York	NE	AL	NEW
5.	Joseph M. Kinard	BME	46–55	San Diego	SCH	AL	NEW
6.	Judy R. Fletcher	WFC	56–65	Eastern Oklahoma	SUN	AL	NEW
7.	Mary Gene Boteler	WFC	46–55	Muskingum Valley	COV	COMM	NEW
8.	Dietmar Fritsch	WME	65+	Denver	ROC	COMM	NEW
9.	Leah H. Johnson	WFE	56–65	Donegal	TRI	COMM	NEW
10.	Mary Robinson-Mohr	WFC	46–55	North Puget Sound	ANW	COMM	NEW
11.	Kevin Porter	BMC		Philadelphia	TRI	COMM	NEW
12.	Sandra Rosado-Domenech	HFE	36–45	San Juan	BPR	COMM	NEW
13.	K. Edward Brandt	WMC	46–55	New Castle	MAT	AGENCY	NEW
14.	Stephanie Middleton	WFE	36–45	Philadelphia	TRI	AGENCY	NEW
15.	William Longbrake	WME	46–55	Seattle	ANW	AGENCY	NEW
16.	Richard A. Ray	WMC	65+	Holston	LW	AGENCY	NEW
17.	Carmen Rodriguez-Rupert	HFE		San Juan	BPR	AGENCY	NEW

Judy R. Fletcher will serve as chairperson.

Y. SELF DEVELOPMENT OF PEOPLE**Class of 2008**

1.	Cecilia Moran	HFE	56–65	Stockton	PAC	AL	REN
2.	Pending			Long Island	NE	P	NEW

Class of 2010

3.	Jesse L. Haynes	BME	65+	West Virginia	TRI	AL	REN
4.	Ivan C. Irizarry	HMC	46–55	Noroeste	BPR	AL	REN
5.	Michelle K. Uchiyama	WFL	36–45	East Tennessee	LW	AL	REN

6.	Ruth Uchtman	WFE	65+	Chicago	LIN	AL	REN
7.	Virginia Toliver	BFE	56-65	Giddings-Lovejoy	MAM	P	REN
8.	Michael Fagans	WML	36-45	Northern New York	NE	AL	NEW
9.	Susan Freed-Held (D)	NFE	56-65	Cascades	PAC	AL	NEW
10.	Richard Haight	WME	65+	Alaska	ANW	AL	NEW
11.	Dianne Kareha	WFC	46-55	Lehigh	TRI	AL	NEW
12.	Reginald Ragland	BME	36-45	Grand Canyon	SW	S	NEW
13.	Lutrelle Rainey	BMC	56-65	Charleston Atlantic	SA	AL	NEW
14.	Rennie Rhodes	WFL	56-65	Nevada	PAC	AL	NEW
15.	Kristina L. Diaz	HFL	25-	Non Presbyterian		AL	NEW
16.	John Michael Orr	WME	56-65	Great Rivers	LIN	P	NEW
17.	Pending			Milwaukee	LAK	P	NEW

Z. STATED CLERK REVIEW/NOMINATION COMMITTEE

Class of 2008

1.	Tom Adger	BME	65+	Greater Atlanta	SA	Elder Commissioner	NEW
2.	Joan Fong	AFE	36-45	San Francisco	PAC	Elder Commissioner	NEW
3.	Lyle C. Hillegas	WMC	65+	Santa Barbara	SCH	Minster Commissioner	NEW
4.	Anna Case Winters	WFC	56-65	Chicago	LIN	Minister Commissioner	NEW
5.	Donnie R. Woods	BMC	46-55	Charleston-Atlantic	SA	Stated Clerk	NEW
6.	Helen Baily Cochrane	WFC	65+	Lehigh	TRI	COGA	NEW
7.	Stephen S. Grace	WME	46-55	Lake Huron	COV	COGA	NEW
8.	John Purcell	WMC	56-65	Grace	SUN	COGA	NEW
9.	Pamila Deichman	WFE	36-45	Des Moines	LAK	GAC	NEW

The Committee on the Office of the General Assembly has selected Stephen S. Grace to serve as the chairperson.

MODERATOR'S NOMINATIONS TO THE GENERAL ASSEMBLY NOMINATING COMMITTEE

The 217th General Assembly (2006) approved all uncontested nominees in Item 00-03. (See p. 70.) Moderator Gray recognized Rick Ufford-Chase, Moderator of the 216th General Assembly (2004), who placed the name of Frank S. Deming Jr. in nomination for election to the General Assembly Nominating Committee. Robert McClelland nominated John F Sloop from the floor and spoke to his qualifications. The assembly approved the nomination of Frank S. Deming Jr. This concluded the report of the Moderator's nominations to the General Assembly Nominating Committee and the report is as follows:

The 217th General Assembly (2006) elected the following persons to the General Assembly Nominating Committee:

<i>Nominee</i>	<i>Diversity</i>	<i>Age</i>	<i>Synod of Residence</i>
<u>Class of 2012</u>			
1. Scott Collins-Jones	(YA) OMC	26-35	Trinity
2. Frank S. Deming Jr.	WMC	46-55	Mid-Atlantic
3. Cindy Edwards	WFL	36-45	Alaska-Northwest
4. Carnell Hampton	BMC	65+	South Atlantic
5. Emily McGinley	(Y) AFL	25-	Lincoln Trails
6. Mike Reyes	AME	46-55	Pacific

REPORT OF THE ASSEMBLY COMMITTEE ON BILL AND OVERTURES (02)

Moderator Gray recognized Judith Wellington, moderator of the Assembly Committee on Bills and Overtures, who announced the Speak-Out scheduled for 1:30 p.m. would be held at the conclusion of the morning session in order to take up the report of the Assembly Committee on Ecclesiology immediately following the lunch break.

Speak-Out

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

Announcements

Stated Clerk Kirkpatrick announced that participants to the 217th General Assembly (2006) could make a donation to support a local hunger project designed by the host presbytery. Funds collected will go to Greater Birmingham Ministries. Stated Clerk Kirkpatrick also announced that one way to thank the Birmingham area would be to participate in the Red Cross Blood Drive, which would be held this day from 11:30 a.m. to 5:00 pm in the North Exhibit Hall.

Closing Prayer

Moderator Gray called upon Nathan Young, youth advisory delegate from the Presbytery of Olympia, who led the assembly in prayer.

Recess

The assembly recessed at 11:45 a.m.

Tuesday, June 20, 2006, 1:30 P.M.

The 217th General Assembly (2006) reconvened at 1:30 p.m. with Moderator Joan S. Gray presiding. The Moderator led the assembly in a time of prayer. Following the time of prayer, Moderator Gray recognized Shannon Webster, executive presbyter from the Presbytery of Sierra Blanca, who led the assembly in the opening prayer.

REPORT OF THE ASSEMBLY COMMITTEE ON ECCLESIOLOGY (06)

Moderator Gray recognized Blair Monie, moderator of the Assembly Committee on Ecclesiology. Monie introduced Catherine Kotfila, vice-moderator of the Assembly Committee on Ecclesiology, who assisted him in presenting the report. Monie then introduced co-chairpersons of the Theological Task Force on the Peace, Unity, and Purity of the Church, Gary Demarest and Jenny Stoner, for a brief presentation. The assembly approved Item 06-01, Recommendations 1., 2., 3., and approved Recommendation 4. as amended. Monie moved the approval of Item 06-01, Recommendations 5–7, as amended with comment. Howard Sale, commissioner from the Presbytery of Detroit, presented a minority report on Item 06-01, Recommendations 5–7. Monie spoke briefly to the main motion. Sale spoke briefly to the minority report. The floor was opened for debate on the main motion. The assembly approved an amendment to insert, after the first appearance of the word, “examination,” the words, “and ordination and installation decision” and to strike the word “complies” and insert the word “comply.” The main motion was declared perfected. The floor was opened for debate on the minority report. The minority report was declared perfected. The merits of the main motion and the minority report were debated. Moderator Gray placed before the assembly the question, “Shall the minority report be substituted for the main motion?” The minority report was defeated. The assembly approved a motion to limit debate to two minutes per speaker. Vice-Moderator Wilson led the assembly in prayer. The assembly approved Item 06-01, Recommendations 5–7, as amended with comment. Commissioners and other participants formed circles and joined hands in prayer throughout the assembly hall.

Monie continued the committee’s report. The assembly disapproved Item 06-05, Recommendation 3. The assembly approved Item 06-07 with comment. The assembly disapproved Item 06-11. The assembly voted to answer the remaining items in the report by the action taken on Item 06-01: Items 06-02, 06-03, 06-04, 06-05 (Recommendations 1–2, 4–7), 06-06, 06-08, 06-09, 06-10, 06-12, 06-13, 06-14, 06-15, 06-16, 06-17, 06-18, 06-19, 06-20, and 06-21. This concluded the report of the Assembly Committee on Ecclesiology and a committee summary is as follows:

Assembly Committee on Ecclesiology

[There are no items for the consent agenda. Items that have financial implications are indicated with a dollar sign (\$).]

Item 06-01, Recommendations 1–3. Report of the Theological Task on Peace, Unity, and Purity of the Church—Approved. (See pages 513–14.)

Item 06-01, Recommendation 4. Report of the Theological Task Force on Peace, Unity, and Purity of the Church—Approved as amended. (See page 514.)

Item 06-01, Recommendation 5–7. Report of the Theological Task Force on Peace, Unity, and Purity of the Church—Approved as amended and with comment. (See page 514–19.) Comment: The success of this proposal is dependent upon all governing bodies taking all standards of the church seriously and applying them rigorously in the examination process. All governing bodies are encouraged to develop resources to ensure that this happens.

Item 06-02. On Being Called to Covenant Community: Rightly Interpreting G-6.0108—From the Presbytery of Riverside—Answered by action taken on Item 06-01. (See page 526.)

Item 06-03. On Amending G-6.0108b, “Freedom of Conscience—Within Certain Bounds” to Safeguard the Amendment Process—From the Presbytery of Pittsburgh—Answered by action taken on Item 06-01. (See page 529.)

Item 06-04. On Being Called to Covenant Community: Rightly Interpreting G-6.0108—From the Presbytery of Stockton—Answered by action taken on Item 06-01. (See page 531.)

Item 06-05, Recommendations 1, 2, 4, 5, 6, and 7. On Amending Recommendations 4 and 5 of the Theological Task Force Report—From the Presbytery of Mississippi—Answered by action taken on Item 06-01. (See pages 534, 535–36.)

Item 06-05, Recommendation 3. On Amending Recommendations 4 and 5 of the Theological Task Force Report—From the Presbytery of Mississippi—Disapproved. (See page 534.)

Item 06-06. On Amending Recommendation 5 of the Final Report of the Theological Task Force on the Peace, Unity, and Purity of the Church—From the Presbytery of Philadelphia—Answered by action taken on Item 06-01. (See page 537.)

Item 06-07. On Making Resources Available to Aid in the Implementation of the Report of the Theological Task Force—From the Presbytery of Albany—Approved with comment. (See page 539.)

Comment 1—All governing bodies are encouraged to disseminate these materials as called for in the comment to Item 06-01.

Comment 2—In the preparation, production, and distribution of these resources, all care should be taken to ensure that the Presbyterian Church (U.S.A.)’s commitment to ‘give full expression to the rich diversity within its membership’ (G-4.0403) is upheld. This would include the translation of these resources into languages such as Korean, Spanish, and Arabic, and others as appropriate. Furthermore, those creating the resources should reflect the racial and cultural diversity within the Presbyterian Church (U.S.A.).

Item 06-08. On the Report of the Theological Task Force on Peace, Unity, and Purity of the Church—From the Presbytery of Plains and Peaks—Answered by action taken on Item 06-01. (See page 540.)

Item 06-09. On Approval of the Report of the Theological Task Force on Peace, Purity and Unity—From the Presbytery of National Capital—Answered by action taken on Item 06-01. (See page 542.)

Item 06-10. On Removing and Referring Recommendation 5. from the Theological Task Force on the Peace, Unity, Purity of the Church Report, and Appointing a Task Force to Answer Questions Through the Careful Study of Recommendation 5.— From the Presbytery of Santa Barbara—Answered by action taken on Item 06-01. (See page 543.) [Financial Implications: (2006): \$12,400; (2007): \$46,880; (2008): \$16,450 (Per Capita-OGA)] [Committee Action: (2006): \$0; (2007): \$0; (2008): \$0]

Item 06-11. On Amending G-9.0302 to Give Governing Bodies an Option to Make Certain Decisions by Consensus—From the Presbytery of Detroit—Disapproved. (See page 546.)

Item 06-12. On Approving an Authoritative Interpretation of the *Book of Order*—From the Presbytery of Palo Duro—Answered by action taken on Item 06-01. (See page 548.)

Item 06-13. On Appointing a Special Committee to Address the Constitutional Questions Regarding the Task Force’s Proposed Authoritative Interpretation—From the Presbytery of Charlotte—Answered by action taken on Item 06-01. (See page 550.) [Financial Implications: (2006): \$12,400; (2007): \$46,880; (2008): \$16,450 (Per Capita-OGA)] [Committee Action: (2006): \$0; (2007): \$0; (2008): \$0]

Item 06-14. Request 06-6. Request for Authoritative Interpretation Regarding Recommendation 5 of the Theological Task Force on Peace, Unity, and Purity Report—From the Pastor, Tualatin Plains Presbyterian Church, Hillsboro Oregon—Answered by action taken on Item 06-01. (See page 550.)

Item 06-15. Request 06-9. Possible Conflicts Between *Constitution* and Recommendation 5 of the Theological Task Force on the Peace, Unity, and Purity of the Church Report—From Elder, First Presbyterian Church, Marietta, Georgia—Answered by action taken on Item 06-01. (See page 553.)

Item 06-16. Request 06-11. Constitutional Questions—From Pastor, Palos Park Presbyterian Church, Palos Park, Georgia—Answered by action taken on Item 06-01. (See page 555.)

Item 06-17. Request 06-12. Constitutional Questions—Pastor, First Presbyterian Church, Pearland, Texas, and Pastor, Grace Presbyterian Church, Houston, Texas—Answered by action taken on Item 06-01. (See page 556.)

Item 06-18. Request 06-15. Communication Re. Recommendation 5. of the Theological Task Force on Peace, Unity, and Purity of the Church Report—Wm. A. Brafford, Charlotte, North Carolina—Answered by action taken on Item 06-01. (See page 557.)

Item 06-19. On the Report of the Theological Task Force on Peace, Unity, and Purity of the Church—From the Presbytery of Tropical Florida—Answered by action taken on Item 06-01. (See page 561.)

Item 06-20. On Receiving and Accepting the Report of the Theological Task Force on the Peace, Unity, and Purity of the Church, with the Elimination of Recommendation 5—From the Presbytery of San Diego—Answered by action taken on Item 06-01. (See page 562.)

Item 06-21. On Deleting Recommendation 5. of the Report of the Theological Task Force on the Peace, Unity, and Purity of the Church—Answered by action taken on Item 06-01. (See page 562.)

Dissents

The following commissioners filed a dissent from the action taken on Item 06-01, Recommendations 5–7, of the Assembly Committee on Ecclesiology: Shawn Alicia, Presbytery of Central Florida; Thomas G. Allen, Presbytery of Grace; Noel K. Anderson, Presbytery of San Joaquin; Ruben E. Armendariz, Presbytery of New Covenant; Sue Babovec, Presbytery of Des Moines; Gaither E. Bailey, Presbytery of New Covenant; Douglas J. Barney, Presbytery of Salem; Paul Bayerl, Presbytery of Cherokee; Jean Behnke, Presbytery of Tampa Bay; Jolie Berry, Presbytery of South Louisiana; Barry Billingsley, Presbytery of San Diego; Rachel Black, Presbytery of St. Augustine; William L. Borrer, Presbytery of Philadelphia; Margaret Brooks, Presbytery of Mississippi; Thomas Burlison, Presbytery of Holston; Connie Bytner, Presbytery of Kiskiminetas; Michael Carey, Presbytery of Central Florida; Elizabeth Carlson, Presbytery of Detroit; Nancy Caudel, Presbytery of Foothills; Jeannie Cavender, Presbytery of Santa Barbara; Gary C. Chase, Presbytery of Inland Northwest; Wilson S. Chen, Presbytery of Lehigh; Willie H. Christian, Presbytery of Sheppards and Lapsley; Charles Compton, Presbytery of Wabash Valley; Elizabeth Crews, Presbytery of San Diego; Leslie Day-Ebert, Presbytery of Los Ranchos; Sophia Earhart, Presbytery of Redstone; Carl Engstrom, Presbytery of San Francisco; Edward A. Fabrici, Presbytery of Wabash Valley; Kenneth Finley, Presbytery of Seattle; E. Quinn Fox, Presbytery of Pueblo; Debra A. Freshcorn, Presbytery of Shenango; John L. Frye Jr., Presbytery of Trinity; Robert A. J. Gagnon, Presbytery of Pittsburgh; Marilyn J. Gamblin, Presbytery of Olympia; Robin R. Garvin, Presbytery of Inland Northwest; Catherine Gillis, Presbytery of Pittsburgh; Alan Gray, Presbytery of Abingdon; Henry B. Greene, Presbytery of Stockton; Jack Guiso, Presbytery of Los Ranchos; Robin G. Hagan, Presbytery of Central Washington; Barry Stephen Hall, Presbytery of Upper Ohio Valley; Alan R. Hammond, Presbytery of Utah; Kenneth Harper, Presbytery of Tropical Florida; Christine G. Harrison, Presbytery of Cincinnati; Jesse Hegler, Presbytery of Providence; Bob Henley, Presbytery of Kendall; Terry Holland, Presbytery of San Joaquin; John B. Hulsebus, Presbytery of Sacramento; Tom R. Jones, Presbytery of Kiskiminetas; Dong Yung Kim, Presbytery of Atlantic Korean-American; Louis J. Kimes, Presbytery of Riverside; William T. Kyle, Presbytery of Plains and Peaks; Danny Lane, Presbytery of Heartland; Ron Lewis, Presbytery of East Iowa; Jonathan Lovelady, Presbytery of Shenandoah; Patricia A. Lutz, Presbytery of Washington; Tim McCalmont, Presbytery of Los Ranchos; H. Richard McClain, Presbytery of Lehigh; Wayne McDaniel, Presbytery of Savannah; Lanny Mellinger, Presbytery of Redstone; David A. Miller, Presbytery of Tampa Bay; Audrey Murrell, Presbytery of Pittsburgh; Erika J. Neidhardt, Presbytery of Donegal; Margaret Newswanger, Presbytery of Twin Cities Area; Gerard Niebauer, Presbytery of Lake Erie; Charles L. Norris, Presbytery of Salem; Bruce Ogden, Presbytery of Sacramento; Dana L. Opp, Presbytery of Beaver-Butler; Joan J. Pauley, Presbytery of Charleston-Atlantic; Ray W. Peters, Presbytery of Des Moines; Ray Quiles, Presbytery of Tampa Bay; Richard Randall, Presbytery of Nevada; Danny R. Redman, Presbytery of Coastal Carolina; William B. Reisenweaver, Presbytery of Miami; Demoris Rhodes, Presbytery of Tampa Bay; Kenneth Robbins, Presbytery of Stockton; Donald Rodgers, Presbytery of Shenango; Franklin Rodriguez-Mangual, Presbytery of Suroeste; Mary Rogers-

Ellsworth, Presbytery of Palo Duro; Douglas C. Runyan, Presbytery of Shenango; William A. Russell, Presbytery of Beaver-Butler; Paul M. Saleeby, Presbytery of Charlotte; John Salley, Presbytery of Washington; Nabeel B. Saoud, Presbytery of San Fernando; Jonathon Schmick, Presbytery of Olympia; Mark Schneider, Presbytery of Detroit; Elsie M. Sederholm, Presbytery of Savannah; Kathy Sizer, Presbytery of Los Ranchos; J. Eric Skidmore, Presbytery of Trinity; Jeffrey D. Smith, Presbytery of Salem; Russell Smith, Presbytery of Cincinnati; Timothy B. Smith, Presbytery of Sierra Blanca; Howard A. Soehl, Presbytery of Detroit; Lyle Steinmehl, Presbytery of The Pacific; Sue Stickle, Presbytery of Nevada; J. W. Stonebraker, Presbytery of Glacier; Leon Swenson, Presbytery of Central Washington; Jean P. Teal, Presbytery of Grace; Ronald M. Thomas, Presbytery of Foothills; Peter Thomsen, Presbytery of Seattle; Glen A. Thorp, Presbytery of San Gabriel; Alan P. Trafford, Presbytery of New Covenant; Thomas Graham Tripp, Presbytery of Sacramento; Larry Wagner, Presbytery of St. Augustine; Gary Waguespack, Presbytery of Shenango; Charles Walls, Presbytery of Cherokee; B. DeNeice Welch, Presbytery of Pittsburgh; Mary Whitaker, Presbytery of New Covenant; Kathleen Wiggins, Presbytery of Peace River; Chandler M. Willis, Presbytery of South Louisiana; Leslie W. Winters, Presbytery of Minnesota Valleys; Patrick Wrisley, Presbytery of Central Florida; David Yungho Won, Presbytery of Hanmi; William J. Younger, Presbytery of Northumberland; Charles F. Youther, Presbytery of Miami; and Willy Zunker, Presbytery of Grand Canyon.

Moderator Gray led the assembly in the singing of a hymn. Following a short break, the work of the 217th General Assembly (2006) continued.

REPORT OF THE ASSEMBLY COMMITTEE ON CHURCH ORDERS (04)

The Moderator recognized Karen Akin, moderator of the Assembly Committee on Church Orders, who presented the committee's report. The assembly disapproved Item 04-11 and Item 04-12. The assembly approved a motion to reconsider Item 04-11. The assembly reconsidered and disapproved Item 04-11. The assembly disapproved a motion to reconsider Item 04-12. The assembly disapproved Item 04-13 and Item 04-01. The report of the Assembly Committee on Church Orders was arrested. [For the rest of the report, see p. 33.]

Announcements

Stated Clerk Clifton Kirkpatrick made several announcements, including reminding commissioners to take their laptops with them when they left the assembly hall at the end of the session, that \$1,100 has been collected for Greater Birmingham Ministries, and that the collection of funds for the ministry would continue in the Exhibit Hall during the dinner hour.

Kirkpatrick also reminded the commissioners that the assembly would convene at 8:30 a.m., Wednesday, June 21, in the Concert Hall for Presbyterian History Forum with the Cumberland Presbyterian Church and the Cumberland Presbyterian Church in America.

Recess

Following prayer by Brady Radford, theological seminary student advisory delegate from Johnson C. Smith, the assembly recessed for dinner at 5:30 p.m.

Tuesday, June 20, 2006, 7:00 P.M.

Joint Worship

Commissioners, advisory delegates, and other participants gathered in the Concert Hall of the Birmingham Jefferson Convention Complex for a joint worship led by the Presbyterian Church (U.S.A.). The Reverend Jean Marie Peacock, Vice-Moderator of the 216th General Assembly (2004) preached.

Tuesday, June 20, 2006, 8:30 P.M.

The 217th General Assembly (2006) was reconvened at 8:30 p.m. in the Concert Hall of the Birmingham Jefferson Convention Complex by Vice-Moderator Robert Wilson. The assembly was led in meditation and prayer by Julie Horsting, youth advisory delegate from the Presbytery of Eastern Virginia.

Ecumenical Greetings

On behalf of the 217th General Assembly (2006), Vice-Moderator Wilson recognized the following ecumenical delegates, representatives, and guests, who brought ecumenical greetings: The Reverend Dr. Nigel Robb from the Church of Scotland; Elder Lydia Belle Efima, ecumenical advisory delegate from the Presbyterian Church of the Cameroon; the Reverend Bernard Mojaki Kometsi, ecumenical advisory delegate from the Lesotho Evangelical Church; Maria Arroyo, coordina-

tor for South America and the Caribbean, welcomed representatives of the Presbyterian Church of Colombia, The Reverend David Illidge Quiroz (ecumenical advisory delegate), the Reverend Milton Mejia (ecumenical visitor), and Marta Rachel Niño, who spoke to the 217th General Assembly (2006) concerning the 150th anniversary of their church in Colombia; The Reverend Decky K. Lolowang, ecumenical advisory delegate from the Christian Evangelical Church in Minahasa; Dr. Safwai El-Baidy (ecumenical advisory delegate) from the Evangelical Church of Egypt, Synod of the Nile; and Arroyo introduced The Reverend Hector Mendez, moderator of the Presbyterian Reformed Church of Cuba, who also brought greetings.

Self-Development of People

Vice-Moderator Wilson recognized Paul Rade, who spoke concerning the celebration of thirty-five years in ministry for the Self Development of People program and introduced “Creative Impressions,” a choir from Augusta, Georgia, who performed several numbers.

Ecumenical Greetings from the Korean Delegation

Vice-Moderator Wilson recognized the Reverend Insik Kim, coordinator of East Asia and the Pacific, in the Partnership in Mission Office. Kim introduced the Reverend Dr. Young Ro Ahn, moderator of the Presbyterian Church of Korea, who brought greetings to the 217th General Assembly (2006) and the Reverend Hun-Jung Cho, ecumenical advisory delegate, who brought greetings from the Presbyterian Church in the Republic of Korea.

Mission Initiative Report

Vice-Moderator Wilson recognized Joanna Adams, co-chair of the Joining Hearts and Hands Steering Committee, who presented the report to the 217th General Assembly (2006) and announced their goal of expanding the number of international mission personnel.

World Prayer

Vice-Moderator Wilson recognized Will Brown, associate director of Ecumenical Partnership, who introduced a power point presentation of World Prayer Concerns.

Closing Prayer

Vice-Moderator Wilson called upon Chris Deacon, theological student advisory delegate, from Louisville Presbyterian Theological Seminary, who led the assembly in prayer.

Recess

The assembly was recessed at 10:15 p.m. to reconvene Wednesday morning, June 21, at 8:30 a.m.

Wednesday, June 21, 2006 8:30 A.M.

Joint Meeting Between The Cumberland Presbyterian Church, The Cumberland Presbyterian Church in America, and The Presbyterian Church (U.S.A.)

Elder Dr. Army Daniel Jr., moderator of the Cumberland Presbyterian Church in America, led the body in prayer and moderated the joint session of the three denominations. Moderator Daniel introduced the moderators of the two remaining denominations: the Reverend Don Hubbard (Cumberland Presbyterian Church), and the Reverend Joan Gray (Presbyterian Church (U.S.A.)). Moderator Daniel introduced the stated clerks of each denomination for welcoming remarks: the Reverend Dr. Robert Rush, Cumberland Presbyterian Church, the Reverend Dr. Theodis Acklin, Cumberland Presbyterian Church in America, and the Reverend Dr. Clifton Kirkpatrick, Presbyterian Church (U.S.A.).

Stated Clerk Kirkpatrick introduced a video presentation *A Great Cloud of Witnesses*, which provided a brief history of Presbyterianism.

Moderator Daniel introduced the second segment of the morning’s session, “What Is the Presbyterian and Reformed Presence in the 21st Century?” which consisted of three presentations made by a member of each of the three denominations. Following each presentation, a short period of group discussion among those present was held. The first presentation was made by the Reverend Tiffany McClung, West Tennessee Presbytery, Cumberland Presbyterian Church. The second presen-

tation was made by the Reverend Dr. Mitchell Walker Sr., pastor of Church Street Cumberland Presbyterian Church in America, Huntsville, Alabama. The final presentation was made by the Reverend Dr. Anna Case-Winters, professor of theology, McCormick Theological Seminary, Presbyterian Church (U.S.A.). Following the final group discussion, questions of the persons making presentations were taken from the floor.

Moderator Daniel led the joint session in a closing prayer at 10:00 a.m.

Wednesday, June 21, 2006 10:30 A.M.

The 217th General Assembly (2006) reconvened at 10:30 a.m. with Moderator Joan Gray presiding. Moderator Gray recognized Doodle Harris and Tres Adams, theological student advisory delegates from Pittsburgh Theological Seminary, who led the assembly in the opening prayer.

Moderator Gray recognized John Detterick, Executive Director of the General Assembly Council, who addressed the assembly concerning a newspaper article that had cast doubt on Stan Anderson's ability to donate the \$150 million gift he pledged for the Loaves and Fishes Church Growth Fund. Detterick announced that he had spoken with Anderson and been assured that Anderson intends to honor his pledge to donate the gift.

Speak-Out

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

REPORT OF THE ASSEMBLY COMMITTEE ON BILL AND OVERTURES (02)

Moderator Gray recognized Chris Rhodes, vice-moderator of the Assembly Committee on Bills and Overtures, who outlined the revised docket for the remainder of the day. The assembly approved the revised docket. The assembly voted to limit debate to ninety seconds per speaker.

REPORT OF THE ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES (03)

Moderator Gray recognized Vince Thomas, moderator of the Assembly Committee on General Assembly Procedures, who informed the 217th General Assembly (2006) that no additional items requiring per capita funds had been approved. Therefore, the total financial implications to the per capita budget for actions approved by the assembly to date remains \$8,565 for 2006; \$0 for 2007; and \$8,565 for 2008.

REPORT OF THE ASSEMBLY COMMITTEE ON CHURCH ORDERS (04)

Moderator Gray recognized Commissioner Karen Akin, moderator of the Assembly Committee on Church Orders. [The first part of the report can be found on p. 31.] Akin introduced Commissioner Julian Walthall, vice-moderator of the Assembly Committee on Church Orders, to present a portion of the report. Item 04-02 was disapproved. A motion from the floor to "Answer Items 04-03, 04-06, 04-08, 04-09, and 04-10 by the action taken on Items 04-01 and 06-01" was approved. A motion from the floor to "Answer Item 04-04, by the action taken on Items 04-01 and 06-01" was approved. Walthall recognized Akin to present the remainder of the report. Item 04-05 was approved as amended. Item 04-07 was answered by the action taken on Item 04-01. This concluded the report of the Assembly Committee on Church Orders and is as follows:

Assembly Committee on Church Orders

[Consent agenda items are indicated by an asterisk (*). Items with financial implications are indicated by a dollar sign (\$).]

Item 04-01. On Deleting G-6.0106b, and on Providing a New Authoritative Interpretation—From the Presbytery of Riverside—Disapproved. (See page 321.)

Item 04-02. On Confirming the Requirements in G-6.0106b. of "Fidelity" and "Chastity"—From the Presbytery of Mississippi—Disapproved. (See page 334.)

\$Item 04-03. On Commending Study of the Authoritative Interpretation of 1978—From the Presbytery of Indian Nations—Answered by action taken on Items 04-01 and 06-01. (See page 335.) [Original Financial Implications: (2006): \$0; (2007): \$16,320; (2008): \$0 (Per Capita-OGA)] [Committee Action: (2006): \$0; (2007): \$0; (2008): \$0]

Item 04-04. On Amending the 1978 Policy Statement of the UPCUSA and the 1979 Position Paper from the PCUS by Deleting Certain Statements—From the Presbytery of Cincinnati—Answered by action taken on Items 04-01 and 06-01. (See page 336.)

Item 04-05. On Commending Study of the Definitive Guidance of 1978—From the Presbytery of Stockton—Approved as amended. (See page 338.) A. [Financial Implications: (2006): \$0; (2007): \$7,260; (2008): \$0 (Per Capita-OGA)] B. [Financial Implications: (2006): \$0; (2007): \$10,000; (2008): \$0 (Mission-Unrestricted)]

Item 04-06. On Reaffirming Our Standards for Ordination—From the Presbytery of Pueblo—Answered by action taken on Items 04-01 and 06-01. (See page 339.)

Item 04-07. On the Authority of Holy Scripture and the Lordship of Christ—From the Presbytery of San Joaquin—Answered by action taken on Item 04-01. (See page 340.)

Item 04-08. That Ordination Standards Be Affirmed, and That a Study Guide Be Produced—From the Presbytery of the Trinity—Answered by action taken on Items 04-01 and 06-01. (See page 341.)

Item 04-09. On Amending G-6.0106b. To Provide for a Decade of Peace Concerning Further Amendment—From the Presbytery of Central Washington—Answered by action taken on Items 04-01 and 06-01. (See page 342.)

Item 04-10. On Amending the Form of Government to Provide for No Further Amendment of G-6.0106b for Eight Years—From the Presbytery of the Upper Ohio Valley—Answered by action taken on Items 04-01 and 06-01. (See page 343.)

Item 04-11. On Amending W-4.9001, Christian Marriage—From the Presbytery of Mississippi—Disapproved. (See page 345.)

Item 04-12. On Reaffirming That Marriage Between a Man and a Woman Is a Gift God Has to All Humankind—From the Presbytery of Redstone—Disapproved. (See page 347.)

Item 04-13. On Pastoral Counsel for Sexual Sin—From the Presbytery of Redstone—Disapproved. (See page 350.)

Dissents

The following commissioner filed a dissent from the action taken on Item 04-01 of the Assembly Committee on Church Orders: Christine L. Tofflemire, Presbytery of Heartland.

The following commissioners filed a dissent from the action taken on Item 04-11 of the Assembly Committee on Church Orders: William B. Reisenweaver, Presbytery of Miami; Phillip Severson, Presbytery of Homestead; and Jonathon Sloan, Presbytery of Homestead.

The following commissioners filed a dissent from the action taken on Item 04-12 of the Assembly Committee on Church Orders: William B. Reisenweaver, Presbytery of Miami; Phillip Severson, Presbytery of Homestead.

The following commissioner filed a dissent from the action taken on Item 04-13 of the Assembly Committee on Church Orders: William B. Reisenweaver, Presbytery of Miami.

Memorial Minute for James E. Andrews, Former Stated Clerk

Marj Carpenter, Moderator of the 207th General Assembly (1995), was recognized and presented a memorial minute for James E. Andrews:

James Edgar Andrews 1928–2006

James E. Andrews, born in Whittenburg, Texas, on December 29, 1928, served as Stated Clerk of the Presbyterian Church (U.S.A.) and one of its predecessor denominations, the Presbyterian Church in the United States, for the longest period of time of any former Stated Clerk.

After graduating from Fort Smith, Arkansas, High School, Jim earned his B.A. and M.A. degree from Austin College and went on to receive his B.D. degree from Austin Theological Seminary. Two schools awarded him honorary degrees: Austin College, D.D. in 1974, and Hastings College, D.S.Th. in 1990. His wisdom however, came from the varied ways he faithfully served the church.

Beginning as an assistant pastor of the St. Andrew's Presbyterian Church in Houston, Jim was called to be the information officer for the World Alliance of Reformed Church in Geneva from 1958–1960. He was then called to be director of public relations and assistant to the president of Princeton Theological Seminary, a position he held for more than a decade. During that time, he became mentor and friend to hundreds of students.

Jim was elected Assistant Stated Clerk of the Presbyterian Church in the United States in 1971, then Stated Clerk in 1973, beginning an unbroken term of twenty-three years which included serving as Interim Co-Stated Clerk of the reunited church in 1983. A year later he was elected as the first Stated Clerk of the Presbyterian Church (U.S.A.), a position he held until his retirement in 1996.

But again, this tells only of Jim's formal positions in the church he loved so deeply. For more than two decades, he served as a member of the Governing Board of the National Council of Churches of Christ in the U.S.A. and as a member of its executive committee. He was a member of the Executive Committee of the World Alliance of Reformed Churches and secretary of its Caribbean and North American Area Council. Jim attended meetings of the world body in Germany (1964), Nairobi, Kenya (1970), St. Andrews, Scotland (1977), Ottawa, Canada (1982), Seoul, Korea (1989), and Yaounde, Cameroun (1995). In these and many other gatherings of the Presbyterian family, he was known for his lucid contributions and especially for his insistence that, as a Reformed family, the Presbyterian Church (U.S.A.) should be in meaningful dialogue and cooperation with other faith families.

In the wider realm of the World Council of Churches, Jim was active at meetings in Kenya, Vancouver, Canada, and in Canberra, Australia. Here again he pressed his agenda for learning from, understanding, and cooperating with other faith families.

James Andrews will be especially remembered as a bridge builder helping to reunite the two major Presbyterian bodies in the United States. As an active member of the Joint Committee on Reunion, he worked tirelessly for fourteen years to bring about that glorious day in Atlanta in 1983, when once again Presbyterians became one family.

Through all of his entire ministry he had an abiding passion that all God's children be treated equally regardless of race or gender. He demonstrated this by his march in Selma and in his personal affiliation with multiracial congregations.

Thousands of Presbyterians watched Jim at dozens of General Assembly meetings project a decisive yet warm and helpful charisma that once led the youth advisory delegates to present him with an oversized teddy bear. His staff knew best of his primary calling to be a pastor in whatever arena he found himself. For years he would come into his staff meetings, many times just off an airplane, look around, and then with bowed head talk to God. Fortunately, many of these prayers were recorded and preserved in a slim book, *Prayers for All Seasons*, presented to him on the occasion of his retirement. This prayer was given as the staff prepared for a General Assembly meeting:

Lord, you have gathered us from far places to come together in this quiet corner: and we bring with us the joys and fatigue of our labors, and the bright anticipation of the job ahead of us. Help us to remember that we serve you; that in the turmoil of getting ready and in the tension of carrying out a General Assembly meeting, our purpose is not a particular form of words or in the passage or defeat of particular legislation, but the expression of your will before the people, so that those people may believe in your Son whom you sent. Grant us that faith, the willingness to accept decision which we facilitate but upon which we do not vote; and the energy to help those who labor for those decision to do a good job. In Jesus' name. Amen.

Announcements

Stated Clerk Kirkpatrick announced that the exhibits in the North Hall would close at 2 p.m. In addition, Kirkpatrick announced that a limited number of communion sets that were used in the Sunday evening worship were still available for purchase.

Kirkpatrick announced that contributions to the Greater Birmingham Ministries totaled \$1,942.51 and that additional contributions could still be made at the OGA office in East Hall 1; that evaluation forms had been distributed to commissioners and advisory delegates and asked they be completed; and that a transportation update outlining Thursday departure arrangements had been distributed. Finally, Stated Clerk Kirkpatrick announced that the choir, Creative Impressions, from Au-

gusta, Georgia, that performed during the previous evening's plenary would perform again at the beginning of the afternoon plenary meeting.

Closing Prayer

Vice-Moderator Wilson called upon Rema Palmer, ecumenical advisory delegate from the Uniting Church of Jamaica and Grand Cayman, who led the assembly in prayer.

Recess

The assembly recessed at 12:10 p.m.

Wednesday, June 21, 2006, 1:45 P.M.

The 217th General Assembly (2006) reconvened at 1:45 p.m. with Vice-Moderator Robert Wilson presiding. The assembly was led in prayer by Alicia Seng, the youth advisory delegate from the Presbytery of Upper Ohio Valley.

Wilson recognized Cynthia White, coordinator of the Self-Development of People, who introduced the singing group, Creative Impressions, from Augusta, Georgia, who performed several songs for the assembly.

Speak-Out

Commissioners, advisory delegates, and corresponding members were given an opportunity to speak out on issues outside the deliberative mode of the assembly for fifteen minutes, with one-minute limits on individual speeches. Vice-Moderator Wilson instructed the assembly on the procedure to be followed during the time allotted for the speak-out. Wilson then recognized persons, who spoke on various concerns.

A motion to reconsider Item 04-05 was defeated.

REPORT OF THE ASSEMBLY COMMITTEE ON BILLS AND OVERTURES (02)

Moderator Gray recognized Judith Wellington, moderator of the Assembly Committee on Bills and Overtures, who reported that the committee had reviewed the minutes of the General Assembly through Tuesday, June 20, 2006, and had found them in order. (See p. 135.)

REPORT OF THE ASSEMBLY COMMITTEE ON MISSION COORDINATION (08)

Vice-Moderator Wilson recognized David Norton, moderator of the Assembly Committee on Mission Coordination. [For the first portion of this report, see p. 19.] Norton reported that the financial implications for the mission budget for actions taken this week by the assembly were as follows: \$8,384 for 2006; \$16,768 for 2007; and \$16,384 for 2008.

The assembly approved Item 08-01. The assembly disapproved Items 08-02 and 08-04. The assembly disapproved Item 08-05 with comment. The assembly disapproved Item 08-18. The assembly approved Item 08-13, Recommendations A.1., A.2., B.1., B.2., C.1., and C.2. The assembly approved that Item 08-10 be answered by an alternate resolution.

Pam Ator, vice-moderator of the Assembly Committee on Mission Coordination, continued the committee's report. The assembly approved Item 08-06 as amended. The assembly approved Item 08-11. The assembly approved Item 08-17 as amended. The assembly approved Item 08-12 as amended. The assembly disapproved Item 08-03 and Item 08-07.

David Norton reported that the committee had approved Items 08-A and 08-B and 08-C. This concluded the report of the Assembly Committee on Mission Coordination, and a committee summary is as follows:

Assembly Committee on Mission Coordination

[There are no items for the consent agenda in this report. Items with financial implications are indicated by a dollar sign (\$).]

Item 08-01. On Clarifying the Practice of Our Theology of Call for Those Serving General Assembly Entities—From the Presbytery of Santa Fe—Approved. (See page 623.)

Item 08-02. On Creating a Commission to Study the Personnel Policies Now Operative as They Affect Members of the National Staff of the Presbyterian Church U.S.A.—From the Presbytery of Newton—Disapproved. (See page 626.) [Original Financial Implications: (2006): \$12,400; (2007): \$31,920; (2008): \$16,450 (Per Capita-OGA)] [Assembly Action: (2006): \$0; (2007): \$0; (2008): \$0]

Item 08-03. On Adding a Representative from the Presbyterian Men, with Voice and Vote, to the General Assembly Council—From the Presbytery of Eastern Virginia—Disapproved. (See page 628.)

Item 08-04. On Limiting Staff Participation in Elected Bodies—From the Presbytery of San Joaquin—Disapproved. (See page 629.)

Item 08-05. On Directing the General Assembly Council (GAC) to Bring Its Policies for Termination into Conformity with the Form of Government—From the Presbytery of New York City—Disapproved with comment. (See page 631.) Comment: The concerns are already being addressed by GAC, though the intentions are noble.

Item 08-06. On Funding the Fight Against HIV/AIDS and Diseases of Poverty—From the Presbytery of Ohio Valley—Approved as amended. (See page 632.)

Item 08-07. A Recommendation to Study the Status of Women in the PC(USA)—Disapproved. (See page 634.) [Financial Implications: (2006): \$9,090; (2007): \$35,540; (2008): \$17,940 (Per Capita-GAC)] [Assembly Action: (2006): \$0; (2007): \$0; (2008): \$0]

Item 08-08. A Vision for Governance: Understanding the Proposed Structure for the General Assembly Council—Approved as amended. (See page 636.)

Item 08-09. Changes to the General Assembly Council Manual of Operations—Approved as amended. (See page 647.)

Item 08-10. On the Elimination of Administration Costs on Restricted Mission Gifts—From the Presbytery of Baltimore—Answered by alternate resolution. (See page 649.) [Financial Implications: (2006): \$900,000; (2007): \$800,000; (2008): \$800,000 (Mission-Unrestricted)] [Assembly Action: (2006): \$0; (2007): \$0; (2008): \$0]

Item 08-11. Report and Recommendations “Creating a Climate for Change within the PC(USA)”—Approved. (See page 650.)

Item 08-12. Joint Resolution from ACWC and ACREC Regarding the Women of Color Consultation Report and Recommendations—Approved as amended. (See page 677.)

Item 08-13. Recommendations A.1., A.2., B.1., B.2., C.1., and C.2. Recommendation Pertaining to Budgetary and Financial Concerns of the Church—Approved. (See pages 707, 712, 722, 730.)

[Note: Item 08-13. Recommendation A.3. will be presented to plenary on Thursday, June 22.]

Item 08-14. Amend Organization for Mission Regarding General Assembly Officers and Committees of the Office of the General Assembly—From the Committee on the Office of the General Assembly and the General Assembly Council—Approved. (See page 733.)

Item 08-15. On Confirming the Election of Linda Bryant Valentine as GAC Executive Director—Approved. (See page 744.)

Item 08-16. On Granting Latitude to the General Assembly Nominating Committee with Regard to the Composition of the General Assembly Council—Approved. (See page 746.)

Item 08-17. Commissioners’ Resolution. On the Moderator Convening a Meeting Regarding Worldwide Mission Work of the PC(SA)—Approved as amended. (See page 746.) [Financial Implications: (2006): \$0; (2007): \$9,790; (2008): \$11,880 (Per Capita—GAC)]

Item 08-18. Commissioners’ Resolution. On Theological Diversity and the Women’s Ministries Program Area—Disapproved. (See page 747.)

II. 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, GAC

That the minutes are approved with minor exception as reported to the Stated Clerk.

Item 08-B. Minutes, PC(USA), A Corporation

That the minutes are approved.

Item 08-C. Audit

That the 217th General Assembly (2006) assign the review of the audit for the Presbyterian Church (U.S.A.), A Corporation, for December 31, 2004–2005 to the General Assembly Committee for the Review of the General Assembly Council due to the delay in the completion of those statements. (See page 747.)

Background

The audits for the Presbyterian Church (U.S.A.), A Corporation, and the Presbyterian Foundation's audits were delayed this year. The Foundation is the fiduciary for certain loan funds for which PC(USA), A Corporation, provides administration and disbursement services to congregations throughout the country. All loans are properly recorded and all assets are confirmed. The delay was due to how to best reflect these loan funds on each corporation's financial statements.

REPORT OF THE ASSEMBLY COMMITTEE ON CHURCH POLITY (05)

Moderator Gray recognized Lynne Myers, moderator of the Assembly Committee on Church Polity, who presented the committee's report. Items 05-A–05-P were approved by the assembly committee. Items 05-05, 05-07, 05-11, 05-22, 05-23, 05-25, and 05-28 were removed from the consent agenda. The assembly approved the consent agenda: Items 05-01 (answered with alternate resolution), 05-02 (approved as amended), 05-03 (disapproved), 05-06 (disapproved with comment), 05-08 (disapproved), and 05-09 (disapproved), 05-10 (disapproved), 05-12 (disapproved with comment), 05-13 (answered by action taken on Item 05-12), Item 05-14 (answered by alternate resolution), 05-15 (answered by action taken on Item 05-20), Item 05-16 (answered by action taken on Item 05-20), Item 05-17 (disapproved), Item 05-18 (disapproved), Item 05-19 (disapproved), Item 05-20 (referred to OGA with comment), Item 05-21 (answered by action taken on Item 05-20), Item 05-24 (approved), Item 05-26 (approved), Item 05-27 (approved), Item 05-29 (referred to GAC with comment), and Item 05-30 (approved).

The assembly approved Item 05-05. The assembly disapproved 05-07. The assembly approved 05-11, Recommendation 1., as amended by a floor motion to add the following new item: 1.a.(6): "(6) The Form of Government Task Force will release the proposed revision of the Form of Government, including advisory handbooks, by September 1, 2007." The assembly approved Item 05-11, Recommendations A.1. and A.2. and B.1. through B.3. The assembly disapproved Item 05-11, Recommendations B.4. through B.6.

Vice-Moderator Chris Lenocker continued the committee's report. The assembly voted to refer Item 05-22 to the Committee on the Office of the General Assembly, the Stated Clerk of the General Assembly, and the Office of the General Assembly with recommendation. The assembly disapproved Item 05-23.

Lynne Myers, moderator of the Assembly Committee on Church Polity, continued the committee's report.

The assembly approved a motion to limit debate to sixty seconds per speaker.

The assembly approved Items 05-25 and 05-28. This concluded the report of the Assembly Committee on Church Polity and a committee summary is as follows:

Assembly Committee on Church Polity

[Consent agenda items are indicated by an asterisk (*). Items with financial implications are indicated by a dollar sign (\$).]

***Item 05-01. On Amending G-12.0101, Synod Membership, to Make It Possible for a Synod to Enroll Specified Persons as Members of the Synod—From the Presbytery of Lake Huron—Approved alternate resolution. (See page 351.)**

***Item 05-02. On Amending the *Book of Order* by Adding a Reverse Concordance of Scriptural Allusions to the Index—From the Presbytery of Redstone—Approved with amendment. (See page 353.)**

***Item 05-03. On Amending G-13.0103r. Regarding Authoritative Interpretations—From the Presbytery of Mississippi—Disapproved. (See page 355.)**

Item 05-05. On Amending G-11.0503, Open Communication, to Include Elders Who Are Commissioned as Lay Pastors—From the Presbytery of the Western Reserve—Approved. (See page 356.)

***Item 05-06. On Amending G-10.0302a(2)(c), “When Active Members Move” to Include Provision for College Students and Military Personnel—From the Presbytery of San Francisco—Disapproved with comment. (See page 357.) *Comment:* Pastors and clerks of session are reminded of the provisions in G-10.0302a(2)(c) and are strongly encouraged to communicate with campus ministers and military chaplains when college students and military personnel from their congregations relocate for an extended period of time.**

Item 05-07. On Amending G-8.0201, “Property Is Held in Trust”—From the Presbytery of Stockton—Disapproved. (See page 358.)

***Item 05-08. On Amending G-13.0103p. and q., Responsibilities of the General Assembly—From the Presbytery of Nevada—Disapproved. (See page 360.)**

***Item 05-09. On Amending G-14.0605 Regarding Commissioned Lay Pastor Emeritus or Emerita—From the Presbytery of the Noroeste—Disapproved. (See page 363.)**

***Item 05-10. On Amending G-14.0502 Regarding Election of a Pastor—From the Presbytery of Cimarron—Disapproved. (See page 364.)**

\$Item 05-11. Recommendation 1. OGA, Approve Revision of Chapter XIV; Appoint a Task Force for Further Revision of FOG (04R0412(1))—Approved as amended. (See page 366.) [Financial Implications: (2006): (\$15,200; (2007): \$22,950; (2008): \$0 (Designated OGA)]

Item 05-11. Recommendations A.1. and A.2.. OGA, Approve Revision of Chapter XIV; Appoint a Task Force for Further Revision of FOG (04R0412(1))—Approved. (See pages 372–90.)

Item 05-11. Recommendations B.1. through B.3. OGA, Approve Revision of Chapter XIV; Appoint a Task Force for Further Revision of FOG (04R0412(1))—Approved. (See pages 390–95, 397.)

Item 05-11. Recommendations B.4. through B.6. OGA, Approve Revision of Chapter XIV; Appoint a Task Force for Further Revision of FOG (04R0412(1))—Disapproved. (See pages 398–400.)

***Item 05-12. On Amending G-3.0300c, Christ’s Faithful Evangelist, to Add a Section on Caring for God’s Creation—From the Presbytery of Heartland—Disapproved with comment. (See page 410.) *Comment:* These items are fully covered by W-7.5000, “Caring for Creation and Life.”**

***Item 05-13. On Amending G-3.0300c, Christ’s Faithful Evangelist, to Add a Section on Caring for God’s Creation—From the Presbytery of Mid-Kentucky—Answered by action on Item 05-12. (See page 413.)**

***Item 05-14. On Amending D-10.0106 Regarding Administrative Leave—From the Presbytery of Eastern Virginia—Approved an alternate resolution. (See page 416.)**

***Item 05-15. On Amending D-1.0103 Regarding Mediation and Reconciliation—From the Presbytery of Mission—Answered by action taken on Item 05-20. (See page 417.)**

***Item 05-16. On Adding a New Section D-2.0104 Outlining a Process to Handle Frivolous Complaints—From the Presbytery of National Capital—Answered by action taken on Item 05-20. (See page 419.)**

***Item 05-17. On Amending the Rules of Discipline Regarding Accountability of Governing Body Officers—From the Presbytery of Detroit—Disapproved. (See page 420.)**

***Item 05-18. On Amending D-14.0600, Control of Materials During Pre-Trial Phase—From the Presbytery of National Capital—Disapproved. (See page 424.)**

***Item 05-19. On Amending D-10.0105, “Transfer Prohibited”—From the Presbytery of Susquehanna Valley—Disapproved. (See page 426.)**

***Item 05-20. On Amending D-10.0102, Accusation of Another—From the Presbytery of Santa Fe—Referred to the Office of the General Assembly with comment. (See page 427.) Comments: 1. The 217th General Assembly (2006) requests that the Office of the General Assembly undertake a study of the inappropriate use of judicial process and report findings and recommendation to the 218th General Assembly (2008). 2. The General Assembly urges individuals and governing bodies to become familiar with D-10.0102 and, as appropriate, to exercise their right to submit an accusation alleging (1) that a member of the Presbyterian Church (U.S.A.) has violated the commandment against bearing false witness, and/or (2) the member, if an officer of the church, has broken his/her ordination vows (see G-14.0405b(4)–(9) and G-14.0207d–j) by filing accusations in bad faith.**

***Item 05-21. On Amending D-10.0102, Accusation of Another—From the Presbytery of the Redwoods—Answered by action taken on Item 05-20. (See page 429.)**

Item 05-22. On Establishing a Committee or Task Force to Conduct a Feasibility Study for Creating a Non-Geographic Korean-American Synod—From the Presbytery of Midwest Hanmi—Referred to the Committee on the Office of the General Assembly, the Stated Clerk of the General Assembly, and the Office of the General Assembly with recommendations. (See page 430.) [Original Financial Implications: (2006): \$12,400; (2007): \$29,920; (2008): \$15,680 (Per Capita OGA)] [Assembly Action: (2006): \$0; (2007): \$0; (2008): \$0]

Item 05-23. On Amending the *Book of Order* to Provide Flexibility in Presbytery and Synod Membership—From the Presbytery of Beaver-Butler—Disapproved. (See page 433.)

***Item 05-24. Request 06-1. ACC Request Regarding Interpretation of G-14.0801 On Commissioned Lay Pastors Serving in a Presbytery Other Than That Where They Were Commissioned—Stated Clerk/Executive Presbyter, Presbytery of Whitewater Valley—Approved. (See page 438.)**

Item 05-25. Request 06-2. ACC Request Regarding Interpretation of G-4.0403 and G-14.0201 Regarding Policy of Making Staff Ineligible for Service as an Officer—Stated Clerk/Executive Presbyter, Coastal Carolina—Approved. (See page 439.)

***Item 05-26. Request 06-3. ACC Request Regarding Interpretation of G-11.0502h Regarding Committee on Ministry’s Authority to Approve Commissions for Ordination—Stated Clerk/Executive Presbyter, St. Augustine—Approved. (See page 441.)**

***Item 05-27. ACC Request 06-5. Authority of Synod PJC Decisions—Stated Clerk, Synod of the Covenant—Approved. (See page 443.)**

Item 05-28. Request 06-7. ACC Request for Interpretation of the Word “May” in G-14.0513b—GP/Stated Clerk, The James—Approved. (See page 444.)

***Item 05-29. ACC Request 06-13. Interpretation of D-6.0103 Regarding Stay of Enforcements—Manager of Judicial Process and Social Witness Policy—Referred to the Office of the General Assembly for consultation with the Advisory Committee on the Constitution with comment. (See page 445.)**

Comment: That the recommendation be referred to the Office of the General Assembly for consultation with the Advisory Committee on the Constitution to develop appropriate response to this issue while taking the following information into consideration.

[Note: The following text is suggested language for D-6.0103.]

“D-6.0103 Stay of Enforcement

“A stay of enforcement is a written instruction from the permanent judicial commission having jurisdiction that orders the suspension of a decision or an action until a complaint or appeal is finally determined.

“a. No later than forty-five (45) days after the alleged irregular action of the governing body or the remedial decision of a PJC being appealed, a person having standing to file a complaint or appeal may simultaneously file

either a complaint or an appeal and a request for a stay of enforcement with the stated clerk of the governing body having jurisdiction. The request may be made in the following manner:

“(1) A request signed by one third of the members recorded as present when the decision or action was made by the governing body; or

“(2) A request signed by one third of the members of the permanent judicial commission which decided the remedial case;

“(3) A request signed by the complainant or appellant requesting that at least three members of the permanent judicial commission having jurisdiction to hear the complaint or appeal sign the stay of enforcement.

“b. The complaint or appeal shall be transmitted along with the request for a stay of enforcement to the permanent judicial commission moderator and clerk for their determination of the preliminary issues in D-6.0305 or D-8.0301 and

“(1) whether or not the request made under D-6.0103a.1. is complete and timely; or

“(2) whether or not the request made under D-6.0103a.2. is complete and timely.

“c. The moderator and clerk shall report their findings to the permanent judicial commission and the parties.

“d. The PJC may enter a stay of enforcement within ten (10) days of the moderator and clerk's findings in the following manner:

“(1) By the moderator and the clerk in determining that the request made under D-6.0103a(1) or D-6.0103a(2) is complete and timely and the preliminary issues are met for the complaint or appeal.

“(2) By three members of the permanent judicial commission filing with the stated clerk of the governing body which has jurisdiction a statement that in his or her judgment irreparable harm will occur if the action or decision is not stayed. Each permanent judicial commission member must include a summary of the specific governing body action or decision being stayed.

“e. The stated clerk shall send a copy of the stay of enforcement to the parties and to the permanent judicial commission members.

“former c becomes f

“former d becomes e.”

***Item 05-30. Request 06-14. ACC Request Regarding Baptized Members' Roll vs. Baptized Member—Manager, OGA Reports, Office of the General Assembly—Approved. (See page 448.)**

II. 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 05-A. Minutes, Synod of Alaska-Northwest.

That the minutes are approved with the following comment:

No standard for a quorum was specified.

Item 05-B. Minutes, Synod of the Covenant.

That the minutes are approved with the following exception:

There is no report of the committee on representation.

Item 05-C Minutes, Synod of Lakes and Prairies.

That the minutes are approved with no exceptions.

Item 05-D. Minutes, Synod of Lincoln Trails.

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

1. Exceptions:
 - a. There is no report of the committee on representation.
 - b. There is no report that the Lord's Supper was celebrated.
2. Comments:
 - a. There was no review of property and liability insurance carried by the synod reflected in the minutes.
 - b. The roster of former member of the permanent judicial commission by classes was not alphabetized.

Item 05-E. Minutes, Synod of Living Waters.

That the minutes are approved with the following exception:

There is no report of the committee on representation.

Item 05-F Minutes, Synod of Mid-America.

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

Exception: In Volume II, *The Journal*, page 63 is missing.

Comment: The roll does not indicate the ecclesiastical status of the commissioners, corresponding members, advisory delegates, and other participants.

Item 05-G. Minutes, Synod of Mid-Atlantic.

That the minutes are approved with the following comments:

1. A list of persons requesting a called meeting was not listed.
2. No standard for a quorum was specified.
3. There was no review of property and liability insurance carried by the synod reflected in the minutes.

Item 05-H. Minutes, Synod of the Northeast.

That the minutes are approved with no exceptions.

Item 05-I. Minutes, Synod of the Pacific.

That the minutes are approved with the following comments:

1. The roster of former members of the permanent judicial commission by classes was not alphabetized.
2. No standard for a quorum was specified.

Item 05-J. Minutes, Synod of Puerto Rico.

That the minutes are approved with the following comment:

No standard for a quorum was specified.

Item 05-K. Minutes, Synod of the Rocky Mountains.

That the minutes are approved with no exceptions.

Item 05-L. Minutes, Synod of South Atlantic.

That the minutes are approved with no exceptions.

Item 05-M. Minutes, Synod of Southern California and Hawaii.

That the minutes are approved with no exceptions.

Item 05-N. Minutes, Synod of the Southwest.

That the minutes are minutes be approved with the following comment.

The corresponding members should indicate presbytery membership.

Item 05-O. Minutes, Synod of the Sun.

That the minutes are approved with the following comments:

1. No standard for a quorum was specified.
2. There was no review of property and liability insurance carried by the synod reflected in the minutes.

Item 05-P. Minutes, Synod of the Trinity.

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

1. Exceptions:
 - a. The treasurer's full annual review and a report of the results of the audit were not included.
 - b. There is no report of the committee on representation.
2. Comment:

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

Moderator Gray resumed the chair and made an announcement that in the next two years she would hold a series of Moderator's prayer retreats across the church at Presbyterian camps and conference centers. The first one would be in the fall of 2006.

REPORT OF THE ASSEMBLY COMMITTEE ON PEACEMAKING AND INTERNATIONAL ISSUES (11)

The report of the Assembly Committee on Peacemaking and International Issues was presented by its moderator, Gretchen Graf. The assembly approved the consent agenda: Items 11-16 (approved), 11-25 (approved as amended), 11-26 (answered by alternate resolution), 11-28 (approved as amended), 11-29 (approved as amended), 11-30 (approved), 11-31 (answered by action taken on Item 11-30), 11-32 (answered by action taken on 11-30), and 11-33 (approved). 11-37 (approved as amended), and 11-38 (answered by action taken on Item 11-26).

The assembly approved Items 11-36, 11-27, and 11-40. Graf introduced David Henderson, vice-moderator of the Assembly Committee on Peacemaking and International Issues, who led the assembly in prayer. The assembly approved Item 11-01 be answered with an alternate resolution with comment. The assembly voted to answer 11-02 through 11-15, 11-17 through 11-24, 11-34, 11-35, 11-39, and 11-41 by the action taken on Item 11-01. This concluded the report of the Assembly Committee on Peacemaking and International Issues, and a committee summary is as follows:

Assembly Committee on Peacemaking and International Relations

[Consent agenda items are indicated by an asterisk (*). Items with financial implications are indicated by a dollar sign (\$).]

Item 11-01. On Rescinding and Modifying Certain Actions of the 216th General Assembly (2004) Regarding the Israeli-Palestinian Conflict—From the Presbytery of Mississippi—Answered with alternate resolution and comment. (See page 943.)

Item 11-02. On Divestment in Multinational Companies Doing Business in Israel—From the Presbytery of the James—Answered by action taken on Item 11-01. (See page 954.)

Item 11-03. On Being Fair and Just on Issues Regarding Divestment and Investment—From the Presbytery of Florida—Answered by action taken on Item 11-01. (See page 956.)

Item 11-04. On Issues Affecting Israelis and Palestinians, and the 216th General Assembly (2004) Divestment Action—From the Presbytery of New Covenant—Answered by action taken on Item 11-01. (See page 957.)

Item 11-05. On Suspension of Divestment Resolution—From the Presbytery of Eastern Virginia—Answered by action taken on Item 11-01. (See page 960.)

Item 11-06. On Divestment and Israel—From the Presbytery of San Francisco—Answered by action taken on Item 11-01. (See page 960.)

\$Item 11-07. On Actively Fostering Peace, Reconciliation, and Community Development Between Israelis and Palestinians—From the Presbytery of New York City—Answered by action taken on Item 11-01. (See page 961.) [Original Financial Implication: (2006) \$0; (2007) \$6,000; (2008) \$0 (Mission—Unrestricted)] [Assembly Action: (2006) \$0; (2007) \$0; (2008) \$0]

Item 11-08. On Pursuing Our Historic Vision of Peace in the Middle East, and on Suspending for Two Years the Phased, Selective Divestment Process—From the Presbytery of Seattle—Answered by action taken on Item 11-01. (See page 964.)

Item 11-09. On Justice and Peace in the Middle East—From the Presbytery of Chicago—Answered by action taken on Item 11-01. (See page 965.)

Item 11-10. On Rescinding the Actions of the 216th General Assembly as They Apply to Divestment of Stock in Caterpillar, Inc.—From the Presbytery of Great Rivers—Answered by action taken on Item 11-01. (See page 967.)

\$Item 11-11. On Instructing MRTI with Regard to Divestment, and Affirming Our Desire of Previous Assemblies for a Just Resolution of the Conflict in the Middle East—From the Presbytery of Sierra Blanca—Answered by action taken on Item 11-01. (See page 969.) [Original Financial Implication: (2006) \$0; (2007) \$6,000; (2008) \$0 (Mission—Unrestricted)] [Assembly Action: (2006) \$0; (2007) \$0; (2008) \$0]

Item 11-12. On Calling for the Suspension of the Phased, Selected Divestment Process and for a Reevaluation of Investment Strategies in the Middle East—From the Presbytery of the Twin Cities Area—Answered by action taken on Item 11-01. (See page 970.)

\$Item 11-13. On Working to Resolve the Israeli-Palestinian Conflict—From the Presbytery of New Brunswick—Answered by action taken on Item 11-01. (See page 971.) [Original Financial Implication: (2006) \$0; (2007) \$505,000; (2008) \$505,000 (Mission—Unrestricted)] [Assembly Action: (2006) \$0; (2007) \$0; (2008) \$0]

Item 11-14. On Peace in the Middle East—From the Presbytery of Baltimore—Answered by action taken on Item 11-01. (See page 974.)

Item 11-15. On Being Pro-Palestinian and Pro-Israeli—From the Presbytery of Tampa Bay—Answered by action taken on Item 11-01. (See page 975.)

***Item 11-16. On Communicating with Corporations Doing Business in Israel and Palestine—Approved. (See page 976.) [Financial Implication: (2006) \$0; (2007) \$20,150; (2008) \$20,150 (Mission—Unrestricted)]**

Item 11-17. On Proceeds from the Sale of Divested Holdings—From the Presbytery of Transylvania—Answered by action taken on Item 11-01. (See page 978.)

Item 11-18. On the Sale of Divested Holdings—From the Presbytery of Chicago—Answered by action taken on Item 11-01. (See page 978.)

Item 11-19. On Pursuing Investment Strategies to Promote Peace Between the Israeli and Palestinian People, While Affirming the Importance of Maintaining Healthy Relationships Among Presbyterians, Jews, and Muslims in the U.S.A.—From the Presbytery of National Capital—Answered by action taken on Item 11-01. (See page 979.)

Item 11-20. On Moving from a Divestment Strategy to a Strategy of Investment in Business That Promotes Peace and Reconciliation Between Israelis and Palestinians—From the Presbytery of Sheppards and Lapsley—Answered by action taken on Item 11-01. (See page 982.)

Item 11-21. On Continuing Investment Strategies That Promote Peace Between the Israeli and Palestinian People While Seeking Prosperity for Both Nations—From the Presbytery of Missouri Union—Answered by action taken on Item 11-01. (See page 984.)

Item 11-22. On Pursuing Investment Strategies to Promote Peace Between the Israeli and Palestinian People, While Affirming the Importance of Maintaining Healthy Relationships—From the Presbytery of Giddings-Lovejoy—Answered by action taken on Item 11-01. (See page 985.)

\$Item 11-23. On Directing ACSWP to Constitute a Task Force to Draft a New Statement on Middle East Policy—From the Presbytery of Eastern Virginia—Answered by action taken on Item 11-01. (See page 987.) [Original Financial Implication: (2006) \$11,464; (2007) \$80,292; (2008) \$26,821 (Per Capita—GAC)] [Assembly Action: (2006) \$0; (2007) \$0; (2008) \$0]

\$Item 11-24. On Creating a Task Force on the Middle East to Produce a Substantive Resource Document—From the Presbytery of New York City—Answered by action taken on Item 11-01. (See page 992.) [Original Financial Implication: (2006) \$12,400; (2007) \$47,880; (2008) \$18,450 (Per Capita—OGA)] [Assembly Action: (2006) \$0; (2007) \$0; (2008) \$0]

***Item 11-25. On Condemning International Trafficking in and Sexual Exploitation of Children—From the Synod of the Northeast—Approved as amended. (See page 994.)**

***Item 11-26. On Expressing the Church's Concern for the People of Haiti—From the Presbytery of Tropical Florida—Answered by alternate resolution. (See page 997.)**

\$Item 11-27. On Appointing a Special Committee to Explore the Radical Reduction of the Impact of Malaria in Sub-Saharan Africa—From the Presbytery of Northern New York—Approved as amended. (See page 1000.) [Original Financial Implication: (2006) \$0; (2007) \$33,715; (2008) \$28,630 (Mission—Unrestricted)] [Assembly Action: (2006) \$0; (2007) \$0; (2008) \$0]

***Item 11-28. On Supporting the Peace Process in Sudan—From the Presbyteries of Trinity and She-nango—Approved as amended. (See page 1002.)**

***Item 11-29. Statement on Taiwan and China—Approved as amended. (See page 1006.)**

***Item 11-30. On Promoting a Free, Fair, and Democratic Election in the Democratic Republic of Congo—From the Presbytery of New Hope—Approved. (See page 1008.)**

***Item 11-31. Regarding the People and Presbyterian Church of the Congo—From the Presbytery of Chicago—Answered by action taken on Item 11-30. (See page 1009.)**

***Item 11-32. On Support for Congolese People in the Democratic Republic of the Congo (DRC)—From the Presbytery of Eastern Virginia—Answered by action taken on Item 11-30. (See page 1011.)**

***Item 11-33. Commitment to Peacemaking—Approved. (See page 1013.)**

Item 11-34. On Supporting the Continuation of MRTI's Selective and Careful Process of Corporate Engagement Relating to Human Rights Abuses in Israel and Palestine—From the Presbytery of Newark—Answered by action taken on Item 11-01. (See page 1014.)

Item 11-35. Phased Selective Divestment: Giving Voice to the Silenced—From the Presbytery of Boston—Answered by action taken on Item 11-01. (See page 1015.)

Item 11-36. On Recognizing the Value of Proactive, Constructive Nonviolence and Establishing Nonviolence Training—From the Presbytery of Baltimore—Approved. (See page 1018.)

***Item 11-37. On Advocating for Positive Change in Darfur and All of Sudan—From the Presbytery of the Palisades—Approved as amended. (See page 1019.)**

***Item 11-38. On Supporting the Democratic Aspirations of the People of Haiti—From the Presbytery of New York City—Answered by action taken on Item 11-26. (See page 1021.)**

Item 11-39. On Moving to a Strategy of Investment in Businesses that Promote Peace, Justice, and Reconciliation Between Israelis and Palestinians—From the Presbytery of the Western Reserve—Answered by action taken on Item 11-01. (See page 1022.)

Item 11-40. On Approving One Week of Prayer and Witness with Christians in the Middle East—From the Presbytery of Western New York—Approved as amended. (See page 1023.)

Item 11-41. On Rescinding the Divestiture Policy to Restore Trust Between Presbyterians, Our Jewish Friends, and the General Public—From the Presbytery of the Mid-South—Answered by action taken on Item 11-01. (See page 1024.)

Dissents

The following commissioners filed a dissent from the action taken on Item 11-01 of the Assembly Committee on Peacemaking and International Relations: Susan M. Barnes, Presbytery of Eastern Oregon; and Carla Shafer, Presbytery of North Puget Sound.

REPORT OF THE ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES (03)

The report of the Assembly Committee on General Assembly Procedures was presented by its moderator, Vince Thomas, and vice-moderator, Ann Shell LaMar. The following item was removed from the consent agenda: 03-10. The assembly approved the consent agenda: 03-06 (answered by action taken on Item 03-18), 03-12 (approved), 03-14 (approved as amended), 03-15 (approved), 03-18 (approved), 03-20 (approved), 03-21 (approved), and 03-23 (referred to the Committee on the Office of the General Assembly and other appropriate committees for further study and report to the 218th General Assembly (2008)).

The assembly disapproved Item 03-07. The assembly approved Item 03-19. The assembly disapproved 03-08 with comment

Vice-Moderator LaMar continued the committee's report. The assembly approved Item 03-13, Recommendations 1, 2.b., and 4. The assembly disapproved Items 03-09 and 03-16. The assembly approved Items 03-22 and 03-24.

Thomas presented Item 03-17 as amended by the committee. The report of the Assembly Committee on General Assembly Procedures was arrested. [For the rest of the report, see page 47.]

Closing Prayer

Following prayer offered by Dave Williams, commissioner from the Presbytery of Grace, the assembly recessed for dinner at 5:35 p.m. to reconvene at 8:15 p.m.

Wednesday, June 21, 2006, 7:00 P.M.**Joint Worship**

Commissioners, advisory delegates, and other participants gathered in the Concert Hall of the Birmingham Jefferson Convention Complex for a joint worship led by the Cumberland Presbyterian Church in America. The Reverend Henry Bradford Jr., pastor emeritus, Church Street Church (Cumberland Presbyterian Church in America), Huntsville, Alabama, preached.

Wednesday, June 21, 2006, 8:20 P.M.

The 217th General Assembly (2006) was reconvened at 8:20 p.m. in East Exhibit Halls 2 and 3 of the Birmingham Jefferson Convention Complex by Moderator Joan Gray. The assembly was led in prayer by the Reverend Mendelson Davila, ecumenical representative from the Presbyterian Church of Nicaragua.

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 ran for fifteen minutes, with one-minute limits on individual speeches.

REPORT OF THE ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES (03)

Moderator Gray recognized Vince Thomas, moderator of the Assembly Committee on General Assembly Procedures, to present the remaining items of the committee's report. [The first part of the report can be found on p. 46.] Item 03-17 was approved as amended. Items 03-01, 03-02, 03-03, 03-04, 03-05 and 03-11 were answered by the action taken on Item 03-17. Item 03-10 was approved. Thomas reported that the committee had taken final action on Items 03-A and 03-B. This concluded the report of the Assembly Committee on General Assembly Procedures and a committee summary is as follows:

Assembly Committee on General Assembly Procedures

[Consent agenda items are indicated by an asterisk (*). Items with financial implications are indicated by a dollar sign (\$).]

\$Item 03-01. On Directing the Presbyterian Historical Society to Retain its Office in Montreat, North Carolina, and to Find Ways and Means to Fund Same—From the Presbytery of Middle Tennessee—Answered by action taken on Item 03-17. (See page 139.) [Original Financial Implications: (2006) \$0; (2007) \$193,556; (2008) \$508,417 (Per Capita—OGA) [Assembly Action: (2006) \$0; (2007) \$0; (2008) \$0]

Item 03-02. On the Historical Foundation at Montreat—From the Presbytery of Western North Carolina—Answered by action taken on Item 03-17. (See page 140.)

Item 03-03. On the Historical Foundation at Montreat—From the Presbytery of Salem—Answered by action taken on Item 03-17. (See page 144.)

Item 03-04. On the Historical Foundation at Montreat—From the Presbytery of East Tennessee—Answered by action taken on Item 03-17. (See page 148.)

Item 03-05. On the Historical Foundation at Montreat—From the Presbytery of Coastal Carolina—Answered by action taken on Item 03-17. (See page 152.)

***Item 03-06. On Amending the Guidelines for Organizations to Display an Exhibit at Meetings of the General Assembly—From the Presbytery of Carlisle—Answered by action taken on Item 03-18. (See page 155.)**

Item 03-07. On Inviting Commissioners to Write Brief Notes of Affirmation and Encouragement to Churches of Their Choice—From the Presbytery of Trinity—Disapproved. (See page 156.)

Item 03-08. On Providing an Authoritative Interpretation of G-9.0404d Regarding Session Responsibility to Pay Per Capita—From the Presbytery of Baltimore—Disapproved with comment. (See page 157.) Comment: We strongly encourage all congregations to take seriously their commitment to the connectional nature of the church. One evidence of that commitment is the per capita contributions that help provide for the church's shared ministry

beyond the congregation. We recommend that presbyteries exert pastoral care with congregations that choose to withhold per capita. Such pastoral care could be extended through their committees on ministry or other committees as designated by the presbytery council.

Item 03-09. On Amending Standing Rule B.5. Regarding Overtures and Resolutions Affecting Investment Policies—From the Presbytery of the Twin Cities Area—Disapproved. (See page 160.)

Item 03-10. On Maintenance and Reporting for Session Membership Rolls and Registers—From the Presbytery of San Gabriel—Approved. (See page 163.)

Item 03-11. On the Historical Foundation at Montreat—From the Presbytery of Charlotte—Answered by action taken on Item 03-17. (See page 163.)

***Item 03-12. ACC-Request. Authoritative Interpretation Concerning GA Action on Request 99-1 Regarding Payment of Per Capita by Presbyteries—Stated Clerk, Sacramento—Approved. (See page 167.)**

Item 03-13. Recommendations 1, 2.b., and 4. Per Capita Budget Recommendations—Approved. (See pages 169, 170.)

[Note: Item 03-13. Recommendations 2.a. and 3 will be presented to plenary on Thursday, June 22.]

***Item 03-14. Authoritative Interpretation and Standing Rule Amendment Regarding Administrative Review on the General Assembly Level—Approved as amended. (See page 176.)**

***Item 03-15. Amending Standing Rules Regarding Election of the Stated Clerk—Approved. (See page 188.)**

Item 03-16. Amending Standing Rules Regarding Advisory Delegates—Disapproved. (See page 192.)

Item 03-17. Recommendations Regarding the Historical Foundation at Montreat—Approved as amended. (See page 192.)

***Item 03-18. Recommendation Regarding Affinity Groups/Special Interest Organizations—Approved. (See page 194.)**

Item 03-19. Election of Associate Stated Clerks—Approved. (See page 196.)

***Item 03-20. Amendment to Standing Rules Regarding Moderator Campaign Procedures—Approved. (See page 196.)**

***Item 03-21. Amendment to Standing Rules Regarding Interfaith Representatives—Approved. (See page 197.)**

Item 03-22. Invitation to Meet in Pittsburgh, Pennsylvania for the 220th General Assembly (2012)—Approved. (See page 198.)

***Item 03-23. Commissioners' Resolution. On Amending the "Open Meeting Policy" to Include the Whole Church in the Church's Work—Referred to the Committee on the Office of the General Assembly and other appropriate committees. (See page 198.)**

Item 03-24. Commissioners' Resolution. On Financial Reporting of Actual Cost of General Assembly Task Forces or Work Groups—Disapproved. (See page 200.)

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.]

03-A. Application for GA Review as It Relates to the General Assembly Permanent Judicial Commission.

[The Assembly Committee on General Assembly Procedures approved Item 03-A. See page 201.]

That the process is approved.

03-B. Minutes, Presbyterian Historical Society

[The Assembly Committee on General Assembly Procedures approved Item 03-B with comments. See p. 47.]

That the minutes are approved with the following comments:

Minutes of September 24, 2004, did not record as opening or closing with prayer.

Minutes of January 7– 8, 2005, did not record as closing with prayer.

Minutes of April 9, 2005, did not record as closing with prayer.

Minutes of July 21, 2005, did not record as opening or closing with prayer.

Dissents

The following commissioner filed a dissent from the action taken on Item 03-13 of the Assembly Committee on General Assembly Procedures: David Ensign, Presbytery of National Capital.

The following commissioners filed a dissent from the action taken on Item 03-17 of the Assembly Committee on General Assembly Procedures: Douglas Barney, Presbytery of Salem; John L. Frye Jr., Presbytery of Trinity; Sandra M. Kern, Presbytery of Salem; Jonathan Lovelady, Presbytery of Shenandoah; Ray Mims, Presbytery of Salem; Charles Lee Norris, Presbytery of Salem; Bill Parish, Presbytery of Abingdon; Peggy Roberson, Presbytery of Shenandoah; Stephen E. Scott, Presbytery of Salem; J. Eric Skidmore, Presbytery of Trinity; Jeffrey D. Smith, Presbytery of Salem; Timothy B. Smith, Presbytery of Sierra Blanca; and Karen Thatcher, Presbytery of Shenandoah.

REPORT OF THE ASSEMBLY COMMITTEE ON HEALTH ISSUES (10)

Moderator Gray recognized Carol Schneider, moderator of the Assembly Committee on Health Issues, who presented the committee's report. The consent agenda was approved: Item 10-05 (approved as amended), 10-07 (approved), 10-08 (approved as amended), and 10-09 (approved as amended and with comment). Schneider introduced Quinn Fox, vice-moderator of the Assembly Committee on Health Issues, to present the next part of the report. Item 10-06 was approved as amended. Item 10-01 was approved as amended from the floor as follows: "At the beginning of 10-01, add language from the 2003 Statement on Post-Viability and Late-Term Abortion beginning at line 3 with 'The church has a responsibility to provide public witness . . .' all the way through 'For any choice, we are accountable to God, however, even when we err, God offers to forgive us.'" (Ending on line 35). Item 10-01, beginning at paragraph one will read as follows:

"The church has a responsibility to provide public witness and to offer guidance, counsel, and support to those who make or interpret laws and public policies about abortion and problem pregnancies. Pastors have a duty to counsel with and pray for those who face decisions about problem pregnancies. Congregations have a duty to pray for and support those who face these choices, to offer support for women and families to help make unwanted pregnancies less likely to occur, and to provide practical support for those facing the birth of a child with medical anomalies, birth after rape or incest, or those who face health, economic, or other stresses.

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

"In life and death, we belong to God.' Life is a gift from God. We may not know exactly when human life begins, and have but an imperfect understanding of God as the giver of life and of our own human existence, yet we recognize that life is precious to God, and we should preserve and protect it. We derive our understanding of human life from Scripture and the Reformed Tradition in light of science, human experience, and reason guided by the Holy Spirit. Because we are made in the image of God, human beings are moral agents, endowed by the Creator with the capacity to make choices. Our Reformed Tradition recognizes that people do not always make moral choices, and forgiveness is central to our faith. In the Reformed Tradition, we affirm that God is the only Lord of conscience—not the state or the church. As a community, the church challenges the faithful to exercise their moral agency responsibly.

"When an individual woman faces the decision whether to terminate a pregnancy, the issue is intensely personal, and may manifest itself in ways that do not reflect public rhetoric, or do not fit neatly into medical, legal, or policy guidelines. Humans are empowered by the spirit prayerfully to make significant moral choices, including the choice to continue or end a pregnancy. Human choices should not be made in a moral vacuum, but must be based on Scripture, faith, and Christian ethics. For any choice, we are accountable to God; however, even when we err, God offers to forgive us."

Schneider presented the remainder of the committee's report. Item 10-02 was disapproved. An alternative resolution was approved in response to Item 10-03. Item 10-04 was approved as amended. This concluded the report of the Assembly Committee on Health Issues and a committee summary is as follows:

Assembly Committee on Health Issues

[Consent agenda items are indicated by an asterisk (*). Items with financial implications are indicated by a dollar sign (\$).]

\$Item 10-01. On Late Term Pregnancy—From the Presbytery of Redstone—Approved as amended. (See page 905.) [Financial Implication of (2006): \$0 ; (2007): \$4,800 ; (2008): \$0 (Per Capita-GAC)]

Item 10-02. On Financial Support for or Against Abortion—From the Presbytery of Beaver Butler—Disapproved. (See page 908.)

Item 10-03. On Standing Clearly Against the Practice of Abortion While Extending the Love of Christ to Those Who Have. Suffered its Practice—From the Presbytery of Mississippi—Answered by an alternate resolution. (See page 910.)

Item 10-04. Monitoring Report: Problem Pregnancies and Abortion Policies—Approved as amended. (See page 913.)

***Item 10-05. On Teen Suicide and Self-Injury—From the Presbytery of St. Augustine—Approved as amended. (See page 916.)**

\$Item 10-06. Towards Full Inclusion of People with Disabilities—Approved as amended. (See page 919.) [Financial Implication of \$43,875 for 2007 (Per Capita Budget—OGA)]

***Item 10-07. Two-Year Extension on Referral Regarding End-of-Life Issues—Approved. (See page 939.)**

***Item 10-08. On Affirming MRTI's Advocacy Efforts with Pharmaceutical Companies That Have Not Granted Licenses on Life Saving Medications That Treat Diseases of Poverty—From the Presbytery of the Pacific—Approved as amended. (See page 939.)**

***Item 10-09. Commissioners' Resolution. On Closing the Chef Menteur Landfill in New Orleans—Approved as amended and with comment. (See page 941.) Comment: The concern here is for all humanity, not only people of color.**

REPORT OF THE ASSEMBLY COMMITTEE ON SOCIAL JUSTICE ISSUES (09)

Moderator Gray recognized Ann Philbrick, moderator of the Assembly Committee on Social Justice Issues, who presented the committee's report. The consent agenda was approved: Items 09-04 (approved), 09-05 (approved), 09-06 (approved), 09-07 (approved with comment), 09-17 (approved), 09-22 (approved as amended), and 09-23 (approved). Item 09-16 was approved as amended by the committee and by a motion from the floor to: "Replace 3.a. with the ACSWP advice as follows: 'That the 217th General Assembly (2006) direct the Advisory Committee on Social Witness Policy (ACSWP) to study and update policy on ministry with the homeless in consultation with Presbyterian Hunger Program, Urban Ministries Program, the Presbyterian Washington Office, Presbyterian Health, Education and Welfare Association, Advocacy Committee for Racial Ethnic Concerns, Advocacy Committee for Women's Concerns, and the Presbyterian Network to End Homelessness, and bring a resolution with recommendations to the 218th General Assembly (2008).'" Item 09-09 was approved. An alternate resolution was approved in response to Item 09-14. Item 09-03 was approved. Item 09-15 was approved as amended. Items 09-12 and 09-18 were answered by the action taken on Item 09-15. Item 09-13 was disapproved. Item 09-01 was approved. Item 09-11 was approved as amended by the committee and by motion from the floor to: "Insert the words '/or combatants and.' after the committee's insertion of the words 'and all foreign governments, and'." and "In number 1. of the original recommendation, to strike the final words ' , and distribute copies to sessions and middle governing bodies for study and action.'" Item 09-20 was approved as amended from the floor as follows: "Add the words 'and terrorism' after the words 'suicide bombings'." Item 09-10 was approved as amended by the committee and by motion from the floor as follows: strike Recommendation F.4. Items 09-24 and 09-08 were approved. By motion on the floor, "to refer Item 09-02 to the Advisory Committee on Social Witness Policy." Item 09-02 was referred to the Advisory Committee on Social Witness Policy. Item 09-21 was approved as amended. Item 09-19 was approved.

Lucas Benitez, from the Coalition of the Immokolee Workers, briefly spoke to the assembly about the success of the Presbyterian boycott of Taco Bell.

This concluded the report of the Assembly Committee on Health Issues and a committee summary is as follows:

Assembly Committee on Social Justice Issues

[Consent agenda items are indicated by an asterisk (*). Items with financial implications are indicated by a dollar sign (\$).]

Item 09-01. Petitions Against Torture—From the Presbytery of San Francisco—Approved. (See page 783.)

Item 09-02. Resolution on Smithfield Packing, Inc.—From the Presbytery of New Hope—Referred to the Advisory Committee on Social Witness Policy. (See page 784.)

Item 09-03. On Medical Use of Marijuana—From the Presbytery of Homestead—Approved. (See page 787.)

***Item 09-04. Monitoring Report on the Implementation of Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence with Recommendations—Approved. (See page 788.)**

***Item 09-05. Monitoring Report on the Implementation of the Resolution Calling for the Abolition of For-Profit Private Prisons with Recommendations—Approved. (See page 793.)**

***Item 09-06. Monitoring Report on the Progress of the Implementation of the Transforming Families Policy with Recommendations—Approved. (See page 797.)**

***Item 09-07. Interim Report and Invitation to Study and Celebrate the Centennial of the “Social Creed of the Churches” of 1908—Approved with comment. (See page 800.) Comment: The source of the following statement, from paragraph 3 of section title “A Positive Statement of What the Churches Stand For” be cited: “Socialism, in Marxist and non-Marxian forms, is now largely gone, but most developed nations have many more social protections and social equality than the United States, with almost a fifth of its population in poverty and without health insurance.”**

Item 09-08. A Report on “A Reformed Understanding of Usury for the Twenty-First Century”—Approved. (See page 804.)

Item 09-09. A Report on Economic Security for Older Adults—Approved. (See page 813.)

\$Item 09-10. Resolution on Just Globalization: Justice, Ownership, and Accountability—Approved as amended. (See page 825.) [Original Financial Implications: (2006): \$7,676; (2007): \$30,378; (2008): \$24,006 (Per Capita—GAC) [Assembly Action: (2006): \$7,676; (2007): \$44,918; (2008): \$26,096 (Per Capita—GAC)]

\$Item 09-11. Resolution on Human Rights in a Time of Terrorism and Torture—Approved as amended. (See page 867.) [Financial Implications: (2006): \$0; (2007): \$14,560; (2008): \$0 (Per Capita—OGA)]

Item 09-12. On Developing Ways to Promote Humane Reform of National Immigration Laws—From the Synod of the Southwest—Answered by action taken on Item 09-15. (See page 876.)

Item 09-13. On Irish Adoptions—From the Presbytery of Long Island—Disapproved. (See page 877.)

\$Item 09-14. On Appointing a Task Force to Assess the Effects of Government Faith Based Initiatives—From the Presbytery of New York City—Answered by an alternate resolution. (See page 878.) [Original Financial Implications: (2006) \$7,275; (2007) \$17,430; (2008) \$10,325 (Per Capita—OGA) [Assembly Action: (2006): \$0; (2007): \$0; (2008): \$0]

Item 09-15. On Advocacy and Welcome for All Immigrants—From the Presbytery of New York City—Approved as amended. (See page 880.)

\$Item 09-16. On Being Faithfully Engaged in the Ministry of Ending Homelessness—From the Presbytery of New York City—Approved as amended. (See page 883.) [Financial Implications: (2006): \$11,464; (2007): 42,292; (2008): 29,821 (Per Capita—GAC)]

***Item 09-17. On Requesting That Federal Funds to Pay for Hurricane Relief Not Reduce Existing Programs Needed for Poor or Vulnerable Citizens—From the Presbytery of the Twin Cities Area—Approved. (See page 885.)**

Item 09-18. On Urging Presbyteries to Educate and Empower Congregations and Membership for Ministry with Immigrant Groups and Individuals in the United States—From the Presbytery of Mid-Kentucky—Answered by action taken on Item 09-15. (See page 886.)

Item 09-19. Resolution in Support of Ongoing Partnership Work with the Coalition of Immokalee Workers and the Campaign for Fair Food—From the Advocacy Committee for Racial Ethnic Concerns—Approved. (See page 887.)

Item 09-20. Commissioners' Resolution. On Declaring Suicide Bombing a Crime Against Humanity—Approved as amended. (See page 891.)

Item 09-21. Commissioners' Resolution. On Raising the Federal Minimum Wage—Approved as amended. (See page 894.)

***Item 09-22. Commissioners' Resolution. On Calling All Presbyterians to Take Positive and Immediate Steps to Live Carbon Neutral Lives—Approved as amended. (See page 895.)**

***Item 09-23. Commissioners' Resolution. On Abandoning Mountaintop Removal of Coal—Approved. (See page 898.)**

Item 09-24. Commissioners' Resolution. On the "Return to the Earth" Program—Approved. (See page 899.)

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 09-A, Minutes, ACSWP

That the minutes are approved.

Dissents

The following commissioners filed a dissent from the action taken on Item 09-01 of the Assembly Committee on Social Justice Issues: Ray Quiles, Presbytery of Tampa Bay; William Reisenweaver, Presbytery of Miami; and Charles F. Youter, Presbytery of Miami.

The following commissioners filed a dissent from the action taken on Item 09-03 of the Assembly Committee on Social Justice Issues: Crystal Badgley, Presbytery of Alaska; Debra J. Buckman, Presbytery of Pueblo; Quinn Fox, Presbytery of Pueblo; Bruce Ogden, Presbytery of Sacramento; Danny R. Redman, Presbytery of Coastal Carolina; William Reisenweaver, Presbytery of Miami; Nabeel B. Saoud, Presbytery of San Fernando; Thomas Graham Tripp, Presbytery of Sacramento; and Charles F. Youter, Presbytery of Miami.

The following commissioner filed a dissent from the actions taken on Item 09-10, Item 09-11, and Item 09-19 of the Assembly Committee on Social Justice Issues: Charles F. Youter, Presbytery of Miami.

Announcements

Stated Clerk Clifton Kirkpatrick made several announcements including reminding commissioners that the worship service Thursday morning would be held in East Exhibit Halls 2 and 3 rather than the Concert Hall at 8:30 a.m. followed by the final business meeting of the 217th General Assembly (2006). Commissioners were also reminded to turn in any rental laptops and/or wireless cards. For those commissioners and advisory delegates who brought their own laptops, Stated Clerk Kirkpatrick informed them there was a possibility that they may need to reset their security settings.

Closing Prayer

Moderator Gray recognized Commissioner Bette Hoytink, from the Presbytery of Winnebago, who led the assembly in prayer.

Recess

The assembly was recessed at 12:30 a.m. to reconvene at 9:30 a.m.

Thursday, June 22, 2006 8:30 A.M.

Commissioners, advisory delegates, and other participants worshiped together in the East Exhibit Hall of the Birmingham Jefferson Convention Complex. The preacher for the morning was Catherine Dodson.

Thursday, June 22, 2006 9:30 A.M.

The 217th General Assembly (2006) reconvened at 9:30 a.m. With Moderator Joan Gray presiding. Justin Wood, youth advisory delegate from the Presbytery of West Virginia, and Christy Fisher, youth advisory delegate from the Presbytery of Pueblo, led the assembly in prayer.

Upon motion from the floor, the assembly voted to place the text of the sermon and the prayer from the worship service this morning on the Presbyterian Church (U.S.A.) Web site.

ASSEMBLY COMMITTEE ON BILLS AND OVERTURES

Moderator Gray recognized Chris Rhodes, vice-moderator of the Assembly Committee on Bills and Overtures. Rhodes announced that the minutes of the General Assembly through the business meeting on Wednesday afternoon, June 21, 2006, had been reviewed and approved. The minutes from the business meetings on Wednesday evening, June 21, and Thursday morning, June 22, 2006, would be sent for final review to the subcommittee after the assembly. (See p. 135.)

Protests found to be in decorous language are recorded in the *Minutes* as follows:

Protest of Item 00-01-E—From Marilyn Allen, commissioner from the Presbytery of Cascades: “Incorrect, very incomplete information re Aleida Jernigan. She is currently co-executive presbyter of Cascades Presbytery, and has been since January 2004. This information may have affected the outcome of this contested election for ACWC.”

Protest of Item 04-02—From Robert A. J. Gagnon, commissioner from the Presbytery of Pittsburgh: “I protest the decision of the 217th General Assembly to disapprove the Minority Report for 04-02 (‘On Confirming the Requirements in G-6.0106b of “Fidelity and Chastity”’) on June 21, 2006. The Minority Report provided an Authoritative Interpretation for G-6.0106b that would have made explicit the obvious meaning of G-6.0106b that has been denied by many advocates for homosexual unions and by the Advisory Committee on the Constitution. I am a professor of New Testament at Pittsburgh Theological Seminary. If I were to tell a class, ‘There will be a major exam in four weeks,’ and then give an additional, unannounced major exam three days later, I would break trust with the class. I would do so by interpreting the words to mean things that, in context, do not normally mean such to reasonable persons. The very act of announcing a future exam creates the common supposition that there will be no second, intervening exam. It would be wholly inappropriate to say in my defense, ‘But I never explicitly said that I wouldn’t give an exam in three days.’ On June 20, 2006, the General Assembly broke trust with the denomination by making language in the *Book of Order* mean what it does not normally mean to reasonable persons acting reasonably. No one in the PCUSA has ever answered by question: ‘How can an ordination requirement in the *Book of Order* such as the sexuality standard in G-6.0106b, a standard that is specifically singled out for obedience from amongst all other confessional standards, be construed reasonably by an ordaining or installing body as nonessential?’ Such a construal makes nonsensical the act of singling out a standard for obedience. Why make a point of singling out a standard if not to insist that this standard, at least, must be observed as an essential of ordained office? It is not necessary to use the word ‘essential’ to communicate the absolute mandatory character of the standard. The very act of singling out makes this implicit. And yet, against all reason, the Task Force has stated that an ordaining/installing body could reasonably judge serial, unrepentant sexual relations outside of male-female marriage as a violation of a nonessential standard that would pose ‘no barrier to ordination’ ‘with the help of the Spirit’ (11.1225–32). In approving the Minority Report on 04-02, the General Assembly had an opportunity to begin to make a goodwill gesture toward restoring the trust violated by the approval of recommendation 5. It could have affirmed the obvious meaning of words by stating that G-6.0106b clearly prohibits officers of the church from having any sexual relations outside the covenant of marriage between a man and a woman. ‘Chastity in singleness’ is not unclear. Historically, it has meant only one thing: abstinence from sexual activity. Jesus himself was quite clear that sexual relations must be confined to marriage between one man and one woman (Matthew 19). Unfortunately the General Assembly chose to perpetuate the postmodernist twistery of words and thereby to lose the opportunity to begin to restore constitutional trust in the denomination.”

Protest of Item 04-04—From Teresa R. Hagenbuch, commissioner from the Presbytery of Blackhawk:

“My protest concerns Item 04-04 of Church Orders. I voted no on this action. My protest is specifically concerning the minority report of 04-04. The final minority report that was attached to item 04-04 was not the minority report that I signed in the G.A. Office. 7 words were inserted into the last sentence “and affirms the work and ministry of.” In the G. A. Office I carefully read the minority report to make sure I agreed and also to make sure the 7 words were not included. These 7 words

and several others had been in the original “comment” the committee had wished to send to the assembly. After amending the comment to remove these items the “comment was defeated by a 28 to 27 vote by the committee thus making a minority report. I wish my name to be removed from 04-04 minority report. It is unfortunate that this error occurred and could not be corrected on the floor.”

Protest of Item 06-01—From Mark Schneider, commissioner from the Presbytery of Detroit: “Pursuant to *Book of Order*, Section G-9.0304, I, Mark D. Schneider, an elder commissioner from the Presbytery of Detroit protest the action taken by the 217th General Assembly PC(USA) (2006) on item 06-01. Recommendation 5 of the report of the Peace, Unity & Purity Task Force was and is unconstitutional and the Assembly was without authority to enact that part of the Task Force report. Recommendation 5 was a substantive change to the Constitution that should have been submitted to the presbyteries, in some form, for review, comment and approval. I have two reasons to support this allegation. Both reasons are supported by the history and polity of our denomination. More specifically, both reasons are directly supported by the 1926 report of the General Assembly Special Commission of 1925. See *1926 Report of General Assembly Special Commission (the “Swearingen Commission.”)*. A principal concern of the Swearingen Commission was the impact of prior attempts to enumerate the essentials of our reformed faith. Accordingly, the Swearingen Commission’s now 80 year old report to the Assembly (which has the advantage of being directly relevant to, but remote in time from the instant debate) is uniquely suited to address the issues raised by recommendation 5. Regarding the Historical Foundation of the Recommendation 5 The Task Force report cited to and relied upon an inappropriate foundation for recommendation 5. Specifically, the rational supporting recommendation 5 referenced the principal of scrupling as permitted by the Adopting Act of 1729. However, in citing to the Adopting Act, the Task Force either ignored or did not consider the fact that the body that authorized that act was not the General Assembly, it was The (General) Synod. This is a key historical distinction. The differences between the power and authority of the (General) Assembly and the The General Synod are great. See *the Swearingen Commission*. The (General) Synod was composed of all the ministers in the denomination, and of a representative from the session of every particular church. *Id.* Accordingly, The (General) Synod was the whole Church. *Id.* The Synod had supreme authority, no written constitution and could rescind or alter any action at will and without reference to any presbytery. *Id.* The Adopting Act, cited by the Task Force report, is a case in point. The Adopting Act was not referred to the Church for presbytery vote because the Church was deemed to be fully present in The (General) Synod itself. *Id.* In contrast to the General Synod, the General Assembly has limited, defined, and delegated powers. It has another authority above it, namely, the Constitution of the Church which requires a vote of the presbyteries to effect substantive change. *Id.* Therein is the difference between the two bodies. *Id.* It was this history regarding the significantly different power and authority of the General Assembly and The (General) Synod that led the 1925 Commission to state the following: ‘To quote actions of The (General) Synod therefore, as though they constituted controlling precedents as to the methods by which similar actions may be taken by the General Assembly, is clearly inadmissible.’ *Id.* In the Task Force report, the rational on recommendation 5 quoted the Adopting Act (an action of The (General) Synod) to underpin its historical claim that this General Assembly had the authority to enact recommendation 5. The Commission of 1925, however, found such reliance to be inappropriate. Regarding the Polity Basis for Recommendation 5 In *Maxwell v. Presbytery of Pittsburgh*, the Permanent Judicial Commission of the United Presbyterian Church held that ‘[n]either a synod nor the General Assembly has any power to allow a presbytery to grant an exception to an explicit constitutional provision.’ See *UPC, 1975, p. 254 Maxwell v. Presbytery of Pittsburgh*. Further, to again quote the 1926 report of the Commission of 1925 – ‘[i]t would be intolerable if the General Assembly, whose powers are limited by the Constitution, could, . . . , amend by indirection, the organic law of the Church, which contains within itself provisions for effecting orderly change.’ Unlike The (General) Synod, the General Assembly’s ability to interpret the denomination’s Constitution is itself constrained and limited by a constitution, which contains clear provisions for enacting change. *Id.* In the opinion of the Swearingen Commission, the conclusion that the General Assembly could not amend by indirection was both sound in logic and established in practice. *Id.* Recommendation 5 has now changed that conclusion. To further quote the 1926 Commission report, - ‘[t]he only way by which the General Assembly can bring about a change in our Form of Government, Book of Discipline or Directory for Worship is by proposing the change to the Presbyteries, and having it approved by a majority of all the Presbyteries.’ *Id.* In the Task Force report, the rational supporting recommendation 5 made plain that it would permit an ordaining body to disregard a provision of the denomination’s written Constitution, so long as it deem that provision to be not essential. However, as *Maxwell* makes clear, there is and was nothing in the Constitution that would permit an exception to a written Constitutional provision. Recommendation 5 was a radical departure from constitutional tradition and interpretation, it is an open and obvious example of amendment by indirection, it is contrary to the holding of *Maxwell, supra*, and (most importantly) it was a usurpation of the right of the presbyteries to have input on a confusing and substantive change to the Constitution – something the Swearingen Commission said an Assembly cannot do the language of G-13.0103r notwithstanding. The intent of G-13.0103r (*Authoritative Interpretations*) is not new, it merely formally stated a well known principal that a governing body may interpret and issue directives concerning its own constitution. However, in the PC(USA) all such interpretations must be guided and restrained by the right of presbyteries to amend the Constitution. Of still greater concern is the fact that recommendation 5 was unrestricted. Taken to a logical extreme, recommendation 5 has set a dangerous precedent that might be used to permit any portion of the Constitution to be deemed not essential. Such an outcome, would not promote the Peace Unity and Purity of our denomination. In summary, had the Presbyteries had the opportunity to vote on recommendation 5, I would not have considered this protest necessary and I would gladly and joyfully support any resulting decision. That, however, is not what happened. In fact, while I will not participate in such action, I sadly predict that the

218th General Assembly will be inundated with requests to resend or modify recommendation 5, and the fight, confusion and distrust that has plagued this denomination will continue. I pray, however, that this is not what will happen.”

Protest of Item 06-01—From Marvin L. Hammond, commissioner from the Presbytery of Carlisle: “I feel that recommendation 5 of the PUP report should be sent to presbyteries and local churches for review. The Task Force went to presbyteries but due to the Task Force’s time restraints did not allow for a full response from the presbyteries.”

Protest of Item 06-01—From Robert A. J. Gagnon, commissioner from the Presbytery of Pittsburgh: “I protest the decision of the 217th General Assembly to approve 06-01, recommendation 5. The General Assembly – rather 57% of its commissioners – passed an amendment to the *Book of Order* in the guise of an “authoritative interpretation.” In doing so, it destroyed the system of checks and balances whereby presbyteries, by a plurality national vote, can set mandatory requirements for ordination. Unable to remove the sexuality standard in G-6.0106b by constitutional means, the supporters of Recommendation 5 subverted the Constitution by imputing a meaning to G-6.0106b that the presbyteries never gave in three successive votes through 1996–2002. There is no meaningful way in which an ordination requirement singled out in the *Book of Order* among all other confessional standards, explicitly called a ‘requirement’ (not just a standard), and associated with mandatory ‘shall’ language can reasonable be construed as a non-essential requirement for ordination. With this GA’s action, language – the normal meaning of words – has taken a postmodernist turn in which language no longer means what it is commonly understood to mean. And for the first time in the history of the Presbyterian Church the confinement of sexual relations to the covenant of marriage between a man and a woman for all officers has become optional. This action will probably precipitate a constitutional crisis.”

Protest of Item 12-03—From Carla Shafer, commissioner from the Presbytery of North Puget Sound: “I worked as the Executive Director of a child care program in Washington state. For 4 years we served abused and neglected children, I protest that CE directors and church people who work with children be given the option, due to issues of confidentiality, to not report. Abused and neglected children benefit from strong advocates. Some advocates for children are not strong, easily dissuaded from action due to other relationship and they require clear rules.”

Protest of Item 12-11—From Carla Shafer, commissioner from the Presbytery of North Puget Sound: “There was no time for honest debate and full consideration.”

ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

Vince Thomas, moderator of the Assembly Committee on General Assembly Procedures, brought the final report of the committee. Thomas reported that the actions taken by the assembly had the following financial implications on the per capita budget:

2006	\$ 36,705	1.55 cents
2007	\$ 188,900	8.22 cents
2008	\$ 107,417	4.86 cents

Thomas moved the approval of Item 03-13, Recommendation 2.a., as amended. By motion from the floor, the assembly voted to approve the following comment: [“The Stated Clerk consider sending all reports electronically.”] The assembly voted to approve Item 08-13, Recommendation 2.a., as amended and with comment.

The assembly voted to approve Item 03-13, Recommendation 3, as amended.

Thomas announced that the committee had approved the commissioner’s vouchers for this assembly meeting.

This concluded Report Two of the Assembly Committee on General Assembly Procedures and a committee summary is as follows:

[There are no items for the consent agenda.]

03-13. Recommendation 2.a. Proposed 2007 Expenditure Budget and a Proposed 2008 Expenditure Budget—Approve as amended and with comment. (See page 169.) Comment: The Stated Clerk consider sending all reports electronically.

03-13. Recommendation 3. Per Capita Apportionment Rate—Approved as amended. (See page 169.)

03-C. Commissioner Vouchers

The Assembly Committee on General Assembly Procedures approved commissioners' vouchers amounting to a total sum of \$194,374.45 plus additional vouchers yet to be processed according to the same policies.

ASSEMBLY COMMITTEE ON MISSION COORDINATION

David Norton, moderator of the Assembly Committee on Mission Coordination, brought the final report of the committee. Norton noted the following financial implications to the mission budget as a result of actions taken by the assembly:

2006	\$ 8,384
2007	\$ 46,918
2008	\$ 36,534

The assembly voted to approve Item 08-13, Recommendation A.3., as amended.

This concluded Report Two of the Assembly Committee on Mission Coordination and a committee summary is as follows:

[There are no items for the consent agenda.]

08-13, Recommendation A.3. 2007 Mission Budget and Program and 2008 Mission Budget and Program—Approve as amended. (See page 715.)

YAD Presentation

Gray recognized the co-moderators of the Youth Advisory Delegate Caucus, Justin Wood and Christy Fisher. Wood and Fisher presented Moderator Gray with note cards inscribed with words of encouragement. In addition, Wood and Fisher presented ropes with caribiners for stoles to both Vice-Moderator Robert Wilson and Stated Clerk Clifton Kirkpatrick.

New GAC and COGA Chairs Introduced

Gray recognized Nancy Kahaian, outgoing chair of the General Assembly Council, who introduced to the assembly the new chair of General Assembly Council, Allison Seed.

Gray recognized Paul Masquelier, outgoing vice-chair of the General Assembly Council, who introduced to the assembly the new vice-chair of General Assembly Council, Charles Easley.

Gray recognized Steve Grace, outgoing chair of the Committee on the Office of the General Assembly, who introduced to the assembly the new chair of the Committee on the Office of the General Assembly, Catherine Ulrich.

Thanks to Sheppards and Lapsley

Vice-Moderator Wilson assumed the chair and recognized the youth advisory delegates from the Assembly Committee on General Assembly Procedures to recognize and thank the Sheppards and Lapsley Committee on Local Arrangements.

Wilson recognized Assistant Stated Clerks Dennis Cobb and Deborah Davies who made a presentation of communion tokens to members of the Committee on Local Arrangements (COLA). Cobb thanked members of the local committee and reported that more than 1,800 individuals had filled 3,300 volunteer shifts with volunteers from across the presbytery and other presbyteries.

Cobb recognized COLA staff members Deborah McLafferty and Charles McLafferty and members of the executive committee of COLA. A commemorative plate from Louisville Stoneware was presented to the Presbytery of Sheppards and Lapsley.

Gray assumed the chair and thanked Vice-Moderator Robert Wilson for his work this week.

Gray recognized Stated Clerk Clifton Kirkpatrick, who expressed thanks to those wearing red badges this week—staff and volunteers from the Office of the General Assembly. Kirkpatrick also expressed appreciation for the hard work of Dennis Cobb and Deb Davies.

Greetings from San Jose

Gray recognized Bob Bowles, moderator of the Committee on Local Arrangements in San Jose, California, site of the 218th General Assembly (June 21–28, 2008). Bowles brought greetings from San Jose and introduced a brief video about San Jose and the surrounding area.

Announcements

Stated Clerk Clifton Kirkpatrick announced that \$711.15 had been received for malaria relief and that \$2,116.51 had been received for hunger relief through the Greater Birmingham Ministries.

Adjournment

After singing one verse of “Holy, Holy, Holy,” Moderator Gray declared at 11:15 a.m. that the 217th General Assembly adjourned and dissolved upon the convening of the 218th General Assembly on June 21, 2008, in San Jose, California.

Prayer was offered by Vice-Moderator Robert Wilson, followed by the pronouncing of the benediction by Moderator Joan Gray.

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 as amended. See pp. 19–27.]

April 2006

Commissioners, Advisory Delegates, Assembly Participants

The following report, Item 00-01. General Assembly Nominating Committee Recommendations, should be placed in your Reports to General Assembly binders under the tab for 00 Plenary

General Assembly Nominating Committee
2006 Nominations

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

DIVERSITY INFORMATION:

(1st letter designation) A-Asian American; B-African American; H-Hispanic/Latino or Hispanic/Latina; 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/Latino or Latina; 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); †- Appointed by General Assembly Moderator (upon recommendation of GANC) to fill vacancy between General Assemblies

The General Assembly Nominating Committee recommends that the 217th General Assembly (2006) elect the following nominees:

A. Advisory Committee on the Constitution

GANC Nomination – Class of 2012

1.	Paul K. Hooker	WMC	46-55	St. Augustine	SA	AL†	REN
2.	Catherine T.R. MacDonald	WFC	56-65	Boston	NE	AL	NEW
3.	Daniel Saperstein	WMC	46-55	Plains and Peaks	ROC	AL	NEW

B. Advisory Committee on Litigation**GANC Nomination – Class of 2012**

1.	Mark Scarberry	WML	46-55	Santa Barbara	SCH	AL	REN
2.	Pending					AL	NEW

C. Advisory Committee on Social Witness Policy**1. GANC Nomination – Class of 2008**

1.	Lewis S. Mudge	WMC	65+	San Francisco	PAC	AL	†
2.	William Saint	WML	56-65	National Capital	MAT	AL	NEW
3.	B. Gordon Edwards	WMC	56-65	Cimarron	SUN	GAC	

2. GANC Nomination – Class of 2010

4.	Donna Carol Bradley	NFL	46-55	DeCristo	SW	AL	REN
5.	Ronald Kernaghan	WMC	56-65	Los Ranchos	SCH	AL	REN
6.	Gloria Albrecht	WFC	56-65	Detroit	COV	AL	NEW
7.	Larry I. Palmer	BME	56-65	Mid-Kentucky	LW	AL	NEW
8.	Esperanza Guajardo	HFE	56-65	Mission	SUN	GAC	

D. Advocacy Committee for Racial Ethnic Concerns**GANC Nomination – Class of 2010**

1.	Mauricio Chacon	HMC	46-55	San Francisco	PAC	HC	REN
2.	Jeff Guillory	BME	56-65	Inland Northwest	ANW	BA	NEW
3.	Jean Kim	AFC	65+	Seattle	ANW	AA	NEW
4.	Irvin Porter	NMC	36-45	Olympia	ANW	NC	NEW
5.	Pending					MA	NEW

E. Advocacy Committee for Women's Concerns**GANC Nomination – Class of 2010**

1.	Sarah Colwill (YA)	WFC	26-35	Philadelphia	TRI	AL	REN
2.	Adeline deCastro	NFE	65+	Alaska	ANW	AL	REN
3.	[Aleida Jernigan] [Maria G. Cardenas-Baez]	[HFC] [HFE]	[56-65] [46-55]	[Redwoods] [San Gabriel]	[PAC] [SCH]	AL	[REN] [NEW]
4.	[Lillian Oats] [Aisha Brooks-Lytle]	[BFE] [BFL]	[56-65] [25-35]	[Grand Canyon] [Philadelphia]	[SW] [TRI]	AL	NEW
5.	Mary L. Carter	W/NFE	56-65	Eastern Oklahoma	SUN	WCL	NEW
6.	Louise Davidson	WFE	56-65	Scioto Valley	COV	PW*	NEW

*Pending her election by Presbyterian Women at the July PW Gathering

F. Audit Committee**GANC Nomination – Class of 2010**

1.	Gordon Nielsen	WME	65+	Eastern Oklahoma	SUN	AL	NEW
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G. Board of Pensions**1. GANC Nomination – Class of 2008**

1.	Andrew J. Browne (YA)	WME	26-35	Denver	ROC	AL	REN
2.	Edwin Shoaf	WME	36-45	Charlotte	MAT	AL	REN
3.	Linda Wilder	WFE	36-45	Detroit	COV	AL	REN

00 PLENARY

4.	Kathleen Crighton	WFC	45-55	South Louisiana	SUN	AL	NEW
5.	Blythe Kieffer	WFC	46-55	Giddings-Lovejoy	MAM	AL	NEW
6.	Christopher Mason	WME	46-55	New York City	NE	AL	NEW
7.	Thomas Paisley, Jr.	WME	56-65	Donegal	TRI	AL	NEW
8.	Alan D. Ford	WME	46-55	Elizabeth	NE	GAC	

2. GANC Nomination – Class of 2010

9.	Jefferson Aiken, Jr.	WMC	56-65	Lehigh	TRI	AL	REN
10.	George Gotcsik	WME	56-65	Genesee Valley	NE	AL	REN
11.	Thomas Parks Jennings	WME	56-65	National Capital	MAT	AL	REN
12.	Joseph J. Leube	WME	56-65	Philadelphia	TRI	AL	REN
13.	Anne C. Petersen	WFE	46-55	Chicago	LIN	AL	REN
14.	Donald Fleischer	WML	56-65	Philadelphia	TRI	AL	REN
15.	B. Jack Miller	WML	56-65	Southern New England	NE	AL	REN
16.	James Unruh	WML	56-65	Grand Canyon	SW	AL	REN
17.	Brian Ellison (YA)	WMC	26-35	Heartland	MAM	AL	NEW
18.	Samuel D. Kim	AMC	56-65	Eastern Korean	NE	AL	NEW
19.	Claude Lilly	WML	56-65	Charlotte	MAT	AL	NEW
20.	Michael Neal	WML	56-65	Giddings-Lovejoy	MAM	AL	NEW
21.	Carol S. Parham	BFL	56-65	Baltimore	MAT	AL	NEW
22.	Stephen Proctor	WME	46-55	Carlisle	TRI	AL	NEW
23.	Paul Volker	WME	46-55	North Central Iowa	LAK	AL	NEW
24.	Lawrence Wright	WME	56-65	New Covenant	SUN	AL	NEW

H. Committee on Ecumenical Relations (General Assembly)**GANC Nomination – Class of 2010**

1.	James Foucher	BMC	46-55	Full Communion Partner	UCC		REN
2.	Lemuel Garcia	HMC	36-45	Mission	SUN	AL	REN
3.	Kathleen Owens (Y)	WFE	25-	Cascades	PAC	AL	REN
4.	David Jensen	WML	36-45	Mission	SUN	AL	REN
5.	Krystin Granberg	WFC	46-55	New York City	NE	AL	NEW
6.	Damayanthi Niles	AFL	36-45	Giddings-Lovejoy	MAM	AL	NEW
7.	Oommen K. Thomas (D)	AMC	56-65	Western Reserve	COV	AL	NEW
8.	Pending				RCA		NEW

I. Committee on the Office of the General Assembly**GANC Nomination – Class of 2010**

1.	John G. Baugh	B/N/WME	65+	Los Ranchos	SCH	AL	REN
2.	John Purcell	WMC	56-65	Grace	SUN	AL	REN
3.	Barbara Campbell Davis	BFE	56-65	New Hope	MAT	AL	NEW
4.	Dennis Hughes	WMC	56-65	Seattle	ANW	AL	NEW
5.	Jerrod Belton Lowry (YA)	BML	26-35	Northeast Georgia	SA	AL	NEW
6.	Martha Sadongei	NFC	46-55	Grand Canyon	SW	AL	NEW
7.	John Wilkinson	WMC	46-45	Genesee Valley	NE	AL	NEW
8.	Pending			217thGAMod			NEW

J. Committee on Representation (General Assembly)**1. GANC Nomination – Class of 2008**

1.	John A. T. Gulden (YA)	WMC	26-35	Mid-Kentucky	LW	S	†
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2. GANC Nomination – Class of 2010

2.	Megan D. Acedo (Y)	H/WFL	25-	San Joaquin	PAC	S	REN
3.	Glen Bezuyen	WME	36-45	Grand Canyon	SW	S	REN
4.	Yung Suk Park	AFE	56-65	Eastern Korean	NE	S	REN
5.	Linda J. Burger (D)	WFC	65+	Maumee Valley	COV	S	NEW
6.	William Gardner	WME	65+	Heartland	MAM	S	NEW
7.	M. Coleman Gilchrist	BMC	46-55	Chicago	LIN	S	NEW
8.	Cindy Lou Ray (D)	WFL	56-65	Des Moines	LAK	S	NEW
9.	Pending				ROC	S	NEW

K. Committee on Theological Education**GANC Nomination – Class of 2010**

1.	Kenneth E. Kovacs	WMC	36-45	Baltimore	MAT	AL	REN
2.	Fran Lane-Lawrence	WFC	36-45	Washington	TRI	AL	REN
3.	Joseph Byung-Il Doh	AMC	65+	Grand Canyon	SW	AL	NEW
4.	Neal Presa (YA)	AMC	26-35	Elizabeth	NE	AL	NEW
5.	K. Nicholas Yoda (YA)	AMC	26-35	Western Reserve	COV	AL	NEW

L. General Assembly Council**1. GANC Nomination – Class of 2008**

1.	Douglas Fromm	WMC	56-65	Ecumenical Advisory Member	RCA		REN
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2. GANC Nomination – Class of 2010

2.	Jonathan N. Abiera	AME	46-55	Blackhawk	LIN	S	REN
3.	Susan J. Ezell (D)	WFC	56-65	Lackawanna	TRI	S	REN
4.	Esperanza Guajardo	HFE	56-65	Mission	SUN	S	REN
5.	Carolyn Knight	WFE	56-65	Utah	ROC	S	REN
6.	Michael Kruse	WME	35-45	Heartland	MAM	S	REN
7.	Conrad Rocha	HME	46-55	Santa Fe	SW	S	REN
8.	Andrew Sonneborn (Y)	WME	25-	Great Rivers	LIN	Youth	REN
9.	Carol Adcock	WFE	65+	Grace	SUN	P	REN
10.	John Michael Castronis	WMC	56-65	Charleston Atlantic	SA	P	REN
11.	Choong Jeong Kim	AME	56-65	Eastern Korean	NE	P	REN
12.	Carolyn McLarnan	WFE	46-55	Mississippi	LW	P	REN
13.	Douglas Megill (D)	WME	46-55	Lake Erie	TRI	P	REN
14.	Linda D. Scholl	WFE	36-45	Mid-South	LW	P	REN
15.	Mary Lynn Walters	WFE	65+	Grand Canyon	SW	P	REN
16.	Pending			217thGAMod			NEW
17.	Pending			PW Mod			NEW
18.	Pending			Ecumenical Advisory Member			NEW

M. Mission Development Resources Committee**GANC Nomination – Class of 2010**

1.	Charles Howell	WMC	56-65	Salem	MAT	AL	REN
2.	Jonathon Schmick	WMC	56-65	Olympia	ANW	S	REN
3.	Valerie J. Putnam	WFC	56-65	South Dakota	LAK	S	NEW
4.	Wayne A. Steele	BMC	46-55	Mid-Kentucky	LW	S	NEW
5.	Ellen Marquardt	WFC	56-65	Heartland	MAM	AL	NEW
6.	Jack Schutte	WMC	65+	Nevada	PAC	AL	NEW

N. Mission Responsibility Through Investment**GANC Nomination – Class of 2010**

1.	Elizabeth Letzler	WFE	46-55	Long Island	NE	AL	REN
2.	Shelly Wood (YA)	WFC	26-35	Great Rivers	LIN	AL	NEW

O. Permanent Judicial Commission (General Assembly)**1. GANC Nomination – Class of 2008**

1.	Tony Cook	WME	56-65	Olympia	ANW	S	†
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2. GANC Nomination – Class of 2010

2.	Judy L. Woods	WFE	46-55	Whitewater Valley	LIN	S	†
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3. GANC Nomination – Class of 2012

3.	Ronald Bullis	WMC	46-55	The James	MAT	S	NEW
4.	Susan Cornman	WFE	56-65	Denver	ROC	S	NEW
5.	Gregory A. Goodwiller	WMC	36-45	St. Andrews	LW	S	NEW
6.	Patrick William Notley	WMC	46-55	Southern Kansas	MAM	S	NEW
7.	William E. Scheu	WME	56-65	St. Augustine	SA	S	NEW

P. Presbyterian Church (U.S.A.) Foundation**GANC Nomination – Class of 2010**

1.	Marshall Bassett	WML	46-55	Philadelphia	TRI	AL	REN
2.	Timothy P. Clark	WML	46-55	Lake Huron	COV	AL	REN
3.	Sharon Fessler	WFE	56-65	Blackhawk	LIN	AL	REN
4.	Sam McNairy	WME	56-65	New Hope	MAT	AL	REN
5.	Marcia Porter	WFE	56-65	Holston	LW	AL	REN
6.	Barbara G. Sarjeant	BFL	46-55	Charleston-Atlantic	SA	AL	REN
7.	Roscoe Overton, Sr.	BME	65+	Mission	SUN	AL	NEW
8.	Jane L. Searjeant Watt	WFC	65+	Albany	NE	AL	NEW
9.	James Welch	WMC	36-45	Tampa Bay	SA	AL	NEW

Q. Presbyterian Council for Chaplains and Military Personnel**GANC Nomination – Class of 2010**

1.	A. William Benner	WMC	56-65	Grace	SUN	AL	REN
2.	Theron Conrey	WMC	46-55	Des Moines	LAK	AL	REN
3.	Patricia Kellenbarger (D)	WFL	65+	San Diego	SCH	AL	REN

R. Presbyterian Disaster Assistance**GANC Nomination – Class of 2010**

1.	Max Messman	WML	46-55	Olympia	ANW	AL	NEW
2.	James W. Pellot	WME	56-65	St. Augustine	SA	AL	NEW
3.	Renato J. Suntay	AML	46-55	Western New York	NE	AL	NEW

S. Presbyterian Hunger Program Advisory Committee**GANC Nomination – Class of 2010**

1.	George T. Bates	WME	56-65	Mississippi	LW	AL	REN
2.	Roxanne Burgess	NFL	46-55	San Gabriel	SCH	AL	REN
3.	Harold Johnson	WME	65+	Grace	SUN	AL	NEW
4.	Margarette Kennerly	WFE	56-65	Salem	MAT	AL	NEW
5.	Pending					AL	NEW

T. Presbyterian Men**GANC Nomination – Class of 2008**

1.	Robert Price (YA)	WMC	26-35	Chicago	LIN	AL	REN
2.	Charles A. Talley	WMC	46-55	San Joaquin	PAC	AL	REN

U. Presbyterian Publishing Corporation Board of Directors**GANC Nomination – Class of 2010**

1.	Beth Elliott	WFL	46-55	Santa Barbara	SCH	AL	REN
2.	Kenneth Godshall	WME	46-55	Hudson River	NE	AL	REN
3.	John M. Buchanan	WMC	65+	Chicago	LIN	AL	NEW
4.	Valire Carr Copeland	BFL	46-55	Pittsburgh	TRI	AL	NEW
5.	Laura S. Mendenhall	WFC	56-65	Greater Atlanta	SA	AL	NEW

V. Presbyteries' Cooperative Committee on Examinations for Candidates (Ordination Exams)**1. GANC Nomination – Class of 2008**

1.	Pending					PTI	NEW
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2. GANC Nomination – Class of 2010

2.	Ernest Kimmel	WME	65+	New Brunswick	NE	AL	REN
3.	Syngman Rhee	AMC	65+	Atlantic Korean	MAT	PTI	REN
4.	Timothy Cargal	WMC	36-45	National Capital	MAT	AL	NEW
5.	Moongil Cho	AMC	46-55	Mid-Kentucky	LW	AL	NEW
6.	Kang Na	AMC	36-45	Shenango	TRI	AI/PTI	NEW
7.	Pending					PTI	NEW

W. Review Committee - Committee on the Office of the General Assembly**GANC Nomination – Class of 2008**

1.	Lowell G. Almen	WMC	56-65	Evangelical Lutheran Church in America		AL	NEW
2.	John A. Cairns	WMC	65+	Peace River	SA	AL	NEW
3.	Michael Livingston	BMC	56-65	New Brunswick	NE	AL	NEW
4.	Pat Niles	WFE	56-65	Los Ranchos	SCH	AL	NEW
5.	Ernest E. Ettlich	WME	65+	Cascades	PAC	COMM	NEW
6.	Bruce Gillette	WMC	46-55	New Castle	MAT	COMM	NEW
7.	Danelle McKinney	NFC	36-45	Dakota	LAK	COMM	NEW
8.	James N. Tse	AME	36-45	New York City	NE	COMM	NEW
9.	Carl A. Carpenter	BME	56-65	Charleston-Atlantic	SA	AGENCY	NEW
10.	Freda Gardner	WFE	65+	Albany	NE	AGENCY	NEW
11.	Adele K. Langworthy	WFC	46-55	Los Ranchos	SCH	AGENCY	NEW
12.	John G. McFayden	WMC	46-55	Chicago	LIN	AGENCY	NEW

If elected, John A. Cairns will serve as chairperson

X. Review Committee – General Assembly Council**GANC Nomination – Class of 2008**

1.	Janis Alling Adams	WFE	46-55	Cincinnati	COV	AL	NEW
2.	Art Canada	BMC	56-65	Charlotte	MAT	AL	NEW**
3.	Clark Cowden	WMC	36-45	San Joaquin	PAC	AL	NEW
4.	Deborah DeBoer	WFC	36-45	Northern New York	NE	AL	NEW
5.	Joseph M. Kinard	BME	46-55	San Diego	SCH	AL	NEW
6.	Judy R. Fletcher	WFC	56-65	Eastern Oklahoma	SUN	AL	NEW
7.	Mary Gene Boteler	WFC	46-55	Muskingum Valley	COV	COMM	NEW**
8.	Dietmar Fritsch	WME	65+	Denver	ROC	COMM	NEW
9.	Leah H. Johnson	WFE	56-65	Donegal	TRI	COMM	NEW**
10.	Mary Robinson-Mohr	WFC	46-55	North Puget Sound	ANW	COMM	NEW
11.	Kevin Porter	BMC		Philadelphia	TRI	COMM	NEW
12.	Sandra Rosado-Domenech	HFE	36-45	San Juan	BPR	COMM	NEW
13.	K. Edward Brandt	WMC	46-55	New Castle	MAT	AGENCY	NEW
14.	Stephanie Middleton	WFE	36-45	Philadelphia	TRI	AGENCY	NEW
15.	William Longbrake	WME	46-55	Seattle	ANW	AGENCY	NEW
16.	Richard A. Ray	WMC	65+	Holston	LW	AGENCY	NEW
17.	Carmen Rodriguez-Rupert	HFE		San Juan	BPR	AGENCY	NEW
18.	Pending					AGENCY	NEW

If elected, Judy R. Fletcher will serve as chairperson

Note: Persons with “**” besides their names have been nominated for a presbytery slot on GAC that may not come to fruition. If the General Assembly does not approve changes to the GAC’s composition, then these persons will serve on the GAC and not the Review Committee for the GAC.

Y. Self-Development of People**1. GANC Nomination – Class of 2008**

1.	Cecilia Moran	HFE	56-65	Stockton	PAC	AL	REN
2.	Pending					P	NEW

2. GANC Nomination – Class of 2010

3.	Jesse L. Haynes	BME	65+	West Virginia	TRI	AL	REN
4.	Ivan C. Irizarry	HMC	46-55	Noroeste	BPR	AL	REN
5.	Michelle K. Uchiyama	WFL	36-45	Cherokee	SA	AL	REN
6.	Ruth Uchtman	WFE	65+	Chicago	LIN	AL	REN
7.	Virginia Toliver	BFE	56-65	Giddings-Lovejoy	MAM	P	REN
8.	Michael Fagan	WML	36-45	Northern New York	NE	AL	NEW
9.	Susan Freed-Held (D)	NFE	56-65	Cascades	PAC	AL	NEW
10.	Richard Haight	WME	65+	Alaska	ANW	AL	NEW
11.	Dianne Kareha	WFC	46-55	Lehigh	TRI	AL	NEW
12.	Reginald Ragland	BME	36-45	Grand Canyon	SW	S	NEW
13.	Lutrelle Rainey	BMC	56-65	Charleston Atlantic	SA	AL	NEW
14.	Rennie Rhodes	WFL	56-65	Nevada	PAC	AL	NEW
15.	Pending					AL	NEW
16.	Pending					P	NEW
17.	Pending					P	NEW

Z. Stated Clerk Review/Nomination Committee**GANC Nomination – Class of 2008**

1.	Tom Adger	BME	65+	Greater Atlanta	SA	Elder Commissioner	NEW
2.	Joan Fong	AFE	36-45	San Francisco	PAC	Elder Commissioner	NEW
3.	Lyle C. Hillegas	WMC	65+	Santa Barbara	SCH	Minster Commissioner	NEW
4.	Anna Case Winters	WFC	56-65	Chicago	LIN	Minister Commissioner	NEW
5.	Donnie R. Woods	BMC	46-55	Charleston-Atlantic	SA	Stated Clerk	NEW
6.	Helen Baily Cochrane	WFC	65+	Lehigh	TRI	COGA	NEW
7.	Stephen S. Grace	WME	46-55	Lake Huron	COV	COGA	NEW
8.	John Purcell	WMC	56-65	Grace	SUN	COGA	NEW
9.	Pamila Deichman	WFE	36-45	Des Moines	LAK	GAC	NEW

The Committee on the Office of the General Assembly has selected Stephen S. Grace to serve as the chairperson.

Item 00-02

[The assembly approved Item 00-02. See p. 3.]

The Stated Clerk of the General Assembly recommends that the 217th General Assembly (2006) 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 and referrals of business to assembly committees after commencement of General Assembly (Standing Rules C.4.b.); appeal of persons denied the right to speak at a public hearing (Standing Rule E.5.b.); review requests for distribution of material to commissioners (Standing Rule E.6.c.); review requests from agencies to schedule meetings, briefings, hearings during assembly meeting (Standing Rule E.6.d.); recommend approval of time limits on debate (Standing Rule F.1.b.); review and recommend approval of General Assembly *Minutes* (Standing Rule F.1.c.); requests for presentations to the assembly (Standing Rule F.1.d.); review protests, determine if entered in the *Minutes*, prepare response if needed (Standing Rule F.1.e.); report on assembly committee requests for establishment of special committees or commissions (Standing Rule K.1.a.–b.).

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.

Agency Summaries and Reports: Committee on the Office of the General Assembly, Office of the General Assembly, General Assembly Nominating Committee, Moderator's Report, Affinity Groups, Per Capita Report by Presbytery.

04 Church Orders:

Consider matters related to: Amendments to Chapter VI of the Form of Government with Advisory Committee on the Constitution advice; requests for interpretation; recruiting, enlistment of persons to service of church.

05 Church Polity:

Consider matters related to: amendments to Chapters I, III–V, VII–XIV, 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.

Minutes: Synods.

Agency Summaries and Reports: General Assembly Permanent Judicial Commission Roster and Decisions; Reports on Orders in Judicial Decisions; Votes of Presbyteries.

06 Ecclesiology:

Consider matters related to: The report of the Theological Task Force on Peace, Unity, and Purity of the Church, amendment to Chapter XI of the Form of Government with Advisory Committee on the Constitution advice; requests for interpretation.

07 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.

08 Mission Coordination:

Consider matters related to: Mission programs authorized by General Assembly; PC(USA) vision and mission goals; Organization for Mission and General Assembly Council Manual of Operations; mission budget; audits; churchwide compensation.

Minutes: General Assembly Council, Presbyterian Church (U.S.A.), A Corporation.

Agency Summary and Reports: General Assembly Council, Advocacy Committee for Racial Ethnic Concerns, Presbyterian Council for Chaplains and Military Personnel, Current Task Forces and Ad Hoc Committees, Affirmative Action/Equal Employment Opportunity Annual Report.

09 Social Justice Issues:

Consider matters related to: Concerns of church in national affairs; national 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.

10 Health Issues:

Consider matters related to: Health, managed care, disabilities, abortion.

11 Peacemaking and International Issues:

Consider matters related to: Peacemaking, international military affairs, and the arms race; international matters; human rights; plight of refugees worldwide; international economic justice; global evangelism and education.

12 Church Growth and Christian 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; matters relating to Christian educators; church transfers, Presbyterian Church Investment and Loan Program; PPC.

Minutes: Presbyterian Investment and Loan Program.

Agency Summary: National Ministries Division, Presbyterian Investment and Loan Program.

13 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, PPC.

Minutes: Committee on Theological Education, Presbyterian Publishing Corporation.

Agency Summaries and Reports: Congregational Ministries Division; Presbyterian Publishing Corporation, Presbyteries' Cooperative Committee on Examinations of Candidates.

14 Review of GA Permanent Committees:

Consider matters related to: Review of the work of the General Assembly Permanent, Advocacy, and Advisory Committees as Scheduled (See Standing Rule M.4.b.).

Minutes: General Assembly Committee on Representation.

Agency Summaries and Reports: Advisory Committee on Litigation, Advisory Committee on the Constitution, Advocacy Committee for Women's Concerns, General Assembly Committee on Representation.

15 Board of Pensions and Presbyterian Foundation:

Consider matters related to: Report of Board of Pensions; business related to the church's pension, annuity, insurance, and medical plans; other forms of such programs, including government or private retirement programs; business related to the Presbyterian Church (U.S.A.) Foundation; Presbyterian Publishing Corporation.

Minutes: Board of Pensions, Presbyterian Foundation.

Agency Summaries: Board of Pensions, Presbyterian Foundation.

Item 00-03

Moderator of the 216th General Assembly (2004) Nominations for Members of the General Assembly Nominating Committee

[The assembly approved Item 00-03. See p. 27.]

The Moderator of the 216th General Assembly (2004) places in nomination the following persons for election to the General Assembly Nominating Committee:

<i>Nominee</i>	<i>Diversity</i>	<i>Age</i>	<i>Synod of Residence</i>
<i>Class of 2012</i>			
1. Scott Collins-Jones	(YA) OMC	26–35	Trinity
2. Frank S. Deming Jr.	WMC	46–55	Mid-Atlantic
3. Cindy Edwards	WFL	36–45	Alaska-Northwest
4. Carnell Hampton	BMC	65+	South Atlantic
5. Emily McGinley	(Y) AFL	25-	Lincoln Trails
6. Mike Reyes	AME	46–55	Pacific

Rationale

The *Book of Order* (G-13.0111) mandates the following for the General Assembly Nominating Committee: "... 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 six 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*.

If this slate is elected, the full membership of the General Assembly Nominating Committee will consist of

5 laywomen

5 laymen

6 ministers of the Word and Sacrament

The racial/ethnic breakdown will be:

- 2 Asian American
- 1 African American
- 1 Hispanic
- 1 Native American
- 1 Other
- 10 Caucasian

The membership of the General Assembly Nominating Committee will include 1 youth (25 and under), 2 young adults (26–35 years of age), and 1 member with a disability.

Key to abbreviations:

- AFL=Asian American, Female, Lay
- AME=Asian American, Male, Elder
- BMC=African American, Male, Clergy
- OMC=Other, Male, Clergy
- WFL=White, Female, Lay
- WMC=White, Male, Clergy
- Y=Youth
- YA=Young Adult

Item 01-01

[The assembly approved Item 01-01. See page 4.]

The Committee on the Office of the General Assembly recommends that the 217th General Assembly (2006) approve the proposed docket as follows:

**Proposed Docket
217th General Assembly (2006)
Birmingham, Alabama**

Thursday, June 15

1:00 pm	217TH GENERAL ASSEMBLY CONVENES BUSINESS MEETING I Worship Commissioning Service Covenant of Behavior for GA Community <ul style="list-style-type: none">• Committee on Local Arrangements• Orientations: Three sessions of 40 minutes with 10 minutes between.• Moderator's Report• General Assembly Nominating Committee• Assembly Committee on Business Referrals Announcements Benediction Recess
5:30 pm	Dinner Break
7:30 pm	Opening Prayer BUSINESS MEETING 2 <ul style="list-style-type: none">• Election of Moderator Announcements Closing Prayer Recess

Friday, June 16

7:00 am	GA Breakfast and Morning Prayer
9:00 am	Committee Orientation
10:00 am	<i>Committee Meeting 1</i>
12:00 pm	Lunch Break
1:30 pm	<i>Committee Meeting 2</i>
5:30 pm	Dinner Break
6:45 pm	Evening Worship
8:00 pm	<i>Committee Meeting 3</i>

Saturday, June 17

9:00 am	<i>Committee Meeting 4</i>
12:00 pm	Lunch Break
1:30 pm	<i>Committee Meeting 5</i>
5:30 pm	Dinner Break
6:45 pm	Ecumenical Worship
8:00 pm	<i>Committee Meeting 6</i>

Sunday, June 18

1:30 pm	Worship in Local Congregations
2:00 – 4:00 pm	Committees Meet Only as Needed Moderator's Reception (Sheraton Ballroom)

Monday, June 19

9:00 am

BUSINESS MEETING 3

- Assembly Committee on Bills and Overtures
- Stated Clerk’s Orientation II
- Assembly Committee on General Assembly Procedures (Financial Implications)
- Assembly Committee on Mission Coordination (Financial Implications)
- Assembly Committee Reports

Announcements

Closing Prayer

Recess

12:00 Noon

Lunch Break

1:30 pm

Opening Prayer

BUSINESS MEETING 4

- Speakout (15 minutes)
- Assembly Committee on Bills and Overtures
- Assembly Committee Reports

Announcements

Closing Prayer

Recess

5:30 pm

Dinner Break

7:00 pm

Joint Worship led by the Cumberland Presbyterian Church (CPC)

8:15 pm

BUSINESS MEETING 5

- Women’s 50th Ordination (40 min)
- Association of Presbyterian Colleges and Universities (5 min)
- Cultural Proficiency (5 min)
- Peacemaking 25th Anniversary (15 min)
- Presbyterian Disaster Assistance—Katrina Recovery (16 min)
- Mission Initiative (10 min)

Announcements

Closing Prayer

Recess

Tuesday, June 20

9:00 am

Opening Prayer

BUSINESS MEETING 6

- Assembly Committee on Bills and Overtures
- Assembly Committee on General Assembly Procedures (Financial Implications)
- Assembly Committee on Mission Coordination (Financial Implications)
- General Assembly Nominating Committee
- Assembly Committee Reports

Announcements

Closing Prayer

Recess

12:00 Noon

Lunch Break

1:30 pm

Opening Prayer

BUSINESS MEETING 7

- Speakout (15 minutes)
- Assembly Committee on Bills and Overtures
- Assembly Committee Reports

Announcements

Closing Prayer

Recess

5:30 pm

Dinner Break

7:00 pm

Joint Worship led by PC(USA)

8:15 pm

BUSINESS MEETING 8

- Ecumenical Greetings (30 min)
- World Prayer (15 min)
- Presbyterian Church of Colombia 150th (5 min)
- Presbyterian Church of Cuba (5 min)
- Self-Development of People (15 min)
- Mission Initiative (10 min)

Wednesday, June 21

8:30 a.m. Presbyterian History Forum with the Cumberland Presbyterian Church and the Cumberland Presbyterian Church in America

10:30 am Opening Prayer

BUSINESS MEETING 9

- Speakout (15 min)
- Assembly Committee on Bills and Overtures
- Assembly Committee on General Assembly Procedures (Financial Implications)
- Assembly Committee on Mission Coordination (Financial Implications)
- Assembly Committee Reports

Announcements
Closing Prayer
Recess

12:00 noon Seminary Lunches

2:00 pm Opening Worship

BUSINESS MEETING 10

- Speakout (15 min)
- Assembly Committee on Bills and Overtures
- Assembly Committee Reports

Announcements
Closing Prayer
Recess

5:30 pm Dinner Break

7:00 pm Joint Worship led by Cumberland Presbyterian Church in America (CPA)

8:15 pm Opening Prayer

BUSINESS MEETING 11

- Speakout (15 min)
- Assembly Committee on Bills and Overtures
- Assembly Committee Reports

Announcements
Closing Prayer
Recess

Thursday, June 22

8:30 am Worship (in Plenary)

9:30 am Opening Prayer

BUSINESS MEETING 12

- Assembly Committee on Bills and Overtures
- Assembly Committee on General Assembly Procedures (Financial Implications)
- Assembly Committee on Mission Coordination (Financial Implications)
- Introduction of San Jose Committee on Local Arrangements

Closing Prayer
ADJOURN

Item 01-02

[The assembly approved Item 01-02. See p. 4.]

The Committee on the Office of the General Assembly recommends that the 217th General Assembly (2006) approve the plenary consent agenda, consisting of the referrals in progress and the final responses to referrals, as follows:

I. REFERRALS IN PROGRESS**A. Advisory Committee on Social Witness Policy Referrals in Progress**

1. *1999 Referral: 25.039 Response to Recommendation Directing the Advisory Committee on Social Witness Policy, in Consultation with Appropriate Entities, to Develop a Comprehensive Serious Mental Illness Policy, Including Justice Issues*

and Full Participation in the Life of the Church, and Report to the 217th General Assembly (2005)—From the Advisory Committee on Social Witness Policy (Minutes, 1999, Part I, pp. 42, 309).

Final response will be presented to the 218th General Assembly (2008). The Task Force on “Comprehensive Serious Mental Illness” was appointed in 2005.

2. *1999 Referral: Overture 99-17. On Affirming the Equality of Women and Men—From the Presbytery of North Puget Sound (Minutes, 1999, Part I, pp. 80, 591).*

Final response will be presented to the 218th General Assembly (2008). 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 the policy statement on “Transforming Families.” Still outstanding is work on pay equity issues. Due to workload and staff limitations, the anticipated response for this year’s assembly is now anticipated for the 218th General Assembly (2008).

3. *2001 Referral: 25.110. Response to Recommendation Directing the Advisory Committee on Social Witness Policy to Instruct Its Task Forces on Disabilities and Serious Mental Illness to Include the Dimension of Domestic Violence and Its Impact in Their Respective Work—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 61, 239).*

The disabilities item of the referral is answered by Item 10-06, the proposed policy on “Living into the Body of Christ: Towards Full Inclusion of People with Disabilities.”

Final response will be presented to the 218th General Assembly (2008). In addition, the serious mental illness item of the referral will be answered by the proposed policy on mental illness tentatively scheduled for submission to the 218th General Assembly (2008).

4. *2002 Referral: Item 12-06. Overture 02-57. On Revising the Denominational Policy on the Issue of Energy—From the Presbytery of Susquehanna Valley (Minutes, 2002, Part I, pp. 72, 596–597).*

Final response will be presented to the 218th General Assembly (2008).

5. *2004 Referral: Item 08-18. Commissioners’ Resolution. On Celebrating the “Social Creed” of the Churches and Considering a 21st Century Social Creed, Recommendation 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, Using Cost-Effective Measures, Volunteer Experts, and Past General Assembly Statements—(Minutes, 2004, Part I, pp. 18, 627–29).*

Final response will be presented to the 218th General Assembly (2008).

6. *2004 Referral: Item 08-18. Commissioners’ Resolution. On Celebrating the “Social Creed” of the Churches and Considering a 21st Century Social Creed, Recommendation 3. That the Office of the General Assembly, Advisory Committee on Social Witness Policy, 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—(Minutes, 2004, Part I, pp. 18, 627–29).*

An “Interim Report and Invitation to Study and Celebrate the Centennial of the Social Creed of the Churches of 1908” has been submitted to the 217th General Assembly (2006). A final report will be submitted to the 218th General Assembly (2008).

7. *2004 Referral: Item 08-18. Commissioners’ Resolution. On Celebrating the “Social Creed” of the Churches and Considering a 21st Century Social Creed, Recommendation 4. That the Work of This Commissioners’ Resolution Be Coordinated with the Office of Theology and Worship—(Minutes, 2004, Part I, pp. 18, 627–29).*

Final response will be presented to the 218th General Assembly (2008).

8. *2004 Referral: Item 10-02. Task Force on Election Report and Recommendations, Recommendation 1. That the General Assembly 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)—From the General Assembly Council (Minutes, 2004, Part I, pp. 56, 686–700).*

Final response will be presented to the 218th General Assembly (2008).

9. *2004 Referral: Item 10-02. Task Force on Election Report and Recommendations, Recommendation 2. That the General Assembly 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 as It Develops a Resolution—From the General Assembly Council (Minutes, 2004, Part I, pp. 56, 686–700).*

Final response will be presented to the 218th General Assembly (2008).

B. Advocacy Committee for Women's Concerns Referrals in Progress

2004 Referral: Item 05-03. Recommendation 4. That the General Assembly Request the Advocacy Committee for Women's Concerns, Following Review of Resources Currently Available to Meet the Needs of Clergywomen in the Call Process and in Pastorates, to Make Recommendations That Contribute to a Pro-active, Health-giving Ministry to and Relationship with Our Clergywomen—From the Advocacy Committee for Women's Concerns (Minutes, 2004, Part I., pp. 77, 389–90).

Response: Final response will be presented to the 218th General Assembly (2008). The Advocacy Committee for Women's Concerns (ACWC) continues to review available resources and is researching recommendations that will be reported to the 218th General Assembly (2008).

C. Committee on the Office of the General Assembly (COGA) Referral in Progress

2002 Referral: Item 02-01, Recommendation 6. COGA to Prepare an Evaluation of Biennial Assemblies After the 219th GA Through a Special Task Group or Committee Appointed by the Stated Clerk and Executive Director, Report to 220th GA (2012) (Minutes, 2002, Part I, pp. 26, 159).

Final response will be presented to the 220th General Assembly (2012)

D. Congregational Ministries Division Referrals in Progress

1. Referrals in Progress

a. *2003 Referral: Item 10-07. Recommendation 3. That the General Assembly Instruct the Congregational Ministries Division, Office of Theology and Worship, to Report Annually the Number of Presbyteries That Participate in "Celebrating the Lord's Supper Each Lord's Day"—From the General Assembly Council (Minutes, 2003, Part I, pp. 22, 566).*

Final response will be presented to the 218th General Assembly (2008).

b. *2004 Referral: Item 10-03. Report of the Task Force to Study Reparations, Recommendation 4.d., That the Office of the General Assembly and the General Assembly Council, Office of Theology and Worship, 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—From the General Assembly Council Task Force to Study Reparations (Minutes, 2004, Part I, pp. 57, 701).*

Final response will be presented to the 218th General Assembly (2008).

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—From the Presbytery of the James (Minutes, 2002, Part I, pp. 39, 432).*

Final response will be presented to the 218th General Assembly (2008).

d. *2002 Referral: Item 07-09. Overture 02-38. On Formulating a New PC(USA) Confession of Faith for the 21st Century—From the Presbytery of South Alabama (Minutes, 2002, Part I, pp. 39, 434–35).*

Final response will be presented to the 218th General Assembly (2008).

e. *2002 Referral: Item 09-03. Recommendation to Delay Implementation of Overture 01-55. On Directing CMD to Develop Study Materials to Provide Guidance on the Relationship of the Finding of the Sciences to the Affirmation of God as*

Creator of the Universe—From the Presbytery of National Capital (*Minutes*, 2001, Part I, pp. 38, 467–86) *Until Sufficient New Funding Is Provided—From the General Assembly Council* (*Minutes*, 2002, Part I, pp. 45, 493).

Final response will be presented to the 218th General Assembly (2008).

f. *2004 Referral: Item 10-03. Report of the Task Force to Study Reparations, Recommendation 6, That the Peacemaking Program, in Consultation the Advocacy Committee for Racial Ethnic Concerns and the Racial Ethnic Ministries Program Area, 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 Make It Available to the Church at Large—From the General Assembly Council Task Force to Study Reparations* (*Minutes*, 2004, Part I, pp. 57, 704).

Final response will be presented to the 218th General Assembly (2008).

g. *2004 Referral: Item 10-03. Report of the Task Force to Study Reparations, Recommendation 11, That the United Nations Office Monitor and Support International Efforts Related to Reparations, Renewal, and Reconciliation, and Report Their Efforts to the 217th General Assembly (2006)—From the General Assembly Council Task Force to Study Reparations* (*Minutes*, 2004, Part I, pp. 57, 705).

Final response will be presented to the 218th General Assembly (2008).

h. *2004 Referral: Item 12-03. On Confronting Christian Zionism, Recommendation 7. To Urge Presbyterian Church (U.S.A.) Related Colleges and Seminaries to Address This Issue—From the Presbytery of Chicago* (*Minutes*, 2004, Part I, pp. 67–70, 856).

Final response will be presented to the 218th General Assembly (2008).

2. Report Mandated by Assembly

a. *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).

Response: The Office of Theology and Worship is continuing to explore possibilities for a “Reformed catechumanate,” recovering deeply faithful ways of incorporating new members into the body of Christ. Consultations, pilot programs in congregations, draft liturgies all contribute to this vital ecclesial need. Theology and Worship has also worked with Congregational Ministries Publishing to produce a new confirmation curriculum, based on the *Study Catechism: Confirmation Version*.

b. *Alternate Resolution to 2004 Referral: Item 04-12. Recommendation 2. That the Office of the General Assembly and the General Assembly Council Office of Theology and Worship Undertake an 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—From the 216th General Assembly (2004)* (*Minutes*, 2004, Part I, p. 86).

Response: The Office of Theology and Worship and the Office of the General Assembly have been consulting on the possibility of revising the Directory for Worship, and the relationship of the Directory for Worship revision to possible revisions of the *Book of Order*. Research instruments have helped assess the church’s use of the Directory for Worship. Work continues on this important matter.

c. *2004 Referral: Item 06-06. Report, Presbyterian Church (U.S.A.) Understanding of the 16th and 17th Century Condemnation of Other Churches in The Book of Confessions, Recommendation 4. That the Office of the General Assembly and the Office of Theology and Worship Be Requested to Initiate Conversations with the World Alliance of Reformed Churches, Seeking a WARC Statement on the Issue and Report Results of These Conversations to the General Assembly Committee on Ecumenical Relations—From the General Assembly Committee on Ecumenical Relations—(Minutes, 2004, Part I, pp. 21, 424).*

Response: Conversations with the World Alliance of Reformed Churches (WARC) on this matter are continuing.

d. *2004 Referral: Item 06-06. Report, Presbyterian Church (U.S.A.) Understanding of the 16th and 17th Century Condemnation of Other Churches in The Book of Confessions, Recommendation 5. That the Office of the General Assembly and the Office of Theology and Worship Be Requested to Initiate Conversations with the United States Conference of Catholic Bishops, Seeking a Joint Catholic-Presbyterian Statement on the 16th and 17th Century Condemnations and Characterizations and Report Results of These Conversations to the General Assembly Committee on Ecumenical Relations—From the General Assembly Committee on Ecumenical Relations—(Minutes, 2004, Part I, pp. 21, 424).*

Response: Conversations will proceed now that new staffing patterns at the United States Conference of Catholic Bishops (USCCB) are in place.

e. *2004 Referral: 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 (Minutes, 2004, Part I, pp. 20, 440).*

Response: A series of consultations between rabbis representing Jewish organizations and staff from Theology and Worship, Interfaith, and Evangelism have met several times. In addition to mutual enrichment and deepened understanding, specific steps have been taken in response to the General Assembly mandate.

Christians and Jews: People of God (Theology and Worship Issues Series No. 7) was published and distributed to more than 2,000 Presbyterians. The publication gathers together significant statements that aid in understanding the relationship between Christians and Jews:

- *A Theological Understanding of the Relationship Between Christians and Jews* [199th General Assembly (1987)]
- “Jews and Judaism in *The Book of Confessions*” [a selection of pertinent confessional materials]
- “A Declaration of Faith” [relevant excerpts from a 1977 PCUS confessional statement]
- “Presbyterian Catechisms” [questions and answers concerning Israel and the Jews from the new Presbyterian catechisms]
- *Turn to the Living God* [excerpts from the statement adopted by the 203rd General Assembly [1991]]
- *Hope in the Lord Jesus Christ* [214th General Assembly (2002)]
- *Nostra Aetate* [Catholic Church, 1965]
- *Dabru Emet: A Jewish Statement on Christians and Christianity* [2001]
- *A Sacred Obligation: Rethinking Christian Faith in Relation to Judaism and the Jewish People* [Christian Scholars Organization, 2002]
- *The Willowbank Declaration on the Christian Gospel and the Jewish People* [World Evangelical Alliance, 1989]

A consultation on the theological relationship between Christians and Jews was held at Princeton Theological Seminary, October 30–November 1, 2005. Twenty-five invited participants were addressed by Professor Stephen Haynes of Rhodes College (response: Rabbi David Sandmel, University of Chicago) and Rabbi Daniel Polish (response: Professor Anna Case-Winters, McCormick Theological Seminary). Plenary and small group discussion was lively, and all participants were eager to continue the conversation. The papers of the consultation will be published.

A second consultation on “The Land” and a third on “The Jews and Christian Evangelism” will be held in 2006.

f. *2004 Referral: Item 08-01. That the Presbyterian Publishing Corporation, the Office of Theology and Worship, and the Presbyterian Association of Musicians Begin Research into the Feasibility of a New Presbyterian Hymnal and a Feasibility Report Be Given to the 217th General Assembly (2006); and Upon Approval of a Publication Plan, That the Presbyterian Publishing Corporation Be Designated as the Prospective Publisher of the Next Presbyterian Hymnal—From the Presbyterian Publishing Corporation (Minutes, 2004, Part I, pp. 15, 595).*

The Presbyterian Publishing Corporation, the Office of Theology and Worship, and the Presbyterian Association of Musicians are continuing to work on the feasibility report that will be presented to the 217th General Assembly (2006).

E. General Assembly Council Referrals in Progress

1. *2004 Referral: Item 07-08. Report, Creating a Climate for Change in the Presbyterian Church (U.S.A.), Recommendation 3.l. That All CEO's, Presidents, Directors, and Boards of Directors of General Assembly Agencies Be Encouraged to Demonstrate a Renewed Commitment to Racial and Gender Diversification in Upper Management Positions and to Report Successes, on a Per Agency Basis, to the 217th General Assembly (2008)—From the Advocacy Committee for Racial Ethnic Concerns Task Force to Examine GA Entities (Minutes, 2004, Part I, pp. 51, 545).*

Response: Helen Locklear (First Nation) was hired as Interim Deputy Executive Director in 2005, bringing the Staff Leadership Team of the GAC to 28 percent women and 28 percent racial ethnic.

2. *2002 Referral: Item 08-11. That the General Assembly Council Implement the Mission Initiative, Report on Its Progress Annually with a Final Report to the 219th General Assembly (2010), and Report on the Web Quarterly the Cash Receipts and Disbursements of All Mission Initiative Funds—From the General Assembly Council (Minutes, 2002, Part I, pp. 77, 461).*

Response: *The Mission Initiative: Joining Hearts and Hands* is focused on the very heart of who we are as Presbyterians—evangelism and mission. Because of this initiative, the PC(USA) will have resources for national church growth and the expansion of mission work abroad. Launched in 2002 with a goal of \$40 million, the campaign is now at \$22 million because of the generosity of individual Presbyterians and strong partnerships with congregations and presbyteries. Campaign receipts and disbursements are posted quarterly on the *Joining Hearts & Hands* website as mandated by the General Assembly.

3. *2004 Referral: Item 07-06. Report of the Special Offerings Review Task Force. Recommendation 6. That the General Assembly Council Develop and Propose a Conceptual Framework for a New Mission Funding Strategy for the Presbyterian Church (U.S.A.)—From the Special Offerings Review Task Force (Minutes, 2004, Part I, pp. 50, 494).*

Response: The report of the Mission Funding Strategy Task Force will be presented to the 218th General Assembly (2008).

4. *2004 Referral: Item 07-08. Report, Creating a Climate for Change in the Presbyterian Church (U.S.A.), Recommendation 3.d. That PC(USA) Corporate Agencies Adopt for Utilization and Implementation, the Tools of Cultural Proficiency, Proceeding in Light of and According to the Confessional and Biblical Witness of the PC(USA)-- From the Advocacy Committee for Racial Ethnic Concerns Task Force to Examine GA Entities (Minutes, 2004, Part I, pp. 51, 541).*

Response: Creating a Climate for Change in the Presbyterian Church (USA) utilizing the tools of Cultural Proficiency is an ongoing process. In October 2005, a Cultural Proficiency Celebration highlighted Behavior Standards and Value Statement guiding staff interactions at the Center and in January 2006, commencement of Staff Education Days on Cultural Proficiency under the theme, “Aim At Those Things That Bring Peace and Help Strengthen One another” (Rom. 14:19, TEV). The Cultural Proficiency Network continues to develop strategies, create opportunities, and implement activities to incorporate Cultural Proficiency throughout the climate of the Presbyterian Center.

F. National Ministries Division Referrals in Progress

1. *2003 Referral: Item 09-01. Reclaiming the Vision: A Mission Strategy to Strengthen the Partnership Between the Presbyterian Church (U.S.A.) and Its Related Schools, Colleges, and Universities, Recommendation 9. That the General Assembly Require the National Ministries Division, Higher Education Program Area, to Return to the General Assembly with a Progress Report in Three Years, and a Full Assessment of the Response to the Recommendations in the Report in Five Years —From the General Assembly Council (Minutes, 2003, Part I, pp. 24, 523).*

Response: Through restructuring of the National Ministries Division, responsibility for ministries in higher education now resides largely in the Leadership and Vocation goal area. The name reflects one of the priority goals of the General Assembly Council's 2005–2006 Mission Work Plan. Consistent with one of the recommendations in *Reclaiming the Vision*, one of the GAC's objectives for Leadership and Vocation has been to encourage Christian vocation, especially among young people. A number of Presbyterian colleges are actively engaged in this as well, supported by grants from the Lilly Endowment as part of an initiative known as “Programs for the Theological Exploration of Vocation.” A consultation is scheduled in the spring of 2006 that will bring together representatives of these colleges and two Presbyterian seminaries to explore how colleges and seminaries might work together more closely to encourage and support high school students who wish to explore a vocation in ministry.

Restructuring of the National Ministries Division coincided with rejuvenation of the Association of Presbyterian Colleges and Universities (APCU), an independent organization of which 61 of the 65 Presbyterian-related colleges and universities are members. In 2005, the National Ministries Division renewed the General Assembly Council covenant with APCU. The APCU exists to strengthen relationships between the church and its related colleges and universities and to advocate for many of the goals of *Reclaiming the Vision*. One of APCU's objectives has been to help the church see colleges and universities, not as a mission of the PC(USA), but as partners with the church in accomplishing many of the church's mission goals.

The National Ministries Division continues to support Presbyterian colleges and universities by providing financial aid for studies, by relating to college chaplains and campus ministers, and by providing support for some of the more fragile institutions through the Office of Racial Ethnic Higher Education. That support includes the administration of funds earmarked for racial ethnic higher education through the Christmas Joy Offering. A Racial Ethnic Higher Education work group has also worked to identify ways the church can enhance its support of these more fragile institutions.

2. *2002 Referral: Item 11-05. Commissioners' Resolution 02-10. On Affirming the Church Growth Strategy Report (Minutes, 2002, Part I, pp. 25, 565–66).*

Response: Evangelism and Witness continues to work on the mission priority of the growth strategy report in its budget, staff, and programs in partnership with presbyteries, synods, the Racial Ethnic Enhancement offices, and other General Assembly Council program entities.

During 2005, the Mission Program Grant office provided grants for forty new racial ethnic ministries. These represent both new church development and congregational transformation projects. In addition, six new immigrant ministries were funded.

Training for racial ethnic leadership continues to be provided through annual conferences, regional conferences, and via printed resources.

In addition to General Assembly Council (GAC) staff working on the church growth strategy report, three field staff persons are also working on this priority goal.

3. *2004 Referral: 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 (Minutes, 2004, Part I, pp. 42, 668–69).*

Response: A project team that has come out of the 2005–2006 Mission Work Plan has been charged with developing a strategy to encourage increased support for racial ethnic and immigrant persons of limited income, as that relates to evangelism and church development. This team is comprised of persons from both the Evangelism and Witness offices and the Racial Ethnic Congregational Enhancement offices. The strategy for increased support will give consideration not only to needed financial resources, but also to print resources and staff support.

4. *2003 Referral: Item 09-03. Strategy for Ministry with Hispanic-Latino Constituencies in the Presbyterian Church (U.S.A.), Recommendation 6. That the General Assembly Request the General Assembly Council, Through Its National Ministries Division, Racial Ethnic Ministries Program Area, and the Office of Hispanic Congregational Enhancement, to Organize a National Consultation Event in 2006 to Determine How Best to Implement the Strategy, Explore the Issues Raised by It, and Monitor the Progress of the Recommendations and Report Its Findings to the 218th General Assembly (2008)—From the General Assembly Council (Minutes, 2003, Part I, pp. 25, 532).*

Response: A National Hispanic Consultation event was celebrated October 19–22, 2005. The Hispanic Congregational Enhancement office, together with the National Hispanic/Latino Caucus and the Advisory Committee on Hispanic Ministries, organized the event. A planning committee was in charge of the whole activity. Sixty-five national leaders including Hispanic pastors, theologians, administrators, chaplains, seminary students, and lay leaders from different Hispanic/Latino backgrounds were invited.

It was decided that the best way to implement the strategy was to create a manual for implementation. At this moment we are in the process of reviewing and producing the manual and it will be implemented over the next five years. The National Hispanic/Latino Caucus, the Advisory Committee on Hispanic Ministries together with the Hispanic Congregational Enhancement office will be in charge of the implementation process.

5. *2002 Referral: Item 11-02, Report: A Comprehensive Strategy for Ministries with Native American: 2002 Supplemental Recommendations of the General Assembly Special Task Force on Native American Ministries,*

Recommendation 4, That a Report on Implementation of the Recommended Strategies Be Presented to the 219th General Assembly (2010)—From the General Assembly Council (Minutes, 2002, Part I, pp. 23, 559).

Final response will be presented to the 219th General Assembly (2010). In progress, Justice and Compassion, Native American Congregational Enhancement Office.

6. *2004 Referral: Item 10-01. Recommendation 8. To Direct Racial Ethnic Ministries to Assist the National Presbyterian Black Caucus to Develop a Strategy for Church Growth for African American Congregations—From the Advocacy Committee for Racial Ethnic Concerns. (Minutes, 2004, Part I, pp.56, 683)*

Final response will be presented to the 218th General Assembly (2008). The task force will present this report to the African American constituency for feedback in regards to the relevancy of recommendations and avenues of implementation. The task force is scheduled to have its work completed in 2007.

7. *1996 Referral: 33.147. Recommendation 1. That the 208th General Assembly (1996) Affirm the Goal of Increasing the Racial Ethnic Membership to 10 Percent of the Presbyterian Church (U.S.A.) Membership by the Year 2005, and to 20 Percent by the Year 2010. (Minutes, 1996, Part I, pp. 52, 53, 378)*

The National Ministries Division will bring a report without recommendations to the April 2006 meeting of the General Assembly Council updating the demographic information for racial ethnic membership in the Presbyterian Church (U.S.A.).

G. Office of the General Assembly Referrals in Progress

1. *2004 Referral: Item 03-26(2). Commissioners' Resolution 17, Recommendation #2: Amend "Standards of Ethical Conduct for Members" to Include in the Introductory Paragraph, Body of Document Emphasis on Obedience, Faithfulness to Scripture. (Minutes, 2004, Part I, pp. 48, 216)*

Final response will be presented to the 218th General Assembly (2008).

2. *2004 Referral: Alternate Resolution to Item 04-12(2)). Office of the General Assembly and the Office of Theology to Undertake a Similar Analysis of the Directory for Worship to Evaluate Its Effectiveness with Guidance in Planning and Conducting Worship That Is Reformed; Bring Recommendations to the 217th General Assembly (2006) (Minutes, 2004, Part I, pp. 86, 327).*

A staff team consisting of staff members from the Office of Constitutional Services and the Office of Theology and Worship have met several times to study the current Directory for Worship, to evaluate its use and effectiveness in the life of the PC(USA), and to consider whether a new version of the document would increase its use and helpfulness as a tool for the whole church.

One of the questions under discussion has been whether the Directory for Worship is understood as a liturgical and theological foundation for Reformed worship, or simply as a sometimes helpful but unnecessary part of the *Book of Order*.

The staff team, with assistance from the Office of Research Services, created a survey regarding the Directory for Worship that was distributed to members of the Presbyterian Panel in January 2005. Questions focused on the extent to which pastors, elders, members, and specialized clergy are familiar with the Directory for Worship, how often they use it as a resource, and how they use it in their various ministries.

The results of the survey showed that ministers are much more familiar with the Directory for Worship than most members and elders. The Directory for Worship was used most often as a training tool for elders (58 percent), worship planning (50 percent), and for teaching confirmation classes (32 percent). Almost one-half of pastors said that the congregations they serve use the Directory for Worship as a guideline for Reformed Christian worship.

While there is widespread appreciation for the Directory for Worship, a number of pastors said that the document is either too long or too complicated. A majority of pastors (69 percent) and elders (59 percent) believe that it is important for the PC(USA) to promote the Directory for Worship. A sizeable percentage of pastors and of members and elders believe it would be helpful to simplify the Directory for Worship.

The data obtained from the survey has led the staff team to believe that the Directory for Worship would be more helpful and accessible to church leaders and congregations if it were re-written in a form that was shorter and better organized. The Directory for Worship might also play a larger role in the life of the church if it were placed as the first section of the *Book of Order*, before the Form of Government, and were truly seen as both a theological guide and a teaching tool for Reformed

Worship. The Office of the General Assembly and the Office of Theology and Worship hope to take a draft revision of the Directory for Worship for consideration by the 218th General Assembly (2008).

H. Presbyterian Church (U.S.A.) Foundation Referrals in Progress

1. *1999 Referral: 30.035-.048. Approve and Authorize the Creation of New Covenant Annuity Insurance Company (Minutes, 1999, Part I, pp. 37, 500).*

Final response will be presented to the 218th General Assembly (2008). The insurance company has not yet been chartered in any state and has not commenced operations.

2. *2004 Referral: Item 07-08. Report, Creating a Climate for Change in the Presbyterian Church (U.S.A.) Recommendations 03.d.,e.,g.,h.,i.,k.,l.,m.,n.,p.,—From the Advocacy Committee for Racial Ethnic Concerns Task Force to Examine GA Entities (Minutes, 2004, Part I, pp. 51, 52, 540–59).*

The Foundation has worked closely with the Advocacy Committee for Racial Ethnic Concerns (ACREC). While the Foundation has female and racial ethnic representation at every level of the organization, the Foundation has committed to improving representation of racial ethnic persons in senior management positions and also in development field staff positions. Female and racial ethnic representation in other areas is close to population/demographic statistics or has sufficient resources in feeder job groups encouraging future job promotion for groups currently underrepresented.

A Foundation employee committee took a lead role in designing a workforce culture survey with guidance from an outside consultant. The committee consisted of representatives from all operating units of the Foundation and included appropriate representation by race, gender, and organizational responsibility. The survey was designed to measure the extent to which employees actively take advantage of organizational opportunities and assume responsibility for acquiring the education, skills, and experience to promote their own careers. More importantly, the survey was also designed to measure the extent to which leadership provides education and training as well as an inclusive environment where all employees experience equity of opportunity for

- upward mobility,
- mentoring and coaching,
- career development,
- career-enhancing opportunities,
- maximum utilization,
- resolving personal barriers,
- creativity and innovation,
- work-life quality and balance,
- contributing to the organization's success, and
- clear understanding of the vision, mission, and strategic direction of the organization.

The survey results created a baseline for the Foundation to address and improve management practices and behaviors impeding the progress of inclusion and increased organizational performance. The survey results highlighted a number of different perspectives based on a number of human and organizational factors designed to measure workplace climate and inclusion. Action was taken by employee teams, which included management and non-management employees to improve communications, leadership, and personal and professional development within the organization. Cultural proficiency training was provided to all employees by an outside consultant and further surveys will be conducted to monitor the Foundation's progress in these important areas.

The Foundation has heeded ACREC's encouragement to gradually expand the Foundation—managed Creative Investment Program for the purpose of investing in community economic projects, particularly in areas where there is an established Presbyterian racial ethnic presence. Since the 216th General Assembly (2004), 1.3 million previously authorized but unexpended dollars have been used to fund projects through the Creative Investment Program. These projects include overseas micro finance community development as well a groundbreaking partnership with the Coalition Immokalee Workers to secure financing for the refurbishment of a Florida building that houses offices and an educational and training center that is central to the group's work to encourage migrant worker's fair treatment at a fair wage.

I. *Worldwide Ministries Division Referral in Progress.*

1. *2004 Referral: Item 06-01. Recommendation 1. That the 216th General Assembly (2004) Approve the Expansion of Work Responding to the 1999 Referral to Better Equip the Church for Witness in a Pluralistic Society, to Be Designed and Carried Out by a Cross-Divisional Staff Team Coordinated by the Interfaith Relations Office—From the General Assembly Council (Minutes, 2004, Part I, pp. 19, 419).*

Final response will be presented to the 218th General Assembly (2008).

2. *2004 Referral: Item 06-01. Recommendation 2. That the 216th General Assembly (2004) Approve Development of One or More Study Resources for Congregational Use, to Equip Presbyterians in Better Articulation of Their Faith in Interreligious Contexts—From the General Assembly Council (Minutes, 2004, Part I, pp. 19, 419).*

Final response will be presented to the 218th General Assembly (2008).

3. *2004 Referral: Item 06-01. Recommendation 3. That a Final Report on This Project Be Presented to the 217th General Assembly (2006)—From the General Assembly Council (Minutes, 2004, Part I, pp. 19, 419).*

Final response will be presented to the 218th General Assembly (2008).

II. FINAL RESPONSES TO REFERRALS**A. *Advisory Committee on Social Witness Policy Final Responses to Referrals***

1. *1996 Referral: 36.636. Response to Recommendation That the Advisory Committee on Social Witness Policy Monitor the Implementation and Consequences of the Recent International Agreements and Mechanisms for Expanding World Trade—From the Advisory Committee on Social Witness Policy (Minutes, 1996, Part I, pp. 114, 542).*

Response: That this referral be answered by Item 09-10, the Resolution on Just Globalization: Justice, Ownership and Accountability.

2. *1999 Referral: 25.038 Response to Recommendation Directing the Advisory Committee on Social Witness Policy, in Consultation with Appropriate Entities, to Develop a Comprehensive Disabilities Policy, Including Hearing Disabilities, Disabilities Prevention, and Other Disabilities Identified by the Resolution on “Disability Concerns” and Report to the 217th General Assembly (2005)—From the Advisory Committee on Social Witness Policy (Minutes, 1999, Part I, pp. 41, 308–309).*

Response: That this referral be answered by Item 10-06, the proposed policy on Living into the Body of Christ: Towards Full Inclusion of People with Disabilities.

3. *2000 Referral: 25.087. D. Monitoring Report on the Implementation of General Assembly Policy on Abortion, Recommendation 6.a., That the 212th General Assembly (2000) Direct the Advisory Committee on Social Witness Policy to Develop a Monitoring Report on the Implementation of the Problem Pregnancies and Abortion Policies Every Five Years, Beginning in 2005, and Report to the Appropriate General Assemblies—From the Advisory Committee on Social Witness Policy (Minutes, 2000, Part I, pp. 34, 265).*

Response: That this referral be answered by Item 10-04, the Monitoring Report on the Implementation of the Problem Pregnancies and Abortion Policies with Recommendations.

4. *2001 Referral: 25.110. Response to Recommendation Directing the Advisory Committee on Social Witness Policy to Instruct Its Task Forces on Disabilities and Serious Mental Illness to Include the Dimension of Domestic Violence and Its Impact in Their Respective Work—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 61, 239).*

Response: That the disabilities item of the referral be answered by Item 10-06, the proposed policy on Living into the Body of Christ: Towards Full Inclusion of People with Disabilities.

In process: 218th General Assembly (2008). In addition, that the serious mental illness item of the referral be answered by the proposed policy on mental illness tentatively scheduled for submission to the 218th General Assembly (2008).

5. *2001 Referral: 25.172. Response to Recommendation Calling Upon the Advisory Committee on Social Witness Policy to Monitor the Implementation of the Policy and Recommendations on Domestic Violence Periodically with a Final Report to the 219th General Assembly (2007)—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 61, 243).*

Response: That this referral be answered by Item 09-04, the Monitoring Report on the Implementation of Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence with Recommendations.

6. *2003 Referral: Item 07-01. Resolution Calling for Abolition of For-Profit Private Prisons, Recommendation F.12. That the General Assembly Call Upon the Advisory Committee on Social Witness Policy to Monitor the Actions Listed in Recommendation F. and Report to the 217th General Assembly (2006)—From the Advisory Committee on Social Witness Policy (Minutes, 2003, Part I, pp. 56, 441).*

Response: That this referral be answered by Item 09-05, the Monitoring Report on the Implementation of the Resolution Calling for the Abolition of For-Profit Private Prisons with Recommendations.

7. *2003 Referral: Item 11-13. Commissioners' Resolution 03-9. On World Health Organization (WHO) Observer Status for Taiwan [Calling to Prayer and Action—SARS Epidemic and Taiwan] (Minutes, 2003, Part I, pp. 40–41, 631–33).*

Response: That this referral be answered by Item 11-29, the Statement on Taiwan and China.

8. *2004 Referral: Item 10-06. Report, Transforming Families, Recommendation 3.n., That the Advisory Committee on Social Witness Policy Prepare a Related Study/Action Guide for Churchwide Study—From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 57, 760–95).*

Response: That this referral be answered by the publication on *Transforming Families* with study guide (PDS order #OGA-04-093).

9. *2004 Referral: Item 10-06. Report, Transforming Families, Recommendation 3.q., That the Advisory Committee on Social Witness Policy Report on Progress It Has Made in Implementing These Recommendations to the 217th General Assembly (2006)—From the 216th General Assembly (2004) (Minutes, 2004, Part I, pp. 51, 760).*

Response: That this referral be answered by Item 09-06, Monitoring Report on the Progress of the Implementation of the Transforming Families Policy with Recommendations.

10. *2004 Referral: Item 10-09. On Preparing a Policy Statement on Usury in the United States—From the Presbytery of Utah (Minutes, 2004, Part I, pp. 60, 798–99).*

Response: That this referral be answered by Item 09-08, the Report on A Reformed Understanding of Usury for the Twenty-First Century.

11. *2004 Referral: Item 10-10. On Reaffirming the Importance of Our Nation's Social Insurance System (Social Security and Medicare)—From the Presbytery of Hudson River, Recommendation 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), and in Concert with the Office of Health Ministries U.S.A., Make a Report of the Review to the 217th General Assembly (2006)—(Minutes, 2004, Part I, pp. 60, 800–805).*

Response: That this referral be answered by Item 09-09, the Report on Economic Security for Older Adults.

12. *2004 Referral: Alternate Resolution to Item 13-01. On Expressing Our Solidarity with the Presbyterian Church in Taiwan and with the Taiwanese People—From the Presbytery of the Pacific. Recommendation 2. Direct the Advisory Committee on Social Witness Policy, in Consultation with the General Assembly Council and the National Taiwanese Presbyterian Council 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—From the 216th General Assembly (2004) (Minutes, 2004, Part I, p. 90)*

Response: That this referral be answered by Item 11-29, the Statement on Taiwan and China.

B. Board of Pensions Final Response to Referral

1. *2004 Referral: Item 14-15. Commissioners' Resolution. Benefits Feasibility Study (Minutes, 2006, Part I, pp. 25, 1013).*

Final Response: The 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) approved a commissioners' resolution that requested the Board of Pensions to explore the feasibility of 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). The General Assembly commented, "that the Board of Pensions review/deliberate the resolution in accordance with the *Constitution of the Presbyterian Church (U.S.A.)*" (*Minutes, 2006, Part I, p. 25*).

a. *Benefits Plan Background*

The Benefits Plan of the Presbyterian Church (U.S.A.) has been established to provide retirement, disability, death, medical, and dental benefits to members of the Benefits Plan, their eligible dependents and beneficiaries.

The Medical Plan provides

- coverage to the member, his or her spouse and eligible children. Children are eligible until attainment of age twenty-one or marriage, if earlier, except that unmarried dependent children attending school full-time are eligible until attainment of age twenty-five. Dependent totally disabled children can continue coverage after age twenty-one or after age twenty-five if applicable (Sec. 13.2).

The Pension Plan provides

- a monthly retirement benefit for the member for the duration of his or her life and
- a survivor's pension benefit to the member's eligible survivors (paid to the eligible survivors surviving in the first of the following classes: an eligible surviving spouse; unmarried dependent children under age of twenty-one; dependent parents; unmarried dependent siblings). To be an eligible spouse, the marriage must have taken place before the member's receipt of his or her first retirement income payment or at least one year prior to the member's death.

The Pension Plan does not offer a single life annuity benefit option and there is no reduction in the retirement income benefits of the member to provide the normal survivor's pension benefit (50 percent of the annual pension credits accrued) to the member's eligible survivors. If there is no eligible survivor, no survivor's pension benefit is paid (Sec. 9.1–9.2).

The Death and Disability Plan provides

- Salary Continuation benefits payable to the member's designated beneficiary(ies). If no designation is on file, it is paid to the eligible survivors (by class: surviving spouse of marriage of at least one year in duration; unmarried dependent children under age of twenty-one or totally disabled dependent children; children regardless of age). In default thereof, the benefits are paid to the estate (Sec. 10.1).

- The Lump Sum Death Benefit is paid to the member's survivors (in the same classes described for the survivor's pension in 9.2). If a member dies without an eligible survivor, a Lump Sum Death Benefit in an amount equal to one hundred percent (100 percent) of the lesser of the member's Death Benefit Basis or \$90,000 shall be paid to the member's estate.

A spouse is "an individual who is legally married to a member" [Sec. 2.1 (nn)].

A child (or children) includes natural children, legally adopted children or stepchildren for each of whom the member is providing at least 50 percent support [Sec. 2.1 (f)].

b. *Legal Background*

Federal law does not define a "domestic partner" or a "long-term committed relationship." Several state and local municipalities have adopted laws, regulations, and ordinances ("Laws") that define those terms for purposes of granting the equivalent status of a married couple to domestic partners under a jurisdiction's tax, property, contract, and probate laws. Some Laws do not go so far as to grant equivalent status under the general laws but mandate benefits coverage for domestic partners by employers and insurers subject to the laws of those jurisdictions.¹

¹. As a self-insured "Church Plan" the Benefits Plan generally is not subject to state insurance laws.

In addition, some private and public employers have adopted definitions of each in connection with coverage provisions that they have adopted voluntarily in their employer benefit plans.

In most instances, “domestic partners” relates to a couple of the same sex or a heterosexual couple over the age of 62 who are in a long-term committed relationship. Frequently (but not always), other couples of the opposite sex who are living together in long-term committed relationships are not included because they have the legal right to marry under state law. The requirements for establishing proof of a “long-term committed relationship” also vary. Some jurisdictions require the filing of an affidavit or declaration with the governmental authority (comparable to applying for a marriage license) and/or provide for civil unions.

Some plans simply require a declaration or the completion of an affidavit from the employee. However, some jurisdictions have declared that it is an illegal and discriminatory practice for an employer to require proof of a “long-term committed relationship” (in the form of a certificate of civil union or affidavit) where it does not require proof of marriage (in the form of a marriage certificate) to enroll for benefits.

Other jurisdictions, including Pennsylvania, have adopted a Defense of Marriage Act (“DOMA”) that provides that the state or jurisdiction does not have to recognize an otherwise legal marriage or civil union from another jurisdiction if such marriage or civil union is not between a man and a woman.²

In order to conduct this feasibility study, the following definitions are used.

Domestic Partners are two individuals, over the age of eighteen and not related by blood in a way that would prevent being married to each other if they were of the opposite sex, who are of the same sex, not married or part of another domestic partnership, and have agreed to live in a long-term committed relationship with each other.

Long-term Committed Relationship means that the couple has made an express commitment to each other that is equivalent to the promises made by a couple in a civil marriage ceremony if such ceremony were permitted by law for a same-sex couple. Such a commitment is demonstrated if the couple

- is cohabitating (unless employment or a medical reason necessitates a separate living arrangement);
- has agreed to accept financial responsibility for each other’s living expenses; and
- is holding itself out to the public as having made such a commitment. In jurisdictions where a civil union, domestic partner registry, or other form of official declaration is available for same-sex couples, the couple has fulfilled the requirements of the Law to obtain such official status.

This study also considered the *Constitution of the Presbyterian Church (U.S.A.)*, specifically G-6.0106(b), which states “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), 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.”

c. *Survey*

A brief survey of several benefits agencies of large denominations indicates that only two of the agencies provide domestic partner benefits and only for same sex partners, not heterosexual couples.

d. *Discussion*

The Board of Pensions had an active member population of 15,669 members, as of December 31, 2004. This population can be broken into two classifications with the respective number of active members:

Ministers of the Word and Sacrament	9,943
Laypersons	5,726

Section G-6.0106 (b) states that “those who are called to office in the church,” including elders, deacons, and ministers of the Word and Sacrament, “are to lead a life in obedience to Scripture and in conformity to the historic confessional

². The Benefits Plan is subject to the Pennsylvania law.

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), or chastity in singleness.” With this guidance, we excluded all ministers of the Word and Sacrament from the analysis since they are prohibited from having domestic partners.

Some percentage of the lay members of the Benefits Plan may be ordained deacons or elders; however, the records of the Board of Pensions do not contain that information. Therefore, the analysis does not eliminate any portion of this population, but an elder or deacon would not be eligible for domestic partner coverage under the *Constitution*.

The Board of Pensions’ actuarial counsel provided estimates of the cost impact if benefits were provided to domestic partners. The Board of Pensions’ medical actuary estimates that the additional cost would be 1.5 percent to 2 percent or less to provide medical benefits to domestic partners for all active members of the Benefits Plan. However, since we will not provide this coverage for ministers of the Word and Sacrament, the additional cost would be in the range of 0.75 percent to 1 percent. If we used a conservative assumption of an additional cost of 1 percent, the actual dollar impact would be approximately \$1.4 million or 0.2 percent dues increase.

The Board of Pensions’ pension actuarial counsel estimated the additional costs for the Pension Plan and the Death and Disability Plan. The estimates are based on offering pension and death benefits to survivors of active, terminated vested and retired members. The estimated decrease in the Pension Plan contingency reserve is in the range of \$10 million to \$50 million. The estimated decrease in the Death and Disability Plan contingency reserve is in the range of \$100,000 to \$550,000. The estimates are based on an expectation that between 1 percent and 5 percent of members have qualified domestic partners. If we use these ranges and eliminate one-half of the population, the respective impacts are \$5 million to \$25 million and \$50,000 to \$275,000. These amounts translate into an approximate dues increase of 0.4 percent for the Pension Plan and 0.03 percent for the Death and Disability Plan. Without a dues increase, there could be an effect on the ability to pay an experience apportionment in any particular year.

An additional program included in the Benefits Plan is the Affiliated Benefits Program. This program permits an employing organization to enroll ministers employed in eligible service (other than ministers serving churches in called and installed positions) and lay employees for coverage for medical benefits only, medical benefits and death and disability benefits, and such optional benefits as the member may be eligible to elect. Even under this program, the Board of Pensions would have to increase the subscription dues for all if the Board of Pensions were to provide benefits to a member who has a domestic partner.

e. *Administrative Issues*

In addition to the actuarial costs, there would be administrative costs for modifying the Board of Pensions’ systems and workflows plus costs for monitoring the regulatory and legal issues in all fifty states.

Another issue that must be considered is the taxation of the benefits that are provided to the domestic partner. The imputed value of the medical benefits is taxable to the employee. The taxes which are payable are federal income, FICA—by both the employee and the employing organization—and, in some cases, state income taxes. The administrative requirements of tracking and reporting these values would increase costs not just for the Board of Pensions but also for the employing organization.

f. *Conclusion*

The Board of Pensions could provide Domestic Partner benefits, if that were the wish of the General Assembly; however, there would be an increase in the current dues structure of the Benefits Plan because of the additional benefit, actuarial and administrative costs. The Pension Plan dues increase would be approximately 0.4 percent; the Death and Disability Plan dues increase would be 0.03 percent; and the Medical Plan dues increase would be 0.2 percent. The combined dues rate would be approximately 32 percent of effective salary (currently the dues rate is 31 percent).

g. *Implementation Plan*

If the General Assembly decides that domestic partners should be included as dependents under the Benefits Plan, the Board of Pensions would need to make the appropriate adjustments to its systems and workflows before this change would be made. The Board of Pensions would also need to negotiate new agreements with its providers to include these provisions. It is estimated that the change could be implemented in January 2008.

2. *2004 Referral: 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* (Minutes, 2004, Part I, pp. 24, 1001).

Final Response: In Item 14-09, the 216th General Assembly (2004) directed the Board to revise the Benefits Plan enrollment and participation rules for churches served by a clergy couple, each working part-time, installed to the same church to serve the equivalent of one full-time position, to permit coverage for both clergy members in the pension, death, and disability coverage but enrollment by only one member of the couple in Medical Plan coverage. These member couples are referred to as “14-09 couples.”

In response, the Board of Pensions sought an interpretation of the *Book of Order* from the Advisory Committee on the Constitution of the Presbyterian Church (U.S.A.) on the constitutionality of this direction. Before a response was forthcoming, the overture advocates filed remedial actions against the Board of Pensions with the Permanent Judicial Commission of the General Assembly (“PJC”) to enforce the General Assembly’s action. The PJC held a preliminary hearing and determined that while the PJC had ecclesiastical jurisdiction to determine whether married clergy could share a call under the *Book of Order*, it lacked jurisdiction to order the Board of Pensions to amend the Benefits Plan. The PJC scheduled a trial date to hear the ecclesiastical issue.

Following the preliminary decision of the PJC and before the trial, the parties entered into a settlement pursuant to which the Board of Pensions adopted a rule providing for the enrollment in the Medical Plan by a church of only one member of a 14-09 couple. To be eligible for the special enrollment rule, *each* member of the couple employed by the church must be

- an ordained minister of the Word and Sacrament,
- called to a pastoral relationship at the same church as the spouse, and
- employed for fewer than 35 hours per week.

Beginning January 1, 2006, churches employing 14-09 couples began paying medical dues only for one member of the 14-09 couple. The other member of the 14-09 couple is considered a dependent for the medical coverage under the family medical benefit provisions, and the 14-09 couple does not receive the Medical Plan member couple benefits. (Member couples receive enhanced coordination of benefits coverage because each member has primary and secondary coverage under the Medical Plan.)

For the period August 1 through December 31, 2005, the Board of Pensions billed the eligible churches at the adjusted dues rate but continued the enhanced member couple medical benefits for the eligible couples.

The Board of Pensions appreciates the work of the synod, presbyteries, and churches involved in reaching the settlement.

3. 2004 Referral: *Alternate Resolution to 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 U.S. Average—From the Presbytery of San Francisco, Recommendation That the Presbyterian Investment and Loan Program Organize a Work Group to Establish Shared Equity Loans for Areas with High Home Ownership Costs and Report to the General Assembly Council within One Year with Recommendations—From the 216th General Assembly (2004) (Minutes, 2004, Part I, p. 24).*

Final Response: The Presbyterian Investment and Loan Program (PILP) includes in its Report to the General Assembly the complete response to the 2004 referral of the alternate resolution to Item 14-10. (See *J. Presbyterian Investment and Loan Program, Inc. Final Responses to Referrals*, Response 12., below.)

The Board of Pensions was represented by Judith D. Freyer, senior vice president, treasurer, and chief investment officer, and William Ross Forbes, vice president, Church Relations, and corporate secretary.

The Work Group included the Board of Pensions, the Presbyterian Foundation, and the Presbyterian Investment and Loan Program (PILP). The presbyteries with the highest housing costs were also invited to participate in the Work Group. In its final report to the GAC in September 2005, the Work Group concluded that there is not a likely investor to provide the capital to begin a national shared equity program. Both the Foundation and the Board of Pensions are fiduciaries, managing the funds of others. The Work Group came to a consensus that the most likely sources of funds for sharing in equity purchases of clergy housing are congregations, presbyteries, and, in some cases, synods.

The Foundation, Board of Pensions, and PILP can and should be information resources regarding fundraising as well as structuring ideas for local and regional investment programs.

The Work Group recommended that a component be added in training for committees on ministry that would assist them in working with a congregation during the interim between pastors to address the question of making it financially possible for a pastor to live in the community where the church is located.

C. Committee on the Office of the General Assembly Final Response to Referral

2003 Referral: 13. New Business. VI. Committee Final Action and Report, D. Response to Review of Minutes of Agencies, Direct the Committee on the Office of the General Assembly (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, Part I, p. 51).

Response: A topic that the Committee on the Office of the General Assembly (COGA) will consider in the near future is the impact that electronic record keeping has on the development and archiving of minutes. In the context of that conversation, the “Guidelines for Preparation of Minutes of Agencies” document will be reviewed for both style and context guidance. Any necessary amendments will be brought to future assemblies for consideration.

D. Committee on the Office of the General Assembly (COGA)/General Assembly Council (GAC) Final Response to Referral.

2004 Referral: Alternate Resolution to Item 03-09. On Directing COGA and GAC to Create a Proposal Regarding an Introduction to Antiracism Training; Request Implementation at the 2008 and 2010 General Assemblies; GAC to Provide Antiracism Training in Their Meetings (Minutes, 2004, Part I, p. 45).

Response: 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.

The joint GAC/COGA proposal is to conduct an Introduction to Antiracism Training for Commissioners, to include: worship; an overview of the Presbyterian Church (U.S.A.) commitment to antiracism and the continuing impact of racism in our lives and in the church; small group exercises; and discussion. The workshop will be approximately three hours. The staff of Justice & Compassion (National Ministries Division) and the Presbyterian Peacemaking Program (Congregational Ministries Division) will continue to work with appropriate Office of the General Assembly (OGA) staff to implement this proposal.

E. Congregational Ministries Division Final Responses to Referrals

1. *2003 Referral: Item 06-05. Overture 03-22. On Reaffirming the Church’s Commitment to Older Adult Ministry—From the Presbytery of Greater Atlanta (Minutes, 2003, Part I, pp. 43, 400–401).*

Response: See Item 12-12.

2. *2003 Referral: Item 09-03. Strategy for Ministry with Hispanic-Latino Constituencies in the Presbyterian Church (U.S.A.), Recommendation 2. That the General Assembly Council, Through Its Congregational Ministries Division, Organize Workshops in Conjunction with Presbyteries, Synods, and Other General Assembly Entities to Address Leadership Development Issues for Hispanic Youth and Provide a Progress Report to the 217th General Assembly (2006)—From the General Assembly Council (Minutes, 2003, Part I, pp. 25, 531).*

Response: The offices of Youth Ministry and Hispanic Resources and Relationships with Hispanic Constituencies have worked together to develop specific workshops to be offered at youth leader development events and conferences as they are designed and implemented. The first is the 2006 Presbyterian Youth Connection Pre-Assembly. This event is scheduled for June 12–15 prior to the 217th General Assembly (2006). The PC(USA) youth and youth leaders with a specific interest in cultivating church leadership skills and spiritual practices are invited to gather for four days of worship and participate in workshops, small groups, and recreation. This event is sponsored by the Office of Youth Ministry (Congregational Ministries

Division). The two offices will design and implement special interest groups and/or workshops for Hispanic youth. Other events that could include workshops and/or courses might be: Montreat Youth Conference, Presbyterian Youth Worker's Association, and the 2007 Presbyterian Youth Triennium.

3. *2004 Referral: 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 (Minutes, 2004, Part I, pp. 41, 654–56).*

Response: At the 216th General Assembly (2004), the committee concluded that there were no funds to meet the expenses of publishing such a magazine, but asked that further study be carried out to determine if there were any other means or sources to fund such a magazine. Regrettably, there are fewer available resources at this time than there were in 2004. It does not seem feasible to undergo a publication project for which there is not sufficient funding. Mission Education and Promotion and the Office of Youth Ministry are seeking ways to highlight youth participation in mission by developing new Web-based resources. The two program teams are exploring ways to build relationships between youth, youth workers, and mission-focused partners and entities so that existing programs and resources are developmentally appropriate and available for young people.

4. *Overture 99-72. On Directing the General Assembly Council to Include in the Mission Budget Sufficient Funds to Provide for the Development and Implementation of Racial Ethnic Needs in the Educational Curriculum—From the Presbytery of Greater Atlanta (Minutes, 1999, Part I, pp. 35, 671–72).*

Response: Beginning in 2005, General Assembly Council provided funds (\$200,000) to establish a staff position for Resources & Relationships with Hispanic and Latino Constituencies. The office is shared between Congregational Ministries Division and National Ministries Division. Currently, curriculum resources for all ages are available in Spanish through Congregational Ministries Publishing. Leadership and worship resources are being developed through the National Ministries Office of Hispanic Congregational Enhancement. Many other resources, support materials, creeds, confessions, the Book of Order, Presbyterian Women, and other program resources are available for the Hispanic/Latino community. The Congregational Ministries office created a Web site for easy access to the resources.

5. *2003 Referral: Item 09-03. Strategy for Ministry with Hispanic-Latino Constituencies in the Presbyterian Church (U.S.A.), Recommendation 5., That the General Assembly Council, Through Its Congregational Ministries Division, the Office of Congregational Ministries Publishing, and Curriculum Development-Spanish Resources, and in Consultation with the Office of Hispanic Congregational Enhancement, Develop Curriculum Materials in Spanish and Portuguese for Youth to Assist Immigrant Populations and Those for Whom English Is Not Their First Language and to Provide a Progress Report to the 217th General Assembly (2006)—From the General Assembly Council (Minutes, 2003, Part I, pp. 25, 531).*

Response: Bilingual curriculum materials in Spanish are available for youth: *Lecciones Cristianas Para Jóvenes*. Portuguese translation of these resources is under development.

6. *2004 Referral: Item 10-05. Resolution calling for a Comprehensive Legalization Program for Immigrants Living and Working in the United States, Recommendation 2.c. That an Immigration Sunday Be Established on the Church Calendar, in Consultation with Mission Education and Promotion—From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 57, 738).*

Response: General Assembly Council has approved the first Sunday of July for Immigration Programmatic Emphasis.

7. *2004 Referral: Alternate Resolution for Item 12-01. Recommendation 5. to Urge the United States Government, the Government of Israel, and the Palestinian Leadership to Move Swiftly, and 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—From the Presbytery of St. Augustine (Minutes, 2004, Part I, pp. 64–66, 851–53).*

Response: The Office of the Stated Clerk, with support from the Office on the Middle East and Europe and the Presbyterian Peacemaking Program, urged the United States Government, the Government of Israel, and the Palestinian Leadership to actively pursue negotiated compromises that will create new possibilities for peace in the region.

8. *2004 Referral: Item 12-03. On Confronting Christian Zionism, Recommendation 3. Recommendation 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—From the Presbytery of Chicago (Minutes, 2004, Part I, pp. 67–70, 856).*

Response: The Presbyterian Peacemaking Program has promoted the list of resources identified by making them available at conferences (APCE and Peacemaking) and highlighted them in *Peace Notes and Leadership Memo*. In addition, the Presbyterian Peacemaking Program encourages education and understanding through its web site <http://www.pcusa.org/peacemaking/actnow/actnow.htm#mideast>, has developed an educational CD, *Steps Toward Peace in Israel and Palestine*, and is sponsoring an educational visit to the region April 25–May 5, 2006.

9. *2004 Referral: Item 12-03.* On Confronting Christian Zionism, *Recommendation 5. That the General Assembly Council, Through Its Offices on the Middle East, Interfaith Relations, Theology and Worship, and the Presbyterian Peacemaking Program, 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—From the Presbytery of Chicago (Minutes, 2004, Part I, pp. 67–70, 856).*

Response: The Presbyterian Peacemaking Program, in consultation with the Offices on the Middle East, Interfaith Relations, Theology and Worship, prepared this resource sheet <http://pcusa.org/worldwide/israelpalestine/resources/21christianzionism.pdf> designed to assist Presbyterians in understanding how biblical faith and reformed theology guide our understanding of present realities and possibilities in the Middle East

10. *2004 Referral: Item 12-04.* On Urging Peace in Colombia, South America, *Recommendation 2. To 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—From the Presbytery of Baltimore (Minutes, 2004, Part I, pp. 70–71, 861).*

Response: The Presbyterian Peacemaking Program, working in partnership with the Office for Latin America and the Caribbean, has encouraged Presbyterians to be engaged in advocacy for the restoration of peace in Colombia through educational resources on its website, <http://www.pcusa.org/peacemaking/actnow/actnow.htm#colombia>, by supporting the Presbyterian Church of Colombia through the accompaniment program, <http://www.pcusa.org/peacemaking/actnow/learnaboutcolombia.pdf>, and sponsoring a travel study seminar to the region for young adults January 4–14, 2006. The Presbyterian Peacemaking Program has also published *Colombia*, a resource to help Presbyterians understand Colombia, its history, its current crisis and challenges, the work of the Presbyterian Church of Colombia, and to explore how to respond.

11. *2004 Referral: Item 12-04.* On Urging Peace in Colombia, South America, *Recommendation 5. To Call for the Immediate Closure of the Western Hemisphere Institute for Security Cooperation, Previously Known as the School of the Americas—From the Presbytery of Baltimore (Minutes, 2004, Part I, pp. 70–71, 861).*

Response: The Presbyterian Peacemaking Program encouraged Presbyterians to engage in advocacy for the immediate closure of the Western Hemisphere Institute for Security Cooperation, previously known as the School of the Americas, through its publications, *Peace Notes and Leadership Memo*, and sharing information about the annual ecumenical gathering and witness at Fort Benning, Columbus, Georgia, each fall.

12. *2004 Referral: Item 12-04.* On Urging Peace in Colombia, South America, *Recommendation 10. To 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—From the Presbytery of Baltimore (Minutes, 2004, Part I, pp. 70–71, 862).*

Response: The Presbyterian Peacemaking Program, working in partnership with the Office for Latin America and the Caribbean, has encouraged Presbyterians to be engaged in advocacy for the restoration of peace in Colombia through educational resources on its website, <http://www.pcusa.org/peacemaking/actnow/actnow.htm#colombia>, by supporting the Presbyterian Church of Colombia through the accompaniment program, <http://www.pcusa.org/peacemaking/actnow/learnaboutcolombia.pdf>, and sponsoring a travel study seminar to the region for young adults January 4–14, 2006. The Presbyterian Peacemaking Program has also published *Colombia*, a resource to help Presbyterians understand Colombia, its history, its current crisis and challenges, the work of the Presbyterian Church of Colombia, and to explore how to respond.

13. *2004 Referral: Item 12-05. Report, Iraq: Our Responsibility and the Future. Recommendation 6. To Suggest the United Nations Play a Lead Role in the Recruiting and Training of Persons Who Have Special Skills in Establishing the Rule of Law to Establish Peace and Stability in Iraq and Other Areas of the World Striving to Build Post-conflict Stability and Order—From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 71–73, 865).*

Response: The Presbyterian United Nations Office of the Presbyterian Peacemaking Program is an accredited nongovernmental organization (NGO) at the United Nations. In this capacity, the Presbyterian UN Office was instrumental in forming the NGO Working Group on Iraq. This working group has provided valuable insights to the UN as the UN assesses

its role in establishing peace and stability in the region. Additionally, the Presbyterian UN Office coordinated a meeting for ecumenical leaders including Stated Clerk Clifton Kirkpatrick with UN Secretary General Kofi Annan on May 24, 2004. This delegation communicated that international involvement is Iraq's only chance for lasting peace and security and that the United Nations is the organization rightfully to take that role.

14. *2004 Referral: Item 12-06. Resolution on Violence, Religion, and Terrorism, Recommendation B.3.a. That the Presbyterian Peacemaking Program 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—From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 74, 880).*

Response: The Presbyterian Peacemaking Program published and distributed a six-session study guide with options for extended study. It is available for purchase through Presbyterian Distribution Service and online at <http://pcusa.org/peacemaking/pubs/rtvbook.pdf>.

15. *2004 Referral: Item 12-06. Resolution on Violence, Religion, and Terrorism, Recommendation B.3.b. That the Presbyterian Peacemaking Program, the Presbyterian United Nations Office, and the Presbyterian Washington Office 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—From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 74, 880).*

Response: The Presbyterian Peacemaking Program, the Presbyterian United Nations Office and the Presbyterian Washington Office continue to monitor and report to the church significant developments in the “War on Terrorism” and efforts to amend the USA Patriot Act through several venues. The Presbyterian Washington Office alerts Presbyterians through its list serve and the web <http://www.pcusa.org/washington/issuenet/crrl.htm> about the implications of the Patriot Act and other security issues related to the “War on Terrorism” through its Stewardship of Public Life Civil Rights and Religious Liberties Network. In January 2005, the Presbyterian UN Office sponsored a Doctor of Ministry Course in partnership with Columbia Theological Seminary on *Religion and Violence* that included study and reflection on terrorism and has continued to monitor the “War on Terrorism” as it relates to the war with Iraq. The Presbyterian Peacemaking Program has focused on this issue at its conferences through briefings and workshops and co-sponsored with the Advisory Committee on Social Witness Policy and Stony Point Center a consultation, *Peacemaking in a Time of Terror, Violence and War*, September 27–29, 2004.

Additionally, both the Presbyterian Washington Office and the Presbyterian Peacemaking Program have been monitoring, providing education and advocacy opportunities concerning torture that have emerged as a result of the “War on Terrorism.”

16. *2004 Referral: Item 12-07. The Commitment to Peacemaking, Recommendation 9. That a Report Be Made to the 217th General Assembly (2006) on the Number of Session That Have Adopted the “Commitment to Peacemaking”—From the General Assembly Council (Minutes, 2004, Part I, pp. 74, 901).*

Response: See Item 11-33.

17. *2004 Referral: Item 10-03. Report of the Task Force to Study Reparations, Recommendation 7, That the Peacemaking Program, in Consultation with the Advocacy Committee for Racial Ethnic Concerns, the Racial Ethnic Ministries Program Area, and the Presbyterian Washington Office, Provide Web-based Resources on Issues Related to Reparations, Reconciliation, and Renewal—From the General Assembly Council Task Force to Study Reparations (Minutes, 2004, Part I, pp. 57, 705).*

Response: The Presbyterian Peacemaking Program, in partnership with Racial Ethnic Ministries, the Advocacy Committee for Racial Ethnic Concerns, and the Presbyterian Washington Office, have created a web page on reparations: <http://pcusa.org/reparations/>. The Office of Racial Justice will have responsibility for maintaining this page with assistance from the Peacemaking Program.

18. *2004 Referral: Item 10-06. Report, Transforming Families, Recommendation 3.f. That the General Assembly Council, Through Congregational Ministries Division’s Family and Young Adults Ministries Office, Recommend, on CMD’s Website and in Its Publications, Useful Resources Relating to Singles Ministries, Premarital Counseling, Domestic Violence Ministry, Divorce Recovery, Christian Families Week, Adoption, and Other Family-extending Relationships—From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 57, 759).*

Response: The Presbyterian Peacemaking Program, through its Office of Family and Intergenerational Ministries, has created a bibliography of selected print and web resources for those in ministries with families. This listing is separated using the topics as listed in the referral above. The bibliography is posted on the Family and Intergenerational Ministries Web Site at <http://www.pcusa.org/family/guidance/bibliography.pdf>. It can be viewed and printed in PDF format in order to keep it updated as resources become available.

In January 2006 Congregational Ministries Publishing released a new publication, *Shaken Foundations*, which provides help for young adults whose parents are divorcing. A revised edition of *Striking Terror No More*, addressing issues of domestic violence, will be available in March 2006. Working ecumenically, Congregational Ministries Publishing is offering a faith development curriculum for families. The curriculum uses a lifelong growth in discipleship process. It will be released in August 2006.

19. *Overture 98-33. On Amending W-2.4006 and W-2.4011a to Establish Open Communion—From the Presbytery of the Twin Cities Area (Minutes, 1998, Part I, pp. 86–87, 671–72).*

Response: See Item 13-04.

20. *2002 Referral: Item 10-01. Recommendation that the General Assembly Council Office of Theology and Worship 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 and Report to the 217th General Assembly (2006)—From the General Assembly Council (Minutes, 2002, Part I, pp.21, 503).*

Response: See Item 13-04.

21. *2004 Referral: Item 08-06. On Amending W-2.4006 and W-2.4011 Concerning Who May Participate—From the Presbytery of Central Washington (Minutes, 2004, Part I, pp. 17, 612–15).*

Response: See Item 13-04.

22. *Alternate Resolution to 2002 Referral: Item 13-07. Recommendation That the General Assembly Council, Office of Theology and Worship, Implement Commissioners' Resolution 01-22. On a Churchwide Dialogue on End-of-Life Issues (Minutes, 2001, Part I, pp. 49, 498)—From the 214th General Assembly (2002) (Minutes, 2002, Part I, pp. 71, 654).*

Response: See Recommendation 10-07.

23. *2004 Referral: Item 08-09. Recommendation 2. That the 216th General Assembly (2004) 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—From the General Assembly Council (Minutes, 2004, Part I, pp. 17, 617)*

Response: See Item 13-05.

24. *2004 Referral: Item 08-09. Recommendation 3. That the Office of Theology and Worship, with Participation of the Trinity Working Group, 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—From the General Assembly Council (Minutes, 2004, Part I, pp. 17, 617).*

Response: See Item 13-05.

25. *2003 Referral: Item 10-12. Commissioners' Resolution 03-03. On Developing Baptismal Materials Regarding Child Abuse (Minutes, 2003, Part I, pp. 22, 566).*

Response: See Item 13-04.

26. *2003 Referral: Item 10-07. Recommendation 2. That the General Assembly Instruct the Congregational Ministries Division, Office of Theology and Worship, to Provide Suggestions and Resources for Presbytery-wide Celebration of the Lord's Supper—From the General Assembly Council (Minutes, 2003, Part I, pp. 22, 566).*

Response: Resources have been prepared by the Office of Theology and Worship and will be distributed throughout the church in 2006.

27. *2004 Referral: Item 08-11. On Appropriate Language to Describe the Ministry of All Believers—From the Presbytery of New Brunswick (Minutes, 2004, Part I, pp. 17, 618–19).*

Response: Study materials have been prepared and will be made available throughout the church in 2006.

28. *2004 Referral: Item 10-03. Report of the Task Force to Study Reparations, Recommendation 4.b., That the General Assembly Council, Office of Theology and Worship Prepare Materials to Facilitate Churchwide Reflection and Study of the Belhar Confession—From the General Assembly Council Task Force to Study Reparations (Minutes, 2004, Part I, pp. 57, 701).*

Response: Study materials are being prepared and will be made available to congregations and presbyteries in 2006.

29. *2004 Referral: Item 09-06. Recommendation 2. That the General Assembly Council, 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’” for Congregations as They Work Through the Issues Surrounding the Holy Spirit, Spiritual Gifts, and Healing in the Alpha Program—From the General Assembly Council (Minutes, 2004, Part I, pp. 41, 650–52).*

Response: The paper “The Person and Work of the Holy Spirit with Special Reference to ‘The Baptism of the Holy Spirit’” is available at www.pcusa.org/theologyandworship/issues/holyspirit.pdf

30. *2004 Referral: Item 12-03. Recommendation 4.a.–b. That the Office of the General Assembly and the General Assembly Council Educate Presbyterians About the Reformed Principles for Interpreting Scripture as Affirmed by Previous General Assemblies—From the Presbytery of Chicago (Minutes, 2004, Part I, pp. 67–70, 856).*

Response: The Office of Theology and Worship, in cooperation with the Presbyterian Peacemaking Program, and the Offices on the Middle East and Interfaith Relations, prepared this resource sheet <http://pcusa.org/worldwide/israelpalestine/resources/21christianzionism.pdf>, designed to assist Presbyterians in understanding how biblical faith and reformed theology guide our understanding of present realities and possibilities in the Middle East.

F. General Assembly Council Final Responses to Referrals

1. *2003 Referral: Item 09-03. Strategy for Ministry with Hispanic-Latino Constituencies in the Presbyterian Church (U.S.A.), Recommendation 7. That the General Assembly Council Direct the Mission Funding and Development Office to Assist the Congregational Enhancement Office in Conceiving a Funds Development Strategy By 2004 and to Provide a Progress Report on the Fund-raising Effort to the 217th General Assembly (2006)—From the General Assembly Council (Minutes, 2003, Part I, pp. 24–25, 532).*

Response: Stewardship and Mission Funding has offered its assistance to the Congregational Enhancement Office in developing a funds development strategy.

2. *2004 Referral: Item 07-08. Report, Creating a Climate for Change in the Presbyterian Church (U.S.A.), Recommendation 3.f. That the General Assembly Council Be Encouraged to Adequately Fund and Staff the GAC Office of Equal Employment Opportunity and Affirmative Action (EEO/AA) --From the Advocacy Committee for Racial Ethnic Concerns Task Force to Examine GA Entities (Minutes, 2004, Part I, pp. 52, 542).*

Response: The Office of the Executive Director has employed an associate for cultural proficiency. This position will provide a holistic approach to cultural change that will assist the national headquarters as it continues to institutionalize the cultural proficiency methodology. Working in partnership with the Office of Human Resources, this office will assist in fulfilling the function of Equal Employment Opportunity and Affirmation Action (AA-EEO).

3. *2004 Referral: Item 07-08. Report, Creating a Climate for Change in the Presbyterian Church (U.S.A.), Recommendation 3.h. That All PC(USA) Agencies share their EEO/AA and Cultural Proficiency Progress Annually with the Advocacy Committee for Racial Ethnic Concerns (ACREC) by Providing Items (1)-(5)--From the Advocacy Committee for Racial Ethnic Concerns Task Force to Examine GA Entities (Minutes, 2004, Part I, pp. 51, 543).*

Response: Human Resources forwards annually the EEO/AA information to the General Assembly Council (GAC) and the Advocacy Committee for Racial Ethnic Concerns (ACREC).

4. *2004 Referral: Item 07-08. Report, Creating a Climate for Change in the Presbyterian Church (U.S.A.), Recommendation 3.k. That All PC(USA) Corporate Agencies Be Encouraged to Implement a Program of Incentives for Managers Who Are in Positions to Make Hiring Decisions as a Means to Reward Adherence to and Success in Implementing Cultural Proficiency Initiatives—From the Advocacy Committee for Racial Ethnic Concerns Task Force to Examine GA Entities (Minutes, 2004, Part I, pp. 51, 544).*

Response: Human Resources has included Cultural Proficiency as a category on the exempt evaluation form to assure that it is kept in the forefront. In addition, 2006 Education Day for all GAC employees includes more than a half-day dealing with cultural proficiency. Human Resources has also expanded its recruitment resources to increase the diversity of candidate pools.

5. *2004 Referral: Item 07-08. Report, Creating a Climate for Change in the Presbyterian Church (U.S.A.), Recommendation 3.m. That General Assembly Agencies Be Instructed 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—From the Advocacy Committee for Racial Ethnic Concerns Task Force to Examine GA Entities (Minutes, 2004, Part I, pp. 51, 545).*

Response: All GAC management development programs are open to all interested employees, the compensation system implemented identifies professional skill progression for succession planning, and a new tuition reimbursement policy was implemented.

6. *2004 Referral: Item 07-08. Report, Creating a Climate for Change in the Presbyterian Church (U.S.A.), Recommendation 3.p. That General Assembly Agencies Be Directed to Share the Final Report of the Advocacy Committee on Racial Ethnic Concerns' Task Force to Examine General Assembly Entities with Their Employees—From the Advocacy Committee for Racial Ethnic Concerns Task Force to Examine GA Entities (Minutes, 2004, Part I, pp. 51, 545).*

Response: The results of the ACREC consultation with the General Assembly Council is posted annually on CenterNet (intranet) for staff review under the header "Cultural Proficiency."

7. *2004 Referral: Item 07-06. Report of the Special Offerings Review Task Force, Recommendation 3. That the Audit Committee of the General Assembly Council Evaluate the Recipients of Special Offering Funds for Adherence to the Criteria for Participation in Special Offerings—From the Special Offerings Review Task Force (Minutes, 2004, Part I, pp. 50, 494).*

Response: The Audit Committee of the General Assembly Council will direct the Internal Audit Department in the Executive Director's Office to develop a plan for the evaluation of the recipients of the Special Offering Funds. The objective of this review will be to determine adherence to the criteria for participation in Special Offerings. This audit will be approved by the Audit Committee and the report will be made available for the review by the Special Offering Review Task Force immediately following the April 2006 General Assembly Council meeting.

8. *2004 Referral: Item 07-06. Report of the Special Offerings Review Task Force, Recommendation 4. That the Development of Technology Continue for Receiving Special Offerings, Including Items a.-c.—From the Special Offerings Review Task Force (Minutes, 2004, Part I, pp. 50, 494).*

Response: Items a.-c. of Recommendation 4 of the Special Offerings Review Task Force include:

- 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.

The availability of electronic methods of giving is communicated in a variety ways, electronically and in print. Specifically, giving for Special Offering is available through electronic methods on each offering's web page. Documentation as required by the IRS is prepared. At this time, tracking gifts for congregational and presbytery affiliation is not required on this electronic page. However, fields for church name, church city, and church state are included and the information can be entered. Tracking these gifts would be possible by running a query in the financial database; however, it cannot be considered actual because the information is given voluntarily.

Presently, a two- to three-year plan is being implemented to use technology to integrate and interface the collection and management of all information, including Special Offerings. The primary vision is to create a technology environment that

will coordinate information through the church by providing a comprehensive, easy-to-use system for information interactions and working relationships (people and data). This vision puts relationships first and foremost with business processes and technology supporting that vision.

9. *2004 Referral: Item 07-08. Report, Creating a Climate for Change Within the Presbyterian Church (U.S.A.), Recommendation 3.e. That all Agencies Inform Its Vendors and Business that the PC(USA) Agencies Subscribe to the Principles and Practices of Cultural Proficiency and Urge Its Vendors and Business to Do Likewise—From the Advocacy Committee for Racial Ethnic Concerns Task Force to Examine GA Entities (Minutes, 2004, Part I, pp. 51, 542).*

Response: The purchasing office at the Presbyterian Center has an approval process that requires all vendors to have their employment practices validated by Project Equality, Incorporated. Project Equality is a national program to assist employers in their affirmative action efforts to achieve equal employment opportunity (EEO). One of their services is to validate EEO programs of firms supplying goods and services to nonprofits such as PC(USA). This meets the requirements of the *The Churchwide Plan for Equal Employment Opportunity and Affirmative Action*. The PC(USA) has three seats on the board of Project Equality (based on an annual donation of \$20,000). Representing PC(USA) on the board are the purchasing manager, a representative from National Ministries Division, and an at-large appointment.

The *Churchwide Plan for Equal Employment Opportunity and Affirmative Action* states on page 7, “Commitment as a purchaser to contract or purchase goods and services whenever possible from businesses that have committed themselves to the goal of equal employment opportunity and affirmative action and which are willing to cooperate with Project Equality, Incorporated. Such cooperation includes utilizing the Project Equality process so that whenever a reasonable choice exists, validated meeting facilities are used and suppliers listed in the Buyers Guide and Supplements are selected.”

The purchasing office also promotes and provides reports for the minority vendor program. Purchasing actively recruits minority vendors to participate in this program to assist PC(USA) in achieving its goal of at least 10 percent of purchases from minority vendors. Annual reports on the results of these activities are provided to the Advocacy Committee for Racial Ethnic Concerns (ACREC) and to the Mission Support Services Committee of the GAC.

10. *2004 Referral: Item 07-08. Report, Creating a Climate for Change Within the Presbyterian Church (U.S.A.), Recommendation 3.j. That the GAC Expand the Foundation-managed Creative Investment Fund to Encompass Greater Participation with Racial Ethnic Presbyterian Ministries and to Gradually Increase the Creative Investment Fund for the Purpose of Investing in Community Economic Projects—From the Advocacy Committee for Racial Ethnic Concerns Task Force to Examine GA Entities (Minutes, 2004, Part I, pp. 52, 543).*

Response: The General Assembly Council (GAC) reported to the Advocacy Committee for Racial Ethnic Concerns (ACREC) that implementing this recommendation at this time would have a negative impact on the GAC mission budget and the implementation of other initiatives recommended by the Climate for Change paper. Given the current budget pressures, the GAC is unable to provide additional funding to the Creative Investment Fund. The Creative Investment Fund was established in the mid 1970s to promote direct investment in enterprises that foster the economic development of racial ethnic 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. Since the Creative Investment Fund has not, over the last several years, been fully invested there does not seem to be a pressing need for additional funds. As of December 31, 2005, \$6,000,000 is outstanding.

11. *2004 Referral: Item 10-03. Report of the Task Force to Study Reparations. Recommendation 9. That the General Assembly Council 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)—From the General Assembly Council Task Force to Study Reparations (Minutes, 2004, Part I, pp. 57, 705).*

Response: The Extra Commitment Account, “Ministries of Economic Development Leading to Repair and Renewal”—number E-051906—has been created by Stewardship and Mission Funding.

12. *2004 Referral: Item 10-05. Resolution Calling for a Comprehensive Legalization Program for Immigrants Living and Working in the United States, Recommendation 2.a. That the General Assembly Council Establish a Position within 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 Counseling to Presbyteries and Pastors Whose Members Have Immigration Problems—From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 57, 738).*

Response: This Recommendation 2.a. was met in July of 2005 when Attorney Julia Thorne began her work as the manager for immigration issues in the Office of the General Assembly. This position is responsible for delivery of legal advice to presbyteries and churches on matters relating to immigration law. It also coordinates immigration advocacy efforts

and creates and distributes immigration resources to middle governing bodies and offices within the Presbyterian Center. Ms. Thorne's law degree is from the University of Kentucky. She is a member of the American Immigration Lawyer's Association.

G. National Ministries Division Final Responses to Referrals

1. *2003 Referral: Item 09-01. Reclaiming the Vision: A Mission Strategy to Strengthen the Partnership Between the Presbyterian Church (U.S.A.) and Its Related Schools, Colleges, and Universities, Recommendation 2. That the General Assembly Urge the Governing Bodies of the Church and the Related Educational Institutions to Strengthen Their Partnerships Through the Process of Clarifying the Covenant Between Them as Well as the Other Particular Ways That Each of the Institutions Is Related to the Presbyterian Church (U.S.A.)—From the General Assembly Council (Minutes, 2003, Part I, pp. 24, 521).*

Response: The Association of Presbyterian Colleges and Universities (APCU) maintains copies of covenants between the Presbyterian Church (U.S.A.) and related educational institutions and reminds both bodies when such covenants are scheduled for renewal. When asked, APCU assists institutions in revising their covenants. Approximately one-third of the related educational institutions have current covenants with their respective synods or presbyteries. The 216th General Assembly (2004) renewed the partnership covenant between the General Assembly and the Presbyterian racial ethnic schools and colleges. In 2005, the National Ministries Division renewed the General Assembly Council covenant with APCU.

2. *2003 Referral: Item 09-01. Reclaiming the Vision: A Mission Strategy to Strengthen the Partnership Between the Presbyterian Church (U.S.A.) and Its Related Schools, Colleges, and Universities, Recommendation 3.a.–d. That the General Assembly Urge the Educational Institutions of the Church to Utilize Fully the Many Partners That Are Willing and Able to Assist Them in Developing the Presbyterian and Reformed Presence—From the General Assembly Council (Minutes, 2003, Part I, pp. 24, 521).*

Response: All but a few Presbyterian-related colleges and universities are members of the Association of Presbyterian Colleges and Universities (APCU), which exists to strengthen relations between the church and its related institutions. All but one of the eligible institutions participate in the Presidents Roundtable of Racial-Ethnic Schools and Colleges. Approximately one-third of all related colleges and universities have individual covenants with governing bodies. In 2005, the General Assembly Council renewed its covenant with APCU. The GAC also provides ministry and mission to colleges and universities through the offices of Collegiate Ministries, Financial Aid for Studies, and Racial-Ethnic Schools and Colleges.

3. *2003 Referral: Item 09-01. Reclaiming the Vision: A Mission Strategy to Strengthen the Partnership Between the Presbyterian Church (U.S.A.) and Its Related Schools, Colleges, and Universities, Recommendation 8 a.–c. That the General Assembly Urge the Agencies and Governing Bodies of the Church to Inform the Denomination About the Critical Mission of the Church In and Through Its Educational Institutions—From the General Assembly Council (Minutes, 2003, Part I, pp. 24, 522–23).*

Response: Advocacy for the church's mission through related education institutions has been done largely by the Association of Presbyterian Colleges and Universities (APCU). In doing this, APCU has attempted to relate the work of these institutions to the General Assembly Council's 2005–2006 Mission Work Plan. Through promotion at church-sponsored events, including General Assemblies, the Presbyterian Youth Connection, the Association of Presbyterian Church Educators' annual meeting, and others, APCU has tried to get information about Presbyterian-related institutions into congregations. Information is also available online at the APCU web site, www.apcu.net. Information about higher education ministry and resources is available at the higher education section of the PC(USA) web site, www.pcusa.org/collegiate. Information about financial aid for studies is available at www.pcusa.org/financialaid.

4. *2002 Referral: Item 13-05, Resolution on Advocacy on Behalf of the Uninsured, Recommendation 10, That the Rural Ministries Office Give Special Attention to Issues of Access to and Cost of Health Care in Rural Communities—From the Advisory Committee on Social Witness Policy (Minutes, 2002, Part I, pp. 70, 634).*

Response: The National Health Ministries Office has produced a new resource, "Healthcare Issues and Access to Care in Rural Areas" that is available to the whole denomination. Copies of this new resource are available upon request or can be down loaded from the web site at www.pcusa.org/health/national.

In addition a new initiative, Health Mission on the Move is a mission project that brings health education, prevention, and wellness information to areas of the U.S. that lack health and mental health services.

The Health Mission on the Move investigates and identifies the significant health risks of the population being served by completing a simple community health assessment—using information from church leaders and local, state, and national

sources. Health providers and other key individuals in the community help gear the resources and education and prevention information to the specific health risks and needs of the group being served and are most helpful to the congregation (s).

Locate health and health education services that either serve the population routinely or are willing to make themselves available are include them in the event, helping assure that follow-up services will be available for people screened at the event and who appear to need follow-up care.

5. *2003 Referral: Item 09-06. On Directing Evangelism and Church Development to Develop and Distribute Materials to Assist Members and Congregations in Sharing the Good News of God's Love in Jesus Christ—From the Presbytery of Inland Northwest (Minutes, 2003, Part I, pp. 25, 549).*

Response: The National Ministries Evangelism and Witness goal area produced recent resources that include the Evangelism Sunday materials for 2003 on the theme “Embracing All God’s Children,” 2004 on the theme “Here and Now,” 2005 on the theme “Faithful Witnesses,” and 2006 will include material on “Servant Evangelists.”

A new resource, “Everyday Evangelists: Evangelism for the Rest of Us” is now available. It approaches evangelism as part of every Christian’s daily living with specific ideas for three levels of evangelism: An invitation to participate in the life of the congregation; giving witness to what God has done in your life; in-depth continuing dialogue, guidance, and support on the journey of commitment.

6. *2004 Referral: Item 09-06. Recommendation 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 —From the General Assembly Council (Minutes, 2004, Part I, pp. 41, 650).*

Response: *Alpha from a Reformed Perspective* is published by the Christian Reformed Church. It was jointly produced by the CRC, the Reformed Church in America, and the Presbyterian Church (U.S.A.). It is available at no cost from the Presbyterian Distribution Service as item number 72 310 01 003.

7. *2003 Referral: Item 09-01. Reclaiming the Vision: A Mission Strategy to Strengthen the Partnership Between the Presbyterian Church (U.S.A.) and Its Related Schools, Colleges, and Universities, Recommendation 7 a.–c. That the General Assembly Urge the National Ministries Division, Higher Education Program Area, to Find Ways to Assist the More Fragile Institutions Related to the Presbyterian Church (U.S.A.), Especially Those Whose Accreditation Is Threatened (Minutes, 2003, Part I, pp. 24, 522).*

Response: This referral is answered by Item 12-13: Report from the Racial Ethnic Educational Support Work Group.

8. *2003 Referral: Item 09-03. Strategy for Ministry with Hispanic-Latino Constituencies in the Presbyterian Church (U.S.A.), Recommendation 3. That the General Assembly Request the General Assembly Council, Through Its National Ministries Division, Churchwide Personnel Services to Organize Workshops in Conjunction with Presbyteries, Synods, and Other General Assembly Entities and Provide a Progress Report to the 217th General Assembly (2006)—From the General Assembly Council (Minutes, 2003, Part I, pp. 24–25, 531).*

Response: From July 2004–December 2005, thirty-two presentations and workshops on Hispanic church development were presented to 16 presbyteries, 3 synods, 2 theological seminaries, and at 6 national events. These events were coordinated together with middle governing bodies and the Hispanic Congregational Enhancement office. This model for organizing presentations will continue to be used in the future.

9. *2003 Referral: Item 09-03. Strategy for Ministry with Hispanic-Latino Constituencies in the Presbyterian Church (U.S.A.), Recommendation 4. That the General Assembly Request the General Assembly Council, the Office of the General Assembly, and Middle Governing Bodies to Continue to Produce Resources in Spanish and Portuguese, and to Engage in Leadership Development, Particularly for Hispanic-Latino Leaders—From the General Assembly Council (Minutes, 2003, Part I, pp. 24–25, 531).*

Response: Spanish curriculum resources for children, ages 3–11, will be ready in the Fall of 2006, and a Spanish Worship Book for Hispanic/Latinos will be ready in 2007. The General Assembly Council is aware of the need for resources in various languages and is investigating ways that this can be done. Leadership development training events, such as the Commission Lay Pastors with the Synod of Southern California and Hawaii, is taking place with different middle governing bodies.

10. *2003 Referral: Item 04-01. Clergywomen's Experiences in Ministry: Realities and Challenges, Recommendation 3. That the General Assembly Instruct Churchwide Personnel Services and Request Middle Governing Bodies, Seminaries, and Congregations to Address the Difficulties Frequently Encountered in the Position of Associate Pastor—From the Advocacy Committee for Women's Concerns (Minutes, 2003, Part I, pp. 62, 293).*

Response: Recognizing that the difficulties clergywomen encounter in the position of associate pastor often have systemic roots, and that the difficulties they encounter may have similarities to those encountered by clergymen in associate pastor positions, a preventative approach will have the capacity to address those difficulties over the long term. Therefore, the newly published 6th edition of the Committee on Ministry Handbook encourages COMs to help church staff work together collegially and effectively, through clear job descriptions for all staff members, clarity of expectations in search processes, utilizing the resources of a ministry development center to assess candidates to be called as associate pastors or as pastors regarding both their skills and their ability to work in a staff team, and when needed, specialized continuing education for persons called to serve as pastor/head of staff. The COMs are also encouraged to be alert to the possibility that there are times when sexism is a significant part of the difficulty, and to challenge sexism where it exists.

The National Ministries Division Leadership and Vocation goal area, through the Entrance Into Pastoral Ministry New Pastor Program, is working with middle governing bodies to provide support for newly ordained pastors including those in associate pastor positions.

11. *2003 Referral: Item 04-13. Commissioners' Resolution 03-27. On Celebrating the Ministry of Women (Minutes, 2003, Part I, pp. 65, 331–32),*

Response: In 2005 and 2006, celebrations were planned and held across the church. Four events were initiated by the office of Women's Ministries. The overarching theme was Tending the Flame: Women Called to Lead. The fourth celebration will be held in October of 2006 and bring the celebration to a close.

The ordination celebrations honored women ordained

- as deacons in 1906 (100th anniversary in 2006)
- as elders in 1930 (75th anniversary in 2005)
- to Word and Sacrament in 1956 (50th anniversary in 2006).

The text from Luke 24:32 provided the basis for the theme and the plans for each celebration: "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?"

The Eastern regional event was held at Princeton, N.J., March 31–April 3, 2005, planned by the National Association of Presbyterian Clergywomen (NAPC). The theme: "Inheriting the Promise. . . Living the Call" celebrated fifty years of women in ministry ordained to the office of Word and Sacrament.

The Midwest regional event was held in Chicago, Ill., November 5–7, 2005, planned by a regionally gathered group and co-hosted by McCormick Theological Seminary and 4th Presbyterian Church. The theme: "A Flame in Our Hearts," celebrated the ordained leadership of women in the church, honoring 100 years as deacons, 75 years as elders and 50 years as ministers of Word and Sacrament.

The Southern regional event was held in Atlanta, Ga., March 9–11, 2006, planned by a regionally based team. The theme: "Spirit Flames' Sisters ... Celebrating our Witness, Claiming Our Ministries, Sharing the Sacred Table, Discerning Our Way into the Future" was a celebration of the ordination of women in the church

The Western regional event will be held in San Francisco, Calif., October 6–8, 2006, planned by a regionally gathered team will be a culmination of the two-year-long celebration. The theme: "Tending the Flame: Telling Our Story" will celebrate the ordinarily extraordinary lives and stories of women called to lead!

Conclusion: As a result of these events, insights for the future highlighted the need for continued work throughout the church as we address gender imbalances and inequities faced due to racism and sexism. It is incumbent upon the whole church to openly address these issues refusing to assume that because they have ordained women and moved to developing a more multicultural church that the difficulties are resolved.

12. *2004 Referral: Item 05-03. Recommendation 3. That the Office of the Committee on Ministry 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 the Advocacy Committee for Women's Concerns—From the Advocacy Committee for Women's Concerns (Minutes, 2004, Part I, pp. 77, 389).

Response: The newly published 6th edition of the Committee on Ministry Handbook encourages committee on ministry (COMs) to include racial ethnic and women ministers and candidates in the pulpit supply list of the presbytery, and to consider racial ethnic and women ministers as moderator of session during a vacancy, and candidates to be suggested for temporary pastor relationships.

On Calling a Pastor; A Manual for Congregations Seeking Pastors encourages pastor nominating committees (PNCs) to utilize racial ethnic and women ministers and candidates as pulpit supply and interim pastors during a time of pastoral vacancy.

Leadership and Vocation staff have led events for clergywomen around the call process and prepared a resource, which is available on the web at www.pcusa.org/ministers.

Leadership and Vocation has sent a letter to leaders of racial ethnic caucuses, to Advocacy Committee for Racial Ethnic Concerns, to COM moderators, and to executive presbyters (EPs) encouraging support for racial ethnic clergywomen as they seek calls to serve congregations.

13. *2004 Referral: Item 07-06. Report of the Special Offerings Review Task Force, Recommendation 7.c. That a Request From Bloomfield College to Be Considered as a Possible Recipient of Christmas Joy Offering Funds Be Referred to the National Ministries Division—From the Special Offerings Review Task Force (Minutes, 2004, Part I, pp. 50, 495).*

Response: This referral is answered by Item 12-13: Report from the Racial Ethnic Education Support Work Group.

14. *2004 Referral: Item 09-12. On Recognizing Bloomfield College, Bloomfield, New Jersey, as a Racial Ethnic College Related to the PC(USA)—From the Presbytery of Newark (Minutes, 2004, Part I, pp. 42–43, 661–63).*

Response: This referral is answered by Item 12-13: Report from the Racial Ethnic Educational Support Work Group.

15. *2004 Referral: Item 07-12. Commissioners' Resolution. On Strengthening Hispanic Latino Ministry by Implementing Recommendations 1.–3. (Minutes, 2004, Part I, pp. 50–51, 578–79).*

Response: The Reverend Marissa Galvan was hired September 2005 to be the associate for resources & relationships Hispanic/Latino constituencies. With this position in place, the Hispanic constituency will have the opportunity to look for the creation and production of needed resources.

16. *2004 Referral: 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 (Minutes, 2004, Part I, pp. 43, 66366).*

Response: To address the central concerns of this overture, web-based resources are being developed calling attention to the educational challenges faced by children and youth. Resources include specific action plan strategies for the involvement of congregations in the public schools, among them plans for tutoring and mentoring programs. The resources will be available at www.pcusa.org/child. The site will include links to the National Council of Churches Committee on Public Education and Literacy and other sites with updated information.

17. *2004 Referral: Item 10-01. Recommendation 1. That Racial Ethnic Ministries 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—From the Advocacy Committee for Racial Ethnic Concerns (Minutes, 2004, Part I, pp. 56, 683).*

Response: The Office for Racial Justice and Advocacy has partnered with the Multicultural Network and the Office for Evangelism and Racial and Cultural Diversity to offer training for antiracism facilitators and continuing education for pastors. The first seminars were offered in August 2005 at Ghost Ranch. This program will be repeated annually. Training for facilitators was also provided to Presbyterian Women in October 2004 and February 2005. The Presbyterian Peacemaking Program has also helped to provide resources and leadership for this program.

18. *2004 Referral: Item 10-01. Recommendation 2. To Foster the Development of a Theology for Racial Justice Through the Establishment of a Theologian in Residence as Part of the Antiracism Institute—From the Advocacy Committee for Racial Ethnic Concerns (Minutes, 2004, Part I, pp. 56, 683).*

Response: As part of the 2005–2006 Mission Work Plan, in lieu of hiring a theologian, a project team was created to develop a strategy for implementing several facets of the antiracism strategy related to seminaries, including the goal to foster the development of theological resources. This team is working on strategies that will address this objective through other means.

19. *2004 Referral: Item 10-01. Recommendation 3. To 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—From the Advocacy Committee for Racial Ethnic Concerns (Minutes, 2004, Part 1 pp. 56, 683).*

Response: Advisory Committee on Racial Ethnic Concerns (ACREC) will host a pre-conference event at the 2007 National Care Partners Racial Ethnic Convocation, in partnership with the Office for Racial Justice, Peacemaking, Washington Office, and other appropriate program areas, that will provide a forum for dialogue on the status of church and race.

20. *2004 Referral: Item 10-01. Recommendation 4. To Direct Racial Ethnic Ministries to Provide Information and Promote the Use of Antiracism Training Resources by Middle Governing Bodies and Local Congregations and to Encourage Antiracism Dialogue by Middle Governing Bodies and Local Congregations and Other Activities to Address the Issues of Systemic Racism and Foster an Antiracist Identity at All Levels of the Church—From the Advocacy Committee for Racial Ethnic Concerns (Minutes, 2004, Part I, pp. 56, 683).*

Response: To promote and encourage the use of antiracism training resources by middle governing bodies and local congregations, information about antiracism training resources and events has been provided in the Racial Justice and Advocacy website, the (Racial Ethnic) TORCH, *Ideas Magazine*, and Infopack (through the partnership with the Office for Evangelism and Racial and Cultural Diversity). Workshops and training events have been conducted in the Presbyteries of Detroit and San Francisco, and the Synod of the Sun; and congregations in the Presbytery of New Hope. Workshops were also conducted at the Multicultural/Transformational Church Conference and the Peacemaking Conference.

21. *2004 Referral: Item 10-02. Task Force on Election Report, Recommendation 3. To Direct the Presbyterian Washington Office to Continue to Work on Voting Rights Issues—From the General Assembly Council Task Force on Elections (Minutes, 2004, Part I, pp. 56, 687).*

Response: The Washington Office sent a letter to members of the House of Representatives urging that they reauthorize these important enforcement and monitoring provisions of the Voting Rights Act of 1965. Through Stewardship of Public Life publications (SPL), the Washington Office also urged Presbyterians to advocate for the extension of these important provisions. This was done in the fall 2005 SPL Network on Civil Rights & Religious Liberty and on the web at pcusa.org/washington/issuenet/crrl-050624 "The Voting Rights Act of 1965, Revisited" and at pcusa.org/washington/issuenet/crrl-020916.htm "Support the Election Reform Legislation Now in Conference Committee." Section 217 of the Voting Rights Act focused on voting accessibility for all. An article, from the Washington Office, also appeared in the second quarter 2004 Racial Ethnic TORCH entitled, "Voting is Important."

22. *2004 Referral: Item 10-03. Report of the Task Force to Study Reparations, Recommendation 3. To 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)—From the General Assembly Task Force to Study Reparations (Minutes, 2004, Part I, pp. 57, 701)*

Response: The General Assembly Council (GAC) Ministries Divisions and governing bodies have been encouraged to include workshops and worship services as called for in this recommendation by making resources available through a website on reparations (pcusa.org/reparations). Worship, study, and action resources are posted on that site. The Office for Racial Justice & Advocacy provided financial support and leadership for an event hosted by the Presbytery of National Capital, Nov. 11–12, 2005. That event was publicized in the TORCH and the Racial Justice website, as well as by the Presbyterian Peacemaking Program. The Peacemaking Program has contracted with a writer for the study on the task force report, and the Office of Theology and Worship has contracted with a writer for the study on the Belhar Confession, which originated with the Dutch Reformed Mission Church of South Africa. These two documents will provide further resources for future conferences and other events.

23. *2004 Referral: Item 10-03. Report of the Task Force to Study Reparations, Recommendation 10. To Request That the PC(USA) Washington Office 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)—From the General Assembly Council Task Force to Study Reparations (Minutes, 2004, Part I, pp. 57, 705).*

Response: The Washington Office has sent letters to members of the Congress urging that they support HR 40 “Commission to Study Reparation Proposals for African-Americans Act” The Washington Office has written about this legislation in the Racial Ethnic TORCH (see fourth quarter 2003), as well as its own advocacy publications which urged Presbyterians to advise their elected members to support the establishment of this study by approving the bill (H.R 40).

24. *2004 Referral: Item 10-05. Resolution Calling for a Comprehensive Legalization Program for Immigrants Living and Working in the United States, Recommendation 2.b. To 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/Immigration Evangelism and Church Growth Strategy Approved by the 210th General Assembly (1998)—From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 57, 738).*

Response: The Office of Immigration Issues (Office of the General Assembly [OGA]), in coordination with the Office of New Immigrant Group Ministries (National Ministries Division[NMD]) and the Presbyterian Washington Office, has convened a staff table on immigration issues that includes appropriate staff from OGA and all three Ministries Divisions of the General Assembly Council (GAC). This staff table meets regularly to facilitate communications and strategy, and foster stronger coordination between program offices whose work relates to and/or is impacted by immigration issues and the Racial Ethnic Immigrant Church Growth Strategy.

25. *2004 Referral: Item 10-06. Report, Transforming Families, Recommendation 3g. 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—From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 57, 759).*

Response: The Committee on Mission Responsibility Through Investment (MRTI) conducts dialogues with corporations urging them to report on their social and environmental performance using the guidelines of the Global Reporting Initiative (GRI). The widely accepted GRI establishes comprehensive standards for corporations reporting on social and environmental issues. Over 700 corporations worldwide now use the GRI for their reports. This includes reporting on wages and benefits as well as programs to assist employees in dealing with family issues. The MRTI also works with organizations such as the National Labor Committee and the Coalition for Justice in the Maquiladoras to address similar issues in sweatshops in the U.S. and around the world.

26. *2004 Referral: Item 10-06, Transforming Families, Recommendation 3.i. That the 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”---From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 57, 759).*

Response: The General Assembly Council has brought considerable pressure to bear regarding the issue of violence in the media. Through direct action of the Mission Responsibility Through Investment Committee and Office of Child Advocacy’s joint work on decreasing violence in video games, pressure was applied on video game manufacturers to commit to a more comprehensive regulation system.

Also, the General Assembly Council, with the National Council of Churches, worked ecumenically to bring about more family programming and decrease the amount of violence found on television, in films, and other media outlets.

27. *2004 Referral: Item 10-06. Report, Transforming Families, Recommendation 3.k. That the Presbyterian Washington Office 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—From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 57, 760).*

Response: In legislative visits and written correspondence, Washington Office staff conveyed concerns listed in this recommendation to members of Congress and their staff and shared opportunities for action with Presbyterians. These include health care for all, affordable and flexible childcare, fair wages, education on family and medical leave, tax and budget changes, and educational programs conveying information conducive to healthy relationships.

The Presbyterian Washington Office sent the following letters to Congress:

A letter to Congress on fair wages, available at <http://www.pcusa.org/washington/issuenet/hh-051107justice.pdf>.

Budget and child well-being: <http://www.pcusa.org/washington/issuenet/hh-051108.pdf>

Faith concerns about budget: <http://www.pcusa.org/washington/issuenet/hc-050413.pdf>

Restore State Children's Health Program (SCHIP) funds: <http://www.pcusa.org/washington/issuenet/hc-041116.pdf>

Written correspondence encouraging Presbyterian action included the following Stewardship of Public Life Publications (SPL):

—“The Family Medical Leave Act: Family Friendly,” by Elenora Giddings Ivory (<http://www.pcusa.org/washington/issuenet/wf-050513.htm>),

—“Outlook 2005: Budget Deficit Inhibits Possibility for Health Care Reform,” byCarolynn Race (<http://www.pcusa.org/washington/issuenet/hc-041216>),

— “Census Bureau Reports Increase in Poverty and Uninsured Rates, Again,” by Carolynn Race (<http://www.pcusa.org/washington/sept-oct05.htm#1>),

—“TANF Stalls over Child Care Funding ...” by Mary Cooper (<http://www.pcusa.org/washington/issuenet/hh-050414.htm>)

28. *2004 Referral: Item 10-12. Resolution on Allegations of Child Sexual Abuse Against Educators, Recommendation 4.a. That the General Assembly Council 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—From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 59–60, 809).*

Response: The PC(USA) sexual conduct website, “Creating Safe Churches: Addressing Sexual Misconduct” (www.pcusa.org/sexualmisconduct/), was developed in response to recommendations to the GAC from the Independent Committee on Inquiry that responded to child abuse allegations several years ago. This website includes strategies and resources that can be used for training clergy, church educators, and professionals who have access to children and youth. Staff are developing a strategy for a more systematic and comprehensive approach to training. If financial resources become available, comprehensive training can be implemented.

29. *2004 Referral: Item 10-12. Resolution on Allegations of Child Sexual Abuse Against Educators, Recommendation 4.b. That the General Assembly Council 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—From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 59–60, 809).*

Response: The Child Advocacy Office, now expanded from a part-time to a full-time position, works to develop programs to ensure the safety of children in church and society. The office works with the Presbyterian Child Advocacy Network to raise awareness on child safety issues and relates through the Office of Social Welfare Organizations to other networks addressing the issue. Both offices maintain libraries of resources for implementing child safety policies.

30. *2004 Referral: Item 10-12. Resolution on Allegations of Child Sexual Abuse Against Educators, Recommendation 4.d. That the General Assembly Council 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—From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 59–60, 809).*

Response: The Washington Office sent a letter to the 435 members of the House of Representatives and to the 100 senators to urge them to ratify this U.N. convention. The letter included copies of this General Assembly action.

31. *2004 Referral: Item 10-12. Resolution on Allegations of Child Sexual Abuse Against Educators, Recommendation 6. That the Office of the General Assembly (OGA) and the General Assembly Council Advocate with Government, Universities, and Seminaries for Increased Research into Effective Treatment for Survivors of Child Sexual Abuse and to better Address Prevention Strategies---From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 59–60, 809).*

Response: The National Ministries Division, through the Presbyterian Washington Office, advocates with the legislative and executive branches of the federal government on behalf of issues related to children. In addition, the Office of the General Assembly placed the document as a whole on the Presbyterian Church (U.S.A.) Web site, as well as distributing a copy to the libraries of the theological seminaries.

32. *2004 Referral: Item 12-04. On Urging Peace in Colombia, South America, Recommendation 7. That the Members of the PCUSA Pray for Displaced People, Provide Direct Aid to the Church for Their Work with the Displaced, and That the Stated Clerk and the Presbyterian Washington Office Use Every Opportunity to Urge the United States Government to Provide Food, Water, Medicine, and Other Necessities to Colombia Rather Than Weapons—From the Presbytery of Baltimore (Minutes, 2004, Part I, pp. 70–71, 862).*

Response: Over the past two years the Presbyterian Washington Office, in conjunction with the Latin American Working Group and Colombia Steering Committee, has advocated strongly to Congress and the administration to urge economic assistance rather than military assistance to Colombia.

In June of 2005, the Washington Office wrote congress expressing strong support of the McGovern-McCollum-Moore amendment to the foreign operations appropriations bill to cut military aid to Colombia by \$100 million. We urged members to support putting the money toward economic assistance instead. We also made advocacy visits to key members of congress asking them to support this amendment. A Stewardship for Public Life Quarterly was sent out entitled “Failed Colombia Policy Up for Renewal” pcusa.org/washington/issuenet/latin-050609.

We urged our constituents to take action in the Colombia Action Days and oppose the \$742 million dollar package of mostly military aid to Colombia and support its transfer to economic and development assistance programs.

In the 3rd quarter of 2004 the Washington Office sent out a Stewardship for Public Life quarterly entitled “President Bush Calls for More US Troops In Colombia.” (pcusa.org/washington/issuenet/latin-040624) and urged constituents to write their members of Congress in support of the troop cap. All through the summer of 2004 the Washington Office, in coalition with the Colombia Steering Committee, worked to organize resistance, through grass roots mobilization and advocacy visits to members of congress, to the expansion of U.S. military presence in war-torn Colombia. Representative Gene Taylor (D-MS) offered an amendment to the 2005 Defense Authorization Bill that rejected the Bush Administration’s request. The amendment won approval in the House Armed Services Committee and went unchallenged when the bill reached the House floor. A similar amendment offered by Senator Byrd (D-WV) lost by a narrow margin in the Senate.

Over the last two years we have visited members of Congress asking for a change in U.S. policy toward more economic assistance rather than military assistance.

From the fall of 2004 through the spring of 2005, an intern from Wesley Seminary was brought in specifically to work on issues regarding Colombia.

33. *2004 Referral: Item 12-05. Report, Iraq: Our Responsibility and the Future, Recommendation 5. To Urge 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—From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 7173, 865).*

Response: The Presbyterian Washington Office urged congress through Capitol Hill visits and phone calls to support legislation calling for the president to move quickly toward restoring sovereignty to Iraq. In the fall of 2005, a Stewardship of Public Life Quarterly, entitled “Domestic Security Not Strengthened by Iraq War” (pcusa.org/washington/issuenet/gs) was sent out to our Global Security Network urging them to contact their members of Congress and ask them to support legislation calling on the president to move more speedily to restore sovereignty to Iraq. Also, in the July/August 2005 Washington Report to Presbyterians, an article entitled, “Iraq: Set a Time Frame for Withdrawal” (pcusa.org/washington/july-aug05) called on the president to have a stated policy of eventual withdrawal from Iraq.

The Washington Office has been working in coalition with the Iraq Policy Working Group urging congress and the president to make it a stated policy of the U.S. government that we will eventually withdraw from Iraq. Through grassroots educational articles and alerts as well as direct advocacy to congress, the Washington Office has urged the U.S. government to speed up the process of restoring sovereignty to Iraq.

The Washington Office has advocated for the U.S. to recognize that the United Nations is the body most suitable to head up the transition and reconstruction of Iraq. The Stewardship for Public Life Quarterly for our global security network, “Put Iraq Humanitarian Assistance and Reconstruction Under U.N. Control” (www.pcusa.org/washington/030424-gs-q2.htm), called on constituents to ask their members to support legislation calling for the U.S. to support United Nations Leadership.

34. *2004 Referral: Item 12-05. Report, Iraq: Our Responsibility and the Future, Recommendation 9. To Support 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—From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 71–73, 865).

Response: The Presbyterian Washington Office advocated for the U.S. government to provide assistance to Iraq in long-term rebuilding efforts—specifically in advocating for the relief of foreign debt. In 2004, in coalition with Jubilee USA, the Presbyterian Washington Office urged Congress to support Representative Carolyn Maloney (D-NY) and Jim Leach’s (R-IA) “Iraqi Freedom from Debt Act” H.R. 2482 which called on the International Monetary Fund (IMF) and World Bank to cancel 100 percent of Iraq’s odious debt. The Washington Office signed on to a letter supporting the cancellation of the debts and made Capitol Hill visits and phone calls urging members of Congress to sign on to the legislation. An email action alert was sent out to our Global Security Network urging them to contact their members of Congress and ask them to support this legislation.

35. *2004 Referral: Item 12-06. Resolution on Violence, Religion and Terrorism, Recommendation B.I.c. To Urge the United States Government to Balance the Use of Military Option to Deter Terrorism with Increased Investment in Programs That Can Transform and Reduce the Root Causes of Terrorism Across the Developing World—From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 74, 879)*

Response: The Washington Office has urged the support of programs to decrease poverty, a root cause of terrorism, around the world. By emphasizing an alternative notion of security—where all have enough food and the opportunities for health care and education—we have urged Congress to pass legislation in support of the Millennium Development Goals, which seek to cut the number of people living in poverty around the world by half by the year 2015. The Washington Office has taken the lead in bringing together the other denominational offices in Washington to work together in advocating for increased development assistance with Congress and the administration. We have advocated through letters, Capitol Hill visits, and alerts to Presbyterians to support an increase in development assistance and for the highest level possible in the Foreign Operations Appropriations bill. We are also participating in the ONE Campaign Advocacy team, which seeks to increase development assistance by 5 billion every year over the next four years.

36. *2004 Referral: Item 13-09. Commissioners’ Resolution On Opposition to the Central American Free Trade Agreement (CAFTA), Recommendation 3. Direct the General Assembly Council 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 Partner—(Minutes, 2004, Part I, pp. 9192, 967).*

Response: The Washington Office sent letters to U.S. Senators and Representatives, including members of relevant congressional committees, as well as the U.S. Trade Representative, expressing our opposition to the Central American Free Trade Agreement. (pcusa.org/washington/issuenet/latin-050322) In coalition with other groups opposing the agreement, the Washington Office sent sign on letters, held briefings, and sent out repeated action alerts to our constituents (pcusa.org/washington/issuenet/latin). Visits and phone calls to the congressional offices communicating our opposition were made.

37. *2004 Referral: 13-09. Commissioners’ Resolution On Opposition to the Central American Free Trade Agreement (CAFTA), Recommendation 4. Request the General Assembly Council to Identify Sisters and Brothers and Institutional Partners 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—(Minutes, 2004, Part I, pp. 91-92, 967).*

Response: The Presbyterian Hunger Program took the following actions:

- Published a Worship Guide on Trade and Globalization, adapted from Ecumenical Advocacy Alliance Global Week of Action Worship Guide. Sold from Presbyterian Distribution Service, offered free downloads on PC(USA) Just Trade Website, and distributed at many conferences.
- Promoted advocacy actions to oppose CAFTA and free trade agreements and to engage in global discipleship through support of fair and just trade through the writing and posting of numerous news, analysis, glossaries, resource lists and advocacy articles.
- Sponsored a Congressional Hunger Center Fellow intern and worked with him to create a series of adult study guides on free trade and U.S. agricultural policy, with special emphasis on trade distorting policies and the impacts of CAFTA and similar free trade agreements on family farmers in the U.S. and internationally.

- Distributed Action Alerts to hundreds of people, including the Hunger Action Enablers in 100 presbyteries, such as those sent on January 28, April 12, and June 8, 2005, at key legislative moments regarding CAFTA.
- *Provided on the PC(USA) Website and announcing to hunger and social justice networks downloadable fact sheets, action ideas, and organizing guides from ecumenical and secular organizations/coalitions.*
- Cosponsored Abundant Life Tour—two speaking tours in Fall 2005, one on the East Coast, one through the Midwest—including people from Guatemala and Peru who have been negatively impacted by CAFTA and free trade. Events and media events were held at local congregations, ecumenical groups and agencies, farmer and community organizations, high schools and universities, and with public officials and press and radio media representatives.
- Organized local trade and globalization educational events and documented those for the PC(USA) Just Trade website for Hunger Action Enablers and Peace & Justice committees to use in their congregations.
- Organized a World Fair Trade Day and created guides on the Just Trade Website to assist congregations in doing their own.
- Joined the international Ecumenical Advocacy Alliance, and participated in strategy meeting with partner organizations that are working to make trade fair.

From the PC(USA) Stated Clerk: Letters were sent expressing our denomination's opposition to CAFTA in its current form:

- One dated December 6, 2004, to all members of the United States Congress,
- One to President George W. Bush; same date.

38. *2004 Referral: Item 13-09. Commissioners' Resolution On Opposition to the Central American Free Trade Agreement (CAFTA) 04-07, Recommendation 5. Direct MRTI to Explore the Implications of CAFTA and Other Free Trade Agreements and Advise the General Assembly (Minutes, 2004, Part I, pp. 91–92, 967–70).*

Response: Mission Responsibility Through Investment (MRTI) has monitored free trade agreements and their implications for environmental responsibility and employment standards for many years, including the North American Free Trade Agreement (NAFTA), the General Agreement on Tariffs and Trade (GATT), and the World Trade Organization (WTO). In response, MRTI in cooperation with other organizations and coalitions stepped up advocacy for stringent and independently monitored corporate codes of conduct to maintain high standards. To date MRTI has found General Assembly policy adequate for its advocacy.

39. *2004 Referral: Item 13-10. Commissioners' Resolution On Rescinding Policies Regarding Cuba That Cause Hardship to Families—(Minutes, 2004, Part I, pp. 92, 971).*

Response: The Presbyterian Washington Office urged the Office of Foreign Assets Control to rescind the restrictive and harmful new regulations put in place in mid 2004. This was accomplished through educational material and action alerts sent to our grassroots as well as direct phone calls to the Departments of State and Treasury, and sign on letters sent in coalition efforts with other denominations and organizations opposing the legislation.

Three articles on the new restrictions and the hardship caused to families called on constituents to advocate a more just policy toward Cuba.

[The United States and Cuba: Strands of a Failed Policy](#) (4th quarter, 2005)

[Key Votes on Cuban Embargo and Military Aid to Colombia, as Congress Approaches End of Session](#) (4th quarter, 2004)

[Cracking Down on Cuba Travel](#) (2nd quarter, 2004)

40. *2004 Referral: Item 10-7. On Setting Compensation Standards—From the Presbytery of New Hope (Minutes, 2004, Part I, pp. 60, 795).*

Response: The Committee on Mission Responsibility Through Investment (MRTI) has worked with the Interfaith Center on Corporate Responsibility (ICCR) to explore options for shareholder resolutions on executive compensation standards.

Meanwhile, MRTI has recommended proxy voting support for such resolutions. Following GAC affirmation, proxies for stock owned by the Board of Pensions and the Presbyterian Church (U.S.A.)/New Covenant Trust have been voted in support of the resolutions. The MRTI will continue to address excessive executive compensation issues in corporate dialogues, proxy voting recommendations and possible filing of shareholder resolutions.

41. 1. 2002 Referral: *Item 11-02, Report: A Comprehensive Strategy for Ministries with Native American: 2002 Supplemental Recommendations of the General Assembly Special Task Force on Native American Ministries, Recommendation 3, That the General Assembly Council Make Available Adequate Funding for a Churchwide Consultation on Native American Ministries No Later Than 2004—From the General Assembly Council (Minutes, 2002, Part I, pp. 23, 559)*

Native American Churchwide Consultation

“It’s so good to see you.” “How is your Mother doing?” “I’m glad you made it here safely.” “Let’s go over to the Cultural Center for lunch.” Thus began a gathering of Native Americans from across the Presbyterian Church (U.S.A.). The occasion was the Native American Churchwide Consultation held in Albuquerque, New Mexico, April 22–24, 2005. Some attending the consultation have been serving in Native American ministries for decades. There was much to learn from them. Others attending were fairly new to this area of service and for them, there was much to be learned. The consultation participants came from the Native American community, middle governing bodies, and national church entities.

The consultation was the follow-up on a recommendation made to the General Assembly in 2002 by the Special Task Force on Native American Ministries. In 2000, after five years of work, the task force submitted a report entitled, “A Comprehensive Strategy for Ministries with Native Americans” to the General Assembly. The report, which is available on the PC(USA) Website, reviewed the history of the Presbyterian church’s relationship with native peoples and recommended strategies for Native American ministries in the PC(USA). In 2002, the task force recommended the General Assembly “encourage every presbytery and synod with Native American ministry ...” The participants to the consultation were given two primary tasks: (1) review and evaluate the churchwide policy statement and developments in native ministries, and (2) foster better dialogue between Native American Presbyterians and middle governing bodies.

In 1979, the Presbyterian Church in the U.S.A. adopted a Native American Churchwide Policy Statement in response to the urging of Native American Presbyterians who insisted on a greater role in decision-making on Native American ministry. In doing so, the Presbyterian church declared its commitment to “the continuance and strengthening of ministry with Native Americans through institutional or governing board projects and programs within the church that Native Americans themselves have had the opportunity to plan and implement.” The policy statement contains commitments in areas such as Mutuality in Mission, Preparation for Native American Ministry, Leadership, Continuing Education, and Pastoral Support. In 2000, the special task force proposed strategies to implement these and other areas of Native American ministry such as urban and youth ministry.

Every three years, the Native American Consulting Committee has held an Eight Synod Consultation for those synods that presently have Native American congregations or ministry projects within their bounds. The task force’s recommendation, approved by the 214th General Assembly (2002), expanded this consultation to a churchwide event that encompassed middle governing bodies interested in urban and off-reservation Native American ministry outside of those eight synods. The 2005 consultation had in attendance: twelve ordained clergy/pastors, six commissioned lay pastors, thirty-five elders/deacons, fifteen lay leaders, ten national staff members, ten middle governing body representatives and one institutional representative.

A central question during the consultation was whether the 1979 Policy Statement has withstood changes that have taken place both in Native American communities and in the PC(USA) itself. In 1979, the eight synods that contained Native American congregations had many programmatic functions. Since at least 2002, this has not been the case. Gary Torrens, coordinator, Middle Governing Bodies, addressed the group on the changing roles of middle governing bodies, especially synods. The Reverend Jan DeVries, synod executive for the Synod of the Southwest, shared her reflections with the group, saying that those engaged in Native American Ministry “live more in the shadow of the 1979 policy statement—one which was shaped out of the immediate cessation of the Board of National Missions, before reunion in 1983, and certainly before synods or presbyteries had any idea what they could or would do in partnership with Indian churches and ministries.”

Until the early 1970s, the Board of National Missions funded Native American ministry in the Presbyterian church nationally. Most Native American congregations did not have working relationships with middle governing bodies. Thus, when the Board of National Missions transferred Native American congregations to the care of presbyteries, with little or no consultation, these congregations were thrust into new relationships with little preparation or assistance. This major change has presented the greatest challenge for Native American congregations in the past three decades. Of the 110 Native

American churches and chapels in the PC(USA), less than five have reached a self-supporting status, and as the task force reported in 2000, there remains a great need to develop working relationships with middle governing bodies.

It was noted for the record, Dakota Presbytery in the Synod of Lakes and Prairies is the only Native American and oldest nongeographic presbytery.

Planning Team members were June Lorenzo, the Reverend Buddy Monahan, Ralph Scissons, Elona Street-Stewart, Madeline Terry, and the Reverend Gene Wilson. The consultation facilitator, the Reverend Charles Marks, led the group through the day and a half of intensive activity.

Attendees viewed the “Celebration of Native People” presentation depicting the many faces of Native American ministries in the Presbyterian Church (U.S.A.). It was an opportunity to see not only the people involved in native ministry but to also see the many native churches all over the nation. The community was challenged to appreciate and share the richness of native cultures, faith, songs, and gifts in their churches and their presbyteries.

In addressing the question of the purpose of the gathering, a sharp distinction was drawn between the meaning of a consultation and that of a conference. A consultation is an event designed to listen to people’s views; to hear their opinions; to receive input from them on particular subjects. A conference, on the other hand, is a gathering designed, primarily, to give information and to interpret to others what needs to be done. A consultation is designed to receive information from the people while a conference is designed to give information to the people. Participants at the churchwide consultation were encouraged, from the beginning, to know that they were invited so that Native American leadership and governing body leadership could hear their views, concerns, and priorities on a variety of issues related to Native American ministries.

Discussion groups were organized to coincide with the subtitles of the Native American Churchwide Policy Statement, e.g. Mutuality in Mission, Leadership, Continuing Education, and Pastoral Support, and ample time was provided for discussion. These subtitles highlight critical areas of Native American church life and ministry that are still being updated and addressed by individual congregations and communities. The churchwide policy statement was reviewed and affirmed for the critical issues it addresses and the wholesome vision for Native American ministry and empowerment that it contains.

Dialogue with governing bodies included plenary presentations focused on the status and nature of presbyteries and synod and the impact on Native American ministry. There was ample opportunity for conversation with middle governing body staff and national staff representatives.

Participants from Native American ministries began to share their vision of Native American ministry in the PC(USA) at its highest potential. Many participants first acknowledged that visioning and goal setting does not come easily. While there is a genuine desire to partner with middle governing bodies, there is little or no precedent for doing so, given the histories in which native people were viewed and treated as objects of mission and not equal partners. Even so, many acknowledged the need for accountability in a church with less and less resources available for national ministry programs. Also acknowledged was the importance of increased involvement in presbytery activities. Native people need to be at the table when discussions are held and decisions are made regarding presbytery programs. Native churches need to be active participants in ministry—not objects of mission but partners in ministry. Participants stressed the need for native churches to reexamine outdated mission statements, as well as that of developing relationships with secular institutions in their communities.

The identification and nurture of future church and community leadership through creative youth ministry and involvement in governing body youth events were strongly advocated. The changes begin with individuals, in native congregations and with what native children are taught.

In the midst of sharing visions, concern was raised regarding the educational institutions identified as being Native American and the lack of adequate funding. The three educational institutions with a history of being a primary source of educational opportunities are: Sheldon Jackson College founded in 1878 as a training center for Tlingit Indians is located in Sitka, Alaska; Menaul School founded in 1881, now a secondary school, is located in Albuquerque, New Mexico, and Cook College and Theological School founded in 1911 now located in Tempe, Arizona. All three have been instrumental in their mission to educate, enable, and empower for Native American leadership.

Saturday evening a resolution was introduced and unanimously passed by the consultation participants. The resolution stated: “That the Native American Consultation meeting in Albuquerque, New Mexico, on April 22 and 23, 2005, support the continuing work of Cook College and strongly request that it remain in the Christmas Joy Offering. Be it further resolved that the Native American Consultation also support the education of native leaders at Sheldon Jackson College and Menaul School.”

At the close of the consultation was the invitation to the participants for their vision for Native American ministry. The following is a summary of the visions offered.

A Collective Vision for Native American Ministry:

- Full integration into the PC(USA) of our vision that has emerged from this consultation.
- Native American churches that are not just religious entities but ones that empower and transform our communities.
- The bridging of the gap between our brothers and sisters from our urban and reservation communities through people committed to Christ, and through pastoral care as native people, empowered by Christ's Spirit.
- An American Indian Youth Council and Native American Young Adult Committee in every synod; acceptance, nurture, and support for youth in all of their daily struggles and realities; and acknowledgement that youth are among our greatest resources.
- A church that embraces who we are, and that has the courage to address a number of issues that we presently fear.
- More Native American ministers of the Word and Sacrament, both men and women, and at least two geographic presbyteries with Native American executives.
- Presbyteries that will work in partnership with our church/community to continue our ministry.

These visions provide a solid foundation for commitment from those present to be in partnership through the churches and presbyteries to work together for years to come. It calls for a continuous review of the implementation as stated in the churchwide policy. The increased dialog with presbyteries, and a closer working relationships with both Native American churches and communities will enable these visions to shape the future of native ministries.

Symbolically, the vision statements contributed to a community ritual of "passing the torch" as the vision for the future was passed between youth and adults; elders and pastors; women and men; and consultation to home communities. These visions will be fulfilled through our connectional church.

Live the vision!
We can do it!

The full report can be accessed on www.pcusa.org/nativeamerican.

42. *2002 Referral: Item 11-02, Report: A Comprehensive Strategy for Ministries with Native American: 2002 Supplemental Recommendations of the General Assembly Special Task Force on Native American Ministries, Recommendation 5, Requesting an Extension Until the 216th General Assembly (2004) for the Completion of the Comprehensive Statistical Report (Minutes, 2002, Part I, pp. 23, 559).*

Background Statement

The Special General Assembly Native American Task Force (1995) was directed to "study and review mission and ministries with Native American tribes and peoples and to develop a comprehensive strategy for ministries with Native Americans and to report back [their finds and recommendations]. ..." (*Minutes*, 1995, Part I, p. 682). One recommendation was that the Office of the General Assembly/Research Services was instructed to develop a comprehensive statistical report on Native American Presbyterians by the time of 214th General Assembly (2002). An extension of time was requested and approved in 2002. The Office of Research Services and Office of Native American Congregational Enhancement offer the following report.

"According to the 1990 census, at least 39 percent of the national Native American population is under the age of eighteen. At least 65 percent of the national Native population lives in major urban areas such as Los Angeles, Tulsa, Phoenix, Albuquerque, Denver, Dallas, Chicago, Washington, D.C., and New York. The 2000 Census may reveal variations in these figures, but the basic trends will likely remain the same into the next century." (*Comprehensive Strategy for Ministries with Native Americans, Minutes*, (2000), Part I, p. 212; full report pp 26, 206–27)

In 1997, a preliminary study and review was initiated. Since 1984, the number of Native American PC(USA) congregations increased from 98 to 107 congregations. However, in the same time period, the percent of Native American congregations that do not have an installed pastor has increased from 58.5 percent in 1984 to 77.2 percent in 2000. One Native American pastor may serve more than one congregation. During the past twenty years, the number of Caucasian

pastors serving Native American congregations has also decreased by 29 percent. There is a perceived shortage of pastors within the PC(USA). For Native American congregations seeking Native American pastors the shortage is severe.

While the number of Native American congregations has increased since 1984, the number of members within these congregations has decreased from 5,994 in 1984 to 4,462 in 2000.

The average size of an individual congregation has dropped from sixty-one members to forty-four members, and the median contributions have decreased from \$8,196 to \$7,375 per congregation per year. While membership is decreasing in the PC(USA) as a whole, there are unique reasons for the decline among Native American congregations, and these are discussed in this report.

There are 110 identified Native American churches and chapels within the Presbyterian Church (U.S.A.). These churches and chapels are in the geographic Synods of Alaska/Northwest, Lakes and Prairies, Northeast, Pacific, Rocky Mountain, Southern California and Hawaii, Southwest, and Sun. Within these eight synods, all the churches/chapels are located on a reservation or rural tribal designation with the exception of Central Presbyterian Church located in Phoenix, Arizona.

A reservation is land that has been set aside for the use of the tribe. There are two types of American Indian reservations, federal and state. These entities are designated as colonies, communities, pueblos, ranches, rancherias, reservations, reserves, tribal towns, and villages. Lands are held in trust by state governments for the use and benefit of a given tribe. A governor-appointed state liaison provides the names and boundaries for state reservation. Rural locations in all probability are from trust lands allotted American Indians from the federal government.

There are 20 presbyteries with churches and chapels or Native American Ministry within their bounds. Dakota Presbytery is the oldest nongeographic language presbytery spanning the states of North and South Dakota, Montana, and Minnesota. The presbyteries with continued ministry with Native Americans are: Alaska, Inland Northwest, North Puget Sound, Olympia, Yukon, Long Island, Western New York, Boise, Cascades, Eastern Oregon, Nevada, De Cristo, Grand Canyon, Santa Fe, Eastern Oklahoma, Indian Nations, and New Covenant. Western Colorado and Pacific support ongoing ministries without the benefit of an organized church. The presbyteries of Dakota, Grand Canyon, and Eastern Oklahoma have the largest number of churches/chapels. Otherwise, the presbyteries have one to nine churches.

A review and extraction of churches reporting on the “Session Annual Statistical Report” of 2004 provided the following information.

The overall statistical report of Research Services for 1,133 PC(USA) “Congregations with One Native American or More—2004” reflected a total of 6,823. There are ninety-seven PC(USA) “Congregations with 50 percent or more Native Americans-2004” with a membership of 3,723.

Of the sixty-two (62) churches that reported their year of organization, 1905 was the average year of organization. The year of 1640 marks the year of the oldest church (Shinnecock Presbyterian Church—Long Island); 2002 is the year of the newest church (Goodyear Presbyterian Church—Goodyear Village, Pima/Gila River Reservation, south of Phoenix, Ariz.)

There were ninety-seven churches with 4,201 total members, 4,039 which were Native American. Native American churches are small. (Average size was 43 members; the median size was 29.) The largest church had 321 members and the smallest had 4 members. Fifty-eight percent of the membership is female.

Forty-four churches reported their average worship attendance figures. There were 1,088 in attendance, which is only 25.9 percent of membership. (Average attendance is 25; median attendance is 21.)

Of these 97 reporting churches, 32 reported “gain” information. There is a total of 183 gains. (Average total gain was 5.7). There were 21 “Profession of Faith” gains under age 18 and there were 69 “Profession of Faith” gains over age 18. There were a total of 26 “Certificate” gains and 67 “Other” gains.

Twenty-five churches reported child baptisms for a total of 76 (average—3). Ten churches reported adult baptisms for a total of 18 (average 1.8).

Thirty churches reported their losses in membership. Of all losses, 52 deaths, (average 1.7); Other total—105 (average 3.5); and, 9 through certificate losses.

Thirty-eight churches reported church school enrollment for a total of 1,010 (average 26.6).

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Forty-eight churches reported on the number of elders. There were 208 (140 female elders and 68 male) in these churches. (Average size of session was 4.3)

Nineteen churches reported on the number of deacons. There were 76 (57 female and 19 male deacons). (Average number of deacons was 4.)

Forty-one churches reported contributions information. These churches received \$680,212. (Average per church was \$16,590.54 and Per member was \$410).

Forty churches reported local program for a total of \$983,685. (Average was \$24,592.)

Twenty-seven churches reported local mission for a total of \$35,762. (Average was \$1,325.)

Thirty-four churches reported validated mission for a total of \$51,877. (Average was \$1,526.)

Nine churches reported other mission for a total of \$7,941. (Average was \$882.)

Forty-one churches reported their giving units info. There were a total of 912 giving units. (Average was 22.)

Thirty-seven (37) churches reported their operating income and operating expenses. \$985,591 was the total operating income, (Average \$26,638.) \$999,141 was the total operating expenses, (Average \$27,004.)

The churches with 50 percent or more of their congregants have historical roots with the Presbyterian Church (U.S.A.) and its predecessors. They continue their ministry with limited resources but honor their Christian heritage. The majority operate without the benefit of ordained clergy and are led by commissioned lay pastors (CLP) or elders. Of the forty identified Native American clergy, one-third actively serve as pastor in a congregation. One-third serve in other capacities within the church and one-third is retired from active service.

Members of these churches, in most instances, are also members of recognized tribes. The U.S. Census collects and disseminates statistics pertinent to American Indians/Alaskan Natives. Within the context of Presbyterian Church (U.S.A.) policies and documents, reference to American Indians/Alaskan Natives is Native American. Self-identification is used among people of American Indian descent for Native American. Many American Indians are members of a principal tribe or group empowered to negotiate and make decision on behalf of the individual members.

In 1997, the Federal Office of Management and Budget (OMB) revised the standards for how the Federal government would collect and present data on race and ethnicity. The new guidelines reflect “the increasing diversity of our Nation's population, stemming from growth in interracial marriages and immigration.” These new guidelines revised some of the racial categories used in 1990 and preceding censuses and allowed respondents to report as many race categories as were necessary to identify themselves on the Census 2000 questionnaire. There are the five detailed Alaska Native race and ethnic categories used in the data for Census 2000: Alaska Athabaskan, Aleut, Eskimo, Tlingit-Haida, and all other tribes. As one visits the statistics offered by the U.S. Census Bureau, numbers will not be consistent with past reports due to changes in these most recent guidelines. This information obtained from Census Data—factfinderHelp Glossary section.

There are 562 tribal entities recognized and eligible for funding and services from the Bureau of Indian Affairs by virtue of their status as Indian tribes. This notice (2002) was published pursuant to Section 104 of the Act of November 2, 1994 (Pub. L. 103-454; 108 Stat. 4791, 4792).

As of July 1, 2004, the estimated population of American Indians and Alaska natives, including those of more than one race was 4.4 million, 1.5 percent of the total population.

The U.S. Census Briefs shows the number of people who reported AIAN alone was 2.5 million and the number who reported AIAN in combination with one or more other races was 1.6 million, accounting for the 4.1 million total.

Of all respondents who reported American Indian and Alaska Native, 43 percent resided in the West; 31 percent lived in the South; 17 percent lived in the Midwest; and 9 percent lived in the Northeast.

The west also was the region that had the highest proportion of American Indians and Alaska Natives as part of its total population: 2.8 percent.

California and Oklahoma were home to about 1-in-4 of the 4.1 million American Indians and Alaska Native (AIANs) reported in Census 2000, while New York City (87,000) and Los Angeles (53,000) had the largest populations of this race

group among all cities, a new report by the Commerce Department's Census Bureau shows. Urban areas constitute the larger population of AIANs.

About 628,000 people who identified themselves as AIANs lived in California, while 392,000 resided in Oklahoma. Those two states, plus nine others with an American Indian and Alaska Native population greater than 100,000 Arizona (293,000), Texas (216,000), New Mexico (191,000), New York (172,000), Washington (159,000), North Carolina (132,000), Michigan (124,000), Alaska (119,000), and Florida (118,000) accounted for 62 percent of the total AIAN population, but only 44 percent of the total population.

Six of the 10 largest tribal groupings had 100,000 or more people: Cherokee, 730,000; Navajo, 298,000; Latin American Indian, 181,000; Choctaw, 159,000, Sioux, 153,000; and Chippewa, 150,000. Of all American Indian tribal groupings in any combination, these six tribal groupings represented 42 percent of all responses.

The number of American Indian and Alaska native families. Of these:

- 335,320 or 61 percent are married-couple families;
- 302,249 or 55 percent are families with their own children under 18; and
- 164,728 or 30 percent are married couples with their own children, under the age of 18 (Source: US Census - American FactFinder)

The number of people 5 years and older who speak a native North American language at home numbered 381,000. The most common language is Navajo, spoken by 178,014.

On information related to Poverty and Income, a report in 2002 from United States Department of Commerce News reported a three-year average (1997–1999) poverty rate for American Indian and Alaska Natives was 25.9 percent, with an estimated 700,000 living in poverty. This is the first time that the Census Bureau has shown poverty data for the American Indian and Alaska Native populations. This average was used because the American Indian and Alaska Native population is relatively small and multiyear averages provide more reliable estimates.

As with the poverty data, the 1999 report also marked the first time the Census Bureau showed income data for American Indians and Alaska Native. The three-year average (1997–1999) median household income for American Indian and Alaska Native was \$30,784. The average was used because the American Indian and Alaska Native population is relatively small and multiyear averages provide more reliable estimates.

The 1999 median income level for the nation's households rose, in real terms, by 2.7 percent. This increased from \$39,744 in 1998 to \$40,816.

The Comprehensive Strategy for Ministries with Native American Report of 2000 called upon and challenged the church to engage in "New Patterns of Connection" (*Minutes*, 2000, Part I, pp 26, 206–227). Referencing and applying recommendations of the report, this statistical overview offers basic information or a "State of the Native American Church in PC(USA) from which to move forward.

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H. *Office of the General Assembly Final Responses to Referrals*

1. *2004 Referral: Item 03-25. Commissioners' Resolution. On Providing Disability Awareness Training for Commissioners to the 217th General Assembly (2006) (Minutes, 2004, Part I, pp. 47, 215).*

Response: Disability awareness training will be provided to commissioners and advisory delegates as part of their committee orientation.

2. *2004 Referral: Item 03-26 Recommendation 1. Commissioners' Resolution, Recommendation 1. Direct OGA to Include and Emphasize Fidelity to Scripture in the Commissioning Service at Future Assemblies (Minutes, 2004, Part I, pp. 48, 216).*

Response: The ordination questions on the Scriptures (2) and on the Confessions (3) will be included in the commissioning service for commissioners and advisory delegates.

I. *Presbyterian Church (U.S.A.) Foundation*

2004 Referral: Alternate Resolution to 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 U.S. Average From the Presbytery of San Francisco, Recommendation that the Presbyterian Investment and Loan Program Organize a Work Group to Establish Shared Equity Loans for Areas with High Home Ownership Costs and Report to the General Assembly Council within One Year with Recommendations—From the 216th General Assembly (2004) (Minutes, 2004, Part I, p. 24).

Response: The Foundation participated in a work group convened by the Presbyterian Investment & Loan Program, Inc. (PILP), including representatives from presbyteries identified as having locations where housing costs are at least twice the national average as well as from the Foundation and the Board of Pensions (BOP). The work group met three times before making a final report to the General Assembly Council (GAC) in September 2005.

The work group concluded that there is not a likely investor to provide the capital to begin a national shared equity program. Most real estate investments that are not a primary residence for the investor require an ongoing return on investment, a tax advantage, and/or a potential capital gain. The work group did not believe that an investor or pool of investors willing to invest for the capital gain alone could be found. It was the consensus of the work group that there was no centralized source of funds that could be directed to geographic areas of the country where housing costs have outstripped the means of local churches to provide pastoral housing. Both the Foundation and the BOP are fiduciaries, managing the funds of others. The Foundation raises capital for the church by encouraging gifts to the church. The Foundation does not create or fund programs. The BOP invests funds to be used for current and future pensions of Presbyterian Church (U.S.A.) workers.

The work group came to a consensus that the most likely sources of funds for sharing in equity purchases of clergy housing are congregations, presbyteries and in some cases, synods. Most in the work group do not believe that Presbyterians in lower cost regions of the country would be willing to invest in clergy housing in more costly regions of the country. The work group believes it would be beneficial to continue conversations on how the national entities may be of assistance.

The Foundation, BOP, and PILP can and should be an information resource regarding fundraising as well as structuring ideas for local and regional investment programs. Programs that have proven effective to date include shared appreciation mortgage loans, lease with option to purchase programs, nonqualified compensation programs based upon equity values, and manse programs. Each of these programs, or a combination of two or more of the programs, could make sense depending upon the charitable and investment motivations of the parties providing the funds.

The work group recommended the creation of an internet bulletin board for information regarding housing programs, models for shared equity agreements, and informational literature to be made available to presbyteries and synods located in parts of the country where housing costs are particularly expensive. This bulletin board would be attached to the PILP website and linked to the Leadership and Vocation, Committee on Ministry website. Information should be updated at least annually.

The work group recommended that a component be added in training for committees on ministry that would assist them in working with congregations during the interim between pastors to address the question, "How are you going to make it financially possible for a pastor to live in your community?" Mission studies by congregations before beginning a search for a new pastor should include an affordability analysis. This would include a cost analysis of a typical three-bedroom, two-bathroom house in the community of the church. If the salary and housing package the church is offering does not afford the new pastor the ability to purchase in the community, alternative plans should be pursued. This might include the congregation using a capital campaign to raise the funds necessary to complete a shared equity arrangement with a new pastor.

J. *Presbyterian Investment and Loan Program, Inc. Final Responses to Referrals*

1. *2004 Referral: Item 07-08. Report, Creating a Climate for Change in the Presbyterian Church (U.S.A.), Recommendation 3.d. That PC(USA) Corporate Agencies Adopt for Utilization and Implementation, the Tools of Cultural*

Proficiency, Proceeding in Light of and According to the Confessional and Biblical Witness of the PC(USA)-- From the Advocacy Committee for Racial Ethnic Concerns Task Force to Examine GA Entities (Minutes, 2004, Part I, pp. 51, 541).

Response: The entire staff has participated the cultural proficiency initiative. The language, tools, and values of cultural proficiency have become part of our work together.

2. *2004 Referral: Item 07-08. Report, Creating a Climate for Change Within the Presbyterian Church (U.S.A.), Recommendation 3.e. That all Agencies Inform Its Vendors and Business that the PC(USA) Agencies Subscribe to the Principles and Practices of Cultural Proficiency and Urge Its Vendors and Business to Do Likewise—From the Advocacy Committee for Racial Ethnic Concerns Task Force to Examine GA Entities (Minutes, 2004, Part I, pp. 51, 542).*

Response: The majority of our services are purchased through the General Assembly Council and through third-party vendors selected by the General Assembly Council.

3. *2004 Referral: Item 07-08. Report, Creating a Climate for Change in the Presbyterian Church (U.S.A.), Recommendation 3.g., That the General Assembly Encourage an Annual Consultation Between the Advocacy Committee for Racial Ethnic Concerns and the Chief Executive Officers of the General Assembly Agencies to Celebrate Successes Related to Equal Employment Opportunity and Affirmative Action Initiatives, and Cultural Proficiency—From the Advocacy Committee for Racial Ethnic Concerns Task Force to Examine GA Entities (Minutes, 2004, Part I, pp. 51, 542–43).*

Response: The president/CEO participated in the annual consultation with a small group from ACREC on April 6, 2005. It was suggested that this consultation might be more fruitful if a representative of the board of directors participated as well.

4. *2004 Referral: Item 07-08. Report, Creating a Climate for Change in the Presbyterian Church (U.S.A.), Recommendation 3.h. That All PC(USA) Agencies Share their EEO/AA and Cultural Proficiency Progress Annually with the Advocacy Committee for Racial Ethnic Concerns (ACREC) by Providing Items (1)-(5)--From the Advocacy Committee for Racial Ethnic Concerns Task Force to Examine GA Entities (Minutes, 2004, Part I, pp. 51, 543).*

Response: The PILP has submitted our annual report of employment data by Occupational Category and Employment Data By Salary Range to the Advocacy Committee for Racial Ethnic Concerns (ACREC).

5. *2004 Referral: Item 07-08. Report, Creating a Climate for Change in the Presbyterian Church (U.S.A.), Recommendation 3.i. That All PC(USA) Agencies to Utilize or Institute a Position Comparable to the Associate for Recruitment and Selection Currently Housed Within the General Assembly Council)--From the Advocacy Committee for Racial Ethnic Concerns Task Force to Examine GA Entities (Minutes, 2004, Part I, pp. 51, 543).*

Response: The PILP uses the Human Resources Department of the GAC for our human resource needs. They have assisted us in soliciting applications from a diverse group of applicants. With only fourteen employees, we do not anticipate creating a position within our own staff to assist with recruitment and hiring.

6. *2004 Referral: Item 07-08. Report, Creating a Climate for Change in the Presbyterian Church (U.S.A.), Recommendation 3.k. That All PC(USA) Corporate Agencies Be Encouraged to Implement a Program of Incentives for Managers Who Are in Positions to Make Hiring Decisions as a Means to Reward Adherence to and Success in Implementing Cultural Proficiency Initiatives—From the Advocacy Committee for Racial Ethnic Concerns Task Force to Examine GA Entities (Minutes, 2004, Part I, pp. 51, 544).*

Response: In the one search for a new employee within PILP, we met as a search team to emphasize the importance of giving consideration to a diverse group of applicants, and to stress how important it is to PILP that we become a more diverse team.

7. *2004 Referral: Item 07-08. Report, Creating a Climate for Change in the Presbyterian Church (U.S.A.), Recommendation 3.l. That All CEO's, Presidents, Directors, and Boards of Directors of General Assembly Agencies Be Encouraged to Demonstrate a Renewed Commitment to Racial and Gender Diversification in Upper Management Positions and to Report Successes, on a Per Agency Basis, to the 217th General Assembly (2008)—From the Advocacy Committee for Racial Ethnic Concerns Task Force to Examine GA Entities (Minutes, 2004, Part I, pp. 51, 545).*

Response: The PILP has had no turnover in upper management positions since 2003. The board of directors is certainly committed to racial and gender diversification in upper management positions.

8. *2004 Referral: Item 07-08. Report, Creating a Climate for Change in the Presbyterian Church (U.S.A.), Recommendation 3.m. That General Assembly Agencies Be Instructed 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—From the Advocacy Committee for Racial Ethnic Concerns Task Force to Examine GA Entities (Minutes, 2004, Part I, pp. 51, 545).

Response: The PILP encourages and pays for middle managers to participate in professional networks and training events where professional development occurs. The annual review process includes exploration of new and enhanced skills that would prepare individuals for promotion to positions with greater responsibility.

9. *2004 Referral: Item 07-08. Report, Creating a Climate for Change in the Presbyterian Church (U.S.A.), Recommendation 3.p. That General Assembly Agencies Be Directed to Share the Final Report of the Advocacy Committee on Racial Ethnic Concerns' Task Force to Examine General Assembly Entities with Their Employees—From the Advocacy Committee for Racial Ethnic Concerns Task Force to Examine GA Entities (Minutes, 2004, Part I, pp. 51, 545).*

Response: Every member of the PILP staff has received a copy of the final report.

10. *2004 Referral: Item 10-06. Report, Transforming Families, Recommendation 3.i. That the 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"—From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 57, 759).*

Response: As an agency of the church, PILP has very little opportunity to influence media. Our core business is in helping churches finance capital projects with low cost loans. Many of these loans are used to build educational facilities. These facilities are used to develop and strengthen moral values.

11. *2004 Referral: Alternate Resolution to Item 13-07. On Expressing Our Solidarity with the Presbyterian Church in Taiwan and with the Taiwanese People—From the Presbytery of the Pacific, Recommendation 3. Calls 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—From the 216th General Assembly (2004) (Minutes, 2004, Part I, p. 90).*

Response: The PILP has no access to the World Health Organization to advocate for this access.

12. *2004 Referral: Alternate Resolution to 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 U.S. Average—From the Presbytery of San Francisco, Recommendation that the Presbyterian Investment and Loan Program Organize a Work Group to Establish Shared Equity Loans for Areas with High Home Ownership Costs and Report to the General Assembly Council within One Year with Recommendations—From the 216th General Assembly (2004) (Minutes, 2004, Part I, p. 24).*

Response: The following presbyteries were identified as having locations that would qualify under the guideline of housing costs at least twice the national average: Los Ranchos, Southern New England, Pacific, Long Island, San Diego, San Francisco, New York, Redwoods, San Jose, Palisades, and Elizabeth. Each of these presbyteries was invited to send a representative, at their own expense, to participate in the work group. The PC(USA) Foundation, the Board of Pensions, the Investment and Loan Program of the PC(USA), and the Synod of the Pacific each sent representatives. The following individuals participated in the work group: Jay Hudson, PILP; Cary Tolley, PILP and the Foundation; Bill Forbes, BOP; Judith Fryer, BOP; Ani Lelea, Synod of the Pacific; Kathy Runyeon, Presbytery of San Francisco; Jim DiEgidio, Presbytery of San Francisco; Scott Schaefer, Presbytery of San Francisco; Brian Tippen, Presbytery of the Redwoods; Joan Runyeon, Presbytery of the Redwoods; Ed Lee, Presbytery of San Jose; Cornell Edmunds, Presbytery of New York City; and Bob Bowles, Presbytery of San Jose. The work group met three times: San Francisco Theological Seminary, September 28–29, 2004; Columbia Theological Seminary, February 7–8, 2005; and Louisville Theological Seminary, June 20–21, 2005.

The Work Group made a final report to the GAC in September 2005. The work group concluded that there is not a likely investor to provide the capital to begin a national shared equity program. Most real estate investments that are not a primary residence for the investor require an ongoing return on investment, a tax advantage, and/or a potential capital gain. We do not believe that we can find an investor or pool of investors who will invest for the capital gain alone. It is the consensus of the work group that there is no centralized source of funds that can be directed to geographic areas of the country where housing costs have outstripped the means of local churches to provide pastoral housing. Both the Foundation and the BOP are fiduciaries, managing the funds of others. The Foundation raises capital for the church by encouraging gifts to the church. The Foundation does not create or fund programs. The BOP invests funds to be used for current and future pensions of Presbyterian Church (U.S.A.) workers.

The work group came to a consensus that the most likely sources of funds for sharing in equity purchases of clergy housing are congregations, presbyteries, and, in some cases, synods. Most in the work group do not believe that Presbyterians in lower cost regions of the country are willing to invest in clergy housing in more costly regions of the country. The work group believes it would be beneficial to continue conversations on how the national entities may be of assistance.

The Foundation, Board of Pensions (BOP), and Presbyterian Investment and Loan Program, Inc. (PILP) can and should be an information resource regarding fundraising as well as structuring ideas for local and regional investment programs. Programs that have proven effective to date include shared appreciation mortgage loans, lease with option to purchase programs, nonqualified compensation programs based upon equity values, and manse programs. Each of these programs, or a combination of two or more of the programs, can make sense depending upon the charitable and investment motivations of the parties providing the funds.

The Work Group recommended the creation of an internet bulletin board for information regarding housing programs, models for shared equity agreements and informational literature to be made available to presbyteries and synods located in parts of the country where housing costs are particularly expensive. This bulletin board would be attached to the PILP website and linked to the Leadership and Vocation, Committee on Ministry website. Information should be updated at least annually.

The Work Group recommended that a component be added in training for committees on ministry that would assist them in working with congregations during the interim between pastors to address the question, “How are you going to make it financially possible for a pastor to live in your community?” Mission Studies by congregations before beginning a search for a new pastor should include an affordability analysis. This would include a cost analysis of a typical three-bedroom, two-bathroom house in the community of the church. If the salary and housing package the church is offering does not afford the new pastor the ability to purchase in the community, alternative plans should be pursued. This might include the congregation using a capital campaign to raise the funds necessary to complete a shared equity arrangement with a new pastor.

K. *Worldwide Ministries Division Final Responses to Referrals*

1. Ecumenical Partnerships Work Area

a. *2004 Referral: Recommendations in Response to Item 06-02. Recommendation 1. That the General Assembly Council's Office of Interfaith Relations Communicate the Strong Policy Statement Opposed to Religious Bigotry and Stereotyping (General Assembly Minutes, 1999, Part I, pp. 79, 663) with Other Appropriate Offices of the General Assembly Council; Recommendation 2. Prepare a Guide for Congregations That Makes Known and Available the Resources Already Available in Regard to Religious Pluralism and Christian Discipleship; and Recommendation 3. With the Office of the General Assembly, Bring a Recommendation on What Further Study or Action Might Be Needed to Better Equip the Church to Live in a Religiously Plural World—From the 216th General Assembly (2004) (Minutes, 2004, Part I, pp. 19–20).*

Response: See Item 07-07 for response to this item.

b. *2004 Referral: Item 06-05. That the General Assembly Council Continue Its Support for Ecumenical Formation—From the General Assembly Committee on Ecumenical Relations (Minutes, 2004, Part I, pp. 20, 423).*

Response: Ecumenical formation programs are an ongoing part of the ministry of the Ecumenical Partnership work area. It is only one of the functions of the Ecumenical and Mission Partnership (E&MP) team. That office promotes and facilitates PC(USA) member participation in the Week of Prayer for Christian Unity, the National Workshop on Christian Unity, the Geneva Seminar for Clergy and Laity, and courses offered by the Ecumenical Institute at Bossey (Switzerland) every year.

In addition to these annual ecumenical formation opportunities, E&MP promotes and facilitates PC(USA) member participation at major international ecumenical assemblies, such as the World Alliance of Reformed Churches and the World Council of Churches assemblies, typically held every seven years.

c. *2004 Referral: Item 12-05. Iraq: Our Responsibility and the Future, Recommendation 14. That the General Assembly Council Immediately Develop and Promote a Coordinated Effort to Highlight the Extra Commitment Opportunity Titled, “Iraq—the Peace Fund for Solidarity with the Churches” (EO51722)—From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 71–73, 866).*

Response: The Extra Commitment Opportunity account (ECO 051722) was established in 2003 following the war in Iraq, for the purpose of expressing concern, compassion, and solidarity with the churches of Iraq, including the five Iraqi Presbyterian congregations, to encourage them in continuing to be steadfast in the face of adversity, and to support their ministry and witness in time of severe human need.

The “Peace Fund for Solidarity with the Churches” has been systematically and widely promoted, in a collaboration between the Worldwide Ministries Division and the Presbyterian Peacemaking Program, through:

- the pages of the PC(USA) Website
- the printed pages of the Extra Commitment Opportunity book, which is sent to all congregations
- other publications (such as WMD Highlights and other Presbyterian literature addressing Iraq)
- through e-mail correspondence, and
- speaking engagements at presbyteries, congregations, and other church gatherings.

By the time of writing this response, the Peace Fund had received more than \$100,000, which has been forwarded to our partners in Iraq, in response to their express needs. Reports, accompanied by expressions of gratitude, have been received from the Iraqi churches on how the funds have been helpful to them.

d. *2004 Referral: Item 12-05. Iraq: Our Responsibility and the Future, Recommendation 15. That the GAC 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)—From the Advisory Committee on Social Witness Policy (Minutes, 2004, Part I, pp. 71–73, 866).*

Response: On behalf of the Worldwide Ministries Division and the Middle East Council of Churches, the Reverend Dr. Nuhad Tomeh, PC(USA) mission co-worker and regional liaison for Syria, Lebanon, Iraq, and the Gulf, has visited our partner churches in Iraq several times since the meeting of the 216th General Assembly (2004), for the purpose of expressing support and solidarity, inquiring about their well-being, and communicating and interpreting their situation. Further, the area coordinator for the Middle East and Europe has since the last assembly met with representatives of the various churches of Iraq on several occasions to maintain supportive contact with them, and to assure the mutuality of our concern.

Assessment of need for mission personnel in Iraq has potentially pointed to a variety of possible opportunities for service. However, it has been clear through our periodic conversations with partners that the time is as yet inopportune, for security reasons.

Humanitarian resources, on the other hand, have continued to flow in order to help the churches of Iraq to cope, and to assist them in their own response to critical human need. Such aid has been extended by Presbyterian Disaster Assistance (PDA) and channeled through Action of the Churches Together (ACT), the relief arm of the World Council of Churches, and the Middle East Council of Churches who has maintained an office in Baghdad. In addition, PDA has provided training courses to relief workers and trauma counselors who have been working with Iraqi refugees in neighboring countries.

e. *2004 Referral: Alternate Resolution to Item 12-09. Commissioners’ Resolution. On Establishing a Palestine Working Group. That the 216th General Assembly (2004) Direct the Formation of a Worldwide Ministries Division-Related Palestine Mission Network 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; and That a Feasibility Study Be Conducted by the Worldwide Ministries Division and Recommendations for Concrete, Measurable Action Plans Be Presented to the General Assembly Council at Its Fall Meeting in 2005—From the 216th General Assembly (2004) (Minutes, 2004, Part I, p. 75).*

Response: A Worldwide Ministries Division-related mission network was formally established in April 2005, focusing on three major dimensions of PC(USA) mission in Israel and Palestine: Partnership, Advocacy, and Education. The network is growing in number and in strength. It is actively addressing issues and opportunities for deepening Presbyterian solidarity and involvement in Israel and Palestine.

As to the feasibility study, a Presbyterian volunteer expert consultant, with impressive credentials in economic and human development, was engaged to lead such a study. Accompanied by a former mission co-worker, he made a preliminary field visit to Israel and Palestine in November 2005, interviewing partners, local organizations, and a broadly diverse sample of similarly engaged groups and agencies. Upon his return and a series of interviews in Washington that included World Bank officials, his report was presented to the relevant offices of the General Assembly Council for the formulation and refinement of initial recommendations to the General Assembly Council in February 2006.

[Note: The General Assembly resolution had called for a report to be made to the GAC in September 2005. Permission was sought from the latter to defer reporting until February 2006, due to the complexity of the process required, and the

deliberate construction of the elements of the required study, as well as the political circumstances on the ground—e.g., the Gaza withdrawal, etc.]

f. *2004 Referral: Alternate Resolution to Item 13-07. On Expressing Our Solidarity with the Presbyterian Church in Taiwan and with the Taiwanese People—From the Presbytery of the Pacific, Recommendation 3. Calls 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—From the 216th General Assembly (2004) (Minutes, 2004, Part I, p. 90).*

Response: In response to the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) referral Item 13-07, “On Expressing Our Solidarity with the Presbyterian Church in Taiwan and with the Taiwanese People,” a delegation led by the Worldwide Ministries Division visited Taiwan, attending the 140th anniversary of the Presbyterian Church in Taiwan and the mission consultation in Tao Yuan, and renewed a covenant agreement between our two churches.

An article, “Taiwan and China—two or one?” was written following the delegation’s visit to Taiwan.

The Worldwide Ministries Division hosted a delegation of newly elected leaders of the Presbyterian Church in Taiwan in Louisville, including the Reverend Hsin Liang Chen, moderator, the Reverend Andrew Te-Chen Chang, general secretary, the Reverend Hong Tiong Lyim, associate general secretary, and the Reverend Stephen Hsinte Hsu, secretary for Ecumenical Relations. In January, Moderator Rick Ufford-Chase and his company visited Taiwan and met with leaders of the Presbyterian Church in Taiwan to express our solidarity in ministry with them. A part of the covenant states that “We affirm the unity of the Church under the Lordship of Jesus Christ and will strive together so that God’s love, justice, peace and integrity of creation may be demonstrated in the world ... and agree to exchange information to enable us to understand each other’s situation and to fulfill our commitment of mutual mission and solidarity.”

Clifton Kirkpatrick, Stated Clerk of the General Assembly, communicated the Taiwan action of the General Assembly to the United States of America Center for Disease Control and Prevention in Atlanta, commending their mission and continuing commitment to engage in the international public health and, particularly, for their involvement with Taiwan during the Severe Acute Respiratory Syndrome (SARS) outbreak. He also communicated to Dr. Steve Kuo, director of Taiwan Center for Disease Control (CDC) in Taipei, Taiwan, commending “the Center for Disease Control for its prompt and thorough action in addressing the outbreak and management of Severe Acute Respiratory Syndrome (SARS), trusting that this involvement will persist in the event of any future breakouts.” Fortunately the Taiwan Center for Disease Control works closely with the U.S. Center for Disease Control in Atlanta.

Gwen Crawly, interim director for the Advisory Committee on Social Witness Policy, contacted the CDC in Atlanta and confirmed that a part of mission of the Center for Disease Control (USA) is to provide a full range of services to countries in need of their expert assistance. This was the case during the SARS epidemic, and would be the case in the future. She also communicated with the World Health Organization but did not get a forth-coming response.

g. *2004 Referral: Alternate Resolution to Item 13-07. On Expressing our Solidarity with the Presbyterian Church in Taiwan and with the Taiwanese People—From the Presbytery of the Pacific, Recommendation 5. Invite All Presbyterian Church Related Media Outlets and Publications to Devote One Publication on the Human Rights and Democracy Developments in Taiwan—From the 216th General Assembly (2004) (Minutes, 2004, Part I, p. 90).*

Response: The director’s office of the Worldwide Ministries Division (WMD) invited Presbyterian News Service, *Presbyterians Today*, and *Church & Society* to publish on this topic. The WMD communications associate, Pat Cole, traveled to Taiwan to develop an article, He submitted that article for publication, posted it to the denomination’s Web site, and emailed it to the new communications network that includes representatives of middle governing body publications

h. *2004 Referral: Item 13-08. Commissioners’ Resolution. On the Murders of Women in Ciudad, Juarez, Mexico, Recommendation 2. Request Representatives of Pasos de Fe Border Ministry 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 (Minutes, 2004, Part I, pp. 91, 965–67).*

Response: The Worldwide Ministries Division worked with the National Presbyterian Church of Mexico and Pasos de Fe to participate in an event that took place April 3, 2005, and included a march that crossed the border from El Paso, Texas, to Ciudad Juarez, Chihuahua, Mexico, and a worship service in Chamizal Park. Representatives of Pasos de Fe Border Ministry, including members of Tres Rios, Sierra Blanca, and Palo Duro presbyteries, as well as members of the Mexican border presbyteries, expressed the sympathy and solidarity of the PC(USA) to the families and friends of the victims.

i. *2004 Referral: Item 13-08. Commissioners' Resolution. On the Murders of Women in Ciudad, Juarez, Mexico, Recommendation 3. Instruct the General Assembly Council to Communicate Our Concern to Appropriate Ecclesiastical Partners and Civil Institutions to Help Focus Attention on the Violence and Marshal Regional and National Support for Competent, Timely, and Complete Investigation (Minutes, 2004, Part I, pp. 91, 965–67).*

Response: The Area Office for Latin America and the Caribbean of the Worldwide Ministries Division communicated PC(USA)'s concern to the National Presbyterian Church of Mexico (INPM) and worked with it to participate in an event that included a march to cross the border from El Paso, Texas, to Ciudad Juarez, Chihuahua, Mexico, that ended with a worship service in Chamizal Park, April 3, 2005. In this event, the Reverend Jean Marie Peacock, PC(USA)'s Vice-Moderator, expressed concern that these crimes have gone unsolved. Officers of both the PC(USA) and the INPM urged the Mexican government to quickly arrest those responsible for these crimes, and made a plea to civil institutions to stop the murders, to help focus attention on the violence, and calling for a complete investigation.

j. *2004 Referral: Item 13-08. Commissioners' Resolution. On the Murders of Women in Ciudad, Juarez, Mexico, Recommendation 4. Direct the General Assembly Council to Participate in a Service to Be Planned by Pasos de Fe, the Presbyteries of Sierra Blanca and Tres Rios, to Join in Public Witness and Worship that Cries Out for Justice (Minutes, 2004, Part I, pp. 91, 965–67).*

Response: The Area Office for Latin America and the Caribbean of the Worldwide Ministries Division worked with the National Presbyterian Church of Mexico (INPM) and Pasos de Fe to participate in an event that included a march to cross the border from El Paso, Texas, to Ciudad Juarez, Chihuahua, Mexico, that ended with a worship service in Chamizal Park. This event took place April 3, 2005. The Reverend Teodoro Villanueva, member of the board of directors of the INPM, and the Reverend Jean Marie Peacock, Vice-Moderator of the PC(USA), preached. Other participants included staff and members of Tres Rios, Sierra Blanca, and Palo Duro presbyteries, as well as staff and members of the Mexican border presbyteries, and the Reverend George P. Bithos from the Texas Conference of Churches.

k. *2004 Referral: Item 13-11. Commissioners' Resolution. Regarding Adult Basic Education (Minutes, 2004, Part I, pp. 92–93, 972–74).*

Response: The Office of Global Education and International Leadership Development (GEILD) is committed to supporting international church partners in their ministries and vision of education. Such support takes many general forms:

- mission personnel
- scholarships for education at all levels
- grants for educational institutions and partner projects of all levels, and
- facilitation of cooperation among partners and other ecumenical entities in the furtherance of education.

Specific efforts in basic adult education include literacy training that takes place in conjunction with HIV/AIDS training, other health-care training, and through cooperation with community development groups and projects. Other forms of basic adult education related to PC(USA) involve the teaching of simple bookkeeping skills in grassroots organizations. Such skills allow the organizations to manage their finances independently and to demonstrate compliance with any grant requirements that may exist. Adults with very basic levels of literacy are also offered opportunities to engage in Bible study with others of a similar reading level with the help of facilitators and specially formed materials.

The GEILD remains in contact with international partners, consulting on the evolving educational needs of both youth and adults.

2. *Global Service and Witness Work Area*

a. *2004 Referral: Item 06-07. Report on the Review of the National Council of Churches of Christ in the U.S.A., Recommendation 4. Request that Church World Service and the National Council of Churches Work Together in Partnership with Churches and Councils of the Churches in Various Regions of the World; and Request PC(USA) Representatives in NCCC and CWS Work to Ensure the Development of Structures That Allow Such Cooperative Relations—From the General Assembly Committee on Ecumenical Relations (Minutes, 2004, Part I, pp. 21, 429–39).*

Response: The desire of the assembly was both that there be partnership with churches and councils of churches in the work done by Church World Service (CWS) and National Council of Churches of Christ (NCCC), and that these two entities work together cooperatively in such partnerships. During a consultation between General Assembly Council (GAC) staff and

CWS staff on May 2 and 3 of 2005, PC(USA) representatives reemphasized the importance of these themes. Similar requests have been made in the context of board meetings of both entities.

b. *2004 Referral: Item 06-07. Report on the Review of the National Council of Churches of Christ in the U.S.A., Recommendation 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—From the General Assembly Committee on Ecumenical Relations (Minutes, 2004, Part I, pp. 21, 429–39).*

Response: Cognate funding refers to the practice of individual programmatic office providing funding for specific projects and functions of ecumenical agencies. General Assembly Council programs in all three Ministries Divisions have continued to provide this funding, consistent with commitments to work ecumenically wherever possible. Examples of current cognate funding include support for Church World Service (CWS) Education and Advocacy program, the Let Justice Roll program of the National Council of Churches of Christ (NCCC), the NCCC's public education and Justice for Women/Tirzah program, CWS's refugee and asylum program. The PC(USA) continues to be a major programmatic participant in the work of Church World Service. In addition to basic support for its international programs, Presbyterian Disaster Assistance and Presbyterian Hunger Program provide significant funding for specific CWS projects responding to hunger, poverty, and disasters.

In an effort to better coordinate PC(USA) and CWS relief and development efforts, Worldwide Ministries hosted a staff consultation with Church World Service counterparts in May of 2005. The consultation identified opportunities for closer cooperation.

c. *2004 Referral: Alternate Resolution to 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; Recommendation Directing 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—From the 216th General Assembly (2004) (Minutes, 2004, Part I, pp. 90–91).*

Response: The General Assembly Council made response to this referral one of its Mission Work Plan projects for 2005–2006. A staff team developed a promotion entitled “It’s a Matter of Faith” to encourage giving to the ECOs related to supporting the HIV/AIDS work of partner churches. The promotion has included the development of an eight-page insert to *Presbyterians Today* magazine, full-page ads in Presbyterian publications, and an information/interpretation packet including bulletin inserts and liturgical materials. Because Hurricane Katrina eclipsed the initial promotion surrounding the *Presbyterians Today* insert, the team will develop plans for a second promotional thrust in 2006.

3. *People in Mutual Mission Work Area*

2004 Referral: Item 13-12. Commissioners’ Resolution. On Commissioning 2005 Mission Co-Workers During the 100th New Wilmington Missionary Conference (Minutes, 2004, Part I, pp. 93, 974).

Response: A joint committee of National Ministries, Worldwide Ministries, and the New Wilmington Missionary Conference was formed to plan the 2005 commissioning service to take place at the 100th New Wilmington Missionary Conference, July 23–30, 2005.

As part of this planning, a duly constituted Commission of the General Assembly Council was formed, comprised of Elder Rick Ufford-Chase, the Reverend Judy Angleberger, Elder Fran Calderwood, the Reverend Dan Schomer, the Reverend Marian McClure, and Elder Curtis Kearns, which subsequently presided over the commissioning of a representative group of PC(USA) appointed National and International mission workers, volunteers, and global partners in mission to the U.S.A. during the opening service of worship at the 100th New Wilmington Missionary Conference on Sunday, July 24, 2005, at 7:00 p.m. at Westminster College in New Wilmington, Pennsylvania.

Item 01-03

[The assembly approved Item 01-03. See p. 4.]

The Committee on the Office of the General Assembly recommends that the 217th General Assembly (2006) approve the following list of referrals of business:

00 Plenary

- 00-01** GANC Nominations
- 00-02** Committee Structure

01 Business Referrals

- 01-01** Docket
- 01-02** Plenary Consent Agenda
- 01-03** Referrals of Business
- 01-04** On the Report of the Theological Task Force on Peace, Unity, and Purity—From the Presbytery of the James.

02 Bills and Overtures**03 General Assembly Procedures****For Plenary Action****A. Presbyterian Historical Society:**

- 03-01** On Directing the Presbyterian Historical Society to Retain its Office in Montreat, North Carolina, and to Find Ways and Means to Fund Same—From the Presbytery of Middle Tennessee.
- 03-02** On the Historical Foundation at Montreat—From the Presbytery of Western North Carolina.
- 03-03** On the Historical Foundation at Montreat—From the Presbytery of Salem.
- 03-04** On the Historical Foundation at Montreat—From the Presbytery of East Tennessee.
- 03-05** On the Historical Foundation at Montreat—From the Presbytery of Coastal Carolina.
- 03-11** On the Historical Foundation at Montreat—From the Presbytery of Charlotte.
- 03-17** COGA—Recommendations Regarding the Presbyterian Historical Society Facility in Montreat, NC (04R03-11, and 04R03-24).

B. General Assembly

- 03-06** On Amending the Guidelines for Organizations to Display an Exhibit at Meetings of the General Assembly—From the Presbytery of Carlisle.
- 03-07** On Inviting Commissioners to Write Brief Notes of Affirmation and Encouragement to Churches of Their Choice—From the Presbytery of Trinity.
- 03-18** COGA—Recommendation Regarding Affinity Groups/Special Interest Organizations (04R03-21).
- 03-22** COGA—Invitation To Meet in Pittsburgh, PA for the 220th GA (2012).

C. Per Capita

- 03-08** On Providing an Authoritative Interpretation of G-9.0404d Regarding Session Responsibility to Pay Per Capita—From the Presbytery of Baltimore.
- 03-12** ACC-Request. Authoritative Interpretation Concerning General Assembly Action on Req. 99-1 Re. Payment of Per Capita by Pphys—SC, Sacramento
- 03-13** COGA/GAC—Per Capita Budget Recommendations—Joint COGA/GAC

D. Standing Rules

- 03-09** On Amending Standing Rule B.5. Regarding Overtures and Resolutions Affecting Investment Policies—From the Presbytery of the Twin Cities Area.
- 03-14** ACC-Authoritative Interpretation and Standing Rule Amendment Regarding Administrative Review on the General Assembly Level--From the ACC. (04R04-18)
- 03-15** COGA—Amending Standing Rules Regarding Election of the Stated Clerk. (2004 Referral, Minutes, p. 64).
- 03-16** COGA—Amending Standing Rules Regarding Advisory Delegates (04R03-13?).
- 03-20** COGA—Amendment to Standing Rules Regarding Moderator Campaign Procedures.
- 03-21** COGA—Amendment to Standing Rules Regarding Interfaith Representatives.

E. Other

- 03-10** On Maintenance and Reporting for Session Membership Rolls and Registers—From the Presbytery of San Gabriel.
- 03-19** COGA—Election of Associate Stated Clerks.

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- 03-A** COGA—Application for GA Review as it Relates to the General Assembly Permanent Judicial Commission (04R04-19(3)).
- 03-B** Minutes, Presbyterian Historical Society

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- 03 Agency Summaries
 - Office of the General Assembly
 - Committee on the Office of the General Assembly
 - General Assembly Nominating Committee
- 03 Moderator's Report
- 03 Per Capita Payments by Presbytery
- 03 Affinity Groups Report

04 Church Orders**For Plenary Action****A. Ordination Standards/Authoritative Interpretation**

- 04-01** On Deleting G-6.0106b, and on Providing a New Authoritative Interpretation—From the Presbytery of Heartland.
- 04-02** On Confirming the Requirements in G-6.0106b. of “Fidelity” and “Chastity”—From the Presbytery of Mississippi.
- 04-03** On Commending Study of the Authoritative Interpretation of 1978—From the Presbytery of Indian Nations.
- 04-04** On Amending the 1978 Policy Statement of the UPCUSA and the 1979 Position Paper from the PCUS By Deleting Certain Statements—From the Presbytery of Cincinnati.
- 04-05** On Commending Study of the Definitive Guidance of 1978—From the Presbytery of Stockton.
- 04-06** On Reaffirming Our Standards for Ordination—From the Presbytery of Pueblo.
- 04-07** On the Authority of Holy Scripture and the Lordship of Christ—From the Presbytery of San Joaquin
- 04-08** That Ordination Standards Be Affirmed, and That a Study Guide Be Produced—From the Presbytery of Trinity.

B. Moratorium

- 04-09** On Amending G-6.0106b. to Provide for a Decade of Peace Concerning Further Amendment—From the Presbytery of Central Washington.
- 04-10** On Amending the Form of Government to Provide for No Further Amendment of G 6.0106b. for Eight Years—From the Presbytery of the Upper Ohio Valley.

C. Marriage

- 04-11** On Amending W-4.9001, Christian Marriage—From the Presbytery of Mississippi.
- 04-12** On Reaffirming That Marriage Between a Man and a Woman Is a Gift God Has to All Humankind—From the Presbytery of Redstone.
- 04-13** On Pastoral Counsel for Sexual Sin—From the Presbytery of Redstone.

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[No items.]

Information

[No items.]

05 Church Polity**[Item 05-04 became 12-18; there is no 05-04]****For Plenary Action****A. Form of Government**

- 05-01** On Amending G-12.0101, Synod Membership, to Make it Possible for a Synod to Enroll Specified Persons as Members of the Synod—From the Presbytery of Lake Huron.
- 05-02** On Amending the *Book of Order* by Adding a Reverse Concordance of Scriptural Allusions to the Index—From the Presbytery of Redstone.
- 05-03** On Amending G-13.0103r. Regarding Authoritative Interpretations—From the Presbytery of Mississippi.
- 05-05** On Amending G-11.0503, Open Communication, to Include Elders Who are Commissioned as Lay Pastors—From the Presbytery of the Western Reserve.
- 05-06** On Amending G-10.0302a(2)(c), “When Active Members Move” to Include Provision for College Students and Military Personnel—From the Presbytery of San Francisco.
- 05-07** On Amending G-8.0201, “Property is Held in Trust”—From the Presbytery of Stockton.
- 05-08** On Amending G-13.0103p. and q., Responsibilities of the General Assembly—From the Presbytery of Nevada.
- 05-25** ACC-Request; Interpretation of G-4.0403 & G-14.0201 Re. Policy of Making Staff Ineligible for Service as an Officer--SC/EP, Coastal Carolina
- 05-26** ACC-Request: Interpretation of G-11.0502h re. COM's Authority to Approve Commissions for Ordination--SC/EP, St. Augustine
- 05-30** ACC-Request: Baptized Members' Roll vs. Baptized Member—Manager, OGA Reports, Office of the General Assembly

B. Chapter 14

- 05-09** On Amending G-14.0506 Regarding Commissioned Lay Pastor Emeritus or Emerita—From the Presbytery of the Noroeste.
- 05-10** On Amending G-14.0502 Regarding Election of a Pastor—From the Presbytery of Cimarron.
- 05-11** OGA—Approve revision of Chapter XIV; Appoint a Task Force for Further Revision of FOG (04R04-12(1))
- 05-24** ACC—Request: Interpretation of G-14.0801 Re. CLPs Serving in a Pby Other Than That Where They Were Commissioned—SC/EP, Whitewater Valley
- 05-28** ACC—Request: Request for Interpretation of the Word "May" in G-14.0513b--GP/SC, The James

C. Protecting the Environment

- 05-12** On Amending G-3.0300c, Christ’s Faithful Evangelist, to Add a Section on Caring for God’s Creation—From the Presbytery of Heartland.
- 05-13** On Amending G-3.0300c, Christ’s Faithful Evangelist, to Add a Section on Caring for God’s Creation—From the Presbytery of Mid-Kentucky.

D. Rules of Discipline Amendments

- 05-14** On Amending D-10.0106 Regarding Administrative Leave—From the Presbytery of Eastern Virginia.
- 05-15** On Amending D-1.0103 Regarding Mediation and Reconciliation—From the Presbytery of Mission.
- 05-16** On Adding a New Section D-2.0104 Outlining a Process to Handle Frivolous Complaints—From the Presbytery of National Capital.
- 05-17** On Amending the Rules of Discipline Regarding Accountability of Governing Body Officers—From the Presbytery of Detroit.
- 05-18** On Amending D-14.0600, Control of Materials During Pre-Trial Phase—From the Presbytery of National Capital.
- 05-19** On Amending D-10.0105, “Transfer Prohibited”—From the Presbytery of Susquehanna Valley.

- 05-27** ACC—Request: Authority of Synod PJC Decisions--SC, Synod of the Covenant
- 05-29** ACC—Request: Interpretation of D-6.0103 Re. Stay of Enforcements (Mgr of Judicial Process & Social Witness Policy, OGA)

E. Accusation of Another

- 05-20** On Amending D-10.0102, Accusation of Another—From the Presbytery of Santa Fe.
- 05-21** On Amending D-10.0102, Accusation of Another—From the Presbytery of the Redwoods.

F. Other

- 05-22** On Establishing a Committee or Task Force to Conduct a Feasibility Study for Creating a Non-Geographic Korean-American Synod—From the Presbytery of Midwest Hanmi.
- 05-23** On Amending the *Book of Order* to Provide Flexibility in Presbytery and Synod Membership—From the Presbytery of Beaver-Butler.

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05-A through 05-P

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- 05 Roster and Decisions of the General Assembly Permanent Judicial Commission.
- 05 Governing Body Statements of Compliance with Permanent Judicial Commission Decisions.
- 05 Votes of presbyteries

06 Ecclesiology

For Plenary Action

A. Report of the Theological Task Force

- 06-01** TTF-Report of the Theological Task Force on Peace, Unity, and Purity

B. G-6.0108

- 06-02** On Being Called to Covenant Community: Rightly Interpreting G-6.0108—From the Presbytery of Riverside.
- 06-03** On Amending G-6.0108b, “Freedom of Conscience – Within Certain Bounds” to Safeguard the Amendment Process—From the Presbytery of Pittsburgh.
- 06-04** On Being Called to Covenant Community: Rightly Interpreting G-6.0108—From the Presbytery of Stockton.

C. Amending Task Force Report:

- 06-05** On Amending Recommendations 4 and 5 of the Theological Task Force Report—From the Presbytery of Mississippi.
- 06-06** On Amending Recommendation 5 of the Report of the Theological Task Force on Peace, Unity, and Purity—From the Presbytery of Philadelphia.

D. Other Task Force Report Recommendations:

- 06-07** On Making Resources Available to Aid in the Implementation of the Report of the Theological Task Force—From the Presbytery of Albany.
- 06-08** On the Report of the Theological Task Force—From the Presbytery of Plains and Peaks.
- 06-09** On Approval of the Report of the Theological Task Force on Peace, Purity, and Unity—From the Presbytery of National Capital.
- 06-10** On Removing and Referring Recommendation 5 from the Theological Task Force Report, and Appointing a Task Force to Answer Questions Through the Careful Study of Recommendation 5—From the Presbytery of Santa Barbara.
- 06-13** On Appointing a Special Committee to Address the Constitutional Questions Regarding the Task Force’s Proposed Authoritative Interpretation—From the Presbytery of Charlotte.

- 06-19 On the Report of the Theological Task Force on Peace, Unity, and Purity—From the Presbytery of Tropical Florida.

E. ACC Requests

- 06-14 ACC-Request for Authoritative Interpretation (A.I.) of TFPUP Rec. 5 and A.I. Re. A.I.s—Pastor, Tualatin Plains PC
- 06-15 ACC-Request: Possible Conflicts Between Constitution & Rec. 5 of the TFPUP Report—Elder, First PC, Marietta, GA
- 06-16 ACC-Request: Constitutional Questions—Pastor, Palos Park PC, Palos Park, GA)
- 06-17 ACC-Request: Constitutional Questions—Pastor, First PC, Pearland, TX and Pastor, Grace PC, Houston TX
- 06-18 ACC-Request: Communication re. Recommendation 5 of the Task Force on Peace, Unity, and Purity Report—Wm. A. Brafford, Charlotte NC

F. Other

- 06-11 On Amending G-9.0302 to Give Governing Bodies an Option to Make Certain Decisions by Consensus—From the Presbytery of Detroit.
- 06-12 On Approving an Authoritative Interpretation of the *Book of Order*—From the Presbytery of Palo Duro.

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[No items]

Information

[No items]

07 Ecumenical and Interfaith Relations

For Plenary Action

- 07-01 On Affirming a Common Abrahamic Heritage Among the Three Faiths, Christianity, Islam, and Judaism—From the Presbytery of Newton.
- 07-02 ACC—Request: Request for Interpretation of Difference Between "Federated" and "Union" Churches, as Used in Chapters 15 & 16—Mgr, Polity Guidance & Training, OGA
- 07-03 CER—Invite Ecumenical Advisory Delegates to 218th GA (2008)
- 07-04 Recommendations from the Report of the World Council of Churches.
- 07-05 CER—Regarding “Christian Churches Together”.
- 07-06 Recommendations from the Report of the 24th Council of WARC.
- 07-07 WMD—Request CER to Continue to Assess on the Adequacy of Interfaith Policy; Review an Action Plan.
- 07-08 NMD—Framework for Mission in the USA with the PC of Ghana?

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- 07-A Minutes, Committee on Ecumenical Relations

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- 07 Agency Summary, Committee on Ecumenical Relations
- 07 World Council of Churches Annual Report (2004)
- 07 Report on the World Council of Churches 9th Assembly.
- 07 Report, National Council of Churches of Christ General Assembly, November 2004
- 07 The State of the National Council of Churches—September 2005
- 07 Report on the World Alliance of Reformed Churches 24th General Council

08 Mission Coordination**For Plenary Action****A. Personnel Issues**

- 08-01** On Clarifying the Practice of Our Theology of Call for Those Serving General Assembly Entities—From the Presbytery of Santa Fe.
- 08-02** On Creating a Commission to Study the Personnel Policies Now Operative as They Affect Members of the National Staff of the Presbyterian Church U.S.A.—From the Presbytery of Newton.
- 08-04** On Limiting Staff Participation in Elected Bodies—From the Presbytery of San Joaquin.
- 08-05** On Directing GAC to Bring Its Policies for Termination into Conformity with the Form of Government—From the Presbytery of New York City.
- 08-11** ACREC—Report and Recommendations “Creating a Climate for Change within the PC(USA).
- 08-12** ACREC/ACWC—Joint Resolution Regarding the Women of Color Consultation Report.

B. General Assembly Council

- 08-03** On Adding a Representative from the Presbyterian Men, with Voice and Vote, to the General Assembly Council—From the Presbytery of Eastern Virginia.
- 08-08** GAC New Structure for GAC w/Enabling *Book of Order, Manual of Operations, and Organization for Mission* Changes
- 08-09** GAC—Regular Changes to *Manual of Operations* (plus addendum)
- 08-16 GAC—Grant GANC Latitude

C. Mission Budget

- 08-10** On the Elimination of Administration Costs on Restricted Mission Gifts—From the Presbytery of Baltimore
- 08-13** Mission Budget

D. Other

- 08-06** On Funding the Fight Against HIV/AIDS and Diseases of Poverty—From the Presbytery of Ohio Valley.
- 08-07** ACWC—Study the Status of Women in the Church. (5 recs)
- 08-14** GAC—Amend *Organization for Mission* Re GA Officers and Committees of the OGA.

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- 08-A** Minutes, GAC
- 08-B** Minutes, PC(USA), A Corporation
- 08-C** Audit

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- 08 Agency Summary, General Assembly Council.
- 08 Agency Summary, Advocacy Committee for Racial Ethnic Concerns
- 08 Annual Report of the Presbyterian Council for Chaplains and Military Personnel.
- 08 Annual Report of the General Assembly Council on Current Task Forces, Work Groups, and Ad Hoc Committees.
- 08 Annual Report of the Equal Employment Opportunity/Affirmative Action Progress.
- 08 Changes to Appendixes of GAC *Manual of Operations*

09 Social Justice Issues**For Plenary Action****A. Social Justice**

- 09-01** Petitions Against Torture—From the Presbytery of San Francisco.
- 09-02** Resolution on Smithfield Packing, Inc.—From the Presbytery of New Hope.
- 09-03** On Medical Use of Marijuana—From the Presbytery of Homestead.
- 09-07** ACSWP—Interim Report: “Social Creed of the Churches” of 1908 (04R08-18(2))

- 09-08** ACSWP—A Reformed Understanding of Usury for the Twenty-First Century (04R10-09) 6 recs
- 09-09** ACSWP—A Report on Economic Security for Older Adults (04R10-10(3)) 15 recs
- 09-16** On Being Faithfully Engaged in the Ministry of Ending Homelessness—From the Presbytery of New York City.
- 09-19** ACREC—Resolution in Support of Ongoing Partnership Work with the Coalition of Immokalee Workers and the Campaign for Fair Food

B. Immigration

- 09-12** On Humane Reform of National Immigration Laws—From the Synod of the Southwest.
- 09-15** On Advocacy and Welcome for All Immigrants—From the Presbytery of New York City.
- 09-18** On Urging Presbyteries to Educate and Empower Congregations and Membership for Ministry with Immigrant Groups and Individuals in the United States—From the Presbytery of Mid-Kentucky.

C. Monitoring Reports

- 09-04** ACSWP-Monitoring Report: Turn Mourning Into Dancing! (01R25.172) 7 recs
- 09-05** ACSWP-Monitoring Report: Resolution Calling for the Abolition of For-Profit Private Prisons (03R07-01(f.12))4 recs
- 09-06** ACSWP-Monitoring Report: Transforming Families Policy (04R10-06(e.q.)) 4 recs

D. Human Rights

- 09-10** ACSWP-Resolution on Just Globalization: Justice, Ownership and Accountability (ACSWP) 96R36.636
- 09-11** ACSWP-Resolution on Human Rights (ACSWP)

E. Other

- 09-13** On Irish Adoptions—From the Presbytery of Long Island.
- 09-14** On Appointing a Task Force to Assess the Effects of Government Faith Based Initiatives—From the Presbytery of New York City.
- 09-17** On Requesting that Federal Funds to Pay for Hurricane Relief Not Reduce Existing Programs Needed for Poor or Vulnerable Citizens—From the Presbytery of the Twin Cities Area.

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- 09-A** Minutes, ACSWP

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- 09 ACSWP Agency Summary

10 Health Issues**For Plenary Action****A. Abortion**

- 10-01** On Late-Term Pregnancy—From the Presbytery of Redstone.
- 10-02** On Financial Support for or Against Abortion—From the Presbytery of Beaver Butler.
- 10-03** On Standing Clearly Against the Practice of Abortion While Extending the Love of Christ to Those Who Have Suffered Its Practice—From the Presbytery of Mississippi.
- 10-04** ACSWP—Monitoring Report: Problem Pregnancies and Abortion Policies (00R25.087)

B. Other Health Issues

- 10-05** On Teen Suicide and Self-Injury—From the Presbytery of St. Augustine.
- 10-06** ACSWP—Towards Full Inclusion of People with Disabilities (99R25.038) 15 recs
- 10-07** CMD—2-Yr Extension on Referral Re End-of-Life Issues (02R13-07)
- 10-08** On Affirming MRTI's Advocacy Efforts with Pharmaceutical Companies That Have Not Granted Licenses on Life Saving Medications That Treat Diseases of Poverty—From the Presbytery of the Pacific.

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[No items.]

Information

[No items.]

11 Peacemaking and International Issues**For Plenary Action****A. Divestment/Peace in the Middle East**

- 11-01 On Rescinding and Modifying Certain Actions of the 216th General Assembly (2004) Regarding the Israeli-Palestinian Conflict [Divestment]—From the Presbytery of Mississippi.
- 11-02 On Divestment In Multinational Companies Doing Business in Israel—From the Presbytery of the James.
- 11-03 On Being Fair and Just on Issues Regarding Divestment and Investment—From the Presbytery of Florida.
- 11-04 On Issues Affecting Israelis and Palestinians, and the 216th General Assembly (2004) Divestment Action—From the Presbytery of New Covenant.
- 11-05 On Suspension of Divestment Resolution—From the Presbytery of Eastern Virginia.
- 11-06 On Divestment and Israel—From the Presbytery of San Francisco.
- 11-07 On Actively Fostering Peace, Reconciliation, and Community Development Between Israelis and Palestinians—From the Presbytery of New York City.
- 11-08 On Pursuing Our Historic Vision of Peace in the Middle East, and on Suspending for Two Years the Phased, Selective Divestment Process—From the Presbytery of Seattle.
- 11-09 On Justice and Peace in the Middle East—From the Presbytery of Chicago.
- 11-10 On Rescinding the Actions of the 216th General Assembly (2004) as They Apply to Divestment of Stock in Caterpillar, Inc.—From the Presbytery of Great Rivers.
- 11-11 On Instructing MRTI with Regard to Divestment, and Affirming Our Desire of Previous Assemblies for a Just Resolution of the Conflict in the Middle East—From the Presbytery of Sierra Blanca.
- 11-12 On Calling for the Suspension of the Phased, Selected Divestment Process and for a Reevaluation of Investment Strategies in the Middle East
- 11-13 On Working to Resolve the Israeli-Palestinian Conflict—From the Presbytery of New Brunswick.
- 11-14 On Peace in the Middle East—From The Presbytery Of Baltimore.
- 11-15 On Being Pro Palestinian and Pro Israeli—From the Presbytery of Tampa Bay.
- 11-16 NMD-On Communicating with Corporations Doing Business in Israel and Palestine (NMD) 04R12-01(7)
- 11-34 On Supporting the Continuation of MRTI’s Selective and Careful Process of Corporate Engagement Relating to Human Rights Abuses in Israel and Palestine—From the Presbytery of Newark.
- 11-35 Phased Selective Divestment: Giving Voice to the Silenced—From the Presbytery of Boston.
- 11-40 On Approving One Week of Prayer and Witness with Christians in the Middle East—From the Presbytery of Western New York.
- 11-41 On Rescinding the Divestiture Policy to Restore Trust Between Presbyterians, Our Jewish Friends, and the General Public—From the Presbytery of the Mid-South.

B. Sale of Holdings

- 11-17 On Proceeds from the Sale of Divested Holdings—From the Presbytery of Transylvania.
- 11-18 On the Sale of Divested Holdings—From the Presbytery of Chicago.

C. Investment Strategies

- 11-19 On Pursuing Investment Strategies to Promote Peace Between the Israeli and Palestinian People, While Affirming the Importance of Maintaining Healthy Relationships Among Presbyterians, Jews, and Muslims in the U.S.A.—From the Presbytery of National Capital.
- 11-20 On Moving from a Divestment Strategy to a Strategy of Investment in Businesses That Promote Peace and Reconciliation Between Israelis and Palestinians—From the Presbytery of Sheppards and Lapsley.
- 11-21 On Continuing Investment Strategies That Promote Peace Between the Israeli and Palestinian People While Seeking Prosperity for Both Nations—From the Presbytery of Missouri Union.
- 11-22 On Pursuing Investment Strategies to Promote Peace Between the Israeli and Palestinian People, While Affirming the Importance of Maintaining Healthy Relationships—From the Presbytery of Giddings-Lovejoy.

- 11-39** On Moving to a Strategy of Investment in Businesses that Promote Peace, Justice, and Reconciliation Between Israelis and Palestinians—From the Presbytery of the Western Reserve.

D. Task Force on the Middle East

- 11-23** On Directing ACSWP to Constitute a Task Force to Draft a New Statement on Middle East Policy—From the Presbytery of Eastern Virginia.
- 11-24** On Creating a Task Force on the Middle East to Produce a Substantive Resource Document—From the Presbytery of New York City.

E. Congo

- 11-30** On Promoting a Free, Fair, and Democratic Election in the Democratic Republic of Congo—From the Presbytery of New Hope.
- 11-31** Regarding the People and Presbyterian Church of the Congo—From the Presbytery of Chicago.
- 11-32** On Support for Congolese People In the Democratic Republic of the Congo (DRC)—From the Presbytery of Eastern Virginia.

F. Other International Issues

- 11-25** On Condemning International Trafficking In and Sexual Exploitation of Children—From the Synod of the Northeast.
- 11-26** On Expressing the Church’s Concern for the People of Haiti—From the Presbytery of Tropical Florida.
- 11-27** On Appointing a Special Committee to Explore the Radical Reduction of the Impact of Malaria in Sub-Saharan Africa—From the Presbytery of Northern New York.
- 11-28** On Supporting the Peace Process in Sudan—From the Presbytery of Trinity.
- 11-29** ACSWP—Statement on Taiwan (ACSWP) 03R11-13 and 04R13-07 (alt.)] 4 recs
- 11-36** On Recognizing the Value of Proactive, Constructive Nonviolence and Establishing Nonviolence Training—From the Presbytery of Baltimore
- 11-37** On Advocating for Positive Change in Darfur and All of Sudan—From the Presbytery of the Palisades.
- 11-38** On Supporting the Democratic Aspirations of the People of Haiti—From the Presbytery of New York City.

G. Other

- 11-33** CMD-Commitment to Peacemaking

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[No items.]

Information

[No items.]

12 Church Growth and Christian Education

For Plenary Action

A. Christian Educator

- 12-01** On Creating the Office of Minister of Christian Education—From the Presbytery of Mission.
- 12-02** On Amending the *Book of Order* to Create a Fourth Office to Be Known as Educating Elder—From the Presbytery of Shenandoah.
- 12-03** On Amending G-14.0701 to Name Certified Christian Educators as Mandated Reporters in Cases of Abuse of Minors or Adults Lacking Mental Capacity—From the Presbytery of Genesee Valley.

B. Church Transfers/Union Churches

- 12-04** On Transferring Crescent Springs Presbyterian Church to the Presbytery of Cincinnati—From the Presbytery of Cincinnati.
- 12-05** On Transferring Glen Burnie Korean Presbyterian Church from the Atlantic Korean-American Presbytery to the Presbytery of Baltimore—From the Presbytery of Baltimore.
- 12-06** On Transferring Warrenton Presbyterian Church from the Presbytery of National Capital to the Presbytery of Shenandoah—From the Presbytery of National Capital.

- 12-07 On Transferring First Presbyterian Church of McGehee, Arkansas, from the Presbytery of the Pines to the Presbytery of Arkansas—From the Synod of the Sun.
- 12-09 On Establishing Kaw Prairie Community Church in Lenexa, Kansas, as a Union Church—From the Presbytery of Heartland.
- 12-10 On the Union of St. John’s United Methodist Church and the Wharton United Presbyterian Church—From the Presbytery of Newton.

C. Church Growth

- 12-08 On Combating the Decline in Members of the Presbyterian Church (U.S.A)—From the Presbytery of Eastern Virginia.
- 12-16 On Affirming the Church’s Commitment to Church Revitalization and Evangelism—From the Presbytery of Philadelphia.

D. Other

- 12-11 On Sexuality Curricula and Other Materials Being Consistent with the Biblical and Confessional Teaching—From the Presbytery of Shenango.
- 12-12 CMD—Older Adult Ministry Task Force Report (03R06-05)
- 12-13 NMD—Report from the Racial Ethnic Education Support Work Group (04R07-06(7))
- 12-14 NMD—List of Colleges and Universities
- 12-15 GAC—PILP Board of Directors (plus addendum)
- 12-17 NMD—Request for Additional Funding to Research Obstacles to Inclusiveness, Develop Strategies to Overcome Obstacles in the Process to Ordination. (04R10-03(05))
- 12-18 On Adding New Section G-11.0404g. Regarding New Immigrant Ministers—From the Presbytery of North Central Iowa.

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- 12-A NMD—Women of Faith Awards
- 12-B Minutes, PILP

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- 12 Agency Summary, National Ministries Division
- 12 PILP Agency Summary
- 12 Annual Report Regarding “Renewing the Commitment”, A Churchwide Strategy for Ministry in Higher Education.

13 Theological Issues and Institutions

For Plenary Action

A. Theological Issues

- 13-01 On the Authority of Holy Scripture—From the Presbytery of Mississippi.
- 13-02 On Referring “The Trinity: God’s Love Overflowing” Back to the Office of Theology and Worship for Further Consultation—From the Presbytery of Shenandoah.
- 13-03 CMD—Request to Undertake a Study of “Salvation and Sin”
- 13-04 CMD—Invitation to Christ: Sacramental Practices” (Ovt. 98-33; 02R10-01; 04R08-06).
- 13-05 CMD—“The Trinity: God’s Love Overflowing” (04R08-09(2))

B. Theological Institutions

- 13-06 COTE—Theological Institution Trustees
- 13-07 COTE—Lord’s Supper Permissions at Theological Institutions
- 13-08 COTE—President of Pittsburgh Theological Seminary
- 13-09 COTE—Auburn Seminary Covenant

C. Hymnals**13-10** On the Development of a Denominational E-Hymnal—From the Presbytery of Miami.**13-11** PPC—A New Denominational Hymnal for Corporate Worship.**D. PPC****13-15** Election of Davis Perkins as President and Publisher**13-16** Amendments to PPC Deliverance Document and Amended Restated Bylaws.**E. Other****13-12** CMD—Lord’s Supper Permissions at Conference Centers**13-13** CMD—Mountain Retreat Assn. Board of Directors**13-14** ACC—Request: On Amending G-2.0200 to Correct the Latin Translation—Coordinator, Theology & Worship, GAC**Committee Final Action and Report to Plenary****13-A** Minutes, Committee on Theological Education**13-B** Minutes, PPC**Information**

- 13 Agency Summaries:
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Presbyterian Publishing Corporation
- 13 Report of the Office of Theology and Worship.
- 13 Report of the Committee on Theological Education
- 13 Presbyteries’ Cooperative Committee on Examinations

14 Review of GA Permanent Committees**For Plenary Action****14-01** ACC—Authoritative Interpretation of G-13.0112d.**Committee Final Action and Report to Plenary****14-A** Minutes, General Assembly Committee on Representation**Information**

- 14 Agency Summaries:
Advisory Committee on Litigation
Advisory Committee on the Constitution
Advocacy Committee for Women’s Concerns
General Assembly Committee on Representation
- 14 Self-Studies
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15 Board of Pensions and Presbyterian Foundation**For Plenary Action****A. Board of Pensions Recommendations****15-01** BOP—Amendment to Section 8.4 of the Benefits Plan.**15-04** On Pension and Medical Insurance Needs of Small Churches—From the Presbytery of Long Island.

B. Foundation Recommendations

15-02 FDN—Endorse Foundation’s Work in Support of Mission and Ministry.

15-03 FDN—Directors of New Covenant Trust Company, N.A.

Committee Final Action and Report to Plenary

15-A Committee on Review of the Board of Pensions

15-B Committee on Review of the Foundation

15-C Receive Report Regarding the Plan and the BOP’s Approval of Certain Plan Amendments.

15-D Receive Report of Certain Amendments to the Bylaws.

15-E Minutes, Board of Pensions

15-F Minutes, Foundation

Information

- 15 Agency Summaries:
Board of Pensions
Presbyterian Church (U.S.A.) Foundation

Item 01-04

[The assembly disapproved referral of this item. See p. 4.]

On the Report of the Theological Task Force on Peace, Unity, and Purity of the Church—From the Presbytery of the James.

The Presbytery of the James humbly overtures the 217th General Assembly (2006) to take up the report and recommendations of the Theological Task Force on the Peace, Unity, and Purity of the Church *ad seriatim*.

Rationale

We are grateful for all that is good and faithful in “A Season of Discernment: The Final Report of the Theological Task Force on the Peace, Unity, and Purity of the Church to the 217th General Assembly (2006).”

The said report and recommendations urge us all to strive for the peace, unity, and purity of the church.

Recommendation 5., in particular, would enact far reaching change, perhaps even equivalent to constitutional amendment, by means of authoritative interpretation on the part of the General Assembly (G-13.0103r).

The process of authoritative interpretation would not allow any debate or input on the part of the several presbyteries of the church.

Such absence of any debate or input on the part of the presbyteries would necessarily forfeit the consideration and wisdom of those presbyteries.

Such process on the part of the General Assembly would run the risk of damaging the very peace, unity, and purity of the church it intends to promote.

The peace, unity, and purity of the church would be served best by the fullest possible debate, discussion, and consideration on the part of those making the decision.

The *Book of Order* gives to each presbytery the responsibility “to maintain regular and continuing relationship to the higher governing bodies of the church, including...proposing to the synod or General Assembly such measures as may be of common concern to the mission of the whole church (G-11.0103t).

Item 02-01

[The assembly approved Item 02-01. See p. 4.]

The Assembly Committee on Bills and Overtures recommends that the overture received from the Presbytery of San Diego be referred to the Assembly Committee on Ecclesiology (06) as Item 06-20, and that the overture received from the Presbytery of Sacramento also be referred to the Assembly Committee on Ecclesiology (06) as Item 06-21.

Item 02-02

[The assembly approved Item 02-02. See p. 4.]

The Assembly Committee on Bills and Overtures recommends that Standing Rule A.2.a. be suspended in order to receive late business from the most recent meeting of the General Assembly; and that this business be referred as follows:

Item 00-02 Committee Structure.

Item 00-03 Nominations for GANC from the Moderator.

Item 08-13 Budget Recommendation A.2. (Mission Budget and Program 2006) and A.3. (Mission Budget and Program 2007 and 2008)

Item 08-15 Item 08-15, On Confirming the Election of Linda Bryant Valentine as GAC Executive Director

Item 08-16 On Granting Latitude to the GANC with Regard to the Composition of GAC.

Item 09-B Sam and Helen Walton Award recipients.

Item 14-01 Authoritative Interpretation of G-13.0112d.

Item 15-05 A final response to a referral.

Item 02-03

[The Assembly Committee on Bills and Overtures reported that the minutes of the 217th General Assembly (2006) had been approved. See pp. 7, 36, 53.]

Item 02-04

[The Assembly Committee on Bills and Overtures received Item 02-04. See p. 7.]

The Assembly Committee on Bills and Overtures reports the following information to the 217th General Assembly (2006):

A. Commissioners' Resolutions

Commissioners' Resolution. On Affirming MRTI and Divestment. Decline: Standing Rule A.8.e. This matter is before the assembly in Item 11-34.

Commissioners' Resolution. On Convening a Meeting on Worldwide Mission. Referred to: Assembly Committee on Mission Coordination (08) as Item 08-17.

Commissioners' Resolution. On Declaring Suicide Bombing a Crime Against Humanity. Referred to: Assembly Committee on Social Justice Issues (09) as Item 09-20.

Commissioners' Resolution. On Closing the Chef Menteur Landfill in New Orleans. Referred to: Assembly Committee on Health Issues (10) as Item 10-09.

Commissioners' Resolution. On Raising the Federal Minimum Wage. Referred to: Assembly Committee on Social Justice Issues (09) as Item 09-21.

Commissioners' Resolution. On the Presbyterian Accompaniment Program in Colombia. Referred to: Assembly Committee on Ecumenical and Interfaith Relations (07) as Item 07-09.

Commissioners' Resolution. On Updating "God's Gift of Sexuality." Decline: Standing Rule A.8.e. The purpose of this resolution can be reached by amendment and debate of concerns found in Item 12-11.

Commissioners' Resolution. On Living Carbon Neutral Lives. Referred to: Assembly Committee on Social Justice Issues (09) as Item 09-22.

Commissioners' Resolution. On Abandoning Mountaintop Removal of Coal. Referred to: Assembly Committee on Social Justice Issues (09) as Item 09-23.

Commissioners' Resolution. On Celebrating and Protecting Cuba Partnerships. Referred to: Assembly Committee on Ecumenical and Interfaith Relations (07) as Item 07-10.

Commissioners' Resolution. On the "Return to the Earth" Program. Referred to: Assembly Committee on Social Justice Issues (09) as Item 09-24.

Commissioner's Resolution. On Joining the International "Publish What You Pay" Campaign. Decline: Standing Rule A.8.e. Many of the issues in this resolution are before the assembly in Item 09-10.

Commissioner's Resolution. On the Beirut Declaration. Decline: Standing Rule A.8.e. Many of this resolution's concerns are before the assembly in Items 11-23 and 11-15 as well as other Items before the Assembly Committee on Social Justice (09).

Commissioner's Resolution. On the Denial of Human Rights in the Philippines. Referred to: Assembly Committee on Ecumenical and Interfaith Relations (07) as Item 07-11.

Commissioner's Resolution. On Amending the Open Meeting Policy. Referred to: Assembly Committee on General Assembly Procedures (03) as Item 03-23.

Commissioner's Resolution. On Financial Reporting of Actual Costs of General Assembly Task Forces and Work Groups. Referred to: Assembly Committee on General Assembly Procedures (03) as Item 03-24.

Commissioner's Resolution. On the Persecution of Christians in Palestinian Territories. Decline: Standing Rule A.8.e. The whole region of Palestine and Israel, their relationships, and developing a new policy, are before the assembly in many different forms. The purpose of this resolution can be reached by amendment and debate.

Commissioner's Resolution. On Theological Diversity and the Women's Ministry Program Area. Referred to: Assembly Committee on Mission Coordination and Budgets (08) as Item 08-18.

Item 02-05

[The assembly approved Item 02-05. See p. 7.]

The Assembly Committee on Bills and Overtures recommends approval of the following docket containing the schedule of committee reports to the 217th General Assembly (2006):

Docket

Monday, June 19
9:00 am

BUSINESS MEETING 3

- Assembly Committee on Bills and Overtures (02)
- Vice Moderator Confirmation and Installation
- Stated Clerk's Orientation II
- Assembly Committee on General Assembly Procedures (03) (Financial Implications)

02 ASSEMBLY COMMITTEE ON BILLS AND OVERTURES

- Assembly Committee on Mission Coordination (08) (Financial Implications)
- Report of the Assembly Committee on Board of Pensions and Presbyterian Foundation (15)
- Report of the Assembly Committee on Theological Issues and Institutions (13)

Announcements

Memorial Minute for William P. Thompson, Former Stated Clerk

Closing Prayer

Recess

12:00 Noon

Lunch Break

1:30 pm

Opening Prayer

BUSINESS MEETING 4

- Speakout (15 minutes)
- Assembly Committee on Bills and Overtures (02)
- Report of the Assembly Committee on Church Growth and Christian Education (12)
- Report of the Assembly Committee on Ecumenical and Interfaith Relations (7)
- Report of the Assembly Committee on Review of GA Permanent Committees (14)

Announcements

Closing Prayer

Recess

5:30 pm

Dinner Break

7:00 pm

Joint Worship led by the Cumberland Presbyterian Church

8:15 pm

BUSINESS MEETING 5

- Women's 50th Ordination (40 min)
- Association of Presbyterian Colleges and Universities (5 min)
- Cultural Proficiency (5 min)
- Peacemaking 25th Anniversary (15 min)
- Presbyterian Disaster Assistance – Katrina Recovery (16 min)
- Mission Initiative (10 min)

Announcements

Closing Prayer

Recess

Tuesday, June 20

9:00 a.m.

Opening Prayer

BUSINESS MEETING 6

- Assembly Committee on Bills and Overtures (02)
- Assembly Committee on General Assembly Procedures (03) (Financial Implications)
- Assembly Committee on Mission Coordination (08) (Financial Implications)
- General Assembly Nominating Committee
- Report of the Assembly Committee on Mission Coordination (08)
- Report of the Assembly Committee on Ecclesiology (06)

Announcements

Closing Prayer

Recess

12:00 Noon

Lunch Break

1:30 pm

Opening Prayer

BUSINESS MEETING 7

- Speakout (15 minutes)
- Assembly Committee on Bills and Overtures (02)
- Report of the Assembly Committee on Church Orders (04)
- Report of the Assembly Committee on Mission Coordination (08)

Announcements

Closing Prayer

Recess

5:30 pm

Dinner Break

7:00 pm

Joint Worship led by PC(USA)

8:15 pm

BUSINESS MEETING 8

- Ecumenical Greetings (30 min)
- World Prayer (15 min)
- Presbyterian Church of Colombia 150th (5 min)
- Presbyterian Church of Cuba (5 min)
- Self-Development of People (15 min)
- Mission Initiative (10 min)

02 ASSEMBLY COMMITTEE ON BILLS AND OVERTURES

Wednesday, June 21

9:00 am Presbyterian History Forum with the Cumberland Presbyterian Church and the Cumberland Presbyterian Church in America

10:30 am Opening Prayer

BUSINESS MEETING 9

- Speakout (15 min)
- Assembly Committee on Bills and Overtures (02)
- Assembly Committee on General Assembly Procedures (03) (Financial Implications)
- Assembly Committee on Mission Coordination (08) (Financial Implications)
- Report of the Assembly Committee on Church Polity (05)

Announcements
Closing Prayer
Recess

12:00 noon Seminary Lunches

2:00 pm Opening Prayer

BUSINESS MEETING 10

- Speakout (15 min)
- Assembly Committee on Bills and Overtures (02)
- Report of the Assembly Committee on Peacemaking and International Issues (11)
- Report of the Assembly Committee on General Assembly Procedures (03)
- Report of the Assembly Committee on Health (10)

Announcements
Closing Prayer
Recess

5:30 pm Dinner Break

7:00 pm Joint Worship led by Cumberland Presbyterian Church in America

8:15 pm Opening Prayer

BUSINESS MEETING 11

- Speakout (15 min)
- Assembly Committee on Bills and Overtures (02)
- Report of the Assembly Committee on Social Justice Issues (09)

Announcements
Closing Prayer
Recess

Thursday, June 22

8:30 am Worship (in Plenary)

9:30 am Opening Prayer

BUSINESS MEETING 12

- Assembly Committee on Bills and Overtures (02)
- Assembly Committee on General Assembly Procedures (03) (Financial Implications)
- Assembly Committee on Mission Coordination (08) (Financial Implications)
- Introduction of San Jose Committee on Local Arrangements

Closing Prayer
ADJOURN

Item 03-01

[The assembly answered Item 03-01 by the action taken on Item 03-17. See p. 47.]

On Directing the Presbyterian Historical Society to Retain Its Office in Montreat, North Carolina, and to Find Ways and Means to Fund Same—From the Presbytery of Middle Tennessee.

The Presbytery of Middle Tennessee overtures the 217th General Assembly (2006) to direct that the Presbyterian Historical Society retain its office in Montreat, North Carolina, at the Historical Foundation, and to find ways and means to fund same.

[Original Financial Implications: (2006) \$0; (2007) \$193,556; (2008) \$508,417 (Per Capita—OGA) [Assembly Action: (2006) \$0; (2007) \$0; (2008) \$0]

Rationale

The Historical Foundation at Montreat contains a remarkable and exceptionally rich collection of materials on the history of the Presbyterian church and its worldwide Reformed tradition and relationships, housing resources that enable Presbyterians to understand the roots of our Presbyterian history.

The Historical Foundation is the primary place for holding the official records and artifacts of Presbyterianism in the South, including those of governing bodies such as congregations, presbyteries, synods, general assemblies, and their missionary enterprise, but also priceless personal and family records, such as letters, manuscripts, paintings, photographs, tapes, and memorabilia that reflect the life and mission of the church both here and abroad.

The Historical Foundation is the place where Presbyterian Women historians have for years placed annual histories of the life and work of their congregations, in confidence that this unique collection of primary source materials would always be conveniently accessible to their wide regional constituency.

The present facilities of the Historical Foundation are well-designed and eminently suited for their specific purpose, and are visited each year by several thousand persons, including many researchers, scholars, and congregational historians.

The Historical Foundation is located on the campus of the Montreat Conference Center, which is the largest conference facility of the Presbyterian Church (U.S.A.) and a major gathering place for Presbyterians from across the nation.

The Committee on the Office of the General Assembly has announced that, because of the ongoing decrease in the per capita income to the Office of the General Assembly, the Historical Foundation should be closed and its holdings distributed between the Presbyterian Historical Society in Philadelphia and Columbia Theological Seminary, with the present Historical Foundation building becoming a museum under the management of the Mountain Retreat Association.

Such an arrangement would destroy a precious heritage that has great potential for the life and ministry of the total church, as well as of partner churches around the world.

There has been an outpouring of concern protesting the contemplated closing of the Historical Foundation from the spiritual heirs of the Presbyterian missionary enterprise, such as the Presbyterian Church in Korea, the Independent Presbyterian Church of Brazil, and the Presbyterian Church of Congo.

The Friends of the Historical Foundation at Montreat, Inc., a 501(c)(3) nonprofit corporation, is prepared to undertake the support of the Historical Foundation as a self-standing independent institution, relieving the General Assembly of responsibility for its restoration and continuing support.

The Historical Foundation at Montreat has legally existed as a North Carolina nonprofit corporation under the name “The Historical Foundation of the Presbyterian and Reformed Churches, Incorporated”, beginning in 1927 and still existing until the present day, with the legal ownership of most or all of its assets still being lodged in the still existing North Carolina corporation.

Concurrence to Item 03-01 from the Presbytery of the James.

COGA COMMENT ON ITEM 03-01

Comment on Item 03-01—From the Committee on the Office of the General Assembly.

Item 03-01 directs the Presbyterian Historical Society (PHS) to retain its facilities at Montreat and find ways to fund that operation. The Committee on the Office of the General Assembly (COGA) advises the General Assembly to answer Item 03-01 by approving the recommendations in COGA's report to the General Assembly on the Presbyterian Historical Society (PHS) (Item 03-17).

The COGA values the past work of the Historical Foundation, Inc (PCUS) and the continuing work of the Presbyterian Historical Society to preserve the significant archival collection at Montreat. The COGA also acknowledges the good intentions of presbyteries submitting overtures relating to PHS at Montreat. However, continuing to maintain the PHS facilities at Montreat is not financially feasible. While recognizing the financial realities, COGA's report to the General Assembly on PHS (Item 03-17) provides a viable alternative plan to preserve the valuable collection now at Montreat and enhance its use for the church in new ways.

Currently, the PHS facilities and operations at Montreat, like the rest of PHS, are supported primarily by per capita funds. The current level of support is about \$500,000 per year. The proposed per capita budget for 2007–2008 includes only limited funds for the transition of Montreat operations in the first quarter of 2007 and no funds for 2008. The COGA advises that the financial implications of approving Item 03-01 is an estimated increase in per capita budget of about \$194,000 in 2007 and \$508,500 in 2008. For each budget cycle beyond 2008, the implementation would be more than \$1 million.

Since reunion in 1983, several efforts have been made to obtain funding outside of per capita to support PHS operations at Montreat, with very limited success. In 2005, a feasibility study for a potential endowment campaign revealed limited additional resources insufficient to sustain the PHS Montreat operations long term.

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 03-02

[The assembly answered Item 03-02 by the action taken on Item 03-17. See p. 47.]

On the Historical Foundation at Montreat—From the Presbytery of Western North Carolina.

The Presbytery of Western North Carolina overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to do the following:

1. Direct that the Historical Foundation and its Board of Directors be constituted as a fully independent self-perpetuating body; and to implement this:
 - a. That the current Board of Directors of The Historical Foundation of the Presbyterian and Reformed Churches, Incorporated be removed with the approval of this commissioners' resolution; and
 - b. That the Historical Foundation Board of Directors shall then immediately be constituted as directed by the Board of Directors of Friends of the Historical Foundation at Montreat, Inc.
2. That the Articles of Incorporation of the Historical Foundation be amended to delete any requirement that
 - a. its directors, officers, bylaws, or
 - b. any amendment to its Articles of Incorporation, or
 - c. any disposition of the Historical Foundation's assets (whether upon dissolution or otherwise) be subject to the approval of the General Assembly or of any General Assembly officer, agent, or agency.
3. That any and all assets of the Historical Foundation, which may have been removed by, delivered to, or

placed with any officer, agent, or agency of the General Assembly since 1982, shall be returned to, or remain under, the exclusive custody and control of the Historical Foundation, in care of its governing body as reconstituted in accordance with this commissioners' resolution; including, but not limited to, any endowment, funds, or property of any nature entrusted to its care by any third party, or donated to the Presbyterian Historical Society and placed in or held by its Montreat Office.

4. That the Presbyterian Historical Society work cooperatively with the reconstituted Historical Foundation in exchange of information and in building a common data base for the collections of materials related to Presbyterian and Reformed history at both institutions, as well as at Presbyterian seminaries.

Rationale

The Historical Foundation at Montreat contains a remarkable and exceptionally rich collection of materials on the history of the Presbyterian church and its worldwide Reformed tradition and relationships, housing resources that enable Presbyterians to understand the roots of our Presbyterian history.

The Historical Foundation is the primary place for holding the official records and artifacts of Presbyterianism in the South, including those of governing bodies such as congregations, presbyteries, synods, general assemblies, and their missionary enterprise, but also priceless personal and family records, such as letters, manuscripts, paintings, photographs, tapes, and memorabilia that reflect the life and mission of the church both here and abroad.

The Historical Foundation is the place where Presbyterian Women historians have for years placed annual histories of the life and work of their congregations, in confidence that this unique collection of primary source materials would always be conveniently accessible to their wide regional constituency.

The present facilities of the Historical Foundation are well-designed and eminently suited for their specific purpose, and are visited each year by several thousand persons, including many researchers, scholars, and congregational historians.

The Historical Foundation is located on the campus of the Montreat Conference Center, which is the largest conference facility of the Presbyterian Church (U.S.A.) and a major gathering place for Presbyterians from across the nation.

The Committee on the Office of the General Assembly has announced that, because of the ongoing decrease in the per capita income to the Office of the General Assembly, the Historical Foundation should be closed and its holdings distributed between the Presbyterian Historical Society in Philadelphia and Columbia Theological Seminary, with the present Historical Foundation building becoming a museum under the management of the Mountain Retreat Association.

Such an arrangement would destroy a precious heritage that has great potential for the life and ministry of the total church, as well as of partner churches around the world.

There has been an outpouring of concern protesting the contemplated closing of the Historical Foundation from the spiritual heirs of the Presbyterian missionary enterprise, such as the Presbyterian Church in Korea, the Independent Presbyterian Church of Brazil, and the Presbyterian Church of Congo.

The *Friends of the Historical Foundation at Montreat, Inc.*, a 501c(3) nonprofit corporation, is prepared to undertake the support of the Historical Foundation as a self-standing independent institution, relieving the General Assembly of responsibility for its restoration and continuing support.

The Historical Foundation at Montreat has legally existed as a North Carolina nonprofit corporation under the name *the Historical Foundation of the Presbyterian and Reformed Churches, Incorporated*, beginning in 1927 and still existing until the present day, with the legal ownership of most or all of its assets still being lodged in the still existing North Carolina corporation.

Concurrences to Item 03-02 from the Presbyteries of Florida, Greater Atlanta, Mission, New Covenant, Savannah, Shenandoah, South Alabama, South Louisiana, and Trinity.

ACC ADVICE ON ITEM 03-02

Advice on Item 03-02—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 03-02.

Rationale

While Items 03-02, 03-03, and 03-04 are neither identical in their rational nor their proposal, they collectively address the proposals of the Office of the General Assembly in the implementation of G-9.0406, the ownership and preservation of records of the church.

Each of these overtures seeks to create an independent entity to which the assets of and materials held at the Montreat office of the Presbyterian Historical Society would be transferred. The Advisory Committee on the Constitution believes each of these proposals would violate the following provisions of the *Book of Order*:

- G-9.0203a (“The clerk shall record the transactions of the governing body, keep its rolls of membership and attendance, preserve its records carefully, and furnish extracts from them when required by another governing body of the church”);
- G-9.0406 (“Minutes and all other official records of church sessions, presbyteries, synods, and General Assemblies are the property in perpetuity of said governing bodies or their legal successors. When congregations, synods, or presbyteries are dissolved, their records are held for them by the next higher governing body within whose bounds they were before dissolution. All minutes and other official records of existing and dissolved sessions, minutes and other official records of existing and dissolved presbyteries and synods that are no longer required for frequent reference, are to be deposited for preserving and servicing with the Department of History or in a temperature and humidity controlled environment of a seminary of the Presbyterian Church (U.S.A.). It is the responsibility of the clerk of each governing body to make recommendation to that governing body for the permanent safekeeping of the governing body's records”); and
- G-13.0103h (General Assembly responsible “to establish and superintend the agencies and task forces necessary for its work” (emphasis added)).

In short, each of these proposals would violate the *Constitution* in failing to ensure that records of the General Assembly remain within the control of both the Stated Clerk and the General Assembly.

PRESBYTERIAN CHURCH (U.S.A.) FOUNDATION COMMENT ON ITEM 03-02

Comment on Item 03-02—From the Presbyterian Church (U.S.A.) Foundation.

The Presbyterian Church (U.S.A.) Foundation (“Foundation”) holds permanent endowment funds for the Historical Foundation of the Presbyterian and Reformed Churches, Incorporated (“Historical Foundation”). The Foundation holds and invests the funds and pays out income in accordance with the direction given by the donor when the funds were established. Many of these funds are charitable trusts or quasi trusts that restrict the use of the income produced by the funds for specific purposes.

The Foundation believes that it would be helpful for the committee, as it considers the various overtures before it, to understand that the permanent endowment funds it holds for the Historical Foundation are controlled in their use and disposition by principles of trust law designed to ensure that these charitable funds are held by the trustee (the Foundation) and used by the beneficiary (the Historical Foundation) in accordance with the donor’s wishes as expressed when the trust was created (restriction).

Where a donor has directed that the income from a fund be paid to the Historical Foundation and has expressed no limitation on how that income may be used (no restriction), so long as the Historical Foundation still exists, the Foundation will pay the income from that fund to the Historical Foundation.

Where a donor has directed that the income from a fund be paid to the Historical Foundation and has expressed a restriction on how that income may be used, so long as the Historical Foundation still exists and it is possible to follow the

restriction, the Foundation will pay the income from that fund to the Historical Foundation. However, if it becomes impossible for the beneficiary to use the fund in accordance with the restriction, for example:

1. the restriction calls for a particular fund to be used for the maintenance of a building because it houses the church records program and the building no longer houses the church records program; or
2. the restriction calls for a particular fund to be paid to the Historical Foundation to maintain a building but the Historical Foundation no longer owns that building;

then, the Foundation must go to court and ask the court for direction as to how to administer the trust. The Foundation would file a petition for Cy-Pres. Cy-Pres means as nearly as possible. In trust law, it is a rule for the construction of trusts by which the intention of the donor is carried out as nearly as possible when it would be illegal or impossible to give the donor's restriction literal effect. This doctrine makes it possible for the court to accomplish the donor's charitable intent even if it cannot be carried out exactly as specified by the donor.

Therefore, the committee may wish to consider the fact that endowed funds are controlled by the wishes of the donor as expressed when they were created and neither the trustee nor the beneficiary, or an organization controlling the beneficiary (like the General Assembly), can lawfully set aside the restrictions on the funds because it believes it has a better idea for the use of the funds than the donor had. And, even if it becomes impossible to follow the donor's restriction, it is the court and not the trustee or the beneficiary who has the authority to decide how to use the funds. In making that decision, a court will listen to ideas from the trustee or the beneficiary, but the court's role is to figure out how to use the fund in a way that fulfills the donor's intent as nearly as possible.

COGA COMMENT ON ITEM 03-02

Comment on Item 03-02—From the Committee on the Office of the General Assembly.

Items 03-02, 03-03, 03-04, 03-05, and 03-11 in principle propose creating an independent entity to be responsible for the facilities and operations of the Presbyterian Historical Society (PHS) currently located at Montreat.

The Committee on the Office of the General Assembly (COGA) advises the General Assembly to answer Items 03-02, 03-03, 03-04, 03-05, and 03-11 by approving the recommendations in COGA's report to the General Assembly on PHS (Item 03-17).

The COGA supports the comment and advice of the Advisory Committee on the Constitution regarding Items 03-02, 03-03, and 03-04, and believes they also apply to Items 03-05 and 03-11. The proposal of an independent entity to carry out archival functions of the church is unconstitutional.

Further, the following Standing Rules of the General Assembly clearly delegate the responsibility for church archives and facilities to the Stated Clerk, the Office of the General Assembly, and the Department of History (PHS):

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. (Standing Rules of the General Assembly, M.2.b.(13))

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. (Standing Rules of the General Assembly, M.2.c.(5))

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.). [Referring to the Board of Directors of PHS.] (Standing Rules of the General Assembly, M.3.f.(1))

Therefore, having an independent entity responsible for the PHS facilities and operations at Montreat is contrary to the General Assembly Standing Rules.

The COGA further advises that through action of the 1987 General Assembly, the Historical Foundation of the Presbyterian and Reformed Churches, Inc. (Historical Foundation, Inc.) became a Constituent Corporation of the Presbyterian Church (U.S.A.), a Corporation, with the General Assembly Council serving as its board of directors. The 1987 General Assembly also directed that the former operations of the Historical Foundation, Inc. be transferred to General Assembly agencies in a manner consistent with the actions of the 1987 General Assembly. The 1987 General Assembly took several actions in regards to this matter. As to operations, the assembly directed, “The Department of History and the Historical Foundation will be consolidated into one entity called the Office of History effective January 1, 1988. The Office of History will be lodged in the Office of the General Assembly and managed by a Director accountable to the Stated Clerk. The Office of History will be funded through the per capita budget” (*Minutes*, 1987, Part I, p. 210). The General Assembly has noted this responsibility of the Stated Clerk in the General Assembly Standing Rules as well: “The Department of History in the Office of the General Assembly shall be under the direction of a person appointed by the Stated Clerk. ...” (Standing Rules of the General Assembly, M.2.c.(5)).

The COGA values the past work of the Historical Foundations, Inc. (PCUS), and the continuing work of the PHS to preserve the significant archival collection at Montreat. The COGA also acknowledges the good intentions of the presbyteries submitting overtures relating to PHS at Montreat. However, the basic action requested in these overtures is not consistent with the *Constitution* or the General Assembly Standing Rules. The COGA’s report to the General Assembly on PHS (Item 03-17) provides an alternative plan to preserve the valuable archives now at Montreat and enhance their use in ways which is in accord with *Book of Order* and General Assembly Standing Rule provisions, is financially feasible, and which adds benefit to the entire church.

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 03-03

[The assembly answered Item 03-03 by the action taken on Item 03-17. See p. 47.]

On the Historical Foundation at Montreat—From the Presbytery of Salem.

The Presbytery of Salem overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to do the following:

1. Direct that the closure plans and the dispersion of the collections and assets of the Historical Foundation at Montreat cease immediately, that any and all assets including endowments of the Historical Foundation at Montreat, which may have been removed since 1983, be returned, and that the Historical Foundation continue its operations at the 2004 levels of service.
2. Direct that new ways be found to fund this valuable institution and retain its ministry to the family of Presbyterian and Reformed churches that is separate from the current per capita income of the General Assembly.
3. Direct that the General Assembly transfer oversight and administration for the Montreat Historical Foundation from the Department of History and the Committee of the Office of the General Assembly to a separate board of directors of fifteen persons who will serve in three-year rotating classes, and who are deeply devoted to the continuing ministry of the Historical Foundation and who will be immediately approved by the 217th General Assembly (2006) and who will report thereafter to the General Assembly at its meetings.

4. Direct that, upon approval of this overture, the Board of the Friends of The Historical Foundation at Montreat, Inc. act as an advisor to the General Assembly Nominating Committee for said new Board of Directors of The Montreat Historical Foundation, and that the new board of directors shall include a majority representation from the four synods most directly served by the Montreat Historical Foundation (the Synods of the Mid-Atlantic, South Atlantic, Living Waters, and The Sun), and that the nominees shall be elected by the General Assembly Council at their first meeting following the 217th General Assembly (2006). [Presbytery Stated Clerk's Note: All references to "The Montreat Historical Foundation" intend and refer to The Historical Foundation at Montreat, Inc.]

5. Direct that said board of directors include representatives of the presbyteries specifically served by the Historical Foundation and who have a passion for and the ability to save this institution for the greater church and so that it may be accountable to its major constituent presbyteries, their congregations and members.

6. Direct that said board of directors be given two years in which to assure the General Assembly that there are both adequate endowment and ongoing funding commitments necessary to support the Historical Foundation, and that during this time the Historical Foundation be supported by funds that have been specifically pledged for the development of the Historical Foundation, as well as those reserve funds that had originally been designated for the Historical Foundation.

7. Direct that the plan and agreements for funding, governance and continuing the ministry of the Historical Foundation at Montreat be presented to the 218th General Assembly (2008) for approval with appropriate changes in the bylaws and other organizational documents to be made as well as appointments to the board of directors recommended.

8. Direct that the new Historical Foundation work cooperatively with the Presbyterian Historical Society in exchange of information and in building a common data base for the collections of materials of Presbyterian and Reformed history at both institutions, as well as at Presbyterian (U.S.A.) seminaries.

Rationale

The Historical Foundation at Montreat contains a remarkable and exceptionally rich collection of materials on the history of the Presbyterian church and the worldwide Reformed tradition, and houses resources that enable Presbyterians to understand the roots of our Presbyterian history.

The Historical Foundation at Montreat has legally existed as a North Carolina nonprofit corporation under the name *The Historical Foundation of the Presbyterian and Reformed Churches, Incorporated*, and still is legally existing at the present time.

This is the primary archive of Presbyterianism in the South, including not only the records from several denominations and PCUSA governing bodies (congregations, presbyteries, and synods) but also valuable personal and family papers that reflect the life and mission of the church both here and abroad.

The facility is well-designed for its purpose, and is visited each year by several thousand persons, including researchers, scholars, and congregational historians.

Several thousand congregations and individual Presbyterians have entrusted to its care their local and family records, papers, manuscripts, and artifacts.

The Historical Foundation is located on the campus of the Montreat Conference Center, which is the largest conference facility of the Presbyterian Church (U.S.A.) and offers a recognized gathering place for Presbyterians across the nation.

The Committee on the Office of the General Assembly has determined that, because of the ongoing decrease in the per capita income to the Office of the General Assembly, the Historical Foundation at Montreat should be closed and its holdings distributed between the Philadelphia Presbyterian Historical Society office and Columbia Seminary, with the present Historical Foundation becoming a museum under the management of the Mountain Retreat Association.

Such an arrangement would destroy a precious heritage that has great potential for the life and ministry of the total church, as well as partner churches around the world.

It should be known that if the Montreat Historical Foundation ever ceases to be used for its current purposes, a difficult legal situation could result because the land and the buildings of the Montreat Historical Foundation have separate origination issues including reversionary clauses and the ownership of such will be unclear since the General Assembly has

never acted to legally transfer the property from *The Historical Foundation of the Presbyterian and Reformed Churches, Incorporated* to any other legal entity.

Inadequate time, limited information, lack of creative alternatives, restricted involvement by the greater church and the Friends of the Historical Foundation, and a flawed feasibility study regarding funding lead to a premature decision to close the Historical Foundation at Montreat when other options do exist but have yet to be explored.

The *Minutes of the General Assembly, 2004*, Part I of the *Journal* under the report of the Historical Society and Item 03-24 states that the appointed task force to study the situation of the Historical Foundation will report to the General Assembly in 2006, and that this task force was never allowed to complete its work including making a final report with recommendations and was dismissed before reporting to the 2006 General Assembly by the Committee on the Office of the General Assembly.

Concurrences to Item 03-03 from the Presbyteries of Foothills, Holston, New Hope, the Peaks, and Transylvania.

ACC ADVICE ON ITEM 03-03

Advice on Item 03-03—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to answer Item 03-03 with its response to Item 03-02.

Rationale

Please refer to the rationale provided in the Advisory Committee on the Constitution's advice on Item 03-02.

PRESBYTERIAN CHURCH (U.S.A.) FOUNDATION COMMENT ON ITEM 03-03

Comment on Item 03-03—From the Presbyterian Church (U.S.A.) Foundation.

The Presbyterian Church (U.S.A.) Foundation (“Foundation”) holds permanent endowment funds for the Historical Foundation of the Presbyterian and Reformed Churches, Incorporated (“Historical Foundation”). The Foundation holds and invests the funds and pays out income in accordance with the direction given by the donor when the funds were established. Many of these funds are charitable trusts or quasi trusts that restrict the use of the income produced by the funds for specific purposes.

The Foundation believes that it would be helpful for the committee, as it considers the various overtures before it, to understand that the permanent endowment funds it holds for the Historical Foundation are controlled in their use and disposition by principles of trust law designed to ensure that these charitable funds are held by the trustee (the Foundation) and used by the beneficiary (the Historical Foundation) in accordance with the donor’s wishes as expressed when the trust was created (restriction).

Where a donor has directed that the income from a fund be paid to the Historical Foundation and has expressed no limitation on how that income may be used (no restriction), so long as the Historical Foundation still exists, the Foundation will pay the income from that fund to the Historical Foundation.

Where a donor has directed that the income from a fund be paid to the Historical Foundation and has expressed a restriction on how that income may be used, so long as the Historical Foundation still exists and it is possible to follow the restriction, the Foundation will pay the income from that fund to the Historical Foundation. However, if it becomes impossible for the beneficiary to use the fund in accordance with the restriction, for example:

1. the restriction calls for a particular fund to be used for the maintenance of a building because it houses the church records program and the building no longer houses the church records program; or
2. the restriction calls for a particular fund to be paid to the Historical Foundation to maintain a building but the Historical Foundation no longer owns that building; then, the Foundation must go to court and ask the court for direction as to how to administer the trust. The Foundation would file a petition for Cy-Pres. Cy-Pres means as nearly as possible. In trust law, it is a rule for the construction of trusts by which the intention of the donor is carried out as nearly as possible when it

would be illegal or impossible to give the donor's restriction literal effect. This doctrine makes it possible for the court to accomplish the donor's charitable intent even if it cannot be carried out exactly as specified by the donor.

Therefore, the committee may wish to consider the fact that endowed funds are controlled by the wishes of the donor as expressed when they were created and neither the trustee nor the beneficiary, or an organization controlling the beneficiary (like the General Assembly), can lawfully set aside the restrictions on the funds because it believes it has a better idea for the use of the funds than the donor had. And, even if it becomes impossible to follow the donor's restriction, it is the court and not the trustee or the beneficiary who has the authority to decide how to use the funds. In making that decision, a court will listen to ideas from the trustee or the beneficiary, but the court's role is to figure out how to use the fund in a way that fulfills the donor's intent as nearly as possible.

COGA COMMENT ON ITEM 03-03

Comment on Item 03-03—From the Committee on the Office of the General Assembly.

Items 03-02, 03-03, 03-04, 03-05, and 03-11 in principle propose creating an independent entity to be responsible for the facilities and operations of the Presbyterian Historical Society (PHS) currently located at Montreat.

The Committee on the Office of the General Assembly (COGA) advises the General Assembly to answer Items 03-02, 03-03, 03-04, 03-05, and 03-11 by approving the recommendations in COGA's report to the General Assembly on PHS (Item 03-17).

The COGA supports the comment and advice of the Advisory Committee on the Constitution regarding Items 03-02, 03-03, and 03-04, and believes they also apply to Items 03-05 and 03-11. The proposal of an independent entity to carry out archival functions of the church is unconstitutional.

Further, the following Standing Rules of the General Assembly clearly delegate the responsibility for church archives and facilities to the Stated Clerk, the Office of the General Assembly, and the Department of History (PHS):

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. (Standing Rules of the General Assembly, M.2.b.(13))

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. (Standing Rules of the General Assembly, M.2.c.(5))

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.). [Referring to the Board of Directors of PHS.] (Standing Rules of the General Assembly, M.3.f.(1))

Therefore, having an independent entity responsible for the PHS facilities and operations at Montreat is contrary to the General Assembly Standing Rules.

The COGA further advises that through action of the 1987 General Assembly, the Historical Foundation of the Presbyterian and Reformed Churches, Inc. (Historical Foundation, Inc.) became a Constituent Corporation of the Presbyterian Church

(U.S.A.), a Corporation, with the General Assembly Council serving as its board of directors. The 1987 General Assembly also directed that the former operations of the Historical Foundation, Inc. be transferred to General Assembly agencies in a manner consistent with the actions of the 1987 General Assembly. The 1987 General Assembly took several actions in regards to this matter. As to operations, the assembly directed, “The Department of History and the Historical Foundation will be consolidated into one entity called the Office of History effective January 1, 1988. The Office of History will be lodged in the Office of the General Assembly and managed by a Director accountable to the Stated Clerk. The Office of History will be funded through the per capita budget” (*Minutes*, 1987, Part I, p. 210). The General Assembly has noted this responsibility of the Stated Clerk in the General Assembly Standing Rules as well: “The Department of History in the Office of the General Assembly shall be under the direction of a person appointed by the Stated Clerk. ...” (Standing Rules of the General Assembly, M.2.c.(5)).

The COGA values the past work of the Historical Foundations, Inc. (PCUS), and the continuing work of the PHS to preserve the significant archival collection at Montreat. The COGA also acknowledges the good intentions of the presbyteries submitting overtures relating to PHS at Montreat. However, the basic action requested in these overtures is not consistent with the *Constitution* or the General Assembly Standing Rules. The COGA’s report to the General Assembly on PHS (Item 03-17) provides an alternative plan to preserve the valuable archives now at Montreat and enhance their use in ways which is in accord with *Book of Order* and General Assembly Standing Rule provisions, is financially feasible, and which adds benefit to the entire church.

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 03-04

[The assembly answered Item 03-04 by the action taken on Item 03-17. See p. 47.]

On the Historical Foundation at Montreat—From the Presbytery of East Tennessee.

The Presbytery of East Tennessee overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to do the following:

1. Direct that the current Board of Directors of The Historical Foundation of the Presbyterian and Reformed Churches, Incorporated (“the Historical Foundation”) be removed effective with the approval of this overture.
2. Direct that the Historical Foundation Board of Directors shall then immediately be constituted as directed by the Board of Directors of Friends of the Historical Foundation at Montreat, Inc.
3. Direct that, thereafter, the Historical Foundation and its board of directors shall continue as a fully independent, self-perpetuating body.
4. Direct that the Articles of Incorporation of the Historical Foundation be amended to delete any requirement that
 - a. its directors, officers, bylaws, or
 - b. any amendment to its Articles of Incorporation, or
 - c. any disposition of the Historical Foundation's assets (whether upon dissolution or otherwise) be subject to the approval of the General Assembly or of any General Assembly officer, agent, or agency.
5. Direct that any and all assets of the Historical Foundation, which may have been removed by, delivered to, or placed with any officer, agent, or agency of the General Assembly since 1982, shall be returned to, or remain under, the exclusive custody and control of the Historical Foundation, in care of its governing body as reconstituted in accordance with this overture; including, but not limited to, any endowment, funds, or property of any nature entrusted to its care by any third party, or donated to the Presbyterian Historical Society and placed in or held by its Montreat Office.
6. Direct that the Presbyterian Historical Society work cooperatively with the reconstituted Historical Foundation in exchange of information and in building a common data base for the collections of materials related to Presbyterian and Reformed history at both institutions, as well as at Presbyterian seminaries.

Rationale

The Historical Foundation at Montreat contains a remarkable and exceptionally rich collection of materials on the history of the Presbyterian church and the worldwide Reformed tradition, and from its beginnings has housed resources that enable Presbyterians to understand the roots of our Presbyterian history.

The Historical Foundation at Montreat has legally existed as a North Carolina nonprofit corporation under the name The Historical Foundation of the Presbyterian and Reformed Churches, Incorporated, beginning in 1927 and still existing until the present day.

The Historical Foundation at Montreat is the primary place for holding records and artifacts of the Presbyterian and Reformed missionary enterprise.

An outpouring of concern protesting the contemplated closing of the Historical Foundation at Montreat has come from the spiritual heirs of that enterprise in The Presbyterian Church in Korea in the Republic of Korea, and in The Presbyterian Church of Congo in the Democratic Republic of the Congo (formerly Zaire).

The Historical Foundation at Montreat is the primary place not only for holding official records and artifacts of Presbyterianism in the South, including those of governing bodies such as congregations, presbyteries, synods, and general assemblies, and their agencies, but also for holding priceless personal and family materials that reflect the inner life and mission of the church both here and abroad.

The Historical Foundation at Montreat is also the place where devoted Women of the Church Historians of at least three regional denominations from Maryland to Texas and from Florida to Missouri have for years placed detailed annual histories of the life and work of their congregations, in unquestioned expectation and confidence that this unique collection of essential primary source materials would always be conveniently accessible at Montreat to the wide regional constituency whose devoted Women of the Church Historians created it and placed it there.

The present facilities of the Historical Foundation at Montreat are well-designed and eminently suited for their specific purpose, and are visited each year by several thousand persons, including many researchers, scholars, and congregational historians.

Several thousand congregations and individual Presbyterians have entrusted to its care their local and family records, papers, manuscripts, photographs, tapes, and artifacts.

The Historical Foundation is located on the campus of the Montreat Conference Center, which is the largest conference facility of the Presbyterian Church (U.S.A.) and is a major gathering place for Presbyterians across the nation.

The Committee on the Office of the General Assembly has announced that, because of the ongoing decrease in per capita income to the Office of the General Assembly, the Historical Foundation at Montreat should be closed and its holdings distributed between Columbia Seminary and the Presbyterian Historical Society in Philadelphia, with the present Historical Foundation building becoming a mere museum under the management of the Mountain Retreat Association.

Such an arrangement would destroy a precious heritage that has great potential for the life and ministry of the total church, as well as of partner churches around the world.

The Friends of the Historical Foundation at Montreat, Incorporated, a 501 (c) (3) nonprofit corporation, is prepared to sustain the Historical Foundation financially as a self-standing, independent institution, relieving the General Assembly of all financial responsibility for its restoration and continuing support.

Since 1987, the Historical Foundation has been operated under the name of "the Montreat Office of the Presbyterian Historical Society," without its corporate identity being destroyed, and with the legal ownership of most or all of its assets still being lodged in the still existing North Carolina corporation whose official name is The Historical Foundation of the Presbyterian and Reformed Churches, Incorporated.

The General Assembly has full legal authority to amend the organizational documents of that corporation, The Historical Foundation of the Presbyterian and Reformed Churches, Incorporated, including but not limited to full authority to approve its bylaws and amendments to its corporate charter, and to determine the number of its board of directors and how they are to be appointed.

ACC ADVICE ON ITEM 03-04

Advice on Item 03-04—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to answer Item 03-04 with its response to Item 03-02.

Rationale

Please refer to the rationale provided in the Advisory Committee on the Constitution's advice on Item 03-02.

PRESBYTERIAN CHURCH (U.S.A.) FOUNDATION COMMENT ON ITEM 03-04

Comment on Item 03-04—From the Presbyterian Church (U.S.A.) Foundation.

The Presbyterian Church (U.S.A.) Foundation (“Foundation”) holds permanent endowment funds for the Historical Foundation of the Presbyterian and Reformed Churches, Incorporated (“Historical Foundation”). The Foundation holds and invests the funds and pays out income in accordance with the direction given by the donor when the funds were established. Many of these funds are charitable trusts or quasi trusts that restrict the use of the income produced by the funds for specific purposes.

The Foundation believes that it would be helpful for the committee, as it considers the various overtures before it, to understand that the permanent endowment funds it holds for the Historical Foundation are controlled in their use and disposition by principles of trust law designed to ensure that these charitable funds are held by the trustee (the Foundation) and used by the beneficiary (the Historical Foundation) in accordance with the donor’s wishes as expressed when the trust was created (restriction).

Where a donor has directed that the income from a fund be paid to the Historical Foundation and has expressed no limitation on how that income may be used (no restriction), so long as the Historical Foundation still exists, the Foundation will pay the income from that fund to the Historical Foundation.

Where a donor has directed that the income from a fund be paid to the Historical Foundation and has expressed a restriction on how that income may be used, so long as the Historical Foundation still exists and it is possible to follow the restriction, the Foundation will pay the income from that fund to the Historical Foundation. However, if it becomes impossible for the beneficiary to use the fund in accordance with the restriction, for example:

1. the restriction calls for a particular fund to be used for the maintenance of a building because it houses the church records program and the building no longer houses the church records program; or
2. the restriction calls for a particular fund to be paid to the Historical Foundation to maintain a building but the Historical Foundation no longer owns that building;

then, the Foundation must go to court and ask the court for direction as to how to administer the trust. The Foundation would file a petition for Cy-Pres. Cy-Pres means as nearly as possible. In trust law, it is a rule for the construction of trusts by which the intention of the donor is carried out as nearly as possible when it would be illegal or impossible to give the donor’s restriction literal effect. This doctrine makes it possible for the court to accomplish the donor’s charitable intent even if it cannot be carried out exactly as specified by the donor.

Therefore, the committee may wish to consider the fact that endowed funds are controlled by the wishes of the donor as expressed when they were created and neither the trustee nor the beneficiary, or an organization controlling the beneficiary (like the General Assembly), can lawfully set aside the restrictions on the funds because it believes it has a better idea for the use of the funds than the donor had. And, even if it becomes impossible to follow the donor’s restriction, it is the court and not the trustee or the beneficiary who has the authority to decide how to use the funds. In making that decision, a court will listen to ideas from the trustee or the beneficiary, but the court’s role is to figure out how to use the fund in a way that fulfills the donor’s intent as nearly as possible.

COGA COMMENT ON ITEM 03-04

Comment on Item 03-04—From the Committee on the Office of the General Assembly.

Items 03-02, 03-03, 03-04, 03-05, and 03-11 in principle propose creating an independent entity to be responsible for the facilities and operations of the Presbyterian Historical Society (PHS) currently located at Montreat.

The Committee on the Office of the General Assembly (COGA) advises the General Assembly to answer Items 03-02, 03-03, 03-04, 03-05, and 03-11 by approving the recommendations in COGA's report to the General Assembly on PHS (Item 03-17).

The COGA supports the comment and advice of the Advisory Committee on the Constitution regarding Items 03-02, 03-03, and 03-04, and believes they also apply to Items 03-05 and 03-11. The proposal of an independent entity to carry out archival functions of the church are unconstitutional.

Further, the following Standing Rules of the General Assembly clearly delegate the responsibility for church archives and facilities to the Stated Clerk, the Office of the General Assembly, and the Department of History (PHS):

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. (Standing Rules of the General Assembly, M.2.b.(13))

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. (Standing Rules of the General Assembly, M.2.c.(5))

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.). [Referring to the Board of Directors of PHS.] (Standing Rules of the General Assembly, M.3.f.(1))

Therefore, having an independent entity responsible for the PHS facilities and operations at Montreat is contrary to the General Assembly Standing Rules.

The COGA further advises that through action of the 1987 General Assembly, the Historical Foundation of the Presbyterian and Reformed Churches, Inc. (Historical Foundation, Inc.) became a Constituent Corporation of the Presbyterian Church (U.S.A.), a Corporation, with the General Assembly Council serving as its board of directors. The 1987 General Assembly also directed that the former operations of the Historical Foundation, Inc. be transferred to General Assembly agencies in a manner consistent with the actions of the 1987 General Assembly. The 1987 General Assembly took several actions in regards to this matter. As to operations, the assembly directed, "The Department of History and the Historical Foundation will be consolidated into one entity called the Office of History effective January 1, 1988. The Office of History will be lodged in the Office of the General Assembly and managed by a Director accountable to the Stated Clerk. The Office of History will be funded through the per capita budget" (*Minutes*, 1987, Part I, p. 210). The General Assembly has noted this responsibility of the Stated Clerk in the General Assembly Standing Rules as well: "The Department of History in the Office of the General Assembly shall be under the direction of a person appointed by the Stated Clerk. ..." (Standing Rules of the General Assembly, M.2.c.(5)).

The COGA values the past work of the Historical Foundations, Inc. (PCUS), and the continuing work of the PHS to preserve the significant archival collection at Montreat. The COGA also acknowledges the good intentions of the presbyteries submitting overtures relating to PHS at Montreat. However, the basic action requested in these overtures is not consistent with the *Constitution* or the General Assembly Standing Rules. The COGA's report to the General Assembly on PHS (Item 03-17) provides an alternative plan to preserve the valuable archives now at Montreat and enhance their use in ways which is in accord with *Book of Order* and General Assembly Standing Rule provisions, is financially feasible, and which adds benefit to the entire church.

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 03-05

[The assembly answered Item 03-05 by the action taken on Item 03-17. See p. 47.]

On the Historical Foundation at Montreat—From the Presbytery of Coastal Carolina.

The Presbytery of Coastal Carolina overtures the 217th General Assembly (2006) of the Presbyterian Church (USA) to do the following:

1. Direct that the Historical Foundation and its board of directors be constituted as a fully independent self-perpetuating body; and to implement
 - a. that the current Board of Directors of The Historical Foundation of the Presbyterian and Reformed Churches, Incorporated be removed with the approval of this overture; and
 - b. that the Historical Foundation Board of Directors shall then immediately be constituted as directed by the Board of Directors of Friends of the Historical Foundation at Montreat, Inc.
2. Direct that the Articles of Incorporation of the Historical Foundation be amended to delete any requirement that
 - a. its directors, officers, bylaws, or
 - b. any amendment to its articles of incorporation, or
 - c. any disposition of the Historical Foundation's assets (whether upon dissolution or otherwise) be subject to the approval of the General Assembly or of any General Assembly officer, agent, or agency.
3. Direct that any and all assets of the Historical Foundation, which may have been removed by, delivered to, or placed with any officer, agency, or agency of the General Assembly since 1982, shall be returned to, or remain under, the exclusive custody and control of the Historical Foundation, in care of its governing body as reconstituted in accordance with this overture; including, but not limited to, any endowment, funds, or property of any nature entrusted to its care by any third party, or donated to the Presbyterian Historical Society and placed in or held by its Montreat Office.
4. Direct that the Presbyterian Historical Society work cooperatively with the reconstituted Historical Foundation in exchange of information and in building a common data base for the collections of materials related to Presbyterian and Reformed history at both institutions, as well as at Presbyterian seminaries.
5. In the unlikely event that the Historical Foundation of Montreat is unable or unwilling to perform the duties of preservation of the records and other items, the duties will become the responsibility of the Presbyterian Historical Society.

Rationale

In 1927, the Historical Foundation at Montreat was established as the nonprofit Historical Foundation of the Presbyterian and Reformed Churches, Incorporated. It still exists with the legal ownership of most or all of its assets lodged within the North Carolina Corporation. The Foundation is the primary place for holding the official records of Presbyterians in the South. This includes records from congregations, presbyteries, synods, general assemblies, and their missionary enterprises. For years, the Presbyterian Women have placed their annual reports at the Foundation in confidence that these records would

be easily accessible. Also, there are personal and family records, such as letters, manuscripts, painting, photos, tapes, and memorabilia that reflect the life and mission of the church.

The present facility remains located on the campus of the Montreat Conference Center, which is the largest conference facility of the Presbyterian Church (U.S.A.). It was built in 1953 with a large addition completed in 1982 and was designed specifically for the purpose that it serves. There are at least 1,300 persons using the resources of the Foundation annually including scholars, researchers, and congregational historians.

The Committee on the Office of the General Assembly has announced that, because of the decrease in the per capita income to the Office of the General Assembly, the Historical Foundation should be closed and its holdings distributed between the Presbyterian Historical Society in Philadelphia and Columbia Theological Seminary, with the present Historical Foundation building becoming a museum under the management of the Mountain Retreat Association.

The Friends of the Historical Foundation at Montreat, Inc., a501 (c) (3) nonprofit corporation, is prepared to undertake the support of the Historical Foundation as an independent institution, relieving the General Assembly of responsibility for its restoration and support.

PRESBYTERIAN CHURCH (U.S.A.) FOUNDATION COMMENT ON ITEM 03-05

Comment on Item 03-05—From the Presbyterian Church (U.S.A.) Foundation.

The Presbyterian Church (U.S.A.) Foundation (“Foundation”) holds permanent endowment funds for the Historical Foundation of the Presbyterian and Reformed Churches, Incorporated (“Historical Foundation”). The Foundation holds and invests the funds and pays out income in accordance with the direction given by the donor when the funds were established. Many of these funds are charitable trusts or quasi trusts that restrict the use of the income produced by the funds for specific purposes.

The Foundation believes that it would be helpful for the committee, as it considers the various overtures before it, to understand that the permanent endowment funds it holds for the Historical Foundation are controlled in their use and disposition by principles of trust law designed to ensure that these charitable funds are held by the trustee (the Foundation) and used by the beneficiary (the Historical Foundation) in accordance with the donor’s wishes as expressed when the trust was created (restriction).

Where a donor has directed that the income from a fund be paid to the Historical Foundation and has expressed no limitation on how that income may be used (no restriction), so long as the Historical Foundation still exists, the Foundation will pay the income from that fund to the Historical Foundation.

Where a donor has directed that the income from a fund be paid to the Historical Foundation and has expressed a restriction on how that income may be used, so long as the Historical Foundation still exists and it is possible to follow the restriction, the Foundation will pay the income from that fund to the Historical Foundation. However, if it becomes impossible for the beneficiary to use the fund in accordance with the restriction, for example:

1. the restriction calls for a particular fund to be used for the maintenance of a building because it houses the church records program and the building no longer houses the church records program; or
2. the restriction calls for a particular fund to be paid to the Historical Foundation to maintain a building but the Historical Foundation no longer owns that building;

then, the Foundation must go to court and ask the court for direction as to how to administer the trust. The Foundation would file a petition for Cy-Pres. Cy-Pres means as nearly as possible. In trust law, it is a rule for the construction of trusts by which the intention of the donor is carried out as nearly as possible when it would be illegal or impossible to give the donor’s restriction literal effect. This doctrine makes it possible for the court to accomplish the donor’s charitable intent even if it cannot be carried out exactly as specified by the donor.

Therefore, the committee may wish to consider the fact that endowed funds are controlled by the wishes of the donor as expressed when they were created and neither the trustee nor the beneficiary, or an organization controlling the beneficiary (like the General Assembly), can lawfully set aside the restrictions on the funds because it believes it has a better idea for the use of the funds than the donor had. And, even if it becomes impossible to follow the donor’s restriction, it is the court and not the trustee or the beneficiary who has the authority to decide how to use the funds. In making that decision, a court will

listen to ideas from the trustee or the beneficiary, but the court's role is to figure out how to use the fund in a way that fulfills the donor's intent as nearly as possible.

COGA COMMENT ON ITEM 03-05

Comment on Item 03-05—From the Committee on the Office of the General Assembly.

Items 03-02, 03-03, 03-04, 03-05, and 03-11 in principle propose creating an independent entity to be responsible for the facilities and operations of the Presbyterian Historical Society (PHS) currently located at Montreat.

The Committee on the Office of the General Assembly (COGA) advises the General Assembly to answer Items 03-02, 03-03, 03-04, 03-05, and 03-11 by approving the recommendations in COGA's report to the General Assembly on PHS (Item 03-17).

The COGA supports the comment and advice of the Advisory Committee on the Constitution regarding Items 03-02, 03-03, and 03-04, and believes they also apply to Items 03-05 and 03-11. The proposal of an independent entity to carry out archival functions of the church is unconstitutional.

Further, the following Standing Rules of the General Assembly clearly delegate the responsibility for church archives and facilities to the Stated Clerk, the Office of the General Assembly, and the Department of History (PHS):

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. (Standing Rules of the General Assembly, M.2.b.(13))

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. (Standing Rules of the General Assembly, M.2.c.(5))

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.). [Referring to the Board of Directors of PHS.] (Standing Rules of the General Assembly, M.3.f.(1))

Therefore, having an independent entity responsible for the PHS facilities and operations at Montreat is contrary to the General Assembly Standing Rules.

The COGA further advises that through action of the 1987 General Assembly, the Historical Foundation of the Presbyterian and Reformed Churches, Inc. (Historical Foundation, Inc.) became a Constituent Corporation of the Presbyterian Church (U.S.A.), a Corporation, with the General Assembly Council serving as its board of directors. The 1987 General Assembly also directed that the former operations of the Historical Foundation, Inc. be transferred to General Assembly agencies in a manner consistent with the actions of the 1987 General Assembly. The 1987 General Assembly took several actions in regards to this matter. As to operations, the assembly directed, "The Department of History and the Historical Foundation will be consolidated into one entity called the Office of History effective January 1, 1988. The Office of History will be lodged in the Office of the General Assembly and managed by a Director accountable to the Stated Clerk. The Office of History will be funded through the per capita budget" (*Minutes*, 1987, Part I, p. 210). The General Assembly has noted this responsibility of the Stated Clerk in the General Assembly Standing Rules as well: "The Department of History in the Office

of the General Assembly shall be under the direction of a person appointed by the Stated Clerk. ..." (Standing Rules of the General Assembly, M.2.c.(5)).

The COGA values the past work of the Historical Foundations, Inc. (PCUS), and the continuing work of the PHS to preserve the significant archival collection at Montreat. The COGA also acknowledges the good intentions of the presbyteries submitting overtures relating to PHS at Montreat. However, the basic action requested in these overtures is not consistent with the *Constitution* or the General Assembly Standing Rules. The COGA's report to the General Assembly on PHS (Item 03-17) provides an alternative plan to preserve the valuable archives now at Montreat and enhance their use in ways which is in accord with *Book of Order* and General Assembly Standing Rule provisions, is financially feasible, and which adds benefit to the entire church.

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 03-06**

[The assembly answered Item 03-06 by the action taken on Item 03-18. See pp. 46, 47.]

On Amending the Guidelines for Organizations to Display an Exhibit at Meetings of the General Assembly—From the Presbytery of Carlisle.

The Presbytery of Carlisle overtures the 217th General Assembly (2006) to amend Item 4. of "THE GUIDELINES AND POLICIES OF THE GENERAL ASSEMBLY EXHIBIT HALL," administered by the Stated Clerk of 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 italic.]

"4. Not-for-profit organizations of Presbyterians (PCUSA) which have officers and a board accountable for their activities whose membership is not confined to a single synod, and which are organized to conduct special tasks of witness, service or nurture *and who have the endorsement of a presbytery of the PC(USA) and have submitted the following information:*

"a. The legal title, legal and 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 within and outside the Presbyterian Church (U.S.A.); and

"b. Total annual budget with all donors or organizations giving aggregate amounts of more than \$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; and

"c. A 300-word statement of the organization's goals and methods, including its operations at the General Assembly, in boards and agencies of the denomination, and in the denomination's seminaries and colleges; and

"d. A 300-word summary of the organization's theological emphasis and vision of the Church of Jesus Christ.

Rationale

Since 1991, when the Presbyterian Church (U.S.A.) amended its *Constitution* to remove references to "Affinity Groups," there have been repeated attempts to clarify the appropriateness of granting groups the use of exhibit hall space at meetings of General Assembly. The permission granted by the 207th General Assembly (1995) for groups to use exhibit hall space at General Assembly meetings to those whose membership is made up "entirely of those who are members of the PC(USA)" seems difficult to enforce. The 212th General Assembly (2000) saw the wisdom to request background information (including e.g. tax status, goals, and theological emphasis) from organizations affiliated with the PC(USA), but, their limitation was that this request only applied to "special interest organizations that use the name Presbyterian Church (U.S.A.) in their names," leaving out many organizations for scrutiny. The 213th General Assembly (2001) "referred consideration of the impact of the affinity groups, their funds and their strategies, to any proposed special commission/task force designated to investigate the causes of division in our church" and also confirmed the need to request background information from "affinity groups" as a regular practice.

Many special interest organizations that have not met all the criteria requested from the 212th and 213th General As-

semblies (2000) and (2001), are still able to use the exhibit halls and meeting spaces of General Assembly. The Presbyterian Church (U.S.A.) is a connectional church that affirms the place of accountability and its own democratic and representative character are called into question by the lack of accountability by the large number of special interest organizations. It is the presbytery that examines motives and theological emphases and therefore is the appropriate body to endorse special interest organizations requiring their accountability to our *Constitution*.

COGA COMMENT ON ITEM 03-06

Comment on Item 03-06—From the Committee on the Office of the General Assembly.

Item 03-06 proposes changes to the Guidelines for the Exhibit Hall participations.

The Committee on the Office of the General Assembly (COGA) advises that Item 03-06 be answered by its recommendations to the General Assembly regarding Affinity Groups (Item 03-18).

The COGA has recently reviewed the Exhibit Hall Guidelines in connection with a referral from the 216th General Assembly (2004). The COGA response (Item 03-18) includes recommendations for providing certain information to obtain Exhibit Hall space. The COGA believes the concerns in Item 03-06 are addressed by the COGA recommendations.

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 03-07

[The assembly disapproved Item 03-07. See pp. 46, 47.]

On Inviting Commissioners to Write Brief Notes of Affirmation and Encouragement to Churches of Their Choice—From the Presbytery of Trinity.

The Presbytery of Trinity respectfully overtures the 217th General Assembly (2006) to invite each commissioner to bear witness to the irreplaceable and undeniable role of local churches as part of the Body of Christ by writing five brief notes of affirmation and encouragement to churches of their choice.

These brief epistles of prayer, thanksgiving, and encouragement would be written at a time convenient to each commissioner, collected as a daily offering during the plenary days of General Assembly, prayed over at an appropriate time during a plenary session of General Assembly, and mailed to the churches for them to read at the time and place decided upon by each church.

Rationale

God is a God of grace and peace, love and justice who has come to us in Jesus the Christ and through the Holy Spirit.

Scripture calls us to encourage and build up one another and the Apostle Paul often used letters as a means of encouraging the faithful.

The ministry of God through the Presbyterian Church (U.S.A.) is largely lived out by the day-to-day witness of two-plus million members and ministers of the more than ten-thousand PC(USA) churches across the country.

The gathering of people called the General Assembly provides a unique opportunity to remember, claim, pray for and affirm the vital witness to Jesus Christ of these local churches.

The grace-propelled inspiration of our Lord Jesus to love the Lord our God and love our neighbors can be overlooked amidst the legislative tendency of assembly matters. We believe this might be a source of unexpected joy for both senders and receivers.

Logistics: To facilitate this effort, we ask General Assembly to provide simple letterhead and envelopes, stamps as

well as access to on-line and printed *Directories* that would provide church names and addresses. We further invite each commissioner to consider a roughly \$3 contribution to reimburse the General Assembly for this cost and pledge as a presbytery to cover any shortfall in covering postage costs associated with the above.

Item 03-08

[The assembly disapproved Item 03-08 with comment. See pp. 46, 47.]

On Providing an Authoritative Interpretation of G-9.0404d Regarding Session Responsibility to Pay Per Capita—From the Presbytery of Baltimore.

The Presbytery of Baltimore overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to provide the following authoritative interpretation of *Book of Order* G-9.0404d:

1. That the covenantal relationship of the Presbyterian Church (U.S.A.) recognizes both the need and obligation of governing bodies to support each other; and
2. That sessions are responsible for payment of per capita apportionments of General Assembly, synod, and presbytery directed to them by the presbytery in accordance with G-9.0404d.

Comment: We strongly encourage all congregations to take seriously their commitment to the connectional nature of the church. One evidence of that commitment is the per capita contributions that help provide for the church's shared ministry beyond the congregation. We recommend that presbyteries exert pastoral care with congregations that choose to withhold per capita. Such pastoral care could be extended through their committees on ministry or other committees as designated by the presbytery council.

Rationale

The Presbytery of Baltimore offers the following polity interpretations of G-9.0404d:

1. The first sentence of G-9.0404d makes it clear that General Assembly, synods, and presbyteries have the authority to fund operating expenses with a per capita apportionment. The responsibility of presbyteries, as the governing bodies assigned by the second sentence of G-9.0404d, to collect and remit this apportionment was affirmed by the General Assembly in its 1999 Authoritative Interpretation (*Minutes*, 1999, Part I, pp. 65, 107; paragraphs 16.001–.007, *Request 99-1*). The third sentence gives presbyteries the right to direct the per capita apportionment to sessions, and the responsibility for payment is not changed; that is, the responsibility to remit the apportionment is assigned to sessions, but the responsibility of the presbyteries is not eliminated. Presbyteries may, as they determine will best serve the interests of the whole church, determine that sessions may, for financial hardship or other reasons be excused from payment, and presbyteries may exercise their full powers of administrative review and original jurisdiction to ensure that sessions meet their responsibility to remit per capita payments.”

2. The words “may direct” used in the third sentence are permissive as to the presbytery but the body being directed is obligated to follow the direction. Compare G-9.0410, in which a higher governing body again “may direct” a lower governing body—in this case to correct an irregularity or cure a delinquency. The obligation of the lower governing body to carry out the direction is clear.

This authoritative interpretation will resolve conflicting interpretations of G-9.0404d:

1. In 1999, the General Assembly provided an authoritative interpretation of this paragraph (*Minutes*, 1999, Part I, pp. 65, 107; paragraphs 16.001–.007, *Request 99-1*) in response to a question about the responsibility of presbyteries to pay per capita. The General Assembly concluded that such payments are obligatory.

2. The Permanent Judicial Commission of the General Assembly, in considering the obligations of sessions to pay per capital concluded that, while there is a strong moral obligation, the payment is not obligatory. References: *Session of Central Church v. Presbytery of Long Island* (*Minutes*, 1992, Part I, p. 179, paragraph 11.050); *Minihan v. Presbytery of Scioto Valley* (*Minutes*, 2004, Part I, p. 350, Item 216-1); and *First Presbyterian Church v. Heartland Presbytery* (*Remedial Case 217-2*, October 2004).

These conflicting conclusions regarding whether per capita payments are obligatory suggest that G-9.0404d may be

ambiguous on that point. When these interpretations, independently made, are compared it is clear that they are inconsistent: nothing in the wording of G-9.0404d suggests that in one case these payments are obligatory and in another case only requested. It is difficult to understand how the same paragraph of the *Book of Order* can be interpreted to make session payments not obligatory and presbytery payments obligatory.

The legislative history of G-9.0404d makes it clear that a responsibility or obligation is being created. *Overture 89-106* from the Presbytery of Philadelphia, noted that per capita apportionments had been used but were not mentioned in the *Book of Order*, and continued “Whereas, the Form of Government does not give any governing body the authority to place a per capita apportionment on any lower governing body or on the particular churches within its bounds.” This led to the request that G-9.0404d be added to the *Book of Order*, and this was adopted by the General Assembly and ratified by the presbyteries. The addition of G-9.0404d contributes nothing to church polity unless it is viewed as providing an obligation to pay per capita, because there was an extensive system of voluntary per capita already in place.

The current inconsistency of interpretations can place an impossible financial burden upon presbyteries, which must pay their full per capita even if sessions do not pay the presbytery.

When a presbytery is forced to remit the full per capita and receives less than the full per capita from its particular churches, it must use other mission funds, contributed for other purposes by the churches of the presbytery, in order to meet this obligation. This places an unfair burden on those churches of the presbytery that meet their per capita obligation.

Text of G-9.0404d, for reference, [sentence numbering added]:

“[1] Each governing body above the session shall prepare a budget for its operating expenses, including administrative personnel, and may fund it with a per capita apportionment among the particular churches within its bounds.

“[2] 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.

“[3] The presbyteries may direct per capita apportionments to the sessions of the churches within their bounds.”

ACC ADVICE ON ITEM 03-08

Advice on Item 03-08—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to answer Item 03-08 with the following authoritative interpretation of G-9.0404d and G-10.0102i:

“If the presbytery in its discretion exercises G-9.0404d to direct per capita apportionment to the sessions of its constituent churches, then this decision is binding on those sessions, notwithstanding the responsibility granted sessions under G-10.0102i, in light of the additional responsibilities of sessions under G-10.0102p.”

Rationale

The overture proposes to resolve a perceived conflict between the authoritative interpretation of G-9.0404d (*Minutes*, 1999, Part I, p. 65, paragraphs 16.001–.007, *Request 99-1*, which is also addressed in *Request 06-06* in this assembly) and a series of decisions of the General Assembly Permanent Judicial Commission.

The Advisory Committee on the Constitution reminds the assembly 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” (*Book of Order*, G-1.0307). Too much discussion regarding the issue of per capita has occurred in the vocabulary of force and compulsion, rather than within the Presbyterian principles of oversight and accountability. Any consideration of the issue of financial support within the church community must occur in the context of Paul’s admonition to “bear one another’s burdens, and in this you fulfill the law of Christ” (Gal. 6:2, NRSV).

In this regard, the observations of the General Assembly Permanent Judicial Commission in *Westminster United Presbyterian Church of Port Huron, Michigan v. the Presbytery of Detroit* (*Minutes*, UPCUSA, 1976, Part I, pp. 228–31), are useful:

When presbyteries, synods, and General Assemblies meet, they are conducting the legislative or judicial business of the Church and incur necessary expenses. There are also necessary administrative expenses involved which enable these legislative and judicial functions to be performed. All of these expenses should be shared throughout the Church because everyone who is a United Presbyterian shares in the benefits of this system of govern-

ment. A case in point is the very Session which is a party in the present action. *It is making use of the judicial system of the Church, expenses of which are entirely paid for by per capita apportionment, the fund to which it has refused to contribute.* [Emphasis added.]

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 decision of the General Assembly Permanent Judicial Commission (GAPJC) in *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 *John Minihan and J. Randall Richards v. the Presbytery of Scioto Valley, Remedial Case 216-1*, the General Assembly Permanent Judicial Commission held that a presbytery may not adopt a policy statement that obligates a session to pay per capita apportionments to the presbytery. However, in reaching this decision, the GAPJC wrote 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). (*Minutes*, 2004, Part I, pp. 353–54)

Nevertheless, the GAPJC, while noting that in 1992 G-9.0404d had been amended to allow a presbytery to “direct” per capita apportionments to sessions, found that this amendment to G-9.0404d did not change previous understandings that the *Book of Order* did not allow presbyteries to require payment of per capita apportionments by sessions. The GAPJC did not explain what this 1992 amendment meant if it did not give presbyteries the ability to enforce the “high moral obligation” to contribute per capita. Rather, the GAPJC held that a session’s power to control its benevolences was absolute and overrode the authority of presbyteries regarding per capita.

More recently, in *Johnston, et.al. v. Heartland Pby, Remedial Case 217-2*, the GAPJC further expanded the absolute power of session to control their benevolences in holding that a presbytery could not condition eligibility for requesting financial assistance from presbytery on the payment of per capita apportionments. The GAPJC rested its determination that a session’s control over its benevolences trumped the presbytery’s control over its financial resources on the assertion that: “[w]hile the *Book of Order* refers to a higher governing body’s “right of review and control over a lower one” (G-4.0301f), these concepts must not be understood in hierarchical terms, but in light of the shared responsibility and power at the heart of Presbyterian order (G-4.0302).”

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 offers several observations to the 217th General Assembly (2006) as it considers this issue:

1. The underlying history of per capita apportionment that led to the inclusion of G-9.0404d reflects the long practice of apportioning governing body expenses to lower governing bodies. It was, and is, based on the decision of the governing body regarding expenses proposed in a budget. As such there was, and is, opportunity for debate and all of the attendant procedures of debate and amendment prior to the adoption of the budget and the affixing of the apportionment amount.

2. While the specifics of these cases and the decisions of the GAPJC suggest that a presbytery may not take any action to compel the payment of per capita, the decisions states in clear and strong terms that officers of the church individually have a high moral obligation to support the payment of per capita by session to higher governing bodies.

3. The meaning of the current provision of the Form of Government at G-9.0404d clearly identifies the underlying polity of per capita apportionment. That is, the underlying polity of a representative governing body binding the governing body through its decision making process. (See G-4.0301.) Clearly, commissioners participating in the decision-making are binding the governing body from which they are commissioned. The commissioners at the General Assembly and the synod are from presbyteries; in the presbytery, the commissioners are from constituent churches.

4. The authoritative interpretation adopted in 1999 regarding the obligation of presbyteries to pay per capita to higher governing bodies is strongly dictated by the language of G-9.0404d. No other principled interpretation of G-9.0404d as it pertains to the obligation of presbyteries to pay per capita to higher governing bodies is possible.

5. The GAPJC's assertion that "[w]hile the *Book of Order* refers to a higher governing body's "right of review and control over a lower one" (G-4.0301f), these concepts must not be understood in hierarchical terms, but in light of the shared responsibility and power at the heart of Presbyterian order (G-4.0302)" is contrary to historic Presbyterian polity and the reserved powers clause (G-9.0103).

6. The word "direct" used elsewhere in the *Book of Order* is used to indicate authority to require action on the part of the subject of the "direction."

7. The session's control over its benevolences (G-10.0102i) should be understood in light of its responsibility to "to maintain regular and continuing relationship to the higher governing bodies of the church ..." (G-10.0102p) and the "high moral obligation" of church officers not to withhold per capita as a means of protest.

COGA COMMENT ON ITEM 03-08

Comment on Item 03-08—From the Committee on the Office of the General Assembly.

Item 03-08 addresses the responsibility of sessions for payment of per capita.

The Committee on the Office of the General Assembly (COGA) supports the comment and advice of the Advisory Committee on the Constitution (ACC), to approve the proposed ACC authoritative interpretation in answer to the overture.

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

[The assembly disapproved Item 03-09. See pp. 46, 48.]

On Amending Standing Rules A.3.c. and A.8. Regarding Overtures and Resolutions Affecting Investment Policies—From the Presbytery of the Twin Cities Area.

The Presbytery of The Twin Cities Area overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to amend the Standing Rules of the General Assembly as follows:

1. Amend Standing Rule A.3.c. by adding a new "(5)" and renumbering current "(5)–(6)" as "(6)–(7)," so that it shall read as follows:

"(5) Presbyteries or synods submitting overtures with a recommendation(s) that affects the investment policies of the denomination or which calls for boycott or divestment in specific companies, countries, or regions shall be referred to the Mission Responsibility Through Investment Committee (MRTI) for their recommendation to the General Assembly through the General Assembly Council. If the Stated Clerk does not receive the overture in time for the overture to be received and acted upon by the MRTI Committee and the General Assembly Council, it shall be referred to a future session of the General Assembly so that referral may take place.

~~“(5) (6)~~ 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.

~~“(6) (7)~~ 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 overturning body. The concurrence and any additional rationale will be printed with the original overture in the Reports to the General Assembly.”

2. Amend Standing Rule A.8. by adding a new “(b)” and re-lettering current “(b)–(h)” as “(c)–(i),” so that it shall read as follows:

“(b) Any commissioners’ resolution that affects the investment policy of the denomination or which calls for boycott or divestment in a specific company, country, or region, shall be referred to the Mission Responsibility Through Investment Committee for their recommendation to a future session of the General Assembly through the General Assembly Council.

~~“(b) (c)~~ [Text remains unchanged.]

~~“(c) (d)~~ [Text remains unchanged.]

~~“(d) (e)~~ [Text remains unchanged.]

~~“(e) (f)~~ [Text remains unchanged.]

~~“(f) (g)~~ [Text remains unchanged.]

~~“(g) (h)~~ [Text remains unchanged.]

~~“(h) (i)~~ [Text remains unchanged.]”

Rationale

Changes to investment policies and investment in specific companies are recommended after careful study and consideration of the denominational investment policies, strategies, and portfolios. In the case of boycotts and divestments, recommendations most often are a result of Presbyterian Church (U.S.A.) participation in ecumenical entities charged with socially responsible investment. Recommendations to divest from companies, countries, or regions are ordinarily made to General Assembly only after lengthy consultation with ecumenical partners and conversations with the companies involved, shareholder resolutions, and other proactive actions. Divestment and boycott action proposed by presbyteries, synods, or commissioners and acted upon by General Assembly without consideration by the Mission Responsibility Through Investment Committee can impact both the work of our denomination and of our ecumenical partners.

In addition, membership on the MRTI Committee includes representatives of those General Assembly entities responsible for investment of funds (Board of Pensions, Presbyterian Church (U.S.A.) Foundation, General Assembly Council) and those bodies responsible for mission policy and program and program in the implementation of General Assembly policies and decision. Therefore, referral to MRTI assumes consultation with all the entities most affected by actions for boycott and/or divestment.

COGA COMMENT ON ITEM 03-09

Comment on Item 03-09—From the Committee on the Office of the General Assembly.

Item 03-09 seeks to amend the Standing Rules to assure that overtures or commissioners’ resolutions that involve investment or divestment policies of the PC(USA) be referred to the Mission Responsibility Through Investment Committee (MRTI) for recommendation.

The Committee on the Office of the General Assembly (COGA) advises the General Assembly that such referral to MRTI regarding investment and divestment proposals is already built into the General Assembly Standing Rules (A.3.c(5)), which require consultation with the General Assembly entity (e.g. MRTI) whose work is affected by the proposal.

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.

ACSWP ADVICE AND COUNSEL ON ITEM 03-09

Advice and Counsel on Item 03-09—From the Advisory Committee on Social Witness Policy.

Item 03-09 concerns amending Standing Rules A.3.c. and A.8. regarding overtures and resolutions affecting investment policies from the Presbytery of the Twin Cities Area.

The Advisory Committee on Social Witness Policy (ACSWP) advises that Item 03-09 be disapproved.

Rationale

The proposed additions to the Standing Rules are unnecessary and restrictive. In addition to being largely redundant, these additions would limit the freedom of the General Assembly to address issues of moral urgency through all appropriate means, possibly silencing the voice and delaying the action of the church for as long as two years (depending on the meeting schedules of two subsidiary bodies).

If approved, for example, this provision could mean delaying action by the General Assembly and the Committee on Mission Responsibility Through Investment in response to overtures like those on the Sudan/Darfur crisis (Items 11-28 and 11-37), Item 10-08 on licensing critical medical patents, and Item 09-02 on racial and labor issues at the Smithfield packing plants).

Current Standing Rules A.3.c.(2) and (5) and A.8.g. and h. on “Sources of Business for the Meeting” in the *Manual of the General Assembly (2006)* [see citations below] already provide for comment and consultation with all entities directly affected by any proposal with corporate social responsibility or selective purchasing implications.

The first proposed additions would largely duplicate the following Standing Rules (in addition to those quoted in Item 03-09).

(2) All overtures that have financial implications for current or future years’ budgets must be delivered in writing to the Stated Clerk post-marked no later than sixty 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.

....

(5) 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. (Standing Rule A.3.c.(2) and (5) (Submitting Overtures))

The second proposed additions regarding commissioners’ resolutions would add unnecessary limitations on the authority already held by the Assembly Committee on Bills and Overture.

Referral

g. 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.

Referral Declined

h. 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 . . . [Source: *Manual of the General Assembly (2006)*, pp. 5 and 7, Standing Rule A.8.g. and h. (Commissioners’ Resolutions).]

Note: There are further rules applicable to social policy formation in the *Manual of the General Assembly* that could also be listed that would provide guidance on the matters of social responsibility investments and selective purchasing referred to in Item 03-09.

Item 03-10

[The assembly approved Item 03-10. See pp. 47, 48.]

On Maintenance and Reporting for Session Membership Rolls and Registers—From the Presbytery of San Gabriel.

The Presbytery of San Gabriel overtures the 217th General Assembly (2006) to instruct the Stated Clerk to develop a process that will consider the feasibility of and standards for the alternate maintenance and reporting by a session of its membership rolls and registers.

Rationale

1. *Current Situation*

The *Book of Order* (G-10.0302) stipulates and narrowly defines how a local church is to maintain its rolls and registers of members. It is recognized, in our Reformed tradition, that keeping accurate records of our congregations is vitally important to preserve the peace, unity, and purity of the church. However, these record-keeping activities are tedious and time consuming because they are done manually. This is especially true for large and growing congregations, where they result in wasting the time and talent of our human resources.

2. *Keeping Up with the Latest Available Information Technology*

It is well known that the information age has made it possible to free up (human) resources formerly used for manual bookkeeping and records administration. Freeing up resources for congregations that choose alternate reporting standards will enable a congregation to utilize its personnel, both paid and unpaid, in many circumstances, for other ministry activities and efforts. Moreover, it will help eliminate the practice of maintaining two sets of books, a practice that is very questionable in our society where the highest standards of record keeping are expected.

This will also be more welcoming to those who are technologically savvy and will help us avoid the appearance of irrelevancy.

3. *Possible Benefits*

Allowing our sessions to take advantage of the latest computer technologies in maintaining its membership rolls and registers will require a review and reevaluation of what is currently stipulated under G-10.0302 covering “Rolls and Registers” and it is not unreasonable to expect the following benefits:

- An improved storage and safety feature for congregation’s records, including safe storage at more than one site so that in a catastrophic event, such as a fire or a flood, that information is not lost.
- A time/talent ecology factor that enables us to use all our resources more wisely thereby providing our denomination with more timely, instant, and specific membership, attendance, and giving statistics. This additional possibility would allow us to identify trends and regionally unique conditions far sooner and more effectively in planning our ministry efforts for the Lord’s Kingdom.

This overture was approved by the Presbytery of San Gabriel at its January 10, 2006, stated presbytery meeting.

Item 03-11

[The assembly answered Item 03-11 by the action taken on Item 03-17. See pp. 47, 48.]

On the Historical Foundation at Montreat—From the Presbytery of Charlotte.

The Presbytery of Charlotte overtures the 217th General Assembly (2006) of the Presbyterian Church (USA) to do the following:

1. Direct that the Historical Foundation and its board of directors be constituted as a fully independent, self-perpetuating body, and to implement this,

- a. That the current Board of Directors of *The Historical Foundation of the Presbyterian and Reformed Churches, Incorporated* be removed with the adoption of this Resolution; and
 - b. That the Historical Foundation Board of Directors shall then immediately be constituted as directed by the Board of Directors of Friends of the Historical Foundation at Montreat, Inc.
2. Direct that the General Assembly transfer oversight and administration for the Montreat Historical Foundation from the Department of History and the Committee on the Office of the General Assembly to this board of directors that will report thereafter to the General Assembly at its meetings.
 3. Direct that any and all assets of the Historical Foundation, which may have been removed by, delivered to, or placed with any officer, agent, or agency of the General Assembly since 1982, shall be returned to, or remain under, the exclusive custody and control of the Historical Foundation, in care of its governing body as reconstituted in accordance with this resolution; including but not limited to, any endowment, funds, or property of any nature entrusted to its care by any third party, or donated to the Presbyterian Historical Society and placed in or held by its Montreat Office.
 4. Direct that the reconstituted Historical Foundation work cooperatively with the Presbyterian Historical Society in exchange of information and in building a common data base for the collections of materials related to Presbyterian and Reformed history at both institutions, as well as at Presbyterian Church (U.S.A.) seminaries.

Rationale

The Historical Foundation at Montreat contains a remarkable and exceptionally rich collection of the materials on the history of the Presbyterian church and its worldwide Reformed tradition and relationships, housing resources that enable Presbyterians to understand the roots of our Presbyterian history.

The Historical Foundation at Montreat has legally existed as a North Carolina nonprofit corporation under the name the Historical Foundation of the Presbyterian and Reformed Churches, Incorporated, beginning in 1927 and still existing until the present day, with the legal ownership of most or all of its assets still being lodged in the still existing North Carolina corporation.

The Historical Foundation is the primary place for holding the official records and artifacts of Presbyterianism in the South, including those of governing bodies such as congregations, presbyteries, synods, general assemblies, and their missionary enterprise, but also priceless personal and family records, such as letters, manuscripts, paintings, photographs, tapes, and memorabilia that reflect the life and mission of the church both here and abroad.

The Historical Foundation is the place where Presbyterian Women historians have for years placed annual histories of the life and work of their congregations, in confidence that this unique collection of primary source materials would always be conveniently accessible to their wide regional constituency.

There has been an outpouring of concern protesting the contemplated closing of this Historical Foundation from the spiritual heirs of the Presbyterian missionary enterprise, such as the Presbyterian Church in Korea, the Independent Presbyterian Church of Brazil, and the Presbyterian Church of Congo.

The present facilities of the Historical Foundation are well-designed and eminently suited for their specific purpose, and are visited each year by several thousand persons, including many researchers, scholars and congregational historians.

The Historical Foundation is located on the campus of the Montreat Conference Center, which is the largest conference facility of the Presbyterian Church (U.S.A.) and a major gathering place for Presbyterians from across the nation.

The Committee on the Office of the General Assembly has announced that, because of the ongoing decrease in the per capita income of the Office of the General Assembly, the Historical Foundation should be closed and its holdings distributed between the Presbyterian Historical Society in Philadelphia and Columbia Theological Seminary.

Such an arrangement would destroy a precious heritage that has great potential for the life and ministry of the total church, as well as of partner churches around the world.

The *Minutes of the General Assembly* of 2004, Part I of the *Journal*, under the report of the Presbyterian Historical Society and Item 03-24 states that the appointed task force to study the situation of the Historical Foundation will report to the General

Assembly in 2006, and that this task force was never allowed to complete its work including making a final report with recommendations and was dismissed before reporting to the 217th General Assembly (2006) by the Committee on the Office of the General Assembly.

The Friends of the Historical Foundation at Montreat, Inc., a 501(c)(3) nonprofit corporation, is prepared to undertake the support of the Historical Foundation as a self-standing independent institution, relieving the General Assembly of responsibility for its restoration and continuing support.

ACC ADVICE ON ITEM 03-11

Advice on Item 03-11—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 03-11.

Rationale

Please refer to the rationale provided in the Advisory Committee on the Constitution's advice on Item 03-02.

PRESBYTERIAN CHURCH (U.S.A.) FOUNDATION COMMENT ON ITEM 03-11

Comment on Item 03-11—From the Presbyterian Church (U.S.A.) Foundation.

The Presbyterian Church (U.S.A.) Foundation ("Foundation") holds permanent endowment funds for the Historical Foundation of the Presbyterian and Reformed Churches, Incorporated ("Historical Foundation"). The Foundation holds and invests the funds and pays out income in accordance with the direction given by the donor when the funds were established. Many of these funds are charitable trusts or quasi trusts that restrict the use of the income produced by the funds for specific purposes.

The Foundation believes that it would be helpful for the committee, as it considers the various overtures before it, to understand that the permanent endowment funds it holds for the Historical Foundation are controlled in their use and disposition by principles of trust law designed to ensure that these charitable funds are held by the trustee (the Foundation) and used by the beneficiary (the Historical Foundation) in accordance with the donor's wishes as expressed when the trust was created (restriction).

Where a donor has directed that the income from a fund be paid to the Historical Foundation and has expressed no limitation on how that income may be used (no restriction), so long as the Historical Foundation still exists, the Foundation will pay the income from that fund to the Historical Foundation.

Where a donor has directed that the income from a fund be paid to the Historical Foundation and has expressed a restriction on how that income may be used, so long as the Historical Foundation still exists and it is possible to follow the restriction, the Foundation will pay the income from that fund to the Historical Foundation. However, if it becomes impossible for the beneficiary to use the fund in accordance with the restriction, for example:

1. the restriction calls for a particular fund to be used for the maintenance of a building because it houses the church records program and the building no longer houses the church records program; or

2. the restriction calls for a particular fund to be paid to the Historical Foundation to maintain a building but the Historical Foundation no longer owns that building;

then, the Foundation must go to court and ask the court for direction as to how to administer the trust. The Foundation would file a petition for Cy-Pres. Cy-Pres means as nearly as possible. In trust law, it is a rule for the construction of trusts by which the intention of the donor is carried out as nearly as possible when it would be illegal or impossible to give the donor's restriction literal effect. This doctrine makes it possible for the court to accomplish the donor's charitable intent even if it cannot be carried out exactly as specified by the donor.

Therefore, the committee may wish to consider the fact that endowed funds are controlled by the wishes of the donor as expressed when they were created and neither the trustee nor the beneficiary, or an organization controlling the beneficiary (like the General Assembly), can lawfully set aside the restrictions on the funds because it believes it has a better idea for the

use of the funds than the donor had. And, even if it becomes impossible to follow the donor's restriction, it is the court and not the trustee or the beneficiary who has the authority to decide how to use the funds. In making that decision, a court will listen to ideas from the trustee or the beneficiary, but the court's role is to figure out how to use the fund in a way that fulfills the donor's intent as nearly as possible.

COGA COMMENT ON ITEM 03-11

Comment on Item 03-11—From the Committee on the Office of the General Assembly.

Items 03-02, 03-03, 03-04, 03-05, and 03-11 in principle propose creating an independent entity to be responsible for the facilities and operations of the Presbyterian Historical Society (PHS) currently located at Montreat.

The Committee on the Office of the General Assembly (COGA) advises the General Assembly to answer Items 03-02, 03-03, 03-04, 03-05, and 03-11 by approving the recommendations in COGA's report to the General Assembly on PHS (Item 03-17).

The COGA supports the comment and advice of the Advisory Committee on the Constitution regarding Items 03-02, 03-03, and 03-04 and believes they also apply to Items 03-05 and 03-11. The proposal of an independent entity to carry out archival functions of the church is unconstitutional.

Further, the following Standing Rules of the General Assembly clearly delegate the responsibility for church archives and facilities to the Stated Clerk, the Office of the General Assembly, and the Department of History (PHS):

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. (Standing Rules of the General Assembly, M.2.b.(13))

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. (Standing Rules of the General Assembly, M.2.c.(5))

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.). [Referring to the Board of Directors of PHS.] (Standing Rules of the General Assembly, M.3.f.(1))

Therefore, having an independent entity responsible for the PHS facilities and operations at Montreat is contrary to the General Assembly Standing Rules.

The COGA further advises that through action of the 1987 General Assembly, the Historical Foundation of the Presbyterian and Reformed Churches, Inc. (Historical Foundation, Inc.) became a Constituent Corporation of the Presbyterian Church (U.S.A.), a Corporation, with the General Assembly Council serving as its board of directors. The 1987 General Assembly also directed that the former operations of the Historical Foundation, Inc. be transferred to General Assembly agencies in a manner consistent with the actions of the 1987 General Assembly. The 1987 General Assembly took several actions in regards to this matter. As to operations, the assembly directed, "The Department of History and the Historical Foundation will be consolidated into one entity called the Office of History effective January 1, 1988. The Office of History will be lodged in the Office of the General Assembly and managed by a Director accountable to the Stated Clerk. The Office of

History will be funded through the per capita budget” (*Minutes*, 1987, Part I, p. 210). The General Assembly has noted this responsibility of the Stated Clerk in the General Assembly Standing Rules as well: “The Department of History in the Office of the General Assembly shall be under the direction of a person appointed by the Stated Clerk. ...” (Standing Rules of the General Assembly, M.2.c.(5)).

The COGA values the past work of the Historical Foundations, Inc. (PCUS), and the continuing work of the PHS to preserve the significant archival collection at Montreat. The COGA also acknowledges the good intentions of the presbyteries submitting overtures relating to PHS at Montreat. However, the basic action requested in these overtures is not consistent with the *Constitution* or the General Assembly Standing Rules. The COGA’s report to the General Assembly on PHS (Item 03-17) provides an alternative plan to preserve the valuable archives now at Montreat and enhance their use in ways which is in accord with *Book of Order* and General Assembly Standing Rule provisions, is financially feasible, and which adds benefit to the entire church.

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 03-12**

[The assembly approved Item 03-12. See pp. 46, 48.]

Request 06-4. Request for Authoritative Interpretation Concerning General Assembly Action on Request 99-1 Regarding Payment of Per Capita by Presbyteries—Stated Clerk, Presbytery of Sacramento.

The Advisory Committee on the Constitution recommends that the 217th General Assembly (2006) answer Item 03-12 (ACC Request 06-4) with the following response:

The request asks the General Assembly to speculate as to the broad variety of circumstances and questions as to whether a presbytery has funds available to remit uncollected per capita assessments to the General Assembly. However, an attempt to imagine every conceivable response to such speculation of what might be the consequences of each and every scenario would be futile, and clearly is not within the purview of the Advisory Committee on the Constitution.

There is also long established precedent for the General Assembly avoiding such conjecture. As early as 1822 the General Assembly declined to address matters *in thesi* (that is, hypothetically).¹ This was reaffirmed in several cases with different facts.

While the citations in the main illustrate the matters in a judicial setting, the present Advisory Committee on the Constitution is equally reluctant to give advice *in thesi* for the simple reason that the facts of any constitutional difficulty vary and interpretation needs to be specific as to the facts and the contentions.

The question that is proposed in this current matter asks to clarify language that is clear in its meaning. If a difficulty arises from the ordinary meaning of the words, then that difficulty should be decided on its merits and its facts and not predicated on the conjecture that might arise from anticipating what the difficulty might be.

Rationale

The Council (of the Presbytery of Sacramento) is requesting an authoritative interpretation of the phrase “as long as funds are available within the presbytery (*Minutes*, 1999, Part I, pp. 65, 107, 16.008–.009, *Request 99-1*).

The phrase this request seeks to have authoritatively interpreted is part of an authoritative interpretation of G-9.0404d from the 211th General Assembly (1999) (*Minutes*, 1999, Part I, pp. 65, 107, 16.008–.009, *Request 99-1*) The phrase in question completes a sentence that is the second question of three that form the request.

The complete response as it appears in the *Minutes* of the General Assembly, already cited, is as follows:

Request 99-1. Re Payment of the Per Capita Allocation by Presbytery, from the Executive Presbyter/Stated Clerk, Presbytery of Central Florida (Minutes, 1999, Part I, p. 107)

[GA approved recommendation (16.001-.012), see p. 65.]

16.002

The Presbytery of Central Florida has submitted three questions to the Office of General Assembly:

16.003

“1. Does a presbytery have the responsibility to pay per capita in the amounts determined by synod and General Assembly regardless of whether the individual churches within the bounds of that presbytery forward to the presbytery money specifically apportioned by the presbytery to the churches to pay the per capita allocations of synod and General Assembly?”

16.004

The Advisory Committee on the Constitution recommends that the 211th General Assembly (1999) answer this question with the following response:

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 [GA approved recommendation, see p. 65.]

“2. If churches refuse to pay their portion, does the presbytery have the responsibility to pay the full amount irrespective to the specific collection from churches, as long as funds are available within the presbytery?”

16.009

The Advisory Committee on the Constitution recommends that the 211th General Assembly (1999) answer this question in the affirmative.

16.010 [GA approved recommendation, see p. 65.]

“3. If the presbytery has collected two types of funds from the churches (being Per Capita and General Benevolence) can funds collected under the title General Benevolence be used to pay the Per Capita request?”

16.011

The Advisory Committee on the Constitution recommends that the 211th General Assembly (1999) answer this question as follows:

16.012 [GA approved recommendation, see p. 65.]

A presbytery may use unrestricted funds to pay per capita allocations to synod and General Assembly.

Endnote

1. Digest p. A540

Letter of Request as Received by the Advisory Committee on the Constitution

The Council of Sacramento Presbytery understands that the Presbytery has the responsibility to pay the per capita as stated in G-9.0404d. The Council is requesting an Authoritative Interpretation of the phrase “as long as funds are available within the presbytery” GA (1999, 65, 107, 16.008-.009, *Request 99-1*).

I understand that the Advisory Committee on the Constitution will need to respond and ultimately General Assembly’s adoption of that response at the General Assembly meeting in June 2006.

Sincerely,

Elizabeth Groelle, Stated Clerk

Item 03-13

[The assembly approved Item 03-13, Recommendation 1. See p. 46, 48.]

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

1. The Committee on the Office of the General Assembly and the General Assembly Council recommend that the 217th General Assembly (2006) incorporate into the *Minutes* the 2004 and 2005 Per Capita Apportionment Budget and Statement of Activities, and the Comparative Statement of Financial Position at December 31, 2005.

Rationale

The Per Capita Budget of the General Assembly principally provides for the costs of holding the General Assembly meetings and the expenses of the permanent, special, and advisory committees of the General Assembly, 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.

Definition of per capita: Per capita is an opportunity for all communicant members of the Presbyterian Church (U.S.A.) 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).

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 216th General Assembly (2004) approved the Proposed Per Capita Budgets for 2005 and 2006. The budget figures presented for 2005 and 2006 included the financial implications of General Assembly actions that were approved on the last day at the 216th General Assembly (2004).

2. That the Committee on the Office of the General Assembly and the General Assembly Council approve and recommend that the 217th General Assembly (2006)

[The assembly approved as amended and with comment. See p. 55.]

a. approve the Proposed 2007 Expenditure Budget totaling [~~\$12,473,683~~] [\$12,662,583] and a Proposed 2008 Expenditure Budget totaling [~~\$14,954,257~~] [\$15,061,674];

Comment: The Stated Clerk consider sending all reports electronically.

[The assembly approved Item 03-13, Recommendation 2.b. See pp. 46, 48.]

b. approve that \$1,213,977 be designated from the 2007 per capita budget (about half the cost of the General Assembly meeting), and be reserved for use in the year of the General Assembly meeting (2008).

[The assembly approved Item 03-13, Recommendation 3. as amended. See pp. 55–56.]

3. The Committee on the Office of the General Assembly and the General Assembly Council approve and recommend that the 217th General Assembly (2006) approve a per capita apportionment rate of [~~\$5.72~~] [\$5.79] per active member for 2007, and that the same rate be effective for 2008, without change.

Rationale

The Committee on the Office of the General Assembly and the General Assembly Council continue to be grateful to the whole church for their faithfulness in meeting their per capita obligations (over 98 percent collection rates). We believe that these funds have enabled the General Assembly to carry out its core ecclesial functions so that the Presbyterian Church (U.S.A.) can carry out its ministry in faithfulness to Scripture and our *Constitution*.

Building the Per Capita Budgets for 2007 and 2008 continues to be a challenge. The total level revenue is impacted by variables as diverse as stock market fluctuations, hurricanes, and disasters, levels of membership loss, and the ability of presbyteries to fully meet their per capita obligations. However, most of these factors impact the overall per capita budget negatively. On the expenditure side, challenges include added costs because in 2008 the *Book of Order* calls for increasing the number of commissioners at General Assembly by 200 persons as well as added costs to carry out an assembly on the West Coast.

Given these dynamics, both GAC and OGA faced the reality that major reductions would be necessary unless there was to be a very substantial increase in the per capita rate, which we determined, would create a real hardship in the church. We are, therefore, proposing an increase in the per capita rate of 15 cents (2.7 percent) in 2007 and no increase for 2008 and are making major reductions in expenditures for the next two years.

In order to hold to a minimal increase in the per capita rate, hard choices had to be made relative to staffing levels, the consolidation of the Presbyterian Historical Society, ecumenical expenses, and changes in the funding of ordination exams. We are, therefore, proposing a per capita budget that is slightly less than the budget for 2005–2006, even with inflation and the added mandated costs for things like the increased commissioners for the 218th General Assembly (2008). The details behind these calculations can be found on the attached sheets. 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. We would encourage a similar spirit of restraint by commissioners as you consider other proposals that might have financial implications at the 217th General Assembly (2006).

The shift from conducting annual General Assemblies to biennial General Assemblies, on a trial basis, began in 2004. Since the next General Assembly after 2006 will meet in San Jose, California, during 2008, except for related expenses in 2007 most General Assembly expenses in Schedule-1, have been budgeted to be spent in 2008. 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.

If we had continued the practice of annual General Assembly meetings, on that basis we would have required an additional \$2,012,237 at least (cost of General Assembly session 2006, schedule 1), and a total budget of \$14,485,920 for 2007. This would have necessitated an increase of at least 80 cents per capita for 2007, or in the alternative would deplete all available reserves above the required minimum, by end 2007.

[The assembly approved Item 03-13, Recommendation 4. See pp. 46, 49.]

4. The Committee of the Office of the General Assembly and the General Assembly Council recommend that the 217th General Assembly (2006) approve the attached allocation of designated funds for OGA and GAC task forces totaling \$2,094,553 for 2006, \$1,918,458 for 2007, and \$1,777,571 for 2008.

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 publications, part of the Presbyterian Historical Society operations, General Assembly Council task forces, and the national pastors conference in alternate years. The sources of these funds are mostly from independently generated revenue, including gifts and endowments.

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

DESIGNATED FUNDS BUDGET - OGA AND GAC TASK FORCES (2005-2008)

DESIGNATED REVENUE	BUDGET 2005	ACTUAL 2005	BEG BAL 2006	REV BUDGET 2006	PROPOSED 2007	PROPOSED 2008
General Assembly Session						
GA Registration	-	136,603	294,217	161,000	-	136,000
	-	136,603	294,217	161,000	-	136,000
Committees						
Review of GA		(4,156)	86,218			
Theological Diversity			46			
	-	(4,156)	86,264	-	-	-
Ordination Examinations						
Cooperative Reading Groups	130,000	176,138	33,500	130,000	200,000	200,000
	130,000	176,138	33,500	130,000	200,000	200,000
Governing Body Relations						
Stated Clerks Training Meetings	120,000	157,787	147,718	100,000	140,000	140,000
	120,000	157,787	147,718	100,000	140,000	140,000
Moderator						
Moderator Travel		13,073	37,222		5,000	5,000
Moderators Gathering	25,000	25,611	11,008	25,000	25,000	25,000
	25,000	38,684	48,230	25,000	30,000	30,000
Ecumenical						
Ecumenical Assemblies	75,000	75,000	303,831	75,000	75,000	75,000
	75,000	75,000	303,831	75,000	75,000	75,000
Communication and Technology						
Prodn of OGA Publetns/Communicatns	682,500	632,970	408,201	565,000	657,000	660,000
	682,500	632,970	408,201	565,000	657,000	660,000
Church Property						
Church Property and Legal	-	1,250	36,074	5,000	10,000	10,000
	-	1,250	36,074	5,000	10,000	10,000
Special Projects						
Common Faith Common Mission	10,000					
National Pastors Conference	35,000	255,748	36,166		240,000	
	45,000	255,748	36,166	-	240,000	-
Replacement Reserve						
Replacement Reserve	105,000	51,013	98,491	60,000	60,000	50,000
Replacement Reserve	73,600			10,000	10,000	10,000
	178,600	51,013	98,491	70,000	70,000	60,000
Presbyterian Historical Society						
Historical Operations *	363,338	447,573	3,061,903	373,927	342,958	338,571
Shelving Project	415,000			312,000		-
	778,338	447,573	3,061,903	685,927	342,958	338,571
GAC						
GA Task Forces	150,000		382,876	86,441	-	-
	150,000	-	382,876	86,441	-	-
Other						
Fred Jenkins Memorial Library Fund			1,838	-	-	-
Executive Personnel Training			8,185	-	-	-
	-	-	10,023	-	-	-
TOTAL DESIGNATED REVENUE	2,184,438	1,968,610	4,947,494	1,903,368	1,764,958	1,649,571
DESIGNATED EXPENSES						
General Assembly Session						
Commissioner & Facility Expenses		49,858		110,000		104,000
GA News Room	-		-	51,000	-	52,000
	-	49,858	-	161,000	-	156,000
Ordination Examinations						
Cooperative Reading Groups Exps.	130,000	142,638	-	130,000	190,000	195,000
Constitutional Services						
Stated Clerks Training Meetings	120,000	100,691	-	100,000	140,000	140,000
Moderator						
Moderators Gathering	25,000	21,485	-	25,000	25,000	25,000
Ecumenical						
Ecumenical Assemblies	75,000	195,000	-	75,000		
Communication and Technology						
Prodn of OGA Publetns/Communicatns	682,500	688,238	-	713,000	700,000	663,000
Special Projects						
Common Faith Common Mission	10,000					
National Pastors Conference	35,000	305,395			240,000	
Replacement Reserve						
Capital Expenditures	105,000	44,096		70,000	60,000	60,000
Presbyterian Historical Society						
Shelving Project	415,000		-	312,000	-	-
Historical Operations	363,338	630,234		373,927	342,958	338,571
GAC						
GA Task Forces	150,000	42,906	-	86,441	80,000	80,000
Committees						
Review of GA				20,000	20,000	
Church Property						
Church Property and Legal		1,251		20,000	20,000	20,000
Other						
Fred Jenkins Memorial Library Fund		573	-		500	-
Executive Personnel Training			-	8,185		-
	2,110,838	2,172,507	-	1,933,553	1,818,458	1,521,571
TOTAL DESIGNATED EXPENSES	2,110,838	2,222,365	-	2,094,553	1,818,458	1,677,571

Note:

DOH Philadelphia Shelving 2005 activity moved to Philadelphia Plant Fund (Revenue: \$591,000 Exp: \$590,740)

Presbyterian Church (U.S.A.)
PER CAPITA
COMPARATIVE SCHEDULE OF DESIGNATED FUNDS
at December 31
(Preliminary- Subject to Audit)

	2005	2004
OGA Sales of Publications	\$ 408,201	\$ 463,469
Ecumenical Reserve	303,831	423,831
Replacement Reserve	98,491	91,574
General Assembly Registration	294,217	207,472
Stated Clerk Training	147,718	90,622
Cooperative Reading Group	33,500	-
Moderator's Travel	37,222	24,149
Moderator's Annual Gathering	11,008	6,882
Executive Personnel Training	8,185	8,185
Review of General Assembly Cmte	86,218	90,374
Theological Diversity Commission	46	46
Fred Jenkins Memorial Library Fund	1,838	2,411
National Pastors Conference	36,166	85,813
Church Property and Legal	36,074	36,075
DOH Philadelphia Shelving Project	-	-
Office of History Philadelphia	2,643,532	2,995,891
Office of History Montreat	418,371	419,079
GAC/GA Task Forces	382,876	425,782
	<u>4,947,494</u>	<u>5,373,660</u>

Note:

DOH Philadelphia Shelving 2005 activity moved to Phila Plant Fund (Revenue: \$591,000 Exp: \$590,740)

Presbyterian Church (U.S.A.)
Per Capita
COMPARATIVE STATEMENT OF FINANCIAL POSITION
at December 31
(Preliminary- Subject to Audit)

Assets	2005	2004
Cash and cash equivalents	\$ 1,014,070	\$ 724,371
Short term investments	4,452,651	2,572,692
Long term investments	7,278,689	7,150,200
Endowment investments	1,456,460	1,421,307
Investments PILP	300,000	20,000
Apportionment receivable--current year	2,002,622	1,738,951
Apportionment receivable--prior year		
Allowance for Uncollectible Apportionments	(270,143)	(253,034)
Other receivables	1,375,904	1,283,410
Prepaid-Other	45,610	
Land and building-PHS	5,707,332	5,116,594
Accumulated depreciation	(2,976,535)	(2,818,826)
Total Assets	<u>20,386,660</u>	<u>16,955,665</u>
Liabilities and Net Assets		
Liabilities:		
Accounts payable	2,201,621	1,052,981
Receipts in Process	564,520	
Total liabilities	<u>2,766,141</u>	<u>1,052,981</u>
Net assets		
Undesignated	6,822,170	6,334,928
Designated	5,904,059	5,371,656
Temporarily Restricted	1,744,689	1,522,706
Permanently Restricted	750,933	708,017
Plant Fund	2,398,669	1,965,377
Total net assets	<u>17,620,520</u>	<u>15,902,684</u>
Total Liabilities and Net Assets	<u>20,386,660</u>	<u>16,955,665</u>

Presbyterian Church (U.S.A.)
 Mission Support Services
STATEMENT OF PER CAPITA BUDGET
 Preliminary- Subject to Audit
Actual and Projected Sources of Funding and Expenditures 2004-2008

USING THE FOLLOWING ASSUMPTIONS

- Actual expenditures for 2005 (projected)
- Projected expenditures for 2006, 2007, and 2008.
- Actual apportionments for 2005 are reflected in the apportionment revenue.
- number of members for 2005-2008 is as follows:
 (2005):2,403,851 (2006): 2,361,856 (2007): 2,296,856 (2008): 2,211,856

OPPORTUNITIES:

- Expenditures less than budgeted
- Decline in membership is less than expected

RISKS

- Actual membership declines more than projected.
- Actual expenditures exceed budgeted expenses.
- Impact of church and economic related issues
- General Assembly financial implications
- The level of available funds from reserves (after the 30% provision)

	2005 Actual	2006 Approved	2007 Proposed	2008 Proposed
Unrestricted net assets, January 1	\$6,334,928	\$6,822,170	\$6,069,065	\$5,786,421
Less: Reserve (30% annual budget)	3,671,155	4,549,562	3,742,105	4,486,277
Income from prior years available	2,663,773	2,272,608	2,326,960	1,300,144

Sources of funding	2005 Actual	2006 Approved	2007 Proposed	2008 Proposed
<u>Apportionments</u>				
\$5.57 for 2005	13,395,772	13,155,538	13,138,016	12,651,816
\$5.57 for 2006				
\$5.72 for 2007				
\$5.72 for 2008				
Income formula and other income	285,216	300,000	267,000	267,000
Total	13,680,988	13,455,538	13,405,016	12,918,816

Expenditures Designated for Subsequent General Assembly	12,237,183	15,165,206	12,473,683	14,954,257
	956,563	(956,563)	1,213,977	(1,213,977)
Total expenditures and commitments	13,193,746	14,208,643	13,687,660	13,740,280
Net to, or (from) reserves	487,242	(753,105)	(282,644)	(821,464)
Unrestricted net assets, December 31	6,822,170	6,069,065	5,786,421	4,964,958

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

GENERAL ASSEMBLY PER CAPITA
STATEMENT OF ACTIVITIES
Preliminary- Subject to Audit
PROGRESSION ANALYSIS 2005-2008

	ACTUAL Dec. 31, 2005	REV BUDGET 2005	REV BUDGET 2006	PROP BUDGET 2007	PROP BUDGET 2008
SOURCES OF FUNDING					
APPORTIONMENTS	13,395,772	13,403,509	13,155,538	13,138,016	12,651,816
INCOME FORMULA AND OTHER INCOME	285,216	300,000	300,000	267,000	267,000
TOTAL INCOME	13,680,988	13,703,509	13,455,538	13,405,016	12,918,816
EXPENDITURES					
I. GENERAL ASSEMBLY SESSION					
COMMISSIONER EXPENSES	810	4,000	895,024	-	1,265,609
FACILITY EXPENSES	65,861	59,630	965,213	70,034	995,845
NEWROOM COSTS	-	-	-	-	-
WORSHIP	-	-	87,000	-	103,000
GA PROGRAM	-	-	35,000	-	24,500
GA MINUTES	-	-	30,000	-	39,000
TOTAL	66,671	63,630	2,012,237	70,034	2,427,954
II. PERMANENT AND SPECIAL COMMITTEES					
PERMANENT JUDICIAL COMMISSION	69,329	76,965	78,490	77,100	78,925
GA NOMINATING COMMITTEE	52,111	61,225	103,820	64,210	94,540
COMM ECUMENICAL RELATIONS	17,125	23,400	33,400	58,425	39,990
COMM PRESBYTN HISTORICAL SOCIETY	19,596	24,700	24,700	27,600	27,600
COMM ON REPRESENTATION	74,728	103,035	85,675	104,565	87,205
ADV COMM CONSTITUTION	12,015	11,165	28,090	11,205	30,494
ADV COMM ON LITIGATION	4,352	16,350	17,875	10,560	12,085
COMMITTEE ON OGA	41,062	46,970	81,370	56,970	81,370
STATED CLERK REV/NOMINATION	-	-	-	15,140	46,990
COMMITTEE ON REVIEW	53,828	53,820	35,970	54,820	35,970
PRESBYTERIES COOPERATIVE COMMITTEE	-	-	-	48,700	48,700
THEOLOGICAL DIVERSITY T/FORCE	69,766	66,745	40,940	-	-
TOTAL	413,912	484,375	530,330	529,295	583,869
III. GRANTS TO ECUMENICAL GROUPS					
NCC ASKINGS	300,000	325,000	325,000	300,000	300,000
WCC ASKINGS	449,414	449,414	458,402	458,402	458,402
CHURCH UNION EFFORTS	30,600	30,600	30,600	30,600	30,600
WORLD ALLIANCE ASKINGS	307,724	307,731	307,731	232,731	232,731
ECUMENICAL ASSEMBLIES	75,000	75,000	75,000	75,000	75,000
TOTAL	1,162,738	1,187,745	1,196,733	1,096,733	1,096,733
IV. DEPARTMENTAL EXPENSES					
STATED CLERK	778,191	821,334	842,862	855,315	887,816
ECUMENICAL & AGENCY RELATIONS	781,192	834,292	852,634	858,147	880,867
CONSTITUTIONAL SERVICES	884,663	957,661	992,476	878,892	909,275
ASSEMBLY SERVICES	478,755	469,283	484,801	447,336	462,450
COMMUNICATION & TECHNOLOGY	734,807	748,475	770,663	796,702	823,897
COMMON EXPENSES	134,465	170,500	185,750	198,500	203,750
PRESBYTN HISTORICAL SOCIETY	2,355,746	2,356,074	2,097,613	2,023,092	1,775,097
TOTAL	6,147,819	6,357,619	6,226,799	6,057,984	5,943,152
I-IV TOTAL OGA	7,791,140	8,093,369	9,966,099	7,754,046	10,051,708
V. GOVERNING BODIES REL (OGA/GAC SHARED)					
	193,203	207,618	231,728	206,548	232,260
VI. GENERAL ASSEMBLY COUNCIL					
GAC MEETINGS	266,186	268,500	430,900	272,500	355,500
ADVISORY COMMITTEES	131,526	146,000	180,000	146,000	180,000
OTHER MEETINGS	215,646	159,676	157,379	154,676	152,379
TOTAL	613,358	574,176	768,279	573,176	687,879
VII. GAC ADMINISTRATION					
OFFICE OF THE EXECUTIVE DIRECTOR	938,234	1,037,200	1,071,100	945,913	972,410
OTHER GAC ADMINISTRATION	1,865,327	1,940,000	2,086,000	1,956,000	1,964,000
TOTAL	2,803,561	2,977,200	3,157,100	2,901,913	2,936,410
VI-VII TOTAL GAC	3,416,919	3,551,376	3,925,379	3,475,089	3,624,289
VIII. SHARED SUPPORT SERVICES					
	565,778	672,000	692,000	688,000	696,000
IX. UNCOLLECTIBLE PER CAPITA					
INCREASED ALLOWANCE FOR UNCOLLECTIBLE	270,143	350,000	350,000	350,000	350,000
TOTAL EXPENDITURES	12,237,183	12,874,363	15,165,206	12,473,683	14,954,257
X. COMMITTED FOR SUBSEQUENT ASSEMBLIES					
	956,563	956,563	(956,563)	1,213,977	(1,213,977)
TOTAL EXPENDITURES AND COMMITMENTS	13,193,746	13,830,926	14,208,643	13,687,660	13,740,280
XI. NET TO OR (FROM) RESERVE					
	487,242	(127,417)	(753,105)	(282,644)	(821,464)

***Item 03-14**

[The assembly approved Item 03-14 as amended. See pp. 46, 48.]

Recommendations in Response to 2004 Referral Regarding an Assembly Committee on Administrative Review.

The Advisory Committee on the Constitution recommends that the 217th General Assembly (2006) answer *2004 Referral: Item 04-18 (Minutes, 2004, Part I, p. 87)* by approval of the following actions:

1. Approve the following authoritative interpretation of G-4.0301f:

Section G-4.0301f must be interpreted in light of the affirmation in G-1.0400 (“Historic Principles of Church Government”) that “a larger part of the Church, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein” Application of this principle requires all governing bodies to defer to the following principles:

a. The specific authority designated to particular governing bodies must be respected. If the authority constitutionally assigned to different governing bodies appears to conflict, the authority assigned the lower governing body shall be interpreted in deference to the authority assigned the higher governing body, recognizing that all powers not specifically assigned other governing bodies reside in the presbyteries.

b. When lower governing bodies make decisions based upon factual judgments they are uniquely in a position to make, higher governing bodies in reviewing such actions should accord great deference to the factual judgments of the lower governing body.

c. When a higher governing body exercises its responsibility of review by either administrative or judicial process, or makes decisions within its constitutionally assigned responsibilities, a lower governing body is not free to exercise its own judgment contrary to the lawful injunctions of the higher governing body.

2. Amend General Assembly Standing Rule C.4.b. as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“b. 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 I.4.b.(3) and I.4.b.(4)*). *Review of the minutes of the synods pursuant to G-13.0103l and of statement(s) of compliance with decisions of the General Assembly Permanent Judicial Commission by governing bodies, reported by the Stated Clerk pursuant to Standing Rule M.2.b.(4), shall be assigned to the same assembly committee.* Following the convening of the assembly, such matters shall be directed to the Assembly Committee on Bills and Overtures.”

3. Reaffirm that in carrying out its responsibility under G-9.0407d(3) to review the minutes of the synods, the General Assembly may incorporate peer review of such minutes by the stated clerks of the synods, but shall not substitute such peer review for its responsibility to read the substance of such minutes both in order to learn of the events in the lives of the synods that warrant celebration and to identify concerns that might warrant further investigation, oversight, or pastoral care.

4. Recommend that in training given to the permanent judicial commissions of all governing bodies in cases in which a remedial complaint is sustained either in whole or in part, the permanent judicial commission should reiterate, as specifically as possible, all actions the lower governing body has been directed to take, even if those directions are set forth elsewhere in the commission’s decision.

5. Direct the Stated Clerk to provide ready, downloadable access to resources the church has developed that may assist Presbyterians in understanding better the interrelationship of governing bodies and the appropriate means of dissent and protest within our Presbyterian polity, including the following:

a. The Reports of the Special Commission of 1925 (*Minutes, PCUSA, 1926, Part I, pp. 62–87 and 1927, pp. 56–86*);

b. The Report on Doctrinal Loyalty (*Minutes, PCUS, 1972, Part I, pp. 195–200*);

- c. The Report of the Committee on Pluralism in the Church (*Minutes*, UPCUSA, 1978, Part I, pp. 290–300);
- d. The Report of Task Force on Polity and Reconciliation (*Minutes*, UPCUSA, 1979, Part I, pp. 310–19);
- e. The Report on Church Membership and Discipline (*Minutes*, PCUS, 1979, pp. 135–51);
- f. The Report of the Special Committee on Historic Principles, Conscience, and Church Government (*Minutes*, UPCUSA, 1983, Part I, pp. 141–58);
- g. The Report on the Confessional Nature of the Church (*Minutes*, PCUSA, 1986, Part I, pp. 516–27).

[6. The 217th General Assembly (2006) adds as Recommendation 6. the Rationale section below.]

Rationale

These recommendations are in response to the following referral: *2004 Referral: 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; Present to the 216th General Assembly (2004) (Minutes, 2004, Part I, p. 87).*

I. Conclusions

Based on the inquiry the Advisory Committee on the Constitution has undertaken in response to this reference, it has drawn the following conclusions:

1. There are few instances of actual defiance of a specific order of a permanent judicial commission within the denomination.

2. While permanent judicial commissions do not have the power to initiate enforcement of a decision on their own, adequate mechanisms exist for the enforcement of such decisions in those apparently rare instances of defiance. These mechanisms include initiation of further remedial process by persons or bodies with standing to do so, the exercise of pastoral oversight by the next higher governing body over governing bodies who refuse to comply with a decision, special administrative review by the higher governing body over governing bodies who refuse to comply with a decision and, in rare cases, the exercise of original jurisdiction over a governing body that persists in refusing to comply with a decision.

3. At times, permanent judicial commission decisions, particularly at synod and presbytery levels, have been less clear than they should be with respect to the actions that the commission is ordering. A lack of clarity in the order entered by a commission can lead to confusion as to whether the directives of the commission were carried out. Training of permanent judicial commissions should assure that the means of compliance are spelled out as clearly as possible.

4. A more significant issue for the church may be the failure to understand and accept the proper exercise of authority by higher governing bodies over lower governing bodies that is perceived by some to exist within the denomination. There is no consensus as to the extent of such refusal to honor the exercise of authority by higher governing bodies. Built into fabric of Presbyterian polity are avenues for dissent and protest. Presbyterian polity, however, also presumes an overwhelming desire for unity on behalf of the denomination's members and, more importantly, its governing bodies. When the desire for unity in the denomination is made secondary to either a refusal to honor the *Constitution* or the lawful decisions of higher governing bodies, or to a congregationalist mentality, our Presbyterian polity is strained and sometimes broken.

5. Members of the denomination need to take greater care to distinguish legitimate expressions of dissent and protest from noncompliance. Dissent and protest are essential to Presbyterian polity: "In addition to the preservation of the right of individual conscience, the church is aware that the minority voice may be the prophetic voice. 'A man with God is always in the majority' (John Knox, inscription of Reformation Monument, Geneva, Switzerland). As such, the church protects its minority as if it were protecting its future; and such protection becomes a second function of unity of the body." Marianne Wolfe, *Parliamentary Procedure in the Presbyterian Church (U.S.A.)*. Confusion of legitimate expressions of dissent or protest, or efforts to change existing constitutional provisions, with noncompliance, damages the unity of the denomination and makes members less likely to use appropriate means of expressing disagreement with existing constitutional provisions or decisions of higher governing bodies.

6. Oversight by higher governing bodies over the next lower level of governing body within their bounds is intrinsic to Presbytery polity. Current tools for oversight by higher governing bodies over the next lower governing body are sufficient to address issues of noncompliance with the *Constitution*. These tools include pastoral oversight of congregations or governing bodies who appear to disobey constitutional provisions or decision of higher governing bodies; general and special administrative review; and use of the remedial process. Some, however, perceive governing bodies as reluctant to use these tools for fear of being seen as authoritarian or for fear of irreparably breaking existing relationships. Governing bodies and officers of the church should be reminded that the exercise of oversight by higher governing bodies is not punishment, but rather an intrinsic part of the Presbyterian process of building up and nurturing the whole body.

7. Significant misunderstanding exists about the reports of compliance with General Assembly Permanent Judicial Commission decisions delivered by the Stated Clerk to the General Assembly. Such reports originate from the reality that General Assembly Permanent Judicial Commission decisions, which presume compliance will be voluntary on the part of lower governing bodies, require the lower governing body to report the fact that the decision has been reported to the governing body and complied with back to the Stated Clerk of General Assembly pursuant to D-7.0701. Compliance reports are not made for purposes of the Stated Clerk taking any steps to enforce such a decision, which is beyond his or her constitutional powers. Likewise, the purpose of the Stated Clerk's compliance report to the General Assembly is not to cause the General Assembly to take action to enforce a decision, but rather because the Stated Clerk, as an officer of the assembly, has the obligation to pass on the information he or she has received in his or her capacity as Stated Clerk.

8. Nevertheless, the General Assembly does have responsibility for oversight of the synods. Such oversight in the first instance occurs through the review of synod minutes. The purpose of such oversight in the vast majority of situations is not to assess whether a synod is in compliance with a General Assembly Permanent Judicial Commission decision. In fact, in recent years very few such decisions have ordered synods to take actions themselves to comply with the *Constitution of the Presbyterian Church (U.S.A.)*. However, in those infrequent situations in which such compliance is an issue, review of the compliance report by the same assembly committee assigned to review synod minutes may cause a more careful review of the synod minutes on this issue.

9. The process of review of synod minutes by the stated clerks of other synods ("peer review") is beneficial in allowing for the exchange of ideas and improving the quality of each synod's minutes. Indeed, such review helps ensure a more careful review of synod minutes than would likely occur by the committee review alone.

10. However, peer review should not be understood to relieve the General Assembly of responsibility for review of the minutes for both joys and concerns. At times, one General Assembly committee has been assigned review of synod minutes, while another was assigned the responsibility to review the Stated Clerk's report concerning compliance with decisions of the General Assembly Permanent Judicial Commission. Assigning both responsibilities to the same committee would allow a more careful review of whether issues of compliance exist. However, it seems impractical given the volume of General Assembly business to assign a committee only these two items of business.

11. Concern about the role of oversight and compliance is not a new issue for Presbyterians. Many excellent resources on the subject have been prepared by past General Assemblies. These include:

- a. The Reports of the Special Commission of 1925 (*Minutes*, PCUSA, 1926, Part I, pp. 62–87 and 1927, pp. 56–86);
- b. The Report on Doctrinal Loyalty (*Minutes*, PCUS, 1972, Part I, pp. 195–200);
- c. The Report of the Committee on Pluralism in the Church (*Minutes*, UPCUSA, 1978, Part I, pp. 290–300);
- d. The Report of the Task Force on Polity and Reconciliation (*Minutes*, UPCUSA, 1979, Part I, pp. 310–19);
- e. The Report on Church Membership and Discipline (*Minutes*, PCUS, 1979, pp. 135–51);
- f. The Report of the Special Committee on Historic Principles, Conscience, and Church Government (*Minutes*, UPCUSA, 1983, Part I, pp. 141–58);
- g. The Report on the Confessional Nature of the Church (*Minutes*, PCUSA, 1986, Part I, pp. 516–27).

However, it does not appear that, when issues of oversight and compliance arise, these resources are used as often as they should be.

II. The Committee's Process

A. *The Assembly Action*

Item 04-18 sought to amend the Standing Rules of the General Assembly to create an assembly committee to review the minutes of synods and to create a process for requiring synods to engage in special administrative review if noncompliance with a permanent judicial commission decision is found. The final paragraph of this overture expressed well the concern underlying it:

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. (*Minutes*, 2004, Part I, p. 337)

The Advisory Committee on the Constitution recommended, and the 216th General Assembly (2004) approved, referral of Item 04-18 to the Advisory Committee on the Constitution, based upon the following advice:

Item 04-18 seeks to address concern about compliance with *decisions*¹ 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). (*Minutes*, 2004, Part I, p. 338)

B. *Follow-up After the Assembly*

The Advisory Committee on the Constitution preliminarily identified the following questions as part of its review:

1. What is the precise scope of the referral the committee had received and does it in any way limit the response the committee can give?
2. Should the committee's focus be limited to creating a compliance mechanism in the Rules of Discipline or should it consider any changes to the Form of Government?
3. Who should have standing to seek compliance with a permanent judicial commission order?
4. Who should enforce a permanent judicial commission order?
5. What due process should the parties receive in enforcement proceedings?
6. How should the judicial process interface with a presbytery or synod's attempts to gain compliance pastorally or administratively?
7. In extreme cases, should a permanent judicial commission be able to order a higher governing body to take jurisdiction over a lower governing body?

Following the assembly action, representatives of the Advisory Committee on the Constitution met with the moderator of the General Assembly Permanent Judicial Commission at the close of the assembly. In early August, representatives of the Advisory Committee on the Constitution met with the executive committee of the General Assembly Permanent Judicial Commission to ask them to reflect upon the referral the committee had been given. Members of the Advisory Committee on the Constitution met with the executive committee of the General Assembly Permanent Judicial Commission on October 14, 2004, in St. Louis. The Advisory Committee on the Constitution is grateful for the generosity of the members of the General Assembly Permanent Judicial Commission with their time and ideas. This input assisted the Advisory Committee on the Constitution both in the design of its study and in confirming that it was addressing the right questions in responding to this referral.

Apart from gaining input from member of the General Assembly Permanent Judicial Commission, the Advisory Committee on the Constitution decided to hold a session during the 2004 Fall Polity Conference to get input from middle governing body clerks and executives regarding the issues raised and to contact presbyteries that had sent

overtures concerning issues of oversight and compliance to previous assemblies. Further, members of the Advisory Committee on the Constitution conducted an extensive review of the issues of oversight and compliance in the history and polity of the denomination.

C. *Summary of Feedback Regarding Compliance at Polity Conference*

During the 2004 Fall Polity Conference, a 1½-hour program was held to get input from stated clerks and executives concerning the referral. The questions raised and input received from that meeting can be summarized as follows:

1. How many governing bodies have experienced a remedial case in which a permanent judicial commission directed some action be taken (i.e., found an irregularity or delinquency that required remedial action) and compliance was an issue?

Few governing bodies have had any recent remedial cases in which a remedial action was directed. Other than the *Session, Londonderry Presbyterian Church, et al. v. Presbytery of Northern New England* case (*Minutes*, 2001, Part I, p. 577), no remedial case was identified in which lack of compliance with a decision of a permanent judicial commission was experienced.

2. Based upon your observations of the larger church, do you perceive compliance with permanent judicial commission decisions by the parties to the case as an issue?

The group distinguished between “decisions” and “orders” of the permanent judicial commission. None believed that lack of compliance with direct orders of the permanent judicial commission by parties was a problem in the denomination. However, a substantial portion of the group believed that there is some noncompliance with the decisions of permanent judicial commissions by those not parties to the case, but subject to the jurisdiction of that permanent judicial commission.

3. How effective do you believe special administrative review to be as a compliance mechanism?

Based on the group’s view that compliance with the permanent judicial commission’s orders was not a significant problem in the church, the discussion focus on whether special administrative review was an effective means of gaining compliance with decision of permanent judicial commissions by those not parties to the cases. Most who spoke believed that special administrative review was not an effective tool to gain compliance with the decisions of permanent judicial commissions and the law of the church because it would destroy relations between the congregation and the presbytery, and because presbyteries lack the will politically to take such a step. (Pastoral oversight was not discussed in detail, but seemed to be seen as a toothless remedy). Several participants suggested that it would be more palatable for the presbytery to be able to bring a remedial case to enforce compliance than to have to seek compliance through special administrative review.

D. *Meeting with Representatives of the Presbytery of Mississippi*

Members of the Advisory Committee on the Constitution met with the stated clerk of the Presbytery of Mississippi and the overture advocate for the presbytery’s overture on July 18, 2005.² The conversation was thoughtful and extremely helpful in understanding the concerns underlying the presbytery’s overture. The presbytery’s representatives indicated that the presbytery’s concerns originally arose from the *Londonderry* case, and they were not aware of other cases in which compliance with a permanent judicial commission decision was an issue. However, the presbytery’s representatives did believe that broader issues of compliance with the *Constitution of the Presbyterian Church (U.S.A.)* are a serious concern in the denomination, particularly with respect to ordination standards. Moreover, the experience of the presbytery’s overture advocate as a commissioner to the 215th General Assembly (2003) caused the overture advocate and other members of the presbytery to become concerned with the mechanisms for ensuring that the General Assembly performs its oversight function, and in particular for having a clear process for initiating special administrative review. Underlying this concern is a history within the presbytery at the time of reunion of the conflict festering and leading to schism. The representatives of the presbytery saw as a particular problem the issue of how the General Assembly identifies situations in which compliance is an issue absent the concern being brought to the General Assembly. They viewed administrative review as beneficial to the church as an outlet for building up the unity of the church without resorting to the remedial process. Several specific suggestions were offered with respect to the current function of the General Assembly. First, it was suggested that the same assembly committee be assigned review of synod minutes and the Stated Clerk’s report concerning compliance with General Assembly Permanent Judicial Commission decisions, and that this committee handle no other business. Second, either the elimination or the curtailment of peer review was seen as important in order to force the assembly

committee charged with such review to undertake a substantive review of these minutes. Third, the representatives of the presbytery believed that reports of compliance needed to include more detail, and should be made to both the Stated Clerk of the General Assembly and the General Assembly Permanent Judicial Commission. Finally, giving the General Assembly Permanent Judicial Commission continuing jurisdiction to enforce its orders was seen as worthy of more study.

III. The Nature of Oversight and Compliance in the *Constitution* and Life of the Presbyterian Church (U.S.A.)

The Advisory Committee on the Constitution considered five broad questions in addressing this referral: (1) how are oversight and compliance defined in the *Book of Order*; (2) how has the issues of oversight and compliance historically been understood in the Presbyterian Church (U.S.A.) and its antecedent denominations; (3) what current provisions are there in the Standing Rules of the General Assembly pertaining to oversight of synods and “compliance” with decisions of an assembly or its Permanent Judicial Commission; (4) what have the synods done to develop mechanisms to address potential situations of noncompliance through special administrative review; and (5) how was the case identified by some as the paradigm of noncompliance—Christ Church’s response to the *Londonderry* decision—ultimately resolved.

A. *Oversight and Compliance in the Constitution of the Presbyterian Church (U.S.A.)*

1. *Oversight*

A fundamental principle of Presbyterian polity is that governing bodies have ecclesiastical jurisdiction “and have no civil jurisdiction or power to impose civil penalties” (*Book of Order*, G-9.0102a). Jurisdiction of each governing body is limited to the express provisions of the *Book of Order*, “with powers not mentioned being reserved to the presbyteries, and with the acts of each subject to review by the next higher governing body” (G-9-0103).

Oversight or review by a higher governing body over a lower governing body may take place through a variety of courses:

- a. A higher governing body may initiate pastoral oversight, as prescribed by the *Londonderry* decision if facts or allegations come to its attention suggesting such oversight is appropriate.
- b. Higher governing bodies routinely engage in general administrative review as provided in G-9.0407 by review of the reports and minutes of governing bodies at the next lower level within their bounds.
- c. A higher governing body may engage in special administrative review pursuant to G-9.0408 if it learns (or believes it has learned) of a delinquency or irregularity on the part of a lower governing body within its bounds.
- d. A person or entity with standing to do so may initiate a remedial action under the provisions of D-6.0000.
- e. In extreme cases, a higher governing body may assume original jurisdiction over a governing body at the next lower level within its bounds.

Each of these options is available to ensure compliance with a specific direction of a permanent judicial commission, as well as more general compliance with the requirements of the *Constitution of the Presbyterian Church (U.S.A.)*.

In all of these action, “[t]he law and government of the Presbyterian Church (U.S.A.) presuppose the fellowship of women and men with their children in voluntary covenanted relationship with one another and with God through Jesus Christ. The organization rests upon the fellowship and is not designed to work without trust and love” (G-7.0103).

Church discipline, as it is reflected in the Rules of Discipline and in the understanding of the whole *Constitution*, grows out of and is expected to reflect this voluntary covenantal relationship based in trust and love. “[T]he 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. ...” (D-1.0101).

Within the Rules of Discipline, provisions dealing with “enforcement” of judicial commission orders are found in D-11.0801 and apply to disciplinary cases. Sections D-7.0402b, D-7.0402c, D-7.0402d, and D-7.0700 indicate that in remedial cases the signing, communication, reporting, and recording of a judicial decision are sufficient to accomplish its implementation. Section D-6.0000 provides the possibility of initiating a remedial case alleging a delinquency if a judicial commission order is disobeyed. Sections G-9.0407, G-9.0408, G-9.0409, and G-9.0410 provide for administrative review.

It is assumed that members, officers, and governing bodies of the church will abide by lawful orders issued by its permanent judicial commissions.

Provisions for monitoring compliance with a judicial decision order are found not in the Rules of Discipline, but in the Form of Government. Nevertheless, the sentence in D-1.0101 that assures due process applies: “... In all respects, all participants are to be accorded procedural safeguards and due process, and it is the intention of these rules so to provide.”

Further, D-2.0102 states:

The governing bodies of the church for judicial process are the session, the presbytery, the synod, and the General Assembly. The session itself conducts trials. The presbytery, the synod, and the General Assembly conduct trials and hearings through permanent judicial commissions.

As noted in D-2.0102 above, the General Assembly conducts trials and hearings in judicial matters only through its permanent judicial commission. In a case in which it is alleged to the General Assembly that a governing body has failed to implement satisfactorily an order issued by the General Assembly Permanent Judicial Commission, that governing body has a right to due process, which includes a fair hearing. Due process includes a clear notice of the matters at issue, time to prepare and present a reasoned defense, and opportunity to present relevant evidence and testimony. Only after a hearing with due process could findings of fact be made and further orders issued.

2. Compliance

The words “compliance” or “comply” are not defined in the *Constitution of the Presbyterian Church (U.S.A.)*. The Advisory Committee on the Constitution reviewed the *Book of Order*, as well as overtures to the General Assembly 1983–2004 and decisions of the General Assembly Permanent Judicial Commission between 1976 to 2003, in order to understand how each conceived the meaning of the term compliance. It found the following:

- Seven provisions in the *Book of Order* require or excuse compliance with a particular standard: G-9.0706; G-11.0404c; G-11.0406b; G-11.0406c; G-12.0102k; G-12.0204; and G-14.0202a;
- Nineteen instances of the word are found in overtures to the General Assembly between 1983–2004; and
- Seventeen instances of the word in decisions of the General Assembly Permanent Judicial Commission between 1976 to 2003.

Most of the permanent judicial commission decisions cited are remedial cases, dealing with allegations of irregularity or delinquency. In a sense, “compliance” is used as indicating the lack of an irregularity or delinquency, or the cure of an irregularity or delinquency.

In general usage, “compliance” refers to how a person or group is related to a provision, standard, or condition. It is a noun phrase expressing the verb, “comply” with some softening of tone. This verb is a compound of com- (with) and “ply” from the sense of folding into (*The Oxford Universal Dictionary*). *Roget’s Thesaurus* (p. 769) suggests that synonyms for “comply” are: “conform, submit, obey, consent, be willing, and observe.” The use of the words “comply” and “compliance” in the *Book of Order* is consistent with these synonyms, but seem to result from a preference for expressing the understanding in a gentler way than the alternatives.

One tension in the use of the word in the materials cited is whether “compliance” should be understood as a process (“moving toward “compliance”), or a state (“one is either in “compliance” or not in “compliance”). Usage of these last two ways tends toward the static view, while “moving into” or “going toward” suggests a more dynamic understanding. These in turn may reflect whether it deals with an essential or non-essential criterion.

“Compliant” additionally has overtones of power, requiring someone to be pliant. This is a less appealing dimension. “Compliance” thus has a dimension of conformity.

The Preface to the *Book of Order*, which is not part of the *Constitution*, but does set forth authoritative interpretations of it, also gives useful guidance related to the mandatory nature of the *Book of Order*'s provisions:

In this Book of Order

- (1) SHALL and IS TO BE/ARE TO BE signify practice that is mandated,
- (2) SHOULD signifies practice that is strongly recommended,
- (3) IS APPROPRIATE signifies practice that is commended as suitable,
- (4) MAY signifies practice that is permissible but not required.

For offices or the church, and the governing bodies made up of such officers, the Presbyterian understanding and usage of “compliance” is derived from the ordination vow, “Will you be governed by our church’s polity? Will you be a friend among your colleagues in ministry....? To “not be in compliance” of an essential aspect of church life endangers one’s faithfulness to this ordination vow, and weakens the fellowship. When a governing body separates its decision making from this ordination vow, it injures the fabric of the whole church.

B. *Underpinnings of the Presbyterian Understandings of Oversight and Compliance*

Controversy is not new to our Presbyterian community. Numerous resources exist to help in gaining such an understanding,³ including the Report of the Special Committee on Historic Principles, Conscience, and Church Government adopted by the 1983 General Assembly of the United Presbyterian Church (the “Historic Principles Report”). Because the important principles reiterated by the report often seem lost in current discussions regarding the state of the church, a reiteration of important segments of these reports is set forth in this section.

A particularly important observation of the Historic Principles report is that controversy is not an aberration in our Presbyterian community, but rather something intrinsic to our means of discerning the will of God:

The polity of Presbyterianism—with its strong insistence on the rule of the majority and the rights of the minority—is indeed the way in which Presbyterians affirm their unity amid their diversity. This polity not only organizes dissent and diversity, it is itself a product of dissent, diversity, compromise, and the creative resolution of bitter conflict.

We are very inclined to the fallacy that trouble in the church is unique to a particular time and to a particular situation. This can lead to the erroneous conviction that if we only were faithful enough or smart enough or tried hard enough, we could solve the church’s problems. ... (*Minutes*, 1983, Part I, p. 142)

The ... history of the church—in all its branches—is a story of conflict and compromise. Sometimes the conflict has been destructive. Christians must continually live in the tension that occasionally exists between the truth, unity and purity of the church. We pray for guidance, recognizing that “synods and councils may err”; but recognizing the assumption of our polity that governing bodies which conduct their business in accordance with the procedures of our form of government—guaranteeing the rights of every member—are more likely to reflect God’s will for the church than individuals acting in their private capacity or as members of ad hoc, self-appointed groups. (*Minutes*, 1983, Part I, p. 142)

Presbyterian polity addresses such conflict in its structure of government by on the one hand assigning specific authority and responsibilities to each level of governing body and on the other hand giving higher governing bodies a responsibility for oversight over lower governing bodies. Accordingly, “[t]he powers of the General Assembly are specific, delegated, and limited, having been conferred upon it by the Presbyteries; whereas the powers of Presbyteries are general and inherent.” 1927 Report of the Special Commission of 1925 (*Minutes*, PCUSA, 1927, Part I, p. 62). Thus, for example, only a presbytery, and not a General Assembly, can ordain a minister of Word and Sacrament. However, higher governing bodies have a right and responsibility of oversight over lower governing bodies. The Historic Principles report identifies the theological basis for this oversight:

Our polity affirms that it is the more inclusive governing bodies which are more truly representative of the diversity of God’s covenant people. Thus they are more likely to reflect accurately the church’s understanding of God’s will than are the less inclusive and inevitably more parochial governing bodies of the church. (*Minutes*, 1983, Part I, p. 146)

Finally, the Historic Principles report affirms the crucial point that disagreement with an action of a governing body or a provision of the *Constitution* is not in itself noncompliance. Helpfully, the report identifies five different appropriate responses of an individual who disagrees with an action taken by a governing body:

... After an action is taken by any body, an individual still has guaranteed rights including the following options:

- (1) The right to work for change. Every person can use the processes to rectify an action believed to be in error or to persuade the majority of the body to deal with a neglected issue. No action is permanent. Any action of a governing body can be changed. The

Constitution itself can be amended. The history of our denomination shows clearly that such change does take place as members of a minority point of view continue to make their view heard until they persuade others of their position.

(2) **The right of dissent, protest, or appeal.** When a church body takes an action, individuals may register their disapproval. This dissent is part of the record of the governing body. If an individual believes that an irregularity has been committed by the body, the person has the right of protest or appeal.

(3) **The right of passive concurrence.** Most actions of church governing bodies do not require that individuals do anything by way of compliance. It is possible to continue to hold a minority point of view after the body has voted. It is not out of order for an individual to make that minority position quite public. When the governing body does require compliance with an action, it is still possible for a dissenting individual to agree to abide by the decision and to fulfill the requirements for action while, at the same time, holding a different position from that of the majority.

(4) **The right of active concurrence.** It is possible to have one's mind changed by the debate in a governing body. Every member must be open to the possibility that such a change of mind may take place. We pray for the guidance of the Holy Spirit in all our deliberations and actions and ought to be open to the leading of the Spirit. Change is the risk involved in participation in the proceedings of a governing body.

(5) **The right of peaceful withdrawal.** On some matters, the individual dissenter may not be able to submit passively to an action which involves personal conscience. The matter is too important for the person to submit. The "Form of Government" provides guidance in such a situation by citing in a footnote, the provisions of the 1758 Plan for Reunion. (See footnote to G-6.0108.) Peaceful withdrawal can be made when an individual cannot in good conscience continue membership in the governing body and is able to withdraw without creating schism.

There is always a necessary tension between freedom of one's individual conscience and belonging to any organization. One's personal point of view will most likely not always be that of the larger body. Every person who participates in a governing body must accept the fact that compromise is necessary for any body to function. The church cannot always express the will of each individual member and still take corporate action. Many decisions will involve saying "yes" to some, and "no" to others. The only alternative is for the governing body to delay or avoid making a decision. There are times when delay is a valuable way of avoiding premature decisions, especially when the minority position is held by a fairly large number of people. At other times, however, a decision must be made and the consequences of the decision may be painful. (*Minutes*, 1983, Part I, p. 149)

The failure to recognize that each of these responses is a legitimate choice a Presbyterian can make is dangerous to our denomination. In particular, suggestions that those seeking constitutional change or engaging in protected forms of dissent or protest are anything but vital to our life together weakens the ties that bind us together, and ultimately makes active non-compliance appear to some no different than legitimate responses to actions those persons find unconscionable.

C. Standing Rule Provisions and Policies Regarding Review of Minutes and Oversight of Lower Governing Bodies by the General Assembly

This referral originates in the concern that the General Assembly lacks sufficient mechanisms to carry out effectively its responsibility for oversight over the synods. Review of the Standing Rules and policies of the General Assembly clarifies the current structures by which the General Assembly carries out such oversight.

Pursuant to G-9.0407d(3), the General Assembly must review the minutes of the synods at least biennially. The process and background by which synod minutes are currently reviewed by the General Assembly was accurately and concisely described in the Committee on the Office of the General Assembly's comment on the Presbytery of Mississippi's overture:

... The guidelines for review of these [synod] 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. (*Minutes*, 2004, Part I, p. 338)

Separately with respect to decisions of the General Assembly Permanent Judicial Commission, the Stated Clerk of the General Assembly is directed, in Standing Rule G 2g to, "...obtain a statement from the governing body of its compliance and make a full report to the next General Assembly." While this reporting function follows Standing Rule M.2.b.(2), the obligation to "preserve and defend the *Constitution*..." it does not explicitly connect these two duties. Standing Rule M.2.b.(4) stands on its own, explicitly limiting the requirement to "make a full report to the next General Assembly."

Assignment of the review of synod minutes and of the Stated Clerk's reports of compliance with Permanent Judicial Commission decisions to an assembly committee is made pursuant to General Assembly Standing Rule C.4.b:

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. Following the convening of the assembly, such matters shall be directed to the Assembly Committee on Bills and Overtures.

The rule does not require review of synod minutes and the Stated Clerk's compliance reports to be made to the same committee.

Finally, Standing Rule K.2., approved by the 216th General Assembly (2004), provides a procedure for instances in which a lower governing body believes special administrative review is necessary:

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 K.2.]) to conduct a special administrative review in accordance with G-9.0408-.0410 and report its findings and recommendations to the next General Assembly (*Minutes*, 2004, Part I, p. 334).

D. *Synod Rules and Policies Regarding Oversight of Presbyteries by Special Administrative Review*

In 2003, the General Assembly (*Minutes*, 2003, Part I, pp. 69, 240) approved a resolution encouraging synods to adopt bylaws or standing rules permitting the appointment of a group to undertake administrative review between meetings of synod. The Advisory Committee on the Constitution has reviewed the bylaws, standing rules, and policies synods have adopted in response to this encouragement, and found that most [all] synods have done so. The approaches synods have taken in drafting such policies offer useful insight into the possible structuring of similar rules for other governing bodies.

E. *Findings Regarding Compliance with the Londonderry Decision*

Much of the controversy in the denomination concerning compliance has arisen as a result of concerns regarding what actions were taken in response to the General Assembly Permanent Judicial Commission decision in Session, *Londonderry, et al. v. Presbytery of Northern New England*. It appears that at least a portion of the concern raised about compliance with that decision rests on misunderstandings of what the decision required of the Presbytery of Northern New England, and what the presbytery did.

It is essential to understand that the respondent in the case was not Christ Church, but the Presbytery of Northern New England. Thus, the order of the Permanent Judicial Commission was directed, and only could be directed, to the presbytery. Just as important, it is necessary to understand the specific direction given the presbytery by the General Assembly Permanent Judicial Commission decision:

. . . [T]he Presbytery of Northern New England [shall] continue to work pastorally with the Session of Christ Church to assist it in fulfilling its obligation to comply with the *Constitution*. The Presbytery of Northern New England shall notify in writing the Session of Christ Church Presbyterian, Burlington, Vermont of its concern over the stated intention of the Session not to comply with G-6.0106b, and warn it of the spiritual effects and disciplinary consequences of non-compliance. A notation of this correspondence shall be recorded in the Presbytery minutes. (*Minutes*, 2001, Part I, p. 581)

There can be no doubt that the Presbytery of Northern New England complied with the decision. The full report of the presbytery to the Stated Clerk of the General Assembly regarding the order of the General Assembly Permanent Judicial Commission is included in the appendix to this report. Pertinent portions of that report demonstrate this compliance:

Overall, the Pastoral Committee found the November, 2002 statement of CCP [Christ Church] not only to be in order but also remarkable in its clarity and care of expression. The Pastoral Committee did, however, identify several sentences that seemed inconsistent with the statement as a whole, in that they did not clearly state that they are expressions of the Session's opinion and beliefs, subject to review. A representatives [sic] of the Pastoral Committee met with the CCP Session on March 2, 2003. The Session agreed to amend the statement to take into account the concerns of the Pastoral Committee.

At the same time that the Pastoral Committee reports the compliance of the CCP Session with the requirements of the *Constitution*, the Pastoral Committee thinks it is appropriate, because the focus of our attention is a statement by a governing body, to call attention to a long-standing principle: no session or other governing body is empowered to interpret a constitutional provision in the abstract and for all time. Statements like the one adopted by CCP, though in order, are of limited usefulness, because the proper time to interpret and apply any

constitutional provision, including G-6.0106b, is when a particular candidate is being examined for office. The Pastoral Committee trusts that CCP will make the same good faith effort to apply all relevant provisions of the Constitution as it examines those elected to office that it has shown in the preparation of its present statement. It should also be noted that if others differ on how CCP's Session interprets or applies G-6.0106b in a particular case, the Constitution provides both administrative and judicial means to challenge that action.

The Committee is satisfied that CCP's statement, as modified, is a thoughtful attempt to state the Session's understanding, perspective and views. It is our opinion that the statement does not defy or violate the Constitution.

IV. Basis for Recommendations

A. *Reaffirmation of the Historic Presbyterian Understandings of the Relationships Between Governing Bodies*

As set forth in this report, the historic relationship between governing bodies is one in which more inclusive bodies have oversight responsibilities with respect to the immediately lower governing bodies within their bounds. Such oversight is founded on the theological premise that "more inclusive governing bodies which are more truly representative of the diversity of God's covenant people ... are more likely to reflect accurately the church's understanding of God's will than are the less inclusive" governing bodies. The responsibility for oversight is not an excuse for higher governing bodies to usurp the authority delegated or reserved to lower governing bodies. Conversely, however, the failure to engage in appropriate oversight diminishes the community by diminishing our sense of responsibility to one another.

The Advisory Committee on the Constitution believes that reaffirmation of the oversight function is important in the current climate of the denomination. Too frequently the relationships of governing bodies in the denomination are described in Congregationalist rather than Presbyterian terms. The General Assembly Permanent Judicial Commission, perhaps unintentionally, contributed to the confusion in the following statement in the *A. Kirk Johnston, et al. v. Heartland* case (to be published in the *Minutes*, 2006, Part I, *Remedial Case 217-2*): "While the *Book of Order* refers to a higher governing body's 'right of review and control over a lower one' (G-4.0301f), these concepts must not be understood in hierarchical terms, but in light of the shared responsibility and power at the heart of Presbyterian order (G-4.0302)." This statement, at best, is imprecise, and at worst might be understood as, for all practical purposes, eliminating the oversight responsibilities of higher governing bodies. The Advisory Committee on the Constitution believes that the proposed authoritative interpretation will correct such potential misunderstandings of the fundamental relationship between governing bodies.

B. *Clarification of Assignment of "Compliance Related" Business to General Assembly Committees*

The Presbytery of Mississippi suggested, based on its commissioner's experience, that it may at times be useful to have a synod's minutes in reviewing the State Clerk's compliance reports to understand further the context of actions taken and whether compliance with a General Assembly Permanent Judicial Commission decision was indeed accomplished. While there frequently will be no relationship between the review of synod minutes and of compliance reports, and the proper avenue for action is in review of the synod minutes rather than in review of the compliance report, the suggestion makes sense in instances in which the compliance report may be useful in assessing a synod's minutes. Accordingly, the Advisory Committee on the Constitution has suggested a change to the Standing Rules of the General Assembly that would accomplish that goal.

C. *Clarification of the Appropriate Scope of Review of Synod Minutes*

This recommendation is intended to reaffirm that the review of the substance of synod minutes by the General Assembly is an important part of our polity. Peer review of minutes is valuable—it allows stated clerks both to bring their expertise to bear on the review of minutes and allows clerks to learn from one another in the review process. However, peer review should not be a substitute for a substantive review of the minutes by the General Assembly itself.

D. *Clarification of Permanent Judicial Commission Orders*

It is important that a governing body directed to take an action by a permanent judicial commission have clarity as to what is expected of it. Virtually all decisions of the General Assembly Permanent Judicial Commission have a clear statement of what is required for the respondent governing body to comply with the decision. It appears that such clarity may at times be lacking in the decisions of synod and presbytery permanent judicial commissions. This recommendation regarding training is intended to remind such commissions of the importance of such clarity.

E. Resources Regarding the Interrelationship of Governing Bodies and the Appropriate Means of Dissent and Protest Within Our Presbyterian Polity

The Advisory Committee on the Constitution was aided greatly by the existing resources the denomination has developed regarding issues of oversight and compliance. Indeed, this report draws heavily on those resources, and represents a reaffirmation rather than a rethinking of the conclusions those resources offer. However, the Advisory Committee on the Constitution has observed little use of those resources in the denomination's debate of these issues. These materials, for the most part, are available through the on-line version of the *Annotated Book of Order*, but many Presbyterians are not familiar with how to use this resource. Providing ready access to these key documents can only enhance the health of the denomination in these times.

Endnotes

1. Emphasis added for reasons discussed below.
2. Invitations were extended to two other presbyteries that had sent overtures arising out of the *Londonderry* case. One of these presbyteries, through its stated clerk, indicated that its overture had already been addressed. The other did not respond to the invitation to meet.
3. See the list provided in paragraph 11 of the Conclusions set forth above.

APPENDIX

REPORT OF THE PASTORAL COMMITTEE Presbytery of Northern New England March 8, 2003

The Pastoral Committee of the Presbytery of Northern New England has continued to exercise its responsibility to work on behalf of the Presbytery with the session of the Christ Church Presbyterian (CCP) of Burlington VT, as required by the *Londonderry* decision of the Permanent Judicial Commission of the General Assembly. In that decision, the General Assembly-Permanent Judicial Commission directed the Presbytery to work pastorally with CCP in assist it in fulfilling its obligation to comply with all provisions of the *Constitution*, including G-6.0106b, the section that the Session had earlier announced, in public statements that it would ignore.

In June, 2002, CCP informed the Presbytery that it had set aside the earlier statement. In November, 2002, it issued a new statement. This statement has caused considerable comment, including charges in the press that the Session of CCP has "defiantly" claimed to be a law unto itself.

With the *Londonderry* decision and these accusations in mind, the Pastoral Committee met on February 2003, to study the November statement of the CCP session. The Committee concluded that almost all of the statement falls within the boundaries of Presbyterian Church (USA) Constitution. The statement acknowledges the authority of the Constitution, the courts of the church, the Presbytery, and the Pastoral Committee acting on behalf of Presbytery. It states that CCP has found that it can comply with G-6.0106b, the provision it earlier said it would not apply.

The bulk of the statement is an interpretation of G-6.0106b. Interpretation is an activity that the *Londonderry* decision not only permits but requires. Indeed, it is a regular duty of decision-making bodies in a constitutional system. In carrying out that duty, any governing body may make statements about how it believes the Constitution should be interpreted. As these interpretations are put into practice in making actual decisions, they may be reviewed by higher judicatories. CP, by acknowledging that it has been instructed by the Assembly, the Synod's and Assembly's judicial commissions, the Presbytery, and the Presbytery's Pastoral Committee, seems well aware that its right to interpret the Constitution is subject to the authority of other bodies within the PC(USA).

Overall, the Pastoral Committee found the November, 2002 statement of CCP not only to be in order but also remarkable in its clarity and care of expression. The Pastoral Committee did, however, identify several sentences that seemed inconsistent with the statement as a whole, in that they did not clearly state that they are expressions of the Session's opinion and beliefs, subject to review. A representatives of the Pastoral Committee met with the CCP Session on March 2, 2003. The Session agreed to amend the statement to take into account the concerns of the Pastoral Committee.

At the same time that the Pastoral Committee reports the compliance of the CCP Session with the requirements of the Constitution, the Pastoral Committee thinks it is appropriate, because the focus of our attention is a statement by a governing body, to call attention to a long-standing principle: no session or other governing body is empowered to interpret a constitutional provision in the abstract and for all time. Statements like the one adopted by CCP, though in order, are of limited usefulness, because the proper time to interpret and apply any constitutional provision, including G-6.0106b, is when a particular candidate is being examined for office. The Pastoral Committee trusts that CCP will make the same good faith effort to apply all relevant provisions of the Constitution as it examines those elected to office that it has shown in the preparation of its present statement. It

should also be noted that if others differ on how CCP's Session interprets or applies G-6.0106b in a particular case, the Constitution provides both administrative and judicial means to challenge that action.

The Committee is satisfied that CCP's statement, as modified, is a thoughtful attempt to state the Session's understanding, perspective and views. It is our opinion that the statement does not defy or violate the Constitution.

The Committee asks that Presbytery accept this report, forward it to the Stated Clerk of the General Assembly as the final report on the Presbytery's compliance under the Londonderry decision, record that its work has been completed, and dismiss the Committee.

The Pastoral Committee: Elder B. J. Lates, chair, Elder Daryl Johnson, Elder Katherine Lynn, Elder Deborah Malone, Elder Kay Shields, Elder Herbert Spencer, Rev. John Van Ness, and Rev. Dwight White.

*Item 03-15

[The assembly approved Item 03-15. See pp. 46, 48.]

The Committee of the Office of the General Assembly recommends that the 217th General Assembly (2006) amend Standing Rule H.2.b. [old Standing Rule G.1.] as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic. Explanations for the changes are in brackets as an editor's note and are not a part of the Standing Rule.]

"b. Election of the Stated Clerk

"(1) 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. 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.

"(2) 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.

"(3) The General Assembly that meets prior to the end of the term of a Stated Clerk shall elect a Stated Clerk ~~Review/Nomination~~ Committee. [Note: The committee's task is to nominate. Reviews of the sitting Stated Clerk will be conducted by the Committee on the Office of the General Assembly. The Stated Clerk Nominating Committee should not be burdened with this task, but only focus on the qualifications of the candidates.]

"(a) The slate of nominees for the ~~review/nomination~~ committee shall consist of the following: three members of the Committee on the Office of the General Assembly (nominated by the Committee on the Office of the General Assembly, one of whom shall serve as moderator of the committee), one member of the General Assembly Council (nominated by the General Assembly Council), and five at-large members nominated by the General Assembly Nominating Committee in the following categories: one governing body stated clerk and four persons (two elders and two clergy) from among commissioners who have attended an assembly in the past six years. The General Assembly Nominating Committee shall present to the assembly for election the slate of nominees for the Stated Clerk ~~Review/Nomination~~ Committee. The slate presented shall reflect the denomination's commitment to inclusiveness.

"(b) Nominations from the floor for the ~~review/nomination~~ committee shall be in order following the distribution of the printed list of proposed nominees by the General Assembly Nominating Committee and a declaration by the Moderator that the names are in nomination. Names placed in nomination from the floor shall be in opposition to a particular name of an at-large member placed in nomination by the General Assembly Nominating Committee, *and must be in the same category (H.2.b.(3)(a))*. More than one person may be placed in nomination from the floor in opposition to an at-large nominee. [Note: The addition of "same category" is to assure there is no change in representation.]

"(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; no later than 300 days before the start of the assembly that will elect the Stated Clerk. [Note: This change is to accommodate the change to biennial assemblies.]~~

~~“(f) The review/nomination committee Committee on the Office of the General Assembly, once established, shall be responsible for conducting the end-of-term evaluation of the Stated Clerk. [Note: This places the responsibility for the Stated Clerk’s review with the Committee on the Office of the General Assembly.]~~

~~“(i) 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.~~

~~“(ii) 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.~~

~~“(iii) 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. The nominating committee shall announce that persons seeking the position of Stated Clerk shall file a completed application form and a resume or personal information form (PIF) with the committee 180 days before the opening of the General Assembly. [Note: This change is to assure that each candidate is given exactly the same consideration by the nominating committee.]~~

“If the incumbent wants to be considered, he or she will notify the committee in writing and submit a current resume or PIF 180 days before the opening of the General Assembly. The Committee on the Office of the General Assembly shall provide a copy of the end-of term evaluation to the Stated Clerk Nominating Committee.

~~“(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 review and evaluate all applications to determine the constitutional eligibility of the candidates. Any candidate who is determined to not be eligible will be notified in writing within forty-five days of receipt of their resume or PIF.

“(j) The committee shall interview all eligible candidates using the same methodology and select one as the committee’s recommendation. All members of the committee shall ordinarily participate in the interview. (†) The committee shall declare its nominee no later than sixty days before the opening of the General Assembly.

~~“(†) (k) 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.~~

~~“(†) (l) 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:~~

~~“(i) A photograph, a biographical sketch, a personal statement by the candidate, including a statement regarding the candidate’s sense of call to the office.~~

~~“(ii) 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.~~

“(iii) 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.

[Note: The following changes are in recognition of the fact that the position of Stated Clerk is a calling, and not a popularity contest. Commissioners are entitled to and should receive the same unbiased information for each candidate.]

“(m) *The candidates may not distribute any other materials, print or electronic, including flyers, buttons, tokens or other objects that would denote a campaign for the office of Stated Clerk.*

“(n) *Other organizations supporting the candidacy of a particular candidate may not distribute materials electronically, through the mail, or at the General Assembly with the knowledge, support, or permission of that candidate. Should a candidate discover that an organization is advocating or campaigning for him or her, it is expected that the candidate will request that organization to cease its activities. The same expectation will be true of organizations that are critical of a particular candidate for Stated Clerk.*

“(o) *Each candidate will be provided a place to meet and talk with commissioners and advisory delegates two days before the election. Only information provided by the Office of the General Assembly may be distributed in those rooms. Other materials, apart from that packet, are not permitted. Each candidate for Stated Clerk will be allowed to post the times when he/she will be available for conversation in that room.*

“(p) *Any questions concerning interpretation of the election process outlined in H.2.b. shall be determined by the Stated Clerk Nomination Committee.*

“(4) ~~The election of General Assembly, by majority vote, shall elect the Stated Clerk will take place~~ in the following manner: [Note: Clarifies that the General Assembly votes.]

“(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 *other nominations from the floor from those who have completed the nomination process. Only one speech, made by a commissioner or a member of the Stated Clerk Nomination Committee 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.* [Note: Assures that only candidates who have been certified by the General Assembly Nominating Committee as constitutionally eligible may be nominated. H.2.b.(3)(i).]

“(c) In the event there are no *other 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 *other 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, *after which the voting shall take place.*”

“(5) 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 H.2.b. 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.

“(6) 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.

“(7) A new Stated Clerk shall *normally* assume office *thirty days after* ~~at~~ the adjournment of the assembly. ~~with a longer period of transition between Stated Clerks to~~ *may* be negotiated by the Committee on the Office of the General Assembly, *but shall not exceed ninety days.*”

Rationale

This recommendation is in response to the following referral: *2004 Referral: New Business. COGA to Investigate the Integrity, Openness, Fairness of the Stated Clerk Electoral Process; Results to Be Included in “Continuing the Journey,” Any Recommendations Concerning the Stated Clerk Election Process Be Brought to the 217th General Assembly (2006). (Minutes, 2004, Part I, p. 64).*

The Committee of the Office of the General Assembly regularly reviews the Stated Clerk election procedures in the Standing Rules of the General Assembly after each election. This review was additionally necessitated by the biennial assembly timelines. The review pointed out areas that needed clarity, areas that needed to be updated, and areas that needed to be adjusted to the new assembly cycle. The Committee on the Office of the General Assembly (COGA) recommends these changes to the General Assembly for its approval.

The specific action asked by the 216th General Assembly (2004) was for COGA to investigate the integrity, openness, and fairness of the Stated Clerk’s electoral process held during that assembly. The COGA undertook such a review and found that the electoral process was fair and open and done in compliance with all relevant Standing Rules of the General Assembly. This was reported to the commissioners of the 216th General Assembly (2004) in the spring issue of the “Continuing the Journey” newsletter.

In carrying out the review, COGA looked at the whole Stated Clerk nomination and election process and makes the recommendations above to clarify and improve the process. The Stated Clerk Election Review Committee (SCERC) reviewed all related correspondence from commissioners, advisory delegates, candidates, observers, and the Office of the General Assembly. The SCERC also reviewed a videotape of the election.

Questions regarding the openness and fairness of the election were sent to more than 100 commissioners and advisory delegates, and all four candidates. Responses were received from thirty-eight commissioners and advisory delegates, and three candidates.

The dominant response was that the election was open and fair. There is no evidence on the videotape that the election was not open and fair. In the correspondence there was some concern about a list of prepared questions. The investigation showed that these questions were fair, open ended, and did not give any one candidate an advantage over the others. This list of questions was available to all commissioners and advisory delegates.

There was some concern about anonymous papers with negative comments being left in commissioners’ or advisory delegates’ mailboxes. Unfortunately these mailboxes, like our home mailboxes, are subject to unwanted flyers.

Item 03-16

[The assembly disapproved Item 03-16. See pp. 46, 48.]

The Committee on the Office of the General Assembly (COGA) recommends that the 217th General Assembly (2006) do the following:

1. Amend Standing Rule B.2.a. as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“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. *Advisory delegates shall complete their registration forty-five days before the opening of the General Assembly. In order to be enrolled and seated no replacements for advisory delegates may be made after this date.*”

2. Amend Standing Rule B.2.d.(1) as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“(1) Each presbytery shall appoint an active member of the Presbyterian Church (U.S.A.), who shall be between the ages of ~~seventeen~~ *eighteen* and ~~twenty-three~~ *twenty-eight* years on the date the General Assembly convenes, to be a youth advisory delegate.”

Rationale

These recommendations are in response to the following referral: *2004 Referral: Item 03-13. On Amending Standing Rule A.2. Regarding Advisory Delegates—From the Presbytery of Minnesota Valleys (Minutes, 2004, Part I, pp. 46, 184).*

Registration deadlines are necessary to make sufficient arrangements for but not exclusive to rooming, airfare, and travel costs, as well as registration, training, and facility arrangements. A registration deadline provides a clear understanding of when preparations for the General Assembly should be completed by advisory delegates. The deadline for replacing advisory delegates gives sufficient and clear notice when the electing or appointing body should make substitutions.

The age limits for youth advisory delegates has been set at 17–23 for several years. This category was created to give voice to the young adult population in the Presbyterian church, primarily aimed at college students. However young adults compose a much broader section of the church than college students. The members of our congregations that are generally considered young adults comprise a variety of people who may be in college but who also may be in the workforce or both. Based on that broader understanding, COGA is recommending that the age group be changed to include young adults between the ages of 18 and 28.

Item 03-17

[The assembly approved Item 03-17 as amended. See pp. 46, 47, 48.]

The Committee on the Office of the General Assembly recommends that the 217th General Assembly (2006) approve the following recommendations:

1. **Celebrate the long and faithful stewardship of the archives and historical collections of the Presbyterian church at the Presbyterian Historical Society (PHS) facility in Montreat, North Carolina.**

2. **Celebrate the establishment of the Program for the Study of Presbyterian and Reformed History and Theology at Columbia Theological Seminary, which will include educational opportunities at Columbia and Montreat.**

3. Direct Montreat Conference Center, Columbia Theological Seminary, and the Friends of Montreat to work together to develop creative programs and resources at both Montreat Conference Center and Columbia Theological Seminary.

~~[3-]~~ **[4.] Celebrate the future use of the Montreat facility as part of the ministry of the Montreat Conference Center while maintaining an exhibit hall for historical artifacts.**

~~[4-]~~ **[5.] Acknowledge the sadness on closing the Montreat facility felt by Presbyterians who live in the southeast and have a strong attachment to the presence of the PHS in Montreat.**

~~[5-]~~ **[6.] Acknowledge the legal and *Book of Order* responsibilities the Presbyterian Church (U.S.A.) has for the denominational records of the PC(USA) and its antecedent denominations, including the United Presbyterian Church of North America, the United Presbyterian Church in the United States of America, and the Presbyterian Church in the United States.**

~~[6-]~~ **[7.] Encourage every congregation, presbytery, and synod to make careful and adequate provisions for the long-term preservation of their historic papers and records.**

Rationale

These recommendations are in response to the following referrals:

2004 Referral: Item 03-11. On the Montreat Historical Center—From the Presbytery of South Louisiana (Minutes, 2004, Part I, pp. 46, 178).

2004 Referral: Item 03-24. On Directing OGA to Develop Long-Range Plan for the Department of History to Provide for Regional Historical Centers—From the Presbytery of Western North Carolina (Minutes, 2004, Part I, pp. 46, 214).

Several years ago, the Presbyterian Historical Society (PHS) recognized the challenges of collecting, preserving, and sharing the historical records of our church in the 21st century—working with persons used to instant electronic access to records; caring for an ever-increasing volume of records from all governing bodies of the church, as well as family and individual records; increased costs of preserving archival records in the midst of decreasing per capita funds to support these efforts. In view of these challenges, PHS asked two independent consultants to make recommendations that would better enable PHS to carry out its mission to the church. The consultants' report in 2001 included recommendations relating to governance, funding, location, and consolidation of facilities and technology. Through the follow-up work of two task forces appointed by the Committee on the Office of the General Assembly (COGA), several actions have been taken to strengthen and enhance the ministry of PHS for the church.

In particular, the consultants' report questioned the long-term viability of maintaining facilities and personnel at multiple sites (primarily Philadelphia and Montreat) for both financial and future effectiveness reasons. One of the COGA task forces focused on the consolidation issue and recommended an alternative way of maintaining the Presbyterian history presence in Montreat through the formation of a Center for the Study of Presbyterian and Reformed History and Theology at Montreat to be run by Columbia Theological Seminary (CTS). Such a center would create an educational program to help make Presbyterian history come alive for this and future generations, preserve archival records, and at the same time enable consolidation of PHS facilities and personnel.

Based on this recommendation and working closely with CTS and the Montreat Conference Center (MCC), the financial feasibility of establishing such a center in Montreat was explored. Unfortunately, the results of this feasibility study indicated that the resources needed to carry out this venture in Montreat were not likely available.

At its meeting in September 2005, COGA made the decision to close the Montreat (North Carolina) office of the PHS at the end of 2006 as one further step in a larger, multiyear process to look at the PHS in an effort to improve its effectiveness for the 21st century. At the same time, COGA asked the Board of Trustees of CTS to consider the possibility of operating a program for the Study of Presbyterian History and Theology using Columbia's facilities and library in Decatur, Georgia, with educational components at CTS and Montreat. Although not the same as the task force proposal, the current plan incorporates many aspects of the original recommendation: consolidating PHS staff and facilities, a program centered on Presbyterian history run by CTS, history educational offerings and ongoing museum exhibits at Montreat, and keeping middle governing body and informal church archival records in the region.

This decision of COGA has, understandably, been particularly painful for Presbyterians who live in the southeast and have a strong attachment to the presence of the PHS in Montreat, and for many individuals, congregations, presbyteries, and synods that have records and archival material in that office.

Representatives from CTS and PHS have been meeting to determine what records and materials will go to the seminary's campus in Decatur, Georgia, and what will go to the PHS office in Philadelphia. The process will involve taking into

consideration both the ecclesiastical, custodial obligations PHS has from the church's *Book of Order*, and ownership issues surrounding the remaining materials that include library volumes, personal papers, and historical artifacts.

The *Book of Order* offers guidance in this process. Section G-9.0406 (Ownership of Records) states, "Minutes and all other official records of church sessions, presbyteries, synods, and General Assemblies are the property in perpetuity of said governing bodies or their legal successors. When congregations, synods, or presbyteries are dissolved, their records are held for them by the next higher governing body within whose bounds they were before dissolution. All minutes and other official records of existing and dissolved sessions, minutes and other official records of existing and dissolved presbyteries and synods that are no longer required for frequent reference, are to be deposited for preserving and servicing with the Department of History [Presbyterian Historical Society] or in a temperature and humidity controlled environment of a seminary of the Presbyterian Church (U.S.A.). It is the responsibility of the clerk of each governing body to make recommendation to that governing body for the permanent safekeeping of the governing body's records. All governing bodies are strongly encouraged to microfilm their official records."

***Item 03-18**

[The assembly approved Item 03-18. See pp. 46, 48.]

The Committee on the Office of General Assembly recommends that the 217th General Assembly (2006) direct the Office of the General Assembly to require all nonprofit organizations that request exhibit space in the General Assembly Exhibit Hall to provide the information outlined below before the request is approved. Failure to provide all of the requested information in a timely manner, as determined by the Office of the General Assembly, will result in denial of exhibit hall space. This information will be filed in the General Assembly office during the assembly meeting and made available for review for those who request it. The following categories of organizations will be exempt from providing the information: the entities of the Presbyterian Church (U.S.A.) and their divisions, program areas, committees, etc.; middle governing bodies of the Presbyterian Church (U.S.A.); and conciliar bodies to which the Presbyterian Church (U.S.A.) relates in ministry and mission.

Unless exempted, any nonprofit organization requesting exhibit hall space is required to provide

1. Name of the organization.
2. Contact information.
3. Statement of purpose or mission statement.
4. If PC(USA) related, number of synods represented in governing board membership.
5. If a membership organization, number of members.
6. List of current directors or governing board members, and officers including name, address, and religious affiliation.
7. Statement of income and expenses for each of the past two fiscal years, including figures for the following line items: income (contributions, gifts, and grants received; membership dues and assessments; investment income; net rental income; net gain from sale of assets; other income) and expenses (grants and assistance paid; employee and director compensation, benefits, and taxes paid; professional fees—accounting, legal, fundraising, etc.; office—rent, supplies, and equipment; travel; other expenses).

Rationale

These recommendations are in response to the following referral: *2004 Referral: Item 03-21. Direct the COGA to Study the Directives of the Four Most Recent General Assemblies Concerning Affinity Groups or Special Interest Organizations; Bring Recommendations to the 217th General Assembly to Define/Provide Requirements of Such Groups (Minutes, 2004, Part I, pp. 47, 210).*

This action replaces the following actions taken by previous assemblies:

- 2000 Referral: *Overture 00-49. On Campaign Finance Reform in Society and in the Church—From the Presbytery of Hudson River (Minutes, 2000, Part I, pp. 51, 424).*

- Alternate Resolution to 2001 Referral: *Commissioners' Resolution 01-23. On the Dissemination of Annual Reports by Special Interest Organizations* (Minutes, 2001, Part I, p. 22, 499).
- 2002 Referral: *Item 03-12. Commissioners' Resolution 02-2. On Requiring Nonprofit Data from Organizations* (Minutes, 2002, Part I, pp. 42, 197).
- 2003 Referral: *On Requesting the Office of the General Assembly to Publish at Each Assembly a Definition of "Affinity Groups" and a Complete List of Qualifying Groups* (Minutes, 2003, Part I, p. 36).

The assembly directed 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.

The four directives referred to in the action by the 216th General Assembly (2004) are summarized as follows:

In 2000, an overture (*Overture 00-49*) was approved with amendment that 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, pp. 424–25).

In 2001, through the approval of an 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).

In 2002, the assembly approved a commissioners' resolution, Item 03-12, that required organizations that apply for space in the General Assembly Exhibit Hall and that file an IRS 990 form to furnish the most recent copy of that form prior to the assembly (*Minutes*, 2002, Part I, p. 42, 197).

In 2003, the 215th General Assembly (2003) referred an item 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 voluntarily report to the church regarding their work and funding. After studying the actions of the four assemblies from 2000 through 2003, the Committee on the Office of General Assembly believes the basic information describing the organizations should be required and not optional. Granting an option to the organizations as to whether or not they provide the requested information is of no significant value and knowing the names of the organizations that do not provide this information is not beneficial.

The 216th General Assembly (2004) referral includes a directive to define the organizations that are required to provide information about their groups. This directive is answered by requiring the information from all nonprofit organizations that request space in the Exhibit Hall (with the exceptions noted above). This will clearly define who needs to provide the information.

It is felt that the organizations using exhibit space at the General Assembly meetings have the ear and attention of the commissioners and other attendees and thus have a responsibility for the privilege of using the space to provide information about their organizations. The messages and information provided by the organizations in the General Assembly Exhibit Hall can reflect on the PC(USA). Therefore, it is important that anyone that is interested have easy access to the information provided by the exhibitors. The names of contributors to nonprofit organizations are confidential information and, therefore, this proposal does not contain such a requirement.

Under current exhibit hall guidelines, organizations are requested to provide most of the relevant information, including the IRS Form 990 if they file one. The description of recommended information requested is simpler and easier to peruse than the entire IRS Form 990 currently being submitted by exhibitors. It will also define the information required for exhibitors not required by the IRS to file the Form 990.

The Committee on the Office of General Assembly believes this proposal answers the questions concerning affinity groups and special interest organizations that use exhibit hall space by requiring them to submit non-confidential information about themselves.

Item 03-19

[The assembly approved Item 03-19. See pp. 46, 48.]

The Stated Clerk of the General Assembly, with the concurrence of the Committee on the Office of the General Assembly (2006), recommends that the 217th General Assembly (2006) do the following:

1. Elect Elder Loyda Aja, the Reverend Kerry Clements, the Reverend Gradye Parsons, the Reverend Mark Tammen, the Reverend Gary Torrens, and the Reverend Robina Winbush to a second, four-year term as Associate Stated Clerks of the General Assembly.
2. Elect Elder Frederick Heuser to a third, four-year term as Associate Stated Clerk of the General Assembly.

Rationale

The Standing Rules of the General Assembly at H.2 d. states the following:

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 last election of Associate Stated Clerks was done at the 213th General Assembly (2001) for the above-named individuals. Given their four-year terms, they would have normally have been subject to reelection in 2005. However, since there was no assembly in 2005 and since the cycle for the election of Associate Stated Clerks needs to follow the assembly when the Stated Clerk is elected, this matter needs to be acted upon by the 217th General Assembly (2006) and placed on a four-year cycle following this action.

These seven people give exemplary service as leaders of the major departments of the General Assembly, are in good standing as elders or ministers of Word and Sacrament, and are faithful Christian leaders who serve the church with “energy, intelligence, imagination, and love.” The Stated Clerk and the Committee on the Office of the General Assembly enthusiastically nominate these seven persons for reelection as Associate Stated Clerks of the General Assembly.

*Item 03-20

[The assembly approved Item 03-20. See pp. 46, 48.]

The Committee on the Office of the General Assembly (COGA) recommends that the 217th General Assembly (2006) approve the following amendment to Standing Rule H.1.b.(3)(e) to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“(e) Not less than fifteen days before the convening of the General Assembly, the Stated Clerk shall ~~distribute to~~ *publish for* commissioners and advisory delegates an *electronic* 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:

“(i) A photograph, a biographical sketch, a personal statement by the candidate, ~~including that includes~~ a statement regarding the candidate’s sense of call to the office,

“(ii) A written presentation by the presbytery having jurisdiction over the candidate, if that governing body has endorsed the candidate,

“(iii) 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,

“(iv) 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 all material including photographs submitted for each presentation shall be provided in one color on one side of one sheet electronic format as well as print. 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.~~

“Each proposed Vice-Moderator candidate who wishes to be included may send biographical information and a photograph in electronic format.”

Rationale:

With the movement of material for distribution to commissioners and advisory delegates in electronic form, the language of the Standing Rule requiring typewritten material, etc. needs to be updated. The deletion of “Vice Moderator” from the first paragraph and the addition of the last sentence clarifies the information a Vice Moderator candidate may wish to provide. For example, the Vice Moderator candidate would not be asked to include a presbytery endorsement or responses to the questionnaire.

*Item 03-21

[The assembly approved Item 03-21. See pp. 46, 48.]

The Committee on the Office of the General Assembly, in concurrence with the General Assembly Committee on Ecumenical Relations, recommends that the 217th General Assembly (2006) amend Standing Rule B.5. by adding a new section “f.” to read as follows: **Commissioners, Delegates and Other Participants at the General Assembly** [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“f. Interfaith Representatives—Three observers of other faiths or religious traditions, who shall be representatives chosen by recognized religious bodies of non-Christian religious traditions and/or faith communities shall be present at the assembly at the invitation of the General Assembly Committee on Ecumenical Relations. The interfaith representatives shall be present with the church in its deliberations, and to speak to the assembly for the purpose of conveying greetings or messages, or bringing information germane to the decision-making process. The assembly shall assume the expense of housing and on the same basis as the expense of commissioners, but shall not reimburse any travel expenses to the assembly site.”

Rationale

We live among people whose lives are rooted in many different religious traditions other than our own Christian way, and we are aware that persons and communities of other faiths “affect one another even when they are unaware of so doing. ... We are called to work with others in our pluralistic societies for the well being of our world and for justice, peace, and the sustainability of creation. ... When God gives us courage to engage in the giving and receiving—the listening and speaking—of dialogue, Jesus is present. Through the power of [the] Spirit, we are enabled to be truly ourselves in authentic relationships. ... We are called to relate to people of other faiths in full humility, openness, honestly, and respect” (*Minutes*, 1999, Part I, pp. 293–94, Presbyterian Principles of Interfaith Dialogue).

The *Book of Order* states that “the Presbyterian Church (U.S.A.) will seek new opportunities for conversation and understanding with non-Christian religious bodies in order that interests and concerns may be shared and common action undertaken where compatible means and aims exist” (*Book of Order*, G-15.0104).

In “A Brief Statement of Faith,” Presbyterians affirm that “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...In a broken and fearful world the Spirit gives us courage to pray without ceasing, to witness among all peoples to Christ as Lord and Savior, to unmask idolatries in Church and culture, to hear the voices of peoples long silenced, and to work with others for justice, freedom and peace” (*The Book of Confessions*, 10.3, 10.4, lines 29–32, 65–71).

Because we believe that the church exists for the well-being of the whole human community, because of our established commitment to work with all people for peace and justice, and out of our commitment to hear voices that we have not heard, we believe that the processes of discernment and decision making at the General Assembly would be strengthened by hearing the voices of interfaith partners as we do our work.

Item 03-22

[The assembly approved Item 03-22. See pp. 46, 48.]

The Committee on the Office of the General Assembly recommends that the 217th General Assembly (2006) accept the invitation of the Presbytery of Pittsburgh for the 220th General Assembly (2012) to meet in Pittsburgh, Pennsylvania, June 30–July 7, 2012.

Rationale

Standing Rule I.1.d specifies the rotation pattern for meetings of the General Assembly. The region for the 220th General Assembly (2012) includes the Synods of the Northeast, Trinity, Mid-Atlantic, South Atlantic and Puerto Rico.

The Committee on the Office of the General Assembly carefully considered information compiled by staff on several cities in these synods that are interested in hosting the assembly. Key criteria include: suitability of the convention center and hotels for the assembly meetings, and whether they facilitate full participation by persons with disabilities; overall cost (convention center expenses, hotel rates, travel costs, etc.); and the value of “distributing the benefits .. [of] hosting a General Assembly meeting throughout the church” (Standing Rule 2.d.).

The COGA concurred that Pittsburgh will be the best location for the assembly meeting in 2012. Its convention center and hotels are able to comfortably accommodate the assembly, and it is the most economical site of those that submitted proposals.

Pittsburgh’s three-year-old convention center is well-suited to the needs of the assembly meeting. Seven hotels in downtown Pittsburgh have offered competitive rates, with additional savings (about \$75,000 to the per capita budget) to meet June 30–July 7.

The invitation from the Presbytery of Pittsburgh to host this meeting is very enthusiastic. Pittsburgh last hosted a General Assembly in 1958. The city has a strong Presbyterian presence, and is home to one of the ten Presbyterian Church (U.S.A.) seminaries. The Presbytery of Pittsburgh is already working to involve neighboring presbyteries in the task, resulting in a huge pool of local support.

*Item 03-23

[The assembly referred Item 03-23 to the Committee on the Office of the General Assembly and other appropriate committees for further study and report to the 218th General Assembly (2008). See pp. 46, 48.]

Commissioners’ Resolution. On Amending the “Open Meeting Policy” to Include the Whole Church in the Church’s Work

That the 217th General Assembly (2006) to do the following:

1. Insert new Sections 3. and 4. into the document “Open Meeting Policy” and renumber subsequent sections 3.–7. as 5.–9. The inserted text is as follows [text to be inserted is shown as italic]:

“3. *Any group with meetings subject to this Open Meeting Policy shall make public on its section of the PC(USA) web site the dates, times, locations, and other pertinent arrangements for its meetings, upon setting those arrangements.*

“4. *Observers of open meetings shall be given open access to all documents under consideration by an entity, division, committee, or task group. Such documents, including drafts, shall not be treated as ‘confidential,’ because the documents are necessarily made public when considered in an open meeting.*”

2. Amend current Section 7 (renumbered to 9) of the document “Open Meeting Policy” to add text as follows [text to be inserted is shown as italic]:

“~~7.~~ (9) *The Office of the Stated Clerk of the General Assembly is responsible for resolving questions relating to the application and interpretation of the open meeting policy. Only those exceptions explicitly stipulated in Section 5.a. shall constitute acceptable reasons for closing a meeting. Because open meetings are essential for trust and well-being within the*

Presbyterian Church (U.S.A.), the overriding presumption shall be that meetings be manifestly open to observers, and the business graciously transparent, both in spirit and in practice.

Rationale

The Presbyterian Church (U.S.A.) is extremely wise to have its Open Meeting Policy that keeps the work of the church the business of the members, rather than the secret business of a select few. The broad and inviting language of the policy spreads sunshine throughout all the work of the church, keeping the ministry of the assemblies and councils, boards, and entities the work of the whole church, which any interested party can observe in an environment of welcome. As government entities are now expected to have clear-cut “Sunshine” policies, so should the church. Observers are welcomed—indeed *encouraged*—to be present at meetings. Their comments, made through appropriate channels, strengthen the church’s work.

But this generous and necessary spirit, however, is not universally applied within the various entities of our denomination.

For example, although Section One of the policy reads “... Church members have a basic right to know about the work done and the decisions made by entities within the church,” the Advisory Committee on Social Witness Policy considers all its papers “confidential” and will not allow observers to see them. This practice persists, even though the Open Meetings Policy stipulates that “church leaders have a basic responsibility to honor that *right* by conducting their business with a spirit of *openness* and *vulnerability* to public scrutiny” [emphasis added].

Any document discussed in an open meeting cannot be treated as confidential without contradicting the very openness the meeting is meant to observe. Furthermore, those physically present at the meeting ought to be able to make information about the documents available for those at a distance, who cannot be present but may maintain keen interest in the subject. In an electronic age, mere proximity ought not privilege some, while others at a distance remain in the dark when there could be sunshine.

These simple amendments will make clear what is already implied in the generous language of the policy. They will ensure that the business of the church remains before the whole church. They will also improve the quality of church’s position papers, because their accessibility to all Presbyterians will yield interest and input that will enrich the process of discerning God’s will. When subsequent General Assemblies consider taking challenging and complicated positions, they will be secure in the knowledge that those papers have been strengthened by an ever-widening conversation within the whole Presbyterian family.

(The Open Meeting Policy can be found at <http://www.pcusa.org/pcnews/policies.htm>.)

Michael Carey, Presbytery of Central Florida
Chandler Willis, Presbytery of South Louisiana

ACSWP ADVICE AND COUNSEL ON ITEM 03-23

Advice and Counsel on Item 03-23—From the Advisory Committee on Social Witness Policy (ACSWP).

Item 03-23 on amending the “Open Meeting Policy” to include the whole church in the church’s work.

The Advisory Committee on Social Witness Policy (ACSWP) advises that this commissioners’ resolution be disapproved and further recommends an alternate addition to the Open Meeting Policy:

Add the following text to Item 1. of the Open Meeting Policy: *“Equally, observers and other guests have a basic responsibility to show mutual respect for elected members and staff of church bodies and to demonstrate a spirit of openness and vulnerability to public scrutiny in their behavior and publications.”*

Rationale

The Advisory Committee on Social Witness Policy values the Open Meeting Policy of the General Assembly. The ACSWP has modified its own traditional approach to preparing documents for the General Assembly in light of an opinion of the Stated Clerk interpreting the Open Meeting Policy. Traditionally the Advisory Committee on the Constitution has limited publicity on proposed policy documents until their submission to the General Assembly itself. We quote below the bulk of the Stated Clerk’s opinion, which suggests the kind of covenantal responsibility for General Assembly committees and

observers that we propose in the above addition to the Open Meeting Policy. The Stated Clerk's opinion, in our view, clarifies the proper arenas for the sharing of documents with observers.

From the Opinion on Interpreting the General Assembly Open Meeting Policy:

1. The Clerk makes this response pursuant to section 7 of the Open Meeting Policy. He reminds ACSWP and any Presbyterians desiring to observe a meeting of the Committee that as members of the Presbyterian Church (U.S.A.), "...we also believe that there are truths and forms with respect to which men of good character and principles may differ. And in all these we think it the duty both of private Christians and societies to exercise mutual forbearance toward each other." (G-1.0305). We are all bound together by a common Covenant.

2. The relevant text of ACSWP's internal policy is:

"... the preliminary texts of documents and reports being developed under the auspices of ACSWP or its task forces are to be treated as internal deliberations which remain confidential."

3. The Clerk notes that the current Open Meeting Policy does not directly address the question of the sharing of documents being considered by a General Assembly entity, division, committee, or workgroup. He likewise notes that neither of the previous editions of the policy addressed the issue of the sharing of papers or reports. If the General Assembly wishes to impose such a practice on its entities, divisions, committees, and task forces, it may surely do so.

4. The Clerk further notes that the opening paragraph of the Open Meeting Policy affirms that "the work of the Church is strengthened when it is done in a spirit of openness and trust." Such language would seem to presume observers of meetings should have access to documents that are critical to their understanding the deliberations that they are observing. Therefore, the Clerk believes the presumption should favor the sharing of all documents under consideration by an entity, division, committee, or task group. It is incumbent upon observers to honor requests not to publish, or share the contents, such documents until the entity, division, committee, or task force has acted.

5. The Clerk draws a distinction between documents being considered for action by an entity, division, committee, or task force and those being discussed by a writing/drafting team that lacks authority to act on a document, but rather is charged with preparation of a document that will be proposed for action by an entity, division, committee or task force.

6. Once the draft document comes before the entity, division, committee, or task force, the document should be made available to all observers.

We believe this opinion meets the commissioners' concern.

COGA COMMENT ON ITEM 03-23

Comment on Item 03-23—From the Committee on the Office of the General Assembly.

Item 03-23 seeks to add two sections and amend another section of the "Open Meeting Policy."

The Committee on the Office of the General Assembly (COGA) offers the following comments:

1. Regarding the posting of meeting information for meetings subject to the "Open Meeting Policy," we note that sometimes those meetings (particularly teleconference meetings) are called in response to unexpected business and, therefore, the information may be posted on short notice.

2. Regarding access to documents, the Stated Clerk has made a distinction in the past between documents being considered for action by an entity, division, committee, or task group, and documents being prepared and discussed by a writing team that lacks authority to act on the document, but rather are charged with preparing a document that will be proposed by such entity, division, committee, or task group.

3. Finally, COGA believes that the further language being proposed to be added to Section 7 is unnecessary since the Stated Clerk already issues opinions based on the exceptions listed in the Open Meeting Policy, Section 3.a. The new language would add no new process or criteria.

Item 03-24

[The assembly disapproved Item 03-24. See pp. 46, 48.]

Commissioners' Resolution. On Financial Reporting of Actual Cost of General Assembly Task Forces or Work Groups.

That the 217th General Assembly amend Section F.2. of the *Manual of the General Assembly* by adding a new item "e." to read as follows:

“e. When an assembly action requires the creation of a special committee or study paper, a statement of the original estimated financial implications as well as the actual cost shall be attached to any report to a subsequent assembly and printed in any final publications distributed after General Assembly action.”

Rationale

Even though each taskforce or workgroup normally is approved by a General Assembly with an estimated budget cost, this does provide subsequent General Assemblies the ongoing cost of the project or the complete cost once the project is finished. This resolution seeks to accomplish three things:

This will help subsequent General Assemblies see the actual cost of taskforce or workgroup as well as the completed cost.

It will allow subsequent General Assemblies to weigh the ongoing cost of a particular project against its original estimate as well as its intended result.

It will enhance the environment of financial accountability for current and subsequent General Assemblies when asked to approve the formation of a workgroup for a particular purpose.

Item 03-A

[The Assembly Committee on General Assembly Procedures approved Item 03-A. See pp. 47, 48.]

The Committee on the Office of the General Assembly recommends that the 217th General Assembly (2006) approve the following application regarding the General Assembly Review Process, Standards for Review of the General Assembly Permanent Judicial Commission, as it relates to the General Assembly Permanent Judicial Commission:

Standards for Review of the General Assembly Permanent Judicial Commission

A. Constitutional Mandate

The General Assembly Permanent Judicial Commission is a constitutionally mandated commission of the General Assembly (D-5.0101), charged “to serve in judicial matters in accordance with the Rules of Discipline” (*Book of Order*, G-13.0103o).

B. Constitutional Boundaries

As a commission, the General Assembly Permanent Judicial Commission undertakes the judicial function of the General Assembly on behalf of the General Assembly, and considers and concludes judicial matters referred to it (*Book of Order*, G-9.0502). Its commissioners are presbyters from each synod who are qualified to be commissioners to the General Assembly (D-5.0100).

Since the General Assembly is the highest governing body of the church, the decisions of the General Assembly Permanent Judicial Commission are not subject to further review by appeal. Its decisions provide authoritative interpretation of the *Book of Order*, and the “most recent interpretation of a provision of the *Book of Order* shall be binding” (*Book of Order*, G-13.0103r). The decisions of the General Assembly Permanent Judicial Commission are reported to each General Assembly by the Stated Clerk as required by D-7.0700, D-11.0700, and Standing Rule M.2.b.(4).

C. Constitutional Powers and Process

“In the cases transmitted to it, the [General Assembly] Permanent Judicial Commission shall have only the powers prescribed by and conduct its proceedings according to the *Constitution of the Presbyterian Church (U.S.A.)*” (*Book of Order*, D-5.0202).

D. General Assembly Review Process**1. Responsibilities of General Assembly Permanent Judicial Commission (GAPJC)**

a. The GAPJC will conduct a self-study of its work based on the Constitutional Standards and Non-Constitutional Standards (specified below) covering the previous six years.

b. The GAPJC will finalize its self-study and render a report at least 120 days prior to the General Assembly at which the self-study report will be reviewed.

c. The GAPJC will have representatives available at the assembly to serve as resources to the assembly committee.

d. The GAPJC may include responses in the self-study and additional questions that explore the Constitutional Standards that apply to its work.

e. The GAPJC may utilize former members to help conduct the self-study.

2. Responsibilities of Office of the General Assembly (OGA)

a. The OGA, the GAPJC, and the Office of Research Services will jointly develop and agree upon the content, distribution, and processing of any survey instrument used in the GAPJC review.

b. The OGA will conduct training of assembly committee leadership and members as needed, with the assistance of GAPJC leadership, to help the assembly committee to meet its responsibilities in accomplishing its work.

c. The OGA will budget for development and implementation of the GAPJC self-study.

3. Work of the Committee of the General Assembly Committee for Review as Set Out in the Manual for Review of the General Assembly Permanent Committees and Commission

a. The review assignment will be assigned to an assembly committee.

b. As with other committees, OGA will conduct training of the review committee.

c. Consistent with the action of the 216th General Assembly (2004) (*Minutes*, 2004, Part I, pp. 88, 339–41), the assembly committee's review will be limited to the following questions:

(1) Is the GAPJC fulfilling its Constitutional Mandate as specified herein?

(2) Is the GAPJC in compliance with the Constitutional Standards as described herein?

(3) Is the GAPJC in compliance with the Non-Constitutional Standards as described herein?

d. The assembly committee may hold hearings, etc.

e. The assembly committee will be in dialogue with the representatives of the GAPJC.

f. The assembly committee may break into subgroups in conducting its work.

g. The assembly committee will make a final report, possibly with recommendations.

E. Constitutional Standards: Fidelity to Constitutional Process

Compliance by the General Assembly Permanent Judicial Commission with the following standards is required by the *Book of Order*:

1. To open and close all meetings with prayer (*Book of Order*, G-9.0301b);

2. To secure the just, speedy, and economical determination of proceedings (*Book of Order*, D-1.0101);

3. To accord procedural safeguards and due process (*Book of Order*, D-1.0101);
4. To examine papers promptly upon receipt to determine preliminary questions (moderator and clerk only) (*Book of Order*, D-6.0305, D-8.0301, D-13.0301);
5. To respond to stays of enforcement in a timely fashion (*Book of Order*, D-6.0103);
6. To decide challenges to the findings of the moderator and clerk (*Book of Order*, D-6.0306, D-8.0302); rulings of the moderator (*Book of Order*, D-7.0303a, D-11.0304); and the composition of the General Assembly Permanent Judicial Commission (*Book of Order*, D-7.0303b, D-7.0401a and b, D-11.0402);
7. To issue citations as deemed necessary (*Book of Order*, D-7.0202, D-11.0201);
8. To appoint counsel when necessary (*Book of Order*, D-11.0302);
9. To conduct pretrial and prehearing conferences when necessary (*Book of Order*, D-6.0310, D-10.0405, D-8.0307, D-13.0307);
10. To conduct trials and hear appeals in remedial cases, and to hear appeals in disciplinary cases (*Book of Order*, D-4.0202, D-7.0101, D-7.0102, D-8.0403, D-11.0101, D-13.0403); [Note: The General Assembly Permanent Judicial Commission would only hold a trial on a disciplinary case in the rare event of reference from a lower governing body, since a disciplinary case would ordinarily be tried by the presbytery or session of membership.]
11. To read aloud D-1.0101 and D-1.0102 at the beginning of each trial (*Book of Order*, D-7.0401 and D-11.0402a);
12. To control the conduct of trials and hearings (*Book of Order*, D-7.0303, D-11-0304);
13. To decide cases after private deliberations (*Book of Order*, D-7.0402, D-8.0404, D-11.0403, D-13.0404);
14. To write, amend, proofread, and finalize written decisions with the signatures of the moderator and clerk while in session, and immediately disseminate and timely file those decisions (*Book of Order*, D-7.0402, D-8.0404, D-11.0403, D-13.0404);
15. To prepare and process records of proceedings following a trial before the General Assembly Permanent Judicial Commission (*Book of Order*, D-7.0600, D-11.0600).

F. Review Criteria for Constitutional Standards

Constitutional Standard	Review Criteria
	(The following review criteria provide an objective measure for determining compliance to Constitutional Standards.)
#1 Open and close with prayer	All meetings should be opened and closed with prayer.
#2 Just, speedy and economic determination of proceedings	<ol style="list-style-type: none"> a. Time lapse between receipt of complaint or notice of appeal and final disposition of case should not exceed an average of 1 year. b. GAPJC meeting arrangements should be made by staff in a manner that reflects the needs of the commission to do its work, as well as reflecting the stewardship concerns of the church.
#3 Procedural safeguards and due process	Procedural safeguards and due process should be accorded to all parties.
#4 Prompt determination of preliminary questions	<ol style="list-style-type: none"> a. Time between receipt of initial case filings by OGA and forwarding the same to the moderator and clerk of the GAPJC for their determination on preliminary questions should not exceed an average of 14 days. b. Time between receipt of initial case filings by the moderator and clerk from OGA and their determination on preliminary questions should not exceed an average of 30 days.

- #5 Stays of enforcement**
- a. Time between receipt by OGA of a request for a stay of enforcement and forwarding the same by OGA to members of the commission should not exceed an average of 5 working days.
 - b. Time between receipt of a request for a stay of enforcement by the moderator and clerk and the notification to commissioners of their recommendation regarding preliminary jurisdictional questions should not exceed an average of 5 working days.
- #6 Rule on challenges**
- a. In each applicable case, parties should be given the opportunity to present evidence and arguments on any challenges made to findings of moderator and clerk on preliminary questions.
 - b. In each applicable case, parties should be given the opportunity to object to the composition of the commission.
 - c. In each applicable case, the GAPJC should address any challenges and/or objections raised by the parties.
- #7 Issue citations**
- In applicable cases, the moderator or clerk should consider and act upon requests for the issuance of citations.
- #8 Appoint counsel**
- In applicable cases, GAPJC should appoint counsel for an accused.
- #9 Conduct pretrial and prehearing conferences**
- a. Pretrial or prehearing committees should be appointed in appropriate cases.
 - b. Pretrial or prehearing conferences should be conducted in appropriate cases.
- #10 Conduct trials and hearings**
- Trials should be conducted formally with full decorum in a neutral place suitable for the occasion.
- #11 Read aloud D-1.0101 and D-1.0102**
- Sections D-1.0101 and D-1.0102 should be read at the beginning of each trial.
- #12 Control conduct of trials and hearings**
- a. The GAPJC should exercise its authority and power to control conduct of trials and of all parties, witnesses, counsel and public, including removal of them, to the end that proper dignity and decorum are maintained.
 - b. Moderator should decide all questions as to procedure or the admissibility of evidence after parties have been given an opportunity to be heard.
 - c. In each case where applicable, all parties and commissioners should be given the opportunity to appeal from a decision of the moderator to the GAPJC.
 - d. The GAPJC should decide by majority vote all appeals from decisions of the moderator.
 - e. The absence of any member of GAPJC after trial has commenced should be recorded.
- #13 Decide cases**
- For each case in which a decision has been rendered, there should be
- a. private deliberations by the commission;
 - b. for an appeal, a separate vote on each specification of error, which may be combined or altered for clarity and efficiency;
 - c. for a trial, a separate vote on each irregularity, delinquency, or charge.
- #14 Prepare and disseminate written decisions**
- For each case in which a decision has been rendered:
- a. a written decision should have been prepared while the commission was in session;
 - b. a copy of the decision should have been delivered to the parties by personal service or certified mail;
 - c. the decision should have been filed with the Stated Clerk within thirty days of the hearing.

#15 Prepare and process records Following trials before the GAPJC, the full record of the proceedings should be prepared, processed, and transmitted to the Stated Clerk of the General Assembly for permanent preservation.

G. *Non-Constitutional Standards*

In addition to the standards mandated by the *Constitution*, the General Assembly Permanent Judicial Commission has established the following other standards as guidance in conducting its work:

1. To participate in daily corporate worship for the duration of GAPJC meetings;
2. To maintain and follow the *Manual of the General Assembly Permanent Judicial Commission* including its Code of Ethics;
3. To build community among members of the GAPJC;
4. To orient newly elected commissioners;
5. To communicate effectively with the greater church by various means including:
 - a. writing headnotes for each decision;
 - b. ensuring that decisions are disseminated in a timely manner;
6. To implement an ongoing self-evaluation program;
7. To engage in “continuing education” programs involving matters relevant to the work of the GAPJC;
8. To maximize attendance at GAPJC meetings;
9. To keep minutes of GAPJC meetings.

H. *Review Criteria for Non-Constitutional Standards*

Non-Constitutional Standard	<i>Review Criteria</i>
	(The following review criteria provide an objective measure for determining compliance to Non-Constitutional Standards.)
#1 Daily worship	Commissioners should participate in daily corporate worship.
#2 GAPJC Manual	The <i>GAPJC Manual</i> , including its appendices, should be reviewed and, if necessary, updated following each meeting of the General Assembly.
#3 Community building	Each meeting of the GAPJC will include time for sharing of personal joys and concerns, time for intercessory prayer for one another, and time for fellowship.
#4 New commissioner orientation	<ol style="list-style-type: none"> a. The GAPJC Moderator should send welcoming letters to new commissioners at the conclusion of the electing General Assembly, which would include all scheduled GAPJC meetings. b. At the first GAPJC meeting following election by the General Assembly, newly elected commissioners shall participate in an orientation in matters pertaining to the GAPJC, held prior to the convening of the full commission.
#5 Communicate effectively with the greater church	<ol style="list-style-type: none"> a. Case decisions should contain headnotes as appropriate. b. Case decisions should be disseminated to the parties within 7 days after adjournment of the meeting. c. Case decisions should be forwarded to OGA within 7 days after adjournment of the meeting for immediate posting to the denominational website.

- #6 Ongoing self evaluation** **The GAPJC should implement an ongoing self-evaluation program, which includes:**
- a. completion of evaluation forms by commissioners at the conclusion of each GAPJC meeting;
 - b. a triennial self-study by the Self-Study Review Team conducted in accordance with the Standards For Review as approved by the General Assembly.
- #7 Continuing education for commissioners** **Each GAPJC meeting should include an allocation of time for continuing education as feasible and needed.**
- #8 Maximize GAPJC meeting attendance**
- a. All members should attend all GAPJC meetings unless excused.
 - b. All members should be present at the time when the meeting is initially convened.
 - c. All members should remain in attendance until the meeting is adjourned and no member should leave before a meeting is concluded.
 - d. The GAPJC meetings should be scheduled at least one year in advance in order to provide commissioners with adequate time to arrange their schedules.
 - e. The GAPJC meetings should be held at locations that minimize commissioner travel time on a rotating basis while weighing the attendance or convenience of the parties and the funds available for meetings.
 - f. Meeting arrangements should be made so as to facilitate the work of the commission, while accommodating the health, safety, and reasonable personal needs of commissioners.
- #9 Keep minutes** **The clerk shall keep adequate minutes of GAPJC meetings.**

I. Review Process

The self-study will be conducted on a triennial basis by a four-person Self-Study Review Team composed of one person from each of the last four classes elected to the General Assembly Permanent Judicial Commission. The review team will accomplish its work in accordance with the *Manual of the General Assembly Permanent Judicial Commission* and will render a report at the fall meeting of the commission in the year in which the review was conducted. The commission will act on the report, and thereafter, in applicable years, forward the report to the General Assembly in accordance with the Standing Rules of the General Assembly.

J. Effectiveness of Service

The services of the General Assembly Permanent Judicial Commission are to be consistent with the constitutionally required process.

Rationale

This recommendation is in response to the following referral: *2004 Referral: Item 04-19, Recommendation 3. On Referring to the 217th GA (2006) the Decision of the Application of the General Assembly Review Process as It Relates to the General Assembly Permanent Judicial Commission (Minutes, 2004, Part I, pp. 88, 341).*

The 214th General Assembly (2002) approved a recommendation (Item 02-09), which requested the Office of the General Assembly together with the General Assembly Council to “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.” In the subsequent recommendation to implement the requested process submitted to the 216th General Assembly (2004), the General Assembly Permanent Judicial Commission (GAPJC) was included. Because it is a commission of the assembly, rather than a committee, the GAPJC requested and was granted additional time to study the constitutional implications of such a review.

This report is the response to the referral from the General Assembly. As the General Assembly studies that part of its own body that performs its judicial function, it needs to be assured that all constitutionally required processes are being followed in conducting hearings, trials, and appeals. Because, in deciding appeals, the voice of the GAPJC reflects the

“collected wisdom and united voice of the whole Church” (*Book of Order*, G-1.0400), this review process is limited to assuring adherence to constitutionally required processes. The above review process is designed to accomplish the assigned task, which allows the GAPJC to assure itself and the General Assembly that all constitutional processes are being implemented diligently, with care and concern for the *Constitution of the PCUSA*, for its constituent churches and members, and to the glory of God.

Item 03-Info

A. General Assembly Nominating Committee Agency Summary

*God, whose giving knows no ending,
From Your rich and endless store,
Nature's wonder, Jesus' wisdom,
Costly cross, grave's shattered door:
Gifted by You, we turn to You,
Offering up ourselves in praise;
Thankful song shall rise forever,
Gracious donor of our days.*

*Skills and time are ours for pressing
Toward the goals of Christ, Your Son:
All at peace in health and freedom,
Races joined, the church made one.
Now direct our daily labor,
Lest we strive for self alone;
Born with talents, make us servants
Fit to answer at your Throne.*

(*God, Whose Giving Knows No Ending*, Hymn #422, verses 1 and 2, By Robert L. Edwards, © 1961, Ren. 1989 by The Ymn Society [admin. Hope Publishing Company, Carol Stream, IL 60188]. All rights reserved. Used by permission.)

1. Assigned Responsibilities

The General Assembly Nominating Committee (GANC) exists to “... ensure careful nominations of members of such boards, agencies, and committees as the General Assembly shall from time to time designate ...” (G-13.0111).

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.

Cynthia Campbell says,

Not infrequently you will hear people complain about the never-ending use of committees in the Presbyterian Church; frustrated members and pastors sometimes say, ‘if you want something done right, do it yourself.’ The notion that we are called to *be* together has led Presbyterians to conclude that this is how we should make decisions: not independently or unilaterally, but together. This is as true within the life of a local congregation as it is for the denomination as a whole. Decisions are shared among the various members or governing bodies for the good of the whole, because *together* we are the body of Christ. (*Presbyterian Polity for Church Officers*, Third Edition, Gray & Tucker, p. xii).

The General Assembly Nominating Committee (GANC) is responsible for identifying persons who are qualified to serve as responsible and faithful members of General Assembly entities. The Presbyterian Church (U.S.A.) 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.

2. *Accomplishments in 2004–2006*

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. Presbyteries and synods provide the names of persons to be considered for nomination to middle governing body positions on the various committees, boards, and commissions where such membership is mandated.

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 and Loan Program, Inc., and the National Committee on the Self-Development of People, as well as a rotation system for presbytery representation on the General Assembly Council, as outlined in the *Organization for Mission*. It is important to remember that nominations for these middle governing body positions, as well as for positions on the General Assembly 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 General Assembly 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 concerning 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 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.

Most persons serving on General Assembly agencies, committees, or entities are a member of a congregation or a member of a presbytery of the Presbyterian Church (U.S.A.). Several committees include within their membership persons who are not Presbyterian. These committees are the General Assembly Committee on Ecumenical Relations, the National Committee on the Self-Development of People, and the Review Committees on General Assembly Agencies.

About a year before it meets to make nominations, the GANC publishes on its website and mails to each presbytery and synod a list of vacancies to be filled. Additionally the GANC website provides instructions, committee descriptions, and information about the nominations process.

Persons interested in being considered for service on a General Assembly level committee and persons who wish to suggest persons for consideration may do so by submitting an application for nomination form either online at the GANC’s website, electronically via an email version of the application form, or by completing and returning a printed version of the form. The number of online web forms submitted has increased significantly over the past two years. As of March 1, 2006, more than 350 applications were received.

The GANC solicits reference materials for each of the applications it receives. Three of the references are from persons the applicant has suggested as evaluators and who are able to respond regarding the applicant's abilities, gifts, and experience. A reference is also solicited from the governing body for each applicant. The references are treated in confidence and are critical in the discernment process the members of the GANC use. 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 Standing Rules of the General Assembly provide that terms for most agencies, committees, or entities are four years with eligibility to serve an additional four-year term. Renomination to a second term is not automatic. The GANC uses several factors in determining whether or not to renominate a person. Key in this discernment process is an evaluation instrument completed by the agency, committee, or entity on which the member serves, diversity issues, special skills and expertise needed by the agency, committee, or entity to respond to assigned mandates.

During 2003–2004, the General Assembly Nominating Committee substantially realigned classes and converted member terms in order to be responsive to changes in committee membership that were required because of the move to biennial General Assemblies. Although the majority of these changes were brought to the 216th General Assembly (2004) for action, a few adjustments to terms for members of the Board of Pensions needed to wait until the 217th General Assembly (2006) and are included in the slate of nominees being presented at this assembly.

Since the 216th General Assembly (2004), there have been three meetings of the nominating committee: January 2005 in Phoenix, Arizona; October 2005 in Louisville, Kentucky; and March 2006 in Atlanta, Georgia. A fourth meeting will be held immediately preceding and during the meeting of the 217th General Assembly (2006). New members of the General Assembly Nominating Committee participated in an intensive orientation meeting in Newark, New Jersey, in August 2004.

3. *Membership*

There are sixteen members on the General Assembly Nominating Committee—one member residing in each of the sixteen synods. The General Assembly, upon the nomination of the General Assembly Moderator, elects the members of the General Assembly Nominating Committee; members serve a six-year term. The following officers were elected and served in 2004–2006: Melva Wilson Costen, elder, Synod of the South Atlantic, moderator; Albert G. (Pete) Peery, minister, Synod of Mid-Atlantic, vice-moderator; Anna Pinckney Straight, minister, Synod of the Trinity, secretary. The other members of the committee are David H. Bennett, minister, Synod of the Northeast; Greg Elmore, elder, Synod of Living Waters; Donald A. Ericson, elder, Synod of Alaska-Northwest; Rita R. Fossell, elder, Synod of Lincoln Trails; Richard Kampa, elder, Synod of the Southwest; Grace S. Kim, elder, Synod of the Pacific [until March, 2006]; Robert Lucy, elder, Synod of the Sun; James Madson, elder, Synod of Mid-America; Janet Schlenker, minister, Synod of Rocky Mountains; Cynthia Schweitzer Vives, elder, Sinodo Presbiteriano Boriquen en Puerto Rico; Elona Street-Stewart, elder, Synod of Lakes and Prairies; A. Jarrell (Jerry) Tankersley, minister, Synod of Southern California and Hawaii; and Laura VanDale, elder, Synod of the Covenant.

The office of the General Assembly Nominating Committee is located in the Office of the General Assembly, 100 Witherspoon Street, Louisville, KY 40202-1396. Assistant Stated Clerk Valerie Kiriishi 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.

*Treasure too You have entrusted,
Gain through powers Your grace conferred;
Ours to use for home and kindred,
And to spread the gospel Word.
Open wide our hands, in sharing,
As we heed Christ's ageless call,
Healing, teaching, and reclaiming,
Serving You by loving all.
(God, Whose Giving Knows No Ending, Hymn #422, verse 3)*

B. *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.

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

The 213th General Assembly (2001) modified the amount of information to be request 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 provided to assembly commissioners.

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 in both 2004 and 2005. Attached is that material that was submitted by the groups in response to this communication.

Name of Organization	Responded 2004 Report	Responded 2005 Report
Association of Executive Presbyters		
Association of Presbyterian Church Educators	Y	
Association of Presbyterian Interim Ministry Specialists	Y	
Association of Presbyterian Tentmakers	Y	
Association of Stated Clerks	Y	Y
Clergy Exchange International Foundation		
Coalition for Appalachian Ministry	Y	Y
Companeros en Mision (Companions in Mission—a ministry site of Presbyterian Border Ministry)	Y	
Covenant Network of Presbyterians	Y	Y
Frontera De Cristo (Christ's Border—a ministry site of Presbyterian Border Ministry)	Y	
Laredos Unidos (United Laredos—a ministry site of Presbyterian Border Ministry)		
Medical Benevolence Foundation		
Messiah Now Ministries		Y
More Light Presbyterians		Y
National Association of Presbyterian Clergywomen	Y	Y
National Association of Presbyterian Scouters	Y	Y
National Council of Presbyterian Fourth Day Movements	Y	Y
Network for Churchwide Transformation		
Network of Presbyterian Women in Leadership	Y	Y
New Wilmington Missionary Conference		Y
OnebyOne	Y	Y
Outreach Foundation	Y	Y
Pasos De Fe (Steps of Faith—a ministry site of Presbyterian Border Ministry)		
Presbyterian Action for Faith & Freedom		Y
Presbyterian Association on Science, Technology and the Christian Faith	Y	
Presbyterian Border Ministry		
Presbyterian Center for Mission Studies		
Presbyterian Children's Homes and Related Ministries	Y	Y
Presbyterian Church Business Administrators Association		
Presbyterian Coalition		Y
Presbyterian Cuba Connection	Y	Y
Presbyterian Elders in Prayer		
Presbyterian Forum	Y	Y
Presbyterian Frontier Fellowship	Y	
Presbyterian Parents of Gays & Lesbians	Y	Y
Presbyterian Peace Fellowship	Y	Y
Presbyterian Writers Guild	Y	Y
Presbyterians for Renewal	Y	Y
Presbyterians for Restoring Creation	Y	Y
Presbyweb	Y	Y
Proyecto Amistad (Project Friendship—a ministry site of Presbyterian Border Ministry)	Y	Y
Pueblo Hermanos (a ministry site of Presbyterian Border Ministry)		
Puentes de Cristo (Bridges for Christ—a ministry site of Presbyterian Border Ministry)		Y
Showers of Stoles Project		
That All May Freely Serve	Y	
Voices of Orthodox Women	Y	Y
Voices of Sophia	Y	

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

Witherspoon Society		
World Mission Initiative		Y

The following groups have indicated in the past that they do not qualify as an affinity group (as defined by the assembly's actions in 2000 and 2001): 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 & Ministry; Presbyterians Pro-Life; and Voices of Orthodox Women.

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 February 2-5, in Vancouver, BC. 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.

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. Ed Craxton and Donna Cook meet with us as advisors.

Our 2005-2006 operating budget is \$146,580, exclusive of our annual event expenses, which are covered by the income from the event. Our annual event budget is usually \$297,116 (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.

2004-2005 APIMS Council Officers and Members

Bill Fuerstenau, Moderator
Don Ewing, Treasurer
Suzanne Uittenbogaard, Past Moderator
Barry Williams, Council Member
George Antonakos, Council Member
Karen Haak, Council Member

George Antonakos, Vice Moderator
Kathy Keener-Han, Secretary
Jan Schultz, Member Services Coordinator
Tom Sebben, Bridge Newsletter Editor
Karen Brostrom-O'Brien, Council Member

Budget Name: APIMS 2004 - 2005
July 1, 04-June 30, 05

Income	
Balance - previous year	14,660
Gifts Received	2,000
Grant	0
Membership Fee Certified	1,500
Membership Fee Individual	9,000
Membership Fee Judicatory	6,500
Membership Retired	500
Total Income	34,160

Expenses	
Brochures	-300
Certification Board	-700
Contribution to Consortium	0
Council Meetings	-6,000
Ecunet	-100
Funds Development	0
GA Booth	-800
GA Booth Staffing	-700
GA Meeting Luncheon c PIMCB/Consortium	-1,000
Gifts	-500
IM Consortium Representatives	-2,000
IM HANDBOOK	-1,000
Member Recruitment Retention	-300
Member Services	-300
Membership Coordinator Stipend	-3,000
Misc.	
Bank Analysis Charge	-15
Dep. Item Returned	0
Not for Profit Exp	-10
Office Exp	-100
Misc - Other	-50
Nominating Committee	-100
Postage-Shipping	-500
Scholarships	-3,000
Practitioner Of Year	-1,000
Telephone	0
THE BRIDGE	-1,500
Web Site	-1,000
Total Expenses	-23,975
Total Income	34,160
Total Expenses	-23,975
Difference	10,185

A Contribution of over \$1,000 was received from 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, 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 - 2005

Receipts:	Dues	1,500.00	
	Conference Registrations	6,000.00	
	PC(USA)	2,000.00*	
	Total Receipts:		\$9,500.00
Expenses:	Annual Conference Expenses	5,000.00	
	Newsletters	1,500.00	
	Executive Committee Expenses	1,000.00	
	Seminary Education Project	<u>2,000.00</u>	
	Total Expenses		\$9,500.00

We have no staff positions. Decisions between annual meetings are made by elected executive committee.

*Received in 2004 for use on seminary education project in 2005.

The Association of Stated Clerks

Scope:

The Association of Stated Clerks is an organization of Stated Clerks of the Presbyterian Church (USA), and Affiliate members who share common goals and interests relating to the work of the office of Stated Clerk. Affiliate Members are (1) persons not currently in active service as stated clerks, but who formerly served at least five years as a stated clerk and who have paid current dues; or (2) persons not currently in active service as stated clerks but who support the purposes of the organization, (3) persons who serve as instructors in polity, (4) or persons who wish to embark upon training preparatory to election as a stated clerk. This organization represents all Synods and Presbyteries within the United States and Puerto Rico, and is divided into seven regions throughout the denomination.

Regional Representatives

All Regional Representatives are elected at the Annual Meeting of the Association by ballot of the voting members of each region. Each representative serves for two years or until their successors are elected. Representatives representing the odd-numbered regions shall be elected in the odd-numbered years, and those representing even-numbered regions shall be elected in even-numbered years. Regions are designated by the following Synod boundaries:

- 1) Northwest: Alaska-Northwest, Pacific, and Rocky Mountains
- 2) Southwest: Southern California and Hawaii, and Southwest
- 3) Northcentral: Covenant, Lakes and Prairies, and Lincoln Trails
- 4) Southcentral: Mid-America, and Sun
- 5) Northeast: Boriquen en Puerto Rico, and Northeast
- 6) Eastcentral: Mid-Atlantic, and Trinity
- 7) Southeast: Living Waters, and South Atlantic

Organization:

At the annual meeting of the Association of Stated Clerks, Officer and regional representatives are elected. The terms of office are designated by the Bylaws of the Association. Officers are: President, Vice-President, Secretary, and Treasurer. The Association currently has a website at www.statedclerks.org that serves as a resource for all interested persons.

Goals:

The Association has developed the *Manual on Judicial Process*, produces an analysis of proposed amendments to the *Book of Order*, and has available a *Skills Bank* where names and contact information of Stated Clerks who have expertise and experience in a wide range of subjects are available. The Association conducts an annual gathering/conference of Stated Clerks and participates in planning the annual Fall Polity Conference conducted by the Office of the General Assembly. Every bit as important, membership in the Association provides outstanding opportunities for networking and fellowship.

Theological Emphasis:

It is not customary for stated clerks to identify with or espouse any particular theological viewpoint. It is customary, however for stated clerks to uphold the tenets of the Book of Order and offering training and direction relating to the Constitution of the Presbyterian Church (USA).

Annual Budget:

The Association of Stated Clerks receives income from dues (\$30.00 per year per member) and from the annual spring conference (participants pay a registration fee which is based on costs for the conference program, meals, and lodging). At year-end 2004, the General Fund Balance was over \$9,000. It has an Annual Budget of nearly \$15,000.

Employees:

The Association has one part-time employee, its Executive Secretary, Elder Stafford Fredericks at 70 hours per year.

COALITION FOR APPALACHIAN MINISTRY AFFINITY REPORT – 2005
(1329 Wears Valley Road, Townsend, TN 37882-3417, Ph. 865-448-5940)

Our Mission Statement says:

“The mission of the Coalition for Appalachian Ministry is to make 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 in the region.
(Our member communions include the Presbyterian Church USA, 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 (2005) - \$ 127,076.00

STAFF – 1 full-time
3 part-time

FINANCIAL SUPPORT

Christian Reformed Church (National and Regional) - \$ 3,800.00
Cumberland Presbyterian Church (National and Regional) - \$ 14,900.00
Reformed Church in America (National) - \$31,700.00
Presbyterian Church (USA)
National - \$28,000.00
Regional Governing Bodies - \$20,200.00
Individual and Congregational gifts of less than \$1,000.00 each total about \$6,500.00

SOME ACCOMPLISHMENTS (As of Fall Board Meeting 2004)

The Volunteer Program placed 1,324 Volunteers from 57 groups. The estimated value of their work in cash donations and labor was \$525,546.00 Among the volunteers was Andras Pentek of the Romanian Reformed Church who served as a summer intern in Lewisburg, WV.

The CAM Cabin Crafts program provided Appalachian Crafts for sale at twenty judicatory and congregational programs as well as through the sales outlet near Townsend, TN. Sales for the year were projected to reach the \$70,000.00 level with about 65% of this going to the makers of the crafts. Crafts come from 120 crafters in 8 states.

The Coalition for Appalachian Ministry worked with the Commission on Religion in Appalachia in determining the use of Presbyterian Hunger Funds for projects in Appalachia.

In March of 2004 Frank Hare, retired Presbyterian Clergy person, became part-time interim Coordinator for Mission/Head of Staff for the Coalition during this period of transition. He will serve through the fall of 2005. This position has been vacant for many months.

The Coalition worked with the Pennsylvania Wee Kirk committee in designing an introduction to Appalachian Ministry segment for that 2004 conference.

A new brochure describing the work of the Coalition was developed and work is being done on a Power Point presentation to replace a video that has become dated.

Submitted by Frank Hare, Interim Coordinator (Part-time)

P.O. Box 159

Amesville, Ohio 45711

PH – 740-448-4041

E-mail – harefrank@earthlink.net

CAM Web – www.appalachianministry.org

Compañeros en Misión

Un programa de Ministerio Interfronterizo Presbiteriano

A program of Presbyterian Border Ministry

P. O. Box 1966
Nogales, Arizona 85628-1966
USA

Teléfono y FAX: (520) 287-3060

Affinity Group Report **2005**

I. Goals, methods of operation and theological emphases:

Mission Statement: Compañeros en Misión is a program of La Iglesia Nacional Presbiteriana de México and Presbyterian Church (USA) in the state of Sonora, México, and the state of Arizona, U.S.A. The mission of the program is to increase the reign of God by:

- *establishing self-sufficient, self-governing and self-propagating churches in Sonora*
 - *participating in holistic evangelism*
 - *strengthening reciprocal and mutual ministries between the churches of the two countries*
- ...always guided by the Holy Spirit.*

Compañeros en Misión is one of the seven bi-national programs of Presbyterian Border Ministry. Our offices are located in Nogales, Arizona. We currently work directly with six small mission congregations in five cities within the state of Sonora, México:

- Caborca (agriculture-based desert city located 3 hours southwest of Nogales)
- Guaymas (seaport city of 150,000 on the Sea of Cortés, 6 hours south of the US/México border)
- Hermosillo (state capital city, 3 hours' drive south of the border, with 900,000 residents)
- Navojoa (agricultural city located 375 miles south of the border)
- Nogales (border city of 400,000, an hour's drive south of Tucson, AZ)

We host an annual average of 18 short-term mission trips by U.S. church groups, focusing on three goals:

- Building faith - of visiting U.S. participants and our Mexican brothers and sisters
- Building understanding - raising awareness among people from both sides of the border
- Building relationships - among U.S. visitors and their Mexican hosts, and with *Compañeros*

II. Organization's annual budget:

2005 budget is \$151,535.00

III. Number of staff in our organization:

Three (3) persons are currently serving on our staff:

- U.S. Coordinator Susan Thomas, RN, PC(USA) Mission Co-Worker
- U.S. Coordinator David Thomas, PC(USA) Mission Co-Worker
- México Coordinator Rev. Dr. Jorge Pazos Aragón, National Presbyterian Church of México

Donors who gave more than \$1,000 to *Compañeros en Misión* in 2004:

- Myers Park Presbyterian Church, Charlotte, North Carolina
- Presbytery de Cristo, Tucson, Arizona
- Immanuel Presbyterian Church, Tucson, Arizona
- Presbyterian Community Church of the Rockies, Estes Park, Colorado
- Valley Presbyterian Church, Paradise Valley, Arizona
- St. Andrew's Presbyterian Church, Tucson, Arizona
- Fred and Debbie Harper, Springerville, Arizona
- Crossroads Presbyterian Church, Mequon, Wisconsin
- Grace Presbyterian Church, Centennial, Colorado
- Valley Presbyterian Church, Green Valley, Arizona
- Hunter Presbyterian Church, Lexington, Kentucky
- Presbyterian Border Ministry, Inc., San Antonio, Texas
- William B. McGuire Jr. Family Foundation, Charlotte, North Carolina
- Mike and Christina Douglas, Tallmadge, Ohio
- Christ Presbyterian Church, Madison, Wisconsin
- Rev. Robert Seel, Tucson, Arizona
- United Presbyterian Church, Rice Lake, Wisconsin

Covenant Network of Presbyterians

www.covenantnetwork.org

1. The Covenant Network of Presbyterians envisions a church as generous and just as God's grace. We work to uphold and act on the Presbyterian Church's historic, progressive vision. We actively pursue conversation and fellowship across theological divides, even as we continue to press for constitutional change to permit the full participation of gay and lesbian Presbyterians and to welcome the leadership gifts of all whom God calls to ordained service. We are committed to helping the church stay together in faithful ministry despite our differences.

The Covenant Network addresses a broad range of theological, biblical, pastoral, and ecclesiastical matters facing our church by:

- Fostering communication and theological dialogue through our quarterly newsletter, *Covenant Connection*, our website, www.covenantnetwork.org, and occasional books, booklets, and videos;
- Mounting annual national conferences and regional 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. We also assist commissioners prepare for and be effective at General Assembly, when invited to do so.

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 2004 were approximately \$450,000. This included nearly \$100,000 spent on a new video, *Turning Points*, and a widely distributed booklet, *Far From Home*. Other principal expense categories include salaries, printing and mailing, travel, G.A. participation, and expenses for the annual conference.

The Covenant Network is supported by donations of varying sizes from individuals and congregations in the Presbyterian Church (USA). In 2004 we received contributions from 90 congregations and more than 1,100 individuals. Twenty-eight individuals or couples and 23 sessions made donations of more than \$1,000. These 23 sessions are listed on the attachment.

3. In 2004, 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 2004

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
Catonsville Presbyterian Church	Catonsville	MD
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
Fifth Avenue Presbyterian Church	New York	NY
First Presbyterian Church	Santa Fe	NM
First Presbyterian Church	Washington	PA
First Presbyterian Church in the City of NY	New York	NY
Fourth Presbyterian Church	Chicago	IL
Idlewild Presbyterian Church	Memphis	TN
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

Frontera de Cristo is one of the seven Presbyterian Bi-national Border Ministry (PBM). PBM is a partnership of the National Presbyterian Church of Mexico (INPM) and the PCUSA formed in the 1980's by the Joint Mission Commission of our two national denominations.

I. Your organization's goals, methods of operation and theological emphases,

Goals:

Mission Statement: "Frontera de Cristo is a border ministry of two churches: The Presbyterian Church (USA) and the National Presbyterian Church of Mexico which form a single family. As a team of equal partners working together with God in the extension of the kingdom, we are called to demonstrate the transforming and saving grace of God. We sow the seeds of love and hope on the border, responding to the physical and spiritual needs of the people on both sides."

Frontera de Cristo's main goal is to share the gospel of Jesus Christ in word and deed through six areas of ministry: New Church Development, Health Ministry, Family Ministry, Community Development, Mission Education, and Micro-Credit Ministry. (Each area of ministry has its own set of goals and objectives. Please let us know if you would like a copy.)

Methods of Operation:

Frontera de Cristo is governed by a twelve member bi-national board consisting of the 6 members from the Presbiterio de Chihuahua (INPM) and 6 members from the Presbytery de Cristo (PCUSA). The goals and objectives of the ministry are implemented in partnership with the presbyteries and local congregations and are facilitated by a bi-national staff. There are two coordinators for the ministry: a pastor from the National Presbyterian Church of Mexico and a PCUSA Mission Co-worker.

Theological Emphases:

We witness to the reality that Christ is our peace who has torn down the dividing wall of hostility and calls us to live as one new humanity. We follow Jesus Christ across physical, religious, social, cultural and economic borders to participate in the ministry of reconciliation and we help individuals and churches on both sides of the border do the same.

II. Your organization's annual budget: \$183,000

III. The number of staff in your organization: 7

IV. John Airy, Sun City, AZ
James and Sarah McDaniel, Nashville, TN
Benjamin and Granita Thompson, Johnson City, TN

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

First PC, Branson, MO
First PC, Casa Grande, AZ
First PC, Sun City, AZ
Fountain Inn PC, Fountain Inn, SC
Immanuel PC, Tucson, AZ
Mountain View PC, Loveland, CO
Mountain View PC, Scottsdale, AZ
Northminster PC, Tucson, AZ
Rogersville PC, Rogersville, TN
St. Andrew's PC, Tucson, AZ
St. Andrew's PC, Boulder, CO
Trinity PC, Tucson, AZ
Valley PC, Green Valley, AZ
Valley PC, Paradise Valley, AZ
Foothills Presbytery, SC
Presbytery de Cristo, AZ Medical Benevolence
Outreach Foundation

National Association of Presbyterian Clergywomen (NAPC)

Purpose: Convene a National Association 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 most recent conference was in Princeton, New Jersey 3/31/05 – 4/3/05 and celebrated 50 years of women in ministry in the PC(USA). The previous conference was in Albuquerque, New Mexico 4/26/02 – 4/29/02. These conferences provide challenging addresses, education, worship, workshops, and networking opportunities. NAPC also is present at each General Assembly with a booth and a luncheon event.

Staff: NAPC has no paid staff.

NAPC Officers (April, 2002-April, 2005):

Kathy Keener-Han -- Moderator

Karen Cobb -- Vice-Moderator

Susan Wesley Hartley -- Historian/Secretary

Beth Garrod-Logsdon -- Membership Secretary

Peggy Cross -- Treasurer

Becca King -- Triennial Coordinator

Kimberly Chastain -- Newsletter Editor

Karen Hernandez Granzen & Connie Lee -- Racial/Ethnic Representatives

Rebecca Tollefson -- Liaison to National Entities of the PC(USA)

Annual Budget: Membership dues generate about \$6,000 per year. Contributions, gifts, and interest are about \$300 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 \$1,500 to \$5,500 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 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 – CY 2005

**ANNUAL REPORT TO GENERAL ASSEMBLY
PRESBYTERIAN CHURCH (USA)**

The National Association of Presbyterian Scouters (NAPS) mission is to “*Develop Scouting in Presbyterian Churches to teach and recognize religious values*”:

To accomplish our mission, NAPS is working in the following areas:

- *Promote church ownership and Bible based material.*
- *Promote the Religious Awards Programs.*
- *Develop material for the Troop Chaplain and Chaplain Aide for use within the Troop or Crew Programs.*
- *Develop a covenant relationship with each Presbytery.*
- *Develop an effective NAPS organization.*
- *Support the BSA National Chaplains Fund*

To meet these goals NAPS actively promotes church ownership by encouraging Presbyterian churches to adopt the full range of Programs of the Boy Scouts of America (Cub Scout Packs, Boy Scout Troops and Venturing Crews), as an outreach to their community. In order to accomplish this goal at the national level. In the past year we have attended and provided staff and displays at the 215th General Assembly in Richmond VA; the Association of Presbyterian Christian Educators Convention in Vancouver BC and provided support to the conference on “Scouting in the Church Ministries” during Religious Relations Week at the BSA National Training Center at the Philmont Training Center in Cimarron NM. We also held our 1st Conference for “Youth Leaders, Educators and Ministers also at Philmont Training Center. Just as a note of interest we are planning our next conference September 26th through 30, 2005. In addition to our national activities many of our members and area officers have attended Presbytery Meetings to promote Scouting. These efforts are to inform Presbyterian Churches of the benefits of enhancing their youth programs by the use of the Boy Scout Programs.

NAPS encourages Presbyterian Churches to adopt the God and Country Program as an enhancement to their Youth Christian Education Program, not as a replacement. Thus providing an additional opportunity for all youth to increase their knowledge of their faith through the Presbyterian Religious Awards Program (The God and Country Series). Also, NAPS provides vehicles to recognize adults for their work with Youth (God and Service Award and the Celtic Cross Award). We further encourage Scouting Units to emphasize the twelfth part of the Scout Law “A Scout is Reverent” through the “Unit Award of Excellence” Program The Award is presented to Units chartered to PC(USA) Church’s for meeting stringent requirements for religious growth of the youth . To place further emphasis on the Scouts “Duty to God” we have provided updated materials for Unit Chaplains and Chaplains Aides, for distribution through the BSA.

The adoption of the full Scouting Program increases the benefits of the individual Scout the Programs by including youth from ages 7 to 18 years old. I would like to emphasize “Venturing” is a relatively new program that is coeducational for youth ages 14 through 18. It makes available access to all BSA Properties and Programs. It offers Youth Groups program diversity, excitement, and an opportunity to add outdoor dimensions to the church’s Youth Programs.

Many of our members represent NAPS on the BSA National and Council Religious Relations Committees.

Our annual budget is dependent on the number of annual membership renewals. The money is only used for direct expenses of communications media with the members, printing, postage, phone and support of the BSA, PRAY and PC(USA) activities.

NAPS is chartered in the State of Texas as a nonprofit corporation has no paid personnel, all NAPS efforts are staffed by volunteers whom pay their own expenses.

NAPS received no contributions for \$1000.00 or more.

Yours in Christ,

Wray C. Johanning
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 fourteen Presbyterian Cursillo Communities and six 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 few 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.

Network of Presbyterian Women in Leadership

OUR MISSION

The mission of NPWL is to serve as a catalyst for radical, God-directed life transformation and widespread renewal at every level of the PC(USA) by connecting, challenging and resourcing women and multiplying their effectiveness in leadership as they serve Jesus Christ in the twenty-first century.

OUR MOTIVATING BELIEFS

1. We believe God calls women to leadership at all levels 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 an organization 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 VISION STATEMENT

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,
encourage greater commitment to the renewal of the church, and
urge one another toward deeper submission to Jesus Christ.

We work toward the day when women of our denomination are
obedient to Jesus Christ,
growing in faith,
biblically literate, and
actively serving Christ in the world and their communities, congregations,
work places, and homes.

OneByOne Inc.
Post Office Box 648
Pittsford, New York 14534
(585) 586-6180

Our mission is
to equip and
educate the church
to minister the transforming grace
and power of the Lord **Jesus Christ**
to those who are in conflict with
their sexuality.

How Can You Be Faithful in a Sexually Unfaithful Culture?

- Don't just say no. Respond pastorally to individuals struggling to live in chastity in singleness or fidelity in a covenant of marriage.
- Invite a OneByOne Speaker's Bureau representative to your church or presbytery in order to teach about pastoral care to individuals with sexual conflict.
- Consider starting a local support group.

Recommended Resources:

- *OneByOne Pastoral Care Guide*: a 190 page manual. Topics include: "Responding to Pro-Gay Theology; An Overview of Sexual Conflict; The Transformation Process; Becoming a Listening, Healing Community" and more! To order, send \$16.50 to OneByOne.
- *OneByOne Testimonial Booklet* - 14 individuals who have experienced freedom from homosexuality. Can be ordered in bulk-\$1each.
- Other articles and testimonies, go to **www.oneby1.org**.

Our ministry activities involve the following:

- (1) **Educational seminars** in PCUSA congregations by members of the OneByOne Speaker's Bureau.
- (2) **Resource development** - OneByOne is developing a series of educational booklets on the following topics: *A Reformed Theology of Marriage and Sexuality; Understanding and Ministering to the Individual Struggling with Pornography; Personal Devotions for Individuals Seeking to Overcome Sexual Addiction; Ministry to the Sexual Abuse Victim; Is Sexual Reorientation Possible?*
- (3) **Youth and Sexuality Resources** - OneByOne representatives will review curricula that address sexual brokenness among youth. We will promote this information to PCUSA youth pastors.
- (4) **Website** - OneByOne recognizes that the internet is the fastest growing medium for communication and education. Our site, www.oneby1.org includes articles, testimonies, and book reviews.
- (5) **Support Group Curriculum Development** - OneByOne is establishing a writing team that will develop a support group curriculum to be implemented in PCUSA congregations. The curriculum will serve individuals who struggle with various forms of sexual sin and temptation--both heterosexual and homosexual.

OneByOne Inc. has a staff of two (2) part-time employees and dedicated, volunteer Board of Directors of ten (10).

OneByOne Inc.

January 1, 2005 to December 31, 2005

Advertising	\$ 1,000.00
Audio-Video Development	\$ 800.00
Educational Conferences	\$ 2,400.00
Officers' Salaries	\$ 23,500.00
General Assembly	\$ 7,000.00
Legal & Professional	\$ 600.00
Office Rent	\$ 2,760.00
Office Supplies	\$ 720.00
Outside Services & Speakers	\$ 8,800.00
Payroll Taxes	\$ 2,100.00
Postage, Freight, Shipping	\$ 4,500.00
Printing	\$ 12,200.00
Telephone/Faxes/Internet	\$ 2,800.00
Travel Expenses	\$ 1,800.00
	\$ 70,980.00

*** Donor Information available with Form 990 filed with the Internal Revenue Service.

THE OUTREACH FOUNDATION OF THE PRESBYTERIAN CHURCH, INC.

318 Seaboard Lane, Suite 205, Franklin, Tennessee 37068

(615) 778-8881

www.theoutreachfoundation.org

ECO #863005

March 28, 2005

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.

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 2004 we disbursed more than \$4.6 million for Presbyterian mission efforts, over \$730,000 through the Worldwide Ministries Division.

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 5% 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.

2005 PROJECTED EXPENSES

Administrative costs	\$337,000
Personnel	\$748,000
Mission consultants	\$133,000

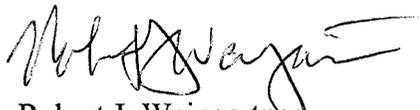
2005 PROJECTED MISSION DISBURSEMENTS: 6 million

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 2005 by the following officers:

Chair – Rev. Dr. John W. Daniel, Richmond, VA
Vice-Chair – Rev. Harry L. Slye, Katy, TX
Secretary – Florida Ellis, Atlanta, GA
Treasurer – Don Swain, Nashville, TN

The staff of The Outreach Foundation presently includes 9 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.

Sincerely yours in Christ,



Robert J. Weingartner
Executive Director

The Presbyterian Association on Science, Technology, and the Christian Faith

March 2005

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 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 to the extent that financial and personnel resources permit..
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 whenever opportunity arises.
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. Providing consultative services to the Office of Theology and Worship, and to other Church bodies within the Presbyterian Church (USA), as requested.
12. 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 2004, the Association received membership dues totaling \$11,720.00, gifts amounting to \$ 11,840.00 and other miscellaneous income amounting to \$ 486.36, for a total income of \$24,046.36. The largest expense items were those associated with the General Assembly booth and luncheon, together with the Annual Meeting of the Association (\$4,286.60), Board meetings and participation in the annual meeting of the Ecumenical Round Table (\$5,245.73), publishing *SciTech* (\$4,332.29), and office expense (\$1,854.52). Total expenses for the calendar year 2003 were \$16,979.44. On December 31, 2003, the Association’s bank balance was \$20,193.00.

Staff: The Association remains a fully voluntary organization with no paid staff. It is governed by an Executive Board comprised of three elected officers, five other elected Board members (to be increased to six in 2005), 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 2004:

Derek and Barbara Pursey
James Hathaway
Franklin D. Schowengerdt

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 - 2004

Beginning Balance		\$7,153.46
Income		
	Dues	\$6,600.00
	Sales	\$1,190.91
	Registration Fees	\$0.00
	Other	\$0.00
		\$7,790.91
Expense		
	Symposium	\$0.00
	Printing & Ad. Spec.	-\$600.89
	PW Gathering	\$0.00
	GA Exhibit	-\$374.00
	GA Exhibit-Staffing	-\$1,448.13
	GA Luncheon	-\$627.99
	GA Luncheon Speakers	\$0.00
	GA Other	-\$134.98
		-\$3,185.99
Ending Balance		\$11,758.38

THE PRESBYTERIAN CUBA CONNECTION

Dean H. Lewis, Executive Secretary

PO Box 94 Medanales NM 87548

Phone: 505-753-8157 E-mail: deanlewis@cybermesa.com

REPORT OF THE PRESBYTERIAN CUBA CONNECTION – YEAR 2004 TO THE 216TH GENERAL ASSEMBLY 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 (USA). 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 (USA).

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 from member contributions for the year 2004 was \$36,872.79 for mission projects, and \$1190.00 for the newsletter and other administrative costs. Expenses for the year 2004 were \$37,070.00 for mission projects and \$1683.58 for the newsletter and other administrative costs.

Membership: There are approximately 400 members of the Presbyterian Cuba Connection within all 15 synods of the PC (USA).

Major Donors: Contributors of \$1000.00 or more in 2004 were: Dean and Marianne Lewis, Ruth Clancy, United Church of Los Alamos NM, Second Presbyterian Church of Indianapolis IN, Trinity Presbyterian Church of Atlanta GA, Bryn Mawr Presbyterian Church of Bryn Mawr PA, Westminster Presbyterian Church of Minneapolis MN, First Presbyterian Church of Rochester MN, Holston Presbytery.

Respectfully submitted,

Dean H. Lewis, Executive Secretary

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

The Presbyterian Forum

I.a) GOALS AND METHODS OF OPERATION

The Presbyterian Forum is the “certain trumpet” for denominational reform. We are committed to our confessional theology, and to our representative polity. The purpose of the Forum is to bring about the spiritual and theological reformation of the P.C.(USA), beginning at the local presbytery level.

We are working to equip pastors, elders and members to be able to use our connectional and representational system, in order to foster confessional integrity and discipline throughout the denomination, including the General Assembly.

The way we do this is by developing networks of cooperation and communication, by phone and by email; by publishing resources and tools for involvement in the polity of the Church, primarily on our website; and by advising interested church members on polity issues over the phone or in person, the latter especially at General Assembly meetings.

Many around our 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 P.C.(USA) needs to be led by people issuing a clarion call via a certain trumpet; building up and encouraging those who can be servant leaders “in the field”.

I.b) THEOLOGICAL EMPHASES

Equipping the people of the Church to do the work of the Church is a joyful task. It is vital--both for the Church as a whole, and for each member therein--not only to be convinced that each has a God-given purpose, but also to be fully aware of that purpose, and of how each can structure their work and life to fulfill that purpose.

Rediscovering, as it were, not “only” that our Church has a Confessional Heritage, but that those confessions embody both the identity and the purpose of the Church, and of each of us as members, is marvelous business.

When, beyond that, Presbyterians recognize the value of the Biblical form of government our Church is known for and blessed with, as laid down in the Book of Order, they can regain a sense of ownership and responsibility for the decisionmaking that goes on at the various levels of the Church’s governing bodies. Presbyterian “connectionalism” encourages church members to expect accountability from one another, as each of us seeks to follow that call we all share, the call to pursue the “Great Ends of the Church:”

The proclamation of the Gospel for the salvation of humankind; the shelter, nurture, and spiritual fellowship of the children of God; the maintenance of divine worship; the preservation of the truth; the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world (G.-1.0200).

This positive use of connectionalism is what the Presbyterian Forum seeks to bring back to the forefront of what it means to be a Presbyterian. None of us, no church and no governing body, should passively rely on others to “be the Church for us”. It takes all of us together, each doing the part he or she is called to, to be the Church. Making one’s vote count, one’s voice heard, and one’s vision of the Kingdom of God seen and understood by others, is the call and responsibility of everyone who would be part of a godly denomination.

It is a simple outworking of our belief in the “priesthood of all believers” that propels us in the Presbyterian Forum to remind all Presbyterians that the P.C.(USA) is not a body “out there”, but a body made up of people like us, who need to work together if they want to be faithful to their Lord. Only then will the Church be what she is called to be—faithful in her confessions, as well as in her ministry.

II. BUDGET: Please see Form 990 (when available)

III. NUMBER OF STAFF: 4/then 1 (switch in September)



PRESBYTERIAN
FRONTIER FELLOWSHIP

Presbyterian Frontier Fellowship
Rev. David R. Hackett
Associate Director for Denominational Relations
7132 Portland Ave, Suite 136
Richfield, MN 55423
www.pff.net Hackett@pff.net

AFFINITY GROUPS REPORT

March 9, 2005

Greetings in our Lord Jesus Christ. This report responds 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 GAC, WMD and NMD and existing/newly emerging international partners to support, fund and advance mission among unreached peoples. Our direct link to the PC(USA) is through its 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 8 program, 12 adjunct (volunteer), and four office-support 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 General Assembly for frontier 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 07/01/04-06/30/05) is \$976,036 (aspirational). 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. In 2004, some 275 congregations and foundations, and some 650 individuals/families, contributed financially to PFF. As a result of our ministry, \$1,358,820 was donated directly to the PCUSA Frontier Mission Program for mission among unreached peoples. 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,

Presbyterian Parents of Gays and Lesbians

Presbyterian Parents of Gays and Lesbians is a parent-to-parent support group that attempts to minister to families during critical times in their lives. PPGL is a non-advocacy group. We do not take positions on issues before the General Assembly. Our intention is to reach out pastorally through parents who have come to terms with having a son or daughter who is homosexual, in a safe and confidential setting, to parents who are just learning of their child's sexual orientation. We do not attempt to have persons change their sexual orientation, but rather help parents, through the resources of the church, begin to understand and appreciate their child's sexual orientation. We provide resources through books and small grants to groups that wish to start.

We had no donors over \$1,000 during 2004.

We have no employees. The board and parent participants are volunteers.

Lander L. Bethel,
Board Chairperson
Presbyterian Parents of Gays and Lesbians

2004 REPORT OF THE PRESBYTERIAN PEACE FELLOWSHIP TO THE GENERAL ASSEMBLY

The Mission Statement of the Presbyterian Peace Fellowship is:

"The PPF is a national community of Presbyterians who trust in the nonviolent Jesus Christ. We call forth and celebrate prophetic action by individuals and by our denomination in the search for alternatives to violence, exploitation, militarism and war. Through the decades, across generations and in the changing circumstances of history, this is our trust and our task. Come and join us!"

We were founded in 1944 by conscientious objectors and their supporters to maintain a peace witness in the Presbyterian Church. In addition to influencing the church's corporate witness on issues of peace and justice, we support those Presbyterians who take nonviolent risks of conscience. 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 Peacemaker 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 GAcommittees, 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 4 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, 2005, the seminar will be "Paths to a Just and Peaceful World,"

In cooperation with the Christian Peacemaker Teams we have conducted two trips to Israel/Palestine.

We continued our support for the Colombian Presbyterian Church with three projects:

- We sent a second delegation to visit Presbyterian churches and hear the stories of some of the thousands of displaced persons whom they are struggling to help. Fourteen Presbyterians, aided by grants from New York Presbytery and PPF's video profits, traveled in Uruba, Medellin, and Bogotá, and on return spoke in many churches about the Colombian crisis. We contributed \$1000 to the Displaced Persons fund in Uruba Presbytery.

-We hired Kelly Wesselink as our "Partner in Peacemaking." Kelly is traveling around the country, speaking in churches, colleges, and seminaries about Colombian Presbyterians, and is recruiting for our third delegation to Colombia, scheduled for June 5-17, 2005.

-We received the unexpected honor of recruiting, training, and supervising six volunteer "accompaniers," persons who protect and support Colombians who are receiving death and arrest threats. This request from the Colombian church was brought home to us by Moderator Rick Ufford-Chase. We will train another dozen or so accompaniers in 2005.

In the past year we have worked to reduce the disastrous effects of the occupation of Iraq, to support those who take conscientious-objector status against the war, and to promote personal commitment to Jesus' nonviolence. Our solidarity was also expressed by support for 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. We have a commitment to alternatives to war and an end war emphasis. Violence in the nation related to guns continues to claim attention, as in the May Million Mom March.

Besides our Partner in Peacemaking we have two part-time paid staff. 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 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 God.

Total budget for 2004 \$50,629

Donors who gave more than \$1000 in 2004

Lois & John Baker \$3350
N 3793 Janberry Lane
Monroe, WI 53566

PRESBYTERIAN WRITERS GUILD

Information requested by the 216th General Assembly

1. The organization's goals, methods of operation and theological emphasis

The Presbyterian Writers Guild is a voluntary, non-profit organization of writers who are affiliated with the Presbyterian Church (U.S.A.). The Guild operates through a Board which is elected at the biennial meeting held at the General Assembly, for terms that run for four consecutive years. The Board "meets" during the year through telephone conference calls, ordinarily held on the second Saturday of the month in September, December, February, and April, and in person, when possible, 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.

The General Assembly luncheon and an information booth provided in conjunction with the Presbyterian Publishing Corporation offers members of the Guild introduces non-members to the work of the Guild.

A newsletter, *The Writer*, 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 may be held regionally and nationally but not on a regularly scheduled basis. The intent of the workshops is to encourage new writers and to assist seasoned writers with programs to increase their writing opportunities.

The Guild operates a web site, www.presbywriters.org, for which it has received funding through the Presbyterian Publishing Corporation.

The Guild welcomes all theological viewpoints expressed by Presbyterians throughout the denomination, and encourages open dialogue among its members. The Guild's theological emphasis is that found in *The Book of Order* and *The Book of Confessions* of the Presbyterian Church (U.S.A.).

2. The organization's annual budget

In 2004-2005, the annual budget was set at \$6,355.00

The majority of the income is raised through membership dues (currently set at \$25.00), and through gifts made to the Guild, none of which have exceeded \$1,000 in the past year.

3. The number of staff in your organization

The Board consists of President, Vice-President, Immediate Past-President, Treasurer, Recording Secretary, Membership Secretary,

Corresponding Secretary, Corporate Agent, Editor, and at least two Members at Large.

A listing of current officers of the Board is attached.

Respectfully submitted,
Cathy Cummings Chisholm, President, Presbyterian Writers Guild
April 15, 2005

PRESBYTERIAN WRITERS GUILD
2004-2005 BOARD MEMBERS

President : Cathy Cummings Chisholm (2008)

Vice President: Jerry Van Marter (2008)

Treasurer: Jim Clinefelter (2006)

Recording Secretary/Angell Award Coordinator: Jim Chatham (2006)

Corresponding Secretary / Web Site Manager: Joe Berry (2005)

Membership Secretary: Nancy Regensburger (2005)

Corporate Agent: Dale Robb

Past President: Kathleen Long Bostrom (2008)

Editor of "The Writer": Bill Lancaster (2008)

Members at Large: Stephen McCutchan (2008), Martha Evans Sparks (2008)

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.

The 2005 PFR Budget is \$1,150,000. PFR currently employs five full-time and two part-time staff persons, and gratefully acknowledges the volunteer support of hundreds of individuals and congregations.

Presbyterians for Restoring Creation Organizational Information 2005

1a) **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.

1b) **PRC's methods of operation:**

PRC's volunteer leadership is composed of a ten person Steering Committee (Moderator, Vice Moderator, Treasurer, Publications Manager, and six regional representatives). Leadership is elected 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.)

2) **PRC 2005 operational budget** is \$47,475. 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. The fifth biennial national conference will be held June 9-12, 2005 at Silver Bay, NY.

3) **PRC employs** a part-time 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 2004:

- 1) Environmental Justice Office (PCUSA) – support grant
- 2) Presbytery of Albany – Conference Grant
- 3) Westminster Woods Conference Center – Conference Grant



**Voluntary annual information for 2004
as requested by 212th and 213th General Assemblies**

"We aim to chronicle the life and mission of the Church of Jesus Christ everywhere."

1. 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:

- a. **All the national Presbyterian news**, "from left to right", official and unofficial, that can be found on the worldwide web.
- b. **News about the church in the U.S. and worldwide**, and the interaction with the cultures in which they minister, as far as we believe it to be of interest to our readers.
- c. **Opinion pieces**, columns, theological essays, book reviews etc.
- d. **Links**, directly or indirectly, to all Presbyterian web sites.
- e. We also offer a **platform for our readers** in our popular Letters section, and we highlight some unsolicited letters and op-ed pieces by posting them as Viewpoint articles. You will 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 an issue might generate more news than their opponents, and that will be reflected on Presbyweb. 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 in such a way that our readers can get a real sense of the content of the articles to which we link, even if they don't have the time or interest to click on the link and read the full article themselves.

Nowhere else can one find all this news together in one place.

In short: *Coming to Presbyweb first is the smart and easy way to miss nothing.*

2. Our finances

Presbyweb is owned by CHURCHandWORLD.com Inc, a privately held corporation. We don't solicit donations. We are not an affinity group in the real sense of the word.

Presbyweb is subscription-based.

We offer a free trial subscription for a month to all who register. We ask our subscribers to determine themselves what they will pay for a year's subscription; we only have set a minimum of \$15 (for seminary students).

Respectfully submitted April 9, 2005

The Rev. Hans Cornelder, editor
Member of the Presbytery of Des Moines

Presbyweb, "The Daily News for Presbyterians"
616 North 11th Street – Oskaloosa, Iowa 52577
Phone: 641.673.9389 – email: editor@presbyweb.com
<http://www.presbyweb.com>

***Report to the General Assembly of the Presbyterian Church (USA)
Proyecto Amistad, Presbyterian Border Ministry
Eagle Pass TX/Piedras Negras, Coahuila, Mexico***

PO Box 867 Eagle Pass, TX 78853 Tel. 830.773.8984 Email: amistad@hilconet.com

Proyecto Amistad is one of the seven ministry sites of the Presbyterian Border Ministry, a binational ministry of the Presbyterian Church USA (PCUSA) and the National Presbyterian Church of Mexico (INPM). Operating out of Eagle Pass, TX and Piedras Negras, Coahuila, Mexico, Amistad is governed by an eight-member binational board of directors and overseen by the Presbyterian Border Ministry Council and the International Joint Mission Commission of the PCUSA and the INPM. The program is administrated by two staff members, US Coordinator Susanne Frerichs who is a mission coworker of the PCUSA and Mexican Coordinator Roberto Medina Solis who is a mission worker of the INPM/Presbiterio del Noreste.

Amistad's Mission is: To encourage, equip, and support the Presbyterian Churches of Mexico (INPM) and the United States (PCUSA), facilitating their joint ministry as witnesses and instruments of the Kingdom of God. The ministry accomplishes its mission by (1) providing financial grants and logistical support to Noreste Presbytery (INPM) and its congregations for evangelistic programs, compassion ministries coordinated by the local church, church construction projects, continuing education for pastors, and scholarships for seminary and Bible school students. And (2) facilitating missionary encounters (mission trips) between Mexican and U.S. American Christians who seek to share their gifts, learn from one another, and worship and serve Christ together, in Mexico, the US, and around the world, gaining a greater understanding of what it means to be members of God's Kingdom, one not divided by political, cultural or economic boundaries.

As a result of its ministry on the US-Mexico border, Amistad envisions:

- Growing, God-dependent **Presbyterian Churches** that are fulfilling their mission as bearers of the holistic Gospel to the people of their communities.
- **Pastors** who are motivated and empowered to effectively minister to and facilitate the ministry of the People of God on the border.
- **People** who, having been transformed by the power of Christ, are maturing in their relationships with God and with one another and using their spiritual gifts, learned skills, and natural abilities in ministry.
- **Communities** that are transformed into peaceful, prosperous, and God-honoring environments by the power of God working in them through the prayers, words, and deeds of the Presbyterian Churches of their communities.
- **Believers from both nations** living, worshipping, and serving as one body, that the world may know that Jesus Christ is Lord.
- **Political, cultural, socio-economic, and religious borders** torn down by the power of the Spirit as God's people unite their efforts to reconcile and be reconciled.

The Amistad ministry is governed by the following beliefs:

- We affirm the authority of Scripture, the basic tenets of the Reformed faith, and the Statements of Faith of the Presbyterian Church (USA) and the National Presbyterian Church of Mexico (2 Timothy 3:16-17).
- We believe that in Christ there are no borders (Ephesians 2:11-22).

- We believe we are called to work together as one body; recognizing and respecting our cultural and theological differences, but also embracing them as ways in which God wishes to challenge our own assumptions and understandings (1 Corinthians 12:12-31, Ephesians 4:1-16).
- We believe God can and will transform us as we worship and minister together along our common border (Ephesians 4:1-16).
- We believe that Christ can and will transform the lives of the people on the border and that this is the only way to bring complete transformation to our communities and nations (Jn 14:6, 2 Cor 5:17).
- We believe that our best witness is our unity and love as the Body of Christ (Jn 13:34-35, 17:20-23).
- We believe we are the very hands and feet of Christ, called to follow His example of bearing the living Word to a broken and hurting world (Js 2:14-26, 1 Jn 2:6, Mat 10:7-8, Jn 14:12, Mat 25:34-36).
- We believe the mission of the Church is to communicate the Gospel of Jesus Christ in word and deed in forms culturally appropriate to the communities and people to which we seek to witness (Mat 28:19-20, Mat 5: 13-16, Phil 2:5-11, 1 Cor 9:19-23).
- We believe that we are called to honor civil law, though we believe also, that we, as Children of God, are called to seek the transformation of our communities and nations into God-honoring societies, speaking against any and all actions that oppress, harm, or otherwise undermine the dignity, worth, and rights of men and women anywhere. This demands our use of our prophetic role, speaking against injustice and sin in our midst (Ezekiel 2:3-5).
- We believe all believers and all communities of faith are gifted and called to participate in Christ's ministry in the world (1 Corinthians 12:12-31, Acts 1:8).
- We believe that to be partners in mission means uniting our efforts and resources to carry out a common mission in such a way that extends the Kingdom of God on earth and mutually empowers and edifies each of us (Ephesians 4:1-16).
- We believe that each community of faith is responsible to God for the city in which it lives and ministers (Jeremiah 29:7, Genesis 12:2-3).

Amistad has an operating budget of \$131,330.00 for the 2005 calendar year.

Amistad thanks all of its partners throughout the US and Mexico. In 2004, the following contributed \$1,000.00 or more to the Amistad Ministry.

Individuals:

Dr. and Mrs. Jim Frerichs, Kearney NE
Rev. and Mrs. Jerry McCann, Supply NC
Mr. Chris McReynolds, Del Rio TX
Mr. and Mrs. Dana Rowan, Midland TX

Churches:

Covenant PC, San Antonio TX
FPC, San Antonio TX
FPC, Florence AL
FPC, Moorestown NJ
FPC, Kerrville TX
FPC, Del Rio TX
FPC, Sapulpa OK
FPC, Greenville SC
FPC, Philadelphia PA
Grand Avenue PC, Sherman TX
Laurinburg PC, Laurinburg NC
Memorial Drive PC, Houston TX
Oak Hills PC, San Antonio TX

Pleasant Hill PC, Duluth GA
The Woodlands Community PC,
The Woodlands TX
Trinity PC, McKinney TX
University PC, Rochester Hills MI
Ward Parkway PC, Kansas City MO
Westlake Hills PC, Austin TX
Westminster PC, Rockford IL

Presbyteries:

Mission Presbytery, San Antonio TX
Presbytery of Central Nebraska,
Kearney NE

That All May Freely Serve (*TAMFS*) was founded in 1993. In January of that year the Rev. Dr. Jane A. Spahr was named evangelist and funded by the Downtown United Presbyterian Church. In March of the same year the mission project That All May Freely Serve was launched.

Background. A 1992 court decision by the Presbyterian Church General Assembly's Permanent Judicial Commission set aside the pastoral call of the Rev. Dr. Jane Adams Spahr to the Downtown United Presbyterian Church (DUPC) of Rochester, New York. The Commission's reason: Dr. Spahr ("Janie") though an eminently qualified candidate, was a self-affirming lesbian. As a constructive response to this painful denial, DUPC in March 1993 established *That All May Freely Serve (TAMFS)* to participate in an intentionally educational process in the dialogue called for by the General Assembly. DUPC then invited Janie to become an evangelist to spread the "good news" of God's love for everyone by "personing" this issue. She has since travelled 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 Dr. Spahr'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 semi-annual newsletter has a mailing list of 7,000 individuals, many of whom are members of PC(U.S.A.). *TAMFS* has a Web Page at www.tamfs.org.

The *TAMFS* budget for 2005 is \$314,210. In the past year eighteen donors gave \$1,000-1,999; three donors contributed \$2,000-2,999, five donors gave \$3,000-5,999, two donors gave \$5,000-9,999 and three donors contributed over \$10,000. In total 467 individuals made donations to the organization.

3 AND 4

Where we are. *TAMFS* is growing and evolving with its regional partnerships 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.
- Honor the ALL in *That All May Freely Serve* by deepening our commitment and connections with other marginalized groups so named by the dominant culture. Our particular emphasis has and will continue to be our anti-racism work.

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

Sincerely

Mary S. Rees

Co-Moderator

Voices of Orthodox Women

1. Voices of Orthodox Women is a nationwide network of people committed to renew and reform 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.

2. Budget for 2004-05

Advertising	\$ 1,000
PW Churchwide Gathering	\$ 2,000
Office Supplies	\$ 1,000
Postage	\$ 4,000
Web Page	\$ 750
Printing	\$ 1,000
Resource Materials	\$ 1,000
General Assembly	\$ 4,000
Telephone	\$ 1,000
Travel and Housing	\$ 3,000
Annual Meeting	\$ 1,000
Exhibits, other venues	500
Contingency	\$ 1,000
Total	\$21,750

3. We have no “staff.” We are all volunteers
4. We decline to send a statement that lists all donors who gave more than \$1,000 to VOW in a given calendar year. We believe that is up to our donors to disclose that information if they so choose.

VOICES OF SOPHIA

Goals and Theological Emphases

Voices of Sophia, established in 1995, is a community of women and men in the larger community of the Presbyterian Church (USA) being reformed by God through the Spirit of the living Christ and working toward the transformation of the church into a discipleship of equals:

*where the gifts and voices of the LAOS form our theology and inform the directions we take:

*where truth-telling in relation to the interpretation of Scripture, tradition, and human experience is essential to the community:

*where we hear and value individuals' stories;

*where we provide a model for action throughout the church as we claim our power and empower others;

*where we stand with women, all marginalized persons, including children, around the world whose lives are crushed by the burden of patriarchal systems;

*where we are open to ecumenical communities of similar purpose and to new ways of being reformed by the world and untamed Spirit;

We acknowledge the changed role of women and men in church and society.

We unite as women and men of faith to take our place as equal partners in the expression of that faith;

We claim our voices in expressing who God is for us;

We share our vision of the church as an inclusive community and we call upon the church to celebrate the theological contributions of women in the life of the community.

Voices of Sophia seeks to speak wisely and prophetically to the church as it calls the church into accountability to fulfill the Gospel and General Assembly policy regarding feminist theology, inclusiveness and diversity.

Methods of Operation

We plan to operate by maintaining a website, have gatherings, and continue a booth and breakfast at General Assembly. We have been in transition in the last 6 months so all is not up and running at this time but will be soon.

Budget

Our annual budget last year was \$11,000.00. We expect it to be about \$15,000.00 for the next year which will include the website and mailings and hopefully a gathering. 2006 will include a booth and breakfast at General Assembly.

We no longer have any staff but work as an all volunteer organization.

Donors

It is the policy of Voices of Sophia not to divulge the names of our donors.

Submitted by Ann Olson, Treasurer

The Association of Stated Clerks

Scope:

The Association of Stated Clerks is an organization of Stated Clerks of the Presbyterian Church (USA), and Affiliate members who share common goals and interests relating to the work of the office of Stated Clerk. Affiliate Members are (1) persons not currently in active service as stated clerks, but who formerly served at least five years as a stated clerk and who have paid current dues; or (2) persons not currently in active service as stated clerks but who support the purposes of the organization, (3) persons who serve as instructors in polity, (4) or persons who wish to embark upon training preparatory to election as a stated clerk. This organization represents all Synods and Presbyteries within the United States and Puerto Rico, and is divided into seven regions throughout the denomination.

Regional Representatives

All Regional Representatives are elected at the Annual Meeting of the Association by ballot of the voting members of each region. Each representative serves for two years or until their successors are elected. Representatives representing the odd-numbered regions shall be elected in the odd-numbered years, and those representing even-numbered regions shall be elected in even-numbered years. Regions are designated by the following Synod boundaries:

- 1) Northwest: Alaska-Northwest, Pacific, and Rocky Mountains
- 2) Southwest: Southern California and Hawaii, and Southwest
- 3) Northcentral: Covenant, Lakes and Prairies, and Lincoln Trails
- 4) Southcentral: Mid-America, and Sun
- 5) Northeast: Boriquen en Puerto Rico, and Northeast
- 6) Eastcentral: Mid-Atlantic, and Trinity
- 7) Southeast: Living Waters, and South Atlantic

Organization:

At the annual meeting of the Association of Stated Clerks, Officer and regional representatives are elected. The terms of office are designated by the Bylaws of the Association. Officers are: President, Vice-President, Secretary, and Treasurer. The Executive Committee consists of the currently elected officers, the chairperson of the nominating committee and the regional representatives. The Association currently has a website at www.statedclerks.org that serves as a resource for all interested persons.

Goals:

The Association has developed the *Manual on Judicial Process*, produces an analysis of proposed amendments to the *Book of Order*, and has available a *Skills Bank* where names and contact information of Stated Clerks who have expertise and experience in a wide range of subjects are available. The Association conducts an annual gathering/conference of Stated Clerks and participates in planning the annual Fall Polity Conference conducted by the Office of the General Assembly. Every bit as important, membership in the Association provides outstanding opportunities for networking and fellowship.

Theological Emphasis:

It is not customary for stated clerks to identify with or espouse any particular theological viewpoint. It is customary, however for stated clerks to uphold the tenets of the Book of Order and offering training and direction relating to the Constitution of the Presbyterian Church (USA).

Annual Budget:

The Association of Stated Clerks receives income from dues (\$30.00 per year per member) and from the annual spring conference (participants pay a registration fee which is based on costs for the conference program, meals, and lodging). At year-end 2005, the General Fund Balance was over \$11,000. It has an Annual Budget of nearly \$25,000.

Employees:

The Association has one part-time employee, its Executive Secretary, Elder Stafford Fredericks at 70 hours per year.

COALITION FOR APPALACHIAN MINISTRY AFFINITY REPORT – 2006

(1329 Wears Valley Road, Townsend, TN 37882-3417, Ph. 865-448-5940)

Our Mission Statement says:

“The mission of the Coalition for Appalachian Ministry (CAM) is to make positive impact wherever Reformed tradition and Appalachian culture come together by networking with church and community, to provide educational and service opportunities.”

CAM Connects

- Local stories with a global audience
- Oral tradition with internet technology
- Local faces with national issues
- Dignity with justice and hopelessness with vision
- Indigenous human needs with savvy advocates in the center of power
- Experience and information with God’s passion for people
- The faces of humanity with Christ’s command to be servants
- Volunteers with mission projects and first hand experience
- Service projects with willing hands and skilled labor
- Home-based crafters with a regional fair-market outlet
- Five Reformed denominations and dozens of regional judicatories with opportunities for common mission
- Hundreds of congregations and ministries across thirteen states with a common cause
- Denominational funding programs with local project support and evaluation
- Church pastors with culture, history and social structures of Appalachia
- Church people with the vitality of ministry in small membership churches

ANNUAL BUDGET (2006) - \$ 125,600.00

STAFF – 1 full-time

3 part-time (One of these is a volunteer receiving only out of pocket expenses)

FINANCIAL SUPPORT

Christian Reformed Church (National and Regional) - \$ 5,000.00

Cumberland Presbyterian Church (National and Regional) - \$ 14,900.00

Presbyterian Church (USA)

National - \$28,000.00

Regional Governing Bodies - \$20,200.00

Individual and Congregational gifts of less than \$1,000.00 each total about \$6,500.00

Craft Cabin Income - \$50,000.00

SOME ACCOMPLISHMENTS (2005 year)

The Volunteer Program placed 1,140 Volunteers from 49 groups. The estimated value of their work in cash donations and labor was \$464,196.00. Among the volunteers was Andras Pentek of the Romanian Reformed Church who served as a summer intern in Lewisburg, WV.

The CAM Cabin Crafts program provided Appalachian Crafts for sale at judicatory and congregational programs as well as through the sales outlet near Townsend, TN. Sales for the year were \$42,000.00 with about 65% of this going to the makers of the crafts. Crafts come from over 100 crafters in seven states.

The Coalition for Appalachian Ministry worked with the Commission on Religion in Appalachia in determining the use of Presbyterian Hunger Funds for projects in Appalachia.

In March of 2004 Frank Hare, retired Presbyterian Clergy person, became part-time interim Coordinator for Mission/Head of Staff for the Coalition during this period of transition. He will serve in this capacity at least through the 2006 year... This position has been vacant for many months.

CAM presented a program on Globalization and Appalachian for its Board and those from judicatories in the Townsend, TN area in the Fall of 2005 and in the Spring of 2006 at Charleston WV a program on the New Faces of Appalachia dealing with ethnicity and gender changes in Appalachia..

A new brochure and a Power Point presentation describing the work of CAM have been developed.

CAM has adopted a Partners structure in an effort to broaden its base of support and to adapt to the changing patterns of the church.

Submitted by Frank Hare, Interim Coordinator (Part-time)

P.O. Box 159

Amesville, Ohio 45711

PH – 740-448-4041

E-mail – harefrank@earthlink.net

CAM Web – www.appalachianministry.org

Covenant Network of Presbyterians

www.covenantnetwork.org

1. The Covenant Network of Presbyterians envisions a church as generous and just as God's grace. Founded in 1997, we work to uphold and act on the Presbyterian Church's historic, progressive vision. We actively pursue conversation and fellowship across theological divides, even as we continue to press for constitutional change to permit the full participation of gay and lesbian Presbyterians and to welcome the leadership gifts of all whom God calls to ordained service. We are committed to helping the church stay together in faithful ministry despite our differences.

The Covenant Network addresses a broad range of theological, biblical, pastoral, and ecclesiastical matters facing our church by:

- Fostering communication and theological dialogue through our quarterly newsletter, *Covenant Connection*, our website, www.covenantnetwork.org, and occasional books, booklets, and videos;
- Mounting annual national conferences and regional 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. We also help commissioners prepare for and be effective at General Assembly, when invited to do so.

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 2005 were approximately \$335,000. Principal expense categories include salaries, printing and mailing, travel, and expenses for the annual and regional conferences.

The Covenant Network is supported by donations of varying sizes from individuals and congregations in the Presbyterian Church (USA). In 2005 we received contributions from 86 congregations and nearly 1,000 individuals. Eighteen individuals or couples and 22 sessions made donations of more than \$1,000. These 22 sessions are listed on the attachment.

3. In 2005, 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 2005

Bradley Hills Presbyterian Church	Bethesda	MD
Bryn Mawr Presbyterian Church	Bryn Mawr	PA
Calvary Presbyterian Church	San Francisco	CA
Central Presbyterian Church	Atlanta	GA
Chestnut Hill Presbyterian Church	Philadelphia	PA
Church of the Covenant	Cleveland	OH
East Liberty Presbyterian Church	Pittsburgh	PA
First & Central Presbyterian Church	Wilmington	DE
First Presbyterian Church	Decatur	IL
First Presbyterian Church	Fort Wayne	IN
First Presbyterian Church	Santa Fe	NM
First Presbyterian Church in the City of NY	New York	NY
Fourth Presbyterian Church	Chicago	IL
Grace Covenant Presbyterian Church	Asheville	NC
Grace Covenant Presbyterian Church	Overland Park	KS
Immanuel Presbyterian Church	Milwaukee	WI
Market Square Presbyterian Church	Harrisburg	PA
Montview Presbyterian Church	Denver	CO
Pasadena Presbyterian Church	Pasadena	CA
Trinity Presbyterian Church	Atlanta	GA
Westminster Presbyterian Church	Minneapolis	MN
Westminster Presbyterian Church	Wilmington	DE

Messiah Now Ministries

1 Plymouth Meeting Mall, Suite 405 Plymouth Meeting PA 19462 610-832-8080 office@messiahnow.com

"I bring you good news of great joy"

LUKE 2:10

Messiah Now Ministries is an equipping and service ministry. It was formally known as the Christian Approach to the Jews and was approved by the General Assembly more than seventy years ago. The goal is to proclaim the Good News of the Messiah in a sensitive way to the Jewish people. It also seeks to remind the church of its rich heritage in Jewish roots. As the Book of order states, we seek to proclaim the gospel to all people. Messiah Now Ministries conducts several holiday celebrations for the Jewish believers that highlight the connection between the Old and New Testaments. Messiah Now has facilitated several small groups for those who want to explore the claims of Jesus, and the Ministry works with churches in Sunday school programs, speaking at Missions conferences and conducting various holiday demonstrations (Purim, Passover, Chanukah, Holocaust Remembrance, etc). The treasurer is an elder and CPA, all the other officers are PC USA Ministers of the Word & Sacrament. Most of the board members are pastors or elders from three presbyteries (Philadelphia, Donegal and West Jersey). We are listed as a Mission Neighbor in the Presbytery of Philadelphia Directory.

Total expenses for 2005 were \$155,000. Major expense categories: 49K for the Executive Director (including severance), 15K grant to Presbytery of Philadelphia, 18.6K for Administrative Assistant, 27.5K for rent. Most of the balance is used for other routine items including FICA, printing, postage, telephone and insurance.

The staff consists of two people; An Executive Director (part-time in 2005 and now full time as of 2006) and a part-time administrative assistant. The Executive Director is an Approved Lay Preacher and Commissioned Lay Pastor Candidate. The administrative assistant is an elder.

Messiah Now Ministries is very grateful and appreciative of the generosity of our faithful constituency, and in 2005 we were blessed with donations of over \$1,000 each from 11 churches and 2 individuals.

We are excited about the future of this ministry and have been granted some wonderful opportunities to proclaim the significance of Jesus' message to all people



MLP goals, methods of operations and theological emphasis

Our Theological Emphasis

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 (LGBT) people of faith in the life, ministry and witness of the Presbyterian Church (USA).

Our Method of Operation

We are individual members and congregations of the Presbyterian Church (USA) who are faithful to God's call and believe that God continues to open new understandings of scripture and the Word in the life of Christ. As a Christian community, we believe that the church must seek to live out those understandings in our life together. Our national network includes 119 More Light Presbyterian Churches, over 500 Welcoming Churches, and two dozen MLP Chapters in presbyteries and/or Presbyterian college and seminary campuses. We are led by a National Board of Directors comprised of 15 Presbyterians who volunteer their leadership and service.

Our Goals

- Create sanctuary -- safe and welcoming places in local churches and challenge discrimination within our denomination against LGBT persons and their families
- Provide a ministry of care for inclusive congregations and build new MLP Chapters around the country through the outreach of the National Field Organizer;
- Educate individuals, churches, and presbyteries on LGBT issues through published materials
- Train leaders in congregations and presbyteries to advocate for the full participation of LGBT Christians in the life and ministry of the Presbyterian Church;
- Fund proactive work in passing legislation that eradicates homophobia and injustice in the Presbyterian Church and in society;
- Partner with other faith traditions to support the LGBT community in matters of justice;
- Bear witness to the individual God-given gifts of lesbian, gay bisexual and transgender people in the Presbyterian Church.

Annual Budget

Our budget for 2006 is \$177,670.

Staff

We have one full-time national field organizer, one part-time administrative assistant, and one part-time book keeper. All other work, i.e. website, More Light Update, fundraising, etc., is done by board members and other volunteers.

2005 Donors giving \$1,000 or more

Victoria Dearing and Deborah Bunting
Arthur Fullerton
Mitzi Henderson
First Church, Santa Fe, NM
St. Luke Church, Wayzata, MN
James D. Anderson and Rafael E. Catala
Charles and Elizabeth Beckman
Ralph Carter and A. G. Van Zantan
Dr. Grady E. Coyle
Rev. Susan Halcomb Craig and Rev. Bear Ride
John C. Crawford III
Faith Covenant Church, Houston, TX
First Presbyterian Church, Yorktown Heights NY
First Presbyterian Church, Palo Alto, CA
First United Church, Oak Park, IL
Charles A. Hunnicutt
Barbara K. Hypes and Terry Lee-Docken
Susan Ingmire and Lynn Hailey
Jean and John Martin
David and Sally McClure
McKinley Memorial Church, Champaign, IL
George Miller
William H. Moss
Rutgers Presbyterian, New York
George Marquis Smith
St. Andrews Presbyterian Church, Austin, TX
Jim Stuckey
Peter S. Wilson
Douglas S. Worthington
Peter C. and Janet F. Fishburn

2006 Informational Report for the first year of the 217th General Assembly of PCUSA
National Association of Presbyterian Clergywomen (NAPC)

Purpose: Convene a National Association 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 most recent conference was in Princeton, New Jersey 3/31/05 – 4/3/05 and celebrated 50 years of women in ministry in the PC(USA). The previous conference was in Albuquerque, New Mexico 4/26/02 – 4/29/02. These conferences provide challenging addresses, education, worship, workshops, and networking opportunities. NAPC also is present at each General Assembly with a booth and a luncheon event.

Staff: NAPC has no paid staff.

NAPC Officers (April, 2005-April, 2008):

Kathy Keener-Han -- Moderator
Karen Cobb -- Vice-Moderator
Susan Wesley Hartley -- Historian/Secretary
Beth Garrod-Logsdon -- Membership Secretary
Peggy Cross -- Treasurer
Rebecca King Harrison -- Triennial Coordinator
----- Newsletter Editor
Karen Hernandez Granzen & Connie Lee -- Racial/Ethnic Representatives
Rebecca Tollefson -- Liaison to National Entities of the PC(USA)

Annual Budget: Membership dues generate about \$6,000 per year. Contributions, gifts, and interest are about \$300 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 \$1,500 to \$5,500 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 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

2006 REPORT TO THE GENERAL ASSEMBLY PRESBYTERIAN CHURCH (USA)

The National Association of Presbyterian Scouters (NAPS) mission is to “*Develop Scouting in Presbyterian Churches and to teach and recognize religious values*”.

To accomplish our mission, NAPS has the following goals:

- ! Promote Presbyterian Churches ownership of Scouting Programs and Bible-Based material.*
- ! Promote Religious Awards Programs.*
- ! Develop material for religious emphasis for use within Scouting Units at all levels.*
- ! Develop covenant relationships with each Presbytery.*
- ! Develop an effective NAPS organization.*
- ! Support the BSA National Chaplains Fund.*

To accomplish these goals NAPS actively promotes church ownership by encouraging Presbyterian Churches to adopt the full range of Programs of the Boy Scouts of America (Cub Scout Packs, Boy Scout Troops and Venturing Crews), as an outreach to the youth of their community. We have accomplished this goal. Since the last General Assembly we have attended, provided staff and displays at the last General Assembly in Richmond Va., the Association of Presbyterian Christian Educators in St. Louis Mo, the 2005 Boy Scout National Jamboree at Fort A. P. Hill VA, and provided support to the conference on “Scouting in the Church Ministries” during Religious Relations Week at the BSA National Training Center in Cimarron NM. NAPS will be holding a conference for “Youth Leaders, Educators and Ministers”, also at the National Training Center, October 30 through November 2006. These efforts are to inform Presbyterian Churches of the benefits of enhancing their youth programs by the use of the Boy Scout Programs.

As a note of interest at the National Jamboree NAPS hosted one of the Protestant Worship Services led by Rev. Dr. Donald Campbell and Rev. Ed. Craxton. Both, at the time, were members of the PC(USA) GA Staff. Their message was heard by an estimated 6,000 to 7,000 adults and youth in the congregation.

NAPS encourages Presbyterian Churches to adopt the “God and Country Program” as an enhancement to their Youth Christian Education Programs, not as a replacement. Thus, providing an additional opportunity for all youth to increase their knowledge of their faith through the Presbyterian Religious Awards Program (The God and Country Series). Also, NAPS provides vehicles to recognize Adults who work with youth with the “God and Service” Award for adults who work through the Scouting Programs and the “Celtic Cross” Award for those who work with youth through the Presbyterian Church Programs. NAPS also encourages Scout Units to emphasize the twelfth part of the Scout Law a “Scout is Reverent” through the “Unit Award of Excellence” Program. The award is presented to Units chartered to PC(USA) Churches for meeting stringent requirements of religious growth of the youth. To place further emphasis on the Scouts “Duty to God” we have provided updated materials for Unit Chaplain and Chaplains Aides at the Troop and Crew Levels and are preparing a devotional booklet for Cub Packs. In conjunction with Programs of Religious Activities with Youth (PRAY) we are developing a Religious Emphasis Program for use during BSA Long Term and High Adventure Camping Programs.

The adoption of the full “Scouting Program” increases the benefits of the individual programs by including youth from ages 7 to 18 years old. I would like to emphasize the “Venturing” Program it is a relatively new program that is coeducational for youth 14 through 18. It makes available access to all BSA properties and facilities. It offers Church Youth Groups an opportunity for additional program diversity, excitement and can add an outdoor dimension to the church’s Youth Programs.

Many of the officers and members represent NAPS on the BSA National and Council Religious Relations Committees, have attended Presbytery Meetings and been instrumental in conducting “Ten Commandment Hikes” and religious retreats for youth and adults.

One statistic and editorial, if I may, as of January 2006 BSA have 152,793 youth and adults registered in Units sponsored by Presbyterian Churches. This is a major Outreach Program, with major impact on many communities.

NAPS’s annual budget is dependent on the number of new and annual renewal memberships. The money is used for direct expenses of communications media, printing, postage, phone and support of PC(USA), BSA and PRAY. activities.

NAPS is chartered in the State of Texas as a non profit corporation. We have no paid personnel, all NAPS efforts are staffed by volunteers whom pay their own expenses.

NAPS has received no contributions of \$1,000 or more.

Yours in Christ,

Wray C. Johanning
President
National Association of Presbyterian Scouters

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 fourteen Presbyterian Cursillo Communities and six 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 few 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.

Network of Presbyterian Women in Leadership

OUR MISSION

The mission of NPWL is to serve as a catalyst for radical, God-directed life transformation and widespread renewal at every level of the PC(USA) by connecting, challenging and resourcing women and multiplying their effectiveness in leadership as they serve Jesus Christ in the twenty-first century.

OUR MOTIVATING BELIEFS

1. We believe God calls women to leadership at all levels 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 an organization 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 VISION STATEMENT

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,
encourage greater commitment to the renewal of the church, and
urge one another toward deeper submission to Jesus Christ.

We work toward the day when women of our denomination are
obedient to Jesus Christ,
growing in faith,
biblically literate, and
actively serving Christ in the world and their communities, congregations,
work places, and homes.

Affinity Group Report: New Wilmington Missionary Conference

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

Office Manager: Ms. Sue Anne Fairman

DONORS OF MORE THAN \$1,000 IN 2005 – We believe it is the responsibility of the Board to protect the privacy of donors, so we respectfully decline to report donors.

BUDGET for the New Wilmington Missionary Conference:

The 2005 budget was \$297,550.00 of revenues, with \$290,532.00 of expenses.

The 2006 budget is for \$301,175.00 of revenues and \$301,129.00 of expenses.

For more information, please visit our website at www.NWMCmission.org.

Submitted 4/05/2006

OneByOne Inc.
Post Office Box 648
Pittsford, New York 14534
(585) 586-6180

Our mission is
to equip and
educate the church
to minister the transforming grace
and power of the Lord **Jesus Christ**
to those who are in conflict with
their sexuality.

How Can You Be Faithful in a Sexually Unfaithful Culture?

- Don't just say no. Respond pastorally to individuals struggling to live in chastity in singleness or fidelity in a covenant of marriage.
- Invite a OneByOne Speaker's Bureau representative to your church or presbytery in order to teach about pastoral care to individuals with sexual conflict.
- Consider starting a local support group.

Recommended Resources:

- *OneByOne Pastoral Care Guide*: a 190 page manual. Topics include: "Responding to Pro-Gay Theology; An Overview of Sexual Conflict; The Transformation Process; Becoming a Listening, Healing Community" and more! To order, send \$16.50 to OneByOne.
- *OneByOne Testimonial Booklet* - 14 individuals who have experienced freedom from homosexuality. Can be ordered in bulk-\$1each.
- Other articles and testimonies, go to **www.oneby1.org**.

Our ministry activities involve the following:

- (1) **Educational seminars** in PCUSA congregations by members of the OneByOne Speaker's Bureau.
- (2) **Resource development** - OneByOne is developing a series of educational booklets on the following topics: *A Reformed Theology of Marriage and Sexuality; Understanding and Ministering to the Individual Struggling with Pornography; Personal Devotions for Individuals Seeking to Overcome Sexual Addiction; Ministry to the Sexual Abuse Victim; Is Sexual Reorientation Possible?*
- (3) **Youth and Sexuality Resources** - OneByOne representatives will review curricula that address sexual brokenness among youth. We will promote this information to PCUSA youth pastors.
- (4) **Website** - OneByOne recognizes that the internet is the fastest growing medium for communication and education. Our site, www.oneby1.org includes articles, testimonies, and book reviews.
- (5) **Support Group Curriculum Development** - OneByOne is establishing a writing team that will develop a support group curriculum to be implemented in PCUSA congregations. The curriculum will serve individuals who struggle with various forms of sexual sin and temptation--both heterosexual and homosexual.

OneByOne Inc. has a staff of one (1) full-time employee, one (1) part-time employee and a dedicated, volunteer Board of Directors of ten (10).

OneByOne Inc.

January 1, 2006 to December 31, 2006

Advertising	\$ 900.00
Officers' Salaries & Benefits	\$ 53,300.00
General Assembly	\$ 7,200.00
Insurance	\$ 840.00
Miscellaneous	\$ 360.00
Office Rent	\$ 2,940.00
Office Supplies	\$ 300.00
Outside Services & Speakers	\$ 15,600.00
Payroll Taxes	\$ 4,125.00
Postage, Freight, Shipping	\$ 3,600.00
Printing	\$ 7,200.00
Telephone/Faxes/Internet	\$ 3,600.00
Travel Expenses	\$ 4,800.00
	\$ \$104,765.00

*** Donor Information available with Form 990 filed with the Internal Revenue Service.

THE OUTREACH FOUNDATION OF THE PRESBYTERIAN CHURCH, INC.

318 Seaboard Lane, Suite 205, Franklin, Tennessee 37068

(615) 778-8881

www.theoutreachfoundation.org

ECO #863005

April 14, 2006

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.

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 mission renewal of PC(USA) congregations. 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. We are now guaranteeing full salary support for three PC(USA) mission coworker couples.

In 2005 we disbursed nearly \$5.8 million for mission

Disbursements to PCUSA	\$ 341,256.45
Disbursements directly to PCUSA-related projects	\$4,929,484.28
<u>Other mission supported by TOF</u>	<u>\$ 526,450.10</u>
TOTAL	\$5,797,190.83

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 of Trustees is committed to keeping our administrative expenses below 15% of total expenditures. In support of those administrative expenses, our Board requests permission to apply 5% 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. Some modest investment income also helps to fund our operating expenses.

The Board of Trustees of The Outreach Foundation considers our donor list to be confidential and does not publish that information. A copy of our audited annual financial report is available to anyone upon request.

Our projected mission disbursements for the current year of 2006 are \$6.5 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 2006 by the following officers:

Chair – Robert N. Wesley, Winston-Salem, NC
Vice-Chair – Rev. Harry L. Slye, Katy, TX
Secretary – W. Powell Jones, Thomasville, GA
Treasurer – Donald D. Swain, Nashville, TN

The staff of The Outreach Foundation presently includes 9 full-time persons in our office in Franklin, Tennessee, and several Missionaries to the U.S. who support church planting, redevelopment, and leadership development efforts. The Rev. Jose Carlos Pezini serves Portuguese-speaking immigrants, Joseph Faragalla serves Arabic-speaking immigrants, and Revs. Charles and Diane Wonnenberg serve Native American peoples through the Dakota Presbytery. The Outreach Foundation has also contracted with mission consultants who help to facilitate our work in key parts of the world.

We welcome further inquiries about our service to the church and to God's mission.

Sincerely yours in Christ,

Robert J. Weingartner
Executive Director



Presbyterian Action for Faith and Freedom

1023 15th Street, NW, Suite 601; Washington, DC 20005

Phone 202/682-4131 FAX 202/682-4136 E-mail: jberkley@ird-renew.org

What is Presbyterian Action for Faith and Freedom?

- Presbyterian Action is a group of members of the Presbyterian Church (U.S.A.) who are concerned about their church's witness to society. It seeks to connect our Christian faith to the responsible freedom that we believe God intends us all to exercise in Christ.
- Presbyterian Action sees itself as part of a larger movement of renewal. It aspires to be one instrument, among many, by which the Holy Spirit may convey afresh to the Presbyterian Church (U.S.A.) its calling to "always being reformed according to the Word of God."
- Presbyterian Action encourages a Presbyterian social witness that is more clearly centered on 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 2.4 million Presbyterians.
- Presbyterian Action is affiliated with the Institute on Religion and Democracy, an ecumenical Christian group that seeks similar goals in various other denominations.

What does Presbyterian Action for Faith and Freedom believe?

- ◆ Presbyterian Action believes that a truly reformed church will have a profound impact on society.
- ◆ Presbyterian Action believes that the most powerful message the church can deliver to any society is simply the Gospel of Jesus Christ.
- ◆ Presbyterian Action believes that, in saying "yes" to the Gospel, the church must say "no" to any other ideology that would replace the Gospel or divert us from it.
- ◆ Presbyterian Action believes that church pronouncements about partisan political issues should be made rarely, tentatively, and with full respect for others who reach different conclusions about the best means of pursuing the principles of the Gospel.
- ◆ Presbyterian Action believes that the church must set an example of biblically-based democratic practice in its own life. Debates should be open and orderly, information should be freely available, and power should be widely distributed.
- ◆ Presbyterian Action believes that among the current issues on which the church should be able to speak most compellingly is the defense of fundamental human rights worldwide – including especially the freedom of religious belief and practice. The church should be the foremost voice on behalf of fellow Christians and others who are persecuted for their faith. It should also play a leading role in upholding and strengthening marriage, a basic institution in God's providential design for human 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.
- Presbyterian Action suggests ways in which those statements and programs might more closely reflect the teachings of Scripture, the input of church members, and the outcome of a fair democratic process.
- When a political debate appears to have become slanted in one direction, Presbyterian Action points out alternative facts and arguments that ought to be heard.
- Presbyterian Action supplies information and encouragement to Presbyterians seeking to defend religious freedom worldwide and strengthen marriage in U.S. society.

Who is on the Steering Committee of Presbyterian Action for Faith and Freedom?

Mr. John L. Boone
Nashville, TN
Chairman

The Rev. Robert P. Mills
Lenoir, NC
Secretary

Mr. Gary Green
Chandler, AZ

Dr. Herbert Schlossberg
Burke, VA

Ms. Mary Elizabeth Lewis
Alexandria, VA

Mrs. Terry Schlossberg
Burke, VA

Mrs. Rebecca McElroy
Monroe City, MO

All of the above are members of the Presbyterian Church (U.S.A.).

Who is on the staff of Presbyterian Action for Faith & Freedom?

There is one staff member, the interim director, the Rev. James D. Berkley of Bellevue, WA.

What is the annual budget of Presbyterian Action for Faith & Freedom?

The total expenses for 2005 (unaudited) were \$65, 559.77.

Who supports the work of Presbyterian Action for Faith & Freedom?

Approximately 200 individuals and congregations contributed to support the work of Presbyterian Action. Because these donors expect and deserve confidentiality, we will not publish a list of their names.

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 - 2005

Beginning Balance	1/1/2005			\$ 11,758.38
	Income			
		Dues	5,700.00	
		Tie Sales	618.50	
				6,318.50
	Expense			
		Conf. Calls Adv.		76.12
		Specialties		235.56
		GA Expense		1,173.78
				<u>-1,485.46</u>
Ending Balance	12/31/2005			\$ 16,591.42

Name of Organization: **The Presbyterian Coalition**

Contact Information: **Terry Schlossberg**
Executive Director
4222 Fortuna Center Plaza
Dumfries, VA 22025
703-680-4571
terry@presbycoalition.org

Mission Statement: **The Presbyterian Coalition is a movement - people committed to life and transformation in the Presbyterian Church (U.S.A.) by exalting Jesus Christ, the Head of the Church, energizing its congregations and upholding historic biblical leadership standards...**

by coordinating with all individuals and groups who share the convictions expressed in the Coalition’s Declaration, “Union in Christ,” and who are working for a revitalized church;

by reaffirming the Coalition’s commitment “that this work of renewal be carried on in and through the existing structures of the Presbyterian Church (U.S.A.) whenever possible”;

by encouraging all individuals, groups and governing bodies who share our convictions, to act creatively and passionately to identify and implement strategies consistent with these convictions and purposes.

Synods represented on board of directors:

Lincoln Trails	Lakes and Prairies
Southern California and Hawaii Pacific	Sun
Rocky Mountains	Mid-Atlantic
Alaska-Northwest	Northeast
Southwest	Trinity

List of board members, officers, and religious affiliation

The Rev. Jerry Andrews First Presbyterian Church Glen Ellyn, IL 60137 PC(USA)	The Rev. Donald Baird Fremont Presbyterian Church Sacramento, CA 95819 PC(USA)
The Rev. Peter Barnes First Presbyterian Church Boulder, CO 80302 PC(USA)	The Rev. Anita Bell Oreland, PA 19075 PC(USA)
The Rev. Jim Berkley Bellevue, WA 98005 PC(USA)	Elder John Boone Nashville, TN 32715 PC(USA)
Elder Jim Cahalan Edmond, OK PC(USA)	The Rev. John Crosby Christ Presbyterian Church Edina, MN PC(USA)

Elder Nancy Cross
San Antonio, TX 78209
PC(USA)

The Rev. Susan Cyre
Presbyterians for Faith, Family, Ministry
Blacksburg, VA24062
PC(USA)

Elder Gordon Fish
Upper Montclair, NJ 07043
PC(USA)

The Rev. Robert Gagnon
Pittsburgh Theological Seminary
Pittsburgh, PA 15206
PC(USA)

The Rev. John Huffman
St. Andrews Presbyterian Church
Newport Beach, CA 92663
PC(USA)

The Rev. David Lambertson
Executive Presbyter/Central Washington
Yakima, WA 98908
PC(USA)

The Rev. Kari McClellan
First Presbyterian Church
Levittown, PA 19057
PC(USA)

The Rev. David McKechnie
Houston, TX
PC(USA)

The Rev. Mary Holder Naegeli
First Presbyterian Church
Concord, CA 94520
PC(USA)

The Rev. David Peterson
Memorial Drive Presbyterian Church
Houston, TX 77024
PC(USA)

The Rev. Evangeline Taylor
Unity Presbyterian Church
Alexandria, VA 22308
PC(USA)

The Rev. James R. Tony
Palos Park Presbyterian Church
Palos Park, IL 60464
PC(USA)

The Rev. Ken Working
Exec. Presbyter/Santa Barbara
Goleta Way, CA 93117
PC(USA)

Income and Expenses:

2004 Income:	\$47,665 (Contributions)
2004 Expenses:	\$75,728 (Includes, compensation, travel, and ministry expenses)
2005 Income:	\$104,009 (Contributions)
2005 Expenses:	\$114,609 (Includes compensation, travel, and ministry expenses)

THE PRESBYTERIAN CUBA CONNECTION

Dean H. Lewis, Executive Secretary

PO Box 94 Medanales NM 87548

Phone: 505-753-8157

E-mail: deanlewis@cybermesa.com

REPORT OF THE PRESBYTERIAN CUBA CONNECTION – YEAR 2005 TO THE 217TH GENERAL ASSEMBLY 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 (USA). 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 (USA).

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 from member contributions for the year 2005 was \$24,361.64 for mission projects, and \$1075.43 for the newsletter and other administrative costs. Expenses for the year 2004 were \$22,270.48 for mission projects and \$1253.18 for the newsletter and other administrative costs.

Membership: There are approximately 400 members of the Presbyterian Cuba Connection within all 15 synods of the PC (USA).

Major Donors: Contributors of \$1000.00 or more in 2005 were: Dean and Marianne Lewis; United Church of Los Alamos NM; Trinity Presbyterian Church of Atlanta GA; Bryn Mawr Presbyterian Church of Bryn Mawr PA; The Outreach Foundation; First Presbyterian Church of Bandon OR; Monmouth Presbytery.

Respectfully submitted,

Dean H. Lewis, Executive Secretary

THE PRESBYTERIAN FORUM

Contact Information: Katharina D. Brandt, Executive Director
P.O. Box 12126
La Crescenta, CA 91224-0826
Phone/Fax (818)957-4349
kbrandt@pforum.org
www.pforum.org

Number of Synods represented in governing board membership: 4
(The Forum is not a membership organization.)

Governing Board Members:

Rev. Bob Dooling, Moderator
2409 N. Estrella Ave.
Loveland, CO 80538
(970)663-3810 (o)
(970)669-4656 (h)
(970)669-9702 (fax)
rdooling@frii.com

(662)353-8850 (fax)

Clarke Reed, Treasurer
P.O.Box 894
Greenville, MS 38702
(800)647-5554 (o)
(662)335-5822 (o)
(662)332-0033 (h)
cr@reedjoseph.com

Rev. Doug Pride
2538 Meadow Rd.
Clearfield, PA 16830
(814)765-3081 (o)
(814)765-6786 (h)
(814)765-6673 (o/fax)
(814)765-6118 (h/fax)
dspride@aol.com

Rev. Doug Brandt
2341 Henrietta Ave.
La Crescenta, CA 91214
(626)799-6161 (o)
(818)249-1715 (h)
(919)957-4349 (fax)
graydoug@sbcglobal.net

I.a) GOALS AND METHODS OF OPERATION

The Presbyterian Forum is the “certain trumpet” for denominational reform. We are committed to our confessional theology, and to our representative polity. The purpose of the Forum is to bring about the spiritual and theological reformation of the P.C.(USA), beginning at the local presbytery level.

We are working to equip pastors, elders and members to be able to use our connectional and representational system, in order to foster confessional integrity and discipline throughout the denomination, including the General Assembly.

The way we do this is by developing networks of cooperation and communication, by phone and by email; by publishing resources and tools for involvement in the polity of the Church, primarily on our website; and by advising interested church members on polity issues over the phone or in person, the latter especially at General Assembly meetings.

Many around our 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 P.C.(USA) needs to be led by people issuing a clarion call via a certain trumpet; building up and encouraging those who can be servant leaders “in the field”.

I.b) THEOLOGICAL EMPHASES

Equipping the people of the Church to do the work of the Church is a joyful task. It is vital--both for the Church as a whole, and for each member therein--not only to be convinced that each has a God-given purpose, but also to be fully aware of that purpose, and of how each can structure their work and life to fulfill that purpose.

Rediscovering, as it were, not “only” that our Church has a Confessional Heritage, but that those confessions embody both the identity and the purpose of the Church, and of each of us as members, is marvelous business.

When, beyond that, Presbyterians recognize the value of the Biblical form of government our Church is known for and blessed with, as laid down in the Book of Order, they can regain a sense of ownership and responsibility for the decisionmaking that goes on at the various levels of the Church’s governing bodies. Presbyterian “connectionalism” encourages church members to expect accountability from one another, as each of us seeks to follow that call we all share, the call to pursue the “Great Ends of the Church:”

The proclamation of the Gospel for the salvation of humankind; the shelter, nurture, and spiritual fellowship of the children of God; the maintenance of divine worship; the preservation of the truth; the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world (G.-1.0200).

This positive use of connectionalism is what the Presbyterian Forum seeks to bring back to the forefront of what it means to be a Presbyterian. None of us, no church and no governing body, should passively rely on others to “be the Church for us”. It takes all of us together, each doing the part he or she is called to, to be the Church. Making one’s vote count, one’s voice heard, and one’s vision of the Kingdom of God seen and understood by others, is the call and responsibility of everyone who would be part of a godly denomination.

It is a simple outworking of our belief in the “priesthood of all believers” that propels us in the Presbyterian Forum to remind all Presbyterians that the P.C.(USA) is not a body “out there”, but a body made up of people like us, who need to work together if they want to be faithful to their Lord. Only then will the Church be what she is called to be—faithful in her confessions, as well as in her ministry.

II. BUDGET: **Income** from donations in 2005: \$ 22,553.34
(It is not our policy to reveal the name of individual donors.)

Expenses in 2005:

1. Salary for (part-time) Executive Director, \$9,475
 2. Equipment for communication through mail and phone (P.O.box, office supplies, postage, conference call service), and through travel (mileage, airfare, food and lodging for the Executive Director), \$4,832.62
 3. Printer costs (Stationary and mass mailings) \$4,998.38
 4. Salary for webmaster, \$326.60
 5. Salary for one-time temporary assistant, \$590
 6. Reimbursement for travel costs for temporary assistant, \$552.95
 7. State Comp. Insurance Fund, \$207.66
 8. Checking account service charge, \$20.69
- Total Expenses: \$ 21,003.90

III. NUMBER OF STAFF: 2 (part-time Executive Director; Webmaster only on an “as-needed” basis)

Presbyterian Parents of Gays and Lesbians

Presbyterian Parents of Gays and Lesbians is a parent-to-parent support group that attempts to minister to families during critical times in their lives. PPGL is a non-advocacy group. We do not take positions on issues before the General Assembly. Our intention is to reach out pastorally through parents who have come to terms with having a son or daughter who is homosexual, in a safe and confidential setting, to parents who are just learning of their child's sexual orientation. We do not attempt to have persons change their sexual orientation, but rather help parents, through the resources of the church, begin to understand and appreciate their child's sexual orientation. We provide resources through books and small grants to groups that wish to start.

We had no donors over \$1,000 during 2005.

We have no employees. The board and parent participants are volunteers.

Lander L. Bethel,

Board Chairperson

Presbyterian Parents of Gays and Lesbians

2006 REPORT OF THE PRESBYTERIAN PEACE FELLOWSHIP TO THE GENERAL ASSEMBLY

The Mission Statement of the Presbyterian Peace Fellowship is:

"The PPF is a national community of Presbyterians who trust in the nonviolent Jesus Christ. We call forth and celebrate prophetic action by individuals and by our denomination in the search for alternatives to violence, exploitation, militarism and war. Through the decades, across generations and in the changing circumstances of history, this is our trust and our task. Come and join us!"

We are affiliated with the Fellowship of Reconciliation, an interfaith, international, pacifist organization (Box 271, Nyack, NY 10960); being part of the FOR keeps us in touch with 15 other religious peace fellowships.

Our basic theological position, within our affirmation of Jesus Christ as Lord and Savior, lies in our agreement with the universal testimony of the early church for active nonviolence and a rejection of the idolatry of the powers that be. We build upon the foundation of the prophets and apostles who sought justice and peace through sacrificial love. Scripture gives us our understanding of Jesus, who is our peace.

We were founded in 1944 by conscientious objectors and their supporters to maintain a peace witness in the Presbyterian Church. Our members attend General Assembly at their own expense to staff our booth and to host our General Assembly Peace Breakfast, where we present our Peacemaker 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 advocate throughout the church on peace-related issues. Our quarterly newsletter, Briefly, reaches more than 2,000 subscribers.

We organize an annual Presbyterian delegation to Fort Benning, GA, following GA policy calling for the closing of the Western Hemisphere Institute for Security Cooperation (School of the Americas), because of its continuing abysmal human rights record.

In the last 6 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, the militarization of space, and living in a time of empire.

In cooperation with the Christian Peacemaker Teams we have conducted two trips to Israel/Palestine, and together with Witness for Peace we have sent three delegations to Colombia.

Leaders in The Presbyterian Church of Colombia are taking great risks in their human rights work and their support of the communities of Colombians who have been displaced by the violence of the forty-year war in their country. In 2004 they asked us to act as international accompaniers in order to provide a measure of safety - international eyes - for their work. The Presbyterian Peace Fellowship is working with the Worldwide Ministries Division of the PC(USA) and the Presbyterian Church of Colombia to train and deploy short-term mission workers to Colombia. Since November of 2004, we have recruited, trained and sent 19 volunteer accompaniers to provide a continuous presence with Colombian Presbyterians who are receiving death and arrest threats. We have also attended and provided leadership for the Presbyterian Colombia Mission Network annual meetings. Our "Partner in Peacemaking," Kelly Wesselink, spoke in churches, colleges, and seminaries about Colombian Presbyterians, and recruited accompaniers and delegation participants. Kelly now serves as our Colombia Accompaniment coordinator.

Paid staff: 3 part-time. Administrative assistant, database consultant, Accompaniment Coordinator
Total budget for 2005 \$56,935

Presbyterian Peace Fellowship
Box 271
Nyack, NY 10960

Donors who gave more than \$1000 in 2005

Lois Baker

Art and Anne Johnson

Raymond F. and Betty Kersting

Judith Lee

Phineas Washer

First Presbyterian Church, Santa Fe NM

Trinity Presbyterian Church, Prescott, AZ

Presbytery of New York City

Presbyterian Church (USA) (from ECO acct. #051763)

PRESBYTERIAN WRITERS GUILD**1. The organization's goals, methods of operation and theological emphasis**

The Presbyterian Writers Guild is a voluntary, non-profit organization of writers who are affiliated with the Presbyterian Church (U.S.A.). The Guild operates through a Board which is elected at the biennial meeting held at the General Assembly, for terms that run for four consecutive years. The Board "meets" during the year through telephone conference calls ordinarily held on the second Saturday of the month in September, December, February, and April, and in person, at the 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 Presbyterian 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 awards luncheon at General Assembly provides members of the Guild a chance to meet in person, 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 have been 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.

The Guild maintains a website at www.presbywriters.org.

The Guild welcomes all theological viewpoints expressed by Presbyterians throughout the denomination, and encourages open dialogue among its members. The Guild's theological emphasis is that found in The Book of Order and The Book of Confessions of the Presbyterian Church (U.S.A.).

2. The organization's annual budget

The annual budget for 2005-2006 was set at \$7,200.00 anticipated income; \$6620 anticipated expenses.

The majority of the income is raised through membership dues and through gifts made to the Guild, none of which have exceeded \$1,000 in the past year.

3. The number of staff in your organization

The Guild has no paid staff. 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.

PRESBYTERIAN WRITERS GUILD: 2005-2006 BOARD MEMBERS

President : Cathy Cummings Chisholm (2008)

Vice President: Jerry Van Marter (2008)

Treasurer: Jim Clinefelter (2006)

Recording Secretary: Jim Chatham (2006)

Web Site Manager: Joe Berry (2005)

Membership Secretary: Martha Evans Sparks (2008)

Corporate Agent: Dale Robb

Past President: Kathleen Long Bostrom (2008)

Editor of "The Writer": Bill Lancaster (2008)

Member at Large/Angell Award Coordinator: Stephen McCutchan (2008)

Member at Large: -vacant-

Respectfully submitted,
Cathy Cummings Chisholm,
President, Presbyterian Writers Guild
April 10, 2006

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 pffoffice@pfrenewal.org.

The 2006 PFR Budget is \$1,500,000. PFR currently employs four full-time and four part-time staff persons, and gratefully acknowledges the volunteer support of hundreds of persons.

Presbyterians for Restoring Creation Organizational Information 2006

1a) 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.

1b) PRC's methods of operation:

PRC's volunteer leadership is composed of a ten person Steering Committee (Moderator, Vice Moderator, Treasurer, Publications Manager, and six regional representatives). Leadership is elected 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.)

2) **PRC 2006 operational budget** is \$41,250. 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. The fifth biennial national conference was held June 8-12, 2005 at Silver Bay, NY with over 150 in attendance.

3) **PRC employs** a part-time 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 2005:

- 1) PCUSA – Peacemaking, Conference Grant,
- 2) Presbytery of New York City
- 3) Holly Hallman
- 4) Richard Webber
- 5) PCUSA – Hunger Action Enablers, Memberships
- 6) PCUSA – Conference Grant



**Voluntary annual information for 2006 General Assembly
as requested by 212th and 213th General Assemblies**

"We aim to chronicle the life and mission of the Church of Jesus Christ everywhere."

1. 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:

- a. **All the National Presbyterian News**, "from left to right", official and unofficial, that can be found on the worldwide web.
- b. **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.
- c. **Opinion pieces**, theological essays, book reviews etc.
- d. **Links**, directly or indirectly, to all Presbyterian web sites.
- e. We also offer a **platform for our readers** in our popular Letters section, and we highlight some unsolicited letters and op-ed pieces by posting them as Viewpoint articles. We also post columns. You will 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.

2. Our finances

We offer all newcomers a free trial subscription, which gives them free access to our entire web site for a whole month, so they have ample opportunity to determine if Presbyweb is of interest to them. Not wanting to price Presbyweb out of reach of some (such as seminary students), we suggest an average annual payment of \$50, but we leave it up to our readers to determine themselves what they will pay, no questions asked, as long as it is no less than \$15 per year.

Presbyweb is owned by CHURCHandWORLD.com Inc, a privately held corporation.

Respectfully submitted March 17, 2006

Hans Cornelder, editor
Presbyweb, "The Daily News for Presbyterians"

Presbyweb – 616 North 11th Street – Oskaloosa, Iowa 52577
Phone: 641.673.9389 – email: editor@presbyweb.com
<http://www.presbyweb.com>

Proyecto Amistad

A joint ministry of the Presbyterian Church (USA) and the National Presbyterian Church of México
PO Box 867 Eagle Pass TX 78853-0867 Tel. 830.773.8984

Email: proyectoamistad@sbcglobal.net Webpage: www.pcusa.org/border/Amistad
Susanne Frerichs and Roberto Medina, Missionary Coordinators

Based out of Piedras Negras, Coahuila, México and Eagle Pass, Texas, Proyecto Amistad was established in 1985 by the Presbyterian Border Ministry, a binational ministry of the PCUSA and the National Presbyterian Church of Mexico (INPM) overseen by the International Joint Mission Commission.

During its 21 year history, Amistad has financially supported Noreste Presbytery (Mexico) in the development of three Presbyterian Churches in Piedras Negras and Ciudad Acuña, Coahuila, Mexico. For years it also operated medical and educational programs in the city of Piedras Negras. However, today the ministry's primary purpose is to facilitate mutually edifying partnerships (fellowship and joint ministries) between US and Mexican Presbyterian congregations by serving as a liaison or ligament between the two denominations that they might experience and live out in very concrete ways their unity as the body of Christ across cultural, linguistic, geographic, and socio-economic barriers. Amistad's facilitation services include mission trips in the US and Mexico (pre-trip orientation and on-the-ground presence and support), translation and delivery of communications, and general partnership oversight and consultation.

Though its home base continues to be Piedras Negras, Coahuila and Eagle Pass, Texas, Amistad partners with four presbyteries of the INPM (Noreste, Fronterizo, Tamaulipas, and Huastecas) which minister primarily in the north and central-east quadrant of Mexico (including communities in the states of Coahuila, Tamaulipas, Nuevo León, San Luis Potosi, Hidalgo, Aguascalientes, Nayarit, and Jalisco). In 2006, the ministry will facilitate missionary encounters for churches in that region that are seeking partnerships with US congregations. The ministry will also provide grants to support congregation-based evangelistic and compassion ministry programs on an as-requested basis.

During 2005, Amistad facilitated 17 missionary encounters for PCUSA and INPM congregations. Two of those encounters were in the United States. A total of 206 US Presbyterians participated in such encounters along with an innumerable number of Presbyterians in 9 different host congregations. In 2006, Amistad will coordinate another 18 missionary encounters in Mexico and the United States.

Amistad's proposed 2006 budget is \$114,850.00.

Proyecto Amistad has only two staff members: the US Coordinator, Susanne Frerichs, who is a PCUSA mission coworker, and Mexican Coordinator, Roberto Medina, who represents Noreste Presbytery and the National Presbyterian Church of Mexico.

"From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work." Ephesians 4:16

2005 Donors (\$1,000.00 and over)

Presbyteries:

Mission Presbytery, Texas

Churches:

First Presbyterian Church, Kerrville, TX
First Presbyterian Church, San Antonio, TX
First Presbyterian Church, Moorestown, NJ
Covenant Presbyterian Church, San Antonio, TX
Grand Avenue Presbyterian Church, Sherman, TX
Westlake Hills Presbyterian Church, Austin, TX
Memorial Drive Presbyterian Church, Houston, TX

Individuals:

Dr. and Mrs. Jim Frerichs, Kearney, NE
Mr. and Mrs. Chuck Keeney, Kearney, NE
Rev. and Mrs. Jerry McCann, Supply, NC
Mr. and Mrs. Dana Rowan, Kingwood, TX

The Amistad Mission Statement

Amistad seeks to encourage, equip, and support the Presbyterian Churches of Mexico (INPM) and the United States (PCUSA), facilitating their joint ministry as witnesses and instruments of the Kingdom of God.

The Amistad Vision Statement

As a result of its ministry on the US-Mexico border, Amistad envisions:

- Growing, God-dependent **Presbyterian Churches** that are fulfilling their mission as bearers of the holistic Gospel to the people of their communities.
- **Pastors** who are motivated and empowered to effectively minister to and facilitate the ministry of the People of God on the border.
- **People** who, having been transformed by the power of Christ, are maturing in their relationships with God and with one another and using their spiritual gifts, learned skills, and natural abilities in ministry.
- **Communities** that are transformed into peaceful, prosperous, and God-honoring environments by the power of God working in them through the prayers, words, and deeds of the Presbyterian Churches of their communities.
- **Believers from both nations** living, worshipping, and serving as one body, that the world may know that Jesus Christ is Lord.
- **Political, cultural, socio-economic, and religious borders** torn down by the power of the Spirit as God's people unite their efforts to reconcile and be reconciled.

The Amistad Values Statement

The Amistad ministry is governed by the following beliefs:

- We affirm the authority of Scripture, the basic tenets of the Reformed faith, and the Statements of Faith of the Presbyterian Church (USA) and the National Presbyterian Church of Mexico (2 Timothy 3:16-17).
- We believe that in Christ there are no borders (Ephesians 2:11-22).
- We believe we are called to work together as one body; recognizing and respecting our cultural and theological differences, but also embracing them as ways in which God wishes to challenge our own assumptions and understandings (1 Corinthians 12:12-31, Ephesians 4:1-16).
- We believe God can and will transform us as we worship and minister together along our common border (Ephesians 4:1-16).
- We believe that Christ can and will transform the lives of the people on the border and that this is the only way to bring complete transformation to our communities and nations (John 14:6, 2 Corinthians 5:17).
- We believe that our best witness is our unity and love as the Body of Christ (John 13:34-35, 17:20-23).
- We believe we are the very hands and feet of Christ, called to follow His example of bearing the living Word to a broken and hurting world (James 2:14-26, 1 John 2:6, Matthew 10:7-8, John 14:12, Matthew 25:34-36).
- We believe the mission of the Church is to communicate the Gospel of Jesus Christ in word and deed in forms culturally appropriate to the communities and people to which we seek to witness (Matthew 28:19-20, Matthew 5: 13-16, Philippians 2:5-11, 1 Corinthians 9:19-23).
- We believe that we are called to honor civil law, though we believe also, that we, as Children of God, are called to seek the transformation of our communities and nations into God-honoring societies, speaking against any and all actions that oppress, harm, or otherwise undermine the dignity, worth, and rights of men and women anywhere. This demands our use of our prophetic role, speaking against injustice and sin in our midst (Ezekiel 2:3-5).
- We believe all believers and all communities of faith are gifted and called to participate in Christ's ministry in the world (1 Corinthians 12:12-31, Acts 1:8).
- We believe that to be partners in mission means uniting our efforts and resources to carry out a common mission in such a way that extends the Kingdom of God on earth and mutually empowers and edifies each of us (Ephesians 4:1-16).
- We believe that each community of faith is responsible to God for the city in which it lives and ministers (Jeremiah 29:7, Genesis 12:2-3).



Bi-National Presbyterian Community United in Faith

*Comunidad Bi-Nacional Presbiteriana Unida en la Fé*

Annual Report to the General Assembly 2006

Puentes de Cristo is one of the seven projects of the Presbyterian Border Ministry

- I. Goals, Methods of Operation, and Theological Emphasis
 - a. Mission Statement – We as members of the Presbyterian Church (USA) and the National Presbyterian Church of México (INPM) acknowledge the call of Jesus Christ to proclaim the Good News in a holistic manner and to work as partners. In response, our mission is to attend to the spiritual, physical and emotional needs of people, with special emphasis on the poorest of the poor in the constantly changing and dynamic Reynosa/McAllen border communities.
 - b. Goals
 - i. To share the message of the Good News of Jesus Christ
 - ii. To establish programs directed by Mexicans which become self-sufficient and enable the poor to live with dignity and hope.
 - iii. To facilitate communication between two churches, two cultures and two nations.
 - c. Methods of Operation – Puentes views evangelism holistically and works in the following areas:
 - i. New Church Development – Two mission churches in México
 - ii. Medical and Health Education Program – Two clinics in México
 - iii. Nutrition Program – Meals to malnourished children, two sites
 - iv. Education Program – Tutoring, scholarships, classes
 - v. Mission Education – Mission Teams from around the U.S.
 - d. Theological Emphasis – Breaking down the walls of separation and learning to live as neighbors. (Eph. 2:14)
- II. Annual Budget - \$120,000
- III. Number of Staff in Organization
 - a. Two paid staff
 - b. Fourteen stipended volunteers

Donors of \$1,000 or More to Puentes de Cristo - 2005

Sue Breuer Austin TX	First Presbyterian Church 1625 NW Obrien Rd. Lee's Summit MO 64081	Saint Paul Presbyterian Church 7200 Bellaire Blvd. Houston TX 77074
Gary & Lori Shuman Fishers IN	St. Andrew Presbyterian Church 1350 N 23rd St Beaumont TX 77706	First Presbyterian Church 104 S. 12th. St. McAllen TX 78501
Presbytery of Western North Carolina 114 Silvercreek Rd. Morganton NC 28655	Clifton Presbyterian Church P.O. Box 320 Clifton VA 20124	West Side Presbyterian Church 6 South Monroe St. Ridgewood NJ 07450
Ted & Patricia Cowan Ttee Tulsa OK	First Presbyterian Church 500 N. Olive Nevada MO 64772	First Presbyterian Church 404 N. Alamo San Antonio TX 78205
Second Presbyterian Church 3701 Old Brownsboro Rd Louisville KY 40207	Faith Presbyterian Church 8170 Hague Rd. Indianapolis IN 46256-1649	St. Johns Presbyterian Church 4275 Herschel St Jacksonville FL 32210
First Presbyterian Church Clarinda Ave. & Tassa St. Shenandoa IA 51601	Presbyterian Church (USA) Attn: Carol J. Wetzel 100 Witherspoon St. Louisville KY 40202-1396	First Presbyterian Church 101 Bridgeboro Moorestown NJ 08057
College Hill Presbyterian Church PO Box 50330 Tulsa OK 74104	First Presbyterian Church P.O. Box 1550 McAlester OK 74502	Princeton Presbyterian Church 1809 W Main St Princeton WV 24740
Network Youth Ministry 309 Vine St. Hudson WI 54016	Wytheville Presbyterian Church 285 Church St. Wytheville VA 24382	Southminster Presbyterian Church 3500 S. Peoria Tulsa OK 74105
Second Presbyterian Church 600 Pleasant Dr. Little Rock AR 72227	First Presbyterian Church 4821 Bloom Ave. White Bear Lake MN 55110- 2730	Erwin Presbyterian Church P.O. Box 530 Erwin TN 37650
James Shaw Lockport NY	First Presbyterian Church 107 W Academy St Cherrville NC 28021	Mission Presbytery 7201 Broadway 7201 Broadway San Anotnio TX 78209
First Presbyterian Church 430 S. Carancahua Corpus Christi TX 78401	Presbytery of Tennessee P.O. Box 5436 Knoxville TN 37928-0436	First Presbyterian Church P.O. Box 357 Taft TX 78390
First Presbyterian Church 416 W. Main St. Frankfort KY 40601	First Presbyterian Church 216 S 34th St Omaha NE 68131	Memorial Drive Presbyterian Church 11612 Memorial Dr Houston TX 77024
Robert & Susan Harris Hixson TN	Presbiterian Border Ministry San Antonio, TX 319 Camden St. San Antonio TX 78215-2002	Whitehaven Presbyterian Church 101 Bridgeboro Rd Memphis TN 08057
Dayton & LaVerne Baublitt Kerrville TX	Fourth Presbyterian Church 703 E. Washington St. Greenville SC 29601	First Presbyterian Church 114 Silvercreek Rd. Neena WI 54957

Voices of Orthodox Women

1. Voices of Orthodox Women is a nationwide network of people committed to renew and reform 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.

2. Budget for 2005

Advertising	\$1,000.00
Annual Meeting	\$1,100.00
Contingency	\$ 500.00
Exhibits, other venues	\$ 500.00
General Assembly	\$4,000.00
Postage	\$3,000.00
Printing	\$2,000.00
P.W. Gathering	\$2,000.00
Resources	\$1,000.00
Supplies	\$2,500.00
Telephone	\$ 500.00
Travel and Hotel	\$4,000.00
Web Page	\$ 750.00
 TOTAL	 \$22,850.00

2. We have no “staff.” We are all volunteers.

4. We decline to send a statement that lists all donors who gave more than \$1,000 to VOW in a given calendar year. We believe that is up to our donors to disclose that information if they so choose.

Affinity Group Report: World Mission Initiative at Pittsburgh Theological Seminary

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, a representative of the Worldwide Ministries Division of the Presbyterian Church (USA), and eighteen members elected annually by the board in three classes of six. The WMI Board reports to the Board of Directors of Pittsburgh Theological Seminary.

STAFF:

Rev. Dr. Donald Dawson, Director
Rev. Dr. Scott Sunquist, Missiologist
Dr. Glendora Paul, Treasurer
Rev. James and Lois Caldwell, Consultants

DONORS of more than \$1,000 in 2005: 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:

- Paoli PC – Paoli, PA
- Hampton UPC – Gibsonia, PA
- Union PC– McKees Rocks, PA
- Bethel UPC – Enon Valley, 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.

World Mission Initiative Budget 2006-07

Item	Budget 2003-04	Actual 2003-04	Budget 2004-05	Actual 2004-05	Budget 2005-06	YTD 12/21/05	Budget 2006-07
Temp Support-Student-Conf	900.00	575.00	300.00		800.00		300.00
Adj. Faculty-Lecture & Conf	4,000.00	1,229.42	500.00		2,000.00		500.00
Adj Faculty Sal-other	0.00	60.00	0.00		0.00		
Out Services-Graphic						450.00	
Special Proj-Books Postage	600.00	0.00	600.00	187.00	600.00	1,341.78	600.00
Consultants	8,000.00	9,333.32	8,000.00	8,000.00	8,000.00	2,666.68	8,000.00
Travel-PTS employees	3,200.00	2,872.90	3,000.00	2,430.12	3,200.00	656.62	3,000.00
Consultants expenses	4,000.00	3,462.52	4,000.00	2,374.11	4,000.00	1,407.21	4,000.00
Dept Meal Tickets	200.00	131.50	200.00	276.75	200.00	8.00	200.00
Dept Entertainment	500.00	3,298.37	400.00	160.62	400.00	109.91	400.00
Prof Development Trips	1,500.00	716.63	1,500.00	2,098.72	1,500.00	258.13	1,500.00
Travel-Pts Adjunct	400.00	0.00	400.00		300.00		300.00
Housing- Adjunct	250.00	104.00	250.00		250.00		250.00
Travel - Conference	2,500.00	1,029.72	0.00		2,000.00		0.00
Housing -Conference	3,000.00	1,489.00	0.00		2,400.00		0.00
Meals - Conference	3,200.00	0.00	0.00		2,800.00		0.00
Travel-Student	25,000.00	6,845.01	25,000.00	10,820.39	15,000.00		25,000.00
Board Mtg	500.00	0.00	300.00		300.00		300.00
Office Supplies	200.00	197.74	250.00	115.93	250.00	41.95	250.00
Fax	30.00	29.35	30.00	25.75	40.00	19.30	40.00
Telephone	1,000.00	845.78	800.00	720.58	950.00	249.40	768.00
Internet Allocation	88.00	47.34	88.00	52.65	64.00	104.51	199.00
Internal Xerox Charges	350.00	408.07	300.00	331.23	300.00	75.53	300.00
Internal Postage Charges	1,200.00	619.92	800.00	885.99	1,100.00	126.06	1,000.00
External Printing Charges	800.00	1,801.35	1,500.00	1,314.95	1,000.00	168.00	1,000.00
Ext. Print - Conference	2,500.00	1,646.92	0.00		2,500.00	611.00	0.00
External Postage Charges	60.00	66.22	100.00		100.00		100.00
Books & Periodicals-Dept	400.00	574.60	400.00	451.54	400.00	104.08	400.00
Dues & Subscriptions	150.00	150.95	150.00	92.00	150.00		150.00
Website Maint	600.00	254.40	600.00	254.40	600.00		400.00
Student Aid	0.00	1,000.00	0.00		0.00		
Computer Lease Alloc	1,062.00	777.24	1,062.00	330.28	1,156.00	601.50	1,093.00
Purch Software Alloc	154.00	69.44	154.00	499.97	683.00	29.95	514.00
Purch Hardware Alloc						196.16	
Purch Hardware Alloc	<u>217.00</u>	92.09	<u>217.00</u>	<u>1,784.44</u>	<u>179.00</u>	<u>673.66</u>	<u>187.00</u>
Shortridge Scholarship exp		<u>1,000.00</u>					
Total Program Expenses	66,561.00	40,728.80	50,901.00	33,207.42	53,222.00	9,899.43	50,751.00
Salary & Ben. - WMI portion	37,983.00	44,219.00	51,000.00	49,029.29	52,530.00	40,454.27	52,803.00
Total - Program and Salary	104,544.00	84,947.80	101,901.00	82,236.71	105,752.00	50,353.70	103,554.00
	Budget 2003-04	Actual 2003-04	Budget 2004-05	Actual 2004-05	Budget 2005-06	YTD 12/31/2005	Budget 2006-07
Fees - Conf	12,000.00	5,066.00	0.00	-	8,000.00		0.00
Contributions - Conf	6,000.00	1,900.00	0.00	-	5,000.00		0.00
Contributions - General	58,000.00	65,704.92	72,000.00	50,882.00	68,000.00	39,810.74	68,000.00
Contributions - Scholarship	25,000.00	11,750.00	25,000.00	2,762.88	15,000.00	8,000.00	25,000.00
Endowment-Shortridge Sch	<u>2,000.00</u>	<u>6,500.00</u>	<u>5,000.00</u>	<u>13,000.00</u>	<u>10,000.00</u>	<u>5,000.00</u>	<u>10,000.00</u>
Total Income	103,000.00	90,920.92	102,000.00	66,644.88	106,000.00	52,810.74	103,000.00

4/6/06

C. General Assembly Per Capita Payments by Presbytery

The Committee on the Office of the General Assembly (COGA) is grateful to the presbyteries for their continued level of faithfulness in the payment of per capita apportionments. The COGA is glad to report that since the year 1996, the amount of unpaid per capita has been reduced from approximately \$350,000 to about \$203,000 in the year 2003, and about \$270,000 in 2004. Improvement of the level of giving is encouraged in the future.

“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 (2001–2005) 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 2005 (as of May 22, 2006) stands at \$471,000. The OGA will continue to receive further payments for 2005 from a few presbyteries, which will hopefully reduce the level of unpaid per capita to be closer to 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 per capita giving, even when they may have disagreements with our governing bodies. Each member’s share of these costs for the year (2006) is \$5.57.

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

SYND/PRES.	APPORTN-01	AMT. PAID 01	BALANCE 01	APPORTN-02	AMT. PAID 02	BALANCE 02	APPORTN-03	AMT. PAID 03	BALANCE 03	APPORTN-04	AMT. PAID 04	BALANCE 04
SYNOD OF ALASKA												
NORTHWEST												
PRESBYTERY	6,653.28	6,653.28	-	6,924.75	6,924.75	-	7,180.80	7,180.80	-	7,278.71	7,278.71	-
ALASKA	40,397.76	40,397.76	-	41,396.25	41,396.25	-	41,556.16	41,556.16	-	41,617.03	41,617.03	-
CENTRAL												
WASHINGTON	51,308.94	51,308.94	-	49,423.50	49,423.50	-	50,918.40	50,918.40	-	51,171.37	51,171.37	-
INLAND NORTHWEST	39,426.66	39,426.66	-	40,283.25	40,283.25	-	41,822.72	41,822.72	-	42,812.70	42,812.70	-
NORTH PUGET SOUND	54,590.76	54,590.76	-	58,763.25	58,763.25	-	60,601.60	60,601.60	-	60,411.64	60,411.64	-
OLYMPIA	100,625.88	100,625.88	-	106,722.00	106,722.00	-	113,293.44	113,293.44	-	115,781.63	115,781.64	(0.01)
SEATTLE	17,370.24	17,370.24	-	18,191.25	18,191.25	-	18,066.24	18,066.24	-	17,753.22	17,753.22	-
YUKON												
SYNOD OF COVENANT												
PRESBYTERY												
CINNINNATI	104,435.58	104,435.58	-	108,045.00	108,045.00	-	109,072.00	109,072.00	-	106,381.57	106,381.57	-
DETROIT	194,927.16	194,927.16	-	202,702.50	202,702.50	-	207,971.20	207,971.20	-	208,250.45	208,250.45	-
EASTMINSTER	75,242.82	75,242.82	-	77,516.25	77,516.25	-	78,395.84	78,395.84	-	76,335.54	76,335.54	-
LAKE HURON	71,607.42	71,607.42	-	72,507.75	72,507.75	-	71,998.40	71,998.40	-	71,244.30	71,244.30	-
LAKE MICHIGAN	109,091.88	109,091.88	-	113,872.50	113,872.50	-	116,176.64	116,176.64	-	114,988.19	114,988.19	-
MACKINAC	36,518.34	36,518.34	-	38,603.25	38,603.25	-	40,397.44	40,397.44	-	41,198.27	41,198.27	-
MAUMEE VALLEY	77,991.78	77,991.78	-	79,327.50	79,327.50	-	79,489.28	79,489.28	-	76,886.54	76,886.54	-
MIAMI	89,042.40	89,042.04	0.36	90,741.00	90,468.00	273.00	90,706.56	90,706.56	-	89,620.15	89,620.20	(0.05)
MUSKINGUM VALLEY	75,481.86	75,481.86	-	78,046.50	78,046.50	-	79,364.16	79,364.16	-	78,164.86	78,164.86	-
MUSKINGUM VALLEY	140,381.22	112,948.75	27,432.47	139,592.25	139,597.50	(5.25)	143,349.44	138,930.15	4,419.29	137,551.64	131,366.58	6,185.06
WESTERN												
RESERVE(THE)	82,767.60	82,767.60	-	84,540.75	84,540.75	-	86,011.84	86,011.84	-	83,630.78	83,630.78	-
SYNOD OF LAKES AND												
PRAIRIES												
PRESBYTERY												
CENTRAL NEBRASKA	38,480.46	38,510.34	(29.88)	38,241.00	38,241.00	-	39,086.40	39,086.40	-	37,258.62	37,259.00	(0.38)
DAKOTA	5,099.52	5,099.52	-	5,029.50	5,029.50	-	4,972.16	4,972.16	4,972.16	5,036.14	5,036.14	-
DES MOINES	60,531.90	60,531.90	-	62,175.75	62,175.75	-	62,848.32	62,848.32	-	62,086.68	62,086.68	-
EAST IOWA	92,294.34	92,294.34	-	95,802.00	95,802.00	-	96,478.40	96,478.40	-	94,061.21	94,061.21	-
HOMESTEAD	59,232.12	59,232.00	0.12	61,808.25	61,808.00	0.25	62,951.68	62,952.00	(0.32)	62,687.27	62,687.27	-
JOHN KNOX (THE)	58,619.58	58,619.58	-	60,653.25	60,653.25	-	62,054.08	62,054.08	-	60,962.64	60,962.64	-
MILWAUKEE	60,541.86	60,541.86	-	63,987.00	63,987.00	-	64,648.96	64,648.96	-	64,152.93	64,152.93	-
MINNESOTA VALLEYS	61,752.00	61,752.00	-	63,950.25	63,950.25	-	64,344.32	64,344.32	-	62,736.86	62,736.86	-
MISSOURI RIVER	69,376.38	69,376.38	-	71,967.00	71,967.00	-	71,797.12	71,797.12	-	69,971.49	69,971.49	-
N.CENTRAL IOWA	53,266.08	53,266.00	0.08	54,967.50	54,967.48	0.02	55,618.56	55,618.56	-	55,160.61	55,160.61	-
NORTHERN PLAINS	44,232.36	44,232.36	-	44,535.75	44,537.74	(1.99)	45,059.52	45,059.52	-	44,201.22	43,920.11	281.11
NORTHERN WATERS	42,618.84	42,618.84	-	43,942.50	43,942.50	-	45,005.12	45,005.12	-	44,410.60	44,410.60	-
PROSPECT HILL	51,851.76	51,851.76	-	52,510.50	52,510.50	-	52,849.60	52,849.60	-	52,284.39	52,284.39	-
SOUTH DAKOTA	48,744.24	48,744.24	-	50,384.25	50,384.25	-	51,794.24	51,794.24	-	51,843.59	51,843.59	-
TWIN CITIES	134,728.92	134,728.92	-	140,731.50	140,731.56	(0.06)	144,807.36	144,807.36	-	143,087.15	143,087.16	(0.01)
WINNEBAGO	44,391.72	44,391.72	-	47,355.00	47,355.00	-	47,920.96	47,920.96	-	48,636.77	48,636.77	-

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

SYND/PRES.	APPORTN-01	AMT. PAID 01	BALANCE 01	APPORTN-02	AMT. PAID 02	BALANCE 02	APPORTN-03	AMT. PAID 03	BALANCE 03	APPORTN-04	AMT. PAID 04	BALANCE 04
SYND OF LINCOLN TRAILS												
PRESBYTERY												
BLACKHAWK	96,298.26	96,298.26	-	100,296.00	100,296.00	-	102,190.40	102,190.40	-	101,064.42	101,064.42	-
CHICAGO	213,945.78	213,945.78	-	218,877.75	218,877.75	-	222,289.28	222,289.28	-	221,402.82	221,402.82	-
MIDWEST HANIMI	14,093.40	14,093.40	-	19,530.00	19,530.00	-	20,448.96	20,449.00	(0.04)	22,194.28	22,194.28	-
GREAT RIVERS	118,548.90	118,548.90	-	121,453.50	121,453.50	-	123,939.52	123,939.52	-	120,261.26	120,261.26	-
OHIO VALLEY	50,283.06	50,283.06	-	51,465.75	51,465.50	0.25	52,175.04	52,175.04	-	51,479.93	51,479.93	-
SOUTHEASTERN ILLINOIS	69,710.04	69,710.04	-	72,166.50	72,166.50	-	72,069.12	72,069.12	-	70,533.51	70,533.51	-
WABASH VALLEY	112,239.24	99,156.35	13,082.89	114,938.25	99,207.59	15,730.66	114,702.40	101,164.86	13,537.54	111,450.77	98,846.26	12,604.51
WHITEWATER VALLEY	128,015.88	128,015.88	-	130,893.00	130,893.00	-	134,368.00	134,368.00	-	134,796.64	134,796.64	-
SYND OF LIVING WATERS												
PRESBYTERY												
EAST TENNESSEE	77,697.96	68,639.34	9,058.62	82,923.75	73,809.75	9,114.00	86,914.88	77,052.16	9,862.72	88,688.96	72,703.12	15,985.84
HOLSTON	47,359.80	47,359.00	0.80	49,623.00	49,623.00	-	49,351.68	49,351.68	-	49,986.72	49,986.72	-
MID-KENTUCKY	59,625.54	58,580.56	1,044.98	62,438.25	61,905.50	532.75	62,549.12	61,397.58	1,151.54	62,213.41	62,217.93	(4.52)
MEMPHIS(Mid-South)	62,449.20	62,449.20	-	65,252.25	65,252.25	-	66,253.76	66,253.76	-	66,428.56	66,428.56	-
MIDDLE TENNESSEE	91,119.06	91,119.06	-	95,975.25	96,274.94	(299.69)	99,872.96	99,872.96	-	101,477.67	101,478.00	(0.33)
MISSISSIPPI	36,194.64	36,194.64	-	36,797.25	36,797.25	-	36,638.40	33,716.73	2,921.67	35,820.51	32,475.24	3,345.27
NORTH ALABAMA	30,238.56	30,238.56	-	31,531.50	31,531.50	-	32,302.72	32,302.72	-	32,773.48	32,773.48	-
SOUTH ALABAMA	29,611.08	27,170.88	2,440.20	30,723.00	29,207.20	1,515.80	32,128.64	31,083.21	1,045.43	31,137.01	29,545.65	1,591.36
SHEPARD'S AND LAPSLEY	75,820.50	63,950.33	11,870.17	80,073.00	76,658.05	3,414.95	82,524.80	70,908.37	11,616.43	81,636.16	72,957.25	8,678.91
ST ANDREW	34,406.82	34,407.00	(0.18)	36,419.25	36,419.00	0.25	38,150.72	39,901.00	(1,750.28)	37,093.32	37,093.32	-
TRANSYLVANIA	61,333.68	61,333.68	-	63,540.75	63,540.72	0.03	65,644.48	65,644.48	-	64,522.10	64,522.10	-
WESTERN KENTUCKY	24,177.90	24,177.90	-	24,696.00	24,696.00	-	24,703.04	24,703.04	-	24,073.19	24,073.19	-
SYND OF MID-AMERICA												
PRESBYTERY												
GIDDINGS-LOVE JOY	129,330.60	129,330.60	-	133,161.00	133,161.00	-	135,276.48	135,276.48	-	134,708.48	134,708.48	-
JOHN CALVIN	49,087.86	49,087.86	-	50,872.50	50,872.50	-	51,892.16	51,892.16	-	49,601.02	49,403.00	198.02
HEARTLAND	143,105.28	143,105.28	-	149,325.75	149,325.75	-	152,037.12	152,037.12	-	150,869.31	150,869.31	-
MISSOURI UNION	42,718.44	42,718.44	-	43,564.50	43,564.50	-	44,934.40	44,934.40	-	45,176.49	45,176.49	-
NORTHERN KANSAS	57,374.58	57,389.52	(14.94)	59,718.75	59,718.75	-	60,536.32	60,536.32	-	59,855.13	59,855.13	-
SOUTHERN KANSAS	63,933.24	63,986.30	(53.06)	65,845.50	65,845.50	-	66,678.08	66,678.08	-	65,535.94	65,535.94	-
SYND OF MID-ATLANTIC												
PRESBYTERY												
ABINGDON	25,188.84	25,188.84	-	25,924.50	25,924.50	-	26,454.72	26,454.72	-	26,227.60	26,227.60	-
ATLANTIC KOREAN	6,339.54	6,339.54	-	6,247.50	4,000.00	2,247.50	6,843.52	2,000.00	4,843.52	7,262.18	2,000.00	5,262.18
BALTIMORE	104,027.22	104,027.22	-	109,866.75	109,866.75	-	111,759.36	111,759.36	-	111,577.50	111,577.50	-
CHARLOTTE	219,558.24	219,558.24	-	228,963.00	228,963.00	-	237,336.32	237,337.37	(1.05)	238,004.45	238,004.45	-
COASTAL CAROLINA	155,953.68	155,954.00	(0.32)	162,183.00	162,183.00	-	168,302.72	168,303.00	(0.28)	171,261.82	171,262.00	(0.18)
EASTERN VIRGINIA	96,338.10	96,338.10	-	101,403.75	104,178.23	(2,774.48)	102,881.28	105,915.66	(3,034.38)	104,690.00	104,650.34	39.66
JAMES	140,216.88	140,216.88	-	148,790.25	148,790.25	-	156,024.64	156,024.64	-	158,583.31	158,583.31	-
NATIONAL CAPITAL	184,150.44	184,150.44	-	193,131.75	193,131.75	-	200,670.72	200,670.72	-	200,222.38	200,222.38	-
NEW CASTLE	67,767.84	67,767.84	-	70,743.75	70,743.75	-	71,710.08	71,710.08	-	70,153.32	70,153.32	-

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

SYND/PRES.	APPORTN-01	AMT. PAID 01	BALANCE 01	APPORTN-02	AMT. PAID 02	BALANCE 02	APPORTN-03	AMT. PAID 03	BALANCE 03	APPORTN-04	AMT. PAID 04	BALANCE 04
NEW HOPE	168,244.32	168,244.00	0.32	170,378.25	170,378.25	-	177,534.40	177,534.40	-	178,584.61	178,585.00	(0.39)
PEAKS(THE)	108,922.56	108,922.56	-	114,450.00	104,601.00	9,849.00	116,176.64	114,547.16	1,629.48	115,423.48	110,398.74	5,024.74
SALEM	178,657.50	178,657.49	0.01	187,293.75	187,293.75	-	193,120.00	193,120.00	-	193,593.85	193,593.85	-
SHENANDOAH	93,843.12	93,843.12	-	97,739.25	97,739.25	-	100,237.44	100,297.28	(59.84)	99,549.17	99,245.34	303.83
WESTERN NO. CAROLINA	105,396.72	105,396.75	(0.03)	111,478.50	111,584.03	(105.53)	116,671.68	116,671.68	-	117,418.10	117,418.10	-
SYNOD OF THE NORTHEAST PRESBYTERY	-	-	-	-	-	-	-	-	-	-	-	-
ALBANY	58,156.44	58,057.00	99.44	58,936.50	58,937.00	(0.50)	58,175.36	58,175.36	-	57,601.54	57,601.54	-
BOSTON	15,916.08	15,916.08	-	16,758.00	16,758.00	-	16,918.40	16,918.40	-	17,097.53	17,097.53	-
CAYUGA-SYRACUSE	36,518.34	36,518.35	(0.01)	37,999.50	37,999.50	-	39,129.92	39,129.92	-	38,647.14	38,647.14	-
EASTERN KOREAN	7,933.14	9,949.04	(2,015.90)	11,004.00	13,882.10	(2,878.10)	12,658.88	13,159.36	(500.48)	15,416.98	17,036.92	(1,619.94)
ELIZABETH	85,312.38	84,552.61	759.77	87,696.00	87,696.00	-	89,324.80	89,324.80	-	88,209.59	88,209.59	-
GENESEE VALLEY	91,153.92	91,153.92	-	93,938.25	93,938.25	-	95,705.92	95,543.00	162.92	93,416.54	92,913.00	503.54
GENEVA	46,961.40	46,961.40	-	48,111.00	48,111.00	-	48,492.16	48,492.16	-	46,636.64	46,636.64	-
HUDSON RIVER	94,231.56	92,051.51	2,180.05	97,938.75	95,157.49	2,781.26	99,111.36	94,331.26	4,780.10	95,780.33	95,322.53	457.80
LONG ISLAND	68,385.36	64,131.12	4,254.24	73,358.25	69,373.96	3,984.29	76,616.96	76,616.96	-	77,878.34	77,878.34	-
MONMOUTH	79,849.32	79,849.36	(0.04)	83,469.75	83,469.84	(0.09)	88,019.20	88,019.20	-	86,022.12	86,022.12	-
NEWARK	43,435.56	43,435.56	-	45,139.50	45,139.50	-	45,929.92	45,929.92	-	44,906.50	44,906.52	(0.02)
NEW BRUNSWICK	59,984.10	59,984.11	(0.01)	63,204.75	66,224.80	(3,020.05)	64,991.68	67,387.60	(2,395.92)	65,447.78	66,120.00	(672.22)
NEWTON	82,991.70	82,991.70	-	85,086.75	85,086.75	-	85,935.68	85,935.68	-	85,575.81	85,575.81	-
NEW YORK CITY	93,389.94	93,390.00	(0.06)	96,862.50	96,862.50	-	100,406.08	100,406.08	-	100,651.17	100,651.17	-
NORTHERN NEW ENGLAND	19,979.76	19,979.76	-	21,110.25	21,110.25	-	22,945.92	23,109.00	(163.08)	22,750.79	22,750.79	-
NORTHERN NEW YORK	19,661.04	19,661.04	-	19,881.75	19,881.76	(0.01)	20,138.88	20,138.88	-	19,031.54	19,031.54	-
PALISADES	47,992.26	47,992.28	(0.02)	50,825.25	50,825.24	0.01	52,039.04	52,039.04	-	51,887.67	51,887.68	(0.01)
SO. NEW ENGLAND	47,235.30	47,235.28	0.02	50,090.25	50,090.24	0.01	51,255.68	51,255.68	-	51,276.06	51,276.06	-
SUSQUEHANNA VALLEY	38,799.18	38,799.18	-	40,393.50	40,152.00	241.50	41,458.24	41,469.86	(11.62)	39,550.78	39,551.34	(0.56)
UTICA	25,507.56	25,507.56	-	26,958.75	26,958.75	-	26,960.64	26,960.64	-	26,541.67	26,541.67	-
WESTERN NEW YORK	84,211.80	72,354.99	11,856.81	87,003.00	73,685.00	13,318.00	87,148.80	72,205.00	14,943.80	85,779.68	68,476.56	17,303.12
WEST JERSEY	79,286.58	78,649.13	637.45	83,123.25	83,123.25	-	83,971.84	83,600.16	371.68	83,371.81	83,371.81	-
SYNOD OF THE PACIFIC PRESBYTERY	-	-	-	-	-	-	-	-	-	-	-	-
CASCADES	141,297.54	141,297.54	-	148,396.50	148,396.50	-	151,971.84	151,971.84	-	151,971.31	151,971.31	-
BOISE	15,288.60	15,288.60	-	15,660.75	15,660.75	-	16,336.32	16,336.32	-	16,260.01	16,260.01	-
EASTERN OREGON	6,384.36	6,384.36	-	6,772.50	6,772.50	-	6,800.00	6,800.00	-	6,826.89	6,826.89	-
KENDALL	13,749.78	13,749.78	-	13,770.75	13,770.75	-	13,708.80	13,708.80	-	13,775.00	13,775.00	-
NEVADA	29,645.94	29,645.94	-	32,250.75	32,250.75	-	29,691.52	29,691.52	-	30,293.98	30,293.98	-
REDWOODS (THE)	46,717.38	46,717.38	-	48,483.75	48,483.75	-	49,781.44	49,781.44	-	48,961.86	48,961.86	-
SACRAMENTO	78,464.88	78,464.88	-	83,637.75	83,637.75	-	86,539.52	86,539.52	-	88,000.21	88,000.21	-
SAN FRANCISCO	144,429.96	144,429.96	-	154,460.25	154,460.25	-	159,571.52	159,571.52	-	161,156.48	161,156.48	-
SAN JOAQUIN	43,878.78	43,880.00	(1.22)	44,892.75	44,892.75	-	46,038.72	46,038.72	-	45,237.10	44,737.10	500.00
SAN JOSE	62,628.48	61,905.00	723.48	64,590.75	64,549.00	41.75	65,840.32	65,840.32	-	65,960.21	65,960.21	-
STOCKTON	23,321.34	23,321.34	-	24,375.75	24,375.75	-	22,668.48	22,668.48	-	23,406.48	23,406.48	-

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

SYND/PRES.	APPORTN-01	AMT. PAID 01	BALANCE 01	APPORTN-02	AMT. PAID 02	BALANCE 02	APPORTN-03	AMT. PAID 03	BALANCE 03	APPORTN-04	AMT. PAID 04	BALANCE 04
SYND OF PUERTO RICO												
PRESBYTERY												
NORTHWEST	19,461.84	19,461.84	-	20,784.75	21,468.91	(684.16)	21,243.20	24,265.00	(3,021.80)	21,130.85	21,130.85	-
SAN JUAN	9,969.96	4,000.00	5,969.96	10,332.00	4,984.98	5,347.02	10,939.84	5,000.00	5,939.84	10,656.34	5,328.17	5,328.17
SOUTHWEST (THE)	12,365.34	12,365.34	-	13,041.00	13,041.00	-	13,518.40	13,518.40	-	14,193.76	14,193.76	-
SYND OF THE ROCKY MOUNTAINS												
PRESBYTERY												
PLAINS AND PEAKS	63,788.82	63,549.78	239.04	66,260.25	66,260.25	-	67,771.52	67,771.52	-	66,836.30	66,836.30	-
DENVER	71,363.40	71,363.40	-	75,468.75	75,468.75	-	78,406.72	78,406.72	-	78,291.59	78,291.59	-
GLACIER	19,327.38	19,327.38	-	19,624.50	19,624.50	-	19,698.24	19,698.24	-	19,836.00	19,836.00	-
PUEBLO	47,623.74	47,623.74	-	37,792.13	37,792.13	-	51,484.16	51,484.16	-	51,876.65	51,876.65	-
UTAH	22,614.18	22,614.18	-	23,903.25	23,903.25	-	23,549.76	23,549.76	-	23,489.13	23,489.13	-
WESTERN COLORADO	13,147.20	13,147.20	-	13,807.50	13,807.50	-	14,921.92	14,921.92	-	15,124.95	15,124.95	-
WYOMING	26,747.58	26,747.58	-	27,951.00	27,951.00	-	28,924.48	28,924.48	-	28,949.54	28,949.54	-
YELLOWSTONE	17,166.06	17,166.06	-	17,498.25	17,498.25	-	18,033.60	18,033.60	-	17,455.68	17,455.68	-
SYND OF SOUTH ATLANTIC												
PRESBYTERY												
CENTRAL FLORIDA	158,115.00	158,115.00	-	167,238.75	167,238.75	-	177,344.00	143,941.87	33,402.13	176,782.84	139,770.52	37,012.32
CHARLESTON-ATLANTA	87,837.24	87,837.24	-	92,909.25	92,910.00	(0.75)	96,832.00	88,763.07	8,068.93	99,356.32	99,356.32	-
CHEROKEE	57,135.54	55,327.18	1,808.36	62,186.25	54,500.08	7,686.17	66,416.96	66,416.96	-	66,797.73	62,644.94	4,152.79
FLINT RIVER	39,929.64	39,326.00	603.64	40,377.75	39,903.99	473.76	39,004.80	37,443.95	1,560.85	38,322.05	36,267.92	2,054.13
FLORIDA	47,354.82	47,354.82	-	48,903.75	48,903.75	-	50,009.92	50,009.92	-	49,799.38	49,799.38	-
FOOTHILLS	114,520.08	114,520.02	0.06	122,036.25	98,742.00	23,294.25	126,632.32	100,123.20	26,509.12	127,787.92	100,601.58	27,186.34
GREATER ATLANTA	247,555.80	239,557.92	7,997.88	253,732.50	249,816.00	3,916.50	265,624.32	265,624.32	-	267,323.16	260,149.14	7,174.02
NEW HARMONY	70,626.36	70,626.00	0.36	74,544.75	74,545.00	(0.25)	75,431.04	75,431.04	-	76,396.15	76,397.00	(0.85)
NORTHEAST GEORGIA	47,658.60	47,658.60	-	50,352.75	50,352.75	-	51,516.80	51,516.80	-	51,507.48	51,507.48	-
PEACE RIVER	113,703.36	113,703.36	-	120,335.25	120,335.25	-	124,984.00	124,990.25	(6.25)	125,457.19	104,834.84	20,622.35
PROVIDENCE	44,361.84	44,361.84	-	46,767.00	46,767.00	-	48,127.68	48,127.68	-	49,149.20	49,149.20	-
ST. AUGUSTINE	101,084.04	101,212.57	(128.53)	107,404.50	107,117.56	286.94	112,161.92	109,308.53	2,853.39	111,841.98	110,184.84	1,657.14
SAVANNAH	35,607.00	35,607.00	-	35,133.00	35,133.00	-	36,159.68	36,159.68	-	35,109.72	35,109.72	-
TAMPA BAY	139,788.60	137,537.60	2,251.00	145,404.00	142,894.50	2,509.50	148,691.52	146,161.92	2,529.60	147,717.59	147,718.00	(0.41)
TRINITY	97,568.16	97,568.16	-	102,805.50	102,789.75	15.75	107,200.64	107,200.64	-	111,450.77	111,450.77	-
TROPICAL FLORIDA	90,770.46	85,106.74	5,663.72	95,219.25	87,033.32	8,185.93	96,516.48	91,983.80	4,532.68	96,325.82	92,645.75	3,680.07
SYND OF S. CALIF & HAWAII												
PRESBYTERY												
HANMI	27,394.98	20,000.00	7,394.98	30,192.75	10,000.00	20,192.75	30,224.64	30,224.64	-	29,456.46	29,456.46	-
LOS RANCHOS	116,292.96	116,292.96	-	120,246.00	120,246.00	-	123,515.20	123,515.20	-	126,234.10	126,234.10	-
PACIFIC	76,881.24	75,344.38	1,536.86	80,697.75	80,096.92	600.83	84,407.04	84,407.04	-	85,008.28	84,078.98	929.30
RIVERSIDE	39,401.76	39,401.76	-	41,354.25	41,354.25	-	42,121.92	42,121.92	-	41,539.89	39,793.16	1,746.73
SAN DIEGO	98,031.30	98,031.30	-	101,178.00	101,178.00	-	103,126.08	103,126.08	-	102,706.40	102,706.40	-
SAN FERNANDO	48,958.38	48,958.38	-	49,901.25	49,901.25	-	49,906.56	49,906.56	-	49,072.06	49,072.06	-
SAN GABRIEL	53,360.70	53,360.70	-	55,324.50	55,324.50	-	57,440.96	57,440.96	-	57,215.84	57,215.84	-
SANTA BARBARA	51,249.18	51,249.00	0.18	54,516.00	54,516.00	-	55,863.36	55,863.36	-	55,783.24	55,783.24	-

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

SYND/PRES.	APPORTN-01	AMT. PAID 01	BALANCE 01	APPORTN-02	AMT. PAID 02	BALANCE 02	APPORTN-03	AMT. PAID 03	BALANCE 03	APPORTN-04	AMT. PAID 04	BALANCE 04
SYNOD OF THE SOUTHWEST PRESBYTERY												
DE CRISTO	45,965.40	45,965.40	-	48,158.25	48,158.25	-	49,808.64	49,808.64	-	50,003.25	50,003.25	-
GRAND CANYON	88,843.20	88,843.20	-	92,379.00	92,379.00	-	94,384.00	94,384.00	-	94,755.47	94,755.47	-
SANTA FE	37,041.24	37,041.24	-	38,939.25	38,939.25	-	40,457.28	40,457.28	-	40,294.63	40,294.63	-
SIERRA BLANCA	14,576.46	14,576.44	0.02	14,799.75	14,799.75	-	14,056.96	14,056.96	-	13,962.34	13,962.34	-
SYNOD OF THE SUN PRESBYTERY												
ARKANSAS	89,161.92	89,161.92	-	91,360.50	92,788.42	(1,427.92)	91,152.64	91,316.08	(163.44)	91,499.06	91,500.00	(0.94)
CIMARRON	15,786.60	15,786.60	-	15,361.50	15,361.50	-	15,585.60	15,585.60	-	15,246.17	15,246.17	-
EASTERN OKLAHOMA	68,639.34	68,639.34	-	72,150.75	72,150.75	-	73,652.16	73,652.16	-	73,260.96	73,761.62	(500.66)
GRACE	248,347.62	248,348.00	(0.38)	257,885.25	257,885.28	(0.03)	265,678.72	265,678.72	-	264,984.88	264,984.92	(0.04)
INDIAN NATIONS	57,852.66	57,852.96	(0.30)	60,747.75	60,748.00	(0.25)	61,656.96	61,656.96	-	61,574.25	61,575.00	(0.75)
MISSION	160,440.66	160,440.66	-	168,866.25	168,866.25	-	174,787.20	174,787.20	-	174,606.39	174,606.39	-
NEW COVENANT	204,189.96	204,190.62	(0.66)	212,782.50	212,782.50	-	221,707.20	221,707.20	-	222,510.33	222,510.33	-
PALO DURO	54,013.08	54,013.18	(0.10)	54,930.75	54,930.76	(0.01)	56,026.56	55,352.81	673.75	56,284.65	56,275.65	9.00
PINES(THE)	37,454.58	36,352.59	1,101.99	38,550.75	38,550.75	-	38,226.88	38,226.88	-	38,112.67	38,112.67	-
SOUTH LOUISIANA	62,479.08	62,479.08	-	62,422.50	62,422.50	-	60,987.84	60,987.84	-	59,959.82	60,046.77	(86.95)
TRES RIOS	42,987.36	42,987.36	-	44,231.25	44,231.25	-	44,553.60	44,553.60	-	44,983.64	44,983.64	-
SYNOD OF THE TRINITY PRESBYTERY												
BEAVER-BUTLER	87,862.14	72,526.66	15,335.48	91,523.25	69,709.59	21,813.66	93,323.20	77,806.80	15,516.40	91,499.06	88,268.82	3,230.24
CARLISLE	84,595.26	82,251.16	2,344.10	87,249.75	84,188.10	3,061.65	89,352.00	87,928.79	1,423.21	88,832.22	78,776.61	10,055.61
DONEGAL	119,843.70	118,844.43	999.27	126,099.75	126,099.75	-	130,897.28	122,254.77	8,642.51	130,113.14	118,890.51	11,222.63
HUNTINGDON	41,961.48	41,961.48	-	43,664.25	43,664.25	-	44,618.88	44,618.88	-	44,708.14	44,708.14	-
KISKIMINETAS	70,163.22	70,163.22	-	72,303.00	72,303.00	-	72,983.04	72,983.04	-	72,269.16	72,269.16	-
LACKAWANNA	49,292.04	41,835.90	7,456.14	50,977.50	39,181.43	11,796.07	50,853.12	41,369.87	9,483.25	51,088.72	40,323.95	10,764.77
LAKE ERIE	65,825.64	65,825.64	-	67,851.00	67,746.00	105.00	67,847.68	67,847.68	-	67,062.21	67,062.21	-
LEHIGH	62,822.70	62,822.70	-	65,562.00	65,562.00	-	65,998.08	65,998.08	-	65,984.70	65,984.70	-
NORTHUMBERLAND	31,677.78	31,677.78	-	32,219.25	32,219.25	-	32,797.76	32,797.76	-	31,654.95	31,694.95	(40.00)
PHILADELPHIA	228,203.52	228,203.52	-	237,048.00	237,048.00	-	239,419.84	239,422.59	(2.75)	237,082.24	237,082.24	-
PITTSBURGH	259,049.64	259,049.64	-	264,899.25	264,899.24	0.01	265,852.80	265,852.80	-	264,931.82	264,788.56	143.26
REDSTONE	93,036.36	93,036.36	-	95,660.25	93,780.62	1,879.63	96,434.88	96,434.88	-	93,763.67	93,763.67	-
SHENANGO	86,512.56	57,686.67	28,825.89	90,478.50	72,468.33	18,010.17	92,414.72	74,565.99	17,848.73	91,675.38	62,692.20	28,983.18
UPPER OHIO VALLEY	58,181.34	48,004.23	10,177.11	59,839.50	56,008.79	3,830.71	61,515.52	58,667.62	2,847.90	59,519.02	59,519.02	-
WASHINGTON	65,407.32	65,407.32	-	67,599.00	59,262.00	8,337.00	68,174.08	60,917.52	7,256.56	68,301.96	60,736.78	7,565.18
WEST VIRGINIA	86,059.38	85,592.34	467.04	86,803.50	86,381.26	422.24	87,050.88	87,050.88	-	84,391.16	83,027.83	1,363.33
TOTALS	12,746,683.50	12,563,313.78	183,369.72	13,240,686.38	13,047,074.68	193,611.70	13,561,196.48	13,346,960.88	214,235.60	13,503,125.58	13,237,873.15	265,252.43

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

SYND/PRES.	APPORTN-05	AMT. PAID 05	BALANCE 05
SYND OF ALASKA			
NORTHWEST			
PRESBYTERY			
ALASKA	7,335.69	7,335.69	-
CENTRAL	41,780.57	41,780.57	-
WASHINGTON			
INLAND NORTHWEST	50,714.85	50,714.85	-
NORTH PUGET SOUND	43,936.16	43,936.16	-
OLYMPIA	61,810.29	61,810.29	-
SEATTLE	116,223.62	116,223.62	-
YUKON	17,434.10	17,434.10	-
SYND OF COVENANT			
PRESBYTERY			
CINCINNATI	103,941.77	103,941.77	-
DETROIT	204,831.18	204,831.18	-
EASTMINSTER	72,772.05	72,772.05	-
LAKE HURON	69,129.27	69,129.27	-
LAKE MICHIGAN	111,962.57	111,962.57	-
MACKINAC	40,510.61	40,510.61	-
MAUMEE VALLEY	75,490.21	75,490.21	-
MIAMI	88,284.50	88,284.50	-
MUSKINGUM VALLEY	76,158.61	76,158.61	-
SCIOTO VALLEY	137,038.71	129,560.77	7,477.94
WESTERN	83,382.90	83,382.90	-
RESERVE(THE)			
SYND OF LAKES AND			
PRAIRIES			
PRESBYTERY			
CENTRAL NEBRASKA	36,149.30	36,149.30	-
DAKOTA	5,090.98		5,090.98
DES MOINES	61,041.63	61,041.63	-
EAST IOWA	92,506.56	89,501.83	3,004.73
HOMESTEAD	62,378.43	62,378.43	-
JOHN KNOX (THE)	60,935.80	60,935.80	-
MILWAUKEE	63,743.08	63,743.08	-
MINNESOTA VALLEYS	61,231.01	61,231.01	-
MISSOURI RIVER	69,463.47	69,463.47	-
N.CENTRAL IOWA	54,630.56	54,630.56	-
NORTHERN PLAINS	44,030.85	44,030.85	-
NORTHERN WATERS	43,980.72	43,981.00	(0.28)
PROSPECT HILL	51,845.56	51,845.56	-
SOUTH DAKOTA	50,542.18	50,542.18	-
TWIN CITIES	142,291.22	142,291.22	-
WINNEBAGO	46,977.38	46,977.38	-

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

SYND/PRES.	APPORTN-05	AMT. PAID 05	BALANCE 05
SYNOD OF LINCOLN TRAILS			
PRESBYTERY			
BLACKHAWK	100,003.78	100,003.78	-
CHICAGO	222,649.61	222,649.61	-
MIDWEST HANMI	23,043.09	23,043.09	-
GREAT RIVERS	118,217.68	118,217.68	-
OHIO VALLEY	50,230.26	50,041.00	189.26
SOUTHEASTERN ILL.	68,588.98	68,588.98	-
WABASH VALLEY	107,896.47	93,646.18	14,250.29
WHITEWATER VALLEY	132,527.01	132,527.01	-
SYNOD OF LIVING WATERS			
PRESBYTERY			
EAST TENNESSEE	90,161.59	69,103.61	21,057.98
HOLSTON	49,043.85	49,043.85	-
MID-KENTUCKY	61,999.67	61,949.15	50.52
MEMPHIS(Mid-South)	65,954.37	65,954.37	-
MIDDLE TENNESSEE	103,518.45	104,468.45	(950.00)
MISSISSIPPI	35,959.92	23,851.94	12,107.98
NORTH ALABAMA	33,102.51	33,102.51	-
SOUTH ALABAMA	30,740.83	30,183.83	557.00
SHEPPARDS & LAPSLEY	80,753.86	72,438.55	8,315.31
ST ANDREW	36,522.49	36,522.49	-
TRANSYLVANIA	65,107.73	65,107.73	-
WEST. KENTUCKY	23,260.32	23,260.32	-
SYNOD OF MID-AMERICA			
PRESBYTERY			
GIDDINGS-LOVE JOY	129,920.25	129,920.25	-
JOHN CALVIN	48,776.49	49,403.00	(626.51)
HEARTLAND	143,951.08	143,951.08	-
MISSOURI UNION	45,250.68	45,250.68	-
NORTHERN KANSAS	58,512.85	58,512.85	-
SOUTHERN KANSAS	63,776.50	63,777.00	(0.50)
SYNOD OF MID-ATLANTIC			
PRESBYTERY			
ABINGDON	26,162.29	26,162.29	-
ATLANTIC KOREAN	7,976.24	3,000.00	4,976.24
BALTIMORE	109,729.00	109,729.00	-
CHARLOTTE	240,507.03	240,512.25	(5.22)
COASTAL CAROLINA	173,199.15	173,199.15	-
EASTERN VIRGINIA	104,097.73	88,275.93	15,821.80
JAMES	159,251.87	159,251.87	-
NATIONAL CAPITAL	203,266.01	203,266.01	-
NEW CASTLE	69,597.15	69,597.15	-
NEW HOPE	182,618.02	182,618.02	-
PEAKS (THE)	109,918.38	107,127.81	2,790.57

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

SYND/PRES.	APPORTN-05	AMT. PAID 05	BALANCE 05
SALEM	196,387.06	196,387.06	-
SHENANDOAH	98,817.37	98,817.37	-
WESTERN N. CAROLINA	114,792.13	114,792.13	-
SYNOD OF THE NORTHEAST			
PRESBYTERY			
ALBANY	56,574.49	56,575.12	(0.63)
BOSTON	17,389.54	17,389.54	-
CAYUGA-SYRACUSE	37,151.90	37,151.90	-
EASTERN KOREAN	17,768.30	20,075.08	(2,306.78)
ELIZABETH	88,178.67	88,178.67	-
GENESEE VALLEY	90,584.91	90,584.91	-
GENEVA	46,130.74	46,130.74	-
HUDSON RIVER	93,436.75	93,436.75	-
LONG ISLAND	75,768.71	75,763.55	5.16
MONMOUTH	83,421.89	83,421.89	-
NEWARK	45,868.95	46,268.96	(400.01)
NEW BRUNSWICK	65,352.81	65,352.90	(0.09)
NEWTON	84,825.53	84,825.53	-
NEW YORK CITY	100,466.09	100,466.09	-
NORTHERN NEW ENGLAND	22,603.06	22,603.06	-
NORTH. NEW YORK	18,904.58	18,904.58	-
PALISADES	50,007.46	50,007.48	(0.02)
SO. NEW ENGLAND	51,355.40	51,355.40	-
SUSQUEHANNA VALLEY	38,471.99	38,471.99	-
UTICA	25,672.13	25,672.13	-
WEST. NEW YORK	86,401.84	69,347.07	17,054.77
WEST JERSEY	81,210.60	79,905.43	1,305.17
SYNOD OF THE PACIFIC			
PRESBYTERY			
CASCADES	150,846.74	150,846.74	-
BOISE	15,946.91	9,000.00	6,946.91
EASTERN OREGON	6,355.37	6,355.37	-
KENDALL	13,535.10	13,535.10	-
NEVADA	28,769.05	28,769.05	-
REDWOODS (THE)	47,902.00	47,902.00	-
SACRAMENTO	88,702.25	88,702.25	-
SAN FRANCISCO	163,880.54	163,880.54	-
SAN JOAQUIN	44,476.45	32,434.11	12,042.34
SAN JOSE	65,503.20	65,503.20	-
STOCKTON	23,483.12	23,483.12	-
SYNOD OF PUERTO RICO			
PRESBYTERY			
NORTHWEST	22,296.71	22,296.71	-
SAN JUAN	10,544.01		10,544.01
SOUTHWEST (THE)	14,058.68	14,058.68	-

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

SYND/PRES.	APPORTN-05	AMT. PAID 05	BALANCE 05
SYNOD OF THE ROCKY MOUNTAINS			
PRESBYTERY			
PLAINS AND PEAKS	64,266.66	64,266.66	-
DENVER	79,272.24	79,272.24	-
GLACIER	19,662.10	19,662.10	-
PUEBLO	51,878.98	51,878.98	-
UTAH	22,887.13	22,887.13	-
WESTERN COLORADO	14,448.58	14,448.58	-
WYOMING	29,203.51	29,203.51	-
YELLOWSTONE	17,461.95	17,461.95	-
SYNOD OF SOUTH ATLANTIC			
PRESBYTERY			
CENTRAL FLORIDA	175,115.23	136,799.72	38,315.51
CHARLESTON-ATLAN	98,321.64	98,321.64	-
CHEROKEE	66,205.02	66,522.42	(317.40)
FLINT RIVER	38,009.68	36,245.99	1,763.69
FLORIDA	50,224.69	50,224.69	-
FOOTHILLS	128,371.79	100,254.34	28,117.45
GREATER ATLANTA	261,873.55	254,231.51	7,642.04
NEW HARMONY	75,406.66	75,407.00	(0.34)
NORTHEAST GEORGIA	51,260.71	51,260.71	-
PEACE RIVER	125,536.66	93,759.39	31,777.27
PROVIDENCE	49,500.59	49,461.60	38.99
ST. AUGUSTINE	112,530.71	111,160.38	1,370.33
SAVANNAH	34,784.65	17,746.00	17,038.65
TAMPA BAY	145,443.84	145,443.84	-
TRINITY	112,881.62	112,881.62	-
TROPICAL FLORIDA	93,280.79	86,438.31	6,842.48
SYNOD OF S. CALIF. & HAWAII			
PRESBYTERY			
HANMI	29,782.79	326.33	29,456.46
LOS RANCHOS	126,650.66	126,650.66	-
PACIFIC	87,231.77	85,939.73	1,292.04
RIVERSIDE	42,772.03	42,659.86	112.17
SAN DIEGO	103,524.02	63,358.40	40,165.62
SAN FERNANDO	47,957.70	47,957.70	-
SAN GABRIEL	56,524.36	56,524.36	-
SANTA BARBARA	55,382.51	55,382.51	-
SYNOD OF THE SOUTHWEST			
PRESBYTERY			
DE CRISTO	49,957.33	49,957.33	-
GRAND CANYON	93,247.37	93,247.37	-
SANTA FE	40,415.92	40,415.92	-
SIERRA BLANCA	13,039.37	13,039.37	-

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

SYND/PRES.	APPORTN-05	AMT. PAID 05	BALANCE 05
SYNOD OF THE SUN			
PRESBYTERY			
ARKANSAS	89,415.21	89,415.21	-
CIMARRON	14,832.91	14,832.91	-
EASTERN OKLAHOMA	73,551.85	73,552.00	(0.15)
GRACE	265,260.11	265,260.12	(0.01)
INDIAN NATIONS	61,114.04	61,114.04	-
MISSION	175,622.10	175,622.10	-
NEW COVENANT	222,738.73	222,000.00	738.73
PALO DURO	55,716.71	55,716.71	-
PINES(THE)	36,684.02	36,684.02	-
SOUTH LOUISIANA	60,267.40	60,267.40	-
TRES RIOS	44,799.51	44,382.70	416.81
SYNOD OF THE TRINITY			
PRESBYTERY			
BEAVER-BUTLER	89,147.85	44,573.92	44,573.93
CARLISLE	89,236.97	89,533.16	(296.19)
DONEGAL	130,956.27	114,899.72	15,215.48
HUNINGDON	44,058.70	44,058.70	-
KISKIMINETAS	71,981.11	71,981.11	-
LACKAWANNA	48,342.03	36,076.89	12,265.14
LAKE ERIE	65,542.19	65,543.00	(0.81)
LEHIGH	65,764.99	65,764.99	-
NORTHUMBERLAND	31,370.24	31,370.24	-
PHILADELPHIA	233,717.20	214,548.48	19,168.72
PITTSBURGH	262,023.94	262,023.96	(0.02)
REDSTONE	93,899.06	93,899.06	-
SHENANGO	89,560.03	70,415.77	19,144.26
UPPER OHIO VALLEY	57,916.86	57,916.86	-
WASHINGTON	66,533.65	49,966.97	16,566.68
WEST VIRGINIA	82,190.92	82,073.98	116.94
TOTALS	13,395,772.02	12,924,107.56	470,823.39

**PER CAPITA PAYMENTS RECEIVED AGAINST PREVIOUS YEARS O/S BALANCES

PAYMENTS RECEIVED IN 2003	AMOUNT	FOR YEAR
PRESBYTERY		
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	

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

PAYMENTS RECEIVED IN 2004		AMOUNT	FOR YEAR
PRESBYTERY			
Lackawanna	677.25	2002	
New Brunswick	3,020.05	2002	
Riverside	498.75	2002	
Riverside	330.75	2002	
Riverside	498.67	2002	
Hudson River	478.36	2002	
Total Past Payments	5,025.47		

PAYMENTS RECEIVED IN 2005		AMOUNT	FOR YEAR
PRESBYTERY			
Long Island	1,219.75	2003	
Philadelphia	2,068.21	2003	
Redstone	382.47	2003	
Redstone	2,510.57	2003	
Riverside	558.11	2003	
Riverside	93.89	2003	
Riverside	626.74	2003	
Riverside	71.73	2003	
Total Past Payments	7,531.47		

NOTE: Since outstanding accounts for 2004 and prior years have been closed, the above payments have been credited to the prior years adjustment accounts in 2005.

This report is based on receipts as of May 24, 2006.

D. Office of the General Assembly Report on Compliance with Recommendation from Commissioners' Resolution 99-9.

The Office of the General Assembly was directed by *Commissioners' Resolution 99-9* (*Minutes*, 1999, Part I, pp. 77–78, 684) to gather data on the opportunities that congregations are given to hear from racial ethnic minority preachers. This question was included on the 2004 Congregational Annual Report. A total of 6,331 congregations responded to this question (out of 11,019). Of those congregations responding, 29 percent indicated that their congregations did invite a racial ethnic minister to preach during the year. Of those answering in the affirmative, 1,862 responded to the question of how often that opportunity was extended in 2004. The result was that the mean was 2.7 and the median was 1.

E. Moderator of the 216th General Assembly (2004) Report

The Little Prince, by Antoine de Saint Exupery, has long been one of my favorite books. In it, the little prince—who has left his own tiny planet to visit other stars and planets in the sky—has an interaction with a fox, who has invited the little prince to tame him. As they say goodbye to one another, the fox shares a secret that he suggests will be of use to the little prince:

“Goodbye,” said the fox. “And now here is my secret, a very simple secret: It is only with the heart that one can see rightly; what is essential is invisible to the eye.”

How does one sum up the essence of the two-year adventure of serving as the Moderator of the General Assembly? So much of my experience of connecting with Presbyterians across the country and around the world has been about that which is invisible to the eye. In the end, most of the stories that have remained in my heart are the stories of connection, the moments when one person has risked deep sharing with another, or when I've glimpsed a congregation whose members are willing to be vulnerable to the possibility that God might have a surprise in store for them.

Without a doubt, I have been changed by what can be seen only by the heart:

- By my new friend Ben Terpstra, eleven years old when I met him, who made a deal with his parents to give up the family television in return for the chance to go on a mission trip together, and who ended up asking them if the forty dollars a month they used to spend on cable could now be sent to a little Presbyterian church in northern Mexico to buy phone cards for migrants to call their families. As I finish my moderatorial term, Ben and I are hiking the migrant trail through seventy-five miles of the Sonoran desert in order to help bring attention to the deaths of those crossing our southwest border.

- By a father and mother in Peru who wept as they told me of the loss of their son twenty years ago—“disappeared” by government soldiers—and of their coming to grips with their own pain through counseling and support groups paid for by Presbyterian Disaster Assistance funds.

- By dozens of young adults I've met who are giving their lives to follow Jesus into the world through the Young Adult Volunteer programs, and by the teenagers in high school who write me in frustration that they aren't old enough for that program and are looking for ways that they, also, can commit to mission.

- By so many small churches whose members are ready to risk everything in order to stay biblically centered and relevant in the world. My recent favorite is Grandview Park in Heartland Presbytery, whose European American members bought a drum set and put it in the sanctuary twenty years ago with the expectation that God would produce someone from their changing, Hispanic/Latino neighborhood who would know how to play it. Today, they are ninety members strong—about half Anglo and half Hispanic.

- By the experience of sitting in the mist as the sun went down, surrounded by children in a meadow in the mission station of Bulape, Democratic Republic of the Congo, where courageous Presbyterians dared to risk everything for what they believed more than a hundred years ago, and where the church, school, and hospital they planted there are still the foundational institutions of the community.

- By the transformation I've experienced as I've read the Bible with new eyes, and preached the lectionary through two years of liturgical seasons. God has spoken to me continuously as I've pushed myself to re-read the stories I thought I already understood and reflect on their meaning for our changing church and world.

- By the earnestness of countless Presbyterians across the denomination who have written to insist to tell me ways that they have “gotten in the boat with Jesus,” and that they want to be counted among those who are willing to build their entire lives around the radical call of Jesus Christ to the margins of our world.

- By several dozen Presbyterians who have renewed our understanding of mission as they've gone to accompany our Colombian Sisters and Brothers for a month at a time in the midst of the worsening human rights situation there.

- By the way that Presbyterians all over the country have been transformed by the ability to step up and offer their hearts and hands to respond to the victims of the hurricanes of the last two years. Savvy historians will remember both the history of the church, and the character of our country, as Katrina marked our transition from a "me first" world to a world in which we find our greatest meaning in our service to one another.

I've been changed, too, by the gift so many have offered me in order to make this time of service to the church possible. Through God's grace and a great deal of effort on the part of my wife and son, we seem to have grown stronger as a family as they have they have released me for this adventure. I suspect no Quaker has ever given more to support the mission of the Presbyterian church than my wife Kitty has over the last few years. My folks have supported me through yet another life-changing dream. I'll be forever grateful to my colleagues at BorderLinks who believed in the dream that I might become Moderator to share the border story across the denomination, and the many friends and colleagues among our national staff and in the middle governing bodies who have been excited, like me, about uncovering the best our church has to offer.

I've been humbled by hundreds of Presbyterians who have committed to be in prayer for me and for our sisters and brothers whom I've met as I have traveled across the church and around the world. I've been enriched by the partnership of Valerie Small, Deborah Harrison, Sharon Youngs, and Cliff Kirkpatrick in the Office of the General Assembly, and by their constant encouragement throughout my term. I've kept my head above water (just barely) because my close friend, Heather Craigie, has kept me sane and on track with the details of my itineration over the last two years.

Finally, I've been touched as I have encountered dozens of commissioners and advisory delegates who served with me for the 216th General Assembly (2004), many of whom have stories to share about special moments we shared together that week in Richmond. I owe a debt of gratitude that I'll never be able to repay for my ever-deepening friendship with Vice-Moderator Jean Marie Peacock and her husband Peter. Even as they have lost their home, all their belongings, and the foundations of their vocations have been shaken in the aftermath of Katrina, they have remained committed together to Jean Marie's commitment to the broader church.

Somewhere around the middle of my term as Moderator, those essential experiences began to become a rich tapestry like the ones woven by the Mayan women of Guatemala. As I look now on that full tapestry, some conclusions emerge from the many threads of my visits and relationships across the country and around the world.

First, our healthiest congregations share a common commitment to transform the lives of their members and to insist that one's faith in Jesus Christ trumps everything else. Those churches ask for more, not less, from their members. They know that leadership and the formation of our faith must be nurtured in every age group, that our members must be sent out into the world to be and to make disciples, and that we are called to stand against the empty promises of the dominant culture that constantly competes for our allegiance. Though I've encountered some churches that have watered down the gospel to the point of meaninglessness, my pulse has been continually quickened by the ones that are clear that Jesus meant what he said—even the hard parts.

Second, the brightly colored threads of new immigrant fellowships and multicultural churches are just beginning to emerge in the tapestry of our church. Together with our historically racial/ethnic schools and racial/ethnic congregations, they weave together the hues that have traditionally made our denomination's witness most vivid. If we are to honor those threads in the multicultural communities we are becoming, we must let go of the comfort many of us find in our single color, monocultural, mostly European American congregations and surrender ourselves to God's clear intention to make us a multicultural people. The churches that are willing to go down this road are discovering that no work could be more challenging, nor more rewarding.

Third, we must nurture a new generation of leaders who understand what it means to follow the movement of God's spirit, and we need older adults who have given their heart and soul to the church to step up and partner with young adults who want to fan the flames of that movement. This will be hardest on traditionalists in our pews who remember the glory days of the church of fifty years ago and who want desperately to go back, but there is no going back. The good news is that I've met many, many young adults, and older ones as well, who are anxious to offer the leadership we desperately need in order to become the church of God's deepest desire for us in the future.

This new kind of church will look a little different, because it will be all about encouraging Presbyterians to constantly seek to live their faith in the world. It's clear to me that this kind of mission can't be done by proxy. The energy of this emerging generation, if it is to be sustained, will demand a greater level of commitment from all of us. Their patience will quickly wane if they do not see a clear, unequivocal desire in all of us to live changed lives because of who Jesus calls us to be.

Many of the most exciting expressions of the movement of God's spirit have been on the margins of the institution of church. We would be wise to be attentive to those places on the margins. For instance:

- What if our Christian education programs were transformed into lifelong spiritual formation, providing consistent, theologically grounded biblical study to anchor each Presbyterian's growing experience in mission in their communities and in the world? What if that kind of formation was the very center of our life together as church?
- What if we treated the Presbyterian colleges and universities, and our Presbyterian campus chaplains at other schools, as genuine partners? Perhaps they could provide real renewal for our church, renewal that would come from a clear commitment to use the college experience as the best time to nurture young adults into the vocation of living their faith in Jesus Christ.
- What if we developed new leadership academies to work cooperatively with our seminaries to teach our pastors, commissioned lay pastors, and members the leadership skills they will need to create the missional and multicultural church?
- What if the Presbyterian Church Camp and Conference Association and all of its related facilities would become the hands-on, outdoor classroom for students of a new eco-theology that will inspire the next generation of Presbyterians to give their lives to the care of God's creation?
- What if we were to reach out to the Presbyterian Council for Chaplains and Military Personnel, and ask how we might better support our chaplains as they minister to the young adults who are serving in the military?
- What if we built on the partnership we've begun with the Presbyterian Peace Fellowship to develop the Colombia Accompaniment Program, encouraging hundreds of Presbyterians to become involved in nonviolent direct intervention work in situations of violence, and uniting Presbyterians around a common commitment to stand, together with the Jesus who calls us to love our enemies, against the increasing insecurity and violence that characterizes our world?
- What if our congregations tested every new passion we pursue against God's call to us from Scripture, and what if we sustained that passion through a sacred covenant to pray for one another? Imagine the unbelievable energy we could discover as we step up ourselves to pursue our passions instead of waiting for a professional class of church workers to do it for us?

Friends, there are so many ways God is clearly calling us to become a new thing. I have received the greatest of gifts as your Moderator, for I have been invited into the most intimate places in our church—the places where Presbyterians are struggling to weave a new tapestry of ever more vivid colors. I've been honored to touch the sacred, that which is essential, in the heart of God's people around the world.

In the book of Exodus, as the people of Israel wandered in the desert, they grew increasingly bitter and angry with Moses. "Why did you bring us out of the land of Egypt, to kill us and our children and our livestock with thirst?" Moses was at his wit's end. "God," he cried, "do something, for they are almost ready to stone me."

And then God did the most unlikely thing. To break the cycle of bickering and the visionlessness of the people of Israel, he instructed Moses to take a few trusted elders—leaders, opinion-shapers, stakeholders—and to go on ahead to the Mount of Horeb. "I will be waiting there, on a rock," God said. "Strike the rock, and water will flow forth."

Sisters and Brothers, we're in need of leaders who will look in unlikely places for water in the desert. After two years as the Moderator of the 216th General Assembly (2004), I am confident that the water is there, and that good people are committed to the hard work of discerning which rock God is standing on.

No work could be more important to our church, to our country, to our world, or in the end, to our God.

Your brother in Christ,

Rick Ufford-Chase

F. *Committee on the Office of the General Assembly (COGA)/Office of the General Assembly (OGA) Agency Summary*

1. Office of the General Assembly

The Office of the General Assembly (OGA) exists to serve the Presbyterian Church (U.S.A.) as the ecclesiastical arm of the PC(USA). The OGA enables the church to shape its life and ministry in accord with the vision of the Church as defined in *The Book of Confessions* and the *Book of Order*.

The work of OGA is carried out through seven departments under the direction of the Stated Clerk of the General Assembly, who is elected by the assembly to a four-year term. The 15-member Committee on the Office of the General Assembly (COGA) oversees

and supports the ministry of the Stated Clerk and staff, and partners with OGA in carrying out work assigned by the General Assembly.

2. *Pastors Retreat to the Desert*

The first-ever National Pastors Retreat, a joint effort by all six Presbyterian agencies, was a huge success by any standard. The event was an opportunity for more than 600 people to commune with nature and each other at Snowbird Resort in Utah. The keynote speaker was the Reverend Dr. Walter Brueggemann, while the Reverend Dr. James Forbes, the Reverend Dr. Barbara Brown Taylor, and the Reverend Dr. Tony Campolo served as retreat preachers.

The theme of the event, “Come away to a deserted place all by yourselves and rest a while,” came from Mark 6:30–32. Apparently, the purpose was achieved! More than 98 percent of the participants gave the conference “high marks.” Written comments included, “wonderful,” “enriching experience,” “great not to have debate on issues,” “Sabbath was just what was needed,” “best conference I have ever attended,” and finally, “I arrived in despair, left with hope.”

In a hugely collaborative effort, all the agencies agreed to put up seed money to initiate the planning and support the program in the future to be held in the “off years” that do not include a General Assembly.

3. *A Letter from Clifton Kirkpatrick, Stated Clerk, and Steve Grace, Moderator, COGA*

Sisters and Brothers in Christ,

The 217th General Assembly is upon us! Thanks to you nearly 800 commissioners and advisory delegates for giving your time, talent, and energy to serve on the General Assembly.

This year’s assembly is unique in many ways—the first biennial assembly; concurrent meeting with the Cumberland Presbyterian Church and the Cumberland Presbyterian Church in America; and the 300th anniversary of the first presbytery meeting in the Americas. Also, the Theological Task Force on Peace, Unity, and Purity, a special committee of the General Assembly staffed by OGA, will give its final report to the assembly.

In 2005, OGA and COGA have continued their work in support of leadership development in the church. COGA members helped conduct a survey of sessions regarding useful materials for elder training; OGA and the Congregational Ministry Division are working together to consider new and revised training resources. As highlighted elsewhere in this report, OGA was one of the joint sponsors of the first National Pastors Retreat and provided staff support for it. OGA also provided staff support for the annual Moderators’ Conference. For the first time, young adult representatives were invited to be a part of this conference so that dialogue could begin on the issue of involving youth in a more active role in the church.

The Office of Middle Governing Body Relations (an OGA/GAC shared office) held an orientation for 12 new executive presbyters. Held for the first time in at least a decade, this session provided an excellent opportunity for the participants to get to know about OGA and GAC programs and to meet the staff who would be valuable to their ministry. They also held the fourth annual Assessment Seminar with 25 persons in attendance who are exploring a call to middle governing body service.

The Presbyterian Historical Society (PHS), another part of OGA, continued its work, which includes the responsibility of collecting, preserving, and sharing the archival records of the church. To enhance the “sharing” component, COGA invited Columbia Theological Seminary (CTS) to create a program for the study of Presbyterian and Reformed History and Theology at CTS, which will include educational components at CTS and Montreat Conference Center. To support this program and for financial considerations, the PHS facilities at Montreat will be closed and the archival records moved to CTS or PHS headquarters in Philadelphia.

OGA staff worked throughout 2005 to organize a travel study group of about 15 persons, preparing them to attend the 9th World Council of Churches meeting to be held in February 2006. This is a major ecumenical event in the life of our church.

In support of the important responsibility to preserve and defend the PC(USA) Constitution, the Constitutional Services Department provided training, advice, consultation, and advisory opinions regarding our governance and the church’s Constitution. This vital ministry of OGA also includes an annual Fall Polity Conference for officers of the church.

We enjoyed working with OGA staff, COGA members, and the whole church on these and other ministries over the past year in an effort to build up the community of faith and help the church continue to proclaim, in word and deed, the gospel of Jesus Christ.

Clifton Kirkpatrick
Stated Clerk of the General Assembly

Steve Grace
Moderator, Committee on the Office of the General Assembly

4. *Immigration Work Becomes Part of OGA*

In recognition of the enormous opportunities in working with immigrants, as well as the challenges, the 216th General Assembly (2004) took action to establish a new position to help presbyteries and congregations deal with immigration issues. It is estimated that there are at least 11 million undocumented workers in the US, and every one of our 173 presbyteries is affected by immigration-related issues.

Last summer (2005), attorney Julia Thorne assumed the position of manager for immigration issues, counsel for immigration. She had previously worked in a private law practice, where she specialized in immigration law. This very-specialized work is lodged in the Department of Constitutional Services in the Office of the General Assembly.

The responsibilities of this new office include: advocacy, helping programs at the national headquarters that serve immigrants, and coordinating with presbyteries as they encounter new opportunities to partner with immigrants. In the first six months of her work, Ms. Thorne fielded more than 50 phone calls from presbyteries. She reports that the calls have come from every size city/town in all parts of the US. Calls have also come to her regarding immigration issues in churches — questions about undocumented workers for example.

The PC(USA) has a long history of partnering with newcomers to our shores. Today, much of the growth in our churches is happening in new immigrant groups; therefore, they are in great need of resources and guidance as they respond to this challenging opportunity.

Two different groups, composed of employees from several divisions at the national headquarters, have met to share information about what is going on throughout PC(USA). They hope to develop resources on immigration issues for the denomination as it continues to grow as a multicultural church.

People who may previously have been served and evangelized by one of our missionaries in a far-away country are now on our doorstep — perhaps after having suffered persecution for their religious beliefs. These are persons who bring unique gifts, and they are worthy of welcome and aid as they become acclimated to the U.S.

5. *Moderator's "Top 10 Learnings"*

Rick Ufford-Chase of Tucson, Arizona, was elected Moderator at the 216th General Assembly (2004). The first Moderator ever elected to serve a two-year term provides his top ten list of "Listenings and Learnings" from the Moderator's Journey:

1. Everything we need is in the biblical tradition. I have been transformed by the unusual opportunity, as an elder, to follow the lectionary in my preaching for the last eighteen months. I've been converted, yet again, to the Christian faith.

2. The churches that are most alive, whether they are large or small, rural or urban, conservative or liberal, are the ones that are insisting mission cannot be done by proxy. They are getting out of the pews and into the world.

3. The worship that is most meaningful, whether it is traditional or contemporary, house church or tall steeple, emerging or multicultural, is the worship that is scripturally grounded and is the center of the congregation's life together. It is worship that engages the soul, the spirit, the body, and the mind.

4. The clear role for the national level of the church is to do everything in its power to enable Presbyterians in local congregations to carry out the work of the church in a way that honors the best of our reformed theology. It sounds basic, but congregations do mission, and the role of all other bodies is to connect, encourage, and resource those congregations.

5. God's spirit is trying to break out in new ways in our communities and around the world. The challenge to institutions from the local to the national level is to let go of the tendency toward suspicion about that which is new (which is typical of most institutions). Instead, we must blow gently on the embers of that spirit and help breathe new life into God's work all around us.

6. If we genuinely desire new life for the church, we should look first to the edges of the institution. Look among the immigrants and the young people. Check out the churches that have gotten so near their own death that they're willing to follow Jesus to a totally new location. God is at work in surprising places.

7. Mission is going to get messier as more people get involved. That's OK, but it makes our long-term mission personnel even more important as they try to support increasingly complex relationships.

8. It's good to build the church by inviting people into a personal relationship with Jesus Christ. It's wonderful to do justice in the world. The art form is looking for the moment of synergy when one can no longer distinguish between the two.

9. We should be raising the bar on what it takes to profess faith in the Lord Jesus Christ. Too many of our churches try to make it easier, not harder, to be a Christian. There is much about our culture that is antithetical to the teachings of Jesus.

10. We have a Christian obligation to treat one another with dignity and respect, even when we disagree. The level of rancor and hatred only grows when we abandon that fundamental obligation. I'm heartened by a sea change that I sense across the church as we reclaim the practice of being kind to one another.

6. *Ecumenical and Agency Relationships Department Provides Leadership to Churches Uniting in Christ*

Churches Uniting in Christ (CUiC) was organized in 2001 to begin intensive dialogue that would result in a fully reconciled ministry. It was hoped that one day ordained ministers of any of the member churches could serve and lead worship in each of the communions, when invited. The predecessor to this group was the Consultation on Church Union, which had a forty-year history. The nine members are: African Methodist Episcopal Church, African Methodist Episcopal Zion Church, The Christian Church (Disciples of Christ), Christian Methodist Episcopal Church, Episcopal Church, International Council of Community Churches, Presbyterian Church (U.S.A.), United Church of Christ, and United Methodist Church.

In 2005, a task force made up of representatives from all nine denominations completed their report on the issue of reconciled ministry. In 2006, individual member denominations will review the report prior to a vote being taken on its adoption. PC(USA) representatives have played a major role in the formation of this report.

The Ecumenical and Agency Relationship Department of OGA had significant experience to share as a result of the current bilateral dialogue between the Episcopal Church in the United States and the Presbyterian Church (U.S.A.).

During the CUiC process, the goal was never to “dictate” or change what an individual church believes/practices, but rather to commit to realizing that sharing experiences between the denominational lines is an essential dimension of practicing faith.

With a new director of CUiC and this proposal being discussed, the new year brings wonderful possibilities for strengthening the organization and the bonds between the member denominations.

7. *The Presbyterian Historical Society*

In 2004, the Presbyterian Historical Society’s (PHS) new Board of Directors, created by action of the 216th General Assembly, first convened in the fall of 2004. Its mission is to guide the Society in its strategic planning and funds development work.

“The nominations committee intentionally looked for individuals from the non-profit and corporate world with expertise in funds development and non-profit management,” PHS director Fred Heuser said. “We needed individuals with significant board experience both in the church and in more traditional non profit institutions.” The current members are: Eugene Bay, Douglas S. Callantine, Diana D’Agostino, Kyung Ghymn II, John Kuykendall, Bridget Piper, James F. Reese, Joyce Schafer, Charles W. Soltis, and Allister Waldrop.

While the national board hails from throughout the US, several of its members are strategically located in cities where the Presbyterian Church (U.S.A.) Foundation has regional offices, thereby allowing for more collaborative efforts.

The board’s tasks will include developing a strategic plan, establishing regional volunteer development groups, and eventually launching a capital campaign.

Heuser sees the creation of the PHS board as a real turning point at this stage in PHS’s history. “But the board and staff also recognize that current and future efforts are built upon the work of those who have gone before.” And for that, PHS is grateful for those many individuals who have shared their time and expertise in order to insure the future of our past.

8. OGA Web sites

Committee on the Office of the General Assembly: www.pcusa.org/oga

Advisory Committee on the Constitution: www.pcusa.org/acc

Advisory Committee on Litigation: www.pcusa.org/acl

Committee on Ecumenical Relations: www.pcusa.org/ecumenicalrelations

General Assembly Committee on Representation: www.pcusa.org/cor

General Assembly Nominating Committee: www.pcusa.org/nominations

General Assembly Permanent Judicial Commission: www.pcusa.org/gapjc

Middle Governing Bodies: www.pcusa.org/mgbconnect

Presbyteries' Cooperative Committee on Examinations: www.pcusa.org/exams

Theological Task Force on Peace, Unity, and Purity of the Church: www.pcusa.org/peaceunitypurity

Perspectives, OGA's online magazine: www.pcusa.org/oga/perspectives

217th General Assembly (2006): www.pcusa.org/ga217

Contact us at: OGA_Communications@ctr.pcusa.org

9. *Where did per capita money go?*

The Office of the General Assembly is funded entirely by per capita, an assessment based on church membership. This source of funding provides a means for all Presbyterians to participate equally in supporting the costs of the coordination and evaluation of the church's mission to authentically proclaim the gospel of Jesus Christ.

In 2005, the General Assembly per capita rate for presbyteries was \$5.57. These dollars allow us to mutually share the costs of coming together to discern the Spirit's leading for the future.

GA PER CAPITA BUDGET SUMMARY (2005)

General Assembly Meeting Related:	\$63,630
Permanent and Special Committees:	\$504,375
Ecumenical Work:	\$1,187,745
OGA Departments:	\$6,022,619
OGA/GAC Shared Expenses:	\$879,618
General Assembly Council/Administration:	\$3,551,376
Outstanding Apportionments:	\$350,000
Total:	\$12,559,363

10. *Committee on the Office of the General Assembly*

Steven S. Grace
Moderator, 2004–2006
Midland, Mi.

James M. Collie
Vice Moderator, 2004–2006
Albuquerque, N.M.

Victor Aloyo
Princeton, N.J.

James K. Babcock
Bozeman, Mont.

John G. Baugh
Irvine, Calif.

Helen Baily Cochrane
Bethlehem, Pa.

Barbara L. Corwin
Ketchum, Idaho

Katherine Cunningham
North Haledon, N.J.

Kent Grimes
Germantown, Tenn.

Sandy Peirce
El Dorado Hills, Calif.

John Purcell
Dallas, Texas

Rick Ufford-Chase
Tucson, Ariz.

Catherine Ulrich
Fort Smith, Ark.

J. Tyler Ward, II
Lexington, Ky.

Kathleen Walker
St. Petersburg, Fla.

11. *OGA Staff Coordination Cabinet*

Clifton Kirkpatrick
Stated Clerk of the General Assembly

Grady Parsons
Director, Operations

Loyda Aja
Director, Department of the Stated Clerk

Kerry Clements
Director, Department of Communication and Technology

Frederick J. Heuser Jr.
Director, Department of History

Mark Tammen
Director, Department of Constitutional Services

Gary Torrens
Coordinator, Office of Middle Governing Body Relations (an
OGA/GAC shared office)

Robina Winbush
Director, Department of Ecumenical and Agency
Relationships

Sharon K. Youngs
Coordinator, Communications

12. *Corresponding Members*

John Dettrick
Louisville, Ky.

Paul J. Masquelier Jr.
San Jose, Calif.

Jean Marie Peacock
New Orleans, La.

Item 04-01

[The assembly disapproved Item 04-01. See pp. 31, 33.]

On Deleting G-6.0106b, and on Providing a New Authoritative Interpretation—From the Presbytery of Heartland.

The Presbytery of Heartland respectfully overtures the 217th General Assembly (2006) to do the following:

1. Provide the following authoritative interpretation:

Interpretative statements concerning ordained service of homosexual church members by the 190th General Assembly (1978) of the United Presbyterian Church in the United States of America and the 119th General Assembly (1979) of the Presbyterian Church in the United States, and all subsequent affirmations thereof, have no further force or effect.

2. Direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-6.0106b be stricken? [Text to be deleted is shown with a strike-through.]

~~“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), 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

Current denominational policies regarding ordination contradict the foundational principle of Jesus’ teachings—God is love. From the early chapters in the Old Testament where we read of Abraham and Sara inviting three strangers to stay for dinner (Genesis 18) to the frequent accounts of disciples in the early New Testament churches creating an environment of welcoming, reconciliation, hospitality, and generosity (Romans 13 and 14, 1 Corinthians 13, Ephesians 2, Colossians 3, Hebrews 13, 1 John, etc.), the story of our faith is one in which God and God’s people are instructed to practice love. Jesus himself makes it clear that the greatest commandment is love of God and that the second is like it: “you shall love your neighbor as yourself” (Matthew 22, esp. 22:39). There are no exceptions to this expectation and yet our ordination policies certainly do not communicate a message of God’s love.

Current denomination policies regarding ordination contradict the Great Commission of Christ, who instructed his followers to go into all the world, making disciples, baptizing and teaching (Matt. 28:16–20). The Scriptures call the church out of itself and direct us to practice hospitality towards all—even strangers (Hebrews 13), thereby demonstrating the message of grace and welcome that draws people into the community of faith. The Apostle Paul points out that “God shows no partiality, but in every nation anyone who fears [God] and does what is right is acceptable to [God]” (Acts 10:34–35).

Current denominational policies regarding ordination contradict Scripture’s teachings about the freedom of God’s Spirit to engage in surprising, new, and unpredictable activities (John 3). Who of us can say with absolute certainty precisely what is God’s will with regard to the leadership of the church? For centuries we used biblical texts as the basis of our opposition to the ordination of women and inclusion of African Americans in our congregations. Now we know both practices were sinful violations of God’s will. Likewise, A Brief Statement of Faith reminds us that same Spirit “calls women and men to all ministries of the Church” (*The Book of Confessions*, 10.4, line 64).

Current denominational policies regarding ordination contradict the value Scripture places on inclusive welcome (Acts 8:26ff, 10:28 and 11:17). So, too, current ordination policies conflict with numerous parts of the *Book of Order* that underscore the church’s call to openness and inclusiveness (G-3.0401, G-4.0100–.0404) and the rights granted to members (G-5.0102 and G-5.0103, G-6.0107 and G-6.0108).

Current denominational policies regarding ordination contradict the church’s understanding of the Sacrament of Baptism. The *Book of Order* tells us that in baptism “we die to what separates us from God.” To be consistent with that teaching, we cannot then set up a barrier (ordination) that separates some of the baptized from their unity with God. Likewise we are told “baptism is a sign and symbol of inclusion in God’s grace and covenant” (W-2.3002), and “barriers of race, gender, status, and age are to be transcended. Barriers of nationality, history, and practice are to be overcome” (W-2.3005). If we are willing to baptize all believers, then is it not incumbent upon us to ordain all believers who are called by God into service?

Current denominational policies regarding ordination contradict the basic principle of the church that grants all men and women who are church members the right to respond to God's call to special ministries as elders, deacons, or ministers of Word and Sacrament (G-6.0106a). There is only one status or church membership, which means one's sexual orientation should not be regarded when considering service.

Concurrences to Item 04-01 from the Presbyteries of de Cristo and Hudson River.

Concurrence to Item 04-01 from the Presbytery of Baltimore (with Additional Rationale).

Rationale

There are times in the life of the community of faith when humility before God's divine initiative must take priority over the human tendency to presume to know the mind of God. There are Pentecost moments when the Spirit blows new life and new vision into being, opening possibilities for speech and action that transcend the barriers constructed by human pride. There are historical moments in the life of God's covenant people that cry out for a witness to the world that rises above polarized institutional debates. We believe that time is now.

We further believe that G-6.0106b, as it has been used specifically to discriminate against gay, lesbian, bisexual, and transgendered Christians, presumes to say more than we are entitled to say about the actions of God's Spirit in calling faithful persons to particular ministries within Christ's Church. The challenges of the twenty-first century compel us to recognize and honor the gifts of all who profess Jesus Christ as Lord and Savior. As reformed Christians, we affirm that discernment regarding who may be called to particular ministries is an on-going process to be approached prayerfully in community rather than through institutionally imposed restrictions that leave no room for the movement of God's Spirit.

In this 50th anniversary year of the approval of the ordination of women to ministries of Word and Sacrament, we gratefully acknowledge that the Presbyterian Church (U.S.A.) has been enhanced by the leadership of those once denied the privilege of responding to God's call by the limited vision of the institutional tradition. In affirming the work of God's Spirit in calling women to ministry, the 1956 General Assembly also affirmed the freedom of the Spirit and the Church's mandate to remain open to it:

God may endow women for service in His church today. Whom He will call, and how many, and when and where, we do not know. Only the Holy Spirit can say. We would infer, however, that the manner of calling women into service would be similar to that by which He has called men into His service. . . . Let us seek to avoid being in the position of making rules for our church which would prevent the Holy Spirit calling those whom He desires. (*Minutes*, PCUS, Part I 1965:138, 140.) [Note: In using this quotation, we acknowledge the presence of masculine exclusive language while rejoicing that our language has continued to evolve in a way that is more inclusive and just.]

In the year 2006 we continue to affirm: God may endow men and women—regardless of sexual orientation—for service in God's church today. Whom God will call, and how many, and when and where, we do not know. Only the Holy Spirit can say.

Concurrence to Item 04-01 from the Presbytery of Boston (with Additional Rationale).

Rationale

The Gospel of Matthew tells us that the last words of Jesus to his disciples were a commissioning: to "make disciples," to "baptize them," and to "teach them to obey" everything that Jesus commanded. A list of his commandments for us today would include, at a minimum, "love one another," "feed my lambs . . . tend my sheep," and "do to others as you would have them do to you."

For some years now, the church has been sorely ineffective in reaching disciples and in teaching them to care for those most in need. Sadly, even those already in the church have been negligent in meeting the tasks of feeding, clothing, housing, visiting, and welcoming. In significant part, our preoccupation with the matters that are addressed by G-6.0106b and by the various interpretative statements on ordination of homosexuals has caused us to fall far short of Jesus' great commandment.

The time has come for all in the church to repent of our preoccupations. The repeal of G-6.0106b and the negating of the interpretative statements will allow us to do just that. If we can honestly and respectfully relate to one another, we will realize that the removal of these provisions will lead neither to the wholesale ordination of unqualified or unworthy candidates to the offices of the church, nor to the creation of a "right" to ordination for any class of candidates. Rather, such an action will return ordination decisions to the hands of our governing bodies, where we can expect such decisions to be handled with

integrity, discernment, and prayer. When that happens, we can assume with confidence that, in the wisdom of the Reformed tradition and with the guidance of the Holy Spirit, the church's ordained leadership will continue to be composed of those whom God would entrust with leadership.

Our energies can then refocus on those who are hungry in body and those who are hungry in spirit.

Concurrence to Item 04-01 from the Presbytery of the Cascades (with Additional Rationale)

Rationale

The General Assembly has agreed that homosexual persons who sincerely affirm "Jesus Christ is my Lord and Savior" should not be excluded from membership (*The Church and Homosexuality*, as approved by the General Assembly of the UPCUSA, 1978, p. 59)

The *Constitution of the Presbyterian Church (U.S.A.)* declares that all active members are "entitled to all the rights and privileges of the church, including the right ... to hold office" (*Book of Order*, G-5.0202).

The Historic Principles of the PC(USA) state that "every Christian church, or union or association of particular churches, is entitled to declare the terms of admission into its communion, and the qualifications of its ministers and members ..." (*Book of Order*, G-1.0302).

It will "further the peace, unity, and purity" of our churches, presbyteries, and denomination (G-14.0207g) to allow sessions and presbyteries their historic rights and responsibilities to ordain to leadership those whom they find called to serve.

Concurrence to Item 04-01 from the Presbytery of Chicago (with Additional Rationale).

Rationale

The impact of G-6.0106b in its application has been far greater than simply excluding some from ordained office. It has allowed a class distinction to be constitutionally enshrined, creating two classes of baptized Christians—those who are eligible for ordained office in the church, and those who are not.

Not since the now-abandoned prohibitions on divorced officers and clergy in our predecessor denominations has one class of members been singled out in a Presbyterian constitution for automatic disqualification from eligibility for ordained office.

The automatic exclusion of such persons from eligibility inexcusably divides the body of Christ. In the first letter to the church at Corinth, the Apostle Paul reminds us:

For in the one Spirit we were all baptized into one body ... and we were all made to drink of one Spirit. Indeed, the body does not consist of one member but of many. If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body ... The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." (1 Cor. 11:13–15, 21)

But G-6.0106b does precisely that. One class of Christians is effectively being told, "the body has no need of you." This communicates to those same children of God that in our denomination, they are not part of One Body, but are foreign, to be isolated and treated differently from all others. Such a position puts the lie to what Scripture says about baptism, what we say active membership means (G-5.0202), and what we say is the relationship between membership and ordained office (G-6.0102).

Though its proponents argue that the measure deals only with conduct, in reality G-6.0106b and its predecessors in our polity are statements by one portion of the baptized body of Christ to all lesbian, gay, bisexual, and transgender Christians, whether partnered or not, sexually active or not, that in the Presbyterian Church (U.S.A.) their "membership" in the body is at best second class, and, at worst, neither desired nor honored as equal with all other members. This is a scandal to the gospel of Jesus Christ and has no place in the *Constitution of the Presbyterian Church (U.S.A.)*.

Concurrence to Item 04-01 from the Presbytery of Des Moines (with Additional Rationale).***Rationale***

Definitive guidance and authoritative interpretations issued by the General Assemblies and Permanent Judicial Commissions of the Presbyterian Church (U.S.A.), the United Presbyterian Church in the United States of America, and the Presbyterian Church in the United States prior to the inclusion of G-6.0106b in the *Book of Order* stated that “self-affirming, practicing homosexual persons” were not fit for service in ordained positions within the church. These statements had the effect of amending our constitutional standards for ordination without the ratification of the presbyteries. These statements also have contributed to conflict and confusion in the church, and undermined respect for the *Constitution*.

We believe that the presence of G-6.0106b within the *Book of Order* creates a hostile and divisive environment in our church contrary to God’s reconciling love and the spirit of our Reformed faith, and increasing numbers of accusations and judicial cases have caused the church to spend invaluable financial and human resources defending this policy. These resources have taken away from the primary mission of the church.

The effects of compliance with G-6.0106b are 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 “constitutes a rejection of Christ himself and causes a scandal to the gospel.”

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. . . (1) Sin is forgiven. (2) Reconciliation is accomplished. (3) The dividing wall 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*, Sections G-3.0401, G-4.0203, G-4.0401–.0403, G-5.0202, G-9.0104, *The Book of Confessions*, Sections 9.06–.07, 9.10, 9.19–.20, 9.22, 9.29, 9.31–.33, and 9.44).

Concurrence to Item 04-01 from the Presbytery of Detroit (with Additional Rationale).***Rationale***

“God alone is Lord of the conscience” (G-1.0301).

The Presbyterian Church (U.S.A.) “believe[s] that there are truths and forms with respect to which men [sic] of good characters and principles may differ” as to which “it [is] the duty both of private Christians and societies to exercise mutual forbearance toward each other” (G-1.0305).

Those who undertake particular ministries, including those called to exercise special functions in the church as deacons, elders, and ministers of Word and Sacrament, “should be persons of strong faith, dedicated discipleship, and love of Jesus Christ as Savior and Lord. . . [whose] manner of life should be a demonstration of the Christian gospel in the church and in the world” (G-6.0106a).

Presbyterians of good characters and principles may differ on the actions necessary to demonstrate the Christian gospel in the church and in the world.

In each church the congregation has the power to nominate and elect deacons and elders and the session has responsibility and power to examine the qualifications of elders and deacons (G-6.0106a, G-10.01021, and G-14.0200).

Each presbytery has the responsibility and the power to ordain, receive, dismiss, install, remove, and discipline ministers of Word and Sacrament (G-11.0103n and G-14.0101).

Section G-6.0106b is being used to exclude from elective office baptized active members of our churches who are “entitled to all the rights and privileges of the church, including the right . . . to vote and hold office” (G-5.0202).

Section G-6.0106b abridges the responsibility of sessions and presbyteries to determine the readiness for office of active members. (G-6.0108b: “The decision as to whether a person has departed from essentials of Reformed faith and polity . . . ultimately becomes the responsibility of the governing body in which he or she serves. (G-1.0301; G-1.0302)”)

Historically, persons of strong faith, dedicated discipleship, and love of Jesus Christ (both heterosexual and homosexual) have been elected and ordained by their congregations and presbyteries.

Although G-6.0106b applies equally to heterosexual and homosexual persons, its enforcement is being directed only toward gay, lesbian, bisexual, and transgender persons.

Attempts by the General Assembly and Permanent Judicial Commission to resolve this issue have consumed great amounts of time, energy, and money, and have led to threats of schism and other actions that endanger the peace, purity, and unity of the church.

Concurrence to Item 04-01 from the Presbytery of East Iowa (with Additional Rationale).

Rationale

It is our hope that the 217th General Assembly (2006) will mark the beginning of the end to the discrimination against gay, lesbian, bisexual, and transsexual persons in the life and ministry of the Presbyterian Church (U.S.A.). Removing G-6.0106b and the related authoritative interpretations would enhance mutual trust because such removal would be a sign that presbyteries and sessions are respectful of the others' integrity. The connectional system is a precious hallmark of the Presbyterian Church (U.S.A.) and can only function effectively when there is trust. The removal of G-6.0106b would be an important step toward furthering the peace, unity and the purity of the church.

God is the One who loves us all into being and the One who calls people to ministry. Many have heard God's call to ordained ministry in the Presbyterian Church (U.S.A.) but are prohibited by G-6.0106b and the related authoritative interpretation from ordination. Nominating committees are at a great disadvantage in many congregations because there are people who are called by God to serve but may not be asked because of G-6.0106b.

"Reformed and always reforming" is a precious tenet of the Presbyterian Church (U.S.A.). That is consistent with the biblical view of God who is always creating and always doing a brand new thing (Isa. 42:9; 43). God is calling many people to ordained ministry whom the church is excluding through G-6.0106b. And yet, "God, who knows the human heart, testified to them by giving them the Holy Spirit, just as he did to [the rest] of us" (Acts 15:8). Just as God did a new thing in the Jerusalem church when Gentiles were admitted as members in full standing, we believe that God continues to offer newness and more inclusivity today, including the full inclusion and participation of those persons that G-6.0106b presently excludes. We believe that it is faithful to continue opening doors that the church has closed because of contextual, historical, or societal conventions.

The Historic Principles of the Presbyterian Church (U.S.A.) indicates that "every Christian Church, or union or association of particular churches, is entitled to declare ... the qualifications of its ministers and members ..." (G-1.0302). Presbyteries and sessions have always been the place of that tradition of decision-making. Section G-6.0106b puts a severe constraint on sessions and presbyteries to fulfill their historic functions. Just as the confessions over the centuries have incorporated new ideas and concerns that reflect different periods of time, Scripture, too, is often its own self-corrective as seen in the admission of Gentiles into the early church, people that Scripture had formerly declared unclean. Jesus understood that the law was often used as a trap. In his life, Jesus illustrated over and over again that living by the spirit of the law superseded living by the letter of the law. We believe that he gave the scribes and all of us a definitive word: "The first [commandment] is, 'Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these" (Mark 12:29-31).

Concurrence to Item 04-01 from the Presbytery of Genesee Valley (with Additional Rationale).

Rationale

Section G-6.0106b of the *Book of Order* violates our great theological and constitutional tradition of hospitality and compassion. Jesus gave us this commandment: "You shall love your neighbor as yourself." The Apostle Paul, addressing some of the major divisions of his day, said: "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. 3:28).

The recent confessions affirm these commandments. "Congregations, individuals, or groups of Christians who exclude, dominate, or patronize their fellowmen, however subtly, resist the Spirit of God and bring contempt on the faith which they profess" (*The Book of Confessions*, The Confession of 1967, 9.44). "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*, The Brief Statement of Faith, 10.3, lines 29-32).

The confessions describe the basic principles of our Reformed faith (*Book of Order*, G-2.0500). Section G-6.0106b is blatantly inconsistent with the confessions because it violates the overarching principle proclaimed in the recent confessions—namely the equality of all people—and reinstates lists of sins and categories of “second-class citizens,” which have long since been placed in historical context by the more recent confessions. The Larger Catechism alone described 153 sins. Interpreted literally, a law that bars ordination based on any of these sins would make most church members ineligible for ordination.

The standards set forth in G-6.0106a have served us well for many years and provide that candidates for ordination should be persons of strong faith, dedicated discipleship and love of Jesus Christ. “Their manner of life should be a demonstration of the Christian gospel in the church and in the world” (*Book of Order*, G-6.0106a).

Section G-6.0106b subverts the welcoming essence of our faith. It creates absolute, categorical exclusions and disregards important facts in specific cases. It excludes entire categories of people regardless of their character and qualifications. It attempts to make this exclusion absolute, as if it were an essential tenet, which it is not. It ignores freedom of conscience, one of the Historic Principles of Church Order (*Book of Order*, G-1.0301(1)(a)). It undermines the authority and responsibility of ordaining bodies to examine, ordain, and welcome those persons whom they deem qualified for ordained office in our church. It contradicts provisions in the *Book of Order* that mandate an inclusive church (G-3.0401, G-4.0403, G-5.0103, and G-5.0202). Finally, it is in conflict with the recent confessions.

It is not possible to accept a broad, punitive meaning of G-6.0106b, and, at the same time, implement the clear commandments of Jesus and the provisions in our *Constitution* that require equality and inclusion. Failure to honor these commandments and constitutional provisions “constitute a rejection of Christ himself and causes a scandal to the gospel” (*Book of Order*, G-5.0103).

Section G-6.0106b of the *Book of Order* and the related authoritative interpretations concerning ordained service are all theologically and constitutionally flawed and must be eliminated.

Concurrence to Item 04-01 from the Presbytery of Lake Michigan (with Additional Rationale).

Rationale

The biblical values of inclusive welcome (Acts 10:28, 11:17) and love of neighbor (Rom. 13:8–10) compel us to proclaim that we are committed to eliminating all barriers to the full participation of Presbyterians who are gay and lesbian in the life, witness, and ministry of the church.

The Apostle Paul taught, “Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given manifestation of the Spirit for the common good” (1 Cor. 12:4–7). We believe, as Presbyterians, the Holy Spirit speaks through the voice and the vote of a congregation or governing body when calling deacons, elders, and ministers of Word and Sacrament. Section G-6.0106b of the *Book of Order* hinders the movement of the Holy Spirit in discerning call to church office. Furthermore, G-6.0106b conflicts with the long-held standard set forth in G-6.0107, which states, “the government of this church is representative, and the right of God’s people to elect their officers is inalienable.”

We uphold the words and ideals outlined by a majority of the biblical scholars who were faculty members of our Presbyterian seminaries in their 2001 statement, “The Whole Bible for the Whole Human Family.” Their statement encourages us to interpret biblical passages in light of the whole Bible, to be careful not to “wrest” passages out of context, to be mindful that the concept of homosexuality as we now understand it was not in the Bible, and to remember that it is Jesus Christ, the Redeemer and Resurrected Savior, who is the Living Word of God. Furthermore, the statement reminds us “this debate often revolves around six passages that refer to same-sex relationships. On careful reading, these passages seem to be advocating values such as hospitality to strangers, ritual purity, or the sinfulness of all human beings before God.”

This is consistent with the tone of The Confession of 1967, which states,

Confessions and declarations are subordinate standards in the church, subject to the authority of Jesus Christ, the Word of God, as the Scriptures bear witness to him. No one type of confession is exclusively valid, no one statement is irreformable. Obedience to Jesus Christ alone identifies the one universal church and supplies the continuity of its traditions (*The Book of Confessions*, The Confession of 1967, Preface, 9.03).

Furthermore, “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 Book of Confessions*, 9.29).

Careful study of the gospel accounts shows that Jesus never once mentioned, let alone condemned, homosexuality. The four gospel accounts repeatedly tell the story of Jesus' clear and unequivocal condemnation of self-righteousness, piety, hypocrisy, and the hoarding of wealth and resources. We ask, why then should we include those who are condemned by Jesus and yet exclude those whom Jesus did not condemn?

Concurrence to Item 04-01 from the Presbytery of Mid-Kentucky (with Additional Rationale).

Rationale

Over the centuries and under the guidance of the Holy Spirit, the Church has changed its understanding and teaching concerning how God would have us live together in God's world. From the "Divine Right of Kings" and "the earth as the center of the universe" to slavery, segregation, and women as property, the Holy Spirit has awakened the Church's consciousness in ways the writers of the Bible, conditioned by the culture of their day, could never have imagined. (*The Book of Confessions*, The Confession of 1967, 9.29)

In our time this Spirit-led emerging consciousness is giving us new knowledge through literary and historical (especially medical and psychological) understandings of human sexual orientation and behavior. The church has an "obligation to approach the Scriptures with [this] understanding (*The Book of Confessions*, The Confession of 1967, 9.29) and is, therefore, confident that God is speaking in our changing world and is calling for the full inclusion of fellow Christians whose sexual orientation is not heterosexual (*The Book of Confessions*, The Confession of 1967, 9.30).

To continue, therefore, to exclude an entire category of Christians from particular ministries in the church, based on understandings made inoperative by new knowledge, is not only destructive of sisters and brothers in Christ (Acts 10:28 and *Book of Order*, G-4.0403), but it is also to stand against God (Acts 11:17). It is further to sin against God by denying the possibility of God's call to these persons for particular ministries and by depriving Christ's Church of their gifts (*Book of Order*, G-6.0106a).

Concurrence to Item 04-01 from the Presbytery of New York City (with Additional Rationale).

Rationale

We have reflected patiently and prayerfully for three decades, in a spirit of inquiry and openness, striving to be faithful both to our beloved family of faith in the Presbyterian Church (U.S.A.) and to the gospel message.

We have heard the stories of countless individuals called to ministry who live in fear of rejection by the very body they are called to serve. This fear keeps them from responding to God's call to serve and being whole and integrated members of the body of Christ.

We have observed with sadness the judicial trials ripping the fabric of our communities, with anger the conclusion that some are more worthy than others, and with alarm the increasing desire in our fellowship to debate supposed heretics rather than to nurture sincere believers. However we see hopeful signs of God's presence in the midst of confusion, chaos, and disappointment as we seek to discern with one another the will of God in our lives.

We affirm the founding principle of our denomination, that God alone is Lord of the conscience (G-1.0301) in all things.

We are faithful to the Living Word of God in Scripture when we believe Christ's promise; "anyone who comes to me, I will never drive away" (John 6:37b).

We affirm the possibilities of revelation and reform, that Scripture may deliver a fresh word of hope and challenge to every generation that faithfully searches its pages for the truth and that our understandings of the natural world and human sexuality are incomplete.

We are faithful to all our brothers and sisters in Christ when we value reconciliation and walk alongside all those who search for the Christian path in their lives as, indeed, we all do.

We are faithful to our Lord God when we honor and express in our corporate and individual lives the reality of the amazing and unfathomable grace on which we all depend.

Therefore, we urge the General Assembly and presbyteries to prayerfully consider the removal of both G-6.0106b and the related authoritative interpretations in an effort to further the peace, unity, and purity of the church.

Concurrence to Item 04-01 from the Presbytery of Newark (with Additional Rationale).

Rationale

Section G-6.0106b states that church officers are “to lead a life in obedience to Scripture and in conformity to the historic confessional standards of the church.” Scripture calls us to be obedient to Jesus Christ (1 Peter 1:2) and to truth (1 Peter 1:22). Furthermore, the confessional standards require us to be “led and instructed” by these standards (G-14.0405b3), rather than conform.

In identifying aspects of “the manner of life of church officers that demonstrates the Christian gospel” (G-6.0106a), we are concerned that G-6.0106b singles out sexual practice for special treatment while ignoring other actions that Scripture and the confessions consider to be of equal or greater importance. For example: oppression, and injustice toward the poor and hungry (Isa. 58:1–10), “undue silence in a just cause,” “speaking untruth, lying, slandering, backbiting, detracting, talebearing, whispering, scoffing, reviling.” (*The Book of Confessions*, The Larger Catechism 7.254).

Concurrence to Item 04-01 from the Presbytery of Newton (with Additional Rationale).

Rationale

In the bible, Paul tells the church at Galatia: “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).

In the *Book of Order* we find the following statement: “Baptism enacts and seals what the Word proclaims: God’s redeeming grace offered to all people. Baptism is God’s gift of grace and also God’s summons to respond to that grace. Baptism calls to repentance, to faithfulness, and to discipleship. Baptism gives the church its identity and commissions the church for ministry to the world” (W-2.3006).

In The Confession of 1967 it states: “By humble submission to John’s baptism, Christ joined himself to [all people] in their need and entered upon his ministry of reconciliation in the power of the Spirit. Christian baptism marks the receiving of the same Spirit by all his people...” (*The Book of Confessions*, 9.51)

In A Brief Statement of Faith it says:

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 Confession*, 10.3, lines 29–32)
and
The Spirit justifies us by grace through faith,
sets us free to accept ourselves and to love God and neighbor,
and binds us together with all believers
in the one body of Christ, the church.
The same Spirit
who inspired the prophets and apostles
rules our faith and life in Christ through Scripture,
engages us through the Word proclaimed,
claims us in the waters of baptism,
feeds us with the bread of life and the cup of salvation,
and calls women and men to all ministries of the Church. (*The Book of Confessions*, 10.4, lines 54–64)

It is well stated in the PC(USA) that all people are baptized by the same Spirit and everyone in our faith community is eligible to receive the gift of God’s grace. Therefore, we believe it is an egregious act for some in our church to be marked as if they are not baptized and to be treated as if they stand outside of God’s grace and full fellowship of the church. Paul tells the church at Rome, Nothing we do, or fail to do, can “separate us from the love of God in Christ Jesus our Lord” (Rom. 8:38). And yet, we exclude some because of who they are as human persons. We believe that continuing to use statements of interpretation that do not recognize the full baptism of every member of the church is harmful to both the truth of the gospel and the integrity of the church.

Concurrence to Item 04-01 from the Presbytery of the Redwoods (with Additional Rationale).*Rationale*

We, the members and representatives of the Presbytery of Redwoods, affirm that Jesus Christ alone is the head 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. We trust in Jesus Christ, who gives the church its faith and life, its unity and mission, and its officers and ordinances, to lead us in love and service (G-1.0100c).

Our church is divided over the issue of ordination of gay, lesbian, bisexual, and transgender church members. Because it is Christ who gives us our unity, our church's division over the issue of ordination of gay, lesbian, bisexual, and transgender church members constitutes a scandal against Christ. We are called to be one body, the church, living within the one Spirit of God known through Christ, and because we have Christ we have one faith, one baptism, one God and Creator of us all (Eph. 4:5–6, G-4.0202). In reaffirming our commitment to Jesus Christ as head of the church, we remember that the church's unity is a gift of God (G-4.0201).

The church universal consists of all persons in every nation, together with their children, who profess faith in Jesus Christ (G-4.0101). With the earliest Christians, we confess that Jesus is the Christ, that he is our hope, and that the church, as Christ's body, is bound to his authority and thus free to live in the lively, joyous reality of the grace of God (G-1.0100d).

Therefore, we proclaim:

Jesus Christ is our hope. Membership in our churches is made visible through baptism and profession of faith in Jesus Christ as Savior and acceptance of his Lordship in all of life (G-5.0101). Profession of faith in Jesus Christ is the cornerstone of participation and membership in the church universal and particular.

Jesus Christ is our unity. In hope and joy, the congregation shall welcome all persons who respond in trust and obedience to God's grace in Jesus Christ and desire to become part of the membership and ministry of his church. No persons shall be denied membership because of race, ethnic origin, worldly condition, or any other reason not related to profession of faith (G-5.0103).

Jesus Christ is our life. As with church membership, suitability for church leadership and ordination is demonstrated by the candidate's faith, dedicated discipleship, and love of Jesus Christ as Savior (G-6.0106a). The questions for ordination comprehensively affirm the candidate's undivided faith in and full commitment to Jesus Christ in all of life (G-14.0207 and G-14.0405b).

Jesus Christ is our standard. When any singular moral, ethical or doctrinal stance—from any point on the theological spectrum—becomes the standard for membership, leadership, or ordination in the church, we deny the definitive and fundamental importance of faith in Christ and the sincerity of the candidate's proclamation of who Christ is in her or his life. God alone is Lord of the conscience (G-1.0301.1a), and the church belongs to Christ alone to rule, to teach, to call, and to use the church as he wills, exercising his authority by the ministry of women and men for the establishment and extension of his kingdom (G-1.0100b).

We seek God's will for our church, and we recommit to and proclaim the centrality of Jesus Christ and his love, ministry, and proclamation of God's coming realm in all that we do. Our faith and life, unity and mission, officers and ordinances are rooted in Christ alone, by the grace and guidance of the Holy Spirit. Let us dare to do as our Savior and invite all who confess Jesus Christ to participate in the full life and membership of our church.

Concurrence to Item 04-01 from the Presbytery of San Francisco (with Additional Rationale).*Rationale*

With the Church Universal, the Presbyterian Church (U.S.A.) is commanded to “go ... and make disciples of all nations ...” (Matt. 28:19). We have good news—life-saving news—to share. People in our cities—confronted by unrelenting economic demands; surrounded by clashing social cultures; buffeted by despair, anxiety, and hopelessness; and often very far from home—need especially to hear the good news of the Gospel of the unfathomable and unfailing love of God. Like first-century Corinth, or Ephesus, or Rome, our cities are ripe mission fields.

Yet evangelism in cities and beyond is greatly hampered by our church's rules that exclude and disqualify a whole class of people whom our members and potential members know well. A polity that appears to welcome gay, lesbian, bisexual, and transgender people to sit in our pews, sing in our choirs, teach in our Sunday Schools, and contribute to our offerings—but not to serve in ordained office—is unpersuasive as “good news.” Our own confessions remind us that “congregations, individuals, or groups of Christians who exclude, dominate, or patronize their fellowmen, however subtly, resist the Spirit of God and bring contempt on the faith which they profess” (*The Book of Confessions*, The Confession of 1967, 9:44).

Our church has in recent years made significant changes to offer needed flexibility in order to provide leadership in diverse and emerging contexts. These actions appropriately recognized that “... there are varieties of gifts, but the same Spirit” (1 Cor 12:4) and that it is the *Spirit* (not the Presbyterian church) that “... calls women and men to all ministries of the Church” (*The Book of Confessions*, A Brief Statement of Faith, 10.4, line 64).

Section G-6.0106b as usually interpreted excludes an entire class of Presbyterians from service. Categorically refusing to consider a substantial percentage of our members for ordained service impedes the work of the Spirit, stands in the way of discipleship, and impoverishes the work of the Kingdom.

Concurrence to Item 04-01 from the Presbytery of Southern New England (with Additional Rationale).

Rationale

Reconciliation is the hope of this overture. Despite all the passionate rhetoric, rumors and innuendoes, we believe reconciliation through clarification and resolution was the hope of those who drafted and ratified what is now G-6.0106b. Sadly, G-6.0106b has failed in its purpose. If anything, it has deepened the painful divisions experienced by men and women of good faith.

Reconciliation must be our hope. Reconciliation is not a compromise of true belief. It is the possibility God has given us. We are God's people, brothers and sisters. As God's people, we have no choice. We are family. Anything that makes reconciliation harder must be overcome.

Reconciliation is God's promise to us. All have sinned. None deserve God's love. It is not ours to use God's gifts to cause the alienation of any of God's people. Reconciliation is not ours to withhold. It is God's gift.

Reconciliation will not be achieved by winning votes. Yet this overture must pass before the work of reconciliation can begin. Removing G-6.0106b will not heal our denomination; it is a step toward that end. Removing it will affirm of our trust and love for each other. It will affirm that we trust each other to act for the good of the whole church when we ordain and install leaders.

Reconciliation is our hope in God. In calling for the passage of this overture, we lay claim to hope. Section G-6.0106b and its related interpretive statements create a situation where some have power over others. Many dare not speak the truth of their experience of God. Many live in fear that their truth will cause others to exclude them from their livelihood, from their church community, from their family. People of all theological perspectives know this fear. Many experience G-6.0106b and its interpretations as denying the reality of God's reconciling grace. We still see as if in a dim mirror. In humility, we need to learn all we can from each other. We need to move beyond our past efforts, however well intentioned, so we can reason together and again show the world how Christians love one another.

Concurrence to Item 04-01 from the Presbytery of the Twin Cities Area (with Additional Rationale).

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 number of accusations and judicial cases that have arisen as a result of this measure. These trials have caused the church to spend inordinate financial and human resources defending an exclusionary policy that is not an essential of the Reformed faith, drawing precious resources away from the primary mission of the church.

The effects of compliance with G-6.0106b run counter to the sentiment of G-5.0103 that “Each member must seek the grace of openness in extending the fellowship of Christ to all persons.” Failure to do this, it continues, “constitutes a rejection of Christ himself and causes a scandal to the gospel.” We would honor Christ's last prayer with his disciples that all may be

one (John 17:11) and would heed the admonition of the New Testament writers that we avoid needless controversies lest the body of Christ be divided.

Presbyterians have historically valued the rights of governing bodies to make decisions that affect them the most directly, seeking unity in the essentials of faith but not necessarily in “truths and forms with respect to which [people] of good characters and principles may differ” (*Book of Order*, G-1.0305). Biblical interpretations differ, and the church may therefore leave it to local governing bodies to act out of their own faith as discerned together in prayer and under the guidance of the Holy Spirit when such interpretations 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-20200; *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-3.0200b). This leads to an affirmation of diversity and the welcoming inclusion of all people (*Book of Order*, G-3.0401, G-4.0203, G-4.0401–.0403, G-5.0202, and G-9.0104; *The Book of Confessions*, 9.06–.07, 9.10, 9.19–.20, 9.22, 9.29, 9.31–.33, and 9.44).

We understand our polity and system of ordination to mean that leaders are called by God and confirmed by the people, and that all members whose manner of life demonstrates the gospel and who possess the gifts and training for leadership have opportunities to participate in leadership. In faithfulness to our call to be good stewards of the resources entrusted to us, we would affirm and enable ordained service and outreach by all in whom we discern a call to serve (*Book of Order*, G-1.0306, G-4.0402, G-4.0403, G-6.0102, G-6.0107, G-7.0103, G-10.0102l, G-14.0201, and G-14.0204).

In our continuing struggle on these issues, the church is called to be open to God’s continuing reformation “according to the Word of God and the call of the Spirit” (*Book of Order*, G-2.0200; see also G-4.0401, G-4.0303, G-10.0102j, and G-18.0101; *The Book of Confessions*, 9.03 and 9.29).

Concurrence to Item 04-01 from the Presbytery of Western Reserve (with Additional Rationale).

Rationale

In contrast to the dominant anti-gay culture, which continues to send the message that lesbian and gay persons and their families are not acceptable in many communities, the biblical values of inclusive welcome (Acts 10:28, 11:17) and love of neighbor (Romans 13:8-10) compel us to proclaim unambiguously that we remain committed to the elimination of all barriers to the full participation of gay and lesbian Presbyterians in the life and ministry of the church, for it is *the Spirit* who “calls women and men to all ministries of the church” (*The Book of Confessions*, A Brief Statement of Faith, 10.4, line 64).

It is profoundly anti-evangelical, antithetical to the Gospel, for the church to send the message that persons for whom Christ died are outside the love of God. In addition to the Scriptures, we stand on our confessions, lifting up particularly these affirmations from A Brief Statement of Faith:

The Spirit justifies us by grace through faith,
sets us free to accept ourselves and to love God and neighbor,
and binds us together with all believers
in the one body of Christ, the Church. . . .

In a broken and fearful world

the Spirit gives us courage
to pray without ceasing,
to witness among all peoples to Christ as Lord and Savior,
to unmask idolatries in Church and culture,
to hear the voices of peoples long silenced,
and to work with others for justice, freedom, and peace. (*The Book of Confessions*, A Brief Statement of Faith, 10.4, lines 54–57, 65–71)

Concurrence to Item 04-01 from the Presbytery of Winnebago (with Additional Rationale).***Rationale***

As part of its 1978 judgment that homosexual members should not be ordained, the church also declared that “There can be no place within the Christian faith for the ... fear that is called homophobia” and that “Homosexual persons who sincerely affirm ‘Jesus Christ is my Lord and Savior’ ... should not be excluded from membership.” Further, it called upon Presbyterians “to reject in their own lives ... the sin of homophobia, which drives homosexual persons away from Christ and the church” (The Church and Homosexuality, *Minutes*, UPCUSA, 1978, Part I). The *Book of Order* stipulates that “An active member is entitled to all the rights and privileges of the church, including the right to ... hold office” (G-5.0202) and that the church “shall give full expression to the rich diversity within its membership ...” (G-4.0403). The continued practice of barring gays and lesbians from ordination is in direct conflict with the call to avoid homophobia and with our understanding of what membership means and represents.

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 217th General Assembly (2006) with the following comment.

Ordination Overview

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 (*Book of Order*, 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 1920s 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:

1. There are three sources of constitutional authority for the PC(USA):

(a) The *Constitution* itself and amendments to it,

(b) General Assembly Permanent Judicial Commission decisions interpreting the Constitution,

(c) Deliberate General Assembly interpretations adopted pursuant to process described in G-13.0112. Decisions by the General Assembly Permanent Judicial Commission and General Assembly interpretations under G-13.0112 together are referred to as “authoritative interpretations” (G-13.0103r).

2. The most recent interpretation of a provision of the *Book of Order* shall be binding.

3. The process of constitutional amendment is carefully defined in the *Book of Order* (Chapter XVIII).

4. 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*, 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.”

Business Before the 217th General Assembly (2006)

Possible Responses the 217th General Assembly (2006) May Make

1. Answer the various overtures (Items 04-01, 04-02, 04-04, 04-06, 04-08) by the advice of Item 6 of the Theological Task Force on Peace, Unity and Purity of the Church (Item 06-01).

2. Take one of several approaches to possible change:

a. Delete G-6.0106b and set aside previous authoritative interpretations regarding ordination standards: (Item 04-01 from the Presbytery of Heartland)

Item 04-01 proposes the deletion of G-6.0106b in its entirety and the setting aside of 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. Adoption of this overture would accomplish its intent to modify the church’s position on ordination standards.

b. Leave the current understanding of ordination standards unchanged, and provide pastoral advice to the denomination urging compliance with those standards.

c. Modify the authoritative interpretations to limit current restrictions on ordination:

Item 04-04 from the Presbytery of the Cincinnati proposes deleting seven sections of the 1978 UPC and 1979 PCUS statements regarding ordination standards that preceded the adoption of G-6.0106b, but proposes no amendment to the *Constitution*. The presbytery suggests that the language it proposes to delete these statements as “long standing insults to our gay and lesbian members.” Approval of Item 04-04 would have no effect on ordination standards.

However, Item 04-04 imprecisely suggests deleting seven portions of *Minutes* of prior assemblies. Deletion or correction of *Minutes* is only appropriate if those *Minutes* incorrectly reflect the actions taken. If the assembly agrees with the rationale of Item 04-04, it should instead approve an authoritative interpretation finding the specified actions no longer have any force or effect. Moreover, if the assembly wishes to alter the authoritative interpretations consistent with the rationale of Item 04-04 so as to remove the explicit prohibitions to ordination of self-affirming homosexual persons, the assembly would need to add an Item #8 to the list of provisions having no further force or effect in Item 04-04:

[Additional paragraphs to be deleted.]

“8. For the church to ordain a self-affirming, practicing homosexual person to ministry would be to act in contradiction to its charter and calling in Scripture, setting in motion both within the church and society serious contradictions to the will of Christ.

“That unrepentant homosexual practice does not accord with the requirements for ordination set forth in Form of Government (*Minutes*, UPC, 1978, Part I, p. 265)

“For the church to ordain a self-affirming practicing homosexual person to ministry would be to act in contradiction to its charter and calling in scripture, setting in motion both within the church and in society serious contradictions to the will of Christ. (*Minutes*, PCUS, 1979, Part I, p. 207, lines 294–97)”

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*.

e. If Item 04-01 and Item 04-04 (as modified above) were approved, the ordination standards would be changed.

f. Interpret current ordination standards by approving an authoritative interpretation of the word “chastity” and/or the phrase “practice which the confessions call sin” in G-6.0106b or by amending G-6.0106b to define those terms. See the Advisory Committee on the Constitution’s advice concerning Items 04-02, 06-02, 06-03, 06-04, 06-05, and 06-06.

Item 04-02

[The assembly disapproved Item 04-02. See p. 33.]

On Confirming the Requirements in G-6.0106b of “Fidelity” and “Chastity”—From the Presbytery of Mississippi.

The Presbytery of Mississippi overtures the 217th General Assembly (2006) to approve the following authoritative interpretation:

The 217th General Assembly (2006) of the PC(USA) hereby confirms that the requirement for fidelity and/or chastity as set forth in Section G-6.0106b of the *Book of Order* plainly prohibits practicing homosexuals, adulterers, or anyone engaged in sexually immoral conduct from being ordained and/or installed to church office whether as deacons, elders, or ministers of the Word and Sacrament.

[Section G-6.0106b of the *Book of Order* provides that “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), 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 conduct of all persons, in matters concerning sexual activity, is clearly taught in the Holy Scripture.

The particular sexual disposition of a candidate for ordination is not mentioned.

The proper actions of the people of God are addressed in the inspired Word, and should be obeyed by all Christians.

Membership in a church is open to all believers, and all are sinners.

Ordination and/or installation as an officer of the church lays on the person special responsibility and authority, calling for special qualifications.

Reference is made to *The Book of Confessions*, The Larger Catechism, 7.249, Question 139 and answer; and to Hebrews 13:4 as well as other constitutional statements.

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 217th General Assembly (2006) to disapprove Item 04-02.

Rationale

This overture from the Presbytery of Mississippi proposes that the General Assembly “confirm the requirements for fidelity and/or chastity” for those being ordained and/or installed into church office.

The ACC finds the overture problematic for the following reasons:

- The language of the overture does not address the reference to “self-acknowledged practice” in G-6.0106b. Eliminating this reference would, in effect, amend G-6.0106b without the amendment process.
- The proposed standard of “sexual immorality” is too vague to be helpful to the church. If the assembly wishes to identify particular conduct that would prohibit persons from ordination and installation, the ACC urges that the assembly be as specific as possible in naming those behaviors.

For a fuller discussion of related issues, see the ACC response to Item 04-01.

Item 04-03

[The assembly answered Item 04-03 by the action on Items 04-01 and 06-01. See pp. 28–29, 33.]

On Commending Study of the Authoritative Interpretation of 1978—From the Presbytery of Indian Nations.

The Presbytery of Indian Nations overtures the 217th General Assembly (2006) to direct the Stated Clerk to send to each congregation in the Presbyterian Church (U.S.A.) the following:

1. A pastoral letter explaining the role of an authoritative interpretation of the *Constitution*.
2. A new copy of the “Policy Statements and Recommendations” section from the 1978 United Presbyterian Church in the U.S.A. (UPCUSA) report “The Church and Homosexuality,” (which included definitive guidance that was subsequently declared an authoritative interpretation in 1993).
3. A theologically informed study guide prepared by the Office of Theology and Worship and commended for use by sessions and congregations for study of this document. The study guide shall be sent to congregations no later than one year prior to the convening of the 218th General Assembly (2008).

[Original Financial Implications: (2006): \$0; (2007): \$16,320; (2008): \$0 (Per Capita-OGA)] [Committee Action: (2006): \$0; (2007): \$0; (2008): \$0]

Rationale

In response to a call from the church and in great wisdom and pastoral concern, the UPCUSA General Assembly in 1978 and the PCUS General Assembly in 1979 explained the teachings of Holy Scripture on human sexuality and expressed the historic understanding of the Presbyterian church, by establishing the policy statements and recommendations on homosexuality, which included statements specifically identified as “Definitive Guidance.” This definitive guidance in turn was made an authoritative interpretation by the 1993 General Assembly of the PC(USA). The authoritative interpretation demonstrates Christ’s love, grace, and call to discipleship, speaking clearly and lovingly about the nature of human sexuality. This definitive guidance/authoritative interpretation has also been used many times in the establishment of case law by the General Assembly Permanent Judicial Commission.

God’s design for human sexual practice, as expressed in this authoritative interpretation, has been affirmed time and again by subsequent General Assemblies and by presbytery votes across the country. Moreover, the mission of Christ’s church has been enhanced by this authoritative interpretation, which calls us to love all those whom God has made, and gives substance and meaning to that love. The authoritative interpretation lifts up both the grace and the call to obedience of our Lord, and has been a resource for countless followers of Jesus Christ, helping them to be more faithful witnesses to the Gospel.

Unfortunately, the teachings of this authoritative interpretation and its contribution to the life of the church have not always been adequately understood. In recent years, and particularly at the 216th General Assembly (2004), misstatements about the authoritative interpretation have made it very difficult for the church to appropriately assess the biblical nature and ongoing vitality of its own standards. Recommendations regarding this authoritative interpretation will be before the 217th General Assembly (2006), so widespread study of the document is therefore essential for the church to be familiar with its own standards.

Such study can be enabled by distributing three critical pieces of literature: (1) The authoritative interpretation itself needs to be distributed to every church and commended for study. (2) A letter from the Stated Clerk needs to accompany the authoritative interpretation, explaining the role of an authoritative interpretation of the *Constitution* in order to clear away many misunderstandings that persist among pastors, elders, and members of the PC(USA). And finally, (3) an official study guide needs to accompany the authoritative interpretation. It is essential that this study guide be theologically informed in order to help the church carefully discern (a) the biblical nature of its standards and (b) the continuity between these standards and the historic theological understanding of the Presbyterian church. The Office of Theology and Worship is the appropriate office to write such a study guide, as its unique mission is to assist “all governing bodies to engage theological, confessional, ethical, and liturgical issues.”

With such a tool, broad-based study of the authoritative interpretation is commended, for the enlightenment, edification, and unification of our denomination.

Concurrences to Item 04-03 from the Presbyteries of Central Washington and Palo Duro.

OGA, GAC, PPC COMMENT ON ITEM 04-03

Comment on Item 04-03—From the General Assembly Council, the Office of the General Assembly, and the Presbyterian Publishing Corporation.

The General Assembly Council, the Office of the General Assembly, and the Presbyterian Publishing Corporation advise that Items 04-03, 04-05, and 04-08 be disapproved. A study guide for the 1978 Definitive Guidance is already available. The Presbyterian Publishing Corporation published *Definitive Guidance The Church's Statements on Homosexuality* in 2004. It contains a foreword by Stated Clerk Clifton Kirkpatrick and a study guide by Dr. Jack Stotts, former president of Austin Presbyterian Theological Seminary. The book contains the paper *The Church and Homosexuality* approved by the UPCUSA in 1978 and known in the church as Definitive Guidance. It also contains two papers by the PCUS approved in 1977 and 1979. The book is an excellent and accessible resource and would serve the purpose of these overtures.

Item 04-04

[The assembly answered Item 04-04 by the action taken on Items 04-01 and 06-01. See pp. 28–29, 33–34.]

On Amending the 1978 Policy Statement of the UPCUSA and the 1979 Position Paper from the PCUS by Deleting Certain Statements—From the Presbytery of Cincinnati.

The Presbytery of Cincinnati respectfully overtures the 217th General Assembly (2006) to amend the policy statement adopted by the 190th General Assembly (1978) of the United Presbyterian Church in the United States of America (UPCUSA) by deleting the following statements, as found in the *Minutes* of that General Assembly (*Minutes*, UPCUSA, 1978, Part I, pp. 261–67); and further, it amends the “position paper,” “Homosexuality and the Church,” adopted in 1979 by the 119th General Assembly of the Presbyterian Church in the United States (*Minutes*, PCUS, 1979, Part I, pp. 201–9) by deleting these same statements:

1. “We conclude that homosexuality is not God’s wish for humanity. This we affirm, despite the fact that some of its forms may be deeply rooted in an individual’s personality structure” (*Minutes*, UPCUSA, 1979, Part I, p. 262; *Minutes*, PCUS, 1979, Part I, p. 203, lines 108–110).
2. “In many cases homosexuality is more a sign of the brokenness of God’s world than of willful rebellion. In other cases homosexual behavior is freely chosen or learned in environments where normal development is thwarted” (*Minutes*, UPCUSA, p. 262; *Minutes*, PCUS, p. 203, lines 111–114).
3. “Even where the homosexual orientation has not been consciously sought or chosen, it is neither a gift from God nor a state nor a condition like race; it is a result of our living in a fallen world” (*Minutes*, UPCUSA, p. 262; *Minutes*, PUCS, p. 203, lines 114–116).
4. “As we examine the whole framework of teaching bearing upon our sexuality from Genesis onward, we find that homosexuality is a contradiction of God’s wise and beautiful pattern for human sexual relationships revealed in Scripture and affirmed in God’s ongoing will for our life in the Spirit of Christ” (*Minutes*, UPCUSA, p. 262; *Minutes*, PCUS, p. 204, lines 174–178).
5. “Homosexual persons who will strive toward God’s revealed will in this area of their lives, and make use of all the resources of grace, can receive God’s power to transform their desires or arrest their active expression” (*Minutes*, UPCUSA, p. 263; *Minutes*, PCUS, p. 205, lines 197–200).
6. “Yet the New Testament declares that all homosexual practice is incompatible with Christian faith and life” (*Minutes*, UPCUSA, p. 263; *Minutes*, PCUS, p. 206, lines 239–240).
7. “On the basis of our understanding that the practice of homosexuality is sin, we are concerned that homosexual believers and the observing world should not be left in doubt about the church’s mind on this issue during any further period of study” (*Minutes*, UPCUSA, p. 264; *Minutes*, PCUS, p. 207, lines 324–328).

Rationale

Having read this series of quotations, readers of this overture may think that seeking to remove them is confrontational, at odds with cultivating the “disciplines of patience, mutual forbearance, and dedicated communal discernment” recommended in *The Final Report of the Theological Task Force on Peace, Unity, and Purity of the Church* (lines 650–51). We remind our readers that the passages above, adopted in 1978 and 1979 by a majority, have been read in the decades since by a homosexual minority as well. Indeed, the seventh passage is specifically addressed to this minority. We ask our readers to consider whether it was not this minority that was entitled to feel confronted—insulted, even injured.

As *The Final Report of the Theological Task Force on Peace, Unity, and Purity of the Church* rightly points out, “The Reformed family of churches believes that there is no teacher but Jesus Christ” (lines 54–55). If Jesus taught us anything, it is that we must love our neighbor as we love ourselves. Like the Samaritan, our neighbor may be quite different from us and unpopular. Because mainline Christianity has not always felt the inclusive love of Jesus, it has lived to regret every one of its exclusionary practices.

Under our *Constitution*, it is *The Book of Confessions* that declares “what [the church] believes”—our “convictions” and our “doctrines” (*Book of Order*, G-2.0100). Nothing in our whole *Book of Confessions*, that “cloud of witnesses to one true faith,” declares homosexual practice per se to be sin. Their authors were surely aware of Leviticus 18:22, Romans 1:26–27, and the like. For example, the author of the Heidelberg Catechism (1573) specifically omits a possible reference to homosexual practice while otherwise incorporating a list of sins from 1 Corinthians 6:9. We are entitled to believe that the authors of our confessions are silent here because they have been instructed by the great Teacher, first, on what it is that God really requires of us and then on how to read Scripture to begin with. The *Book of Order* rightly makes *The Book of Confessions* our church’s “guide ... in its study and interpretation of the Scriptures” (G-2.0100b).

A Presbyterian belief that can be found in *The Book of Confessions* holds that when we “exclude, dominate, or patronize” our fellow human beings, “however subtly,” we “resist the Spirit of God and bring contempt” on our faith (*The Book of Confessions*, The Confession of 1967, 9.44). In interpreting baptism, the Directory of Worship tells us that, “[a]s they are united with Christ through faith, Baptism unites the people of God with each other and with the church of every time and place. Barriers of race, gender, status, and age are to be transcended. Barriers of nationality, history, and practice are to be overcome” (*Book of Order*, W-2.3005).

While the policy statement of 1978 asks that “[g]reat love and care ... be exercised toward homosexual persons already within our church” (*Minutes*, UPCUSA, 1978, Part I, p. 264), the sentences that we seek to delete constitute a massive inhospitality. Gays and lesbians can hardly feel welcomed by a church that sees their sexual identity as an indication of the fallenness of the world.

The policy statement of 1978 was at odds with informed opinion even then on whether sexual orientation has ever been a matter of choice. The statement ignored informed opinion available even then about the danger of teaching gays and lesbians—especially young gays and lesbians—that they needed to reorient themselves sexually. To the social pressure from a heterosexual majority already felt by this sexual minority, the church has dangerously, uncharitably added the suggestion that they are cut off from grace if they are unable to make members of the other sex their chief objects of attraction.

We seek to delete statements telling us that, no matter the fidelity, hopefulness, and charity of our gay and lesbian members in their intimate relations, those members are not permitted to make love. These statements will embarrass us more and more as time goes on because they are so alien to the example of Jesus, who taught that we are defiled only by what comes out of our heart. In 1978 and 1979, a majority read Scripture as imposing lifelong celibacy on millions of homosexual persons, all the while this majority considered the solace of covenanted, faithful relationships a birthright available only to itself. The sentences we seek to delete have made the Christian church a hypocrite.

The policy statement of 1978 was hardly limited to, and is not to be confused with, “definitive guidance.” On the question of ordaining self-affirming, practicing homosexual persons, the lengthy statement offered to presbyteries a short section specifically identified as “definitive guidance,”¹ later considered by the Permanent Judicial Commission of the General Assembly and then approved by the 205th General Assembly (1993) as “authoritative interpretation.” Although we believe the “guidance” to have been in error, no part of “definitive guidance,” and thus no part of an “authoritative interpretation,” would be amended by approval by this overture. Moreover, whether one agrees or not with the recommendation of the task force that the General Assembly “approve no additional authoritative interpretations” and “remove no existing authoritative interpretations” on “sexuality and ordination” (*Report* lines 1307–1308, 1311–1312), approval of this overture would do neither.

We ask the General Assembly to yield to the Spirit of God and delete from the policy statement of 1978 those statements of longstanding insult to our gay and lesbian members. No less than our brothers and sisters and children who are heterosexual, they are part of God's good creation.

Endnote

1. "Therefore, the 190th General Assembly (1978) of The United Presbyterian Church in the United States of America offers the presbyteries the following definitive guidance:

"That unrepentant homosexual practice does not accord with the requirements for ordination set forth in Form of Government, Chapter VII, Section 3 (37.03): . . . 'It is indispensable that, besides possessing the necessary gifts and abilities, natural and acquired, everyone undertaking a particular ministry should have a sense of inner persuasion, be sound in the faith, live according to godliness, have the approval of God's people and the concurring judgment of a lawful judicatory of the Church.'"

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 217th General Assembly (2006) to see the ACC comment on Item 04-01 for a full discussion of this overture and its place among the possible actions the assembly could take on ordination standards.

Item 04-05

[The assembly approved Item 04-05 as amended. See pp. 33–34.]

On Commending Study of the Definitive Guidance of 1978—From the Presbytery of Stockton.

The Presbytery of Stockton overtures the 217th General Assembly (2006) to direct the Stated Clerk to send to each congregation in the Presbyterian Church (U.S.A.) a pastoral letter explaining the role of an authoritative interpretation of the *Constitution*, a copy of the "Policy Statements and Recommendations" from the 1978 report "The Church and Homosexuality" (also known as the Authoritative Interpretation of 1993), and a brief study guide prepared by the Office of Theology and Worship and commended to sessions and congregations for study of this authoritative interpretation. The study guide shall be written in a manner sympathetic to the standards and intention of the Authoritative Interpretation of 1993, commending it to congregations as the historic policy of the Presbyterian Church (U.S.A.). It shall be sent to congregations no later than one year prior to the convening of the 218th General Assembly (2008). [Electronic communication will be used as a means of saving costs.]

A. [Financial Implications: (2006): \$0; (2007): \$7,260; (2008): \$0 (Per Capita-OGA)] B. [Financial Implications: (2006): \$0; (2007): \$10,000; (2008): \$0 (Mission-Unrestricted)]

Rationale

In response to a call from the church and with much prayer, study, and pastoral concern, the UPCUSA General Assembly in 1978 listened to the voice of God and established the Policy Statements and Recommendations on homosexuality that became known as "Definitive Guidance." These same Policy Statements and Recommendations were adopted in 1979 by the Presbyterian Church in the U.S. They were later given the status of an authoritative interpretation by the 205th General Assembly (1993) of the PC(USA). The authoritative interpretation spoke clearly and lovingly about the nature of human sexuality, shining the light of Christ's love, grace, and call to discipleship. This authoritative interpretation has been used since then in the establishment of case law by the General Assembly Permanent Judicial Commission.

The creation of this definitive guidance/authoritative interpretation and subsequent endorsements of it have been the result of God speaking amid periods of extensive biblical and theological reflection. Through numerous periods of much study, dialogue, and discernment, the church has repeatedly failed to find that this authoritative interpretation is in error, for it is not.

The mission of Christ's church has been enhanced by this authoritative interpretation, which calls us to love all those whom God has made and gives substance and meaning to that love. The authoritative interpretation lifts up both the grace and call to obedience of our Lord and has helped followers of Jesus Christ to live in greater holiness and witness.

In recent years, and particularly at the 216th General Assembly (2004), misstatements and untruths have been voiced concerning the words and tone of the authoritative interpretation—statements that betray a lack of familiarity with this vital document in our denominational life and which clouded and distorted the consideration of the authoritative interpretation at the 216th General Assembly (2004). Inasmuch as this document is likely to be further discussed, it will be for the good of all to have an accurate knowledge of the topic. Therefore, broad-based study is commended for the enlightenment, edification, and unification of our denomination.

Concurrence to Item 04-05 from the Presbytery of San Joaquin.

OGA, GAC, PPC COMMENT ON ITEM 04-05

Comment on Item 04-05—From the General Assembly Council, the Office of the General Assembly, and the Presbyterian Publishing Corporation.

The General Assembly Council, the Office of the General Assembly, and the Presbyterian Publishing Corporation advise that Items 04-03, 04-05, and 04-08 be disapproved. A study guide for the 1978 Definitive Guidance is already available. The Presbyterian Publishing Corporation published *Definitive Guidance The Church's Statements on Homosexuality* in 2004. It contains a foreword by Stated Clerk Clifton Kirkpatrick and a study guide by Dr. Jack Stotts, former president of Austin Presbyterian Theological Seminary. The book contains the paper *The Church and Homosexuality* approved by the UPCUSA in 1978 and known in the church as Definitive Guidance. It also contains two papers by the PCUS approved in 1977 and 1979. The book is an excellent and accessible resource and would serve the purpose of these overtures.

Item 04-06

[The assembly answered Item 04-06 by the action taken on Items 04-01 and 06-01. See pp. 28–29, 33–34.]

On Reaffirming Our Standards for Ordination—From the Presbytery of Pueblo.

The Presbytery of Pueblo overtures the 217th General Assembly (2006) to affirm that the ordination standard stated in G-6.0106b and the authoritative interpretation of 1978 are faithful and accurate expressions of what Scripture and our Confessions teach about the holiness of life expected of church officers, particularly with respect to marriage and singleness.

Rationale

The Presbyterian Church (U.S.A.) has demonstrated its commitment to G-6.0106b as our ordination standard and has made its will clear through votes of its presbyteries. Approximately 58 percent of the presbyteries voted to adopt the G-6.0106b amendment in 1996. Two attempts to remove it in 1997 and 2001 were defeated by even larger margins (66 percent and 73 percent respectively).

In 2001, there was an attempt to delete G-6.0106b from the *Book of Order*. If that amendment had been approved and a subsequent authoritative interpretation approved, ordination of practicing homosexuals would have been allowed at the discretion of individual presbyteries—local option. By the largest margin ever, 73 percent, presbyteries voted to reject the amendment and instead, maintain uniform, biblical ordination standards across the church.

In the face of continued efforts to remove this standard, this overture asks the General Assembly to acknowledge what our presbyteries have said repeatedly, and give reassurances to our churches by reaffirming a commitment to our standards.

ACC ADVICE ON ITEM 04-06

Advice on Item 04-06—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 04-06

Rationale

See comment on Item 04-01 from the Advisory Committee on the Constitution.

Item 04-06 is not a proposed amendment to the *Book of Order*. Rather, this overture asks the General Assembly to affirm the standards set forth in G-6.0106b and the authoritative interpretation of 1978 as “faithful and accurate expressions of what Scripture and our Confessions teach about the holiness of life expected of church officers . . .”

The Advisory Committee on the Constitution advises the assembly against “reaffirming” these standards for the reasons *Robert’s Rules of Order* (10th ed., §10, ¶ 10, p. 100) strongly advises against such motions:

Motions to “reaffirm” a position previously taken by adopting a motion or resolution are not in order. Such a motion serves no useful purpose because the original motion is still in effect; also, possible attempts to amend a motion to reaffirm would come into conflict with the rules for the motion to *Amend Something Previously Adopted* (35); and if such a motion to reaffirm failed, it would create an ambiguous situation.

If the assembly desires existing standards to remain unchanged, and to remind the denomination those standards, it may do so by directing that a pastoral letter be sent to the denomination reminding it of those standards.

Item 04-07

[The assembly answered Item 04-07 by the action taken on Item 04-01. See pp. 33–34.]

On the Authority of Holy Scripture and the Lordship of Christ—From the Presbytery of San Joaquin

The Presbytery of San Joaquin overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to approve the following:

1. In the belief that the Old and New Testaments of Holy Scripture is the authoritative Word of God, the 217th General Assembly (2006) does affirm that “All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness” (2 Tim. 3:16, NRSV) and is “... most necessary; those former ways of God’s revealing his will unto his people being now ceased” (*The Book of Confessions*, The Westminster Confession of Faith, 6.001).

2. The 217th General Assembly (2006) also does affirm that “The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the Word of God” (*The Book of Confessions*, The Westminster Confession Faith, 6.004).

3. The 217th General Assembly (2006) also does affirm that because Holy Scripture is the authoritative Word of God, we, the Presbyterian Church (U.S.A.), believes that Jesus Christ is “... the way, and the truth, and the life. No one comes to the Father except through [him]” (John 14:6, NRSV) and that “God has put all things under the Lordship of Jesus Christ and has made Christ Head of the Church, which is his body” (*The Book of Order*, Form of Government, G-1.0100a).

4. Insofar as God’s will for the Church is set forth in Holy Scripture, it is to be obeyed as the infallible and authoritative guide to our worship and life together as God’s people. Therefore, the 217th General Assembly (2006) does reaffirm that, “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), 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” (*The Book of Order*, Form of Government, G-6.0106b).

5. The 217th General Assembly (2006) also does affirm that any deviation from or compromise of the authoritative Word of God and the historic confessional standards of the Presbyterian Church (U.S.A.) constitutes conformity to the world and its culture, and weakens the witness of the church as God’s transforming agent in the world, and separates us from God’s good and acceptable and perfect will (cf. Rom. 12:2, NRSV).

Rationale

Through unclear, muddled, and deceptive language, misinterpretation of Scripture, and blatant disregard of and unwillingness to enforce the *Constitution of the Presbyterian Church (U.S.A.)*, the following three issues have left this denomination in shambles, a mere shell of the great church it once was: (1) the controversy concerning the authority of

Scripture as the Word of God; (2) faith in Jesus Christ as exclusively Lord and Savior; and (3) the continued efforts of some to divide the church by repeatedly attempting to repeal established church law: the ban against practicing homosexuals from ordination (1978 “Authoritative Interpretation” and G-6.0106 passed in 1997). We believe that proper conclusions regarding issues such as these that result in serious concern and debate within the church can be best settled by searching, studying, and prayerfully discerning God’s will as disclosed in his revealed Word. To adapt, mold, or conform the church in accordance with contemporary mores and patterns of sinful life will separate us from God and from God’s will. The system of doctrine revealed in the Holy Scripture, and as interpreted faithfully by *The Book of Confessions*, do clearly reveal God’s will for the church (cf., Overture 9 to the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) from the Presbytery of Mississippi).

GAC (CMD) COMMENT ON ITEM 04-07

Comment on Item 04-07—From the General Assembly Council (Congregational Ministries Division).

Item 04-07 asks the General Assembly to confirm the PC(USA)’s belief in the authority of Scripture by explicit affirmation of two quotations from the Westminster Confession of Faith.

The *Book of Order* states clearly the role of the confessions in the life of the PC(USA): “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” (G-2.0100a).

The Book of Confessions contains several declarations concerning the authority of Scripture, specifically in The Scots Confession (3.19), The Second Helvetic Confession (5.001–.009), The Westminster Confession of Faith (6.001), The Theological Declaration of Barmen (8.10–.12), The Confession of 1967 (9.27–9.30), and A Brief Statement of Faith (10.4).

Item 04-08

[The assembly answered Item 04-08 by the action taken on Items 04-01 and 06-01. See pp. 28–29, 33–34.]

That Ordination Standards Be Affirmed, and That a Study Guide Be Produced—From the Presbytery of Trinity.

The Presbytery of Trinity respectfully overtures the 217th General Assembly (2006) that the ordination standard stated in G-6.0106b and the authoritative interpretation of 1978 are faithful and accurate expressions of what Scripture and our confessions teach about the holiness of life expected of church officers, particularly with respect to marriage and singleness be affirmed; and a study guide be made by the Office of Theology and Worship.

Rationale

The Presbyterian Church (U.S.A.) have invested more than twenty-eight years of overtures, amendments, and judicial cases to clearly define the teachings of Scripture and our confessions regarding the need of repentance from ongoing sin as being a characteristic of our ordained elders, ministers of Word and Sacrament, and deacons.

Our national permanent judicial committee previously called for defining language from our General Assembly prior to enforcing these ethical standards of all officers.

We recognize that elders, deacons, and ministers remain ordained for life and serve at various levels of our denomination and are called to share the same confession, creed, and discipleship relationship with Jesus and thus influence the witness of our whole body to Jesus.

We are called on to demonstrate social righteousness (including growth in holiness) in our personal relationships so that glory be brought to God.

Jesus called sinners and tax collectors to repentance through the story of the prodigal son and called the Pharisees to repentance with regard to Jesus work of forgiveness and restoration.

The Presbyterian Church (U.S.A.) knows its mind on our ordination standards and has made its will clear through votes of its presbyteries. Majorities of the 2.4 million-member PCUSA voted to put G-6.0106b into the *Constitution* (by 54 percent) and larger majorities protected it through various attempts to change or remove it (66 percent and 73 percent).

The very year (1997) that G-6.0106b was placed in the *Book of Order* by a vote of 54 percent of the presbyteries, 1997, the General Assembly sent to the presbyteries an amendment that would have changed “fidelity and chastity” in G-6.0106b to “fidelity and integrity in marriage or singleness, and in all relationships of life.” This would have allowed each presbytery to decide what integrity meant for a particular candidate—essentially, local option. This amendment was rejected by 66 percent of the presbyteries.

In 2001, there was an attempt to delete G-6.0106b from the *Book of Order*. If that amendment had been approved and a subsequent authoritative interpretation approved, ordination of practicing homosexuals would have been allowed at the discretion of individual presbyteries—local option. By the largest margin ever, 73 percent, presbyteries voted to reject the amendment and instead, maintain uniform, biblical ordination standards across the church.

In the face of continued efforts to remove these standards, this overture asks the General Assembly to acknowledge what our presbyteries have said repeatedly, and give reassurances to our churches by reaffirming a commitment to our standards.

ACC ADVICE ON ITEM 04-08

Advice on Item 04-08—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to answer Item 04-08 with its action on Item 04-06

Rationale

See Advisory Committee on the Constitution advice on Item 04-01 for background.

The Advisory Committee on the Constitution notes that there are a plethora of study materials available on these issues.

OGA, GAC, PPC COMMENT ON ITEM 04-08

Comment on Item 04-08—From the General Assembly Council, the Office of the General Assembly, and the Presbyterian Publishing Corporation.

The General Assembly Council, the Office of the General Assembly, and the Presbyterian Publishing Corporation advise that Items 04-03, 04-05, and 04-08 be disapproved. A study guide for the 1978 Definitive Guidance is already available. The Presbyterian Publishing Corporation published *Definitive Guidance The Church's Statements on Homosexuality* in 2004. It contains a foreword by Stated Clerk Clifton Kirkpatrick and a study guide by Dr. Jack Stotts, former president of Austin Presbyterian Theological Seminary. The book contains the paper *The Church and Homosexuality* approved by the UPCUSA in 1978 and known in the church as Definitive Guidance. It also contains two papers by the PCUS approved in 1977 and 1979. The book is an excellent and accessible resource and would serve the purpose of these overtures.

Item 04-09

[The assembly answered Item 04-09 by the action taken on Items 04-01 and 06-01. See pp. 28–29, 33–34.]

On Amending G-6.0106b to Provide for a Decade of Peace Concerning Further Amendment—From the Presbytery of Central Washington.

The Presbytery of Central Washington overtures the 217th General Assembly (2006) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-6.0106b be amended as follows: [Text to be inserted is shown as italic.]

“Those who are called to office in the church are to lead a life in obedience to Scriptures 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), 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. *This paragraph may not be amended prior to 2018.*”

Rationale

It is God’s desire that the church should live in unity and community, and not be torn by constant and recurring strife. The church should be able to give first priority to the advancement of the Gospel and Gospel values in the world.

Thus, a hiatus from perpetual conflict is in order in the Presbyterian Church (U.S.A.)—a period during which the church can concentrate on its mission to the world without the threat of biennial battles about ordination standards, disagreements that sap the church’s strength and continue to produce winners and losers. The decade following implementation in 2008 can instead be a period of renewed evangelism, discipleship, fellowship, service, and mission, apart from the acrimony of fixed controversy.

The provision in our *Book of Order*, Section G-6.0106b, commonly known as “fidelity and chastity,” has been a fitting expression of the peace, unity, and purity Jesus Christ seeks for his church. There is no new consensus in the church that would cause us to conclude our understanding of the Scriptures on these issues has been in error. Nor has the constant and perpetual nature of conflict been good for the ministry and welfare of our denomination.

There is longstanding precedent already in our *Constitution* for an amendment such as the one proposed by this overture. Section G-8.0701, for instance, concludes with, “This paragraph may not be amended.” This current overture concerning G-6.0106b proposes a more modest approach, asking merely that further possible amendment be forestalled only for a decade. During this hiatus of ten years, we pray that the ensuing peace will enable us to hear clearly what God speaks to us through the Word, that our church may do justice, honor God’s intentions for human sexuality, and be a loving, faithful witness to the world. We would be free to take up the debate again after a healthy period of peace and further discernment.

For now, however, we need not break into the same argument every time Presbyterians meet! May we call a halt to the acrimony and seek above all obedience to Christ that we may live out the great ends of the church with vigor and harmony.

Concurrences to Item 04-09 from the Presbyteries of Beaver-Butler and San Joaquin.

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 217th General Assembly (2006) to disapprove Item 04-09.

Rationale

Item 04-09 and the concurrence from the Presbytery of Beaver-Butler are identical in language, including the rationale; Item 04-10, proposes the moratorium with a different rationale, and for eight years rather than ten from the effective amendment date.

The intent of these overtures would be to permit no amendment to G-6.016b for an extended period of time. The Advisory Committee on the Constitution does not believe that the proposed amendments are capable of carrying out this purpose. If approved, the amendments could not prevent a future assembly from proposing to the presbyteries both the elimination of the restriction on amendment and the elimination of G-6.0106b.

Item 04-10

[The assembly answered Item 04-10 by the action taken on Items 04-01 and 06-01. See pp. 28–29, 33–34.]

On Amending the Form of Government to Provide for No Further Amendment of G-6.0106b for Eight Years—From the Presbytery of the Upper Ohio Valley.

The Presbytery of the Upper Ohio Valley overtures the 217th General Assembly (2006) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-6.0106b be amended as follows: [Text to be inserted is shown in italics.]

“Those who are called to office in the church are to lead a life in obedience to Scripture and in conformity to the historical 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), 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. *This paragraph may not be amended for eight years from the time it is amended by the addition of this last sentence.*”

Rationale

It is God’s desire that the church live in purity, peace, and unity, for without any one of these, recurring strife will be a constant battle within the church. The Presbyterian Church (U.S.A.) has experienced strife for decades concerning the intent of the above section of the *Book of Order*. The presbyteries (the people in the pews) have voted on this section of the *Book of Order* three times, each time affirming with an ever-increasing margin their support of this paragraph. It is time to put this matter to rest and to affirm what God has told us in his Word and to listen to what the people in the pews have voted upon. The constant and perpetual nature of this conflict has not been good for the ministry, mission, and welfare of our denomination. The provision in our *Book of Order* section G-6.0106b, commonly known as “fidelity and chastity,” has been a fitting expression of the purity, peace, and unity Jesus Christ seeks for his church. Let us not be hesitant to proclaim what God has told us in Scripture.

This amendment to the *Book of Order* is in conformity with our Reformed tradition. Our Reformed tradition calls upon us to be a church reformed, always reforming, according to the Word of God, and the leading of the Holy Spirit. We must always be open to the leading of the Holy Spirit when He calls upon us to change, but that reformation must always be according to the Word of God. It is in the conjunctive and not the disjunctive. Second Timothy 4:1–5 gives us guidance to take a stand.

In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: proclaim the message; be persistent whether the time is favorable or unfavorable; convince, rebuke, and encourage, with the utmost patience in teaching. For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, and will turn away from listening to the truth and wander away to myths. As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

Section G-6.0106b is reflective of what God’s Word tells us. To change or delete this section from the *Book of Order* so that any other standard would be permissible is contrary to God’s Word. There is long-standing precedent already in our *Constitution* for an amendment such as the one proposed by this overture. Section G-8.0701, for instance, concludes with, “This paragraph may not be amended.”

However, the intent of this overture is not to preclude further discussion, but to encourage further dialogue prior to the end of the eight-year time frame.

Let us affirm, let us proclaim, let us embrace what God has told us in his Word. Let us put this matter to rest for a period so that we may live out the great ends of the church, so that we may truly be One Body! Amen!

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 217th General Assembly (2006) to answer Item 04-10 with its response to Item 04-09.

Rationale

Please refer to the rationale provided in the Advisory Committee on the Constitution’s advice on Item 04-09.

Item 04-11

[The assembly disapproved Item 04-11. See pp. 31, 34]

On Amending W-4.9001, Christian Marriage—From the Presbytery of Mississippi.

The Presbytery of Mississippi overtures the 217th General Assembly (2006) of the PC(USA—in the belief that God has ordained the institution of holy matrimony, and the Scriptures speak clearly to Godly unions, and that marriage should be between one man and one woman—directs the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall W.4.9001 of the *Book of Order* be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italics.]

“Marriage is a gift God has given to all humankind for the well-being of the entire human family. ~~Marriage is a civil contract between a woman and a man. For Christians marriage is~~ *In addition to marriage being a civil contract between a woman and a man, marriage for Christians is also* 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 the community of faith.

“While the civil government may, from time to time, authorize civil marriage contracts of various terms and conditions, the Presbyterian Church (U.S.A.) affirms that all ‘marriage’ contracts should be between one woman and one man, and proclaims that ‘same-gender unions’ are clearly in opposition to Scripture and the Constitution of the Presbyterian Church (U.S.A.).”

Rationale

A statement defining marriage as a civil contract between a woman and a man fails to recognize or emphasize that God laid down the basics of marriage for His people. While civil contracts, and other actions by the civil courts, are realities, the church should clearly stand for marriage as a manifestation of God’s care and concern for His people.

Same-gender unions, while still facing certain court challenges, have become law in Massachusetts and are being practiced under the color of law there, as well as being supported by other civil jurisdictions in other states.

The PC(USA) cannot force its will on non-believers and others, even if they wish to live in a manner clearly in opposition to the Scriptures and the PC(USA) *Constitution*.

Compassion and care are our duty to all, regardless of their beliefs and practices, for we are all children of God. Our mission to those considering such “unions” should be to minister to them at any and every opportunity, emphasizing God’s love and care as well as God’s will for his people as revealed in the Scriptures.

It is proper, it is our duty, to state what we clearly believe in this case, to point out the error inherent in same-gender unions, and to carefully avoid encouraging in any way, such “same-gender unions.”

Reference is made to the *Book of Order* Sections W-4.9000 and 4.9006, and The Second Helvetic Confession Sections 5.245–.251, and The Westminster Confession of Faith Sections 6.131–.139, and to other references in the church’s *Constitution*.

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 217th General Assembly (2006) to disapprove Item 04-11.

Rationale

The Advisory Committee on the Constitution believes that any proposal for constitutional change should be clear in its intent and effect. While the rationale of the overture does not say so, the intent of the overture may be to overturn the General Assembly Permanent Judicial Commission’s decision in *Benton, et al. v. Presbytery of Hudson River (Minutes, 2000, Part I,*

p. 586). In *Benton*, the General Assembly Permanent Judicial Commission reaffirmed an authoritative interpretation adopted in 1991:

There is no mention in the *Book of Order* of same sex unions (ceremonies). If a same sex ceremony were considered to be the equivalent of a marriage ceremony between two persons of the same sex, it would not be sanctioned under the *Book of Order*. In section W-4.9001, Christian marriage is specifically defined 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 the community of faith. (emphasis added)

Inasmuch as the session is responsible and accountable for determination of the appropriate use of the church building and facilities (G-10.0102n), it should not allow the use of the church facilities for a same sex union ceremony that the session determines to be the same as a marriage ceremony.

Likewise, since a Christian marriage performed in accordance with the Directory for Worship can only involve a covenant between a woman and a man, it would not be proper for a minister of the Word and Sacrament to perform a same sex union ceremony that the minister determines to be the same as a marriage ceremony. (*Minutes*, 1991, Part I, pp. 55, 57, 395)

The GAPJC then went on to find that this authoritative interpretation did not bar the blessing of all same-sex ceremonies:

... [The] Authoritative Interpretation clearly assumes that some same-sex ceremonies could be the equivalent of a marriage ceremony, and therefore, would contravene the *Book of Order*, and some might not. A determinative distinction between a permissible same-sex ceremony and a marriage ceremony is that the latter confers a new status whereas the former blesses an existing relationship. The *Book of Order* makes this theological distinction concerning marriage in W-4.9004: "In the name of the triune God the minister shall declare publicly that the woman and the man are now joined in marriage." This and similar pronouncements declaring a new status are to be reserved for services of marriage.

Because of this theological distinction, there should also be a liturgical distinction in services blessing a same-sex relationship. The 1991 General Assembly Authoritative Interpretation leaves to the judgment of individual ministers and sessions (if church property is to be utilized) whether to conduct same-sex ceremonies. In exercising this judgment, however, ministers and sessions should take special care to avoid any confusion of such services with services of Christian marriage. Ministers should not appropriate specific liturgical forms from services of Christian marriage or services recognizing civil marriage in the conduct of such ceremonies. They should also instruct same-sex couples that the service to be conducted does not constitute a marriage ceremony and should not be held out as such.

Notwithstanding the above admonitions, the Directory for Worship affirms the value of worship services in the practice of pastoral care and gives great latitude to ministers and sessions in addressing the pastoral care of members. A same-sex ceremony celebrates a loving, caring, and committed relationship. Therefore, it would be appropriate for this worship occasion to be in the form and spirit of W-6.3010 and W-6.3011. Such a same-sex ceremony does not bless any specific act, and this decision should not be construed as an endorsement of homosexual conjugal practice proscribed by the General Assembly. (*Minutes*, 2000, Part I, p. 588)

In the context of these standards, the Advisory Committee on the Constitution recommends disapproval of this overture for the following reasons:

1. The first paragraph of the proposed amendment does not appear to change the meaning of the existing language in W-4.9001, and therefore seems unnecessary.
2. The intention and effect of the proposed addition of a second paragraph to the existing provisions of W-4.9001 is unclear. This additional paragraph may be understood simply to add commentary on civil practices rather than as adding anything to the nature of the church's understanding of Christian marriage. Commentary on social witness issues is not the purpose of the Directory for Worship. Thus, if such commentary is the intent of this overture, amendment to the Directory for Worship rather than to social witness policy is inappropriate.
3. On the other hand, if this overture is intended to change the standards set forth in *Benton* regarding the participation of ministers of the Word and Sacrament in ceremonies that are not understood to be Christian marriage, and the assembly concurs in that intent, then it should provide for such a prohibition in clear and direct terms, rather in the form of commentary on civil practice. In this regard, it is important to note that the *Benton* decision found authority for such participation in W-6.3010 and W-6.3011, and it is therefore appropriate that any proposal for change address those provisions, rather than in W-4.9001.

ACSWP ADVICE AND COUNSEL ON ITEMS 04-11, 04-12, and 04-13

Advice and Counsel on Items 04-11, 04-12, and 04-13—From the Advisory Committee on Social Witness Policy (ACSWP).

Items 04-11, 04-12, and 04-13 all concern changes in polity, policy, and/or definitions of marriage and specific proscriptions against same-gender unions.

The Advisory Committee on Social Witness Policy (ACSWP) advises disapproval of Items 04-11, 04-12, and 04-13.

Rationale

The ACSWP shares some of the concerns of the proponents of these overtures, but would note the extensive policy and study of marriage and family approved by the 216th General Assembly (2004), only two years ago. In that policy, *Transforming Families*, the General Assembly affirmed marriage as “a basic social relationship of unique importance” and reaffirmed “marriage is a gift God has given to all humankind for the well-being of the entire human family” (*Minutes*, 2004, Part I, pp. 750, 757) (*Book of Order*, W-4.9001). The matter of excluding same-gender couples from any of the benefits of either civil unions or marriages has itself been debated repeatedly and more directly by past General Assemblies, with current policies reviewed without recommendations for change, by the Theological Task Force on Peace, Unity, and Purity of the Church (TTTPUP).

Among the chief threats to marriage and family life carefully examined in the recent policy were economic and cultural pressures on the time and attention spouses can give each other and their children. The report provides many recommendations for Christians to practice “family-strengthening virtues and habits in their own lives” (*Minutes*, 2004, Part I, p. 758). Congregations are encouraged to offer supportive, nurturing, and educational programs for couples and families (*Minutes*, 2004, Part I, pp. 758–59). The report contains many resources from within and beyond the Presbyterian Church (U.S.A.) for strengthening the love of spouses and their children.

Transforming Families is also pastoral to the millions in our culture and thousands in our churches who do not live in nuclear families. “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” (*Minutes*, 2004, Part I, p. 751). For these reasons, the ACSWP finds that pursuing the proposals in these overtures would be redundant.

Item 04-12

[The assembly disapproved Item 04-12. See pp. 31, 34.]

On Reaffirming That Marriage Between a Man and a Woman Is a Gift God Has to All Humankind—From the Presbytery of Redstone.

The Presbytery of Redstone overtures the 217th General Assembly (2006) to reaffirm that the church, as salt and light in society, bears witness to the timeless truth that marriage between a man and a woman is “a gift God has given to all humankind for the well-being of the entire human family” (*Book of Order*, W-4.9001). Therefore, no sexual union outside the bonds of marriage, such as in domestic partnerships or same-sex unions, is within the will of God or approved by this body. The matter is so serious, and of such great import in our own time, that we urge our churches to provide loving and consistent teaching in this area and to call erring members and leaders to repentance.

We direct our national offices to uphold and urge this historic understanding of marriage in their communications with both church and society.

Rationale

For the church’s witness to be effective, we must examine our own teaching and living in order that we may live lives consistent with God’s intentions for us and in so doing bear witness in our culture with integrity. Although some in society seek to redefine marriage, marriage is a relationship instituted and defined by God and we are not free to change it. We believe that God’s revealed intent must be the basis for our life and witness. Our culture needs the consistent witness of the church in order to resist pressures that would distort the meaning of marriage.

The following examples show God’s revealed intent for and affirmation of the marriage union, as well as God’s disapproval of a sexual relationship outside the bonds of marriage between a man and a woman:

Genesis 1:26–27: “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.”

Genesis 2:20–24: “... but for the man there was not found a helper as his partner. So the Lord God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, ‘This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken.’ Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.”

Exodus 20:14: “You shall not commit adultery.”

Leviticus 18:22: “You shall not lie with a male as with a woman; it is an abomination.”

Matthew 19:4–6: “... Have you not read that the one who made them at the beginning ‘made them male and female,’ and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.’”

Romans 1: 26–27: “For this reason God gave them up to degrading passions. Their women exchanged natural intercourse for unnatural, and in the same way also the men, giving up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts with men and received in their own persons the due penalty for their error.”

Ephesians 5:31–32: “ ‘For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh.’ This is a great mystery, and I am applying it to Christ and the church.”

Hebrews 13:4: “Let marriage be held in honor by all, and let the marriage bed be kept undefiled; for God will judge fornicators and adulterers.”

1 Corinthians 6:9–11: “Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived! Fornicators, idolaters, adulterers, male prostitutes, sodomites, thieves, the greedy, drunkards, revilers, robbers—none of these will inherit the kingdom of God. And that is what some of you used to be. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.”

1 Corinthians 6:18–20: “Shun fornication! Every sin that a person commits is outside the body, but the fornicator sins against the body itself. Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body.”

The following examples show the PC(USA) constitutional position and teaching affirming and blessing marriage while condemning sexual relationships outside the marriage of a man and a woman:

The Presbyterian Church (U.S.A.) has several passages in its *Constitution* expressing its understanding of marriage. For example, the Westminster Confession of Faith declares, “Marriage is a union between one man and one woman, designed of God to last so long as they both shall live” (*The Book of Confessions*, 6.133).

The Directory for Worship (*Book of Order*, W-4.9001):

Marriage is a gift God has given to all humankind for the well-being of the entire human family. Marriage is a civil contract between a woman and a man. For Christians marriage is a covenant through which a man and a woman are called to live out together before God their lives of discipleship. 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 the community of faith.

The Larger Catechism interprets the Seventh Commandment as forbidding “adultery, fornication, rape, incest, sodomy, and all unnatural lusts; all unclean imaginations, thoughts, purposes, and affections ... and all other provocations to, or acts of, uncleanness either in ourselves or others” (*The Book of Confessions*, 7.249).

The *Book of Order* stated more succinctly, among the historic confessional standards of the church, the requirement to live either in fidelity within the covenant of marriage between a man and a woman (W-4.9001), or chastity in singleness (G-6.0106b).

In 1978, the United Presbyterian Church (U.S.A.) adopted a policy statement on “The Church and Homosexuality.” According to that policy statement, “We conclude that homosexuality is not God’s wish for humanity. Even where the homosexual orientation has not been consciously sought or chosen, it is neither a gift from God nor a state nor a condition like race; it is a result of our living in a fallen world.” Reviewing biblical passages related to sexuality, the statement found: “that homosexuality is a contradiction of God’s wise and beautiful pattern for human sexual relationships revealed in

Scripture and affirmed in God's ongoing will for our life in the Spirit of Christ. It is a confusion of sexual roles that mirrors the tragic inversion in which men and women worship the creature instead of the Creator."

The PC(USA) has, at various times and in a variety of documents and policies, declared its position on marriage and sexual relationships outside marriage. However, on some occasions the message from our church to the culture has been unclear. In this time of sexual confusion, so prevalent in our society and in the church, including occasions in which some in the church seek to challenge the teaching, it is proper for our General Assembly to reassert itself succinctly on this matter as a means of clarifying its teaching and making it indisputable that such teaching applies to our own time.

Concurrence to Item 04-12 from the Presbytery of Blackhawk.

ACC ADVICE ON ITEM 04-12

Advice on Item 04-12—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 04-12.

Rationale

This overture asks the assembly to approve a statement affirming that marriage between a man and woman is a gift of God, and declaring on that basis that other sexual conduct is impermissible. While this overture is characterized as a reaffirmation, its approval would result in a change in constitutional standards. It is unclear whether the intention of this statement is that it be an authoritative interpretation of W-4.9001 or that it be approved as social witness policy. Despite this lack of clarity, the Advisory Committee on the Constitution believes that if this overture is approved, it would constitute an authoritative interpretation of W-4.9001.

However, the impact of such an authoritative interpretation on church practice are less than clear. The existing standards regarding the conduct of ministers of Word and Sacrament are found in *Benton, et al. v. Pby of Hudson River (Minutes, 2000, part I, pp. 586–89, Remedial Case 212-11)*. A discussion of that decision is set forth in the Advisory Committee on the Constitution's advice concerning Item 04-11. Item 04-12 does not directly address the provisions of W-6.3010 and W-6.3011, or the *Benton* decision's statement that "[s]uch a same-sex ceremony does not bless any specific act, and this decision should not be construed as an endorsement of homosexual conjugal practice proscribed by the General Assembly."

Any modification of existing standards regarding participation in same-sex ceremonies could be the source of disciplinary actions against officers of the church. Accordingly, if the assembly desires to overturn or modify the General Assembly Permanent Judicial Commission's *Benton* decision, the Advisory Committee on the Constitution urges it to be as specific as possible in setting forth what types of participation in civil ceremonies or unions are or are not permissible, and to address the specific meaning of W-6.3010 and W-6.3011 in these circumstances.

ACSWP ADVICE AND COUNSEL ON ITEMS 04-11, 04-12, and 04-13

Advice and Counsel on Items 04-11, 04-12, and 04-13—From the Advisory Committee on Social Witness Policy (ACSWP).

Items 04-11, 04-12, and 04-13 all concern changes in polity, policy, and/or definitions of marriage and specific proscriptions against same-gender unions.

The Advisory Committee on Social Witness Policy (ACSWP) advises disapproval of Items 04-11, 04-12, and 04-13.

Rationale

The ACSWP shares some of the concerns of the proponents of these overtures, but would note the extensive policy and study of marriage and family approved by the 216th General Assembly (2004), only two years ago. In that policy, *Transforming Families*, the General Assembly affirmed marriage as "a basic social relationship of unique importance" and reaffirmed "marriage is a gift God has given to all humankind for the well-being of the entire human family" (*Minutes, 2004, Part I, pp. 750, 757*) (*Book of Order, W-4.9001*). The matter of excluding same-gender couples from any of the benefits of either civil unions or marriages has itself been debated repeatedly and more directly by past General Assemblies, with current

policies reviewed without recommendations for change, by the Theological Task Force on Peace, Unity, and Purity of the Church (TTTPUP).

Among the chief threats to marriage and family life carefully examined in the recent policy were economic and cultural pressures on the time and attention spouses can give each other and their children. The report provides many recommendations for Christians to practice “family-strengthening virtues and habits in their own lives” (*Minutes*, 2004, Part I, p. 758). Congregations are encouraged to offer supportive, nurturing, and educational programs for couples and families (*Minutes*, 2004, Part I, pp. 758–59). The report contains many resources from within and beyond the Presbyterian Church (U.S.A.) for strengthening the love of spouses and their children.

Transforming Families is also pastoral to the millions in our culture and thousands in our churches who do not live in nuclear families. “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” (*Minutes*, 2004, Part I, p. 751). For these reasons, the ACSWP finds that pursuing the proposals in these overtures would be redundant.

Item 04-13

[The assembly disapproved Item 04-13. See pp. 31, 35.]

On Pastoral Counsel for Sexual Sin—From the Presbytery of Redstone.

The Presbytery of Redstone overtures the 217th General Assembly (2006) to declare the following:

Recognizing the clear biblical teaching on sexuality and its own long history of upholding a standard of fidelity in marriage between a man and a woman and chastity in singleness, the assembly urges our pastors, elders, and all those who serve in ministries of discipleship to offer pastoral counsel and support toward repentance, forgiveness, and new life in Christ to all those struggling, sometimes failing, to live a life in accordance with biblical standards, and further,

We direct that the materials produced by our national offices reflect both the standard of fidelity in marriage between a man and a woman and chastity in singleness, and God’s readiness to forgive and restore every person through Christ, and further,

That our national offices not encourage governing bodies at any level to recognize as legitimate or confer to couples of either same-sex or opposite sex, domestic partnerships or civil unions, the same rights and benefits as those men and women living in a covenant marital relationship as defined by our confessions and the Bible.

Rationale

Reformed people hold very basic beliefs both about God’s standards of holiness and about God’s tender mercies and readiness to forgive. John Calvin wrote that as we cross the threshold of the Christian Church our first experience is with God’s forgiveness. We are, each one, broken, and in need of a Savior.

As our Confession of 1967 says, our time in history is characterized by sexual confusion and anarchy. Our culture is replete with messages and pressures to abandon biblical sexual standards. Even in the church, the voices are often mixed in the conflict between those who are committed to upholding and those who are committed to changing the church’s historical understanding of God’s will for blessing in sexual expression. As a consequence, many Christians fall into sexual temptations and practices that do not honor God.

As much as we acknowledge the harm of living outside God’s will, we also rejoice that the life-changing power of God and the desire of God to redeem us, forgive us, and restore us is at the heart of the Gospel of Jesus Christ. As his disciples, we are called to love each other and care for each other, and especially to care for those among us who fall into sin. Scripture teaches us to lead our erring brothers and sisters gently to repentance and a knowledge of the truth. (2 Tim. 2:25)

Concurrence to Item 04-13 from the Presbytery of Shenango.

***Item 05-01**

[In response to Item 05-01, the assembly approved an alternate resolution. See p. 38.]

On Amending G-12.0101, Synod Membership, to Make It Possible for a Synod to Enroll Specified Persons as Members of the Synod—From the Presbytery of Lake Huron.

The Presbytery of Lake Huron respectfully overtures the 217th General Assembly (2006) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-12.0101 be amended by inserting an “a.” at the beginning of the current paragraph and adding a new paragraph “b.” to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“a. Synod is the unit of the church’s life and mission which consists of not fewer than three presbyteries within a specific geographic region. ... [The rest of the paragraph remains the same.]

“b. *Each person elected an officer of the synod (other than moderator), a member of the council of the synod, a chairperson of a synod unit (committee, cabinet, trustees, etc.), the moderator of Presbyterian Women of the Synod and Presbyterian Men of the Synod, may be enrolled as a member of the synod for the term of office.*”

In response to Item 05-01, the 217th General Assembly (2006) approved the following resolution:

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

Shall G-12.0101 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“G-12.0101

“Synod is the unit of the church’s life and mission which consists of not fewer than three presbyteries within a specific geographic region.

“a. When a synod meets it shall be composed of commissioners elected by the presbyteries. The synod shall determine, with the consent of a majority of its presbyteries, the basis of election and the ratio of commissioners to members represented in the presbyteries, as well as its method to fulfill the principles of participation and representation found in G-9.0104 and G-9.0105. The commissioners from each presbytery shall be divided equally between elders and ministers of the Word and Sacrament. ~~Each person elected moderator shall be enrolled as a member of the synod until a successor is elected and installed, and then shall be enrolled as a corresponding member of the synod.~~

“b. *When a synod meets, in addition to commissioners elected by the presbyteries, the officers of the synod and other individuals as determined by the governing documents of the synod may be enrolled during their respective terms of office so long as the balance of elders and ministers of the Word and Sacrament is maintained in the voting members of the body.*”

Rationale

The *Book of Order* permits presbyteries to enroll officers, committee chairpersons, and council members as members of the presbytery for the term of office. The Council of the Synod of the Covenant believes that the same privilege should be granted to synods. This would allow persons in the specified positions to have both voice and vote at meetings of the synod assembly, a privilege currently denied to persons in key and responsible positions. It would allow those persons and the groups they represent to have participation and representation in actions taken by the assembly.

The Presbytery of Lake Huron, a member presbytery of the Synod of the Covenant, concurs with the synod council. The synod council does not have the authority to submit an overture to the General Assembly and the synod assembly will not meet until after the meeting of the 217th General Assembly (2006). Therefore the Presbytery of Lake Huron submits this overture on its own behalf and with the concurrence of the synod council.

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 217th General Assembly (2006) that it concurs with the intent of the overture, to permit the governing body to determine who will be enrolled for meetings of that body, but offers different language for the Stated Clerk to send to the presbyteries for their affirmative or negative vote.

Shall G-12.0101 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“G-12.0101

“Synod is the unit of the church’s life and mission which consists of not fewer than three presbyteries within a specific geographic region.

“a. When a synod meets it shall be composed of commissioners elected by the presbyteries. The synod shall determine, with the consent of a majority of its presbyteries, the basis of election and the ratio of commissioners to members, represented in the presbyteries, as well as its method to fulfill the principles of participation and representation found in G-9.0104 and G-9.0105. The commissioners from each presbytery shall be divided equally between elders and ministers of the Word and Sacrament. ~~Each person elected moderator shall be enrolled as a member of the synod until a successor is elected and installed, and then shall be enrolled as a corresponding member.~~

“b. *When a synod meets, in addition to commissioners elected by the presbyteries, the officers of the synod and other individuals as determined by the governing documents of the synod may be enrolled during their respective terms of office so long as the balance of elders and ministers of the Word and Sacrament is maintained in the voting members of the body.*”

Rationale

There is a lack of consistency in the language used in the *Book of Order* to refer to membership in the four governing bodies.

- Section G-10.0101 states “The session of a particular church consists of the pastor ... and the elders in active service. ...”
- Section G-11.0101 states “Presbytery is a corporate expression of the church consisting of all the churches and ministers of the Word and Sacrament within a certain district. When a presbytery meets, each church shall be represented by an elder commissioned by the session”
- Section G-12.0101 states “Synod ... consists of not fewer than three presbyteries within a specific geographic region. When a synod meets it shall be composed of commissioners elected by the presbyteries. ...”
- Section G-13.0101 states “The General Assembly is the highest governing body of this church When the General Assembly meets ... it shall consist of equal number of elders and ministers in the following proportions. ...”

Individual Presbyterians are members either of a particular church, or in the case of ministers of the Word and Sacrament, of a presbytery. The two upper governing bodies are not viewed as having individual members, but of receiving commissioners from the presbyteries to meetings of the synod or General Assembly.

Section G-12.0101, which this overture seeks to amend, was amended in 1985 to add the sentence that is now the last sentence in that section. “Each person elected moderator shall be enrolled as a member of the synod until a successor is elected and installed, and then shall be enrolled as a corresponding member of the synod.” The Advisory Committee on the Constitution believes that the proposed new sub-paragraph a. retains that option as well as broadening those whom a synod may choose to enroll in meetings. The governing documents may specify that one who has served as moderator as a corresponding member. The governing documents may specify whether those enrolled under sub-paragraph a. serve with or without vote.

The Advisory Committee on the Constitution advises that if the General Assembly wishes to concur with the intent of the overture, that language which is more consistent with the language of G-13.0101 be approved to be submitted to the presbyteries.

The paragraph would have a sub-paragraph a., which consists of the balance of the current 12.0101, except that the last sentence would be deleted. A new sub-paragraph b. would be added.

The advisory committee would also note that while the role of synods is delineated in Chapter Twelve, there is great diversity in how the sixteen synods have chosen to structure themselves. It is appropriate that each synod determine who may be enrolled in its meetings so long as it adheres to the principle that the presbyteries elect the commissioners on the basis set forth in paragraph a.

The Advisory Committee on the Constitution believes that the wording proposed in this advisory opinion will permit more latitude to the synods in determining who participates in meetings of the synods.

*Item 05-02

[The assembly approved Item 05-02 with amendment. See pp. 38–39.]

On Amending the Book of Order by Adding a Reverse Concordance of Scriptural Allusions to the Index—From the Presbytery of Redstone.

The Presbytery of Redstone overtures the 217th General Assembly (2006) to [~~amend the Book of Order by adding~~ instruct the Office of the General Assembly to add] the following reverse concordance of Scriptural allusions (in the order of Scripture) to the Indexes in the *Book of Order*, consulting with the appropriate General Assembly entities as necessary in the preparation of such concordance].

Reverse Concordance of Scriptural Allusions for the Form of Government

Psalm 2:6	G-1.0100a
Psalm 2:8	G-4.0203
Psalm 68:18	G-1.0100a
Jeremiah 3:15	G-6.0202a
Ezekiel 34:4	G-10.0102b
Ezekiel 43:11–12	G-4.0304
Ezekiel 43:11–12	G-15.0103
Daniel 7:14	G-1.0100a
Matthew 18:15–18	G-1.0308
Matthew 19:13–14	G-4.0103
Mark 4:24	G-14.0510e
Mark 10:14	G-4.0103
Luke 12:13–14	G-9.0102a
Luke 12:42	G-6.0202a
Luke 18:15–16	G-4.0103
John 18:36	G-9.0102a
Acts 1:25	G-14.0510d
Acts 2:39	G-4.0101
Acts 2:39, 41, 47	G-4.0103
Acts 2:41, 47	G-7.0102
Acts 2:41, 46–47	G-11.0101
Acts 2:46–47	G-5.0101a
Acts 4:4	G-11.0101
Acts 6	G-17.0101
Acts 6:1–2	G-6.0402
Acts 6:1–7	G-11.0101
Acts 6:2	G-9.0503a(4)
Acts 6:3, 5–6	G-6.0402
Acts 6:5–6	G-14.0208a
Acts 9:31	G-11.0101

Acts 11:18	G-11.0202
Acts 11:22, 30	G-11.0101
Acts 13:2–3	G-11.0103l
Acts 13:2–3	G-14.0510b
Acts 14:26–27	G-11.0202
Acts 15:1–32	G-1.0307
Acts 15:1–29	G-1.0400
Acts 15:25	G-6.0302
Acts 15:1–29	G-8.0101
Acts 15:22–24	G-9.0409a(2)
Acts 15:30	G-9.0503a(4)
Acts 15:2, 6	G-10.0102p(1)
Acts 15:4	G-11.0101
Acts 15:1–6	G-11.0101
Acts 15:28	G-11.0103n
Acts 15:10	G-11.0103t(3)
Acts 15:1–29	G-13.0101
Acts 15:5–6	G-16.0101
Acts 15:2–3, 4, 6	G-17.0101
Acts 16:4	G-1.0400
Acts 16:4	G-8.0101
Acts 16:4	G-13.0101
Acts 18:19, 24, 26	G-11.0101
Acts 19:18–20	G-11.0101
Acts 20:17	G-9.0503a(4)
Acts 20:17	G-10.0201
Acts 20:17–18	G-11.0101
Acts 20:25, 28–30, 36–37	G-11.0101
Acts 20:38	G-6.0202a
Acts 21:17–18, 20	G-11.0101

Acts 21:17–18	G-17.0101
Romans 12:7–8	G-6.0302
1 Corinthians 1:18	G-3.0200c
1 Corinthians 4:1–2	G-6.0202a
1 Corinthians 4:1	G-6.0202a
1 Corinthians 5:4–5	G-1.0308
1 Corinthians 5:4	G-10.0101
1 Corinthians 5:3	G-11.0103n
1 Corinthians 7:14	G-4.0103
1 Corinthians 9:7–15	G-14.0510a(3)
1 Corinthians 11:27–33	G-10.0102r
1 Corinthians 12:28	G-6.0301
1 Corinthians 14:26, 33, 40	G-11.0101
1 Corinthians 14:40	G-9.0301b
1 Corinthians 16:8–9, 19	G-11.0101
2 Corinthians 3:6	G-6.0202a
2 Corinthians 5:20	G-6.0202a
Galatians 1:21–22	G-4.0102
Galatians 2:4–5	G-11.0103t(3)
Galatians 2:9	G-14.0510d
Galatians 6:16	G-5.0202
Ephesians 1:20–21	G-1.0100a
Ephesians 1:22–23	G-1.0100a
Ephesians 2:20	G-14.0405b(2)
Ephesians 4:11–12	G-6.0103
Ephesians 4:16	G-3.0200c
Ephesians 6:18	G-11.0103g
Ephesians 6:20	G-6.0202a
Philippians 1:1	G-6.0103
Philippians 1:1	G-6.0401
Philippians 4:6	G-11.0103g

Colossians 1:18	G-3.0200c
1 Thessalonians 5:12–13	G-10.0102
1 Thessalonians 5:12–13	G-10.0102r
1 Thessalonians 5:12–13	G-14.0510a(3)
2 Thessalonians 3:6, 14–15	G-10.0102r
1 Timothy 3:1	G-6.0103
1 Timothy 3:8–15	G-6.0401
1 Timothy 4:14	G-11.0103l
1 Timothy 4:14	G-14.0510b
1 Timothy 5:1, 17–19	G-6.0202a
1 Timothy 5:17	G-6.0103
1 Timothy 5:17	G-6.0302
1 Timothy 5:17	G-10.0102
2 Timothy 1:13	G-14.0405b(3)
2 Timothy 3:16	G-14.0405b(2)
2 Timothy 4:1–2	G-14.0510c
Titus 1:5	G-6.0202a
Hebrews 2:1	G-14.0510e
Hebrews 8:5	G-4.0103
Hebrews 8:5	G-5.0202
Hebrews 13:17	G-10.0102
Hebrews 13:17	G-14.0510a(2)
James 1:21	G-14.0510a(2)
1 Peter 5:1	G-6.0202a
1 Peter 5:5	G-14.0405b(5)
Revelation 2:1	G-4.0102
Revelation 2:1–6	G-11.0101
Revelation 5:9	G-4.0101
Revelation 7:9	G-4.0203

Rationale

The *Book of Order* currently contains a Scriptural Allusion Index for the Form of Government. This index lists Scripture references for various sections of the Form of Government and sequences the references according to the Form of Government chapters and sections within each chapter.

The proposed reverse concordance does not replace the Scriptural Allusion Index currently in the *Book of Order*. Rather, it complements this index by ordering it according to Scripture and cross-linking the Scripture references to the *Book of Order* section references. This reverse concordance will be helpful to pastors and others when they are preaching or teaching on a particular text and want to refer to related material in the *Book of Order*.

ACC ADVICE ON ITEM 05-02

Advice on Item 05-02—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to approve Item 05-02 with the following amendment: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as *italic*.]

"The Presbytery of Redstone overtures the 217th General Assembly (2006) to ~~amend the Book of Order by adding~~ *instruct the Office of the General Assembly to add* the following reverse concordance of Scriptural allusions (in the order of Scripture) to the Indexes of the Book of Order, *consulting with the appropriate General Assembly entities as necessary in the preparation of such concordance:*"

[Include listing of scriptural allusions.]

Rationale

The overture proposes to expand the Scriptural Allusion Index of the *Book of Order* by the addition of a reverse concordance of scriptural allusions. The index would make it possible to identify citations of Scripture in the *Book of Order* beginning with a particular passage of Scripture.

Neither the Index nor the Scriptural Allusion Index is a part of the *Book of Order*. Therefore, the proposed action would not require an amendment to the *Constitution* and would not require the assent of the presbyteries.

The language of the overture is clear, and the form of the proposed Reverse Concordance of Scriptural Allusions is consistent with the Scriptural Allusions Index already existing in the *Book of Order*; indeed, it is simply the reverse of that index.

***Item 05-03**

[The assembly disapproved Item 05-03. See pp. 38–39.]

On Amending G-13.0103r Regarding Authoritative Interpretations—From the Presbytery of Mississippi.

The Presbytery of Mississippi overtures the 217th General Assembly (2006) to direct the Stated Clerk to send the following proposed amendment to the *Book of Order* to the presbyteries for their affirmative or negative votes:

Shall G-13.0103r be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“r. to provide authoritative interpretation of the Book of Order which shall be binding on the governing bodies of the church when rendered in accord with G-13.0112 *and with the consent of a majority of all the presbyteries*, or when rendered through a decision of the Permanent Judicial Commission in a remedial or disciplinary case. The most recent interpretation of a provision of the Book of Order shall be binding.”

Rationale

Interpretations of the *Book of Order* can easily have the effect of altering the meaning of the *Constitution* even while leaving its words unchanged. Although the proposed amendment would undoubtedly increase the number of General Assembly actions the presbyteries would be asked to approve, the amendment would nevertheless preserve the presbyteries’ constitutional right to have direct input into important changes to the way that they relate to one another. Any changes that are binding on the governing bodies of the church should have the approval of the presbyteries.

ACC ADVICE ON ITEM 05-03

Advice on Item 05-03—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 05-03.

Rationale

General Assemblies have provided what we now call “authoritative interpretation” throughout most of our history since 1786. J. Aspinwall Hodge, in *What Is Presbyterian Law as Defined by the Church Courts* (Philadelphia, Pa.: Presbyterian Board of Publication and Sabbath School Work, 1907), responding to the question, “What authority have the decisions of the Assembly?” answered citing the *Presbyterian Digest*, “Its replies to overtures are authoritative interpretations of the constitution [sic]” (p. 271).

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. Deliberate General Assembly interpretations adopted pursuant to process described in G-13.0112. Decisions by the General Assembly Permanent Judicial Commission and General Assembly interpretations under G-13.0112 together are referred to as “authoritative interpretations” (G-13.0103r).

Accordingly, the current processes of constitutional authority reflect a theology and polity that provide Presbyterians with a variety of opportunities to change the *Constitution*.

The effect of Item 05-03 would be to dramatically restrain and restrict the General Assembly from making responses in a timely manner to emerging questions and issues in the church. This is especially true in light of biennial General Assemblies. Moreover, the presbytery ratification process would further exacerbate the matter.

Item 05-03 is an awkward attempt to micromanage Presbyterian law and is an unwise approach to furthering the peace, unity, and purity of the church.

Item 05-04

[Note: Item 05-04 was reassigned to 12 Assembly Committee on Church Growth and Christian Education. It became Item 12-18. See pp. 1094.]

Item 05-05

[The assembly approved Item 05-05. See pp. 38–39.]

On Amending G-11.0503, Open Communication, to Include Elders Who Are Commissioned as Lay Pastors—From the Presbytery of the Western Reserve.

The Presbytery of the Western Reserve respectfully overtures the 217th General Assembly (2006) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-11.0503 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 committee shall be open to communication at all times with the ministers, *elders who are commissioned as lay pastors*, elders who are members of sessions, sessions of the presbytery, and Certified Christian Educators within the bounds of the presbytery.”

Rationale

Elders who are commissioned as lay pastors act as the pastor of a congregation, with the responsibilities given by the presbytery. Churches and their pastors fall under the care and guidance of the committee on ministry. An elder serving on the session of a particular church served by a commissioned lay pastor has constitutional access to the committee on ministry. An elder who has been commissioned to serve as the pastor, but who is most likely not a member of the church, may or may not have been named moderator of the session, and may not be recognized as named under G-10.0101 as being included in the membership of the session, should be able to have the same access to the committee on ministry as a minister who serves similar functions in the particular church.

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 217th General Assembly (2006) to approve Item 05-05.

Rationale

The overture seeks to add “elders who are commissioned as lay pastors” to the list of persons with whom a presbytery’s committee on ministry shall engage in open communication.

A committee on ministry is open to communication with ministers, elders, and certified Christian educators so that it can assist in providing congregations with good pastoral care and in seeing that those providing that pastoral care are properly treated by congregations. A commissioned lay pastor is granted a commission to "... lead worship and preach the gospel, watch over the people, and provide for their nurture and service ..." (*Book of Order*, G-14.0801a). Because these functions are akin to the services provided by pastors, it would be appropriate for the committee on ministry to be in a similar relationship to both pastors and commissioned lay pastors. In practice many committees on ministry are already overseeing the work of commissioned lay pastors. It would be appropriate to amend the *Book of Order* to give formal recognition to this practice.

*Item 05-06

[The assembly disapproved Item 05-06 with comment. See pp. 38–39.]

On Amending G-10.0302a(2)(c), "When Active Members Move" to Include Provision for College Students and Military Personnel—From the Presbytery of San Francisco.

The Presbytery of San Francisco overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to do the following:

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

Shall G-10.0302a(2)(c) be amended as follows? [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

"(c) When a member moves or is temporarily relocated for an extended period of time and can no longer be active in the work and worship of the church of membership, it shall be that person's duty to become an active member of a church in the community where that person is living. The session of the church of membership shall inform the person of this duty as soon as practicable and shall notify a church in the new community and request it to provide pastoral care with a view to membership. In addition, notice shall be sent to either the presbytery office or to the stated clerk of the presbytery, or both. In the case of an extended temporary residence, such as for military personnel or college students, the member shall be encouraged to affiliate with a congregation, military chapel, or campus ministry, and notification of their arrival shall be sent to the area congregations, military chapels, and/or campus ministries or college chaplains."

Comment: Pastors and clerks of session are reminded of the provisions in G-10.0302a(2)(c) and are strongly encouraged to communicate with campus ministers and military chaplains when college students and military personnel from their congregations relocate for an extended period of time.

Rationale

The Worship Leader: *"Do you, as members of the church of Jesus Christ, promise to guide and nurture, N. and N., by word and deed, with love and prayer, encouraging this person to know and follow Christ and to be a faithful member of his church."*

The People respond: "We do." (From The Sacrament of Baptism, *Book of Common Worship*, Westminster/John Knox Press)

For young adult members of Presbyterian Church (U.S.A.) congregations, going away to college or to service in the nation's military is the first leg of a journey that will, almost certainly, lead them farther and farther away from their "home" church in more directions than just geographic. Unfortunately this departure is the point where the church loses its connection with persons it has guided and nurtured, educated and loved through their childhood and adolescence. It is, for all practical and relational purposes, the end of the illustrative words and good deeds, even loving and prayerful encouragement of the military and college bound young adult members of the congregation.

The means to notify military chaplaincies and Presbyterian Church (U.S.A.) collegiate ministries are readily available to congregations. The Presbyterian Council for Chaplains and Military Personnel (<http://www.pccmp.org/>) and the General Assembly Collegiate Ministries Office (<http://www.pcusa.org/collegiate/>) are both capable of receiving and redirecting this information. Our denomination has related ministries serving on more than 1,150 colleges and universities in all fifty states. For most of these ministries, their staff have no way of knowing that a member of a PC(USA) congregation is on campus. The best way they can know this is if a referral notice arrives in their email box. Our military chaplains, although serving often in more mobile and complex settings than a college campus, welcome the notification of a church member's presence on their base of operations.

This overture will go a long way to keeping touch with the youth of our church as they make that critical transition into the academic and career world of the young adult.

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 217th General Assembly (2006) to disapprove Item 05-06, on the grounds that the actions envisioned by the overture are already permitted by the existing provisions of G-10.0302a(2)(b) and (c).

Item 05-07

[The assembly disapproved Item 05-07. See pp. 38–39.]

On Amending G-8.0201, “Property Is Held in Trust”—From the Presbytery of Stockton.

The Presbytery of Stockton overtures the 217th General Assembly (2006) to direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

1. Shall G-8.0201 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.]

~~“All property held by or for a particular church, a presbytery, a synod, the General Assembly, or the Presbyterian Church (U.S.A.), whether legal title is lodged in a corporation, a trustee or trustees, or an unincorporated association, and whether the property is used in programs of a particular church or of a more inclusive governing body or retained for the production of income, is held in trust nevertheless for the use and benefit of the Presbyterian Church (U.S.A.) no matter how title is held or by whom, is the sole property of that church, except that the amount of any financial assistance provided by the Presbyterian Church (U.S.A.) to that church to purchase, improve, or repair that property, is a lien on that property for the benefit of the Presbyterian Church (U.S.A.)”~~

2. Shall G-8.0300 and 8.0301 be deleted and “G-8.0400-.0701” be re-numbered as “G-8.0300-.0601:

~~“G-8.0300 3. Property Used Contrary to Constitution~~

~~“G-8.0301 Property Used Contrary to Constitution~~

~~“Whenever property of, or held for, a particular church of the Presbyterian Church (U.S.A.) ceases to be used by that church as a particular church of the Presbyterian Church (U.S.A.) in accordance with this Constitution, such property shall be held, used, applied, transferred, or sold as provided by the presbytery.”~~

3. Shall current G-8.0401 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.]

~~“Whenever a particular church is formally dissolved by the presbytery, or has become extinct by reason of the dispersal of its members, the abandonment of its work, or other cause *and no longer exists as a church body*, such property as it may have shall be held, used, and applied for such uses, purposes, and trusts as the presbytery may direct, limit, and appoint, or such property may be sold or disposed of as the presbytery may direct, in conformity with the Constitution of the Presbyterian Church (U.S.A.)”~~

4. Shall current G-8.0501 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.]

~~“So long as a particular church is a member of the Presbyterian Church (U.S.A.), it shall not sell, mortgage, or otherwise encumber any of its real property and it shall not acquire real property subject to an encumbrance or condition without the written permission of the presbytery transmitted through the session of the particular church.”~~

5. Shall current G-8.0502 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.]

“So long as a particular church is a member of the Presbyterian Church (U.S.A.), it shall not lease its real property used for purposes of worship, or lease for more than five years any of its other real property, without the written permission of the presbytery transmitted through the session of the particular church.”

6. Shall current G-8.0601 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 relationship to the Presbyterian Church (U.S.A.) of a particular church can be severed ~~only~~ by either constitutional action on the part of the presbytery- (G-11.0103i), or by the vote of sixty (60) percent of the active membership of that particular church. If there is a schism within the membership of a particular church and the presbytery is unable to effect a reconciliation or a division into separate churches within the Presbyterian Church (U.S.A.), ~~the presbytery shall determine if one of the factions is entitled to the property because it is identified by the presbytery as the true church within the Presbyterian Church (U.S.A.). This determination does not depend upon which faction received the majority vote within the particular church at the time of the schism~~ the sixty (60) percent vote of the active membership within that particular church shall determine what shall be done with that church’s property not withstanding the provisions of G-11.0103i or any other provision in the Book of Order.”

Rationale

As Chapter VIII of the *Book of Order* now reads, if a congregation has any irreconcilable theological differences with the actions of the leadership of the Presbyterian Church (U.S.A.) [PC(USA)], or to any future amendments to the *Book of Order*, that congregation has only two options: it can stay in the PC(USA) in spite of those irreconcilable differences, or it can separate from the PC(USA) and forfeit all of its assets to the PC(USA).

There is no biblical or moral basis why a congregation’s property should be controlled by or forfeited to the PC(USA) upon severance by that congregation from the PC(USA), except only to the extent the PC(USA) has expended funds in behalf of such church to acquire, improve, or repair such property. Then PC(USA) should have the limited right to reimbursement for those funds.

No church should have to forfeit its assets to uphold its biblical beliefs. Amending Chapter VIII will eliminate these forfeiture clauses in the *Book of Order* and protect the assets of each congregation: the body of Christ that paid for those assets.

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 217th General Assembly (2006) to disapprove Item 05-07.

Rationale

This overture would change the specific character of Chapter VIII of the Form of Government, and represents a Congregationalist rather than Presbyterian understanding of the nature of church property.

The current provision of Chapter VIII of the Form of Government codifies a Presbyterian understanding of property ownership that prior to its adoption was settled in Presbyterian polity. Section G-8.0201 was only added as a constitutional provision to avoid confusion in the civil courts as to the status of church property.

The origins of Chapter VIII of the Form of Government are found in both the Presbyterian Church in the United States (1981, pp. 224–25, 229–43) and the United Presbyterian Church in the U.S.A. (1980, pp. 99–105). Both denominations shared a long and common history of understanding a congregation’s property to be held in trust for the whole church. This history is reflected in a number of judicial decisions, all the way to the United States Supreme Court, most notable in an 1872 case, *Watson v. Jones*, 80 U.S. (13 Wall) 679 (1872). However, for the protection of Presbyterian principles it became clear that it was necessary for the denominations to put in place a provision in its constitutional documents that which was implied in the earlier precedents, that is, that property is indeed held in trust for the benefit of the whole church. Both predecessor denominations engaged in long and careful studies of the history of these judicial decisions in the context of historic Presbyterian principles in adopting the antecedents to G-8.0201.

This necessity for adoption of G-8.0201 arose from court decisions that changed the permissible role of courts in determining disputes as to church property. Until a few years before the adoption of G-8.0201, courts determining property disputes sought to determine from the doctrinal documents of a denomination whether the property of local congregations was held in trust for the larger church (this was referred to as the “implied trust” analysis). However, in 1979, the United States Supreme Court found that this type of inquiry into the doctrine of a denomination was an improper intrusion into the First Amendment right to freedom of religion. Accordingly, the courts were required to determine property disputes without seeking to interpret a denomination’s doctrine (the so-called neutral principles of law analysis). For Presbyterians, this change in the legal framework the civil courts applied suggested specific reference in property matters in a denomination’s constitutional documents was prudent. Section G-8.0201 provides that explicit understanding of the long held Presbyterian understanding. As such, it was not a change in our Presbyterian polity, but rather an attempt to protect the denomination’s polity against changes in the permissible framework of legal analysis applied by the civil courts.

Chapter VIII gives broad discretion to the presbytery in the resolution of property disputes. These provisions, which allow the presbytery to exercise its discretion in a property dispute in light of the mission of the Gospel within its bounds, provide a sound foundation for resolution of property disputes and should not be abandoned.

COGA COMMENT ON ITEM 05-07

Comment on Item 05-07—From the Office of the General Assembly.

Item 05-07 seeks to change the *Book or Order* regarding ownership of church property. The Committee on the Office of the General Assembly (COGA) supports the comment and advice of the Advisory Committee on the Constitution to disapprove this overture.

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 05-08

[The assembly disapproved Item 05-08. See pp. 38–39.]

On Amending G-13.0103p. and q, Responsibilities of the General Assembly—From the Presbytery of Nevada.

The Presbytery of Nevada overtures the 217th General Assembly (2006) to direct the Stated Clerk to send the following proposed amendments to the *Book of Order* to the presbyteries for their affirmative or negative votes:

1. Shall G-13.0103p be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“p. to warn or bear witness against error in doctrine or immorality in practice in or outside the church; *these warnings of or witnessing against errors in doctrine or immorality in practice in or outside the church must be supported by and referenced from the Bible and/or the church’s Constitution;*”

2. Shall G-13.0103q be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“q. to decide controversies brought before it and to give advice and instruction in cases submitted to it, in conformity with the Constitution; *all decisions made to resolve controversies and the advice and instruction given in cases submitted to it shall not only conform to the Constitution, but shall be based upon and referenced from the Bible and/or the Constitution;*”

Rationale

When any General Assembly passes a resolution or policy statement, that action legally represents that specific General Assembly, and not the Presbyterian Church (U.S.A.) as a whole. The perception of the media and many congregations in our faith, however, is that these actions and statements are the “official” stance of all Presbyterians. It is critical therefore, that the General Assembly and their advisory committees reference appropriate Scripture and/or constitutional statements of faith (which form the foundation of our members’ common beliefs) to justify their positions before taking any actions or considering any resolutions that will be perceived as representing our denomination. “. . . Who gives speech to mortals? Who makes

them mute or deaf, seeing or blind? Is it not I, the Lord? Now go, and I will be with your mouth and teach you what you are to speak” (Ex. 4:11–12).

As human beings, it is very easy to become caught up in the emotions of a given issue without properly reviewing that issue against the foundations of our Faith, the Holy Bible, and our *Constitution*. Thus, a General Assembly may be unduly influenced by political ideology if the foundations of our faith are not considered.

The 216th General Assembly (2004) is a specific case in point. In developing the rationale for condemning the war in Iraq as “illegal and immoral,” politicians and the United Nations were cited as sources supporting the resolution. “Should the wise answer with windy knowledge ... Should they argue in unprofitable talk, or in words with which they can do no good? ... and you choose the tongue of the crafty. Your own mouth condemns you, and not I; your own lips testify against you” (Job 15:2–6). In no instance did the written material refer to the Holy Bible, the *Book of Order* or *The Book of Confessions*. This is not only wrong, but it is an unhealthy precedent to rely on secular language and politics to guide how a religious denomination sees an issue instead of using the very foundations of our belief system as our moral guide. “. . . Avoid the profane chatter and contradictions of what is falsely called knowledge; by professing it some have missed the mark as regards the faith” (1 Tim. 6:20–21).

Our great country was modeled in its form of government with similarities to the Presbyterian church’s government, but there are significant differences. Our nation’s government is a republic in which elected legislators represent the will of their constituents, and laws passed are subject to the review and judgment of the courts as to their compliance with our nation’s constitution. However, in our PC(USA) governmental structure, church members do not elect the General Assembly commissioners, the commissioners are not bound to make decisions based on the will of church members, and there is no “judicial system” in place to judge the compliance of any General Assembly decision, action, or policy statement with the foundations of our common faith.

Our governmental system provides that a majority of commissioners at a General Assembly (325 in 2004, less than 1 percent of our total membership that is in excess of 2 million) can pass resolutions that the media perceive as “the church,” when in fact the majority of congregational members do not agree.

The 216th General Assembly (2004), for example, declared that the war in Iraq was “illegal and immoral.” A survey conducted shortly thereafter found that 65 percent of pastors and 72 percent of lay members did not agree with the resolution.

We understand that commissioners are not bound by the desires of the congregations, but are to pray and listen for the “mind of Christ” to direct them. If the actions of the General Assembly reflect the “mind of Christ,” it should be evident in the language used in the statements and resolutions issued by the General Assembly. “All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient; equipped for every good work” (2 Tim. 3:16–17).

Congregations have no way to respond to General Assembly resolutions or actions, and without reference to the foundations of our faith, they don’t even have a way to relate these decisions to our common faith. By requiring the Bible, and/or *The Book of Confessions*, and/or the *Book of Order* to be cited as the basis for General Assembly decisions and statements, negative impact and disagreement in our congregations would be minimized. Debates and contradictions will never be eliminated because of the different interpretations of the books of our faith, but the focus of our denomination’s positions on controversial national and international issues is now based on our own moral ground, reducing the secular political influences in the debates, and promoting more peace and harmony in this body of Christ. “For it is written, ‘I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.’ Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? ... For God’s foolishness is wiser than human wisdom, and God’s weakness is stronger than human strength” (1 Cor. 1:19–20, 25).

Christ is in all aspects of the world and is in all events. We understand that it is appropriate to research all types of data, opinions, and related material as resolutions are considered. The conclusion however must be based on all three of the most important books to our denomination: the *Holy Bible*, the *Book of Order*, and *The Book of Confessions*. Political opinions, unless supported by one or more of these books, should not be considered in any rationale for a resolution or recommendation.

Applicability

This overture applies to all matters brought before the General Assembly from all sources, including but not limited to —advisory committees, such as the Advisory Committee on Social Witness Policy and the Advocacy Committee for Women’s Concerns;

- General Assembly Council committees;
- General Assembly committees, such as the Mission Responsibility Through Investment Committee;
- task forces;
- any office of PC(USA), such as the Washington Office and the Presbyterian United Nations Office;
- officers of the General Assembly, such as the Moderator of the General Assembly and the Stated Clerk of the General Assembly;
- any other source of matters to be considered by the General Assembly.

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 that 217th General Assembly (2006) disapprove Item 05-08.

Rationale

This overture would add a requirement that all General Assembly actions under G-13.0103p and q contain explicit reference to biblical texts or constitutional provisions. The amendment would be unique to two of the numerous responsibilities of the General Assembly, and would apply solely to the General Assembly, and not to other governing bodies.

All General Assembly and other governing body actions are judged by their faithfulness to Scripture and the confessions. However, to make the changes suggested would not ensure greater adherence to Scripture and the *Constitution*, but rather would simply elevate form above substance in the discussion of General Assembly actions under G-13.0103p and q.¹

ACSWP ADVICE AND COUNSEL ON ITEM 05-08

Advice and Counsel on Item 05-08—From the Advisory Committee on Social Witness Policy (ACSWP)

Item 05-08 from the Presbytery of Nevada concerns amending Form of Government G-13.0103 to require biblical texts for all warnings against immorality.

The Advisory Committee on Social Witness Policy (ACSWP) advises that Item 05-08 be disapproved with comment:

“The 205th General Assembly has already adopted a policy in 1993 entitled *Why and How the Church Makes A Social Policy Witness* that specifically requires all policy-making task groups and committees to:

“listen to the voices of the biblical text;

“the wisdom of theological discourse;

“the guidance of the Reformed confessions;

“and further requires that policy-making task forces shall cause statements to be written that:

“a. Explicates its recommended social witness policy based upon biblical scholarship;

“b. Defines its recommended social witness policy in light of theological reflection;

“c. Is consistent with the confessions of the Presbyterian Church (U.S.A.). [See *Why and How The Church Makes A Social Policy Witness*, 1993, page 4.]”

The church is faithfully served by seeking to understand and internalize the major focus of Scripture on the Living Word—Jesus Christ—and the witness of God through Christ for the life of discipleship in the church and society, in keeping with the Reformed tradition as expressed especially in the twentieth century confessions, the *Theological Declaration of Barmen*, and the *Confession of 1967*. Christ calls us to reconciliation, discipleship and witness in the world.

The Bible is to be interpreted in 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. ... (*The Book of Confessions*, Section C., 2. The Bible, 9.29)

Sessions are encouraged to study the General Assembly policy document, *Why and How the Church Makes a Social Policy Witness*, which outlines the fidelity of the church to Scripture as the base for social policy. The biblical sections are found near the beginning in most resolutions and policy documents of the assembly; in some cases biblical themes are already included in the titles of reports, such as “Lazarus at the Gate,” “Far from the Song of Songs,” “Turn Mourning into Dancing,” etc. Also recommended for use by sessions is the book by former General Assembly Moderator, Jack Rogers, *Presbyterian Understanding and the Use of Holy Scripture*, and *Using the Bible: Presbyterian Statements on Biblical Authority and Interpretation* from the Office of Theology and Worship.

Endnote

1. The example given by the overture—the action of the 216th General Assembly (2004) regarding the United States war in Iraq—is a case in point of the difficulty of applying the proposed amendments. Proponents of the report could well point to the following language from the Confession of 1967 to support the report: “God’s reconciliation in Jesus Christ is the ground of the peace, justice, and freedom among nations which all powers of government are called to serve and defend. The church, in its own life, is called to practice the forgiveness of enemies and to commend to the nations as practical politics the search for cooperation and peace. This search requires that the nations pursue fresh and responsible relations across every line of conflict, even at risk to national security, to reduce areas of strife and to broaden international understanding. ...” (*The Book of Confessions*, 9.45). Alternatively, the report could point to W-7.4003 or to Matthew 5:9 to support its position. Those who disagree with the report may dispute the applicability of any these references to the report, but this disagreement is one of interpretation of the scriptural or constitutional reference and the current facts, not of the existence of the scriptural or constitutional reference.

*Item 05-09

[The assembly disapproved Item 05-09. See pp. 38–39.]

On Amending G-14.0605 Regarding Commissioned Lay Pastor Emeritus or Emerita—From the Presbytery of the Noroeste.

The Presbytery of the Noroeste respectfully overtures the 217th General Assembly (2006) 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-14.0605 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 any pastor or associate pastor *or any commissioned lay pastor* retires, and the congregation is moved by affection and gratitude to continue an association in an honorary relationship, it may, at a regularly called congregational meeting, elect ~~him or her~~ *the pastor or associate pastor* as pastor emeritus or emerita, *and the commissioned lay pastor emeritus or emerita*, with or without honorarium, but with no pastoral authority or duty. ...”

Rationale

There are commissioned lay pastors who for many years have faithfully served small congregations.

There is provision in the *Book of Order* for honoring a pastor or associate pastor as pastor emeritus or emerita but no such provision for a commissioned lay pastor.

This creates a seeming distinction between large congregations with greater resources and small congregations with lesser resources and which seemingly disenfranchises the latter from bestowing an honor that is reserved to the former all of which is not consistent with the principles of justice and inclusiveness enshrined in the *Book of Order*.

The Advisory Committee on the Constitution established a principle that what is not prohibited in the *Book of Order* is permitted, by opining in its response to *Overture 89-17* “that nothing in the *Book of Order* prevents a congregation moved by affection and gratitude from electing officers that it wishes to honor emeritus or emerita. Such title would have no effect on the ability of those elected to represent the church in higher courts and would not deprive them of their perpetual office.”

The Presbytery of the Noroeste has interpreted G-14.0605 as not forbidding a commissioned lay pastor from being honored as a lay pastor emeritus or emerita and has authorized the Iglesia Presbiteriana Corrales in Aguadilla, Puerto Rico, to

honor, upon his retirement, its commissioned lay pastor of eleven years with the title of pastor laico emérito (lay pastor emeritus).

The Presbytery of the Noroeste believes there is a substantial distinction between a lay pastor emeritus or emerita and an elder officer emeritus or emerita and that presbytery must still be consulted “concerning the wisdom of this relationship.”

The Presbytery of the Noroeste has noted (1) that an associate pastor may be honored as pastor emeritus or emerita, (2) that the title “commissioned lay pastor emeritus or emerita” is too long and there is no longer commission in effect, and (3) that the church may want to maintain the distinction between ministers and elders, although for the congregation the commissioned lay pastor is its pastor.

The Presbytery of the Noroeste wishes all small congregations and all presbyteries to be aware that faithful commissioned lay pastors may be honored with an emeritus or emerita status.

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 217th General Assembly (2006) to disapprove Item 05-09.

Rationale

The Presbytery of the Noroeste has overtured the 217th General Assembly (2006) to amend the first sentence of G-14.0605 by adding “commissioned lay pastor,” so that it reads: “When any pastor or associate pastor *or any commissioned lay pastor* retires, and the congregation is moved by affection and gratitude to continue an association in an honorary relationship, it may, at a regularly called congregational meeting, elect ~~him or her~~ *the pastor or associate pastor* as pastor emeritus or emerita, *and the commissioned lay pastor emeritus or emerita*, with or without honorarium, but with no pastoral authority or duty.”

The status of pastor emeritus or emerita was created as a way for a congregation, moved by affection, to honor a retired pastor who has served that congregation. The status is never to be conferred until after the dissolution of the pastoral relationship. The decision to elect one as pastor emeritus or emerita is made by the congregation and approved by the presbytery.

In 1989 the General Assembly was asked to amend the *Book of Order* to recognize a status of elder emeritus or emerita. Upon the advice of the Advisory Committee on the Constitution, the General Assembly declined to propose such an amendment. (*Minutes*, 1989, Part I, p. 594). The General Assembly went on to say that there was nothing in the *Book of Order* to prevent a congregation from recognizing and honoring an elder, but that it was inadvisable to amend the *Book of Order* for that purpose.

A commissioned lay pastor is not installed in a call to a congregation. He or she is an elder who is commissioned to serve a particular congregation for a specific time period. Once that service is ended the commission ends and the authority to perform pastoral functions ceases. The commissioned lay pastor, unlike the pastor or associate pastor, has no continuing membership within presbytery. The termination of the commission is not necessarily a retirement from active service in the church. Once the commission terminates, the person is simply an elder who is available for further commissioning whenever the need arises.

It would be inadvisable to amend the *Book of Order* as requested by the Presbytery of the Noroeste because (1) the section that the overture proposes to amend is the wrong section. Matters relating to commissioned lay pastors are set forth in G-14.0800; (2) the status of a pastor or associate pastor emeritus or emerita is limited to those who have been granted the status of Honorably Retired. A commissioned lay pastor is an elder who is granted a local commission by the presbytery to serve a particular church for a specified period of time. When the commission of a commissioned lay pastor ends that person is not retiring, but is returning to the status of an elder who is available to be commissioned by the presbytery to serve another particular church. As with the situation of elders, there is nothing in the *Book of Order* that would prevent a congregation from recognizing and honoring an elder who had served as a commissioned lay pastor, but it would be inadvisable to amend the *Book of Order* to attempt to create an equivalency with retired pastors and associate pastors, which does not in fact exist.

***Item 05-10**

[The assembly disapproved Item 05-10. See pp. 38–39.]

On Amending G-14.0502a Regarding Election of a Pastor—From the Presbytery of Cimarron.

The Presbytery of Cimarron respectfully overtures the 217th General Assembly (2006) 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-14.0502a be amended as follows: [Text to be inserted is shown as italic.]

“a. When a church is without a pastor, or after the effective date of the dissolution of the pastoral relationship *is announced*, the congregation shall, with the guidance and permission of the committee on ministry, G-11.0502d, proceed to elect a pastor in the following manner.”

Rationale

Our current call process is broken in as much as it only allows congregations to begin the call process after the effective date of dissolution has passed. Presbyteries are skirting this portion of the *Book of Order* in various ways, the most common of which is by allowing churches to begin the search for a co-pastor when in fact there is no intention of establishing or maintaining a co-pastor model of ministry.

When taken to the extreme, the incoming co-pastor may only serve in that capacity for one day, becoming pastor upon the almost immediate exit or retirement of the current pastor. This is not only deceptive, but also cheapens the true co-pastor model.

This amendment would accomplish several things. It would level the playing field for all sizes of congregations. It would prevent churches from losing momentum resulting from long vacancies. This amendment would render unnecessary the “technical duplicity” of current practice.

It should be noted and highlighted that this would not bind a particular presbytery. A particular congregation could only proceed with the guidance and permission of the committee on ministry of that presbytery (G-14.0502 and G-11.0502d). It would not shortcut or bypass a particular presbytery’s requirements for mission studies and other work prior to allowing the congregation to proceed with a search.

For these reasons we urge prayerful consideration of this overture.

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 217th General Assembly (2006) to disapprove Item 05-10.

Rationale

Item 05-10 from the Presbytery of Cimarron would amend G-14.0502 to provide for an additional starting point for the process of congregational election of a pastor. The overture would allow for that process to begin “after the effective date of the dissolution of the pastoral relationship is announced.”

The matter of when a pastoral search process may begin has been addressed most recently by the 207th General Assembly (1995) and before that by the 202nd General Assembly (1990). The current language was adopted in 1990.

At that time, the assembly responded to concerns that the difficulty of the committee on ministry to work effectively with a congregation from the outset of the search process was heightened when the retiring or departing pastor remained a presence in the congregation. It further responded to concerns that the presence of the retiring or departing pastor during any portion of the search process created awkwardness for the departing pastor, the pastor nominating committee, and the congregation. Accordingly, the General Assembly proposed amendments, which the presbyteries ratified, to establish the current language, which clearly set the beginning of the search process to follow the effective date of the dissolution of the pastoral relationship with the departing or retiring pastor (*Minutes*, 1990, Part I, p. 231).

Item 05-10, if approved, would reintroduce the elements of difficulty and awkwardness that the 202nd General Assembly (1990) and the presbyteries sought to remove when they adopted the current language.

If the overture were to be approved, it still would not be proper to elect a pastor nominating committee until the presbytery has approved the dissolution of the existing pastoral relationship.

Item 05-11

[The assembly approved Item 05-11 as amended. See pp. 38–39.]

The Office of the General Assembly recommends that the 217th General Assembly (2006) answer Item 04-12 (from the 216th General Assembly (2004)) by approval of the following actions:

1. That, in consultation with the General Assembly Nominating Committee, the Moderators of the 215th, the 216th, and the 217th General Assemblies (2003, 2004, 2006) appoint a Form of Government Task Force (hereafter FOG Task Force) composed of nine members including at least one clerk of session, one session moderator, one new immigrant pastor, one executive/general presbyter, one stated clerk, one committee on preparation for ministry member/staff, one committee on ministry member/staff, and one member of the Advisory Committee on the Constitution.

a. That the 217th General Assembly (2006) instruct the FOG Task Force to undertake a revision of the Form of Government in light of the foci and priorities described in (1)–(5) below and bring it back to the 218th General Assembly (2008).

(1) The new Form of Government shall preserve our foundational polity (perhaps most concisely laid out in the first four chapters of the current Form of Government).

(2) The focus of the Form of Government shall be on providing leadership for local congregations as missional communities.

(3) The presbytery shall continue as the central governmental unit, as it has been throughout most of our history. The Form of Government shall provide sufficient authority and flexibility to allow the presbytery to assist congregations in addressing the changing cultural, economic, and societal challenges in our new millennial world. The FOG Task Force shall take notice of and address the institutional and structural impediments that currently cripple so very many of our presbyteries.

(4) The new Form of Government shall provide flexibility at all levels, granting authority while permitting governing bodies to develop the structures to carry out their respective missions.

(5) The FOG Task Force shall be guided by the principles proposed by Recommendations 1–4 from the Theological Task Force on Peace, Unity, and Purity of the Church, using those principles as a guide for its own processes and deliberations. They shall incorporate this new Presbyterian ethos into the Form of Government so that it truly functions as the Presbyterian Church (U.S.A.)'s guidebook for mission.¹

[(6) The Form of Government Task Force will release the proposed revision of the Form of Government, including advisory handbooks, by September 1, 2007.]

b. As the FOG Task Force considers its proposals of the Form of Government, G-6.0106b and G-8.0201 shall be excluded from this process. The 217th General Assembly (2006) has overtures proposing changes in both provisions; such proposals should be considered on their own merits outside of this constitutional renewal project. Both provisions have the capacity to obfuscate the constitutional renewal efforts.

[Financial Implications: (2006): (\$15,200; (2007): \$22,950; (2008): \$0 (Designated OGA)]

2. That the 217th General Assembly (2006) direct the Stated Clerk to send the following proposed revision of Chapter 14 of the Form of Government (Amendments A) to the presbyteries for their affirmative or negative votes. If the revision is approved, the Stated Clerk shall be authorized to make editorial changes as may be needed to conform other sections of the *Book of Order* (including internal cross-references) to the changes and report such changes to the 218th General Assembly (2008).

3. That the 217th General Assembly (2006) direct the Stated Clerk to send the following six additional separate amendment possibilities (Amendments B) to the presbyteries for their affirmative or negative votes, and that the Stated Clerk be authorized, for any of these amendments that may be approved, to make editorial changes as may be needed to conform other sections of the *Book of Order* (including internal cross-references) to the changes and report such changes to the 218th General Assembly (2008).

Summary for Response to Referral of Item 04-12

These recommendations are in response to the following: *2004 Referral: Item 04-12 On Undertaking a Cycle of Consultation Regarding the Form of Government—Office of the General Assembly (Minutes, 2004, Part I, p. 86).*

A. This is the response of the Office of the General Assembly to a referral from the 216th General Assembly (2004), which directed consultation across the denomination regarding interest in a revised Form of Government. This comes after more than fifteen years of requests to substantively revise this part of the *Book of Order* (see Appendix A). The OGA has widely consulted with many groups in the church and offers this response:

1. A request that a task force be appointed to draft a proposal for a new simplified Form of Government to be brought to the 218th General Assembly (2008).

2. A proposal for immediate simplification of current Chapter 14 of our Form of Government to provide more flexibility to presbyteries in candidacy and minister placements.

3. A proposal for six other amendments to Chapter 14 to be sent, each to be voted upon separately, in response to requests from around the denomination.

B. The parts that make up the response are the following:

1. Proposed Action for the 217th General Assembly (2006) which includes:

a. Recommendation to create the FOG Task Force

b. Recommendation for changes to Chapter 14—gives the recommendations Office of the General Assembly (OGA) makes to the General Assembly to be acted on and the rationale for those recommendations; and includes:

2. Amendments A, contains

a. Amendment A.1.—the changed wording of Chapter 14, (this revision includes a reordering and a simplifying of the current Chapter 14 that does not intend to introduce new or different provisions or practice), and

b. Amendments A.2.—the accompanying amendments to other chapters.

3. Amendments B.1.–6. are individual amendments that will be voted on separately; each contains a short rationale explaining why it is included. They reflect strong desires of many Presbyterians with whom OGA consulted in preparing this response.

4. Table of Contents and Cross-Reference document in new Chapter 14 order, to aid in finding the location of all Chapter 14 paragraphs.

5. Cross-Reference document in current Chapter 14 order, to aid in finding the location of all Chapter 14 paragraphs.

6. Rationale for this response, including Appendix A, which gives the background of fifteen years of requests for change to the Form of Government

C. What is different in the revised Chapter 14?

1. Slightly different numbering of paragraphs.

2. Creation of advisory handbooks; some material will be moved into such handbooks.

3. Condenses inquiry and candidacy processes—moves most details to a handbook.

4. Collapses pastoral positions—installed (permanent or designated) and temporary.

5. Combines certified Christian educators and other certified persons into one section.
6. Moves sections on dissolution of relationship for elders and deacons and release from ordained office to Chapter 6.
7. Moves paragraph on validated ministry to Chapter 11 with similar subject matter.

Rationale

The 216th General Assembly (2004) directed the Office of the General Assembly “[t]o 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 person or groups interested in the role of the Form of Government in the mission and ministry of the PC(USA)” and “[t]o bring recommendations to the 217th General Assembly (2006)” (*Minutes*, 2004, Part I, p. 86). This report is the response of the Office of the General Assembly (OGA) to that referral.

The *Constitution of the Presbyterian Church (U.S.A.)* has always been a fluid document, being the living reminder of “‘Ecclesia reformata, semper reformanda,’ that is, ‘The church reformed, always reforming,’ according to the Word of God and the call of the Spirit.”² Virtually every twenty-five years since Presbyterianism came to this continent, the church has “reformed” its Form of Government, the last substantive reformation of it occurring at Reunion in 1983. Over this past decade, the church has consistently called for a new or different Form of Government.³

In 1993, the Special Committee on the Nature of the Church and the Practice of Governance recommended to the 205th General Assembly (1993) that the *Book of Order* be revised. This resulted in the amendment of G-9.0103 granting powers not mentioned in the *Constitution* to be reserved to the presbyteries. The assembly also referred further discussion and review to the Advisory Committee on the Constitution (ACC).

Every year from 1993 to 2002, the General Assembly has dealt with business that asked for, referred for more study, or reported on major proposed changes in the Form of Government (for details see Appendix A). The 213th General Assembly (2001) sent to the presbyteries as Amendment 01-H a recommended revision of Chapter 14 in its entirety. Many people maintain that the amendment was defeated because of two details, one which moved the ordination questions into the Directory for Worship, and one which allowed interim pastors to be called to installed positions in limited circumstances.

The Presbytery of St. Augustine overtured the 214th General Assembly (2002) (*Overture 02-29*) to send a second version of the Chapter 14 revision back to the presbyteries, but without the two offending substantive changes. This recommendation was sent to the OGA for revision, to be reported back to the 217th General Assembly (2006). The OGA presented an interim report to the 216th General Assembly (2004).

During the time since the 216th General Assembly (2004), the OGA, with the able guidance of the Office of Research Services, has undertaken an extensive cycle of information gathering. We have hosted more than thirty focus groups that have been made up of a wide range of participants. More than half of the governing body staff (executive presbyters, stated clerks, associate executives) have participated. A diverse group of Presbyterians involved in new immigrant and racial ethnic ministries (pastors, elders, staff members) took part as well. We spoke with members of a variety of presbytery committees (COMs, CPMs, councils) and the elected members of the Committee on the Office of the General Assembly. In addition, we utilized research survey instruments.

In conducting these consultations, we found an almost universal desire for change in our Form of Government. The great majority of responders hoped that a revision would provide more flexibility in favor of governing bodies and of presbyteries in particular. There was not universal agreement on what else ought to be changed, but two clearly identifiable preferences emerged.

1. There was great interest in an immediate “fix,” namely revising Chapter 14 of the Form of Government to make it shorter and more flexible in favor of presbyteries. Our second proposal is an attempt to do what *Overture 02-29* asked in 2002; we have updated Chapter 14.⁴ We propose that the 217th General Assembly (2006) recommend that a whole new Chapter 14 replace the current Chapter 14. We propose that the 217th General Assembly (2006) offer the church as separate options the possibility of moving the ordination questions and allowing some temporary pastors to become installed. In our focus groups, interviews, and surveys the OGA also heard suggestions for a number of substantive changes to Chapter 14, which we suggest the 217th General Assembly (2006) propose as separate amendments. (See Amendments A and B.1.–6. of this report.)

Our consultations described above lead us to believe that the church needs the flexibility that such a revision would provide to presbyteries as soon as possible. Presbyteries are currently, and regularly, facing circumstances where they lack the

flexibility to provide the pastoral leadership that is required by their member congregations. We heard great urgency in our consultations for some immediate relief from the regulatory approach currently manifested in Chapter 14, especially in relation to new immigrant fellowships, new church developments, and congregations. We see no inherent conflict in the 217th General Assembly (2006) permitting the presbyteries to vote on this reasonable revision while awaiting the report of a more dramatic revision proposal in 2008. We heard the presbyteries crying for some modest relief during the intervening three years between now and the possible implementation of a dramatically different Form of Government.

2. Approximately two-thirds of the people giving the OGA feedback on this referral wanted much more dramatic changes in the Form of Government.

a. Some advised that the church should divide the current text of the Form of Government into three distinct levels:

- Foundational Principles (which could be changed by a 2/3 vote of a General Assembly and of the presbyteries),
- Binding Policy (which could be changed as our current *Book of Order* is, with a simple majority of the General Assembly and the presbyteries), and
- Advisory Practice (which could be changed by a simple majority vote by any General Assembly).

Foundational Principle and Binding Policy material would be binding upon all Presbyterians, as is the current Form of Government.⁵

b. Others advised that the church's future requires an even more dramatic change. They would hope for a document that provides a framework within which governing bodies can make decisions that will allow them to move forward in mission. This group longs for a Form of Government that is written "in English," one that would fit in one's pocket (along the lines of the United States Constitution), and one that will cover the essential elements of our governance. They want a polity that is "permission giving" as opposed to regulatory (which is how they describe our current Form of Government.)

3. In reviewing the data from these two groups, the Office of the General Assembly has come to understand both perspectives as asking for an entirely different kind of Form of Government. They call the Presbyterian Church (U.S.A.) to live out its understanding that God is still in the process of reforming us. With each new challenge in our history, the church has always felt free to change its specific governance. The Office of the General Assembly has learned through this consultation process that a very large percentage of the church believes we have come to such a time.

Endnotes

1. Excerpt from the Theological Task Force on Peace, Unity, and Purity of the Church final report:

1. The Theological Task Force on Peace, Unity, and Purity of the Church recommends that the 217th General Assembly (2006) strongly encourage:

a. every member of the Presbyterian Church (U.S.A.) to witness to the church's visible oneness, to avoid division into separate denominations that obscure our community in Christ, and to live in harmony with other members of this denomination, so that we may with one voice together glorify God in Jesus Christ, by the power of the Holy Spirit; and

b. all sessions, congregations, presbyteries, and synods to renew and strengthen their covenanted partnership with one another and with the General Assembly.

2. The Task Force on Peace, Unity, and Purity of the Church recommends that the 217th General Assembly (2006) urge governing bodies, congregations, and other groups of Presbyterians to follow the example of the task force and other groups that, in the face of difficult issues, have engaged in processes of intensive discernment through worship, community building, study, and collaborative work.

3. The Task Force on Peace, Unity, and Purity of the Church recommends that the 217th General Assembly (2006) commend for study the Theological Reflection that heads the task force report.

4. The Task Force on Peace, Unity, and Purity of the Church recommends that the 217th General Assembly (2006) direct the Committee on the Office of the General Assembly, and urge those who plan and moderate meetings of other governing bodies, to explore the use of alternative forms of discernment and decision-making as a complement to parliamentary procedure, especially in dealing with potentially divisive issues.

2. *Book of Order*, G-2.0200

3. See Appendix A of this report for details since 1993.

4. We have included the relevant changes to Chapter 14 adopted since 2001, when this chapter was last sent to the presbyteries.

5. The Advisory Committee on the Constitution proposed this format and recommended these levels of authority when it reported to the 211th General Assembly in 1999 (paragraph 16.026ff).

Appendix A History of the Proposal to Revise the Form of Government

**Excepted from a writing by Paul K. Hooker
October 2005**

Presented to the Advisory Committee on the Constitution

The present proposal to revise the Form of Government (FOG) has a lengthy history, beginning with the report of the Special Committee on the Nature of the Church and the Practice of Governance to the 205th General Assembly (1993).¹ As background to the proposal to change G-9.0103 by inserting the word *ecclesiastical* before the word *acts* in the penultimate sentence of the section as it stood at the time, the special committee argued for a degree of freedom and diversity among the various governing bodies of the church. It defended the idea that there were some functions—such as the process and standards for ordination—that are and should remain acts and requirements of the whole church. However, in other, less essential matters such as programs and mission initiatives, the special committee argued that a greater degree of freedom and diversity can and should be tolerated. The assembly saw fit to modify the recommended amendment to G-9.0103 by inserting an additional phrase reserving powers unmentioned in the language of the *Book of Order* to the presbyteries, and the amendment was adopted, providing us the current language of G-9.0103. The assembly also recognized that the discussion of freedom and diversity regarding programs, mission initiatives, etc., might well carry implications for the Form of Government (FOG) that went well beyond the decision to amend G-9.0103, and so it referred this discussion to the Advisory Committee on the Constitution.

After hearings and a progress report to the 207th General Assembly (1995),² the ACC recommended to the 206th General Assembly (1996) that the ACC

...prepare proposals for revisions of the Form of Government that will take into consideration the possible division into foundational, policy, and advisory components....³

and that it report to the 213th General Assembly (2001) its recommendations.

In the meantime, *Overture 97-54* (209th General Assembly (1997)) from the Presbytery of West Virginia requested the General Assembly to “form a committee with the task of rewriting the Form of Government,” the committee was to be instructed to create a Form of Government (FOG)

- that is true to the historic principles of polity in the PCUSA;
- that will serve as a constitutional reference, “encouraging creativity with broad strokes of wisdom;” and
- that will “empower governing bodies... and celebrate the diversity of the church.”⁴

The assembly referred the overture to the Advisory Committee on the Constitution (ACC) with instructions to pursue the existing review process.

The ACC reported back to the 211th General Assembly (1999) on its review process, presenting the assembly with three alternatives for the future direction of its work in revising the FOG.⁵

1. A sample revision of Chapters X and XI (The Session and The Presbytery) that divided material in the current FOG into “Foundational Principles,” “Binding Policy,” and “Advisory Practice.” Foundational Principles could be amended only by supermajority vote of presbyteries. Binding Policies require the “voluntary submission of church officers. Advisory Practices are binding on the General Assembly but voluntary for other governing bodies.”⁶

2. A sample revision of Chapter XI that stated broad “Foundational Principles” and then offered a section entitled “Policies and Procedures” voluntary submission to which would be required of all officers and members.⁷

3. A revision of the entire FOG that reduced the current document to broadly stated Foundational Principles without providing either policies or advisory practices.⁸

The ACC proposed that Alternative Three, if approved, be circulated as a study document to the entire church; the assembly amended the recommendation to refer revision three back to the ACC for additional study, with a report to the 212th General Assembly (2000).

In 2000, the ACC reported to the 212th General Assembly (2000) the results of its research into revisions of the FOG, including a draft revision of G-14.0100–.0800. The revision contemplated the removal of much of the process-oriented material contained in the present Chapter XIV to the status of a handbook. The assembly approved the document for study and comment.⁹

The following year, after a year of comment, the 213th General Assembly (2001) sent to the presbyteries as Amendment 01-H a recommended revision of Chapter XIV drafted along the lines of the previous year’s study document. The amendment was defeated by a vote of 29-141-2.

In February of 2002, the Presbytery of St. Augustine overtured the 214th GA (2002) to send a second version of the Chapter XIV revision back to the presbyteries, but with two changes: (1) to make it impossible for interim pastors immediately to succeed as pastor in those congregation where they have served as interims, and (2) to restore to Chapter XIV the ordination vows for elders, deacons, and ministers of Word and Sacrament that had been removed to the Directory for Worship. *Overture 02-29* was debated by the Assembly Committee on Church Polity, which recommended that the overture be referred to the Office of the General Assembly to “pursue this matter with vigor and urgency,” and to report back to the 217th General Assembly (2006) regarding its progress.¹⁰

In its progress report to the 216th GA (2004), the Office of the General Assembly (OGA) recommended to the assembly that it be assigned the task to “undertake an extensive cycle of consultations with various groups within the PC(USA)...interested in the role of the Form of Government in the ministry and mission of the PC(USA)” and that it report on those consultations to the 217th General Assembly (2006).¹¹

Endnotes for Appendix A

1. 205th General Assembly (1993) *Minutes*, 1993, Part I, 26.001–.437, pp. 355–402. The paragraphs of particular interest here are 26.228–.232.
2. 207th General Assembly (1995) *Minutes*, 1995, Part I, p. 283.
3. 208th General Assembly (1996) *Minutes*, 1996, Part I, p. 265
4. 209th General Assembly (1997) *Minutes*, 1997, Part I, p. 710.
5. 211th General Assembly (1999) *Minutes*, Part I, 1999, pp. 109–66. Action of General Assembly on p. 64.
6. *Ibid.* p. 110 and Appendix One, pp. 113–47.
7. *Ibid.* p. 111 and Appendix Two, pp. 147–51.
8. *Ibid.*, p. 111 and Appendix Three, pp. 152–66.
9. 212th General Assembly (2000) *Minutes*, 2000, Part I, pp. 61, 84–98.
10. 214th General Assembly (2002) *Minutes*, 2002, Part I. The overture and rationale are found on pp. 355–70. The assembly referral action is found on pp. 61–62.
11. 216th General Assembly (2004) *Minutes*, 2004, Part I. p. 86.

ACC ADVICE ON ITEM 05-11

Advice on Item 05-11—From the Advisory Committee on the Constitution.

1. *Recommendation 1*

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to approve Item 05-11, Recommendation 1.

Rationale

The recommendation proposes the creation of a nine-member Task Force on the Revision of the Form of Government (FOG), to be named by the Moderators of the current and two most recent General Assemblies, and to be charged with the responsibility of undertaking a revision of the Form of Government. The work of the FOG Task Force would be guided by five principles outlined in the text of the recommendation, including recommendations 1–4 of the Theological Task Force on the Peace, Unity, and Purity of the Church. Specifically exempted from the revision would be G-6.0106b (the “fidelity and chastity” provision governing ordination and installation) and G-8.0201 (the “implied trust” clause providing that churches hold their property in trust for the benefit of the whole church).

The Advisory Committee on the Constitution advises the General Assembly that there is a continuing need for the kind of revisions contemplated in this recommendation. The committee has on several occasions noted with concern the tendency in recent years for the *Book of Order* to accrue material that is less appropriate to a constitutional document than to a manual of operations.

2. *Recommendation 2*

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to approve Item 05-11, Recommendation 2.

Rationale

The recommendation is an omnibus action that would enable the Stated Clerk to send to presbyteries a package of amendments that, taken together, would strike the present contents of Chapter XIV of the *Book of Order* and replace it with a revised text. The amendments are divided into two groups: Amendments A.1 and A.2, and Amendments B.1 through B.6. Amendment A.1 consists of the strike-and-replace revision of the contents of Chapter XIV; in this revision, considerable process-oriented material would be removed to the status of a handbook and rendered optional. The remaining text would be reorganized and renumbered. Amendment A.2, which consists of five subparts, A.2.a.–e., consists of insertions in the text of Chapter 14. Amendment A.2.a.–e. is dependent on the approval of A.1. If Amendment A.1 is approved and transmitted to

presbyteries, Amendment A.2.a.–e. is also approved; conversely, if A.1. is defeated, A.2.a.–e. is also defeated. The two are thus to be voted as a package rather than serially.

The Advisory Committee on the Constitution has examined the work of the Office of the General Assembly in revising the contents of Chapter XIV. The committee believes that OGA has faithfully executed its charge to revise and restructure the contents of the chapter without changing the polity.

The effort to revise the Form of Government has a lengthy history. The 206th General Assembly (1996) charged the Advisory Committee on the Constitution to prepare proposals for revision of the Form of Government “that will take into consideration the possible division into foundational, policy, and advisory components...” (*Minutes*, 1996, Part I, p.285). The outcome of that work was presented to the 212th General Assembly (2000) in the form of a revision of Chapter 14 that contemplated the removal of considerable process-oriented material in the chapter to handbooks that made such processes optional rather than mandatory. After a year of study and comment, the 213th General Assembly (2001) approved the proposal as Amendment 01-H. Included in the proposed 01-H was an amendment approved on the floor permitting interim ministers to succeed as the next installed pastor of a congregation they have served as interim. Research indicates that the inclusion of this late-developing change was part of the reason for the failure of the amendment at the presbytery level. In 2002, the Presbytery of St. Augustine overtured the 214th General Assembly (2002) to return the substance of 01-H to the presbyteries for vote, but without the provision concerning interim pastors. The assembly referred the overture to the Office of the General Assembly for study as part of a study process to examine the wisdom of revising not Chapter 14 only, but the entire Form of Government.

The Advisory Committee on the Constitution advises the committee and the assembly that, since these amendments are of a piece and flow together, the assembly would be well served by considering amendment A as a package, rather than to seek to amend various particular provisions in the revised text. Changes to the text of Amendment A will be considered if presented in appropriate form and in a manner consistent with the policies and practices of the assembly. However, the Advisory Committee on the Constitution advises that, if the committee or commissioners desire to amend particular elements of the revised text of Chapter XIV, this end is best accomplished by adding particular amendments to Amendment B.

3. *Recommendation 3*

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to approve Item 05-11, Recommendation 3.

Rationale

Amendments B.1. through B.6. are free-standing amendments. Each may be approved for transmittal to the presbyteries or defeated independently of the approval or defeat of Amendment A, or of the other items in Amendment B.

Advice and comments on Amendments B.1 through B.6 will be provided separately for each amendment.

Amendments A

[The assembly approved Item 05-11, Recommendations A.1. and A.2. See pp. 38–39.]

The Office of the General Assembly recommends that the 217th General Assembly (2006) direct the Stated Clerk to send the following proposed amendments (revision of Chapter XIV, and amendments to the Preface and in Chapters VI, IX, and XI to facilitate some of the revisions) to the presbyteries for their affirmative or negative votes:

1. *Amendment A.1.*

Shall Chapter XIV be amended by striking the existing text and inserting the following in its place: [Text to be added or inserted is shown as italic.]

“CHAPTER XIV. ORDINATION, CERTIFICATION, AND COMMISSIONING

“G-14.0100 Leadership in the Church

“G-14.0110 Servant Style

“The purpose and pattern of leadership in the church in all its forms of ministry shall be understood not in terms of power but of service, after the manner of the servant ministry of Jesus Christ.

“G-14.0120 Ordained Ministry

“Ordination is the act by which the church sets apart persons to be presbyters (ministers of the Word and Sacrament or elders) or deacons, and is accompanied with prayer and the laying on of hands. Ordination to the office of minister of the Word and Sacrament is an act of the presbytery. Ordination to the offices of elder and deacon is an act of the session, except that when a new church is organized, the presbytery may examine, ordain, and install the officers. (G-7.0202)

“G-14.0130 Certified Ministry

“Persons called to particular service in the church may be certified by recognized agencies affiliated with the General Assembly of the Presbyterian Church (U.S.A.) as having achieved proficiency in their field of expertise. The congregation and presbytery, in appropriate services, may recognize such certification. (See G-14.0700.)

“G-14.0140 Commissioned Ministry

“In the life of the Christian community God calls people to particular acts of discipleship to use their personal gifts for service in the Church and in the world. These specific acts may be strengthened and confirmed by formal recognition and commissioning in worship. (W-4.3000)

“G-14.0200 Preparation for the Office of Elder and Deacon**“G-14.0210 The Office of Elder or Deacon**

“The office of elder or deacon is perpetual and no one can lay it aside at pleasure or be divested of it except as provided in this Form of Government or the Rules of Discipline. Elders or deacons are not divested of office when rotating out of active service on the session or board of deacons, or by ceasing to be a member of that church. Elders shall be entitled to be commissioners to presbytery from the particular church of which they are members if appointed by its session and to serve as a commissioner to the synod or the General Assembly when duly elected, whether or not they are in active service on the session.

“G-14.0220 Election Provisions**“G-14.0221 Fair Representation**

“Every congregation shall elect men and women from among its active members, giving fair representation to persons of all ages and of all racial ethnic backgrounds and to persons with disabilities who are members of that congregation, to the office of elder and to the office of deacon (if used in the congregation).

“G-14.0222 Terms

“An elder serving on session, or a deacon on a board of deacons, shall be elected for a term of no more than three years, and service in consecutive terms, either full or partial, shall be limited to six years. An elder or deacon having served a total of six years shall be ineligible for reelection to the same board for a period of at least one year. A particular church may provide for a period of ineligibility after one full term. Elders or deacons shall be elected in two or three classes as nearly equal in number as possible, of which only one shall expire each year. Terms of elders or deacons shall expire when their successors have been ordained and installed.

“G-14.0223 Nominating Committee

“Nominations shall be made by a representative nominating committee of active members of the church. The committee shall itself include both women and men, giving fair representation to persons of all age groups, of all racial ethnic members, and of persons with disabilities who are members of that congregation. At least two members of this committee shall be elders designated by the session, one of whom shall be currently on the session and serve as moderator of the committee. At least one member of this committee shall be designated by and from the board of deacons, if the church has deacons. Other members of the committee, in sufficient number to constitute a majority thereof (exclusive of the pastor), shall be chosen by the congregation or by such organizations within the church as the congregation may designate, none of whom may be in active service on the session or in active service on the board of deacons. The pastor shall be a member of this committee, serving ex officio and without vote.

“G-14.0224 Elected Annually

“The nominating committee shall be elected by the congregation annually and no member of the committee shall serve more than three years consecutively.

“G-14.0225 Nominating Procedures

“All nominating procedures shall be subject to the principles of participation and representation as stated in G-4.0403 and G-9.0104.

“G-14.0226 Exemptions for Certain Congregations

“The presbytery may approve requests by congregations for exemption from certain of these rules, subject to review periodically by the presbytery, which may grant or revoke its approval:

“a. When a particular church is unable to conform to the provisions of G-14.0221, it shall request of presbytery a waiver, stating the reasons for noncompliance and shall outline a plan for steps to compliance. Presbytery may grant the waiver of G-14.0221 by three-fourths vote and for not more than three years, subject to renewal by a three-fourths vote and to revocation by a majority vote.

“b. Any congregation of fewer than seventy members, at a regular congregational meeting, may request approval from the presbytery to elect a small church nominating committee, which shall consist of one member of the session, appointed by the session to be the moderator, and at least two members of the congregation not in active service on the session. The pastor shall be a member ex officio and without vote. Other provisions of fair representation and length of service continue to apply.

“c. If in any church it is impossible because of limited membership to provide for the rotation of terms, the congregation may request a waiver of the limitations on reelection after six years. The presbytery may grant the exemption by majority vote for three years at a time, subject to renewal or revocation at any time by majority vote.

“G-14.0230 Congregational Meeting

“The election of elders and deacons shall take place at a meeting of the congregation called for that purpose by the session (G-7.0302).

“G-14.0231 Purpose of the Meeting

“The moderator shall explain the purpose of the meeting.

“G-14.0232 Nominations from the Floor

“Full opportunity shall always be given to the congregation for nominations by any active member of the church present at the meeting. Persons to be nominated from the floor shall have given prior permission to be nominated and declared assent to serve if elected, or, if present, shall be asked to declare willingness to serve.

“G-14.0233 Ballots

“When the number of nominees equals the number of elders and deacons to be elected, the congregation may vote by voice vote or show of hands. When the number of nominees is greater than the number of elders and deacons to be elected, the congregation shall vote by secret ballot. A majority of all the voters present and voting shall be required to elect.

“G-14.0240 Preparation and Examination for Office

“When persons have been elected to the office of elder or deacon, the session shall confer with them as to their willingness to undertake the office. The session shall provide for a period of study and preparation, after which the session shall examine the officers-elect as to their personal faith; knowledge of the doctrine, government, and discipline contained in the Constitution of the church; and the duties of the office. If the examination is approved, the session shall appoint a day for the service of ordination and installation (see G-14.0300). If the examination is not approved for one or more elected officers, the session shall report its action to the congregation’s nominating committee, which shall bring nomination(s) to a meeting of the congregation for any office(s) not filled.

“G-14.0300 Ordination as Officers of the Church

“G-14.0310 Service of Ordination, Installation, and Commissioning

“The service of ordination and installation for elders, deacons, or ministers of the Word and Sacrament, and for the commissioning of certified Christian educators, certified persons and commissioned lay pastors, shall focus upon Christ and the joy and responsibility of serving him through the mission and ministry of the church, and shall include a sermon appropriate to the occasion. The minister presiding shall state briefly the nature of the office.

“G-14.0320 Setting of the Service

“The service of ordination and installation, or commissioning, may take place during the Service for the Lord’s Day as a response to the proclamation of the Word. (W-3.3503) Ordination and installation, or commissioning, may also take place in a special service that focuses upon Jesus Christ and the mission and ministry of the church and which includes the proclamation of the Word. The service of installation of a pastor or associate pastor shall be conducted at a convenient time to enable the substantial participation of the presbytery.

“G-14.0330 Constitutional Questions to Officers and Commissioned Persons

“The moderator of the governing body of those to be ordained, installed, or commissioned shall ask them to stand before the-body of membership and to answer the following questions:

“a. Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?

“b. Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God’s Word to you?

“c. Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?

“d. Will you fulfill your office in obedience to Jesus Christ, under the authority of Scripture, and be continually guided by our confessions?

“e. Will you be governed by our church’s polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God’s Word and Spirit?

“f. Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?

“g. Do you promise to further the peace, unity, and purity of the church?

“h. Will you seek to serve the people with energy, intelligence, imagination, and love?

“i. (1) (For elder) Will you be a faithful elder, watching over the people, providing for their worship, nurture, and service? Will you share in government and discipline, serving in governing bodies of the church, and in your ministry will you try to show the love and justice of Jesus Christ?

“(2) (For deacon) Will you be a faithful deacon, teaching charity, urging concern, and directing the people’s help to the friendless and those in need, and in your ministry will you try to show the love and justice of Jesus Christ?

“(3) (For minister of the Word and Sacrament) Will you be a faithful minister, proclaiming the good news in Word and Sacrament, teaching faith and caring for people? Will you be active in government and discipline, serving in the governing bodies of the church; and in your ministry will you try to show the love and justice of Jesus Christ?

“(4) (For commissioned lay pastor) Will you be a faithful commissioned lay pastor, serving the people by proclaiming the good news, teaching faith and caring for the people, and in your ministry will you try to show the love and justice of Jesus Christ?

“(5) (For certified Christian educator) Will you be a faithful certified Christian educator, teaching faith and caring for people, and will you in your ministry try to show the love and justice of Jesus Christ?

“G-14.0340 Ordination or Installation of Elders or Deacons

“At the service of ordination or installation of elders and deacons

“G-14.0341 Questions to Congregation

“The elders- and deacons-elect having answered in the affirmative, an elder shall stand with them before the congregation and shall ask the congregation to answer the following questions:

“a. Do we, the members of the church, accept (names) _____ as elders or deacons, chosen by God through the voice of this congregation to lead us in the way of Jesus Christ?

“b. Do we agree to encourage them, to respect their decisions, and to follow as they guide us, serving Jesus Christ, who alone is Head of the Church?

“G-14.0342 Prayer and Laying on of Hands

“The members of the church having answered these questions in the affirmative, those to be ordained shall kneel, if able, for prayer and the laying on of hands by the session. Those previously ordained ordinarily shall stand, along with the congregation, if able, for the prayer of installation. The session may invite other elders and ministers of the Word and Sacrament to participate in the laying on of hands.

“G-14.0343 Statement

“The moderator shall say to those who have thus been ordained and installed:

“You are now elders and deacons in the Church of Jesus Christ and for this congregation. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.

“G-14.0344 Session Welcomes

“Then the members of the session, and others as may be appropriate, shall welcome the newly ordained and installed, or newly installed, elders and deacons into their fellowship in ministry.

“G-14.0345 Congregation Greets

“After the service, it is appropriate for the members of the congregation to greet their new elders and deacons, showing affection and support.

“G-14.0400 Preparation for the Office of Minister of the Word and Sacrament

“G-14.0401 Presbytery Responsibility for Inquiry and Candidacy

“It is important that those who are to be ordained as ministers of the Word and Sacrament receive full preparation for their task under the direction of the committee on preparation for ministry. (G-9.0902) For this purpose, presbyteries shall enter into covenant relationship with those preparing to become ministers of the Word and Sacrament. This relationship shall be divided into the two phases of inquiry and candidacy.

“G-14.0402 Advisory Handbook

“The process and requirements for the inquiry and the candidacy phases shall be provided in an advisory handbook developed and updated as needed by the appropriate General Assembly agencies in consultation with the Office of the General Assembly, which the presbytery may adopt or modify to establish its own mandatory procedures. (G-9.0405)

“G-14.0403 Time Requirements

“An inquirer shall have been a member of the sponsoring congregation for at least six months prior to the inquirer phase. The inquirer and candidacy phases shall continue for a period of no less than two years, including at least one year as a candidate.

“G-14.0404 Inquiry Phase

“The purpose of the inquiry phase is to provide an opportunity for the church and those who believe themselves called to ministry of the Word and Sacrament to explore that call together in such a way that the decision regarding the inquirer’s suitability for ministry of the Word and Sacrament will be based on knowledge and experience of one another.

“G-14.0405 Candidacy Phase

“The purpose of the candidacy phase is to provide for the full preparation of persons to serve the church as ministers of the Word and Sacrament. This shall be accomplished through the guidance and evaluation of candidates, using learning contacts within the context of supportive relationships.

“G-14.0410 Duties of Presbytery and Session

“The presbytery, through a committee on preparation for ministry, shall seek to instruct sessions on their role in the inquiry and candidacy process. Particular direction shall be given a session that has endorsed an inquirer or candidate.

“G-14.0411 Oversight

“During the phases of inquiry and candidacy, the individual continues to be an active member of his or her particular church and subject to the concern and discipline of the session. In matters relating to preparation for ministry, the individual is under the oversight of the presbytery through the committee on preparation for ministry.

“G-14.0412 Presbytery Responsibility

“The presbytery shall exercise responsibility for the spiritual growth of inquirers and candidates, to support them with an understanding and sympathetic interest, and to give guidance in regard to courses of study, familiarity with the Bible and with the confessions, practical training and plans for education including the choice of institutions, field education, and the inquirer’s or candidate’s financial need. The presbytery shall also seek to give guidance and instruction to the inquirer or candidate in the faith and polity of the church (G-6.0108).

“G-14.0413 Session Responsibility

“The session shall function in a supportive role during the phases of inquiry and candidacy to ensure that care is provided on a continuous basis. The session shall appoint an elder from the church to be a liaison with the inquirer or candidate and the appropriate presbytery committee. The session should consider the provision of financial support for the inquirer or candidate.

“G-14.0420 Service in Covenant Relationship

“The committee on preparation for ministry shall monitor the covenant among presbytery and inquirers and candidates and the session. Inquirers and candidates shall be encouraged to engage in some form of supervised service to the church. The advisory handbook for committees on preparation for ministry shall provide guidance for supervision, evaluation, and reports on the service and preparation for ministry of inquirers and candidates. No inquirer or candidate who has not been previously ordained as an elder may serve as moderator of a session, administer the Sacraments, or perform a marriage service. An inquirer or candidate previously ordained as an elder may be authorized to administer the Lord’s Supper. (See G-6.0304, G-7.0306, G-10.0103, G-11.0103z, and G-14.0562.)

“G-14.0421 Annual Reports

“The presbytery shall require the inquirer or candidate to submit an annual written report on progress in studies and service to the church. The seminary or institution of theological education shall make an annual report on the progress of the inquirer or candidate toward preparation for ministry. The presbytery shall conduct an annual consultation for the evaluation and nurture of the inquirer or candidate. In no case shall an inquirer or candidate be excused from these annual consultations.

“G-14.0430 Examinations**“G-14.0431 Five Ordination Exams**

“Inquirers or candidates are encouraged to take the Bible Content Examination in their first year of seminary. The other four examinations may be taken by inquirers or candidates after completion of two full years of theological education. These four examinations shall only be taken upon approval by the committee on preparation for ministry of the inquirer’s or candidate’s presbytery. The areas of examinations are:

- “a. Bible Content.*
- “b. Open Book Bible Exegesis.*
- “c. Theological Competence.*
- “d. Worship and Sacraments.*
- “e. Church Polity.*

“G-14.0432 Grading the Exams

“The examinations required in the five specified areas shall be graded by representatives of the presbyteries under the supervision of the Presbyteries’ Cooperative Committee on Examinations for Candidates as provided in G-11.0103m. Descriptions of the examinations, the subjects, the schedule, and the procedures for their administration shall be prepared by the Presbyteries’ Cooperative Committee and approved by the General Assembly.

“G-14.0440 Negotiation for Service

“A candidate who has completed two full years of theological education or its equivalent, who has had an annual consultation within the previous year, and who has successfully completed all ordination examinations or has received presbytery’s certification of readiness according to G-14.0472 may, with approval of the committee on preparation for ministry (CPM) and the appropriate committee on ministry, enter into negotiation for his or her ministerial service. For candidates who have not yet completed the two years of theological education or successfully completed all ordination examinations, the presbytery of care may, by three-fourths vote, permit a candidate to proceed to negotiate for service prior to certification of readiness to receive a call.

“G-14.0450 Final Assessment of Readiness to Begin Ordained Ministry

“In the final year of theological education or when a candidate has satisfied all of the requirements of this section, and before the candidate has received a call, the committee on preparation for ministry of the candidate’s presbytery shall conduct a final assessment of the candidate’s readiness to begin ordained ministry. A summary of this assessment shall be reported to the presbytery and shall be transmitted to a calling presbytery when requested. The committee on preparation for ministry shall report to the presbytery when it has certified a candidate ready for examination for ordination, pending a call. This consultation shall focus on the outcomes of inquiry and candidacy and shall include each of the following requirements of certification:

- “a. demonstration of readiness to begin ministry of the Word and Sacrament as required to fulfill the candidacy phase of preparation.*
- “b. presentation of a transcript showing satisfactory grades at a regionally accredited college or university, together with a diploma;*
- “c. presentation of a transcript from a theological institution accredited by the Association of Theological Schools acceptable to the presbytery, the transcript showing satisfactory grades, and presentation of a plan to complete the theological degree including Hebrew and Greek and exegesis of the Old and New Testaments using Hebrew and Greek texts;*
- “d. presentation of satisfactory grades together with the examination papers in the five areas covered by the Presbyteries’ Cooperative Committee on Examinations for Candidates.*

“G-14.0460 Transfer of or Removal from Covenant Relationship**“G-14.0461 Transfer of Relationship**

“A presbytery may transfer the covenant relationship of an inquirer or candidate to another presbytery, but only with the approval of the receiving presbytery and the inquirer or candidate. An inquirer or candidate shall not transfer her or

his membership to a particular church under the jurisdiction of another presbytery without the approval of the presbytery responsible for the person's preparation for ministry. Whenever a presbytery approves such a transfer, it shall send to the other presbytery a certificate of its approval, its records concerning the individual, and the reasons for the request for transfer. Failure of an inquirer or candidate to follow this procedure shall result in the forfeiture of standing as an inquirer or candidate. No presbytery may restore the candidate's status except by beginning again at the inquiry phase.

“G-14.0462 Another Reformed Body

“When a candidate is called to work under the jurisdiction of some other Reformed body, he or she may be dismissed as a candidate by certification. Likewise, candidates may be received for this purpose from other Reformed bodies by transfer of certificate.

“G-14.0463 Removal from Relationship

“An inquirer or candidate may, after consultation with the session and the committee on preparation for ministry, withdraw from covenant relationship. A presbytery may also, for sufficient reasons, remove an individual's name from the roll of inquirers or candidates, reporting this action and the reasons to the session, to the individual, and, if appropriate, to the educational institution in which the individual is enrolled. In both instances, prior to final action, the committee on preparation for ministry shall make a reasonable attempt to give the inquirer or candidate and other parties of interest an opportunity to be heard by that committee.

“G-14.0470 Extraordinary Circumstances

“All of the requirements for final assessment shall be met except in the following extraordinary circumstances:

“G-14.0471 Educational Requirements

“If the inquirer's or candidate's presbytery judges that there are good and sufficient reasons why certain of the educational requirements should not be met by an inquirer or candidate, it shall make an exception only by three-fourths vote of the members of presbytery present. A full account of the reasons for such an exception shall be included in the minutes of presbytery and shall be communicated to the presbytery to which the inquirer or candidate may be transferred. The successful completion of the course of study specified in such an exception shall fulfill the requirements for the final assessment of readiness to begin ministry.

“G-14.0472 Examination Requirements

“The examination requirements of G-14.0431 shall not be waived until an inquirer or candidate has failed on two attempts to receive a satisfactory grade, unless the inquirer or candidate has a disability, documented by a person or persons of the presbytery's choice, which disability affects the individual's test-taking ability. If the presbytery believes that the person should be certified as ready for examination for ordination, pending a call, it shall authorize an exception only by a three-fourths vote of the members of the presbytery present, and must determine an alternate means whereby it will satisfy itself of competence in the area(s) of difficulty. When the individual successfully completes the alternate pattern, the presbytery may certify readiness in the usual manner. The minutes of presbytery shall contain a full record of the reasons for the exception and the alternate pattern for determining competence. Presbyteries shall submit to the synod the process by which a candidate, who has failed one or more examinations twice, or who has such a documented disability, would be examined. Once that process has been approved, presbyteries may proceed with particular candidates, and note such exemptions in their minutes on each occasion. Such processes will be reviewed every three years.

“G-14.0473 Time Requirements

“The time requirements of the inquiry phase shall not be waived unless the presbytery judges that there are good and sufficient reasons why the time requirement should not be met by an inquirer or candidate. It shall make an exception only by three-fourths vote of the members of the presbytery present. A full account of the reasons for such an exception shall be included in the minutes of presbytery and shall be communicated to the presbytery to which the inquirer or candidate may be transferred. Under no circumstances shall the time requirement be less than one year.

“G-14.0474 If Transferred

“The foregoing exceptions shall hold if the presbytery has received the inquirer or candidate from another presbytery that approved the exemption of any of these requirements, the reception of the candidate having confirmed the action of the dismissing presbytery.

“G-14.0480 Ordination an Act of the Whole Church

“Ordination for the office of minister of the Word and Sacrament is an act of the whole church carried out by the presbytery, setting apart a person to the ministry of the Word and Sacrament.

“G-14.0481 Place of Examination and Ordination

“The presbytery placing the call to a candidate for ministry shall ordinarily examine and, contingent upon the candidate’s successful completion of that examination and all requirements in G-14.0450, the presbytery responsible for the candidate’s preparation for ministry shall ordinarily ordain the candidate.

“G-14.0482 Examination for Ordination

“The candidate shall appear before the presbytery and shall make a brief statement of personal faith and of commitment to the ministry of the Word and Sacrament. The presbytery shall receive the report of its appropriate committee that the candidate has completed all requirements, and has been certified ready for ordination pending approval of the call. The report shall include a summary of waivers and exceptions of requirements granted. The presbytery may conduct further examination of the candidate’s Christian faith and views in theology, the Bible, the Sacraments, and the government of the church as it deems necessary. If the presbytery is fully satisfied of the candidate’s qualifications, it shall approve the call and vote to proceed to his or her ordination and installation.

“G-14.0483 Presbytery of Call

“The presbytery of call shall certify to the presbytery responsible for the candidate’s preparation for ministry that the candidate has been approved for ordination and installation. Ordinarily, the presbytery responsible for the candidate’s preparation for ministry shall ordain the candidate. (See G-14.0300.) Following the ordination, the stated clerk of the ordaining presbytery shall record the action, notify the session of the particular church of which the candidate has been a member so that the session may record the fact that the candidate is now ordained and has been transferred to the roll of the presbytery, and issue a letter of dismissal to the calling presbytery, which shall enroll the minister and proceed to install the minister.

“G-14.0484 Agreement on Place of Ordination

“The presbyteries and the candidate may agree that the ordination take place in the calling presbytery, in which case the presbytery may ordain and install the candidate at the same time at a service of worship in the presence of the calling congregation.

“G-14.0485 Recording the Ordination

“The presbytery shall record the ordination and installation as a part of its official records along with the acceptance and subscription of the new minister to the obligations undertaken in the ordination vows. It shall also be the duty of the stated clerk of the presbytery to enroll the newly ordained minister as a member of the presbytery and to report these actions to the Office of the General Assembly.

“G-14.0490 Ordination of Minister of the Word and Sacrament

“At the service of ordination to the office of minister of the Word and Sacrament

“G-14.0491 Ordination Questions

“The presbytery shall utilize the ordination questions laid out at G-14.0300, using these words for Question i: Will you be a faithful minister, proclaiming the good news in Word and Sacrament, teaching faith and caring for people? Will you be active in government and discipline, serving in the governing bodies of the church; and in your ministry will you try to show the love and justice of Jesus Christ?

“G-14.0492 Prayer and Laying on of Hands

“The candidate, having answered the questions in the affirmative, shall kneel, if able, and the presbytery, or presbytery commission, shall, with prayer and the laying on of hands, ordain the candidate to the office of minister of the Word and Sacrament. The member presiding shall then say:

“(Name) _____, you are now ordained a minister of the Word and Sacrament in the church of Jesus Christ. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.”

“G-14.0493 Presbytery Welcomes

“Then the members of the presbytery, and others as may be appropriate, shall welcome the new minister into the ministry of the Word and Sacrament. At the conclusion of the ordination service, the new minister may make a brief statement and shall pronounce the benediction.”

“G-14.0500 Pastoral Relations

“G-14.0501 Installed or Temporary Relations

“Every church should have the pastoral services of a minister of the Word and Sacrament. The pastoral relations that may exist between a particular church and a minister of the Word and Sacrament are installed (permanent or designated) or temporary relations (see G-14.0550).”

“G-14.0510 Installed Pastoral Relations

“G-14.0511 Permanent Pastoral Relations

“A permanent pastoral relationship of pastor or associate pastor, full or part-time, is established by vote of the presbytery or its committee on ministry to approve the call to a minister of the Word and Sacrament elected by vote of the congregation. A pastor or associate pastor is installed by the presbytery and is a member of the session. The call approved by the presbytery cannot be changed or dissolved except by consent of the presbytery, at the request of the pastor or associate pastor, at the request of the church by action of the congregation, or when the presbytery, after consultation with the minister and the congregation, finds that the church’s mission under the Word imperatively demands it.”

“G-14.0512 Co-Pastors

“A congregation may call more than one minister to serve as pastor or associate pastor, sharing duties within the congregation as agreed upon by the session and approved by the presbytery, using co-pastor or co-associate pastor or other suitable titles. When there are co-pastors, the presbytery, the ministers, and the session shall agree on a schedule for sharing the times each will moderate. 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-14.0513 Succession and Extraordinary Circumstances

“The official relationship of an associate pastor to a church is not dependent upon that of a pastor, but an associate pastor is not eligible to be the next installed pastor in a church that they have served together, or to be called as pastor to serve as co-pastor of that church, except in churches that currently have a co-pastor model in place which has been in effect for at least three years and the congregation desires to continue such a model. An associate pastor shall be directed in his or her work by the pastor in consultation with the session.”

“G-14.0520 Designated Pastoral Relations

“G-14.0521 Calling a Designated Pastor

“A designated pastoral relationship, full or part-time, is a call to a minister of the Word and Sacrament established by the presbytery for a term of not less than two nor more than four years. The congregation and the minister must both have agreed to be considered for a designated relationship. The congregation’s pastoral nominating committee shall nominate to the congregation for its consideration and vote, only from among those ministers designated to it by the presbytery’s committee on ministry. The minister is installed by the presbytery and is a member of the session.”

“G-14.0522 Renewing or Ending the Call

“The call approved by the presbytery is renewable anytime during the last six months of the term, and cannot be changed or dissolved except by consent of the presbytery, at the request of the pastor; or at the request of the church by action of the congregation, when the presbytery, after consultation with the minister and the congregation finds that the church’s mission under the Word imperatively demands it, or when the term specified in the call expires without action.”

having been taken to renew the call. The presbytery may designate and the congregation may call more than one minister to serve as designated pastor, sharing duties within the congregation as agreed upon by the session and approved by the presbytery. When there is more than one pastor, the ministers and the session shall agree on a schedule for sharing the times each will moderate.

“G-14.0523 Designated Pastor to Pastor

“If there has been an open search process conducted by the committee on ministry and after at least two years of the designated pastor relationship, upon the concurrence of the committee on ministry, the designated pastor, and the session, acting in place of the pastor nominating committee for the single purpose of calling the designated pastor as pastor, a congregational meeting may be held to call the designated pastor as pastor. The session, with the concurrence of the committee on ministry, may call a congregational meeting to elect a pastor nominating committee to conduct a full pastoral search or to prosecute the call to the designated pastor to become pastor. The action of the congregation shall be reported to the presbytery. If the congregational action is affirmative, the presbytery, after voting to approve the new pastoral relationship, shall install the designated pastor as pastor.

“G-14.0530 Election of a Pastor or Associate Pastor

“When a church is without a pastor, or has a vacancy in an associate pastor position, or after the effective date of the dissolution of the pastoral relationship, the congregation shall, with the guidance and permission of the committee on ministry (G-11.0502d), proceed to elect a pastor or associate pastor in the following manner.

“G-14.0531 Pastor Nominating Committee

“The session shall call a congregational meeting to elect a pastor nominating committee, which shall be representative of the whole congregation. This committee’s duty shall be to nominate a minister to the congregation for election as pastor or associate pastor. Public notice of the time, place, and purpose of the meeting to elect the pastor nominating committee shall be given in accord with G-7.0303b.

“G-14.0532 Confer with Committee on Ministry

“The pastor nominating committee shall confer with the committee on ministry as provided in G-11.0502d. When the committee is ready to report to the congregation, it shall notify the session, which shall call a congregational meeting in accord with G-7.0303b. The action of the congregation, if favorable, shall be presented to the presbytery for its concurrence.

“G-14.0533 Signing the Call

“Persons shall be elected by the vote of the congregation to sign the call and to present and prosecute the call before the presbytery. The moderator of the meeting shall certify to the presbytery that those signing the call were properly elected and that the call was in all other respects prepared as constitutionally required.

“G-14.0534 Terms of the Call

“The presbytery shall ensure that the call meets the requirements of federal and state tax laws and fully discloses the compensation of the minister. If the minister is obligated to fulfill military commitments during a period of pastoral service, an agreement should be added to the terms of call for that obligation and potential mobilization. If the call is for less than full time, the precise terms of the contract should be indicated. The terms of call shall always provide for compensation that meets or exceeds any minimum requirements of the presbytery in effect when the call is made, and the congregation’s obligation to review the adequacy of the minister’s compensation and adjust the compensation to meet changes in the presbytery’s requirements as amended from time to time. The call shall include participation in the Benefits Plan of the Presbyterian Church (U.S.A.), including both pension and medical coverage, or any successor plan approved by the General Assembly.

“G-14.0540 Installation of Minister

“Every Christian is called by God to serve the church; however, God calls some persons to serve the church in particular and specific ways in congregations. When the congregation, the presbytery, and the minister (or candidate) have all concurred in a call to a permanent or designated pastoral position, the presbytery shall complete the call process by

organizing and conducting the service of installation. Installation is an act of the presbytery establishing the pastoral relationship. A commission may be appointed to act for the presbytery.

“G-14.0541 Installation Service

“On the day designated for the installation, the presbytery or commission appointed for this purpose shall convene and shall call the congregation gathered to worship. The service shall have the same focus and form as the service of ordination and the person being installed shall be asked to answer the questions asked at the time of ordination. (G-14.0300)

“G-14.0542 Questions for Congregation

“Following the affirmative answers to the questions asked of the person being installed, an elder shall face the congregation along with the pastor-elect (associate pastor-elect) and shall ask them to answer the following questions:

“a. Do we, the members of the church, accept (Name) _____ as our pastor (associate pastor), chosen by God through the voice of this congregation to guide us in the way of Jesus Christ?

“b. Do we agree to encourage him (her), to respect his (her) decisions, and to follow as he (she) guides us, serving Jesus Christ, who alone is Head of the Church?

“c. Do we promise to pay him (her) fairly and provide for his (her) welfare as he (she) works among us; to stand by him (her) in trouble and share his (her) joys? Will we listen to the word he (she) preaches, welcome his (her) pastoral care, and honor his (her) authority as he (she) seeks to honor and obey Jesus Christ our Lord?

“G-14.0543 Installation of Minister

“The members of the congregation having answered these questions in the affirmative,

“a. a candidate being ordained and installed shall kneel, if able, and the presbytery shall, with prayer and the laying on of hands, ordain the candidate to the office of minister of the Word and Sacrament and install him or her in the particular pastoral responsibility.

“b. a minister, previously ordained, who is being installed ordinarily shall stand, if able, for the laying on of hands and the prayer of installation.

“G-14.0544 Statement to Minister

“The member presiding shall then say:

“a. (For one being ordained and installed) (Name) _____, you are now a minister of the Word and Sacrament in the Church of Jesus Christ and for this congregation. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.

“b. (For a minister previously ordained) (Name) _____, you are now a minister of the Word and Sacrament in and for this congregation. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.

“G-14.0545 Welcome

“Then the members of the presbytery, and others as may be appropriate, shall welcome the newly ordained and installed or newly installed minister into their fellowship in the ministry of the Word and Sacrament.

“G-14.0546 Charge

“Persons invited by the presbytery may then give brief charges to the pastor (associate pastor) and to the congregation to be faithful in their relationship and in their reciprocal responsibilities.

“G-14.0547 Benediction

“At the conclusion of the service, the newly installed minister may make a brief statement and shall pronounce the benediction.

“G-14.0550 Temporary Pastoral Relations

“All temporary relationships of a minister of the Word and Sacrament, full-time or part-time, are established by the session or commission of the presbytery with the approval of the presbytery through its committee on ministry. These temporary relationships have titles appropriate to the ministerial tasks to which the minister is called, such as stated supply, temporary supply, organizing pastor, interim pastor, and others. A minister serving in a temporary pastoral relationship is called for a specified period not to exceed twelve months in length, which is renewable with the approval of the committee on ministry. A written agreement, covenant, or terms of call signed by the minister, the clerk of session or presbytery commission, and a representative of the committee on ministry shall specify the pastoral functions, compensation, and any special skills or training required for the ministry. A temporary pastor is not installed and is not a member of the session. The presbytery shall appoint a moderator of the session who may be the temporary pastor.

“G-14.0551 May Not Become Next Installed Pastor

“A minister serving in a temporary pastoral relationship other than organizing pastor is not eligible to serve that church in the next permanent or designated pastoral relationship. A presbytery may choose to allow a temporary supply to become the next installed pastor by a two-thirds vote of the presbytery.

“G-14.0552 Organizing Pastors

“An organizing pastor is a minister or commissioned lay pastor appointed by the presbytery to serve as pastor to a group of people who are in the process of organizing a new Presbyterian church. This relationship as organizing pastor shall terminate when the new church is formally organized by the presbytery. At that time the new church may, with the approval of the committee on ministry and the presbytery, call the organizing pastor to be its pastor without being required to elect a pastor nominating committee and conduct a pastoral search, or it may choose to elect a pastor nominating committee and conduct a full pastoral search as provided in the Form of Government.

“G-14.0553 Interim Pastoral Relations

“When a presbytery and session determine that an interim pastor, interim co-pastor, or interim associate pastor is necessary and helpful, the session may consult the committee on ministry and seek an interim minister as soon as a date certain for departure has been announced by a pastor or associate pastor planning to leave. An interim pastor, interim co-pastor, or interim associate pastor is not eligible to serve that church as the next permanent or designated pastor.

“G-14.0560 Commissioned Lay Pastor

“The commissioned lay pastor is an elder of the Presbyterian Church (U.S.A.), who is granted a local commission by the presbytery to lead worship and preach the gospel, watch over the people, and provide for their nurture and service. This commission is valid only in one or more congregations, new church development, or other validated ministries of the presbytery designated by the presbytery. Such an elder is selected by and receives training approved by the presbytery. The elder shall be instructed in Bible, Reformed Theology and Sacraments, Presbyterian Polity, preaching, leading worship, pastoral care, and teaching. The elder shall be examined by the appropriate committee of presbytery as to personal faith, motives for seeking the commission, and the areas of instruction mentioned previously. An elder who has been commissioned and later ceases to serve in a particular congregation may continue to be listed as available to serve, but is not authorized to perform the functions of a commissioned lay pastor again until appointed to a particular congregation by the presbytery.

“G-14.0561 Period Valid

“The commission shall be valid for a period up to three years as determined by the presbytery. It may be renewed at expiration or terminated at any time at the discretion of the presbytery. Presbytery shall regularly provide resources for the person’s spiritual and intellectual development. A review of the work of the commissioned lay pastor shall be conducted annually. Presbytery shall revoke the commission of any lay pastor who does not abide by these provisions or whose work is evaluated as not adequate to meet the needs of the particular congregation or the presbytery.

“G-14.0562 Authorization to Perform Functions

“When a presbytery, in consultation with the session or other responsible committee, determines that its strategy for mission in a local church requires it, and after additional instruction deemed necessary by the presbytery has been provided, a presbytery may authorize a commissioned lay pastor to perform any or all of the following functions described in a.– e. below.

“a. Administer the Lord’s Supper.

“b. Administer the Sacrament of Baptism.

“c. Moderate the session of the congregation under the supervision of and when invited by the moderator of the session appointed by the presbytery, or when appointed by presbytery as moderator.

“d. Perform a service of Christian marriage when invited by the session or other responsible committee, and when allowed by the state.

“e. Have a voice and vote in meetings of the presbytery (such vote to be counted as an elder commissioner for purposes of parity).

“G-14.0563 Pastoral Care and Confidentiality

“Those serving as commissioned lay pastors shall be bound by the same standards of trust and confidentiality as ministers of the Word and Sacrament (G-6.0204).

“G-14.0564 Supervision

“The commissioned lay pastor shall work under the supervision of the presbytery through the moderator of the session of the church being served or through the committee on ministry. A minister of the Word and Sacrament shall be assigned as a mentor and supervisor.

“G-14.0565 Questions Asked

“When the presbytery is satisfied with the qualifications of an applicant, it shall ask the applicant the constitutional questions in G-14.0300, using these words for Question i: Will you be a faithful commissioned lay pastor, serving the people by proclaiming the good news, teaching faith and caring for the people, and in your ministry will you try to show the love and justice of Jesus Christ?

“G-14.0570 Parish Associate Relationship

“A parish associate is a minister who serves in some validated ministry other than the local parish, or is a member-at-large, or is retired, but who wishes to maintain a relationship with a particular church or churches in keeping with ordination to the ministry of the Word and Sacrament. Such persons, already qualified as continuing members of presbytery, may serve as parish associates. The relation shall be established, upon nomination by the pastor, between the parish associate, the session, and the presbytery. The parish associate shall be responsible to the pastor, as head of staff, on an ‘as needed, as available’ basis and with or without remuneration.

“G-14.0571 May Not Be Next Installed Pastor

“A parish associate may not be called to be the next installed pastor or associate pastor of a church served as parish associate, unless at least six months have elapsed since the end of the parish associate relationship.

“G-14.0572 Presbytery Oversight

“The presbytery shall adopt policies and procedures for oversight by the committee on ministry of the parish associate relationships of its minister members and the churches under its care, including annual review.

“G-14.0573 Termination of the Relationship

“The agreement between the session, the parish associate, and the presbytery shall terminate when the call to the installed pastor is dissolved. The presbytery may dissolve the relationship with the parish associate upon the recommendation of the committee on ministry.

“G-14.0600 Dissolution of Installed Pastoral Relationships

“G-14.0610 Dissolved by Presbytery

“The pastoral relationship between a pastor, associate pastor, and a church may be dissolved only by presbytery. Whether the minister or the church or the presbytery initiates proceedings for a dissolution of the relationship, there shall

always be a meeting of the congregation to consider the matter and to request, or consent, or decline to consent to dissolution, as provided in G-7.0304a(3).

“G-14.0611 Minister Requests

“The minister may request the presbytery to dissolve the pastoral relationship. The minister must also state her or his intention to the session. The session shall call a congregational meeting to act upon the request and to make recommendations to presbytery. The presbytery may grant authority to its committee on ministry to dissolve the pastoral relationship and to inform the presbytery in cases in which the congregation and the pastor concur. If the congregation does not concur, the presbytery shall hear from the church, through the congregation’s elected commissioners, the reasons why the presbytery should not dissolve the pastoral relationship. If the church fails to appear, or if its reasons for retaining the relationship are judged insufficient, the request of the minister may be granted and the pastoral relationship dissolved.

“G-14.0612 Congregation Requests

“If any church desires the pastoral relationship to be dissolved, a similar procedure shall be observed. A congregation, after a duly called congregational meeting, may request presbytery to dissolve its relationship with its pastor. The pastor shall moderate the congregational meeting (in accordance with G-7.0306) unless he or she deems it to be impractical. The presbytery may grant authority to its committee on ministry to dissolve the relationship and to inform the presbytery in cases in which the pastor and the congregation concur. If the pastor does not concur, the presbytery shall hear from him or her the reasons why the presbytery should not dissolve the relationship. If the pastor fails to appear, or if the reasons for maintaining the relationship are judged insufficient, the relationship may be dissolved.

“G-14.0613 Presbytery Action

“The presbytery, through its committee on ministry or an administrative commission, may inquire into reported difficulties in a congregation and may dissolve the pastoral relationship if, after consultation with the minister, the session, and the congregation (G-7.0304a(3)), it finds the church’s mission under the Word imperatively demands it.

“G-14.0620 Pastor Emeritus, Emerita

“When any pastor or associate pastor retires, and the congregation is moved by affection and gratitude to continue an association in an honorary relationship, it may, at a regularly called congregational meeting, elect him or her as pastor emeritus or emerita, with or without honorarium, but with no pastoral authority or duty. This action shall be taken only after consultation with the committee on ministry of the presbytery concerning the wisdom of this relationship for the peace of the church. This action shall be subject to the approval of presbytery, and may take effect upon the formal dissolution of the pastoral or associate pastoral relationship or anytime thereafter.

“G-14.0630 Officiate by Invitation Only

“Former pastors, associate pastors, assistant pastors, and ministers who do not have a pastoral relationship with the particular church as defined in this chapter may officiate at services for members of the church, or at services within its properties, only upon invitation from the moderator of the session or, in case of the inability to contact the moderator, from the clerk of session.

“G-14.0700 Persons Called to Certified Ministry

“G-14.0710 Christian Educators

“Christian educators are persons called by God to a ministry of education who demonstrate their faith in and love for Jesus Christ, are dedicated to the life of faith and are serious in purpose, honest in character, and joyful in service. Christian educators serving particular congregations are accountable to the session and under the supervision of the pastor, sharing with them the responsibility of providing for the spiritual growth of members for their ministry, teaching the Bible, recommending curriculum materials and resources, training and supporting lay workers, planning and administering the educational program of their congregations, and other tasks.

“G-14.0711 Training

“It is expected that Christian educators be persons with skills and training in biblical interpretation, Reformed theology, human development, religious educational theory and practice, and the polity, programs, and mission of the Presby-

terian Church (U.S.A.). They should be encouraged by their session and presbytery to meet, or prepare to meet, the accrediting requirements defined in this section.

“G-14.0720 Certification for Christian Educators

In order to provide effective guidance for educational ministry in the Presbyterian Church (U.S.A.), the General Assembly shall offer a handbook containing the training and continuing education process for Christian Educators, which shall be administered and certification granted by the Educator Certification Council on behalf of the General Assembly Council. The handbook shall also provide suggested models for support and accountability that synods and presbyteries may adopt for their own use or modify to fit local circumstances.

“G-14.0721 Accrediting Process

“The handbook shall provide an accrediting process that evaluates the educator’s academic preparation and work experience and examines competency in the following knowledge and skill areas:

“Biblical Interpretation

“Reformed Theology

“Human Development

“Religious Education Theory and Practice

“Polity of the Presbyterian Church (U.S.A.)

“Program and Mission of the Presbyterian Church (U.S.A.)

“Worship and Sacraments

“G-14.0722 Educator Certification Council

“The Educator Certification Council shall establish certification standards, designate Educator Certification Advisors in consultation with presbyteries, evaluate certification examinations, and grant certificates and report to the General Assembly Council.

“G-14.0730 Presbytery and Certified Christian Educators

“The presbytery shall

“a. support the certification process by encouraging educators to seek certification, providing guidance through the Educator Certification Advisor, and encouraging sessions to make continuing education funds and time available to educators seeking certification;

“b. provide the following support to the certified Christian educators: service of recognition that shall include the constitutional questions at G-14.0300 (G-11.0103n); establish minimum requirements for compensation and benefits (G-11.0103n); and access to the committee on ministry (G-11.0503); and

“c. grant the privilege of the floor to the certified Christian educator at all its meetings with voice only, and, in the case of certified Christian educators who are ordained elders, voice and vote under the provisions of G-11.0101b. (G-11.0407)

“G-14.0731 Service of Recognition

“When the presbytery is satisfied with the qualifications of an applicant for a certified education position in ministry in the church, a service of recognition shall be provided that shall include the constitutional questions (G-14.0300), using these words for Question I: Will you be a faithful certified Christian educator, teaching faith and caring for people, and will you in your ministry try to show the love and justice of Jesus Christ?

“G-14.0740 Other Certified Persons

“Other certified persons have been called to service within particular churches, governing bodies, and church-related entities. These individuals endeavor to reflect their faith through their work and to strengthen the church through their dedication.

“G-14.0741 Organized Associations

“To that end, groups of professionals have organized for community, support, and professional development. Several of these associations have entered into formal liaison relationships with General Assembly entities. These groups include

the Administrative Personnel Association, the Presbyterian Association of Musicians, and the Presbyterian Church Business Administrators Association and others.

“G-14.0742 Certification

“Certification is overseen and granted by the individual associations; the requirements for certification are reported to the appropriate body of the General Assembly Council.

“a. Members of the Administrative Personnel Association (APA) include secretaries, administrative assistants, bookkeepers, and support staff in church-related settings.

“b. Members of the Presbyterian Association of Musicians (PAM) include choir directors, organists, ministers, and other persons interested in the quality and integrity of music in the worship experience.

“c. Members of the Presbyterian Church Business Administrators Association include pastors and lay persons serving primarily as administrators in particular churches and church-related entities.

“G-14.0743 Notification of Status

“Names of those who have earned certification through these associations shall be transmitted to the appropriate body of the General Assembly Council, which will forward them to the Office of the General Assembly and to the stated clerk of the presbyteries in which those persons labor.

“G-14.0744 Recognition by Presbytery

“a. The presbytery shall affirm the skill and dedication of these certified persons by providing for recognition at presbytery at the time of their certification, asking them the constitutional questions in G-14.0300, and by inviting these employees to presbytery meetings, granting them the privilege of the floor.”

“b. When the presbytery is satisfied with the qualifications of an applicant for a certified position in ministry in the church, a service of recognition shall be provided that shall include the constitutional questions (G-14.0300), using these words for Question I: Will you be a faithful Certified _____, teaching faith and caring for people, and will you in your ministry try to show the love and justice of Jesus Christ?”

[Note: If Amendment A.1. is approved, the following amendments shall also be approved.]

2. Amendment A.2.a. (1) [Changes shown in Amendment A.2.a. deal with advisory handbooks.]

The Preface to the *Book of Order* shall be amended by adding a new item “(5)” to read as follows: [Text to be added or inserted is shown as italics.]

“(5) Advisory handbook signifies a handbook produced by agencies of the General Assembly to guide synods and presbyteries in procedures related to the oversight of ministry. Such handbooks suggest procedures that are commended, but not required.”

3. Amendment A.2.a. (2)

Section G-9.0405 shall be amended to read as follows: [Text to be added or inserted is shown as italics.]

“Each governing body above the session shall, in consultation with the governing body above and below it, develop a manual of administrative operations. In order to provide effective guidance in the ordination, certification, commissioning, and oversight of the work of ministry, the General Assembly shall offer, through its appropriate agencies, advisory handbooks containing suggested models for procedure that synods and presbyteries may adopt for their own use or modify to fit local circumstances. These handbooks shall be developed and updated as needed by the appropriate General Assembly agencies, in consultation with the Office of the General Assembly and middle governing bodies, to ensure conformity with the Book of Order and practicality of use.”

4. Amendment A.2.a. (3)

Section G-11.0504 shall be amended by making the current wording paragraph a. and adding a new paragraph b. so that it shall read as follows: [Text to be added or inserted is shown as italic.]

“a. The presbytery’s committee on ministry may look to synod and the General Assembly for information and assistance in the matter of ministers and pastoral relations. Synods shall create the necessary agency to coordinate the work of presbytery committees. The General Assembly shall create the necessary agency to facilitate and support the work of the presbyteries and the synods in this matter.

“b. The advisory handbook for committees on ministry developed by the appropriate General Assembly entity, in consultation with the Office of the General Assembly and middle governing bodies, shall provide guidance in the ordination, certification, commissioning, and oversight of the work of ministry through suggested models for procedures that synods and presbyteries may adopt for their own use or modify to establish their own requirements to fit local circumstances.”

[Note: Changes shown in Amendment A.2.b. deal with elders and deacons dissolving their relationship in the local church.]

5. Amendment A.2.b.

Section G-14.0210 shall be deleted, G-6.0500 shall become G-6.0700, and the wording at G-14.0210 shall be moved to G-6.0500 so that the new G-6.0500 shall read as follows:

“G-6.0500 Dissolution of Relationship

“An elder or deacon may resign from the session or board of deacons for good cause, with the session’s consent. On ceasing to be an active member of a particular church, an elder or deacon ceases to be a member of its session or board. When an elder or deacon, because of change of residence or disability, is unable to perform the duties of the office for a period of one year, the active relationship shall be dissolved by the session unless there is good reason not to do so, which reason shall be recorded.”

[Note: G-6.0600 is dealt with in Amendment A.2.c. below.]

“G-6.0700 Renunciation of Jurisdiction

“G-6.0701 Renunciation of Jurisdiction

“When a church officer, whether a minister of the Word and Sacrament, elder, or deacon, renounces the jurisdiction of this church in writing to the clerk or stated clerk of the governing body of jurisdiction, the renunciation shall be effective upon receipt. Renunciation of jurisdiction shall remove the officer from membership and ordained office and shall terminate the exercise of office.

“G-6.0702 Persistence in Disapproved Work

“When a church officer, after consultation and notice, persists in a work disapproved by the governing body having jurisdiction, the governing body may presume that the officer has renounced the jurisdiction of this church.

“G-6.0703 Effect of Renunciation

“The renunciation shall be reported by the clerk or stated clerk at the next meeting of the governing body, which shall record the renunciation, delete the officer's name from the appropriate roll, and take such other actions of an administrative character as may be required by the Constitution.”

[Note: Changes shown in Amendment A.2.c. deal with officers being released from ordained office.]

6. Amendment A.2.c.

Section G-11.0414a–c and G-14.0211 shall be stricken and the following wording shall become new G-6.0600, so that it shall read:

“G-6.0600 Release from the Exercise of Ordained Office

“a. If a minister, elder, or deacon against whom no inquiry has been initiated pursuant to D-10.0101 and D-10.0201, against whom no charges have been filed, and who otherwise is in good standing, shall make application to the governing body in which he or she holds membership to be released from the exercise of the ordained office, the governing body,

upon granting the release, shall delete that person's name from the appropriate roll. No judgment or failure on the part of the officer is implied in this action.

“b. Release from the exercise of the ordained office of minister, elder, or deacon requires a discontinuance of all functions of that office. The designation of minister, elder, or deacon shall not be used. The status of a minister, elder, or deacon so released shall be the same as any church member.

“c. A person released under this section who desires to be restored to the ordained office shall make application to the governing body that granted the release, or to the presbytery if the church has been dissolved, and upon approval of that governing body, the person shall be restored to the exercise of the ordained office without reordination.”

[Note: Changes shown in Amendment A.2.d. deal with the ability of a session to employ a minister of another denomination in a temporary relationship.]

7. *Amendment A.2.d.*

Section G-14.0514 shall be stricken and the wording shall be inserted to become G-11.0405c so that G-11.0405c shall read:

“G-11.0405 Ministers of Other Churches

“c. Ordained ministers of other Christian churches may be employed by the session of a particular church in a temporary pastoral relationship, provided that such ministers present to the presbytery credentials of good standing in the ecclesiastical body to which they belong, and provided that presbytery gives its approval to the temporary pastoral relationship.”

[Note: Changes shown in Amendment A.2.e. deal with the call, installation and recognition of validated ministry.]

8. *Amendment A.2.e.*

Section G-14.0517 shall be stricken and the wording at G-11.0408 shall become G-11.0408a; and the current wording at G-14.0517a and b shall become new G-11.0408b and c, so that G-11.0408 shall read:

“G-11.0408 Validated Ministry

“a. A minister of the Word and Sacrament who is an active member of presbytery may be engaged (1) in a validated ministry within congregations of this church, (2) in a validated ministry in other service of this church, (3) in a validated ministry in service beyond the jurisdiction of this church, or may be (4) honorably retired.

“b. A call to a validated ministry in other service of this church (G-11.0410) or in service beyond the jurisdiction of the church (G-11.0411) shall ordinarily be in a form which includes a description of the goals and working relationships, financial terms, and the signatures of the minister, a representative of the presbytery, and where possible, a representative of the employing agency.

“c. It is appropriate for presbytery to conduct a service of installation similar to that found in G-14.0540, or a service of recognition, at the inauguration of this ministry.”

[Note: Each of these B Amendments will be considered individually. The Office of the General Assembly makes no recommendation about whether they should be approved or not.]

Amendments B

[The assembly approved Item 05-11, Recommendations B.1–B.3. See pp. 38–39.]

1. *Amendment B.1.*

a. Shall the language at G-14.0310 be deleted and shall *“Ordination, installation, and commissioning questions and service information are found at W-4.4000.”* be inserted so that G-14.0310 shall read:

“G-14.0310 Service of Ordination, Installation, and Commissioning

“Ordination, installation, and commissioning questions and service information are found at W-4.4000.”

b. Shall G-14.0320 and G-14.0330 be deleted.

c. Shall the language at G-14.0340–G-14.0345 be deleted and shall *“Ordination questions and installation service information may be found at W-4.4000.”* be inserted at G-14.0340 so that it shall read:

“G-14.0340 Ordination or Installation of Elders or Deacons

“Ordination questions and installation service information may be found at W-4.4000.”

d. Shall the language at G-14.0490–G-14.0493 be deleted and shall *“Ordination questions and installation service information may be found at W-4.4000.”* be inserted at G-14.0490 so that it shall read:

“G-14.0490 Ordination of Minister of the Word and Sacrament

“Ordination questions and installation service information may be found at W-4.4000.”

e. Shall the language at G-14.0540–G-14.0547 be deleted and shall *“Ordination questions and installation service information may be found at W-4.4000.”* be inserted at G-14.0540 so that it shall read:

“G-14.0540 Installation of Minister

“Ordination questions and installation service information may be found at W-4.4000.”

f. Shall the language at W-4.4000 be deleted and shall the following language be inserted so that W-4.4000 shall read :

“W-4.4000 *Ordination, Installation and Commissioning*

“W-4.4001a *Ordination and Installation*

“a. In ordination the church sets apart with prayer and the laying on of hands those who have been called through election by the church to serve as deacons, elders, and ministers of the Word and Sacrament. (W-2.1005) In installation the church sets apart with prayer those previously ordained to the office of deacon, elder, or minister of the Word and Sacrament, and called anew to service in that office.

“W-4.4001b *Service of Ordination, Installation, and Commissioning*

“b. The service of ordination and installation for elders, deacons, or ministers of the Word and Sacrament, and for the commissioning of certified Christian educators, certified persons and commissioned lay pastors, shall focus upon Christ and the joy and responsibility of serving him through the mission and ministry of the church, and shall include a sermon appropriate to the occasion. The minister presiding shall state briefly the nature of the office.

“W-4.4002 *Setting of the Service*

“The service of ordination and installation, or commissioning, may take place during the Service for the Lord’s Day as a response to the proclamation of the Word. (W-3.3503). Ordination and installation, or commissioning, may also take place in a special service that focuses upon Jesus Christ and the mission and ministry of the church and which includes the proclamation of the Word. The service of installation of a pastor or associate pastor shall be conducted at a convenient time to enable the substantial participation of the presbytery.

“W-4.4003 *Constitutional Questions to Officers and Commissioned Persons*

“The moderator of the governing body of those to be ordained, installed, or commissioned shall ask them to stand before the-body of membership and to answer the following questions:

“a. Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?

“b. Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God’s Word to you?”

“c. Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?”

“d. Will you fulfill your office in obedience to Jesus Christ, under the authority of Scripture, and be continually guided by our confessions?”

“e. Will you be governed by our church’s polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God’s Word and Spirit?”

“f. Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?”

“g. Do you promise to further the peace, unity, and purity of the church?”

“h. Will you seek to serve the people with energy, intelligence, imagination, and love?”

“i. (1) (For elder) Will you be a faithful elder, watching over the people, providing for their worship, nurture, and service? Will you share in government and discipline, serving in governing bodies of the church, and in your ministry will you try to show the love and justice of Jesus Christ?”

“(2) (For deacon) Will you be a faithful deacon, teaching charity, urging concern, and directing the people’s help to the friendless and those in need, and in your ministry will you try to show the love and justice of Jesus Christ?”

“(3) (For minister of the Word and Sacrament) Will you be a faithful minister, proclaiming the good news in Word and Sacrament, teaching faith and caring for people? Will you be active in government and discipline, serving in the governing bodies of the church; and in your ministry will you try to show the love and justice of Jesus Christ?”

“(4) (For commissioned lay pastor) Will you be a faithful commissioned lay pastor, serving the people by proclaiming the good news, teaching faith and caring for the people, and in your ministry will you try to show the love and justice of Jesus Christ?”

“(5) (For certified Christian educator) Will you be a faithful certified Christian educator, teaching faith and caring for people, and will you in your ministry try to show the love and justice of Jesus Christ?”

“W-4.4004 Ordination or Installation of Elders or Deacons

“At the service of ordination or installation of elders and deacons:

“W-4.4004a Questions to Congregation

“a. The elders- and deacons-elect having answered in the affirmative, an elder shall stand with them before the congregation and shall ask the congregation to answer the following questions:

“(1) Do we, the members of the church, accept (names) _____ as elders or deacons, chosen by God through the voice of this congregation to lead us in the way of Jesus Christ?”

“(2) Do we agree to encourage them, to respect their decisions, and to follow as they guide us, serving Jesus Christ, who alone is Head of the Church?”

“W-4.4004b Prayer and Laying on of Hands

“b. The members of the church having answered these questions in the affirmative, those to be ordained shall kneel, if able, for prayer and the laying on of hands by the session. Those previously ordained ordinarily shall stand, along with the congregation, if able, for the prayer of installation. The session may invite other elders and ministers of the Word and Sacrament to participate in the laying on of hands.

“W-4.4004c. Statement

“c. The moderator shall say to those who have thus been ordained and installed:

“You are now elders and deacons in the Church of Jesus Christ and for this congregation. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.

“W-4.4004d Session Welcomes

“d. Then the members of the session, and others as may be appropriate, shall welcome the newly ordained and installed, or newly installed, elders and deacons into their fellowship in ministry.

“W-4.4004e Congregation Greets

“e. After the service, it is appropriate for the members of the congregation to greet their new elders and deacons, showing affection and support.

“W-4.4005 Ordination of Minister of the Word and Sacrament

“At the service of ordination to the office of minister of the Word and Sacrament

“W-4.4005a Ordination Questions

“a. The presbytery shall utilize the ordination questions laid out at ~~G-14.0300~~, W-4.4003, using these words for Question i.(3): Will you be a faithful minister, proclaiming the good news in Word and Sacrament, teaching faith and caring for people? Will you be active in government and discipline, serving in the governing bodies of the church; and in your ministry will you try to show the love and justice of Jesus Christ?

“W-4.4005b Prayer and Laying on of Hands

“b. The candidate, having answered the questions in the affirmative, shall kneel, if able, and the presbytery, or presbytery commission, shall, with prayer and the laying on of hands, ordain the candidate to the office of minister of the Word and Sacrament. The member presiding shall then say:

“(Name) _____, you are now ordained a minister of the Word and Sacrament in the church of Jesus Christ. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.

“W-4.4005. Presbytery Welcomes

“c. Then the members of the presbytery, and others as may be appropriate, shall welcome the new minister into the ministry of the Word and Sacrament. At the conclusion of the ordination service, the new minister may make a brief statement and shall pronounce the benediction.

“W-4.4006 Installation of Minister of the Word and Sacrament

“Every Christian is called by God to serve the church; however, God calls some persons to serve the church in particular and specific ways in congregations. When the congregation, the presbytery, and the minister (or candidate) have all concurred in a call to a permanent or designated pastoral position, the presbytery shall complete the call process by organizing and conducting the service of installation. Installation is an act of the presbytery establishing the pastoral relationship. A commission may be appointed to act for the presbytery.

“W-4.4006a Installation Service

“a. On the day designated for the installation, the presbytery or commission appointed for this purpose shall convene and shall call the congregation gathered to worship. The service shall have the same focus and form as the service of ordination and the person being installed shall be asked to answer the questions asked at the time of ordination.

“W-4.4006b Questions for Congregation

“b. Following the affirmative answers to the questions asked of the person being installed, an elder shall face the congregation along with the pastor-elect (associate pastor-elect) and shall ask them to answer the following questions:

“(1) Do we, the members of the church, accept (Name) _____ as our pastor (associate pastor), chosen by God through the voice of this congregation to guide us in the way of Jesus Christ?

“(2) Do we agree to encourage him (her), to respect his (her) decisions, and to follow as he (she) guides us, serving Jesus Christ, who alone is Head of the Church?

“(3) Do we promise to pay him (her) fairly and provide for his (her) welfare as he (she) works among us; to stand by him (her) in trouble and share his (her) joys? Will we listen to the word he (she) preaches, welcome his (her) pastoral care, and honor his (her) authority as he (she) seeks to honor and obey Jesus Christ our Lord?

“W-4.4006c Installation of Minister

“c. The members of the congregation having answered these questions in the affirmative,

“(1) a candidate being ordained and installed shall kneel, if able, and the presbytery shall, with prayer and the laying on of hands, ordain the candidate to the office of minister of the Word and Sacrament and install him or her in the particular pastoral responsibility.

“(2) a minister, previously ordained, who is being installed ordinarily shall stand, if able, for the laying on of hands and the prayer of installation.

“W-4.4006d Statement to Minister

“d. The member presiding shall then say:

“(1) (For one being ordained and installed) (Name) _____, you are now a minister of the Word and Sacrament in the Church of Jesus Christ and for this congregation. Whatever you do, in word or deed, do everything

“(2) (For a minister previously ordained) (Name) _____, you are now a minister of the Word and Sacrament in and for this congregation. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.

“W-4.4006e Welcome

“e. Then the members of the presbytery, and others as may be appropriate, shall welcome the newly ordained and installed or newly installed minister into their fellowship in the ministry of the Word and Sacrament.

“W-4.4006f Charge

“f. Persons invited by the presbytery may then give brief charges to the pastor (associate pastor) and to the congregation to be faithful in their relationship and in their reciprocal responsibilities.

“W-4.4006g Benediction

“g. At the conclusion of the service, the newly installed minister may make a brief statement and shall pronounce the benediction.”

Rationale for Amendment B.1.

Moving these sections from Chapter 14 into the Directory for Worship will accomplish at least three things:

- Placing this section into the Directory for Worship embodies our belief that ordination and installation of officers must always occur in the context of worship. Our theology teaches us that these acts are forms of worship at least as much as they are of governance.

- Having one portion of the *Book of Order* dedicated to the ordination questions for elders, deacons, and ministers of the Word and Sacrament makes clear our understanding that ordination is to function (G-6.0102) and that everyone being ordained answers the same questions (except for the final one, which is directed to each office individually).
- The church has been asking for a shorter Chapter 14 and this is one way to move lengthy portions to a more logical placement.

ACC ADVICE ON ITEM 05-11, AMENDMENT B.1.

Advice on Item 05-11, Amendment B.1.—From the Advisory Committee on the Constitution (ACC).

The Advisory Committee on the Constitution advises the 216th General Assembly (2006) to approve Item 05-11, Amendment B.1.

Rationale

The amendment would, if approved, move the questions for ordination, installation, and commissioning, together with other instructions for such services, out of Chapter XIV and into the Directory for Worship (DfW). Regardless of whether Amendment A is approved, the effect of approving this amendment would be to lodge all ordination/installation/ commissioning service information in the Directory for Worship.

The ACC finds no constitutional barrier to the action proposed in this amendment. Since the Directory for Worship has equal standing with the Form of Government as part of the *Constitution* of the church, transferring ordination/installation/commissioning questions and service information to the DfW does not result in a loss of constitutional force regarding these questions. Moreover, their placement in the DfW is in keeping with the character and contents of the DfW, since ordination, installation, and commissioning are all acts of worship.

2. *Amendment B.2.*

Shall G-14.0440 (Negotiation for Non-Ordained Service) become G-14.0441 and new language be inserted at G-14.0440 so that the sections shall read: [Text to be added or inserted is shown as italic.]

“G-14.0440 Licensure

“When a candidate has completed all requirements for ordination, except completion of the examinations of G-14.0430a–e, the candidate and the presbytery may agree that the candidate will serve an internship prior to undertaking the exams described in G-14.0430a–e. The presbytery may grant such candidate a license to preach, and when its strategy for mission requires it, a limited license to administer the sacraments. A minister of the Word and Sacrament shall be assigned as mentor and supervisor. Upon successful completion of the examinations described in G-14.0430a–e, such candidate may be invited by the session to serve in any of the positions described in G-14.0551.

“G-14.0440 G-14.0441 Negotiation for Service

“A candidate who has completed two full years of theological education or its equivalent, who has had an annual consultation within the previous year, and who has successfully completed all ordination examinations or has received presbytery’s certification of readiness according to G-14.0472 may, with approval of the committee on preparation for ministry (CPM) and the appropriate committee on ministry, enter into negotiation for his or her ministerial service. For candidates who have not yet completed the two years of theological education or successfully completed all ordination examinations, the presbytery of care may, by three-fourths vote, permit a candidate to proceed to negotiate for service prior to certification of readiness to receive a call.

Rationale for Amendment B.2.

Many of the focus groups who gave feedback on the Form of Government project mentioned a desire for reinstating an old concept, but putting it into a new setting: licensure of candidates who have completed the preparation process except for passing all the ordination exams. The thinking is as follows:

- Deans in seminaries see the wisdom of allowing candidates to have hands-on experience, including administering the sacraments, as they prepare to finish their exams outside the academic setting. Since the exams aim to test assimilation of academic training with pastoral sense, this experience often serves to aid them in passing the exams.
- Presbyteries with many small churches are hoping that such candidates will be able to pastor some of these congregations; they can do so now, but cannot celebrate the sacraments. Experience has taught us that once such a candidate is serving such a small congregation it is much more likely that the candidate will stay on for a few years even after they are ordained. This is a winning situation for all concerned.
- Many large church pastors would like to be able to mentor a young pastor in a large congregation setting, which many candidates will not be able to experience otherwise.

ACC ADVICE ON ITEM 05-11, AMENDMENT B.2.

Advice on Item 05-11, Amendment B.2.—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to approve Item 05-11, Amendment B.2. with the following alternative language:

“G-14.0440 Licensure

“When a candidate has completed all requirements for ordination, except for completion of the examinations of G-14.0431(a)–(e), the candidate and the presbytery of care may agree that the candidate will serve an internship prior to undertaking the exams described in G-14.0431(a)–(e). The presbytery of care may grant such candidate a license to preach. When its strategy for mission requires it, the presbytery of service may also grant the candidate a limited license to administer the sacraments under the supervision of a minister of Word and Sacrament, who shall also serve as the licentiate’s mentor. Upon successful completion of the examinations described in G-14.0431(a)–(e), such candidate may be invited by the session to serve in any of the positions described in G-14.0551.”

Rationale

The amendment would, if approved, create a new paragraph G-14.0440, Licensure, in the text of the revised Chapter XIV and renumber G-14.0440 as G-14.0441. The new paragraph would create the option for a presbytery to license a candidate to preach and, with limitations at the discretion of the presbytery, to administer sacraments under the supervision of a minister of the Word and Sacrament. Service under such licensure would not restrict the candidate’s eligibility to be called to any position described in G-14.0551 upon completion of the requirements for ordination.

The committee finds no constitutional barrier to the creation of this provision.

Licensure is not a new idea for the church. In 1872, the PCUSA adopted rules governing the licensure of candidates to preach, but the practice goes well back into the early history of Presbyterianism in this country. Throughout the 19th and early 20th centuries, licensure was a regular part of preparation for ministry, and various references appear in minutes of the PCUSA describing debates on permitting licentiates to administer sacraments or perform other pastoral responsibilities. In 1927, the Swearingen Commission of the PCUSA dealt extensively with licensure as part of its study of the status of ministers and candidates (“probationers”) in the church (see *Minutes*, PCUSA, 1927, Part I, pp. 56–86). The practice of licensing candidates to preach was part of the PCUS *Book of Church Order* from at least as early as 1907 but is absent from the 1961 edition. Licensure was part of the polity of the PCUSA and was brought into the UPCUSA, where it remained until reunion, when it was omitted from the *Book of Order*.

The effect of approving this amendment would be to restore the option to the presbytery to provide a period of internship for candidates during which they might hone their skills as pastors and preachers before being released to the full exercise of ministry. In truth, this option already exists; this amendment has the function of strengthening the ability of the presbytery to make use of it as a tool in the task of preparation for ordination. Research indicates that candidates who serve such internships before undertaking the standard ordination examinations generally perform more satisfactorily than those who have not had such internships.

The amendment proposes to grant to licentiates a “limited license to administer the sacraments.” This does represent a change in the historic practices of all three antecedent denominations of the PC(USA). All three antecedent denominations permitted only ministers (and licentiates were clearly understood as not yet ordained to the ministry) to administer the Sacraments. However, in the years intervening between reunion and the present, the church has seen fit to change its stance re-

garding administration of the Sacraments in two important ways. First, in G-6.0304 and G-11.0103z, the presbytery is empowered to authorize specific elders to administer the Sacrament of the Lord's Supper after appropriate instruction by the presbytery. Second, presbyteries are permitted under the provisions of G-14.0801c to authorize commissioned lay pastors (who are elders) to celebrate both baptism and the Lord's Supper. The ACC believes that the permission to licentiates to administer the Sacraments is consistent with these existing provisions.

It is important to note that in case of both elders and commissioned lay pastors who are permitted to administer the Sacraments, both are holders of ordained office. Licentiates may or may not have been ordained as elders before completing the requirements for ordination to the ministry of the Word and Sacrament. Permitting non-ordained licentiates to administer the Sacraments would create a new category in our polity and change to this extent our theology of ordination. In view of this, the General Assembly may wish to consider either of two solutions:

1. Delete the second half of the second sentence of the proposed amendment, so that the sentence now reads: *The presbytery may grant such candidate a license to preach.*

2. Amend the second sentence of the amendment to include the requirement that the licentiate be given permission to administer the sacraments under the supervision of a minister of the Word and Sacrament. The assembly might accomplish this end by replacing the second and third sentences with the following: *The presbytery may grant such candidate a license to preach. When its strategy for mission requires it, the presbytery may also grant the candidate a limited license to administer the sacraments under the supervision of a minister of Word and Sacrament, who shall also serve as the licentiate's mentor.*

Finally, the ACC notes that there may be confusion regarding which presbytery licenses the candidate and authorizes the administration of the sacraments. The determination to license a particular candidate would be the presbytery of care. The determination of "strategy for mission" would presumably be the presbytery of service. Therefore the Advisory Committee on the Constitution suggests the following additional clarifying modifications:

3. In the first sentence add the words "*of care*" between the words "presbytery" and "may agree"; and in the second sentence add "*of care*" after the word "presbytery"; and in the third sentence, add "*of service*" after the word "presbytery".

If the 217th General Assembly (2006) concurs with the Advisory Committee on the Constitution, the proposed amendment, as advised above, would read:

"When a candidate has completed all requirements for ordination, except for completion of the examinations of G-14.0431(a)-(e), the candidate and the presbytery of care may agree that the candidate will serve an internship prior to undertaking the exams described in G-14.0431(a)-(e). The presbytery of care may grant such candidate a license to preach. When its strategy for mission requires it, the presbytery of service may also grant the candidate a limited license to administer the sacraments under the supervision of a minister of Word and Sacrament, who shall also serve as the licentiate's mentor. Upon successful completion of the examinations described in G-14.0431(a)-(e), such candidate may be invited by the session to serve in any of the positions described in G-14.0551."

3. *Amendment B.3.*

Shall G-14.0472 be amended by striking the last three sentences as follows: [Text to be deleted is shown with strike-through.]

"G-14.0472 Examination Requirements

"The examination requirements of G-14.0431 shall not be waived until an inquirer or candidate has failed on two attempts to receive a satisfactory grade, unless the inquirer or candidate has a disability, documented by a person or persons of the presbytery's choice, which disability affects the individual's test-taking ability. If the presbytery believes that the person should be certified as ready for examination for ordination, pending a call, it shall authorize an exception only by a three-fourths vote of the members of the presbytery present, and must determine an alternate means whereby it will satisfy itself of competence in the area(s) of difficulty. When the individual successfully completes the alternate pattern, the presbytery may certify readiness in the usual manner. The minutes of presbytery shall contain a full record of the reasons for the exception and the alternate pattern for determining competence. ~~Presbyteries shall submit to the synod the process by which a candidate, who has failed one or more examinations twice, or who has such a documented disability, would be examined. Once that process has been approved, presbyteries may proceed with particular candidates, and note such exemptions in their minutes each occasion. Such processes will be reviewed every three years.~~"

Rationale for Amendment B.3.

The suggestion for this amendment came from several focus groups, including one made up of synod execs and stated clerks. There are a number of problems with the current requirement that synods approve an alternate ordination exam process for a presbytery:

- For the alternate exam process to be useful enough for each individual situation in which it might be needed, it would have to be too specific to be practical.
- The timeline often acts as a bureaucratic delay in a candidate's process without adding the benefits of a true safeguard.
- Synods often simply approve such processes without careful scrutiny. Presbyteries are very able to judge for themselves the adequacy of the alternate process.

ACC ADVICE ON ITEM 05-11, AMENDMENT B.3

Advice on Item 05-11, Amendment B.3.—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 216th General Assembly (2006) to approve Item 05-11, Amendment B.3.

Rationale

The amendment, if approved, would strike the final three sentences from G-14.0472 of the proposed revision of Chapter XIV in Amendment A (current G-14.0313b), which require that presbyteries who wish to use an alternate means of examining candidates in the areas specified in current G-14.0310d(1–5) must submit for synod approval a process for such examinations. At present, the *Book of Order* requires that the candidate has failed one or more of the examinations in G-14.0310d(1–5) at least twice before the presbytery can apply alternate means.

Paragraph G-14.0313b has been the subject of some effort at revision in the recent past. In 1996, the presbyteries approved amending G-14.0313b to insert the very language proposed for deletion in this amendment. The effort at that time was to allow presbyteries to submit for synod approval a general process for granting exceptions to the standard ordination examinations, rather than requiring synod review of every exception proposed by the presbytery. In 2000, presbyteries inserted language to G-14.0313b to allow candidates with disability affecting their test-taking ability to apply for alternate means before having twice failed one or more of the standard ordination exams.

The effect of this amendment would be to remove any requirement that the synod approve the process used by the presbytery in determining a candidate's readiness for ministry. The Advisory Committee on the Constitution finds that this removal is in keeping with other provisions of our polity, which assign the assessment of a candidate's readiness for ministry to the presbytery (G-11.1013l and G-14.0310a, b) but make no mention of any role or responsibility on the part of the synod.

4. Amendment B.4.

[The assembly disapproved Item 05-11, Recommendations B.4.–B.6. See pp. 38–39.]

Shall G-14.0513 be amended by striking the words “or to” and inserting the words “*except by a two-thirds affirmative vote of presbytery.*”; inserting the words “*An associate may*” at the beginning and striking “except” in the second sentence, and inserting a new sentence so that it shall read as follows: [Text to be deleted is shown with strike-through; text to be added or inserted is shown as italics.]

“G-14.0513 Succession and Extraordinary Circumstances

“The official relationship of an associate pastor to a church is not dependent upon that of a pastor, but an associate pastor is not eligible to be the next installed pastor in a church that they have served together, ~~or to~~ *except by a two-thirds affirmative vote of presbytery.* *An associate may* be called as pastor to serve as co-pastor of that church, ~~except~~ in churches that currently have a co-pastor model in place which has been in effect for at least three years and the congregation desires to continue such a model. *In such churches, an associate pastor may be called as pastor to serve as co-pastor of that church with a*

two-thirds affirmative vote of presbytery. An associate pastor shall be directed in his or her work by the pastor in consultation with the session.”

Rationale for Amendment B.4.

The request for this amendment came from a number of focus groups, asking that the presbytery be given the ultimate decision about what works best in their context for their congregations. Not every presbytery would choose to take such actions and even if they would choose to do so, the action still would require a super-majority of the presbytery to be approved. This assures that the presbytery needs to be convinced of the extraordinary circumstance for such an exception to occur.

ACC ADVICE ON ITEM 05-11, AMENDMENT B.4.

Advice on Item 05-11, Amendment B.4.—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) on Item 05-11, Amendment B.4., with the following comment:

The amendment, if approved, would amend G-14.0513 of the proposed revision of Chapter XIV in Amendment A (current G-14.0501d). The present language of G-14.0501d prohibits an associate pastor from succeeding immediately the pastor with whom he or she has served as associate pastor. The amendment would permit such succession upon supermajority vote of the presbytery. The current provisions of G-14.0501d also allow a church that has used a co-pastor model for at least three years to call an associate pastor to become co-pastor under that model, again with a supermajority vote of presbytery. The amendment would preserve that possibility, but would reduce the required presbytery supermajority from the present three-quarters to two-thirds.

There have been numerous efforts to permit associate pastors to succeed as the next installed pastor, or to become co-pastor, of the congregation where they are serving or have recently served as associate pastor. In the Presbyterian Church in the United States (PCUS), prior to 1960, the *Book of Church Order* required that the relationship of an associate pastor with a congregation be dissolved with the departure of the pastor. This provision was changed to allow an associate to become pastor after having ceased to be associate pastor for a period of six months (*Minutes*, PCUS, 1960, Part I, p. 121). The polity of the United Presbyterian Church in the U.S.A. (UPCUSA) did not preclude associate pastors from election as pastor of the church where they serve as associate upon the resignation of the pastor. This provision was changed with the adoption of the current *Book of Order* at reunion. Amendments were rejected by assemblies in 1984, 1985, 1986, 1987, and 2000 that would have permitted associates to succeed as pastor with various levels of majority and supermajority approval by calling congregations and presbytery.

In 1987, the current provision of G-14.0501 was amended to prohibit either pastor or associate pastor from becoming co-pastors of the congregation they are serving as pastor or associate. General Assemblies in 1989, 1995, and 1996 rejected efforts to change that provision. The only exception to this was the adoption by presbyteries in 1990 of the current language of G-14.0501d to permit an associate to be called as co-pastor in a congregation that has employed the co-pastor model for three years.

The Advisory Committee on the Constitution advises the General Assembly that the clear historical reluctance of the church to permit associate pastors to succeed as pastors of churches where they serve as associates indicates a broad sense in the church that this practice is in most cases unwise and potentially injurious to congregational health.

5. Amendment B.5.

Shall G-14.0553 be amended by adding “*except by a two-thirds vote of the presbytery*” at the end of the sentence, so that it reads:

“G-14.0553 Interim Pastoral Relations

“When a presbytery and session determine that an interim pastor, interim co-pastor, or interim associate pastor is necessary and helpful, the session may consult the committee on ministry and seek an interim minister as soon as a date certain for departure has been announced by the pastor or associate pastor planning to leave. An interim pastor, interim co-pastor, or interim associate pastor is not eligible to serve that church as the next permanent or designated pastor except by a two-thirds vote of the presbytery.

Rationale for Amendment B.5.

The request for this amendment came from a number of focus groups, asking that the presbytery be given the ultimate decision about what works best in their context for their congregations. Not every presbytery would choose to take such actions and even if they would choose to do so, the action still would require a super-majority of the presbytery to be approved. This assures that the presbytery needs to be convinced of the extraordinary circumstance for such an exception to occur.

ACC ADVICE ON ITEM 05-11, AMENDMENT B.5.

Advice on Item 05-11, Amendment B.5.—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) regarding Item 05-11, Amendment B.5. with the following comment:

The amendment, if approved, would amend G-14.0553 of the proposed revision of Chapter XIV in Amendment A (current G-14.0513b) to permit an interim pastor to be eligible for nomination as pastor of the congregation in which he or she is serving as interim pastor, provided that the presbytery approves the call by supermajority vote.

The amendment poses no direct conflicts with other provisions of the *Constitution*.

The Advisory Committee on the Constitution notes, however, that in 1992 the General Assembly rejected *Overture 92-39*, a proposed amendment that would have permitted interim pastors to succeed as pastor with the approval of a three-fourths vote of the presbytery. The specific reasoning of the Advisory Committee on the Constitution at that time is instructive:

... The safeguard to the congregation inherent in this prohibition far outweighs the inconvenience of a difficult search process. Any person who agrees to serve as interim understands that there is no possibility for a permanent relationship. That prohibition was designed to give the interim and the church freedom to engage in necessary objective evaluation of the church's future. To qualify this prohibition, as this overture suggests, will in fact change the nature of the interim position so that it will no longer be truly an interim position. Rather, it would have the effect of eliminating the distinction between temporary and permanent pastoral relationships. (*Minutes*, 1992, Part I, pp. 302, paragraph 21.031)

6. Amendment B.6.

Shall G-14.0613 be amended by inserting the following as the last sentence, "*The relationship may be dissolved if the presbytery determines that the pastoral/congregational match is incompatible.*" Section G-14.0613 shall then read as follows: [Text to be added or inserted is shown as italics.]

"G-14.0613 Presbytery Action

"The presbytery, through its committee on ministry or an administrative commission, may inquire into reported difficulties in a congregation and may dissolve the pastoral relationship if, after consultation with the minister, the session, and the congregation (G-7.0304a(3)), it finds the church's mission under the Word imperatively demands it. *The relationship may be dissolved if the presbytery determines that the pastoral/congregational match is incompatible.*

Rationale for Amendment B.6.

This amendment addresses two not-uncommon fact patterns for many presbyteries:

- The discovery in a relatively short time that a particular minister is a very bad match for a congregation. Rather than allow the resulting conflict to build to a destructive level, the presbytery may take preemptive action in time to allow both the minister and the congregation to survive what often becomes an unhealthy departure if delayed too long.
- Occasionally a presbytery is dealing with a minister with impaired emotional or mental ability. Being able to act quickly is critical to the health of all involved.

ACC ADVICE ON ITEM 05-11, AMENDMENT B.6.

Advice on Item 05-11, Amendment B.6.—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) on Item 05-11, Amendment B.6., with the following comment:

The amendment would add a final sentence to section G-14.0613 of the proposed revision of Chapter XIV. The proposed G-14.0613 concerns the ability of the presbytery, acting directly or through its committee on ministry, to dissolve the pastoral relationship, after appropriate consultations as prescribed in G-7.0304a(3), if it finds that the church's mission "imperatively demands it." The addition proposed by Amendment B.6. would add the qualification that the determination may be made on the grounds that the match between the pastor and congregation is incompatible.

The Advisory Committee on the Constitution advises the General Assembly that there are no constitutional barriers posed by this amendment. The Advisory Committee on the Constitution further advises that the amendment is unnecessary because the presbytery already possesses the necessary authority to dissolve pastoral relationships for reasons of the health and well being of the congregation under existing provisions of the *Book of Order*.

Table of Contents and Cross-Reference for New Chapter 14

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G-14.0400	Preparation for the Office of Minister of the Word and Sacrament	G-14.0300
G-14.0401	Presbytery Responsibility for Inquiry and Candidacy	G-14.0301
G-14.0402	Advisory Handbook	*
G-14.0403	Time Requirements	G-14.0303b+,G-14.0401
G-14.0404	Inquiry Phase	G-14.0302
G-14.0405	Candidacy Phase	G-14.0304
G-14.0410	Duties of Presbytery and Session	G-14.0306a(1)+
G-14.0411	Oversight	G-14.0306a(2)
G-14.0412	Presbytery Responsibility	G-14.0306a+
G-14.0413	Session Responsibility	G-14.0306b
G-14.0420	Service in Covenant Relationship	G-14.0307+
G-14.0421	Annual Reports	G-14.0308+,G-14.0309+
G-14.0430	Examinations	G-14.0310c+
G-14.0431	Five Ordination Exams	G-14.0310d+
G-14.0432	Grading the Exams	G-14.0310e+
G-14.0440	Negotiation for Non-Ordained Service	G-14.0309d+
G-14.0450	Final Assessment of Readiness to Begin Ordained Ministry	G-14.0310a,b+
G-14.0460	Transfer of or Removal from Covenant Relationship	
G-14.0461	Transfer of Relationship	G-14.0311
G-14.0462	Another Reformed Body	G-14.0314b
G-14.0463	Removal from Relationship	G-14.0312+
G-14.0470	Extraordinary Circumstances	G-14.0313
G-14.0471	Educational Requirements	G-14.0313a
G-14.0472	Examination Requirements	G-14.0313b
G-14.0473	Time Requirements	G-14.0313c
G-14.0474	Confirmation of Exceptions	G-14.0313d
G-14.0480	Ordination an Act of the Whole Church	G-14.0401+
G-14.0481	Place of Examination and Ordination	G-14.0314a+
G-14.0482	Examination for Ordination	G-14.0402+
G-14.0483	Presbytery of Call	G-14.0402a.+
G-14.0484	Agreement on Place of Ordination	G-14.0404+
G-14.0485	Recording the Ordination	G-14.0406+
G-14.0490	Ordination of Minister of the Word and Sacrament	G-14.0405+
G-14.0491	Ordination Questions	G-14.0405b+
G-14.0492	Prayer and Laying on of Hands	G-14.0405d
G-14.0493	Presbytery Welcomes	G-14.0405e
G-14.0500	Pastoral Relations	G-14.0500+
G-14.0501	Installed or Temporary Relations	G-14.0501a+
G-14.0510.	Installed Pastoral Relations	*
G-14.0511	Permanent Pastoral Relations	G-14.0501b+
G-14.0512	Co-Pastors	G-14.0501c+
G-14.0513	Succession and Extraordinary Circumstances	G-14.0501d+
G-14.0520	Designated Pastoral Relations	G-14.0501e
G-14.0521	Calling a Designated Pastor	G-14.0501e+
G-14.0522	Renewing or Ending the Call	G-14.0501e+
G-14.0523	Designated Pastor to Pastor	G-14.0501e+
G-14.0530	Election of a Pastor or Associate Pastor	G-14.0502+
G-14.0531	Pastor Nominating Committee	G-14.0502a+
G-14.0532	Confer with Committee on Ministry	G-14.0502b+
G-14.0533	Signing the Call	G-14.0506a

<u>Proposed</u>	<u>Paragraph or Provision</u>	<u>2005 Book of Order</u>
G-14.0534	Terms of the Call	G-14.0506b+
G-14.0540	Installation of Minister	G-14.0510+
G-14.0541	Installation Service	G-14.0510a+
G-14.0542	Questions for Congregation	G-14.0510a
G-14.0543	Installation of Minister	G-14.0510b
G-14.0544	Statement to Minister	G-14.0510c
G-14.0545	Welcome	G-14.0510d
G-14.0546	Charge	G-14.0510e
G-14.0547	Benediction	G-14.0510f
G-14.0550	Temporary Pastoral Relations	G-14.0513+
G-14.0551	May Not Become Next Installed Pastor	G-14.0513d+
G-14.0552	Organizing Pastors	G-14.0513f+
G-14.0553	Interim Pastoral Relations	G-14.0513b,c+
G-14.0560	Commissioned Lay Pastor	G-14.0801a
G-14.0561	Period Valid	G-14.0801b
G-14.0562	Authorization to Perform Functions	G-14.0801c+
G-14.0563	Pastoral Care and Confidentiality	G-14.0801f+
G-14.0564	Supervision	G-14.0801d
G-14.0565	Questions Asked	G-14.0801g+
G-14.0570	Parish Associate Relationship	G-14.0515a
G-14.0571	May Not Be Next Called Pastor	G-14.0515a
G-14.0572	Presbytery Oversight	G-14.0515b,c+
G-14.0573	Termination of the Relationship	G-14.0515d
G-14.0600	Dissolution of Installed Pastoral Relationships	G-14.0600+
G-14.0610	Dissolved by Presbytery	G-14.0601+
G-14.0611	Minister Requests	G-14.0602
G-14.0612	Church Requests	G-14.0603
G-14.0613	Presbytery Action	G-11.0103o+
G-14.0620	Pastor Emeritus, Emerita	G-14.0605
G-14.0630	Officiate by Invitation Only	G-14.0606
G-14.0700	Persons Called to Certified Ministry	
G-14.0710	Christian Educators	G-14.0701a,b+
G-14.0711	Training	G-14.0701c+
G-14.0720	Certification for Christian Educators	G-14.0702+
G-14.0721	Accrediting Process	G-14.0703+
G-14.0722	Educator Certification Council	G-14.0704+
G-14.0730	Presbytery and Certified Christian Educators	G-14.0705+
G-14.0731	Service of Recognition	G-14.0705b+
G-14.0740	Other Certified Persons	G-14.0802a+
G-14.0741	Organized Associations	G-14.0802+
G-14.0742	Certification	G-14.0802+
G-14.0743	Notification of Status	G-14.0803
G-14.0744	Recognition by Presbytery	G-14.0804+

Cross References, If Amendments B Are Approved

<u>Proposed</u>	<u>Paragraph or Provision</u>	<u>2005 Book of Order</u>
<u>Amendment B.1:</u>		
G-14.0310	Service of Ordination, Installation, and Commissioning	*
G-14.0320	Setting of the Service	W-4.4002+
G-14.0330	Constitutional Questions to Officers and Commissioned Persons	G-14.0207+, G-14.0405b+, G-14.0801g+
G-14.0340	Ordination or Installation of Elders or Deacons	
G-14.0341	Questions to Congregation	G-14.0208
G-14.0342	Prayer and Laying on of Hands	G-14.0209a
G-14.0343	Statement	G-14.0209b

05 ASSEMBLY COMMITTEE ON CHURCH POLITY

<u>Proposed</u>	<u>Paragraph or Provision</u>	<u>2005 Book of Order</u>
G-14.0344	Session Welcomes	G-14.0209e
G-14.0345	Congregation Greets	G-14.0209d
G-14.0490	Ordination of Minister of the Word and Sacrament	
G-14.0491	Ordination Questions	G-14.0405b
G-14.0492	Prayer and Laying on of Hands	G-14.0405d
G-14.0493	Presbytery Welcomes	G-14.0405e
G-14.0540	Installation of Minister	G-14.0510+
G-14.0541	Installation Service	G-14.0510a+
G-14.0542	Questions for Congregation	G-14.0510a
G-14.0543	Installation of Minister	G-14.0510b
G-14.0544	Statement to Minister	G-14.0510e
G-14.0545	Welcome	G-14.0510d
G-14.0546	Charge	G-14.0510e
G-14.0547	Benediction	G-14.0510f
W-4.4000	Ordination and Installation and Commissioning	W-4.4000+
W-4.4001		W-4.4001
W-4.4001a	Ordination and Installation	G-14.0206+, G-14.0405a,
W-4.4001b	Service of Ordination, Installation and Commissioning	G-14.0801g,h
W-4.4002	Setting of the Service	W-4.4002+
W-4.4003	Constitutional Questions to Officers and Commissioned Persons	G-14.0207+, G-14.0405b+, G-14.0801g+
W-4.4004	Ordination or Installation of Elders or Deacons	
W-4.4004a	Questions to Congregation	G-14.0208
W-4.4004b	Prayer and Laying on of Hands	G-14.0209a
W-4.4004c	Statement	G-14.0209b
W-4.4004d	Session Welcomes	G-14.0209c
W-4.4004e	Congregation Greets	G-14.0209d
W-4.4005	Ordination of Minister of the Word and Sacrament	
W-4.4005a	Ordination Questions	G-14.0405b
W-4.4005b	Prayer and Laying on of Hands	G-14.0405d
W-4.4005c	Presbytery Welcomes	G-14.0405e
W-4.4006	Installation of Minister	G-14.0510+
W-4.4006a	Installation Service	G-14.0510a+
W-4.4006b	Questions for Congregation	G-14.0510a
W-4.4006c	Installation of Minister	G-14.0510b
W-4.4006d	Statement to Minister	G-14.0510c
W-4.4006e	Welcome	G-14.0510d
W-4.4006f	Charge	G-14.0510e
W-4.4006g	Benediction	G-14.0510f

Amendment B.2:

G-14.0440	Licensure	*
G-14.0441	Negotiation for Non-Ordained Service	G-14.0309d+

Amendment B.3:

G-14.0472	Examination Requirements	G-14.0313b+
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<u>Proposed Amendment B.4:</u>	<u>Paragraph or Provision</u>	<u>2005 Book of Order</u>
G-14.0512	Succession and Extraordinary Circumstances	G-14.0501d+
<u>Proposed Amendment B.5:</u>	<u>Paragraph or Provision</u>	<u>2005 Book of Order</u>
G-14.0553	Interim Pastoral Relations	G-14.0513b, c+
<u>Amendment B.6:</u>		
G-14.0613	Presbytery Action	*

**Cross Reference for Chapter 14
In Current Chapter 14 Order**

* indicates not found in 2005 *Book of Order* + indicates new wording

<u>2005 Book of Order</u>	<u>Paragraph or Provision</u>	<u>Proposed</u>
G-6.0500	Renunciation of Jurisdiction	G-6.0700
G-11.0408	Validated Ministries	G-11.0408a
G-11.0414	Renunciation of Jurisdiction	G-6.0700
G-14.0100	Ordination for Church Office	G-14.0100+
G-14.0101	Ordination	G-14.0120+
G-14.0102	Commissioning	G-14.0140+
G-14.0103	Servant Style	G-14.0110
G-14.0200	Electing and Ordaining Elders and Deacons	G-14.0200+
G-14.0201	Election Provisions	G-14.0220, G-14.0221+
G-14.0201a	Terms	G-14.0222+
G-14.0201b	Nominations	G-14.0223, G-14.0224+
G-14.0201c	When a Small Church	G-14.0226b+
G-14.0201d	Principles	G-14.0225
G-14.0201e	Floor Nominations	G-14.0232+
G-14.0202	Exemptions for Certain Congregations	G-14.0226+
G-14.0202a	Fair Representation	G-14.0226a
G-14.0202b	Waiver	G-14.0226c+
G-14.0203	Office is Perpetual	G-14.0210+
G-14.0204	Congregational Meeting	G-14.0230
G-14.0204a	Election	G-14.0230
G-14.0204b	Nominating and Voting Requirements	G-14.0231, G-14.0232, G-14.0233+
G-14.0205	Preparation for Office	G-14.0240
G-14.0206	Service of Ordination and Installation	G-14.0300, G-14.0310+
G-14.0207	Constitutional Questions to Officers	G-14.0330+
G-14.0208	Constitutional Questions to Congregation	G-14.0341
G-14.0209	Prayer and Laying on of Hands	G-14.0342
G-14.0209a	Prayer	G-14.0342
G-14.0209b	Statement	G-14.0343
G-14.0209c	Session Welcomes	G-14.0344
G-14.0209d	Congregation Greets	G-14.0345
G-14.0210	Dissolution of Relationship	G-6.0500
G-14.0211	Release from Exercise of Ordained Office	G-6.0600
G-14.0211a	Application for Release	G-6.0600a
G-14.0211b	Discontinuation of Function	G-6.0600b
G-14.0211c	Desire to be Restored	G-6.0600c
G-14.0300	Preparation for the Office of Minister of the Word and Sacrament	G-14.0400

<u>2005 Book of Order</u>	<u>Paragraph or Provision</u>	<u>Proposed</u>
G-14.0301	Presbytery Responsibility	G-14.0401
G-14.0302	Inquiry Defined	G-14.0404
G-14.0303	Inquiry Phase	G-14.0403+
G-14.0304	Candidacy Defined	G-14.0405
G-14.0305	Candidacy Process	*
G-14.0306	Duties of Presbytery and Session	G-14.0410+
G-14.0306a	Duties of Presbytery	G-14.0410+, .0411, .0412+
G-14.0306b	Support by Session	G-14.0413
G-14.0307	Service in Covenant Relationship	G-14.0420+
G-14.0308	Annual Report	G-14.0421+
G-14.0309	Consultation and Guidance	G-14.0421+
G-14.0309a	Annual Consultation	*
G-14.0309b	Written Report	*
G-14.0309c	Content	*
G-14.0309c(1)	Prior to Theological Education	*
G-14.0309c(2)	First Year Theological Education	*
G-14.0309c(3)	Second Year Theological Education	*
G-14.0309d	Negotiation for Service	G-14.0440+
G-14.0310	Final Assessment	G-14.0450
G-14.0310a	Assess Readiness to Begin Ministry	G-14.0450
G-14.0310b	Requirements to Be Certified Ready for Examination	G-14.0450+
G-14.0310b(1)	Readiness	G-14.0450a
G-14.0310b(2)	Transcript	G-14.0450b
G-14.0310b(3)	Educational Requirements	G-14.0450c
G-14.0310b(4)	Examination Requirements	G-14.0450d
G-14.0310c	Bible Content Examination	G-14.0430+
G-14.0310d	Areas of Examination	G-14.0431+
G-14.0310d(1)	Open Book Bible Exegesis	G-14.0431a+
G-14.0310d(2)	Bible Content	G-14.0431b+
G-14.0310d(3)	Theological Competence	G-14.0431c+
G-14.0310d(4)	Worship and Sacraments	G-14.0431d+
G-14.0310d(5)	Church Polity	G-14.0431e+
G-14.0310e	How Graded	G-14.0432+
G-14.0311	Transfer of Covenant Relationship	G-14.0461
G-14.0312	Removal from Covenant Relationship	G-14.0463+
G-14.0313	Extraordinary Circumstances	G-14.0470
G-14.0313a	Educational Requirements	G-14.0471
G-14.0313b	Examination Requirements	G-14.0472
G-14.0313c	Time Requirements	G-14.0473
G-14.0313d	Confirmation of Action	G-14.0474
G-14.0314	Location of Ordination	
G-14.0314a	Examination and Ordination	G-14.0481+
G-14.0314b	Other Reformed Bodies	G-14.0462
G-14.0400	Ordination for the Ministry of the Word and Sacrament	
G-14.0401	Ordination of Candidates	G-14.0403, G-14.0480+
G-14.0402	Examination for Ordination	G-14.0482+
G-14.0402a	Appearance before Presbytery	G-14.0483+
G-14.0402b	Vote to Proceed	*
G-14.0403	Extraordinary Circumstances	*
G-14.0404	Place of Ordination, Installation	G-14.0484+
G-14.0404a	Ordination in Presence of Congregation of Membership	G-14.0484+
G-14.0404b	Place of Installation	G-14.0484+
G-14.0405	Ordination Service	G-14.0300+
G-14.0405a	Presbytery or Commission Convenes for Service	G-14.0310
G-14.0405b	Constitutional Questions	G-14.0330+, G-14.0491
G-14.0405c	Section stricken	
G-14.0405d	Laying on of Hands	G-14.0492
G-14.0405e	Welcome	G-14.0493
G-14.0406	Ordination Recorded	G-14.0485+

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<u>2005 Book of Order</u>	<u>Paragraph or Provision</u>	<u>Proposed</u>
G-14.0500	Calling and Installing Ministers of the Word and Sacrament	G-14.0500+
G-14.0501	Pastors, Co-Pastors, and Associate Pastors	G-14.0501+
G-14.0501a	Pastoral Relations	G-14.0501+
G-14.0501b	Pastor or Associate Pastor	G-14.0511+
G-14.0501c	Co-Pastors	G-14.0512+
G-14.0501d	Cannot Immediately Succeed the Pastor	G-14.0513+
G-14.0501e	Designated Pastor	G-14.0520+, .0521+, .0522+, .0523+
G-14.0502	Election of a Pastor	G-14.0530+
G-14.0502a	Elect a Pastor Nomination Committee	G-14.0531+
G-14.0502b	Work of the Committee	G-14.0532+
G-14.0502c	Report of the Committee	G-14.0530+
G-14.0503	Congregational Meeting	*
G-14.0503a	Convened for Election of Pastor	*
G-14.0503b	Vote by Ballot	*
G-14.0504	Larger Parish	*
G-14.0505	Dissent	*
G-14.0506	The Call	*
G-14.0506a	Persons Elected to Sign the Call	G-14.0533
G-14.0506b	Written Call	G-14.0534+
G-14.0506c	Allowances and Amounts	*
G-14.0506d	Certification	*
G-14.0506e	Minimum Requirements	*
G-14.0506f	Integration	*
G-14.0507	Call Presented and Received	*
G-14.0507a	Presbytery Finds Call in Order	*
G-14.0507b	Call Through Own Presbytery	*
G-14.0507c	Call, Delegation of Authority	*
G-14.0508	Section moved to G-11.0404	
G-14.0509	Installation of Minister	*
G-14.0509a	Call Is Presented	*
G-14.0509b	Acceptance of Call	*
G-14.0510	Installations Service	G-14.0540+
G-14.0510a	Presbytery or Commission Convenes	G-14.0541+, G-14.0542
G-14.0510b	Prayer and Laying on of Hands	G-14.0543
G-14.0510c	Statement	G-14.0544
G-14.0510d	Welcome	G-14.0545
G-14.0510e	Brief Charges	G-14.0546
G-14.0510f	Benediction	G-14.0547
G-14.0510g	Record Service	*
G-14.0511	Welcome	*
G-14.0512	More than One Church	*
G-14.0513	Temporary Pastoral Relations	G-14.0551+
G-14.0513a	Stated Supply	G-14.0551+
G-14.0513b	Interim Pastor	G-14.0552+
G-14.0513c	Interim Associate Pastor	G-14.0552+
G-14.0513d	Temporary Supply	G-14.0550+, G-14.0551+
G-14.0513e	Inquirer or Candidate as Temporary Supply	G-14.0550+
G-14.0513f	Organizing Pastor	G-14.0551+, G-14.0552+
G-14.0514	Ministers of Other Churches	G-11.0405c
G-14.0515	Parish Associates	G-14.0570
G-14.0515a	Minister in Validated Ministry Other Than the Local Parish	G-14.0571
G-14.0515b	Designation Made Under Supervision of COM	G-14.0572
G-14.0515c	Annual Review	G-14.0572+
G-14.0515d	Termination of Relationship	G-14.0573
G-14.0516	Section moved to G-14.0801	
G-14.0517	Validated Ministry: Call, Installation, Recognition	G-11.0408
G-14.0517a	Call	G-11.0408b
G-14.0517b	Service	G-11.0408c

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<u>2005 Book of Order</u>	<u>Paragraph or Provision</u>	<u>Proposed</u>
G-14.0600	Dissolution of Pastoral Relationships	G-14.0600+
G-14.0601	By Presbytery	G-14.0610+
G-14.0602	Request by Minister	G-14.0611
G-14.0603	Request by Congregation	G-14.0612
G-14.0604	Section stricken	
G-14.0605	Pastor Emeritus, Emerita	G-14.0620
G-14.0606	Officiate by Invitation Only	G-14.0630
G-14.0607	Section stricken	
G-14.0700	Certified Christian Educator	G-14.0700+
G-14.0701	Christian Educators	G-14.0710+, .0711+
G-14.0702	The Certified Christian Educator	G-14.0720+
G-14.0703	Certification	G-14.0721+
G-14.0704	Educator Certification Council	G-14.0722+
G-14.0705	Presbytery	G-14.0730+,G-14.0731+
G-14.0800	Other Certified Employees	*
G-14.0801	Commissioned Lay Pastor	
G-14.0801a	Local Commission to Provide Pastoral Services	G-14.0560
G-14.0801b	Period Valid	G-14.0561
G-14.0801c	Authorization to Perform Functions	G-14.0562+
G-14.0801d	Supervision	G-14.0564
G-14.0801e	Moderator of Session	*
G-14.0801f	Trust and Confidentiality	G-14.0563+
G-14.0801g	Questions Asked	G-14.0310, G-14.0330+, G-14.0565+
G-14.0801h	Prayer and Statement	G-14.0310
G-14.0802	Other Certified Lay Employees	G-14.0740+, .0741+, .0742+
G-14.0803	Notification of Status	G-14.0743
G-14.0804	Recognition by Presbytery	G-14.0130+, G-14.0744

Cross References If Amendments B Are Approved

<u>2005 Book of Order</u>	<u>Paragraph or Provision</u>	<u>Proposed</u>
<u>Amendment B.1.</u>		
G-14.0207	Constitutional Questions to Officers & Commissioned Persons	G-14.0330
G-14.0208	Ordination or Installation of Elders or Deacons	G-14.0340
G-14.0209a	Questions to Congregation	G-14.0341
G-14.0209b	Prayer and Laying on of Hands	G-14.0342
G-14.0209c	Statement	G-14.0343
G-14.0209d	Session Welcomes	G-14.0344
G-14.0209d	Congregation Greets	G-14.0345
G-14.0405b	Constitutional Questions to Officers And Commissioned Persons	G-14.0330
G-14.0405b	Ordination of Minister of the Word and Sacrament	G-14.0490
G-14.0405d	Ordination Questions	G-14.0491
G-14.0405d	Prayer and Laying on of Hands	G-14.0492
G-14.0405e	Presbytery Welcomes	G-14.0493
G-14.0510	Installation of Minister	G-14.0540
G-14.0510a	Installation Service	G-14.0541
G-14.0510a	Questions for Congregation	G-14.0542
G-14.0510b	Installation of Minister	G-14.0543
G-14.0510c	Statement to Minister	G-14.0544
G-14.0510d	Welcome	G-14.0545
G-14.0510e	Charges	G-14.0546
G-14.0510f	Benediction	G-14.0547
G-14.0801g	Constitutional Questions to Officers & Commissioned Persons	G-14.0330

05 ASSEMBLY COMMITTEE ON CHURCH POLITY

<u>2005 Book of Order</u>	<u>Paragraph or Provision</u>	<u>Proposed</u>
G-14.0206	Service of Ordination, Installation & Commissioning	W-4.4001a
G-14.0207	Constitutional Questions to Officers & Commissioned Persons	W-4.4003
	Ordination or Installation of Elders or Deacons	W-4.4004
G-14.0208	Questions to Congregation	W-4.4004a
G-14.0209a	Prayer and Laying on of Hands	W-4.4004b
G-14.0209b	Statement	W-4.4004c
G-14.0209c	Session Welcomes	W-4.4004d
G-14.0209d	Congregation Greets	W-4.4004e
G-14.0405a	Service of Ordination, Installation & Commissioning	W-4.4001a
G-14.0405b	Constitutional Questions to Officers and Commissioned Persons	W-4.4003
	Ordination of Minister of the Word and Sacrament	W-4.4005
G-14.0405b	Ordination Questions	W-4.4005a
G-14.0405d	Prayer and Laying on of Hands	W-4.4005b
G-14.0405e	Presbytery Welcomes	W-4.4005c
G-14.0510	Installation of Minister	W-4.4006
G-14.0510a	Installation Service	W-4.4006a
G-14.0510a	Questions for Congregation	W-4.4006b
G-14.0510b	Installation of Minister	W-4.4006c
G-14.0510c	Statement to Minister	W-4.4006d
G-14.0510d	Welcome	W-4.4006e
G-14.0510e	Charges	W-4.4006f
G-14.0510f	Benediction	W-4.4006g
G-14.0801g, h	Constitutional Questions to Officers & Commissioned Persons	W-4.4001a
W-4.3001	Commissioned Ministry	G-14.0140+
W-4.4000	Ordination and Installation	W-4.4000+
W-4.4001	Ordination and Installation	W-4.4001a+
W-4.4002	Setting of the Service	W-4.4002+
W-4.4003	Form and Order	W-4.4004, W-4.4005, W-4.4006
<u>Amendment B.2:</u>		
*	Licensure	G-14.0440
G-14.0309d	Negotiation for Non-Ordained Service	G-14.0441+
<u>Amendment B.3:</u>		
G-14.0313b	Examination Requirements	G-14.0472+
<u>Amendment B.4:</u>		
G-14.0501d	Succession and Extraordinary Circumstances	G-14.0512+
<u>Amendment B.5:</u>		
G-14.0513b, c	Interim Pastoral Relations	G-14.0553+
<u>Amendment B.6:</u>		
*	Presbytery Action	G-14.0613+

***Item 05-12**

[The assembly disapproved Item 05-12 with comment. See pp. 38–39.]

On Amending G-3.0300c, Christ's Faithful Evangelist, to Add a Section on Caring for God's Creation—From the Presbytery of Heartland.

The Presbytery of Heartland overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to do the following:

1. Reaffirm the statements of the 183rd, 187th, 192nd, 193rd, 195th, 196th, 199th, 201st, 202nd, 204th, 205th, 206th, 208th, 210th, 211th, 213th, 215th General Assemblies (1971, 1975, 1980, 1981, 1983, 1984, 1987, 1989, 1990, 1992, 1993, 1994, 1996, 1998, 1999, 2001, 2003) reflecting the determination of the Presbyterian Church (U.S.A.) that protection of the environment is an essential part of the Christian faith.

2. Direct the Stated Clerk to send the following proposed amendment to the *Book of Order* to the presbyteries for their affirmative or negative votes:

Shall G-3.0300c(3) be amended by adding a new section, “(e),” and re-lettering section “(f)” as “(g)” to read as follows: [Text to deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“(e) *protecting the environment and promoting sustainable living, reverently working as responsible and faithful stewards of God's creation,*

“(f) [Text remains unchanged.]”

Comment: These items are fully covered by W-7.5000, “Caring for Creation and Life.”

Rationale

Chapter III of the *Book of Order* defines the church and its mission. This overture will expand our call as Christ's Faithful Evangelist to reflect G.3.0101 (God's Activity), “God created the heavens and the earth and made human beings in God's image, charging them to care for all that lives” The Presbyterian Church (U.S.A.) continues to interpret this charge to include all life and the environment that sustains it. Therefore, amending the *Book of Order* to incorporate caring for God's creation is appropriate.

Scripture proclaims, “... You are the Lord, you alone; you have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them. To all of them you give life, and the host of heaven worships you” (Neh. 9:6). Ours is a God concerned not only with humanity but all of creation, a God whose spirit is the breath of all life and whose glory is manifest in the creation we share.

Justice, peace and the environment are interrelated. Whenever we humans abuse the environment, whenever we engage in non-sustainable consumption of our earth's finite resources, we are not only endangering the future of life on our planet, but we are committing acts of violence and injustice against other life—both present and future. Protecting and restoring creation is central to our own survival.

Caring for the environment is another way to care for people. We care about people who are hungry and impoverished as well as people who are the victims of pollution and resource depletion; we care about people who share the planet with us today as well as future generations. When we think of loving and caring for our neighbor as Jesus taught us, let us realize that we all live upwind and upstream from someone else—both in time and space. Ecosystems and people systems are intricately interwoven and interconnected, forming the tapestry of life.

We in the Presbyterian Church (U.S.A.) have a rich tradition of justice and reverence for life. Included in our mission is responsible and faithful stewardship of God's earth. We have been commanded to tend the garden.

Historical References:

In 1954, the Presbyterian church stated:

... We call upon the Christian conscience to recognize that our stewardship of the earth and water involves both a land-use program that recognizes the interdependence of soil, water and man and the development of a responsible public policy which will resist the exploitation of land, water, and other natural resources, including forests for selfish purposes and maintain intelligent conservation for the sustenance of all living creatures through future generations. (*Minutes*, PCUSA, 1954, Part I, p. 198)

This stewardship commitment has been repeated and reaffirmed by the Presbyterian Church (U.S.A.) and its predecessors, as follows:

1967 The Confession of 1967 stressed the justice of sharing resources and the interdependence of resources and living creatures.

1971 The 183rd General Assembly (1971) accepted the “Christian Responsibility for Environmental Renewal” statement that called for a new order of values based on an “eco-ethic” and a Statement on Environmental Renewal (*Minutes*, UPCUSA, 1971, Part I, pp. 578–83).

1975 A recommendation was made to the 187th General Assembly (1975) to affirm advocacy of the protection of wildlife areas and parklands (*Minutes*, UPCUSA, 1975, Part I, p. 59).

1980 The 192nd General Assembly (1980) voted to (1) develop educational resources on the adverse impact that careless technology has on the environment and health of the unborn; (2) instruct the Board of Investment Committee to review corporate responsibility regarding manufacture of dioxins (*Social Justice Compilation*, 1980 Statement to the Mission Board, Item 1, 6.2.4).

1981 The 193rd General Assembly (1981) pledged support of the United Nations Drinking Water and Sanitation Decade, 1981–1990, calling upon Presbyterians “to develop lifestyles that are consistent with the necessity to conserve water” (*Minutes*, UPCUSA, 1981, Part I, p. 254).

1983 The 195th General Assembly (1983) urged the session of each congregation in the Presbyterian Church (U.S.A.) to consider making a “Commitment to Peacemaking” that included making peace with the earth—involve the congregation in efforts to protect and restore the environment (*Minutes*, 1983, Part I, p. 438).

1984 The 196th General Assembly (1984) called upon Congress of the United States to reduce the emissions of sulfur dioxide and the oxides of nitrogen to a level that will protect the most sensitive environment and stated that human stewardship is not a dominion of mastery and called us to exercise respect for the integrity of natural systems and for the limits that nature places on economic growth and material consumption (*Minutes*, 1984, Part I, p. 349).

1987 The 199th General Assembly (1987) voted to urge the United States government to assure acceptable disposal sites for high-level nuclear waste. It also voted to urge each presbytery and local church to encourage and support alternatives to pesticides and support the victims of pesticide poisoning (*Social Justice Compilation*, 1987, Item 4.a., 6.2.6.).

1988 The Environmental Justice Office is created to study past environmental policies of the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the United States to create a combined report of environmental concerns for Presbyterian Church (U.S.A.). The Environmental Justice Office is a ministry of the General Assembly Council of the Presbyterian Church (U.S.A.), lodged in the National Ministries Division, Social Justice program area, and is now actively involved in creation care and environmental justice issues.

1989 The 201st General Assembly (1989) calls for governments to strengthen regulations and enforcement regarding transportation of oil and hazardous substances, in response to the Exxon-Valdez tanker spill in 1989 (*Minutes*, 1989, Part I, p. 642).

1990 The 202nd General Assembly (1990) passes “Restoring Creation for Ecology and Justice” affirming “creation cries out in this time of ecological crises,” calling the Presbyterian Church (U.S.A.) to respond to this cry and engage in an effort to make the 1990s the “turnaround decade,” providing the foundation for the work of the Environmental Justice Office. Also, the 202nd General Assembly (1990) calls attention to the problem of global warming and encourages the United States government to take steps toward incorporating environmental damage and depletion into “full-cost pricing” (*Minutes*, 1990, Part I, p. 646–70).

1992 The 204th General Assembly (1992) directs all future General Assemblies to print all official reports on recycled and recyclable paper and to direct all related bodies to use recycled and recyclable paper for all reports and publication (*Minutes*, 1992, Part I, p. 846).

1993 The 205th General Assembly (1993) reaffirms the “Call to Restore Creation,” receives the document “World Scientists’ Warning to Humanity” as a prophetic word to the church, urges President Clinton to follow new policies from the Earth Summit, and directs the Social Justice and Peacemaking unit to advocate for policies that will reduce carbon dioxide emissions (*Minutes*, 1993, Part I, pp. 896–97).

1994 The 206th General Assembly (1994), within the context of its “Resolution on the United States in Its Asia-Pacific Relations,” listed five basic principles by which past General Assemblies have been guided related to international affairs. One of the principles, and the resolution that follow it, relates specifically to the environment. “The General Assembly has advocated new understanding of the relationship among human life, institutions, and the total stewardship and care for the planet, which is the common heritage of all peoples ...” (*Minutes*, 1994, Part I, p. 310).

1996 The 208th General Assembly (1996) approves the paper “Hope for a Global Future: Toward Just and Sustainable Human Development” as policy for the Presbyterian Church (U.S.A.). Just and sustainable human development is the comprehensive enhancement of the quality of life for all, present and future; it necessarily involves the integration of economic, social, political, cultural, ecological, and spiritual dimensions of being (*Minutes*, 1996, Part I, pp. 524ff).

1999 The 211th General Assembly (1999) calls upon the United States to ratify the protocol negotiated in Kyoto and urges Presbyterian Church (U.S.A.) congregations and institutions to pursue energy efficiency and conservation in their buildings and property (*Minutes*, 1999, Part I, pp. 669–70).

1999 The 211th General Assembly (1999) again calls upon the U.S. to ratify the Kyoto Protocol, urges the United States to go beyond Kyoto targets for carbon dioxide emission reductions, directs the Presbyterian Center in Louisville and all other properties of the General Assembly to minimize fossil fuel energy (along with urging local congregations to do the same), and directs the General Assembly to promote education regarding global warming and other environmental concerns (*Minutes*, 1999, Part I, pp. 668–70).

2001 The 213th General Assembly (2001) calls to issue and disseminate the “Call to Halt Mass Extinction.” The Presbyterian Church (U.S.A.) calls Presbyterians, other citizens, governments, and societal institutions to face the severity of this threat and to take steps to prevent mass extinction and preserve the biodiversity essential to the flourishing of life (*Minutes*, 2001, Part I, pp. 473–75).

2003 The 215th General Assembly (2003) calls on the United States government to join the world effort to reduce greenhouse gas emissions and to develop and enact a national emergency response, underwritten by law, with adequate financial support, and economic enforcement mechanism, to be fully functioning by 2005, with targeted reductions by that time (*Minutes*, 2003, Part I, p. 617).

ACC ADVICE ON ITEM 05-12

Advice on Item 05-12—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 05-12 .

Rationale:

The overture from the Presbytery of Heartland asks the General Assembly to do two things: first, to reaffirm prior General Assemblies’ policy statements that reflect the PC(USA) determination that environmental protection is an essential part of the Christian faith; and, second, that the *Book of Order* be amended at G-3.0300c(3) by adding to the list of ways we are called to participate in God’s activity in the world a statement about our responsibility to protect the environment and be “responsible and faithful stewards of God’s creation.”

The intent of the overture is consistent with General Assembly policy. The rationale for Item 05-12 correctly lifts the theological foundations and history of General Assembly actions supporting our responsibility to protect the environment and be “responsible and faithful stewards of God’s creation.”

Item 05-12, in its first request, asks the assembly to take an action that is not in order, according to *Robert’s Rules of Order* (10th ed., §10, ¶10, p. 100)

Motions to “reaffirm” a position previously taken by adopting a motion or resolution are not in order. Such a motion serves no useful purpose because the original motion is still in effect; also, possible attempts to amend a motion to reaffirm would come into conflict with the rules for the motion to *Amend Something Previously Adopted* (35); and if such a motion to reaffirm failed, it would create an ambiguous situation.

Item 05-12, in its second request, simply is not necessary. The idea of responsible and faithful stewardship of God's creation is already woven thoroughly into Presbyterian theology and values. Our constitutional documents (e.g. G-2.0500a(3) and Brief Statement of Faith 10.3), as well as our church's policy statements, already support this view.

The church has been reticent to modify the first four chapters of the Form of Government in the *Book of Order*. They are foundational for our polity. They take the broad view, forming a base on which the rest of our polity rests. An addition to G-3.0300c would move toward turning this section from a brief foundational statement to a list of all-important social justice issues. To approve Item 05-12 would be to take one more step in changing the *Constitution* to a manual of operations.

GAC (CMD) COMMENT ON ITEM 05-12

Comment on Item 05-12—From the General Assembly Council (Congregational Ministries Division).

Items 05-12 and 05-13 call upon the General Assembly to reaffirm past commitments on the environment and to send to the presbyteries an amendment to the *Book of Order* that lists environmental protection as one of the ways the church is Christ's faithful evangelist.

These overtures rightly call on the church to live out its commitment as faithful stewards of God's creation.

The question before the assembly concerns the appropriateness of the addition of environmental concerns in this particular section of the *Constitution*.

Section G-3.0300c focuses on the church's role as evangelist, to call persons in their wholeness to the life God has for them. Therefore, the church is called to disciple and baptize, to demonstrate the love of Christ, and to participate in God's activity in the world through its own life.

Neither Item 05-12 nor Item 05-13 provide a compelling reason to include this vital concern for sustaining creation in the actions that are primarily focused on the evangelization of people.

*Item 05-13

[The assembly answered Item 05-13 by the action taken on Item 05-12. See pp. 38–39.]

On Amending G-3.0300c, Christ's Faithful Evangelist, to Add a Section on Caring for God's Creation—From the Presbytery of Mid-Kentucky.

The Presbytery of Mid-Kentucky overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to do the following:

1. Reaffirm the statements of the 183rd, 187th, 192nd, 193rd, 195th, 196th, 199th, 201st, 202nd, 204th, 205th, 206th, 208th, 210th, 211th, 213th, 215th General Assemblies (1971, 1975, 1980, 1981, 1983, 1984, 1987, 1989, 1990, 1992, 1993, 1994, 1996, 1998, 1999, 2001, 2003) reflecting the determination of the Presbyterian Church (U.S.A.) that protection of the environment is an essential part of the Christian faith.

2. Direct the Stated Clerk to send the following proposed amendment to the *Book of Order* to the presbyteries for their affirmative or negative votes:

Shall G-3.0300c(3) be amended by adding a new section, "*(e)*," and re-lettering section "*(f)*" as "*(g)*" to read as follows: [Text to deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

"e. protecting the environment as responsible and faithful stewards of God's creation,

"(e) (f) [Text remains unchanged.]"

Rationale

Chapter III of the *Book of Order* defines the church and its mission. This overture will expand our call as Christ's Faithful Evangelist to reflect G.3.0101 (God's Activity), "God created the heavens and the earth and made human beings in God's image, charging them to care for all that lives" The Presbyterian Church (U.S.A.) continues to interpret this charge to

include all life and the environment that sustains it. Therefore, amending the *Book of Order* to incorporate caring for God's creation is appropriate.

Scripture proclaims, "... You are the Lord, you alone; you have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them. To all of them you give life, and the host of heaven worships you" (Neh. 9:6). Ours is a God concerned not only with humanity but all of creation, a God whose spirit is the breath of all life and whose glory is manifest in the creation we share.

Justice, peace and the environment are interrelated. Whenever we humans abuse the environment, whenever we engage in non-sustainable consumption of our earth's finite resources, we are not only endangering the future of life on our planet, but we are committing acts of violence and injustice against other life—both present and future. Protecting and restoring creation is central to our own survival.

Caring for the environment is another way to care for people. We care about people who are hungry and impoverished as well as people who are the victims of pollution and resource depletion; we care about people who share the planet with us today as well as future generations. When we think of loving and caring for our neighbor as Jesus taught us, let us realize that we all live upwind and upstream from someone else—both in time and space. Ecosystems and people systems are intricately interwoven and interconnected, forming the tapestry of life.

We in the Presbyterian Church (U.S.A.) have a rich tradition of justice and reverence for life. Included in our mission is responsible and faithful stewardship of God's earth. We have been commanded to tend the garden.

Historical References:

In 1954, the Presbyterian church stated:

... We call upon the Christian conscience to recognize that our stewardship of the earth and water involves both a land-use program that recognizes the interdependence of soil, water and man and the development of a responsible public policy which will resist the exploitation of land, water, and other natural resources, including forests for selfish purposes and maintain intelligent conservation for the sustenance of all living creatures through future generations. (*Minutes*, PCUSA, 1954, Part I, p. 198)

This stewardship commitment has been repeated and reaffirmed by the Presbyterian Church (U.S.A.) and its predecessors, as follows:

1967 The Confession of 1967 stressed the justice of sharing resources and the interdependence of resources and living creatures.

1971 The 183rd General Assembly (1971) accepted the "Christian Responsibility for Environmental Renewal" statement that called for a new order of values based on an "eco-ethic" and a Statement on Environmental Renewal (*Minutes*, UPCUSA, 1971, Part I, pp. 578–83).

1975 A recommendation was made to the 187th General Assembly (1975) to affirm advocacy of the protection of wildlife areas and parklands (*Minutes*, UPCUSA, 1975, Part I, p. 59).

1980 The 192nd General Assembly (1980) voted to (1) develop educational resources on the adverse impact that careless technology has on the environment and health of the unborn; (2) instruct the Board of Investment Committee to review corporate responsibility regarding manufacture of dioxins (*Social Justice Compilation*, 1980 Statement to the Mission Board, Item 1, 6.2.4).

1981 The 193rd General Assembly (1981) pledged support of the United Nations Drinking Water and Sanitation Decade, 1981–1990, calling upon Presbyterians "to develop lifestyles that are consistent with the necessity to conserve water" (*Minutes*, UPCUSA, 1981, Part I, p. 254).

1983 The 195th General Assembly (1983) urged the session of each congregation in the Presbyterian Church (U.S.A.) to consider making a "Commitment to Peacemaking" that included making peace with the earth—involve the congregation in efforts to protect and restore the environment (*Minutes*, 1983, Part I, p. 438).

1984 The 196th General Assembly (1984) called upon Congress of the United States to reduce the emissions of sulfur dioxide and the oxides of nitrogen to a level that will protect the most sensitive environment and stated that human stewardship is not a dominion of mastery and called us to exercise respect for the integrity of natural systems and for the limits that nature places on economic growth and material consumption (*Minutes*, 1984, Part I, p. 349).

1987 The 199th General Assembly (1987) voted to urge the United States government to assure acceptable disposal sites for high-level nuclear waste. It also voted to urge each presbytery and local church to encourage and support alternatives to pesticides and support the victims of pesticide poisoning (*Social Justice Compilation*, 1987, Item 4.a., 6.2.6.).

1988 The Environmental Justice Office is created to study past environmental policies of the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the United States to create a combined report of environmental concerns for Presbyterian Church (U.S.A.). The Environmental Justice Office is a ministry of the General Assembly Council of the Presbyterian Church (U.S.A.), lodged in the National Ministries Division, Social Justice program area, and is now actively involved in creation care and environmental justice issues.

1989 The 201st General Assembly (1989) calls for governments to strengthen regulations and enforcement regarding transportation of oil and hazardous substances, in response to the Exxon-Valdez tanker spill in 1989 (*Minutes*, 1989, Part I, p. 642).

1990 The 202nd General Assembly (1990) passes “Restoring Creation for Ecology and Justice” affirming “creation cries out in this time of ecological crises,” calling the Presbyterian Church (U.S.A.) to respond to this cry and engage in an effort to make the 1990s the “turnaround decade,” providing the foundation for the work of the Environmental Justice Office. Also, the 202nd General Assembly (1990) calls attention to the problem of global warming and encourages the United States government to take steps toward incorporating environmental damage and depletion into “full-cost pricing” (*Minutes*, 1990, Part I, p. 646–70).

1992 The 204th General Assembly (1992) directs all future General Assemblies to print all official reports on recycled and recyclable paper and to direct all related bodies to use recycled and recyclable paper for all reports and publication (*Minutes*, 1992, Part I, p. 846).

1993 The 205th General Assembly (1993) reaffirms the “Call to Restore Creation,” receives the document “World Scientists’ Warning to Humanity” as a prophetic word to the church, urges President Clinton to follow new policies from the Earth Summit, and directs the Social Justice and Peacemaking unit to advocate for policies that will reduce carbon dioxide emissions (*Minutes*, 1993, Part I, pp. 896–97).

1994 The 206th General Assembly (1994), within the context of its “Resolution on the United States in Its Asia-Pacific Relations,” listed five basic principles by which past General Assemblies have been guided related to international affairs. One of the principles, and the resolution that follow it, relates specifically to the environment. “The General Assembly has advocated new understanding of the relationship among human life, institutions, and the total stewardship and care for the planet, which is the common heritage of all peoples ...” (*Minutes*, 1994, Part I, p. 310).

1996 The 208th General Assembly (1996) approves the paper “Hope for a Global Future: Toward Just and Sustainable Human Development” as policy for the Presbyterian Church (U.S.A.). Just and sustainable human development is the comprehensive enhancement of the quality of life for all, present and future; it necessarily involves the integration of economic, social, political, cultural, ecological, and spiritual dimensions of being (*Minutes*, 1996, Part I, pp. 524ff).

1999 The 211th General Assembly (1999) calls upon the United States to ratify the protocol negotiated in Kyoto and urges Presbyterian Church (U.S.A.) congregations and institutions to pursue energy efficiency and conservation in their buildings and property (*Minutes*, 1999, Part I, pp. 669–70).

1999 The 211th General Assembly (1999) again calls upon the U.S. to ratify the Kyoto Protocol, urges the United States to go beyond Kyoto targets for carbon dioxide emission reductions, directs the Presbyterian Center in Louisville and all other properties of the General Assembly to minimize fossil fuel energy (along with urging local congregations to do the same), and directs the General Assembly to promote education regarding global warming and other environmental concerns (*Minutes*, 1999, Part I, pp. 668–70).

2001 The 213th General Assembly (2001) calls to issue and disseminate the “Call to Halt Mass Extinction.” The Presbyterian Church (U.S.A.) calls Presbyterians, other citizens, governments, and societal institutions to face the severity of this threat and to take steps to prevent mass extinction and preserve the biodiversity essential to the flourishing of life (*Minutes*, 2001, Part I, pp. 473–75).

2003 The 215th General Assembly (2003) calls on the United States government to join the world effort to reduce greenhouse gas emissions and to develop and enact a national emergency response, underwritten by law, with adequate financial support, and economic enforcement mechanism, to be fully functioning by 2005, with targeted reductions by that time (*Minutes*, 2003, Part I, p. 617).

ACC ADVICE ON ITEM 05-13

Advice on Item 05-13—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to answer Item 05-13 with its response to Item 05-12.

GAC (CMD) COMMENT ON ITEM 05-13

Comment on Item 05-13—From the General Assembly Council (Congregational Ministries Division).

Items 05-12 and 05-13 call upon the General Assembly to reaffirm past commitments on the environment and to send to the presbyteries an amendment to the *Book of Order* that lists environmental protection as one of the ways the church is Christ's faithful evangelist.

These overtures rightly call on the church to live out its commitment as faithful stewards of God's creation.

The question before the assembly concerns the appropriateness of the addition of environmental concerns in this particular section of the *Constitution*.

Section G-3.0300c focuses on the church's role as evangelist, to call persons in their wholeness to the life God has for them. Therefore, the church is called to disciple and baptize, to demonstrate the love of Christ, and to participate in God's activity in the world through its own life.

Neither Item 05-12 nor Item 05-13 provide a compelling reason to include this vital concern for sustaining creation in the actions that are primarily focused on the evangelization of people.

***Item 05-14**

[In response to Item 05-14, the assembly approved an alternate resolution. See pp. 38–39.]

On Amending D-10.0106 Regarding Administrative Leave—From the Presbytery of Eastern Virginia

The Presbytery of Eastern Virginia respectfully overtures the 217th General Assembly (2006) 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 vote:

Shall D-10.0106 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 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 the 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.*”

[Sections D-10.0106a and D-10.0106b remain unchanged.]

In response to item 05-14, the 217th General Assembly (2006) approved the following alternate resolution:

After review of the *Minutes of the 216th General Assembly (2004)*, pp. 321–26 by the Advisory Committee on the Constitution, it appears that the phrase “or other employee” was an inadvertent inclusion in D-10.0106.

Therefore, the 217th General Assembly (2006) directs the Stated Clerk to make this change under the provisions of Standing Rule M.2.b.(3).

Rationale

This overture seeks to clarify the language of D-10.0106. The paragraph begins by discussing when a written statement has been received against a minister of the Word and Sacrament and ends by referring to a minister or other employee. There is no apparent reason for adding “or other employee” at this point or any explanation of whom the “other employee” is. There is concern that this could be interpreted to mean that an associate pastor could be included and also not be allowed to perform any of these duties while the pastor was on administrative leave. Others that could possibly be included in this interpretation of “other employee” are certified Christian educators, directors of Christian education, administrative assistants, or any other employee of the church. This paragraph should be limited to the minister against whom the accusation is alleged.

ACC ADVICE ON ITEM 05-14

Advice on Item 05-14—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) with the following comment:

The Advisory Committee on the Constitution believes that the phrase “or other employee” was an inadvertent inclusion in D-10.0106. After review of the *Minutes* of the 216th General Assembly (2004) pp. 321-326, the Advisory Committee on the Constitution believes that this phrase could be struck as an editorial change.

If the Assembly agrees that this is an editorial change, the Advisory Committee on the Constitution will direct the Stated Clerk to make this change under the provisions of Standing Rule M.2.b.(3).

However, if the General Assembly believes it preferable to deal with this matter by sending an amendment to the presbyteries, it should direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the last sentence of the first paragraph of D-10.0106 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“While administrative leave is in effect, ~~a the 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.”

***Item 05-15**

[The assembly answered Item 05-15 by the action taken on Item 05-20. See pp. 38–39.]

On Amending D-1.0103 Regarding Mediation and Reconciliation—From the Presbytery of Mission.

The Presbytery of Mission overtures the 217th General Assembly (2006) to direct the Stated Clerk to send the following *Book of Order* amendment to the presbyteries for their affirmative or negative votes:

Shall D-1.0103 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“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, *prior to the initiation of any disciplinary action (except in alleged cases of sexual misconduct)*, 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~~. *After discussion, mediation, and/or reconciliation have been attempted, and after prayerful deliberation, formal charges may be brought if they are determined to be necessary to preserve the purity and purposes of the church.*”

Rationale

Exercise of Church Discipline: The “exercise of church discipline is ... for building up the body of Christ, not for destroying it, for redeeming, not for punishing” (*Book of Order*, D-1.0102).

Duty of Church Members: “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” (*Book of Order*, D-1.0103).

Scripture Calls for Reconciliation: Scripture calls on us to seek reconciliation of our differences rather than “going to court” (Matt. 5:25).

Means of Resolution: All means of resolution, including but not limited to discussion, debate, mediation and reconciliation should be attempted before disciplinary charges are considered.

Exception: It is recognized that victims of sexual misconduct are at a distinct disadvantage in mediation processes.

Results: The approval and subsequent adoption of the proposed amendment would be beneficial to the peace, unity, and purity of the church by emphasizing that attempts at reconciliation prior to initiation of disciplinary action would be identified as a duty of each church member.

ACC ADVICE ON ITEM 05-15

Advice on Item 05-15—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 05-15.

Rationale

Item 05-15 seeks to amend the Preamble to the Rules of Discipline (D-1.0301) to emphasize the “traditional obligation to conciliate, mediate, and adjust differences without strife. ...”

While we understand that many are frustrated by the perceived misuse of the judicial system, the proposed overture is deeply problematic. The church must be careful to insure that the proposed solutions do not create more serious problems than those they seek to resolve.

The proposed wording significantly shifts who has standing to file charges in a disciplinary matter. Currently, an investigating committee that is accountable to the governing body receives an accusation and determines whether charges will be filed. That determination will be based on whether there is probable cause to believe that an offense has been committed and whether it is likely that the offense can be proved. Only after such deliberation are charges filed. The investigating committee has the discretionary authority to initiate alternative forms of resolution including mediation and reconciliation, but only after it has been determined that charges will be filed.

The proposed amendment would require that an effort at mediation and reconciliation be made prior to bringing allegations of an offense. The proposed amendment implies that an individual, rather than an investigating committee, has standing to file charges, while the Rules of Discipline provide that such an individual can simply file an allegation. This proposal represents a significant change from current policy, which places the exclusive responsibility for filing charges with an investigating committee.

Even if the word “allegations” were substituted for the word “charges” in the proposed amendment it would still fundamentally change judicial process within the church. The governing body would be required to look first at the behavior of the individual who wishes to make an allegation rather than at the alleged offense of the accused. The failure of the person making the allegation to have “attempted discussion, mediation, and/or reconciliation” could inhibit the ability of the governing body to determine probable cause and subsequently guilt or innocence of the accused. Furthermore, there is no indication of how a person would establish that he or she has made an effort at mediation and conciliation.

Currently an allegation in a disciplinary matter may be received from a number of sources: (1) from a member or a non-member; (2) orally or in writing; (3) from one who alleges direct harm or from one who believes it is the community that has been harmed. It is not advisable to limit the ability of the governing body to receive and deal with either disciplinary or remedial cases by mandating that before the governing body can assume jurisdiction, the individual bringing a disciplinary allegation or remedial complaint must demonstrate efforts to bring about an adjustment or settlement of the quarrel, complaint, delinquency, or irregularity asserted

For additional rationale, please refer to the advice of the Advisory Committee on the Constitution on Item 05-20.

***Item 05-16**

[The assembly answered Item 05-16 by the action taken on Item 05-20. See pp. 38–39.]

On Adding a New Section D-2.0104 Outlining a Process to Handle Frivolous Complaints—From the Presbytery of National Capital.

The Presbytery of National Capital overtures the 217th General Assembly (2006) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative vote:

Shall a new section D-2.0104 be added, to read as follows:

“An investigating committee or permanent judicial commission, in order to ensure that the judicial process is not abused, must, in every case other than an allegation of sexual abuse, determine whether the complainant or accuser has complied with D-1.0103. If there is no evidence of purposeful compliance, and if there is evidence of bad faith or reckless disregard by the complainant or accuser, the investigating committee or permanent judicial commission can, at its discretion, declare the accusation or complaint to be frivolous, and such finding shall be publicly disclosed. If the investigating committee or permanent judicial commission declares the accusation or complaint to be frivolous, it can, at its discretion, preclude the accuser or complainant from access to judicial process within the Presbyterian Church (U.S.A.), except for an allegation of sexual abuse, for a period of up to one year.”

Rationale

The Rules of Discipline are intended for “building up the body of Christ, not for destroying it, for redeeming, not for punishing” (D-1.0102). Use of judicial process to advance personal or political agendas, or to “punish” positions, statements, or actions that the accuser or complainant disagrees with, undermines and eviscerates the Rules of Discipline. In addition, use of the judicial process to advance frivolous complaints imposes unnecessary costs, both in terms of money and persons, upon the governing body processing the complaint. This new section to the Rules of Discipline would provide a means to ensure that the rules are not abused.

ACC ADVICE ON ITEM 05-16

Advice on Item 05-16—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 05-16.

Rationale

This overture proposes to add a new section D-2.0104 to the chapter that defines judicial process. It would mandate in every case other than an allegation of sexual abuse that an investigating committee or permanent judicial commission determine that the accuser has complied with the intent of D-1.0103 to seek to conciliate, mediate, and adjust differences prior to bringing an accusation.

Section G-9.0500 makes a clear distinction between the authority of a committee and of a commission. A committee, including an investigating committee, is not empowered to make decisions on behalf of the governing body. It is the responsibility of an investigating committee to determine whether there is probable cause to determine that an offense has been committed, and sufficient evidence to prove a charge. It is not the responsibility of an investigating committee to make determination regarding the offense on behalf of the governing body.

A session, which is a governing body, or a permanent judicial commission, on behalf of its governing body, is empowered to make decisions. However, in judicial process, neither a session nor a permanent judicial commission has a case before it until there has been a determination by the investigating committee that it will file charges. If charges are filed, the session or permanent judicial commission must determine at trial that the charges have been proved beyond a reasonable doubt.

The overture is not clear whether the intent is to apply the mandate of D-1.0103 to both disciplinary charges and remedial complaints. Chapter I of the Rules of Discipline states the principles of church discipline and covers both disciplinary and remedial cases. The language of the proposed amendment includes “... determine whether the complainant or accuser has complied with D-1.0103.” A complainant is a party to a remedial case; however there is no investigating committee in reme-

dial cases, and the complaint is not properly before the session or permanent judicial commission until there has been provision for procedural safeguards and due process. The case is not before the session/permanent judicial commission until there has been a determination that the preliminary questions (D-6.0305) have all been answered in the affirmative. An accuser is not a party to a disciplinary case.

The Advisory Committee on the Constitution also notes that the proposed amendment introduces a procedural matter into a chapter that is defining judicial process.

The proposed amendment provides that if either an investigating committee or a permanent judicial commission declares an accusation or complaint to be frivolous, upon such declaration, it can make public disclosure of that finding and, at its discretion, preclude the accuser or complainant from access to judicial process for one year. In the desire to emphasize D-1.0103, the amendment would violate D-1.0101, which states "... In all respects, all participants are to be accorded procedural safeguards and due process, and it is the intention of these rules so to provide." The person determined to have brought frivolous allegations/complaint would not have benefited from due process before being denied access for one year to judicial process. That would even preclude the right to access the judicial process to protest the declaration.

Please refer also to the rationale provided by the Advisory Committee on the Constitution on Item 05-20.

***Item 05-17**

[The assembly disapproved Item 05-17. See pp. 38–39.]

On Amending the Rules of Discipline Regarding Accountability of Governing Body Officers—From the Presbytery of Detroit.

The Presbytery of Detroit overtures the 217th General Assembly (2006) to direct the Stated Clerk of the General Assembly to send the following amendments to the Rules of Discipline to the presbyteries for their affirmative or negative votes:

1. Amend D-2.0202 to read as follows: [Text to be added is shown as italic.]

"A remedial case is one in which an irregularity or a delinquency of a lower governing body, the General Assembly Council, or an entity of the General Assembly may be corrected by a higher governing body. A remedial case may also be filed against the clerk or moderator of a governing body with the judicial body of that governing body for failing to or improperly carrying out a duty prescribed by the Book of Order."

2. Amend D-3.0101a to read as follows: [Text to be added is shown as italic.]

"a. The session of a church has original jurisdiction in disciplinary cases involving members of that church, and in remedial cases where the moderator or clerk of session is accused of failing to or improperly carrying out a duty prescribed by the Book of Order."

3. Amend D-3.0101b(1) to read as follows: [Text to be added is shown as italic.]

"b.(1) The presbytery has original jurisdiction in disciplinary cases involving minister members of that presbytery, and the moderator and stated clerk in remedial cases for failing to or improperly carrying out a duty prescribed by the Book of Order, and commissioned lay pastors serving in congregations in the presbytery. (G-11.0502f).

4. Amend D-3.0101 by adding new sections "c." and "d." and re-lettering the current "c." and "d." as "e." and "f." New sections "c." and "d." shall read as follows:

"c. A synod has original jurisdiction over its moderator and stated clerk in remedial cases for failing to or improperly carrying out a duty prescribed by the Book of Order.

"d. The General Assembly has original jurisdiction over its Moderator and Stated Clerk in remedial cases for failing to or improperly carrying out a duty prescribed by the Book of Order."

5. Amend D-6.0101 to read as follows: [Text to be added is shown as italic.]

“A remedial case is initiated by the filing of a complaint with the stated clerk of the governing body having jurisdiction. Where the case is against a moderator or clerk of a governing body, a remedial case is filed with the judicial entity of the same governing body.”

6. Amend D-6.0102 to read as follows: [Text to be added is shown as italic.]

“A complaint is a written statement alleging an irregularity in a particular decision or action, or alleging a delinquency, or alleging a moderator or stated clerk has failed to or improperly carried out a duty prescribed by the Book of Order. (D-2.0202) The filing of a complaint does not, by itself, stay enforcement of the decision or action.”

7. Amend D-6.6.0202 by adding a new section “c.” to read as follows:

“c. In the instance of a complaint against a moderator or clerk of a governing body, complaints shall be filed with the clerk of the permanent judicial commission of that governing body in the case of presbyteries, synods, or the General Assembly, or with the clerk or moderator of a session, whichever is not the subject of the complaint. A complaint of an irregularity shall be filed within twenty-one days of when the irregularity is discovered. A complaint of a delinquency shall be filed within twenty-one days after the moderator or clerk has failed or refused to respond to a written request to cure the delinquency. Those eligible to file such a complaint are:

“(1) A member of a church against the moderator or clerk of that church with the clerk or moderator of the session;

“(2) A member, commissioner, session, or member of a church of a presbytery with the clerk of the permanent judicial commission of the presbytery;

“(3) A member, commissioner, or presbytery of a synod with the clerk of the permanent judicial commission of the synod;

“(4) A synod or presbytery or a commissioner to a General Assembly with the clerk of the permanent judicial commission of the General Assembly.”

8. Amend D-6.0103 by adding the term “*or Filing Deadlines*” to the title, and by adding new text to the first paragraph so that it reads as follows: [Text to be added is shown as italic.]

“D-6.0103 Stay of Enforcement *or Filing Deadlines*”

“The action or decision of a governing body, of its permanent judicial commission, or of a respondent named in D-6.0202b may be suspended by a stay of enforcement. A stay of enforcement is a written instruction, obtained in the manner described in D-6.0103a, that orders the implementation of a decision or action be delayed until a complaint or appeal is finally determined. In a remedial complaint against a moderator or clerk for failing or improperly carrying out a duty prescribed in the Book of Order, the Moderator and Clerk of the appropriate judicial body may, after examining the complaint and determining that the criteria of D-6.0305 have been met, order that all deadlines and timelines be arrested until the full judicial body decides the case.”

9. Amend D-6.0103a by adding a new section “(4)” to read as follows:

“(4) From an action of a governing body where the moderator or clerk of that governing body is accused of failing to or improperly carrying out a duty prescribed by the Book of Order, where the matter involves an action by the governing body and a stay is necessary to prevent injustice or irrevocable harm, by the moderator and clerk of the judicial entity in the hearing in D-6.0305.”

10. Amend D-6.0301b to read as follows: [Text to be added is shown as italic.]

“b. The particular irregularity including the date, place, and circumstances thereof; or the particular delinquency including the dates of the written request to cure the delinquency and of the next meeting at which the respondent failed to do so. Where the complaint is against a moderator or clerk for failing to or improperly carrying out a duty prescribed by the Book of Order, the specific duty and its Book of Order citation, and the date of the violation or notice of failure to perform.”

11. Amend D-6.0303 as follows: [Text to be added is shown as italic.]

“The committee of counsel of the respondent shall file with the stated clerk of the higher governing body a concise answer within forty-five days after receipt of the complaint, and shall furnish a copy of the answer to the complainant. The answer shall admit those facts alleged in the complaint that are true, deny those allegations that are not true or are mistakenly stated, and present other facts that may explain the situation identified as an irregularity or delinquency. The answer may also raise any issues mentioned in D-6.0305 and may include a motion to dismiss the complaint. *In the case of a complaint against a moderator or clerk for failing to or improperly carrying out a duty prescribed by the Book of Order, the respondent shall file an answer with the session or permanent judicial commission within fourteen days.*”

12. Amend D-6.0304 as follows: [Text to be added is shown as italic.]

“When the complaint and answer have been filed with the stated clerk of 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. *When a remedial complaint against a moderator or clerk of a governing body is received by the clerk (or in the case of a session, the moderator) of a judicial entity, the clerk shall within three days give notice to all parties and the session or permanent judicial commission.*”

13. Amend the first paragraph of D-6.0305 as follows: [Text to be added is shown as italic.]

“Upon receiving the papers specified in D-6.0304, the moderator and the clerk of the permanent judicial commission of the body that will try the case, *or in the case of a remedial complaint against a moderator or clerk, the session or permanent judicial commission shall promptly examine the papers to determine whether*”

14. Amend D-6.0310 as follows: [Text to be added is shown as italic.]

“At any time after a case is received by a permanent judicial commission, the commission may provide by rule for the parties or their counsel, if any, to explore settlement possibilities; or, in a pretrial conference, to seek agreement on a statement of facts and disputed issues, to exchange documents and other evidence, and to take other action which might reasonably and impartially narrow the dispute and expedite its resolution. *In every case where a remedial case has been filed against a moderator or clerk of a governing body, the permanent judicial commission or session shall, within two weeks of receiving the answer, hold a pretrial conference to explore settlement possibilities, to seek agreement on a statement of facts on disputed issues, to exchange documents and other evidence, and to take action that may reasonably and impartially narrow the dispute and expedite its resolution.*”

15. Amend D-7.0101 as follows: [Text to be added is shown as italic.]

“The trial of a remedial case shall be conducted by a permanent judicial commission *or, in the case of a complaint against a moderator or clerk of session, the session. In a case against a moderator or clerk for failing to or improperly carrying out a duty prescribed by the Book of Order, trial shall commence within twenty-eight days of the receipt of the complaint.*”

Rationale

Assigning certain duties to individual officers. The polity of the church gives all authority to governing bodies. In some cases, authority and responsibility for certain acts are given to moderators and clerks because of the impracticality, impossibility, or impropriety of requiring the decision be made by a governing body in plenary session. In such cases, the governing body trusts that its officers will faithfully and competently carry out the duties assigned. The intent of this overture is to provide a procedure to ensure that moderators and clerks perform their duties in timely and proper ways.

Assignment of duties to specific officers. Clerks and moderators of governing bodies are given certain duties and authorities in the *Book of Order* to take action without specific authorization of the governing body.

Reliance on the proper exercise of these duties. In many cases, the duties given moderators and clerks are necessary for the proper conduct of governing body and judicial processes, and for the protection of rights. When the duties are not carried out promptly and properly, the intent of the *Constitution* can be frustrated, and those relying on the polity for justice or satisfaction can be left without recourse.

Consequences of the failure to carry out the duties. In many cases, timeliness is essential to the process. If a moderator or clerk fails to act promptly and properly, matters requiring immediate action may be rendered null or rights lost.

The need for an effective way to address the problem. When a body or an individual relies on officers to carry out their duties, there should be a quick, non-punitive, and effective way to ensure that the officers are carrying out their duties in a timely and correct way.

Ineffectiveness of the current system. There is now no effective recourse in cases where a moderator or clerk refuses or fails to do a duty assigned by the *Book of Order*, or does it improperly. Under current procedures, all that can be done is to file a disciplinary complaint, which is not effective when time is of the essence because of the cumbersome and lengthy procedures required to protect the rights of an accused. In cases of ordinary negligence, a disciplinary complaint is probably inappropriate. Moreover, the only remedies available in disciplinary cases are degrees of censure, which are designed to correct future behaviors rather than to rectify past acts.

The best location to handle the problem. The failure of a moderator or clerk is an issue of concern to the body served and should be handled at that level rather than by a different governing body. Under the current system, where a disciplinary case is the only option, if the moderator or clerk of a governing body is an elder, the investigation and trial would be conducted by the session of the church of membership, even though he or she may be the moderator or stated clerk of a presbytery, synod, or General Assembly. When the officer is a minister of Word and Sacrament, trial would be held by the presbytery of membership, regardless of the governing body served.

The intent of this overture. This overture is designed to offer a way to bring the failure of a moderator or clerk of a governing body to the judicial process of that same governing body for a decision and resolution. It will provide a church analogue to a civil writ of mandamus, which is a petition to require an official of government to perform his or her duties. The intent of this overture is not designed to punish.

The limits of this overture. This overture limits the scope of the jurisdiction to those duties of a moderator as moderator or a clerk as clerk. For example, it could not be used to force a minister of a church (who is the moderator of its session) to do things or stop doing things that are unrelated to duties assigned by the *Book of Order* to a pastor in the capacity as moderator of session.

ACC ADVICE ON ITEM 05-17

Advice on Item 05-17—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 05-17.

Rationale

The overture proposes amending the Rules of Discipline as follows:

1. Providing that a remedial case may be filed against the clerk or moderator of governing body for failing to or improperly carrying out a duty prescribed by the *Book of Order*;
2. Providing that the session, the presbytery, the synod, and the General Assembly each have original jurisdiction in remedial cases against their own moderator and stated clerk for failing to or improperly carrying out a duty prescribed by the *Book of Order*.
3. Prescribing who may file a remedial complaint against a moderator or a stated clerk of each of the various governing bodies; and
4. Adding various procedures to be followed in a remedial case against a moderator and a stated clerk.

The amendment proposed by the overture would result in a major shift in the Rules of Discipline and the proposed solutions are unnecessary to hold governing body officers accountable.

Remedial cases involve governing bodies, not individuals. They are filed with the next higher governing body above the governing body that has allegedly acted improperly, not with the permanent judicial commission of the governing body that is the subject of the case. Improper behavior by individuals is dealt with in disciplinary cases, not remedial cases. Actions by a moderator or a stated clerk that may be contrary to the *Constitution* can be addressed in a disciplinary action against those officers without amending the Rules of Discipline

The *Book of Order* already provides several ways of dealing with officers of governing bodies who do not properly perform their duties. Whenever a party to a judicial case believes that he or she has been wronged by a decision, either because of an improper interpretation by the permanent judicial commission or by some action of the stated clerk or the moderator, the party may appeal the decision to the next higher governing body.

Also a remedial action may be used to correct a perceived injustice in a judicial proceeding. The Permanent Judicial Commission of the General Assembly has held that a presbytery has standing to initiate a remedial case against a synod seeking a declaration that the conduct of the synod's stated clerk in the handling of another presbytery's complaint was a violation of the *Constitution*. (*Presbytery of San Joaquin vs. Permanent Judicial Commission of the Synod of the Pacific and the Synod of the Pacific, Remedial Case 215-3, Minutes, 2003, Part I, pp. 265–69*).

Additionally, a party who believes that a governing body has committed an irregularity because of the actions of its moderator or its stated clerk may seek administrative review by the next higher governing body (G-9.0408). The higher governing body, as a result of that administrative review, could order the lower governing body to take appropriate action to correct its behavior.

In response to an interim order of the General Assembly Permanent Judicial Commission in *Remedial Case 215-12 (Westminster PC v. OGA, et al, Minutes, 2003, Part I, pp. 283–86)*, in which it was 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, the 216th General Assembly (2004) approved 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 governing body or any agency to which that electing body has referred it.*” (*Minutes, 2004, Part I, p. 202*) [Emphasis added.]

Under *Robert’s Rules of Order*, an officer who does not properly perform his or her duties, particularly repeatedly or over a period of time, may be removed by the electing body (§61, esp. pp. 642–43).

To reiterate, a review of the *Book of Order* reveals that our polity provides ample opportunity and means for holding officers accountable. The proposed amendments are not necessary.

COGA COMMENT ON ITEM 05-17

Comment on Item 05-17—From the Committee on the Office of the General Assembly.

Item 05-17 seeks to amend the Rules of Discipline to make moderators and stated clerks subject to remedial complaints.

The Committee on the Office of the General Assembly (COGA) supports the comment and advice of the Advisory Committee on the Constitution (ACC) to disapprove this overture. The moderator and stated clerk are officers of the body that elected them and are accountable to that body.

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 05-18

[The assembly disapproved Item 05-18. See pp. 38–39.]

On Amending D-14.0600, Control of Materials During Pre-Trial Phase—From the Presbytery of National Capital.

The Presbytery of National Capital overtures the 217th General Assembly (2006) to direct the Stated Clerk to send the following amendment to the presbyteries for their affirmative or negative votes:

Shall a new section, “D-14.0600,” be added to the Rules of Discipline to read as follows:

“D-14.0600 6. *Control of Materials During Pretrial Phase*

“Documents, depositions, briefs, correspondence, memoranda, transcripts, and any other materials prepared or produced during the pretrial phase of a judicial proceeding may not be used for any purpose other than the judicial proceeding without the prior review and approval of the moderator and clerk of the permanent judicial commission.”

Rationale

During the pretrial phase of a complaint or appeal, a permanent judicial committee (PJC) may request or require various documents and other materials to be produced or prepared for its use in reaching a ruling and decision.

The PJC leadership may itself prepare various materials including memoranda, rulings, and supporting argument during the pretrial phase of a judicial proceeding.

Being a commission, a PJC may bring the full authority of its parent governing body to bear on parties and members of the PC(USA) to encourage or compel the production or preparation of such materials.

The purpose of the PJC in taking such action is to assist and enable it in fulfilling its constitutional responsibilities.

The parties or other affected persons have a reasonable expectation that these materials will be used by the PJC, and not for other purposes.

It would be an abuse of the judicial process for a party to cause a PJC to employ its authority for the production or preparation of such materials with the hidden intention of then using those materials for other purposes.

During the pretrial phase, the moderator and clerk of a PJC have an affirmative responsibility to protect the interests of all parties as well as of members and officers of the PC(USA) who may be involved in producing or preparing such materials.

The interest of the public to view such materials, while very important, is only one of a number of competing interests that should be weighed by a PJC in deciding what other uses, if any, might be appropriate and allowable under the circumstances.

The Rules of Discipline are currently silent on the question of whether other use of such materials requires prior review and approval by the PJC leadership.

ACC ADVICE ON ITEM 05-18

Advice on Item 05-18—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 05-18.

Rationale

The overture seeks to amend the Rules of Discipline by adding a section to D-14.0000, Evidence in Remedial or Disciplinary Cases, to control the use of materials prepared or produced during the pretrial phase of a judicial proceeding.

The Advisory Committee on the Constitution makes the following observations concerning the proposed overture:

1. The overture would permit the moderator of the session or permanent judicial commission to read and review materials pertinent to a proceeding pending before the commission prior to the trial. This would conflict with D-7.0302 and D-11.0303:

No party to a remedial case or any other person shall circulate or cause to be circulated among the members of the permanent judicial commission any written, printed, or visual materials of any kind upon any matter pertaining to the case before the final disposition thereof. Notwithstanding this prohibition, the permanent judicial commission may request, or grant leave to final, additional materials. (*Book of Order*, D-7.0302)

No party to a disciplinary case or any other person shall circulate or cause to be circulated among the members of the session or permanent judicial commission any written, printed, or visual materials of any kind upon any matter pertaining to the case before the final disposition thereof. Notwithstanding this prohibition, the session or permanent judicial commission may request, or grant leave to file, additional materials. (*Book of Order*, D-11.0303)

2. The effect of the overture could be to prejudice the moderator and the clerk of the permanent judicial commission by placing them in a position of making determinative decisions that may effect the substance of the case without ratification by the entire session or permanent judicial commission. (See D-11.0402b(2).) Section D-5.0101 provides, in part, for two members of the permanent judicial commission to be designated to review any petition for review of the procedures of an investigating committee in a disciplinary case, and stipulates that those two members shall not take part in any subsequent trial. This provision acknowledges that preliminary determinations may prejudice members of the permanent judicial commission for decision on the merits. This overture could be inconsistent with that procedure.

3. The overture is unnecessary to control the conduct of the trial in either a remedial or a disciplinary case since the Rules of Discipline already provide in D-7.0303 and D-11.0304 that the permanent judicial commission in remedial cases and the session or permanent judicial commission in disciplinary cases “shall have full authority and power to control the conduct of the trial and of all parties, witnesses, counsel, and the public . . .”

a. Questions as to procedure or the admissibility of evidence arising in the course of a trial shall be decided by the moderator after the parties have had an opportunity to be heard. A party or a member of the session or permanent judicial commission may appeal from the decision of the moderator to the session or commission, which shall decide the question by majority vote. (*Book of Order*, D-11.0304a)

The Advisory Committee on the Constitution believes that the right of parties and the judicial process are better protected when procedural and evidentiary questions are subject to the determination of the entire session or permanent judicial commission during the trial.

*Item 05-19

[The assembly disapproved Item 05-19. See pp. 38, 40.]

On Amending D-10.0105, “Transfer Prohibited”—From the Presbytery of Susquehanna Valley.

The Presbytery of Susquehanna Valley overtures the 217th General Assembly (2006) 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:

Shall D-10.0105 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“A session shall not grant a certificate of transfer to a member, nor shall a presbytery *either* grant a certificate of transfer to a minister *or give permission to labor outside the bounds*, while an inquiry or charges are pending. The reasons for not granting transfer may be communicated by the clerk of session or the stated clerk of the presbytery to the appropriate persons.

“A minister member of presbytery shall not seek to move outside the presbytery to serve in any ministerial or ecclesiastical capacity while an inquiry or charges are pending by either transfer of membership to another presbytery or seeking permission to labor outside the bounds in another presbytery.”

Rationale

This amendment serves the purpose of closing a loophole potentially allowing minister members against whom disciplinary actions are pending to seek to “labor outside the bounds” of their presbytery of membership, and to clarify that minister members may not circulate their Personal Information Form (PIF) through vocational services of the PC(USA) while any inquiry or charges are pending.

ACC ADVICE ON ITEM 05-19

Advice on Item 05-19—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 05-19.

Rationale

This overture seeks to amend the *Book of Order*, Rules of Discipline, D-10.0105, to prohibit a presbytery from granting a minister permission to labor outside its bounds and to prohibit the minister from seeking a position outside the bounds of his/her presbytery of membership while an inquiry or charges are pending against the minister.

Section D-10.0105 prohibits a transfer of membership pending a disciplinary inquiry or investigation. Jurisdiction is retained by the presbytery of membership.

The proposed amendment does not affect jurisdiction; it would require the presbytery to limit ministry prior to probable cause being determined regarding allegations, charges proven, or censure imposed. If the General Assembly wishes to limit

ministry under those circumstances, it may do so. To do so, however, would create a sense of punishment for those ministers who regularly labor outside the bounds of their presbyteries.

Furthermore, the committee believes that the amendment as proposed is unnecessary. No minister has the right to labor outside the bounds of his or her presbytery. A minister may do so only by permission of the presbytery in which he or she proposes to labor and of the presbytery of membership. Section D-10.0105, as it currently exists, would not prohibit a presbytery from denying a minister who is under investigation permission to labor outside the bounds of that presbytery.

Presbyteries should be encouraged to exercise the wise discretion they possess under the current *Book of Order* (G-11.0401).

*Item 05-20

[The assembly referred Item 05-20 to the Office of the General Assembly with comments. See pp. 38, 40.]

On Amending D-10.0102, Accusation of Another—From the Presbytery of Santa Fe.

The Presbytery of Santa Fe overtures the 217th General Assembly (2006) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative vote:

Shall D-10.0102 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown in italics.]

“The written statement may be submitted by

“a. a person under jurisdiction of a governing body of the Presbyterian Church (U.S.A.), *who alleges having been personally harmed by an alleged offense*, making an accusation against another;

“b. a member of a governing body receiving information from any source *about a member under jurisdiction of that same governing body who may have committed an offense that the member receiving the information thinks 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.”

Comments:

1. The 217th General Assembly (2006) requests that the Office of the General Assembly undertake a study of the inappropriate use of judicial process and report findings and recommendation to the 218th General Assembly (2008).

2. The General Assembly urges individuals and governing bodies to become familiar with D-10.0102 and, as appropriate, to exercise their right to submit an accusation alleging (1) that a member of the Presbyterian Church (U.S.A.) has violated the commandment against bearing false witness, and/or (2) the member, if an officer of the church, has broken his/her ordination vows (see G-14.0405b(4)–(9) and G-14.0207d–j) by filing accusations in bad faith.

Rationale

Under the current *Book of Order*, any Presbyterian wherever located may accuse any other Presbyterian of committing an offense as defined in D-2.0203b. If the accusation is in writing and submitted according to D-10.0101*, the accusation automatically requires the appointment of an investigating committee by the presbytery or session receiving the accusation and makes other requirements of them (D-10.0103 and following).

This procedure can be abused if any single Presbyterian chooses to accuse numerous other Presbyterians of offenses. This has happened in recent years, resulting in much unnecessary judicial action costing both the church and individuals time and money.

At present, no appropriate limits are in place to control those who can make accusations against individuals in disciplinary matters although such limits do exist in remedial cases that involve governing bodies.

The proposed overture seeks to correct this problem while protecting the right of any individual who has been personally harmed to seek church discipline. If the person who claims personal harm is Presbyterian, he or she has direct access under subsection “a.” If the person is not Presbyterian, any member of the proper governing body may act on that person’s behalf under subsection “b,” but is not automatically required to do so.

In addition, any member of the proper governing body continues to be able to submit a written statement from any source that an offence may have occurred without regard to whether any personal harm occurred.

This proposed overture arose out of necessity to protect our church’s disciplinary system from abuse while continuing to provide access to those seeking justice through our church.

Endnote

* Section D-10.0101, immediately preceding the section to be amended provides additional details about the written statement: “Procedure preliminary to a disciplinary case is initiated by submitting to the clerk of session or the stated clerk of the presbytery having jurisdiction over the member (D-3.0101) a written statement of an alleged offense, together with any supporting information. The statement shall give a clear narrative and allege facts that, if proven true, would likely result in disciplinary action. Such allegations shall be referred to an investigating committee. (D-10.0201)”

Concurrence to Item 05-20 from the Presbytery of San Francisco.

ACC ADVICE ON ITEM 05-20

Advice on Item 05-20—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 05-20.

Overview

There are four overtures before this assembly that in some way seek to limit those who may bring accusations in disciplinary matters, in order to discourage frivolous allegations of offense against members of the Presbyterian Church (U.S.A.).

Item 05-20 and Item 05-21 both introduce the concept of limiting those who can submit a written statement under D-10.0102a to those who allege having been personally harmed by an alleged offense. Both propose a change to D-10.0102b that requires that the individual who receives information make a judgment regarding whether the allegation should be investigated.

Item 05-15 and Item 05-16 also seek to limit access to judicial process but propose a different solution. They have been addressed in separate advice on those overtures.

The polity of the PC(USA) currently provides means to protect the denomination and its members from abuse of the system. Currently that protection exists through

1. the ability of an investigating committee to determine that charges will not be filed;
2. the ability of the investigating committee to choose to file allegations against an individual who inappropriately files allegations against another;
3. the ability of a session/permanent judicial commission that tries a disciplinary case to include in its opinion the statement that the allegations were frivolous. Investigating committees and sessions/permanent judicial commissions are strongly urged to avail themselves of these means as they seek to protect the integrity of our judicial system.

Background Information Regarding Judicial Process

The Rules of Discipline (RoD) assume that individual members within the Presbyterian Church (U.S.A.) agree to be held accountable to each other and to the Presbyterian Church (U.S.A.). Members, elders, and deacons are members of a particular church, whose session has both the responsibility to minister to the members and the duty to determine whether an individual member has committed an offense. Similarly, ministers of the Word and Sacrament are members of a particular presbytery that has the responsibility to minister to them and the duty to determine whether a member has committed an offense. If an

individual is determined, after due process, to be guilty of an offense, censure may be imposed with the goal of bringing the individual to repentance and restoration of right relationship with the church.

An offense is an action that is contrary to the Scripture or the *Constitution* of the denomination. The presumption is that the body of Christ is harmed by an offense, not just an individual who may have been harmed. The parties to disciplinary cases are two: the accused and the Presbyterian Church (U.S.A.). The individual(s) who may have suffered harm is not a party to the case.

The RoD provide that those against whom accusations have been made are to be accorded procedural safeguards and due process. Those accused of an offense have the right to counsel and the right to a trial. The trial of an individual member is by the session of the church of membership. The trial of a minister of the Word and Sacrament is by the permanent judicial commission of the presbytery of membership.

When a governing body receives written allegations from a member of the Presbyterian Church (U.S.A.), D-10.0103 requires that the written allegation be referred immediately to an investigating committee. When a governing body receives a written allegation from a non-member of the PC(USA), or an oral accusation, the 216th General Assembly (2004) issued an authoritative interpretation that the allegation should be forwarded to an investigating committee to determine probable cause (*Minutes*, 2004, Part I, p. 300, Item 04-07).

There is currently no provision for any individual to determine whether an allegation is credible or whether there is probable cause to believe an accused committed an offense. This is done by an investigating committee (I.C.), not by an individual. The I.C. is accountable to the governing body and is guided by the provisions of D-10.0200. If, after inquiry, the I.C. determines that there is probable cause to believe that the accused committed an offense, and that the offense can be reasonably proved, the I.C. files charges. At this point the accused has the right to counsel, to present a defense, and to remain silent.

The investigating committee is limited under the current RoD to three courses of action. It can (1) file charges against the accused on behalf of the Presbyterian Church (U.S.A.); (2) after determination of probable cause, initiate alternative forms of resolution; or (3) report to the governing body that no charges are to be filed.

Rationale for Advice Concerning Item 05-20

Discipline in the Presbyterian Church (U.S.A.) is exercised on behalf of the whole church rather than on behalf of the person or persons who have experienced harm. This overture proposes to amend D-10.0102a to introduce the concept of personal harm, rather than harm to the community, as the basis of the disciplinary process.

Determination of probable cause is currently determined by an investigating committee that is accountable to the governing body, and guided by the provisions of D-10.0202. This overture proposes to amend D-10.0102b by assigning responsibility to the person(s) within the governing body that receives information from any source to exercise judgment about whether the matter should proceed.

***Item 05-21**

[The assembly answered Item 05-21 by the action taken on Item 05-20. See pp. 38, 40.]

On Amending D-10.0102, Accusation of Another—From the Presbytery of the Redwoods.

[Note: This overture was originally developed by the Presbytery of Santa Fe. The presbytery amended the Santa Fe version by substituting the words “person under jurisdiction” for “member” in “b.” below.]

The Presbytery of the Redwoods overtures the 217th General Assembly (2006) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative vote:

Shall D-10.0102 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italics.]

“The written statement may be submitted by

“a. a person under jurisdiction of a governing body of the Presbyterian Church (U.S.A.), *who alleges having been personally harmed by an alleged offense*, making an accusation against another;

“b. a ~~member~~ person under jurisdiction of a governing body receiving information from any source about a member under jurisdiction of that same governing body who may have committed an offense that the member receiving the information thinks ~~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.”

Rationale

Under the current *Book of Order*, any Presbyterian wherever located may accuse any other Presbyterian of committing an offense as defined in D-2.0203b. If the accusation is in writing and submitted according to D-10.0101*, the accusation automatically requires the appointment of an investigating committee by the presbytery or session receiving the accusation and makes other requirements of them (D-10.0103 and following).

This procedure can be abused if any single Presbyterian chooses to accuse numerous other Presbyterians of offenses. This has happened in recent years, resulting in much unnecessary judicial action costing both the church and individuals time and money.

At present, no appropriate limits are in place to control those who can make accusations against individuals in disciplinary matters although such limits do exist in remedial cases that involve governing bodies.

The proposed overture seeks to correct this problem while protecting the right of any individual who has been personally harmed to seek church discipline. If the person who claims personal harm is Presbyterian, he or she has direct access under subsection “a.” If the person is not Presbyterian, any member of the proper governing body may act on that person’s behalf under subsection “b,” but is not automatically required to do so.

In addition, any member of the proper governing body continues to be able to submit a written statement from any source that an offence may have occurred without regard to whether any personal harm occurred.

This proposed overture arose out of necessity to protect our church’s disciplinary system from abuse while continuing to provide access to those seeking justice through our church.

Endnote

* Section D-10.0101, immediately preceding the section to be amended provides additional details about the written statement: “Procedure preliminary to a disciplinary case is initiated by submitting to the clerk of session or the stated clerk of the presbytery having jurisdiction over the member (D-3.0101) a written statement of an alleged offense, together with any supporting information. The statement shall give a clear narrative and allege facts that, if proven true, would likely result in disciplinary action. Such allegations shall be referred to an investigating committee. (D-10.0201)

ACC ADVICE ON ITEM 05-21

Advice on Item 05-21—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 05-21.

Rationale

Please refer to the rationale provided in the Advisory Committee on the Constitution’s comment on Item 05-20.

§Item 05-22

[The assembly referred Item 05-22 to the Committee on the Office of the General Assembly, the Stated Clerk of the General Assembly, and the Office of the General Assembly with recommendation. See pp. 38, 40.]

On Establishing a Committee or Task Force to Conduct a Feasibility Study for Creating a Non-Geographic Korean American Synod—From the Presbytery of Midwest Hanmi.

The Midwest Hanmi Presbytery respectfully overtures the 217th General Assembly (2006) to direct its moderator to appoint a committee (or a task force) to conduct a feasibility study for creating a non-geographic Korean American Synod and report the result to the 218th General Assembly (2008).

Additional Recommendations from the 217th General Assembly (2006):

The Committee on the Office of the General Assembly (COGA), the Stated Clerk of the General Assembly, and the Office of the General Assembly (OGA) are directed to work with a group of leaders from the National Korean Presbyterian Council (NKPC) and the Coordinating Committee for Korean-American Presbyteries (CCKAP) to address these concerns and seek to develop proposals to be brought to the 218th General Assembly (2008) that would strengthen the witness of Korean language governing bodies and provide better means for their connection with other governing bodies in the wider mission of the church and specifically consider the following:

- 1. How arrangements for racial ethnic congregations or their existing governing bodies may or may not strengthen and empower the ecclesial unity of PC(USA) as a church denomination.**
- 2. Evaluate whether structural changes within PC(USA) abet the historical separation of people by race, class, age, nationality, ethnicity and gender.**
- 3. Assess the consequences of structural change to groups who view themselves as being on the periphery of the PC(USA).**
- 4. Examine the policies, procedures, programs, opportunities, and resources for racial ethnic women to empower and support ordination into the positions of elder, deacon, or minister of Word and Sacrament, and their equal participation in the church as a whole.**
- 5. Assess the progress of the PC(USA) goal to increase the diversity and number of racial ethnic churches that would include the approaches taken thus far and planned for the future to fulfill this mission. Clear distinctions should be made between multicultural congregations and those of a specific racial ethnic group in the results.**
- 6. Reflect on new and innovative ways that the PC(USA) can empower and work in partnership with all racial ethnic congregations.**

[Original Financial Implications: (2006): \$12,400; (2007): \$29,920; (2008): \$15,680 (Per Capita OGA)] [Assembly Action: (2006): \$0; (2007): \$0; (2008): \$0]

Rationale

The overseas mission of the Presbyterian Church (U.S.A.) has been most successful in Korea for more than 120 years, and Korean American Presbyterians are a vital and integral part of the Presbyterian Church (U.S.A.).

The number of Korean American Presbyterian congregations has grown from only a few to four hundred during the past thirty years, and the National Korean Presbyterian Council (NKPC) has a bold vision to further increase the number of congregations to five hundred by the year 2010.

The Korean American constituency focuses vigorously on evangelism, through which the churches continue to strive for growth in number and quality (in conjunction with the 208th General Assembly (1996) resolution that racial ethnic membership be increased 20 percent by the year 2010), and the Korean American constituency plays a pivotal role in church growth through new church development and redevelopment.

The Korean American constituency engages purposefully in enabling, educating, and strengthening the development and nurturing of clergy and lay leadership through resource materials and educational training opportunities to empower the emerging generations so that young people will be able to effectively serve the church with vision, creativity, and evangelistic enthusiasm for the spiritual renewal of both local churches and the denomination as able mission partners.

In response to the cultural uniqueness, difficulty of language, emerging needs, and potential growth of the Korean Presbyterian congregations, four Hanmi (Korean American) presbyteries were organized by the approval of the General Assembly within these Synods: Hanmi Presbytery in the Synod of Southern California and Hawaii (1984); Midwest Hanmi Presbytery in the Synod of Lincoln Trails (1994); Eastern Korean Presbytery in the Synod of Northeast (1997); and Atlantic Korean-American Presbytery in the Synod of Mid-Atlantic (1997).

The 209th General Assembly (1997) resolved to organize the Coordinating Committee for Korean-American Presbyteries for the purpose of coordinating, consulting, networking, sharing, and communicating the ministries and mission of the Korean American presbyteries.

The Korean American presbyteries are in need of mutual encouragement and learning of the process and management of the presbytery as a vital middle governing body in relation to the local congregations and the higher governing bodies.

The National Korean Presbyterian Council (NKPC) has recently launched a mission project called 3 Million (3M) campaign to support the four mission priorities of the General Assembly Council and to participate in the Mission Initiative Joining Hearts and Hands (MIJHH).

Korean American Presbyterian congregations are seeking better ways to participate in the life of the Presbyterian Church (U.S.A.) by forming a synod-level governing body to strengthen mission strategy, leadership development, and church connection.

Concurrence to Item 05-22 from the Atlantic Korean Presbytery.

COGA COMMENT ON ITEM 05-22

Comment on Item 05-22—From the Committee on the Office of the General Assembly.

Overture 35 seeks to establish a committee or task force to consider a non-geographic Korean Synod.

The Standing Rules of the General Assembly (K.1.a.) require that commissions or special committees can only be undertaken if the work cannot be done by an existing corporation or entity under its assigned responsibilities.

The Committee on the Office of the General Assembly (COGA) advises the assembly that the best response to Item 05-22 is to find ways and enhance the work of the National Korean Presbyterian Council (NKPC) and the Coordinating Council of Korean Language Presbyteries (CCKP) with particular attention to the concerns expressed for mutual encouragement for learning the process and management of presbyteries.

The issue for COGA is how to assist the four Hanmi presbyteries to relate effectively to one another and the whole church in mission and ministry. Implicit in this may be that the present respective synods are not perceived to be able to meet those needs. The COGA believes that those needs can be met without a abandonment of our polity's understanding of the importance of regional focus on regional mission.

The COGA and the Stated Clerk would be pleased to work informally with a group of leaders from NKPC and CCKP in addressing these concerns and seeking to discern if there are proposals that could be brought to the 218th General Assembly (2008) that would strengthen the witness of Korean language governing bodies and provide better means for their connection with other governing bodies in the wider mission of the church.

The COGA advises the assembly that the costs of establishing a special committee as proposed in Item 05-22 would be \$57,550 over the period 2006–2008.

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.

ACREC ADVICE & COUNSEL ON ITEM 05-22

Advice & Counsel on Item 05-22—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 05-22 would establish a task force to conduct a feasibility study for creating a nongeographic Korean American Synod. This overture was sent by the Presbytery of Midwest Hanmi.

While not advocating for the approval of Item 05-22, the Advocacy Committee for Racial Ethnic Concerns (ACREC) believes Item 05-22 deserves serious consideration by the General Assembly. If the Assembly Committee on Church Polity

approves Item 05-22, ACREC advises that the task force doing such feasibility study be requested to consider the following as it does its work:

1. Show how this rearrangement of the governing and mission structure of the PC(USA) will strengthen its ecclesial unity as a church denomination.
2. Evaluate whether this structural change abets the historical separation of people by race, class, and ethnicity in the PC(USA).
3. Appraise whether this change in the structure of Korean ministry in the PC(USA) helps or hinders the PC(USA) ministry to all generations of Korean Americans, first, second, and future generations.
4. Evaluate whether this structural change is tantamount to creating an overlap of the general mission structure of the General Assembly of the PC(USA).
5. Assess the consequences of this structural change to other groups who view themselves as being on the periphery of the PC(USA).
6. Evaluate the stewardship implications of this change in funding the mission of the church denomination.
7. Weigh the demographics of Korean Americans in relation to this proposal, discerning whether it is consistent with current trends.

ACWC ADVICE AND COUNSEL ON ITEM 05-22

Advice and Counsel on Item 05-22—From the Advocacy Committee on Women’s Concerns (ACWC).

Item 05-22 calls for a committee to conduct a feasibility study for creating a nongeographic Korean-American synod.

The Advocacy Committee for Women’s Concerns (ACWC) advises Item 05-22 be approved as amended by adding the following sentence to the recommendation:

“The feasibility study will demonstrate how a Korean-specific synod will comply with Book of Order, G-14.0201, and detail process for assuring the ordination of women to the office of ruling elder.”

Rationale

One of the ACWC’s two main responsibilities is monitoring and evaluating policies, procedures, programs, and resources regarding the way in which they impact the status and position of women in the church and around the world.

Section G-14.0201 of the *Book of Order* states “Every congregation shall elect men and women from among its active members, giving fair representation to persons of all ages and of all racial ethnic members and persons with disabilities who are members of that congregation, to the office of elder and to the office of deacon, or either of them”

Item 05-23

[The assembly disapproved Item 05-23. See pp. 38, 40.]

On Amending the Book of Order to Provide Flexibility in Presbytery and Synod Membership—From the Presbytery of Beaver-Butler.

The Presbytery of Beaver-Butler overtures the 217th General Assembly (2006) to direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

1. Shall G-11.0101 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“Presbytery is a corporate expression of the church consisting of all the churches and ministers of the Word and Sacrament ~~within a certain district~~ *who have chosen to affiliate based on geographic, theological, missional, or other considera-*

tions of importance to those congregations. When a presbytery meets, each church shall be represented by an elder^b commissioned by the session with the following additional provisions:”

2. Shall G-11.0103j be deleted and current G-11.0103k–aa be re-lettered as G-11.0103j–z. [Text to be deleted is shown with a strike-through.]

~~“j. to control the location of new churches and of churches desiring to move;~~

3. Shall a new section “G-11.0600” be added to read as follows:

“G-11.0600 Changes in Membership

“a. Congregations may choose membership in a particular presbytery based on geographic, theological, missional, or other considerations of importance to those congregations.

“b. A congregation may seek to change presbytery membership by a two-thirds vote at a properly called congregational meeting.

“c. The receiving presbytery will accept the congregation’s request for membership by a majority vote at a properly called presbytery meeting.

“d. The minister(s) of Word and Sacrament of the joining congregation become members of the receiving presbytery when it is determined by the committee on ministry of the receiving presbytery that their call is in order (G-14.0506-.0507).”

4. Shall G-12.0101 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“Synod is the unit of the church’s life ~~and mission~~ which consists of not fewer than three presbyteries ~~within a specific geographic region~~ who choose to affiliate based on geographic, theological, missional, or other considerations of importance to those presbyteries. When a synod meets it shall be composed of commissioners elected by the presbyteries. The synod shall determine, with the consent of a majority of its presbyteries, the basis of election and the ratio of commissioners to members represented in the presbyteries, as well as its method to fulfill the principles of participation and representation found in G-9.0104 and G-9.0105. The commissioners from each presbytery shall be divided equally between elders and ministers of the Word and Sacrament. Each person elected moderator shall be enrolled as a member of the synod until a successor is elected and installed, and then shall be enrolled as a corresponding member of the synod.”

5. Shall G-12.0102k be amended by striking the current text and inserting new text to read as follows:

~~“k. to organize new presbyteries, to divide, unite, or otherwise combine presbyteries or portions of presbyteries previously existing, and, with the concurrence of existing presbyteries, to create nongeographic presbyteries in order to meet the mission needs (G 11.0103a; G 12.0102a) of identified racial ethnic or immigrant congregations; subject to the approval of the General Assembly. Such presbyteries shall be formed in compliance with the requirements of G 7.0201 and G 11.0102 and be accountable to the synod within which they were created. To vote to receive, by majority vote, existing and new presbyteries that have petitioned for synod membership (G-12.0307).”~~

6. Shall a new section “G-12.0400” be added to read as follows:

“G-12.0400 Changes in Membership

“a. A presbytery may seek membership in a particular synod based on geographic, theological, missional, or other considerations of importance to that presbytery.

“b. A presbytery may seek to change synod membership by a two-thirds vote at a properly called presbytery meeting.

“c. The receiving synod will accept the presbytery request for membership by a majority vote at a properly called synod meeting.

“d. New presbyteries shall be formed when not fewer than twelve congregations petition a synod for the creation of a presbytery of which they will become member congregations. New presbyteries shall be created by a two-thirds vote of the synod at a properly called meeting.

7. Shall G-13.0103m be stricken and new text inserted 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.]

~~“m. to organize new synods and to divide, unite, or otherwise combine synods or portions of synods previously existing to provide for the creation of new synods. New synods shall be formed when not fewer than three presbyteries petition the General Assembly for the creation of a synod of which they will become member presbyteries. New synods shall be created by a two-thirds vote of the General Assembly at a regularly called meeting.”~~

8. Shall G-13.0103n-x be amended 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.]

~~“n. to approve the organization, division, uniting, or combining of presbyteries or portions of presbyteries by synods;~~

~~“o. n.~~ to serve in judicial matters in accordance with the Rules of Discipline;

~~“p. to warn or bear witness against error in doctrine or immorality in practice in or outside the church;~~

~~“q. o.~~ to decide controversies brought before it and to give advice and instruction in cases submitted to it, in conformity with the Constitution;

~~“r. p.~~ to provide authoritative interpretation of the Book of Order which shall be binding on the governing bodies of the church when rendered in accord with G-13.0112 or through a decision of the Permanent Judicial Commission in a remedial or disciplinary case. The most recent interpretation of a provision of the Book of Order shall be binding;

~~“s. q.~~ to establish and maintain those ecumenical relationships that will enlarge the life and mission of the church;

~~“t. r.~~ to correspond with other churches;

~~“u. s.~~ to receive under its jurisdiction, with the consent of two thirds of the presbyteries, other ecclesiastical bodies whose life is consistent with the faith and order of this church;

~~“v. t. to authorize synods to exercise similar power in receiving ecclesiastical bodies suited to become constituents of those governing bodies and lying within their geographic bounds constituents of those governing bodies;~~

~~“w. u.~~ to unite with other churches in accordance with the procedures set forth in this Constitution. (G-15.0300)

~~“x. v.~~ to review the work of the Office of the General Assembly in consultation with the Stated Clerk of the General Assembly.”

9. Shall G-8.0401 be amended by adding the following paragraphs to read as follows:

“a. Any presbytery that chooses to withdraw from the denomination shall forfeit all real property to synod.

“b. Any synod that chooses to withdraw from the denomination shall forfeit all real property to the General Assembly of the Presbyterian Church (U.S.A.)”

Rationale

Make the changes to the Form of Government that will honor the spirit of the Report of the Task Force on Peace, Unity, and Purity of the Church. These changes will accommodate the diverse belief systems, theological positions, and mission designs that currently exist within the Presbyterian Church (U.S.A.) and will encourage the kind of “flexible equilibrium” to which the task force calls the church (lines 807–808, Final Report of the Task Force on Peace, Unity, and Purity of the Church).

The 213th General Assembly (2001) directed the Moderators of the 213th, 212th, and the 211th General Assemblies (2001), (2000), and (199) to appoint a theological task force reflecting the theological and cultural diversity of the church to “lead the Presbyterian Church (U.S.A.) in spiritual discernment of our Christian identity, in and for the 21st century. . . . This discernment shall include but not be limited to issues of Christology, biblical authority and interpretation, ordination standards and power” (*Minutes*, 2001, Part I, p. 29). One significant outcome from the task force involves allowing presbyteries and synods a certain amount of latitude (what the report calls flexible equilibrium [lines 918–19]) in matters of polity.

“Our faith is in the God of Israel who raised Jesus Christ bodily from the dead. This is the one faith confessed by the people of God: ‘one Lord, one faith, one God and Father of all, who is above all and through all and in all’ (Eph. 4:5–6)” (Theological Task Force on the Peace, Unity, and Purity of the Church final report, lines 51–53).

“It is by following Jesus Christ, as attested for us in Scripture, that the unity of our faith will be made visible today as it has in the past” (Ibid, lines 58–60).

Jesus Christ alone is head of the church. Jesus alone is the source of the church’s unity.

Section G-1.0100c affirms that: “Christ gives to his Church its faith and life, its unity and mission, its officers and ordinances.” The task force final report reminds us that our unity is rooted in Christ and that the church’s purity does not spring from “technical or legal means,” but from Jesus Christ. Attempting to keep the church unified and pure without providing freedom for Christ’s Spirit to move is not helpful.

Section G-1.0301(1)(a) 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.’” Flexibility in presbytery and synod membership provides options for theological and missional partnerships not possible under the rigid geographical criteria that worked well in other times.

Section G-3.0401d affirms that God is calling us “to a new openness to God’s continuing reformation of the Church ecumenical, that it might be a more effective instrument of mission in the world.” The task force points out that “there are many signs that, on a changing cultural landscape, old models are breaking down and new forms of denominationalism in the United States are developing at local, regional, and national levels” (lines 905–907). These new forms cannot emerge from strict adherence to existing structures; they must be permitted and nurtured by a denomination willing to seek flexibility and equilibrium.

The intended purpose of flexible equilibrium in presbytery and synod membership is to provide safe opportunity for congregations and judicatories to express shared, deeply held convictions. To seek flexibility regarding essential belief, as the task force does, without providing a corresponding freedom of association based on those very convictions is contradictory and ultimately self-defeating.

Under a more flexible system of presbytery and synod membership, the power of the upper judicatories is diminished (for example, in discipline and enforcement) and that of lower judicatories (congregations and presbyteries) increases.

A flexible plan of presbytery and synod membership provides an affirmation of the missional church’s understanding of non-hierarchal structures and ministries. It affirms the congregation as the primary agent of mission and ministry and the presbytery as secondary agent for the support, encouragement, and accountability of congregations and pastors. Any other judicatories are tertiary agents for the support, encouragement, and accountability of the presbytery.

Allowing congregations flexibility in their presbytery membership, and presbyteries in their synods membership, provides the basis for mission and ministry under a generous and broad orthodox creedal Reformed Christianity. Membership flexibility acknowledges the current era of diverse styles and forms while maintaining the historic unity of the church.

Competing factions within the Presbyterian Church (U.S.A.) appeal to “Historic Presbyterianism.” Flexible equilibrium is, by contrast, future-oriented while at the same time providing an affirmation of “Presbyterianism” in its connectional-accountable sense. It acknowledges the need for one another while rejecting both institutional coercion and radical ecclesiastical autonomy.

A flexible plan for presbytery and synod membership allows congregations and judicatories to work for reformation and renewal in local congregations and in presbyteries only as they serve the local congregation. This flexibility allows the denomination to focus on positive change rather than defensive battles.

For these reasons, we urge the 217th General Assembly (2006) to approve this overture.

ACC ADVICE ON ITEM 05-23

Advice on Item 05-23—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 05-23.

Rationale

The actions contemplated in this overture represent a fundamental change in the church's understanding of Reformed theology and Presbyterian governance.

The overture proposes several changes in G-11.0000, G-12.0000, and G-13.0000 that would redefine membership in presbyteries and synods. Under the language of the overture, congregations would be allowed to seek affiliation with presbyteries on the basis of various criteria, including geographical, theological, and missional concerns, and "other considerations of importance to those congregations." Similarly, presbyteries would be permitted to choose synod affiliation based on the same criteria. In both G-11.0000 and G-12.0000, new sections are proposed that provide the method by which a congregation or presbytery might change their affiliations. Finally, two new sections are proposed for addition to G-8.0000 that require presbyteries or synods seeking to leave the Presbyterian Church (USA) to forfeit all real property to the next higher governing body.

This overture represents a dramatic departure from basic assumptions of the *Constitution* about the way the church is organized in three ways. First, the overture assumes that lower governing bodies should be able to choose their affiliation with higher governing bodies. By contrast, our polity has understood that the creation of lower governing bodies (sessions, presbyteries, and synods) is the responsibility of higher governing bodies (presbyteries, synods, and the General Assembly, respectively). By allowing lower governing bodies to select their places of membership, the overture fundamentally reverses the understanding of this relationship.

Second, this overture would permit congregations and presbyteries to select governing body affiliation on grounds of theological and missional concerns, as well as "other considerations of importance" to the list of criteria for the choice of affiliation. Under the terms of this overture, it would become possible for congregations and presbyteries to affiliate with presbyteries and synods with whom they find persons of similar mind on whatever is the controversial issue of the day. While the church has found value in the development of affinity groups and networks of like-minded individuals, they form an insufficient foundation on which to build a system of governance. Indeed, the foundations of our polity insist that the church "as it gathers for worship and orders its corporate life will display a rich variety of form, practice, language, program, nurture, and service ..." (G-4.0401).

Third, the overture contemplates that congregations could choose to affiliate with presbyteries well beyond the geographic region in which they are physically located. This is not a new idea; in recent years our polity has made provision for "non-geographic" presbyteries, all of which have been based on ties of common ethnicity (G-12.0102k).

However, the effect of this overture could be significantly to increase the number of congregations whose presbytery membership lies outside their geographical location. This will make it difficult for the presbytery to fulfill its mandate to "... be responsible for the mission and government of the church throughout its geographical district ..." (G-11.0103), to "develop strategy for the mission of the church in its area ..." (G-11.0103a), and to carry out such geographically defined tasks as "to control the location of new churches and ... churches desiring to move" (G-11.0103j).

At stake here is not merely a style of polity but a central ecclesiological question: is the church finally a voluntary association of the like-minded, or is it called into being by the sovereign God through the grace of Jesus Christ, who gathered to himself persons of vastly different persuasion, background, and lifestyle?

In addition to these larger theological and philosophical concerns, the overture, if approved, would create conflicts with specific aspects of existing polity in two ways.

First, transfers of members, ministers, congregations, and governing bodies have historically been done with the concurrence of both transferring and receiving governing bodies, as well as the individual or entity seeking to change membership. This overture would permit transfers to be accomplished by only two of the parties: the congregation or presbytery seeking the transfer, and the receiving governing body.

Second, the proposed new G-11.0600 would grant to the congregation the power to vote to change presbytery affiliation. Since change of presbytery affiliation is not a matter appropriate for consideration in congregational meetings, the proposed G-11.0600 would be in conflict with the list of appropriate congregational business in G-7.0304.

COGA COMMENT ON ITEM 05-23

Comment on Item 05-23—From the Committee on the Office of the General Assembly.

Item 05-23 seeks to amend the *Book of Order* to alter presbytery and synod membership.

The Committee on the Office of the General Assembly (COGA) supports the rationale and advice of the Advisory Committee on the Constitution to disapprove this overture.

However, COGA affirms its willingness to participate in conversations throughout the church around the issues of mission and freedom of conscience raised by this item.

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 05-24**

[The assembly approved Item 05-24. See pp. 38, 40.]

Request 06-1. ACC Request Regarding Interpretation of G-14.0801 On Commissioned Lay Pastors Serving in a Presbytery Other Than That Where They Were Commissioned—Stated Clerk/Executive Presbyter, Presbytery of Whitewater Valley.

The Advisory Committee on the Constitution recommends that the 217th General Assembly (2006) answer Item 05-24 (ACC Request 06-1) with the following interpretation:

The determinations as to whether a commissioned lay pastor may labor within the bounds of a presbytery lies within the sole discretion of the presbytery in which such ministry occurs.

Rationale

This request raises the question as to whether there is any constitutional bar to a presbytery commissioning a lay pastor who is a member of a congregation within the bounds of another presbytery to service within its bounds.

Authority to commission lay pastors is found in G-14.0801a:

The commissioned lay pastor (CLP) is an elder of the Presbyterian Church (U.S.A.), who is granted a local commission by the presbytery to lead worship and preach the gospel, watch over the people, and provide for their nurture and service. This commission is valid only in one or more congregations, new church development, or other validated ministries of the presbytery designated by the presbytery.

Under this provision, a lay pastor must be commissioned to a particular ministry. Movement to a new ministry requires a new commissioning to that ministry.

Authority to commission lay pastors is linked to the fundamental authority of the presbytery to provide for and oversee mission within its geographic bounds. Section G-11.0103 provides in pertinent parts:

The presbytery is responsible for the mission and government of the church throughout its geographical district. It therefore has the responsibility and power

- a. to develop strategy for the mission of the church in its area consistent with G-3.0000;
- b. to coordinate the work of its member churches, guiding them and mobilizing their strength for the most effective witness to the broader community for which it has responsibility;
- c. to initiate mission through a variety of forms in light of the larger strategy of the synod and the General Assembly;
-
- k. to take special oversight of churches without pastors, including the authority to select, train, examine, and commission lay pastors and may authorize them to administer the Lord's Supper (G-14.0516);
-
- o. to establish the pastoral relationship and 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;
- p. to designate ministers to work as teachers, evangelists, administrators, chaplains, and in other forms of ministry recognized as appropriate by the presbytery. Such ministers may administer the Sacraments at times and places approved by a governing body, or in conformity to other conditions specified by a governing body. The applicable provisions of W-2.3000, W-2.4000, and W-3.3600 shall be followed; ...

Further, G-9.0103 provides in part: "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."

The Form of Government is silent as to whether a commissioned lay pastor must be a member of a congregation within the presbytery in which the CLP's ministry is performed.

In light of these applicable provisions, there is no basis in the Form of Government for finding a prohibition upon a presbytery commissioning a lay pastor who is a member of a congregation within another presbytery from serving within that presbytery. Each presbytery has the sole discretion to determine what standards will apply to determining whether to commission an elder as a lay pastor within the geographic bounds of that presbytery, whether that commission be to a congregation, a new church development, or other validated ministries of the presbytery. This discretion includes the authority to determine whether membership in a congregation with the presbytery is a prerequisite to such a commission. On the other hand, the presbytery in which an elder seeking commissioning to a particular ministry is a member of a congregation has no authority to commission the elder to such a ministry that occurs within the geographic bounds of another presbytery. Similarly, if a ministry occurs across the geographic bounds of two presbyteries, both presbyteries must approve the commissioning of the lay pastor to that ministry.

In making the determination as to whether to commission a lay pastor who is a member of congregation within the bounds of another, presbyteries should be cognizant of the provisions of D-3.0101b(1): "The presbytery has original jurisdiction in disciplinary cases involving minister members of that presbytery and commissioned lay pastors serving in congregations in the presbytery. (G-11.0502f)"

These provisions give the presbytery authority over the discipline of commissioned lay pastors serving congregations within its bounds. They do not give a presbytery authority over the discipline of commissioned lay pastors serving in other validated ministries within its bounds if that elder is not a member of a congregation within the presbytery. The expense of potential disciplinary action involving a commissioned lay pastor who is not a member of a congregation within the presbytery is a factor a presbytery may want to consider before deciding to approve such a commissioning.

Letter of Request as Received by the Advisory Committee on the Constitution

A situation has emerged for which I would like to seek clarification as Stated Clerk of the Presbytery of Whitewater Valley.

G-14.0801 appears to have been written with the expectation that Commissioned Lay Pastors would serve only in the Presbytery where they are commissioned.

Given the nature of the church, it is not unusual for CLP's to be members of churches near the border of one or more other presbyteries—often presbyteries with many more opportunities for service.

Because CLP's maintain their membership in their congregation, the constitution lacks clear language for managing situations where a Commissioned Lay Pastor from one presbytery is called to serve a congregation in another presbytery. It is clear from the Rules of Discipline that the presbytery where the CLP is serving has original jurisdiction over the CLP, but nothing in the Form of Government provides for that accountability.

It may be that this is simply one of those situations where "if it is not prohibited, it is permitted" comes into play—as well as presbyteries having responsibility for all matters not specifically assigned other judicatories. But I believe a ruling by the ACC which can then be cited in the Annotated BofO would assist other presbyteries who confront this situation (and their number will grow as the number of CLP's continues to increase).

Thank you for your attention to this matter.

Dr. W. Keith Geckeler, Co-Executive/Stated Clerk,
Presbytery of Whitewater Valley.

Item 05-25

[The assembly approved Item 05-25. See pp. 38, 40.]

Request 06-2. Interpretation of G-4.0403 & G-14.0201 Re. Policy of Making Staff Ineligible for Service as an Officer--- Stated Clerk/Executive Presbyter, Presbytery of Coastal Carolina.

The Advisory Committee on the Constitution recommends that the 217th General Assembly (2006) answer Item 05-25 (ACC Request 06-2) with the following authoritative interpretation:

Pursuant to G-7.0304a(1), a congregation may adopt a policy prohibiting election of the congregation's paid staff for nomination and election as an officer or trustee of that congregation.

Rationale

This request asks whether it is constitutionally permissible for a congregation to adopt as policy a provision that a person serving on the church's paid staff is ineligible for nomination and election as an officer in that church. The Advisory Committee on the Constitution recommends that the 217th General Assembly (2006) approve an authoritative interpretation confirming that such a policy may be adopted.

A session of a congregation may not adopt policies limiting eligibility for nomination or election to office. Such authority resides uniquely in the congregation. A session, however, does have the power to provide for "employment of nonordained staff, with concern for equal employment opportunity, fair employment practices, [and] personnel policies" Under this authority, a session, if concerned that the election of employees to office might create a conflict of interest or other concerns, could establish a personnel policy providing that employment will cease upon election to or installation in office.

Pursuant to G-7.0304a(1), congregations are permitted to consider in their meetings "matters related to the electing of elders, deacons, and trustees." This section is not limited to "the election of elders, deacons, and trustees," but more broadly allows action on "matters related to" such elections. Likewise, G-14.0201a ("... [a] particular church may provide for a period of ineligibility after one full term. ...") points to the authority of congregations to adopt policies regarding eligibility for election to office.

However, such powers are not unconstrained. Section G-5.0202 provides in relevant part: "... An active member is entitled to all the rights and privileges of the church, including the right to participate in the Sacrament of the Lord's Supper, to present children for baptism, to take part in meetings of the congregation, and to vote and hold office. ..."

Further, G-4.0403 contains fundamental protections for participation in the governance of the church:

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. (G-9.0104a)

Care should be taken that any policy adopted by a congregation limiting those eligible for election to office have a sound basis in protecting legitimate concerns of the congregation, such as avoiding a conflict of interest and that the policy not, advertently or inadvertently, limit the diversity of representation among the officers of the congregation, contrary to G-4.0403.

Letter of Request as Received by the Advisory Committee on the Constitution

I write to address a polity inquiry to the Committee that pertains to a congregation's procedures and policies for electing its officers.

My specific question is as follows: Is it constitutionally permissible for a congregation to adopt as policy a provision that a person serving on the church's paid staff is ineligible for nomination and election as an officer in that church?

For your information, I am enclosing an email inquiry which I directed to our friends in the Department of Constitutional Services. This email summarizes my own initial thinking and research with regard to this issue. The Constitutional Services folk were responsive and helpful, and part of their response was the suggestion that I consider directing a polity inquiry to the Committee, a suggestion with which I concur.

I will be grateful to have your clarification of the possibilities of what is and is not possible under *Book of Order* guidance and requirements with regard to officers of the church serving as paid staff, and paid church staff serving as officers. Thank you very much for your consideration.

Sincerely yours,

John R. Goodman
Executive Presbyter and Stated Clerk
Presbytery of Coastal Carolina

Enclosure

I have a question for you and/or perhaps for the ConServ Forum (I think that's what Fred, Mark and Zane used to call themselves), regarding election of elders and possible restrictions.

Not long ago I was asked the question of whether a member who is a church employee can be elected an elder in the church. My response was that there is nothing in the constitution which would prohibit it.

I went on to say, though, that there could be restrictions within the congregation itself as to whether a person can be both an employee and a session member. On one hand, it could be a matter of personnel policies enacted by the session, that the session would not hire as a paid employee of the church a person serving on session; and again as a matter of personnel policy, if a staff person were elected an elder, that person's tenure as an employ would come to an end upon installation to office. I also noted that on the other hand, in my opinion the congregation could enact a congregational policy with regard to the same basic thing, to the effect that a person in the employment of that church would not be eligible for nomination and election as an elder of the church.

Two folk whose judgment I appreciate have taken issue especially with the second part of that, voicing the view that doing so would put restrictions on election of elders that go beyond what is provided for in the Constitution of the church. They've made the comparison that if a congregation can add that restriction, a congregation could add other restrictions unrelated to Christian faith, perhaps having to do with gender, with race, with theological perspective, or whatever. I still see employment in the church as qualitatively different from those other categories which are specifically identified in G-4.0403. It's clear that a person cannot be excluded from election to office for any of those categories listed in 4.0403 and a congregation would definitely be in violation of the constitution to establish such a policy. But it's not clear to me that a congregation would be going against the constitution to use employment in that church as a reason for excluding a person from eligibility to serve.

Looking at ABoO at 4.0403 and at G-14.0201, the closest I see to guidance is the last note under the latter which cites a 1978 UPC reference and says, "Session cannot impose eligibility requirements different than constitutional requirements." I wouldn't see that applying to the session establishing personnel policies, as such policies pertain to who can be employed rather than to who can be elected and installed to office. But I also don't see it applying directly to congregational action to establish policy that a church employee is not eligible to be nominated and elected as an elder. For one thing, the notation says "session" rather than congregation. For another, if the words "different than" are read as synonymous to "contrary to", clearly a congregation cannot establish policy that contravenes the constitution; but I'm unable to see where such a policy as I'm describing would contravene the constitution.

That's where I am and why. But in light of some trusted folk seeing it differently, I'd be grateful to have your wisdom and/or that of your colleagues. I have a hunch this isn't the first time the question has been raised. Many thanks!

John Goodman
Executive Presbyter, Stated Clerk, Treasurer Presbytery of Coastal Carolina

***Item 05-26**

[The assembly approved Item 05-26. See pp. 38, 40.]

Request 06-3. Interpretation of G-11.0502h Regarding Committee on Ministry's Authority to Approve Commissions for Ordination--Stated Clerk/Executive Presbyter, Presbytery of St. Augustine.

The Advisory Committee on the Constitution recommends that the 217th General Assembly (2006) answer Item 05-26 (ACC Request 06-3) with the following interpretation:

The responsibility to appoint an administrative commission to conduct an ordination may be delegated by the presbytery to a committee or an officer and each presbytery may provide by rule for the manner in which such appointment shall be made within its bounds.

Rationale

The Presbytery of St. Augustine has submitted the request, asking "whether the Committee on Ministry (COM) is permitted to approve commissions for ordination on behalf of the presbytery without having either to wait for a stated meeting or to call a special meeting of the presbytery." As a result of the 1996 amendment of G-14.0314a, the responsibility for examination of candidates now "ordinarily" rests with the presbytery of call and responsibility for ordination now "ordinarily" rests with the presbytery of care. When the presbytery of call notifies the presbytery of care that a candidate has been cleared for

ordination and that notification comes after a meeting of the presbytery of care, must the presbytery of care wait for its next meeting to form an administrative commission to carry out the ordination or may the responsibility of forming that commission be delegated by the presbytery?

The Advisory Committee on the Constitution advised the 204th General Assembly (1992), in response to a request to clarify the relationship between the calling process and the installation service, that the calling process is incomplete until the service of installation has taken place. The 204th General Assembly (1992) approved the advice of the Advisory Committee (*Minutes*, 1992, Part I, pp. 132, 306). Accordingly, under the provisions of G-11.0502h of the *Book of Order*, when the presbytery has exercised its authority to delegate approval of calls to the committee on ministry, the presbytery has delegated its authority to approve plans for installation and the power to appoint the necessary administrative commissions to carry out those plans.

The request raises sensitive and significant questions about the authority of a presbytery's committee on ministry to approve the appointment of an administrative commission to ordain a candidate for the ministry of Word and Sacrament. In particular the request focuses on the practice of many presbyteries requiring such commissions to be elected only at a stated or special meeting of the presbytery. This requirement can sometimes cause considerable frustration and inconvenience for the candidate, the calling church and presbytery, as well as for the presbytery of care. Ordination is a serious and significant moment for all of those parties. It is important that the persons and entities involved act responsibly and competently to reduce the difficulties.

Among the practices that would ease the situation for everyone are the following:

- There should be careful and complete communications between the presbytery of call and the presbytery of care's committee on preparation for ministry and the respective committees on ministry.
- Ordinarily it is incumbent upon the presbytery of call to fulfill the highly significant examination of the candidate (G-14.0314) and, having done so, to notify promptly the presbytery of care.
- The presbytery of care, upon receiving official notice of the candidate's successful completion of the ordination requirements (G-14.0402), shall proceed promptly to ordain the candidate. The ability to appoint an administrative commission quickly would facilitate that process.

There is nothing in the *Book of Order* that would prohibit the delegation of the appointment of an administrative commission to ordain. The authority to delegate the appointment of commissions for installation would support similar delegation authority in the case of ordinations. Since there is no need to specify the particular manner in which such delegation and appointment should be carried out, it is best to leave those details to be determined by each presbytery.

Letter of Request as Received by the Advisory Committee on the Constitution

A question has arisen here in the Presbytery of St. Augustine regarding whether the COM is permitted to approve commissions for ordination on behalf of the presbytery without having either to wait for a stated meeting or to call a special meeting of the presbytery.

In a note appended to G-11.0502h, the *Annotated Edition of the Book of Order* refers to an assembly decision (1993) regarding commissions for installations; the relevant part of the decision reads:

21.069

In 1992, the advisory committee advised the 204th General Assembly (1992), in response to a request to clarify the relationship between the calling process and the installation service, that the calling process is incomplete until the service of installation has taken place. The 204th General Assembly (1992) adopted the advice of the advisory committee (*Minutes*, 1992, Part I, pp.132,306). Accordingly, under the provisions of G-11.0502h of the *Book of Order*, when the presbytery has exercised its authority to delegate approval of calls to the committee on ministry, the presbytery has delegated its authority to approve plans for installation and the power to appoint the necessary administrative commissions to carry out those plans.

As is clear from the GA decision, this authority applies in the case of ministers already ordained and now seeking installation within a presbytery. The presumption apparently being made is that candidates for ministry will continue to be examined on the floor of the ordaining presbytery pursuant to any decision to ordain.

However, as a result of the 1996 amendment of G-14.0314a, responsibility for examination of candidates now "ordinarily" rests with the presbytery of call and responsibility for ordination now "ordinarily" rests with the presbytery of care. In the same year, G-14.0402a was amended to remove the words "his or her" in the first line and replace them with the article "the," making possible the interpretation that the requirements for examination detailed in G-14.0402a apply to the calling presbytery (although the section is nowhere clear that this is the intended interpretation). In practice this division of responsi-

bility for the two “final chapters” in the transition between candidacy and ministry has meant either 1) that candidates now must stand two examinations, one for reception and installation in the calling presbytery and one for ordination in the presbytery of care, or more frequently 2) that the presbytery of care accepts notice of the successful completion of the examination by the calling presbytery in lieu of its own exam, and proceeds to establish a commission for ordination without further examination by presbytery (again, an interpretation consistent with but not explicit in the provisions of either G-14.0314a or G-14.0402a). In either case, the candidate must wait for a stated meeting of his/her presbytery of care before obtaining approval of a commission to ordain and proceeding to a service of ordination.

In a recent case in our presbytery, we received notice of the successful completion of examination by another presbytery of one of our candidates, but the notice arrived the day after our presbytery had met. The result of this unfortunate accident of timing is that the candidate must now wait three months before receiving what will be regarded as routine approval of a commission to ordain. This seems an unwarranted delay in this candidate’s ability to assume full pastoral responsibilities, a delay that would be avoided if our COM (which has the delegated authority to approve calls under G-11.0502h) could approve an ordination commission.

In light of these facts and routines of practice, and in light of the 1993 ruling regarding delegation of authority to the COM to approve commissions for installation, *is the COM of the presbytery of care similarly empowered to approve commissions for ordination for candidates under the care of its presbytery, upon receipt of notice of the successful completion of the requirements of G-14.0402 as administered by the calling presbytery and if the presbytery of care has delegated authority for examining ministers and approving calls to its COM under the provisions of G-11.0502h?*

It may be that this question has already been addressed by previous advisory opinions or decisions of the Advisory Committee on the Constitution; if so I would be happy to be directed to the appropriate advice or ruling.

With much appreciation for the work you and your staff do every day in the service of Jesus Christ and the Presbyterian Church (U.S.A.), I am

Yours,

Paul K. Hooker, Ph.D.
Executive Presbyter and Stated Clerk
Presbytery of St. Augustine

***Item 05-27**

[The assembly approved Item 05-27. See pp. 38, 40.]

Request 06-5. Interpretation Regarding Authority of Synod Permanent Judicial Commission Decisions—Stated Clerk, Synod of the Covenant.

The Advisory Committee on the Constitution recommends that the 217th General Assembly (2006) answer Item 05-27 (ACC Request 06-5) with the following interpretation:

Decisions of the permanent judicial commissions of synods and presbyteries are binding on the parties to the particular cases in which the decisions are rendered unless overturned on appeal. No synod or presbytery permanent judicial commission is able to make its decisions binding beyond the parties to the particular case by simply declaring it to be so.

At the same time, decisions of synod permanent judicial commissions are precedent setting for that synod, its presbyteries, members of the presbyteries, sessions, and members of the particular churches in the synod. Likewise, decisions of presbytery permanent judicial commissions are precedent setting for that presbytery, members of that presbytery, sessions, and members of the particular churches within that presbytery. That is to say, governing bodies and members in the same jurisdiction and a lower jurisdiction below the one rendering a decision should be aware that the permanent judicial commission will render similar decisions in cases on the same issues and with like fact situations. *Wefer v. Synod of Pennsylvania (Minutes, UPC, 1957, Part I, pp. 188–93)*. Therefore, the conduct of such governing bodies and members should be governed accordingly in matters relating to ecclesiastical law.

Only the General Assembly Permanent Judicial Commission has the power to render decisions that are authoritative interpretations binding on the entire church, because the *Book of Order* so provides (G-13.0103r).

Rationale

The requester asks how binding or precedent setting is a decision of a synod permanent judicial commission (PJC) beyond the case for which it is written. Is it binding or precedent setting for future decisions by the PJC of that synod and/or its presbyteries? May a synod PJC in writing its decision say: “This decision is binding in this case and in all future cases in this synod and its presbyteries, unless and until revised or overturned by the Synod PJC, or the General Assembly PJC”? And is there a difference between a decision being “binding” and “precedent setting”?

An authoritative interpretation of the *Book of Order* by the General Assembly, which is “rendered in accord with G-13.0112 or through a decision of the General Assembly Permanent Judicial Commission in a remedial or disciplinary case” (G-13.0103r) is binding on all of the governing bodies of the church. Permanent judicial commissions of synods and presbyteries, while they may interpret the *Constitution*, have no power to make authoritative interpretations that have the same binding effect as the decisions of the General Assembly Permanent Judicial Commission.

Letter of Request as Received by the Advisory Committee on the Constitution

I have been asked some questions by the stated clerks of the Synod of the Covenant that I am unable to answer, and so I am writing to you for information.

I know that the Decision of a Synod Permanent Judicial Commission is binding in the case for which it is written, unless later overturned by the General Assembly Permanent Judicial Commission, and that the Decision of a Synod Permanent Judicial Commission is not binding in any other Synod. But how binding or precedent setting is a Synod PJC Decision in the Synod in which it was issued? Is it binding or precedent setting for future Decisions by the PJC of that Synod and/or its Presbyteries. Or may a Synod PJC in writing its Decision say: “This Decision is binding in this case and in all future cases in this Synod and its Presbyteries, unless and until revised or overturned by the Synod PJC, or the General Assembly PJC”? And is there a difference between a Decision being “binding” and “precedent setting”?

Thank you for your attention to these questions, and to the answer you will give.

Sincerely,

George W. Baird
Stated Clerk
The Synod of the Covenant

Item 05-28

[The assembly approved Item 05-28. See pp. 38, 40.]

Request 06-7. Interpretation of the Word “May” in G-14.0513b—From the General Presbyter and Stated Clerk, Presbytery of the James.

The Advisory Committee on the Constitution recommends that the 217th General Assembly (2006) answer Item 05-28 (ACC Request 06-7) with the following response:

The request asks whether the wording of the last sentence in G-14.0513b, “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 co-pastor,” should be read as “shall not be the next installed pastor” [emphasis added].

Answer: That is the correct reading of the sentence.

Throughout the *Book of Order* the word “may” signifies practice that is permissible, but not required (see Preface). Thus if the sentence said, “a minister *may* be called to be the next installed pastor, co-pastor, or associate pastor of a church served as interim pastor or co-pastor,” the installation of the interim pastor or co-pastor as the next installed pastor, co-pastor, or associate pastor would be permitted but not required. However, the sentence says that someone who has served a church as an interim pastor or co-pastor *may not* serve that same church in an installed position. The clear meaning of the wording is that the practice is *not* permitted. In fact, it is forbidden. The addition of the word “not” following the word “may” turns permitted practice into prohibited practice.

That the practice is prohibited is made clear by a reading of the history of the 1987 amendment to G-14.0513b. Prior to that time the sentence said, “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 co-pastor, *unless six months have elapsed since the end of the temporary relationship*” [emphasis added]. The *Book of Order* was amended by striking that last phrase from the sentence for the specific purpose of prohibiting the practice of an interim becoming an installed pastor at the same church. At the time the overture to amend that provision was being considered by the General Assembly the Advisory Committee on the Constitution commented that “the six month provision has lent itself to deceptive practices by both pastors and churches” and has “permitted a literal adherence to the *Book of Order* but has denied its intent.” The Advisory Committee on the Constitution then recommended that the overture be adopted in order to prohibit the practice of an interim pastor obtaining an installed position.

Letter of Request as Received by the Advisory Committee on the Constitution

I wanted to inquire of the Advisory Committee on the Constitution concerning G-14.0513b and the wording, “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.”

My reading of this sentence is that it reads as “shall not” be eligible. However, an Elder in our presbytery has raised a question concerning the word “may” being used in this instance. Her reasoning is that if may is “permissive” in the *Book of Order*, then it would be permissible for someone to be called as the next installed pastor. While I don’t agree with her interpretation, I indicated I would get an official ruling from the ACC.

Please inform us if the reading of “may not be the next installed pastor” has been read as “shall not be the next installed pastor.”

I appreciate your response and trust this will not take too much of your time.

Sincerely yours,

H. Carson Rhyne, Jr.
General Presbyter and Stated Clerk
Presbytery of the James

*Item 05-29

[The assembly referred Item 05-29 to the Office of the General Assembly for consultation with the Advisory Committee on the Constitution with comment. See pp. 38, 40.]

Request 06-13. Interpretation of D-6.0103 Re Stay of Enforcement—From the Manager of Judicial Process and Social Witness Policy, Office of the General Assembly.

The Advisory Committee on the Constitution recommends that the 217th General Assembly (2006) answer Item 05-29 (*Request 06-13*) with the following response:

The present wording of D-6.0103 provides no basis for a challenge. If the assembly wishes to provide for a challenge, D-6.0103 must be amended to make this provision.

Comment: That the recommendation be referred to the Office of the General Assembly for consultation with the Advisory Committee on the Constitution to develop appropriate response to this issue while taking the following information into consideration.

[Note: The following text is suggested language for D-6.0103.]

“D-6.0103 Stay of Enforcement

“A stay of enforcement is a written instruction from the permanent judicial commission having jurisdiction that orders the suspension of a decision or an action until a complaint or appeal is finally determined.

“a. No later than forty-five (45) days after the alleged irregular action of the governing body or the remedial decision of a PJC being appealed, a person having standing to file a complaint or appeal may simultaneously file either a

complaint or an appeal and a request for a stay of enforcement with the stated clerk of the governing body having jurisdiction. The request may be made in the following manner:

“(1) A request signed by one third of the members recorded as present when the decision or action was made by the governing body; or

“(2) A request signed by one third of the members of the permanent judicial commission which decided the remedial case;

“(3) A request signed by the complainant or appellant requesting that at least three members of the permanent judicial commission having jurisdiction to hear the complaint or appeal sign the stay of enforcement.

“b. The complaint or appeal shall be transmitted along with the request for a stay of enforcement to the permanent judicial commission moderator and clerk for their determination of the preliminary issues in D-6.0305 or D-8.0301 and

“(1) whether or not the request made under D-6.0103a.1. is complete and timely; or

“(2) whether or not the request made under D-6.0103a.2. is complete and timely.

“c. The moderator and clerk shall report their findings to the permanent judicial commission and the parties.

“d. The PJC may enter a stay of enforcement within ten (10) days of the moderator and clerk's findings in the following manner:

“(1) By the moderator and the clerk in determining that the request made under D-6.0103a(1) or D-6.0103a(2) is complete and timely and the preliminary issues are met for the complaint or appeal.

“(2) By three members of the permanent judicial commission filing with the stated clerk of the governing body which has jurisdiction a statement that in his or her judgment irreparable harm will occur if the action or decision is not stayed. Each permanent judicial commission member must include a summary of the specific governing body action or decision being stayed.

“e. The stated clerk shall send a copy of the stay of enforcement to the parties and to the permanent judicial commission members.

former c becomes f

former d becomes e

Background

This request asks whether or not there is any mechanism that allows entities requesting a stay of enforcement to challenge the action or inaction of a Stated Clerk regarding the request for the stay. It also asks whether such a challenge is limited to a motion to be considered by the permanent judicial commission (PJC), or whether it may be a hearing.

Section D-6.0103 was amended in 2003 in response to a request for clarification about the responsibility of the stated clerk of a governing body to forward a request for stay of enforcement to the permanent judicial commission. The 215th General Assembly (2003), upon the advice of the Advisory Committee on the Constitution, approved the following authoritative interpretation of D-6.0103 as it existed prior to the 2003 amendment:

The Rules of Discipline impose no clear obligation upon the stated clerk of a governing body to forward a request for stay of enforcement to the permanent judicial commission of that governing body. Under the current language of D-6.0103a (2) and (3), a complainant may forward such a request herself or himself to the members of the appropriate permanent judicial commission. (*Minutes*, 2003, Part I, p. 229)

The ACC also advised the 215th General Assembly (2003) to send the proposed amendment to the presbyteries regarding D-6.0103 that was approved by the requisite number of presbyteries and is now the current language of the *Book of Order*.

Section D-6.0103a provides three different means for entering a stay.

Subparagraph (1) provides for entering a stay from action of a governing body through securing signatures of at least one third of the members of a governing body that took the action that is sought to be stayed. There is no provision in the language of the *Book of Order* for who should verify that the signatures are those of members present, or whether they must be voting members. There is no provision for assuring that those who signed requesting the stay wished to stay implementation of all matters contained in the remedial complaint, or had even seen the remedial complaint that must be delivered to the stated clerk with the signatures. There is no provision for who can certify that the stay has been entered, although the complaint and the signatures must be delivered to both the stated clerk of the governing body whose action the complainant seeks to stay, and the stated clerk of the governing body whose permanent judicial commission has jurisdiction.

Subparagraph (2) provides for entering a stay from a decision of a permanent judicial commission by securing the signatures of at least one third of the members of the permanent judicial commission who decided the case. In this case the request is directed to the permanent judicial commission through either the clerk of the permanent judicial commission or the clerk of the governing body of the commission.

Subparagraph (3) provides for entering a stay from an action either of a governing body or a decision of a permanent judicial commission by securing the signature of at least three members of the permanent judicial commission having jurisdiction to hear the complaint or appeal. In this case the request is transmitted to the permanent judicial commission by the stated clerk of that commission's governing body. The intent of the change recommended in 2003 by the ACC was to provide distance between the PJC that will hear the case, and the complainant. Transmission of a request for a stay directly to PJC members from the complainant raises concerns about *ex parte* contacts with members of the commission (i.e. contacts outside the presence of other parties to the judicial process in which improper attempts to influence the members of the PJC might occur). The ACC also noted at that time that placing this obligation on the governing body stated clerk would require that each clerk make appropriate arrangements to ensure that communications sent to them in their official capacity are properly managed when the clerk is unavailable for an extended period of time.

Item 05-29 (*Request 06-13*) recognizes that judicial process within the PC(USA) is in the hands of volunteers, and that most stated clerks serve their governing bodies on a part-time basis. A request made to a stated clerk under either subparagraph (2) or (3) may not be processed immediately, having an effect upon the ability to enter the stay within forty-five days.

Item 05-29 (*Request 06-13*) also recognizes that while D-6.0103d provides for filing an objection to a stay that has been entered, there is no provision for objecting to the failure to enter a stay.

The Advisory Committee on the Constitution does not believe that the *Book of Order* provides a right to a stay of enforcement. Those seeking the stay must take responsibility to seek the stay well in advance of the forty-five day deadline in order to allow for the volunteer nature of judicial process within the church.

Letter of Request as Received by the Advisory Committee on the Constitution

Request for Interpretation of D-6.0103 Stay of Enforcement

D-6.0103d provides that the respondent governing body in a remedial case in which a stay of enforcement has been entered may object to the stay of enforcement whereupon members of the PJC having jurisdiction to hear the remedial case shall hold a hearing on all of the issues relating to the stay of enforcement.

D-6.0103a delineates the process by which a stay of enforcement may be entered.

Due to the recent changes in D-6.0103a, actions taken by or actions failed to be taken by the Stated Clerk of a governing body having jurisdiction over the remedial case may result in a failure to enter the stay of enforcement by the 45 day deadline. An unintended consequence of the changes D-6.0103a has been to place more decision making power into the hands of the Stated Clerk that will affect the remedial case in substance.

Is there a mechanism in D-6.0103 that allows entities requesting a Stay of Enforcement to challenge any action taken by or actions failed to be taken by the Stated Clerk?

Is this challenge limited to a motion to be considered by the PJC or may it be a hearing? If the challenge may be a hearing, D-6.0103 will need to be amended to give the requesting complainant standing to challenge the failure to enter a stay of enforcement. If the challenge may be in the form of a motion, D-6.0103 may not need to be amended, but merely interpreted by General Assembly through an authoritative interpretation.

Yours in Christ,

Laurie Griffith
 Manager of Judicial Process and Social Witness
 Department of Constitutional Services
 Office of the General Assembly

***Item 05-30**

[The assembly approved Item 05-30. See pp. 38, 40.]

Request 06-14. Baptized Members' Roll vs. Baptized Member—Manager, OGA Records, Office of the General Assembly.

The Advisory Committee on the Constitution recommends that the 217th General Assembly (2006) approve the following response:

The request asks for clarification of the meaning of the terms “baptized member” and “baptized member roll” in G-5.0201 and G-10.0302a(1), respectively. It further cites two hypothetical examples and asks for clarification on how they should be handled. The first concerns a family who transfers from a United Methodist congregation in which the couple and their children have been baptized. The inquiry pertains to the ecclesiastical status of the children, who have not yet made a public profession of faith. The second asks about the ecclesiastical status of persons who have been long-term active participants in a Presbyterian congregation but have never joined the church, having chosen instead to retain formal affiliation with a congregation of a Lutheran church.

The request raises two issues requiring comment.

1. *Ecclesiastical Status of Children of Active Members Baptized in Other Denominations:*

The ACC advises that the baptized children of persons enrolled as active members should be enrolled as baptized members under the provisions of G-10.0302a(1), regardless of what Christian denomination administered the Sacrament.

The definition of “baptized member” offered in G-5.0201 reads:

“A baptized member of a particular church is a person who has received the Sacrament of Baptism and who has been enrolled as a baptized member by the session but who has not made a profession of faith in Jesus Christ as Lord and Savior. ...”

The language of G-5.0201 does not limit the place of baptism. A child baptized in another Christian congregation may be received and enrolled by a session of the Presbyterian Church (U.S.A.) as a baptized member, provided that child has not yet made a public profession of faith.

The definition of the “baptized member roll in G-10.0302a(1) reads:

“... The baptized members' roll shall list the names of those persons baptized in the particular church who have not made a profession of faith in Jesus Christ as Lord and Savior, and children of active members or of ministers of the Word and Sacrament related to the particular church, when such children have been baptized elsewhere.”

The phrase, “baptized in the particular church” may be seen by some as limiting the content of the baptized member roll to those persons who have received baptism in the particular Presbyterian church for which the roll is kept. This reading receives some support from the fact that, throughout the *Book of Order*, the phrase “particular church” describes particular congregations within the Presbyterian Church (U.S.A.).

The Advisory Committee on the Constitution believes that such a reading is unnecessarily narrow. Three arguments support a broader, more inclusive understanding of the baptized member roll.

- Section G-10.0302a(1) already explicitly includes in the baptized member roll “children of active members ... when such children have been baptized elsewhere.”
- The purpose of G-5.0201 is to define the category “baptized member”; the purpose of G-10.0302a(1) is to describe the roll where persons so defined are enumerated. The controlling reference in determining who is a baptized member is G-5.0201, which does not limit the church in which the baptism took place. The reference in G-10.0302a(1) should be understood in light of G-5.0201.
- The term “particular church,” while used primarily to describe a Presbyterian congregation, is also used to describe particular congregations of other denominations (G-4.0103, G-16.0101 and G-16.0301). Thus the definition of

the baptized member roll in G-10.0302a(1) may be understood to include persons baptized in other Christian congregations, rather than being confined to persons baptized in the particular Presbyterian Church (U.S.A.) congregation acting to enroll the person.

2. *Reporting Non-Member Adherents*

Persons who have not sought membership in a Presbyterian Church (U.S.A.) congregation cannot be enrolled as members thereof. For the purposes of the church's rolls, they are "non-members"—and as such not entitled to vote or hold office—no matter how much they participate in the church's life.

The issue raised here is pastoral rather than constitutional. It is certainly the case in many churches that there are persons who are active participants but not members. If such persons desire to vote in congregational meetings and hold congregational office, they should be counseled concerning membership and encouraged to join.

The General Assembly Session Annual Statistical Report (SASR) currently provides no means of enumerating non-member participants, despite the fact that they are, broadly speaking, "adherents." The Advisory Committee on the Constitution (ACC) believes that adding a category for "non-member adherents" to the statistical report required of a session clerk is tantamount to adding a new roll to those currently described in G-10.0302a, an action that would require constitutional amendment. However, if the assembly wishes to create a more informal means of registering such participants, it could direct the Stated Clerk's office to amend the SASR to provide an optional category for "non-member adherents" or "other participants" as a way of enumerating such persons.

Letter of Request as Received by the Advisory Committee on the Constitution

Just wanted to follow up on the Baptized Member Roll issue. Seems this time of year I get calls on both sides of the fence.

Part of the problem I face is those folks who tend to fall between the cracks. In the BOO [*Book of Order*] we talk about the issue of Baptized Members Roll (G-10.0302) vs Baptized Members (G-5.0201).

Baptized Members Roll (G-10.0302) currently only refer to those children who were baptized in the presence of the church, children baptized elsewhere of active members, and baptized children of ministers.

Baptized Members (G-5.0201), aka 'non-members (G-5.0300)', talks about those folks who have been baptized elsewhere, maybe in a Presbyterian church, maybe not, and have not made a profession of faith. These folks are also considered members of the extended family of membership in the church. They have most rights and privileges but they can not hold office or vote in a congregational meeting.

Why the dilemma? Based on conversations with ConServ several years ago, the working definition that was arrived at for Baptized Members Roll included those folks who had been baptized Presbyterian or not Presbyterian but had not made a profession of faith. Mostly the children of the church, but it could also include adults. Of course this definition is kind of a mix between the two listed above.

The BOO is clear that it is only children and no adults. Hence the problem. It was explained to me that the Baptized Member Roll was meant to be inclusive.

Now, why is this an issue for me. The General Assembly Statistical Form asks churches to list the various rolls that they maintain. The one that always creates the biggest issue, and by far the one most mis-maintain at the church level, is the Baptized Member Roll. I get calls from all sides because someone should or should not be on this roll.

Here are a couple of different examples:

1. You have a Methodist family that moves into the church. Consists of a husband and wife, and two baptized children baptized in the Methodist church. Kids are aged 2 and 4. The family decided to become active members of the Presbyterian Church. The church enrolls the parents as active members. What do you do with the kids? They were not baptized Presbyterian but they are baptized children of active members.

2. John and Jane Doe have been worshiping in your church for the past 15 years. They are very active, participate fully in the life of the church, they volunteer for everything, and they serve on committees. But here is the twist, they belonged to the Lutheran church for years. Were both baptized Lutheran. They have not gone to a Lutheran church in 20 years. Lot's of folks have tried to make them active members, but their parents would roll over in their grave if they knew that they con-

verted. The folks are considered ‘non-members,’ but are they really non-members? They are baptized persons of the church, thus why not on the Baptized Member Roll.

Currently, the stats form adds Active, Inactive, and Baptized members together to calculate ‘Total Adherents.’ Total adherents is supposed to represent the larger church family membership. Depending on which definition one uses for Baptized Members, you get a much different answer for total adherents.

It would be helpful if the BOO was more clear on this matter. Defining it in two different places as two different things is not the best route.

Thanks for all your help.

Kris Valerius, Manager, OGA Records,
Office of the General Assembly

Item 05-Info

A. General Assembly Permanent Judicial Commission

1. Roster of Former Members (D-5.0206b)

a. Class of 2003

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, PO 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 Hon. Frances Pitts, 1000 Stafford Place, Detroit, MI 48207; Ruby Rodriguez, Esq., Box 383, Rincon, PR 00677; the Reverend Janet Schlenker, 14696 E. Asbury Ave., Aurora CO 80014.

NOTE: The 216th General Assembly (2004) approved class reassignments; therefore, the GAPJC did not have any outgoing members in 2005.

2. Final Decisions of the Permanent Judicial Commission

The Permanent Judicial Commission met in Louisville, Ky. on May 14–16, 2004, and August 5–8, 2004; in St. Louis, Mo. on October 14–18, 2004; in Louisville, Ky. on January 27–31, 2005; in Baltimore, Md. on March 31–April 4, 2005; in Louisville, Ky. on August 4–7, 2005; and in Austin, Tex. on February 9–13, 2006. Having received the final decisions from the commission from its clerk, Ernest E. Cutting, the Stated Clerk now reports to the 217th General Assembly (2006) the final decisions received in the following cases and advises the General Assembly that they will be included in the *Minutes*:

a. Remedial Case 216-4A, 216-4B, 216-4C, 216-4D

-----	)	ORDER OF DISMISSAL
Carl James Sohn,)	
Complainant/Appellant,)	
	)	Remedial Case 216-4A, 216-4B, 216-4C, 216-4D
v.)	
)	
Hanmi Presbytery,)	
Respondent/Appellee.)	
-----)	

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 in this case, as outlined in that order.

The General Assembly Permanent Judicial Commission, acting as the full body, hereby overrules the Second Amended Preliminary Order and concludes that this case should be dismissed for lack of jurisdiction.

The Permanent Judicial Commission of the Synod of Southern California and Hawaii (SPJC) assumed original jurisdiction over a number of cases coming out of the Hanmi Presbytery concerning the Korean Independent Presbyterian Church. In this case the SPJC ruled that a review of the work of an investigating committee had been conducted, pursuant to Complainant's petition for review under D-10.0303a. Under D-10.0303e, once the review process has been completed and no charges are filed, "the matter is concluded." In light of this provision, no further appeal is available in this case.

IT IS THEREFORE ORDERED that this matter be dismissed.

IT IS FURTHER ORDERED, in this matter only, that because the Second Amended Preliminary Order led the parties to believe that briefing and a hearing on the jurisdictional questions would be held before the full Commission, the Commission hereby gives the parties leave to challenge this order of dismissal and to request a jurisdictional hearing should either party so desire.

The following members of the commission were not present and took no part in this order: John Dudley, Fred Denson, June Lorenzo, Bruce Gore, and Christopher Yim. Leon Fanniel was recused in this matter.

Dated the 12th day of October, 2003.

b. *Disciplinary Case 216-10* [Note: Duplicate order, see *Minutes*, 2004, Part I, p. 373.]

Session of Serone Church, formerly known as Korean	)	ORDER OF DISMISSAL
Independent Presbyterian Church,)	
Complainant, Appellant,	)	Disciplinary Case 216-10
)	
v.)	
)	
Carl James Sohn,)	
Respondent, Appellee.)	

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 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 Faniel was recused in this matter.

Dated the 15th day of May, 2004.

c. *Disciplinary Case 216-11* [Note: Duplicate order, see *Minutes*, 2004, Part I, p. 374.]

Session of Serone Church, formerly known as Korean	)	ORDER OF DISMISSAL
Independent Presbyterian Church,)	
Complainant, Appellant,	)	Disciplinary Case 216-11
)	
v.)	
)	
Jae Eun Sohn,)	
Respondent, Appellee.)	

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 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.

(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 written verification of these official actions by the Session, this Commission has permitted the withdrawal of the Session’s appeals and dismissed those disciplinary matters. This Commission finds that Complainants/Appellants have standing to file the appeal, that the appeal papers were properly and timely filed, and that the appeal states one or more grounds for appeal set forth in D-8.0105. However, because the Session has corrected the irregularities challenged in the remedial complaint by restoring Complainants/Appellants to membership and office, this Commission further finds that this matter is moot, and it therefore lacks jurisdiction. (D-8.0301)

(2) *Order*

This Commission orders that the appeal in this remedial case be dismissed as moot.

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.

f. *Disciplinary Case 216-16* [Note: Duplicate order, see *Minutes*, 2004, Part I, p. 378.]

Presbyterian Church (U.S.A.), by the Presbytery of)	
Cincinnati,)	
Complainant, Appellant,	)	ORDER FOR DISMISSAL
)	
v.	)	Disciplinary Case 216-16
)	
A. Stephen Van Kuiken,)	
Respondent, Appellee.)	

(1) *History*

This disciplinary case came before this Commission on an appeal filed by the Complainant/Appellant, Presbyterian Church (U.S.A.) by the Presbytery of Cincinnati, against a decision of the Permanent Judicial Commission of the Synod of the Covenant dated April 30, 2004.

A. Stephen Van Kuiken was found guilty of conducting Christian marriage ceremonies for same sex couples by the Permanent Judicial Commission of the Presbytery of Cincinnati on April 21, 2003, and was censured with a rebuke. Van Kuiken appealed the determination of guilt and censure to the Permanent Judicial Commission of Synod of the Covenant (SPJC). The SPJC heard the appeal on April 29, 2004, and reversed the determinations of guilt on April 30, 2004.

The General Assembly Permanent Judicial Commission finds that the 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-13.0106.

The Commission has now been officially informed that the Respondent/Appellee has renounced the jurisdiction of the Presbyterian Church (U.S.A.) under G-6.0501. The receipt of a renunciation removes the jurisdiction of the Commission to conduct any further proceedings.

(2) *Order*

IT IS ORDERED, that the appeal be dismissed.

IT IS FURTHER ORDERED, that the Stated Clerk of the Synod of the Covenant 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 Cincinnati report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The following members of the Commission were not present and took no part in this Order: June Lorenzo, and Mildred Morales.

Dated the 16th day of May, 2004.

g. *Remedial Case 217-1 (formerly 216-13)*

-----)	
Glenda Hope, Lynne Reade, Jerrold Jayne, David M.)	
Lew, Cynthia Joe, David Soohoo, Mildred E. Kilgore,	)	DECISION AND ORDER
Katherine Reyes, Jeanne Choy Tate, Evangeline L.)	
Hermanson, Robert F. Hermanson, and Paul	)	Remedial Case 217-1
Watermulder,	)	(formerly 216-13)
Complainants/Appellants,)	
)	
v.)	
)	
Presbytery of San Francisco,)	
Respondent/Appellee.)	
-----)	

(1) *Headnotes*

(a) Standards of Review: “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, therefore, must be vested with sufficient authority to carry out these many constitutional obligations. This determination is a judgment for which higher judicatories should substitute their judgment only for the most extraordinary reasons.” *Rankin v. National Capital Union Presbytery, UPC Minutes, 1981, p. 113*.

(b) Use of Confidential Documents by a Committee on Preparation for Ministry: Where a Committee on Preparation for Ministry communicated to a candidate reports received concerning the candidate’s difficulty in establishing and maintaining close relationships, of getting into conflict, of blaming others without taking responsibility, and of not being able to work through conflictual relationships towards reconciliation in various settings, it satisfied the requirement to dis-

close the substance of concerns contained in confidential documents set forth in *Hope, et al. v. Presbytery of San Francisco, Minutes, 2004*.

(c) Scope of Review: A presbytery's failure to follow its own stated policy does not rise to the level of a constitutional error, because this Commission rules on violations of requirements of the *Book of Order* rather than those of internal presbytery policy.

(d) Writing of Decision: A permanent judicial commission must meet in person for consideration and adoption of a final decision. (D-7.0402c, D-8.0404c, D-11.0403c, D-13.0404c)

(e) *Ex parte* Communications: "Procedural safeguards" and "due process" prohibit *ex parte* communication by members of a permanent judicial commission with parties or their counsel concerning trial process or decisions. (D-1.0101)

(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) dated February 26, 2004, removing a candidate for the ministry of the Word and Sacrament from the presbytery's roll of candidates. 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 L. Taber appeared as counsel for the Appellee.

(4) *History*

This case came before the GAPJC on an appeal filed by the Complainants/Appellants, 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, and Paul Watermulder, from a decision of the SPJC dated February 26, 2004.

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 decision was based in part on reliance on confidential information received by the Presbytery and its Committee on Preparation for Ministry (CPM) but not disclosed to the candidate. The Presbytery's 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.

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.

On October 12, 2003, the GAPJC heard an appeal by Appellants from this dismissal. The GAPJC concluded that the SPJC had improperly ruled on disputed issues of fact without a full trial. The GAPJC further held that the substance of the concerns about a candidate raised by confidential documents should be communicated in a timely manner to the candidate in a fashion that permits the candidate to respond. The GAPJC ordered "that the decision of the [SPJC] 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 [PJC] with directions to conduct a trial on the merits or to pursue any other pretrial mediation options that it deems appropriate."

On February 6–7, 2004, the SPJC conducted a trial on the merits of the case and upheld the Presbytery’s decision to remove the candidate from covenant relationship with the Presbytery of San Francisco. This appeal arises from that Decision.

(5) *Specifications of Error*

The Appellants grouped the Specifications of Error under four headings:

(a) *ERRORS IN CONSTITUTIONAL INTERPRETATION*

Specification of Error Number 1: The Synod Permanent Judicial Commission erred in not deciding the specific issues raised in the complaint, but instead constructed its own interpretation and version of the issues presented in the complaint.

This specification of error is sustained.

D-7.0402a requires that “the permanent judicial commission shall vote on each irregularity or delinquency assigned in the complaint . . .” A permanent judicial commission may certainly summarize or group specifications of error in its written decision. But in redrafting the four irregularities alleged by Appellants, the SPJC omitted one of them, which concerned an alleged bias on the part of the moderator of the CPM. Thus, the SPJC did not vote on this issue.

Specification of Error Number 2: The Synod Permanent Judicial Commission erred in finding that the Appellee and its Committee on Preparation for Ministry followed the instructions of the General Assembly Permanent Judicial Commission “to communicate in a timely fashion” to the candidate the substance of the concerns in confidential documents in a manner “sufficiently detailed to permit the candidate to respond to or rebut any concerns or to undertake any corrective action or further education or training.”

This specification of error is not sustained.

The evidence in the trial transcript discloses that the candidate received from the CPM on several occasions (December 4, 2001, December 20, 2001, March 20, 2002) sufficiently detailed information regarding the concerns contained in the confidential documents in question which would allow the candidate to respond to or rebut those concerns. This Commission reviewed the confidential documents in question and concluded from the record that the substance of the concerns contained in them was adequately communicated to the candidate. For example, in the meeting on March 20, 2002, a member of the CPM, stated, “you have exhibited patterns of difficulty in establishing and maintaining close relationships, of getting into conflict, of blaming others without taking personal responsibility, of not being able to work through conflictual relationships towards reconciliation.” In addition, the CPM listed various settings in which these patterns had been exhibited, including congregations, Presbytery, seminary, and personal life.

Specification of Error Number 3: The Synod Permanent Judicial Commission erred in failing to find that Appellee and its Committee on Preparation for Ministry did not follow the mandates of G-14.0306a(2) with respect to the candidate under its care by its failure to find that Appellee and its Committee on Preparation for Ministry did not provide any guidance to the candidate about training or education in conflict resolution, as directed by the General Assembly Permanent Judicial Commission.

This specification of error is not sustained.

G-14.0306a(2) calls upon the presbytery “to give guidance in regard to courses of study, familiarity with the Bible and with the confessions, practical training and plans for education, including the choice of institutions, field education, and the inquirer’s or candidate’s financial need. The presbytery shall also seek to give guidance and instruction to the inquirer or candidate in the faith and polity of the church.” The *Book of Order* does not specify that presbytery must provide guidance and training in conflict resolution, nor did this Commission in its prior decision require the Presbytery to offer such guidance. Moreover, the trial testimony and written communication between the candidate and CPM evidenced a history of guidance and care for this candidate.

Specification of Error Number 4: The Synod Permanent Judicial Commission erred in showing confusion about its own role in judicial review through its reluctance to substitute its judgment for that of the presbytery.

This specification of error is not sustained.

The Appellants allege that the SPJC erred by applying an incorrect standard of review which holds that “[t]he 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*. This Commission

finds that this standard was applicable, as well as the standard found in *Rankin v. National Capital Union Presbytery, UPC Minutes, 1981, p. 113*: “The presbytery, therefore, must be vested with sufficient authority to carry out these many constitutional obligations. This determination is a judgment for which higher judicatories should substitute their judgment only for the most extraordinary reasons.” Not finding those extraordinary reasons, the SPJC correctly did not overturn the Presbytery’s judgment.

Specification of Error Number 5: The Synod Permanent Judicial Commission erred by not recognizing the importance of constitutionally-required procedures.

This specification of error is not sustained.

This specification of error is not sustained because, being so broad in nature, it encompasses virtually all other specifications relating to procedural errors. The specific procedural errors in this trial are considered elsewhere in this decision.

Specification of Error Number 6: The Synod Permanent Judicial Commission erred in deciding motions submitted to it prior to trial without giving the parties an opportunity for oral argument on these motions. (D-7.0401c)

This specification of error is not sustained.

The record does not indicate that the Appellants had an opportunity for oral argument on certain pretrial motions. D-7.0401c states that “the permanent judicial commission shall determine all preliminary objections, and any other objections affecting the order or regularity of the proceedings.” While oral argument is to be preferred, a permanent judicial commission retains discretion to determine whether to allow it.

Specification of Error Number 7: The Synod Permanent Judicial Commission erred in failing to prepare a written decision while in session as required by D-7.0402c.

This specification of error is sustained.

D-7.0402c states that “A written decision shall be prepared while in session . . .” The SPJC concluded the trial on February 7, 2004, but did not reconvene in a face-to-face meeting to complete the writing of its decision. A permanent judicial commission must meet in person for consideration and adoption of a final decision. A fundamental reason for this requirement rests upon the Reformed understanding of the activity of the Holy Spirit in the midst of the covenant community which is the Body of Christ. (I Cor. 12:12-13; Book of Confessions, 5.124-141)

Specification of Error Number 8: The Synod Permanent Judicial Commission erred in failing to include in its decision that the stay of enforcement was still in effect until the complaint or appeal is finally determined by the General Assembly Permanent Judicial Commission, or until the expiration of the time allowed for appeal, to clarify that the candidate remains under care of the Appellee.

This specification of error is not sustained.

It is not necessary for a decision of a permanent judicial commission to note the continuation of a stay of enforcement should one already be in place. D-6.0103c makes clear that a stay of enforcement “shall be effective until the time for filing a complaint or notice of appeal shall have expired or, if timely filed, until the decision of the permanent judicial commission having jurisdiction over the case . . .” It would be helpful, however, to include such a statement in a decision for clarity.

Specification of Error Number 9: The Synod Permanent Judicial Commission erred in failing to ensure that proper notice of the Decision by personal service or certified delivery under D-7.0402c was given.

This specification of error is sustained.

Although Appellants have waived this error, this Commission notes that personal service or certified delivery is a requirement of the *Book of Order*.

(b) *REFUSING A PARTY REASONABLE OPPORTUNITY TO BE HEARD*

Specification of Error Number 10: The Synod Permanent Judicial Commission erred in “refusing a party a reasonable opportunity to be heard or to obtain or present evidence” (D-8.0105b) and in “receiving improper, or declining to receive proper evidence or testimony” (D-8.0105c) by not allowing adequate cross-examination of a hostile witness, and by not permitting a witness to testify on relevant facts.

This specification of error is not sustained.

The examination of two witnesses was restricted as a result of a pretrial motion. This Commission finds that such restriction was proper in that the Appellants' counsel sought to examine the two witnesses concerning the background and details surrounding a confidential document. Such examination would have violated the decision of this Commission in *Hope, et al. v. Presbytery of San Francisco, Minutes, 2004, p. ___*, that only the "substance of concerns" contained in confidential documents was to be revealed.

(c) *INJUSTICE IN THE PROCESS OR DECISION*

Specification of Error Number 11: The Presbytery and its Committee on Preparation for Ministry erred by assuming that the reports received about the candidate were true and as a result the Committee on Preparation for Ministry process was unfair.

This specification of error is not sustained.

Appellants' specification of error focuses on the CPM process rather than the SPJC's process or decision. The *Bedford-Central* decision cited in Specification of Error Number 4 states that the responsibility of making a judgment about a candidate remaining on the roll of candidates belongs to the candidate's presbytery. Ordinarily, this Commission does not reach below the level of the SPJC to review matters regarding factual assumptions allegedly made by a presbytery.

Furthermore, the grounds of appeal under D-8.0105 apply only to the next lower governing body, the SPJC in this case. This Specification of Error regarding the CPM is not a proper ground for appeal.

Specification of Error Number 12: The Synod Permanent Judicial Commission erred by failing to direct presbytery to follow the direction of the prior Hope case about how confidential documents are to be used and guidance to be given.

This specification of error is not sustained.

This specification of error is not sustained for the reasons discussed in this Decision under Specifications of Error Numbers 2 and 3.

Specification of Error Number 13: The Synod Permanent Judicial Commission erred by focusing on whether the candidate could serve as a minister of the Word and Sacrament rather than on whether the candidate should have been removed from care.

This specification of error is not sustained.

The Appellee had decided to remove the candidate from its rolls based on its prior judgment that the candidate was not ordainable in the near future. The *Book of Order* does not require that a candidate be kept on the roll if deemed unordainable. Thus the Appellants' assertion contained in this specification of error is a distinction without a difference.

Specification of Error Number 14: The Synod Permanent Judicial Commission erred in not challenging the validity of the Presbytery's reliance upon an unlicensed research psychologist on CPM without verifying the truth or falsity of the reports which formed the basis of his diagnosis and prognosis, especially when that evaluation improperly influenced the Committee on Preparation for Ministry.

This specification of error is not sustained.

This Commission notes that the psychologist in question was a member of the CPM task force, who was asked to interpret the evaluative tests administered by an independent licensed psychologist, and he did so. Any concern or evidence regarding the qualifications of the CPM member goes to the weight of the evidence, and the weight to be given that evidence lies within the discretion of the trier of fact, in this case the SPJC.

Specification of Error Number 15: The Synod Permanent Judicial Commission erred in giving insufficient weight to positive, uncontested, relevant and material evidence.

This specification of error is not sustained.

Much in the record indicates that this candidate has many gifts and fine qualities. The weight to be given information related to a candidate lies within the purview of the presbytery. As this Commission has previously ruled, "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*. In addition, the SPJC should not substitute its judgment for that of the Presbytery. "Judgments of a lower commission on factual issues are favored with a presumption of correctness and are not to be disturbed unless plainly or palpably wrong, without supporting evidence, or manifestly unjust." *Hardwick v. Permanent Judicial Commission of the Synod of North Carolina, Minutes, 1983, p. 45*.

(d) *OTHER IRREGULARITIES IN THE PROCEEDINGS*

Specification of Error Number 16: The Synod Permanent Judicial Commission erred in failing to take into account the failure of the Presbytery and its Committee on Preparation to follow its own policies and procedures, specifically by failing to keep the candidate's session timely and fully informed.

This specification of error is not sustained.

Appellee's policy makes clear the way in which the session is a partner in the covenant relationship. The record does not show that the candidate's session received timely written communication required by the Appellee's policy and procedures. There was face-to-face communication. The uncontested testimony at trial states that the candidate's elder advocate was present with the candidate at the December 20, 2001, meeting of the CPM task force. Two elder advocates and a pastor who was moderator of the candidate's session were present at the March 20, 2002, meeting of the CPM task force.

Nevertheless, the Appellee's failure in this case to follow its own stated policy does not rise to the level of a constitutional error, because this Commission rules on violations of the requirements of the *Book of Order* rather than those of internal Presbytery policy.

Specification of Error Number 17: The Synod Permanent Judicial Commission erred in engaging in private discussions with counsel for Appellee without effective notice to or inclusion of the counsel for Appellants in such a discussion, not disclosing the content and conclusions of the private discussions until too late to respond, and using a new numbering system for documents that was not disclosed until the day before trial.

This specification of error is sustained.

The Rules of Discipline refer only to pretrial conferences in which all parties are present. (D-6.0310) Fundamental "procedural safeguards" and "due process" prohibit *ex parte* communication by members of a permanent judicial commission with parties or their counsel related to trial process or decisions. (D-1.0101) In this case the SPJC inappropriately held a telephone call solely with Appellee's counsel and over his objection to discuss pagination of the record and pretrial briefs. While this was in error, the Commission concludes that it did not influence the outcome of the case.

Specification of Error Number 18: The Synod Permanent Judicial Commission erred in changing the allegations of the complaint rather than dealing with its issues, and failing to vote separately on each allegation of the complaint.

This specification of error is sustained.

This specification of error is answered in our response to Specification of Error Number 1.

Specification of Error Number 19: The Synod Permanent Judicial Commission erred with respect to the content of the complaint, which was about improper removal from covenant relationship.

This specification of error is not sustained.

This specification of error is answered in our response to Specification of Error Number 13.

Specification of Error Number 20: The Synod Permanent Judicial Commission erred in allowing the trial on one day to be of unreasonable duration and not allowing sufficient time for trial.

This specification of error is not sustained.

The permanent judicial commission has full authority and power to control the conduct of a trial. (D-7.0303) However, to hold a marathon session of more than thirteen hours with minimal breaks is improper in that it borders on being neither reasonable nor fair. Nevertheless, Appellant has not claimed that this caused any prejudice.

Specification of Error Number 21: The Synod Permanent Judicial Commission erred by failing to understand the basic elements of conducting a trial under the provisions of Chapters VII and XIV of the Rules of Discipline:

- a. *Not knowing that witnesses must be sworn under oath (D-14.0302),*
- b. *Not knowing that the Rules of Discipline require opening statements (D-7.0401e),*
- c. *Not knowing that a moderator's rulings may be challenged (D-7.0303a) and*
- d. *Not knowing that opposing counsel is supposed to cross-examine a witness before commissioners ask their questions. (D-14.0302)*

This specification of error is not sustained.

The SPJC exhibited substantial disregard for the plain words of the *Book of Order*. When challenged during the course of the trial, the SPJC corrected the first three items. The fourth item continued to be a problem throughout the trial. Nevertheless, this Commission does not find these deficiencies to be prejudicial to the outcome of the trial.

(6) *Decision*

This case presents two major issues: 1) the Presbytery's discretionary power and authority in determining who shall be its candidates for the ministry of the Word and Sacrament, and 2) the conduct of this trial by the Synod of the Pacific Permanent Judicial Commission.

The numerous procedural errors of the SPJC reveal a pattern of serious inattention to the Rules of Discipline (D-7.0000), which are designed to ensure due process protection to parties. The accumulation of these errors, however, does not rise to the level of the very high standard needed to supersede the right of the presbytery to determine who its candidates shall be.

This Commission is concerned about the overall manner in which the trial was conducted. See *Baker v. Presbytery of Middle Tennessee, Minutes, 1995, p. 130*. In order to improve the quality of future proceedings conducted by the Synod of the Pacific Permanent Judicial Commission and to enhance its adherence to the requirements of the Rules of Discipline, this Commission has requested the Office of the General Assembly to provide a training session for the SPJC, with all members in attendance.

Both parties acknowledged the fine character, accomplishments, and extensive gifts shared generously by this candidate with the church. Nothing in this decision shall preclude the candidate from applying for preparation for ministry at some time in the future.

(7) *Order*

IT IS THEREFORE ORDERED that the decision of the Permanent Judicial Commission of the Synod of the Pacific to approve the removal of the candidate from the roll of candidates of the Presbytery of San Francisco is affirmed.

IT IS FURTHER ORDERED that in light of the many serious errors in the conduct of this trial, the Synod of the Pacific Permanent Judicial Commission shall receive training and guidance no later than February 28, 2005, in the proper conduct of trials and hearings from the Office of the General Assembly along with available members of the General Assembly Permanent Judicial Commission; a report of this training shall be made to this Commission as well as to the Synod.

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.

Gwen Cook was not present and took no part in the deliberations or decision of the Commission on this case. Jesse Butler was not present for the decision in this case.

(8) *Dissent by June Lorenzo and Mildred Morales*

We respectfully dissent from the portion of the majority opinion which affirms the SPJC decision. At the heart of the instant case is whether the judgment of the SPJC was “plainly or palpably wrong, without supporting evidence or manifestly unjust,” (*Anderson v. Presbytery of Scioto Valley, Minutes, 1998, p. 134*) so as to warrant a substitution of the SPJC’s judgment. The trial record is replete with errors, many of which on their own could be considered harmless. However, *in toto*, the conduct of the trial was sufficiently egregious that the findings of the SPJC should not be sustained.

While a permanent judicial commission has the authority to control the conduct of a trial (D-7.0303), errors such as failure to vote in each irregularity, failure to prepare a written decision while in session, engaging in *ex parte* communications with counsel, and failure to observe constitutionally required procedures in the conduct of a trial are sufficiently prejudicial to warrant reversal. Taken together with the one-day marathon session of more than 13 hours, the conduct of the trial clearly rises to the level of “manifestly unjust.”

Given the level of disregard or ignorance by the SPJC of trial procedures clearly outlined in the *Book of Order*, the instant case should not be remanded to the SPJC for a new trial until the SPJC is properly trained or duly replaced. In the meantime, the only just action is to order the Presbytery to reinstate the candidate to the Presbytery roll in order that the candidacy might be fairly considered, allow the candidate to transfer candidacy to another presbytery, or continue to seek the guidance of the Holy Spirit for a creative and just resolution.

Dated this 8th day of August, 2004.

h. *Remedial Case 217-02*

A. Kirk Johnston, Laurie Johnston, and Session of First United Presbyterian Church, Paola, Kansas, Complainants, Appellees,)	
v.	)	DECISION AND ORDER
Heartland Presbytery of the Presbyterian Church (U.S.A.), Respondent, Appellant.	)	Remedial Case 217-2

(1) *Headnotes*

(a) Presbytery Budget Authority (G-11.0304, G-11.0103a-c): A presbytery’s constitutional responsibilities to develop a mission budget consistent with the priorities of the whole church do not permit it to make a congregation’s payment of per capita apportionment and fulfillment of a mission pledge conditions of eligibility for requesting financial assistance from presbytery.

(b) Presbytery’s Discretion: It is within the discretion of a presbytery to consider a congregation’s financial participation in the life of the larger church as one of the many relevant factors in acting upon a congregation’s request for assistance. But a congregation’s failure to pay per capita apportionment or to fulfill a mission pledge ordinarily cannot become determinative or dispositive in a presbytery’s refusal to grant assistance to that congregation.

(c) Unity in Christ (G-1.0100c): Our unity in Christ and the relational nature of our governance require dialogue between and among governing bodies, thus giving life to the mutuality and reciprocity between sessions and presbyteries in furthering the great ends of the church.

(d) Presbytery’s Duty of Pastoral Care (G-11.0103g): A presbytery’s duty to “provide pastoral care for the churches” includes a duty to engage them in conversation about their efforts to participate fully in the mission of the larger church.

(e) Higher Governing Body’s “Right of Review and Control” (G-4.0301f, G-4.0302): A higher governing body’s “right of review and control over a lower one” must not be understood in hierarchical terms, but in light of the shared responsibility and power at the heart of Presbyterian order.

(f) Per Capita Apportionments (G-9.0404d): Payment of per capita apportionments is a high moral obligation, the fulfillment of which visibly demonstrates the covenantal ties that bind us as the one church of Jesus Christ.

(g) Presbytery's Duty to Consider Property Requests (G-11.0103y): A presbytery violates its duty "to consider and act upon requests from congregations to take the actions regarding real property as described in G-8.0000" when it makes payment of per capita apportionments and fulfillment of a mission pledge conditions of eligibility to request a loan guarantee.

(2) *Arrival Statement*

This remedial case comes before this Commission on appeal by Heartland Presbytery of the Presbyterian Church (U.S.A.) (Appellant) from a decision by the Permanent Judicial Commission of the Synod of Mid America (SPJC) dated April 3, 2004.

(3) *Jurisdiction Statement*

The Permanent Judicial Commission finds that it has jurisdiction, that Appellant has standing to appeal, that the appeal was properly and timely filed, and that the appeal states one or more of the grounds for appeal (D-8.0105).

(4) *Appearances*

Jeffrey Clayton and Ed Rucker represented the Appellant. Robert Howard represented Appellees A. Kirk Johnston, Laurie Johnston, and Session of First United Presbyterian Church, Paola, Kansas.

(5) *History*

On June 17, 2003, Heartland Presbytery (Presbytery) adopted the following policy:

The Presbytery Council moves that no congregation be considered eligible to request assistance from the presbytery in the form of mission support, shared grants or loan guarantees unless that congregation has demonstrated its full participation in the fiscal and ecclesiastical life of the presbytery, including the payment of per capita, the making and meeting of a mission pledge, being current on Board of Pensions dues, the filling [*sic*] of annual statistical reports, and the annual reporting of the pastor's terms of call.

The motion passed 102 Yes and 76 No.

On July 12, 2003, this Commission in *Minihan v. Scioto Valley Presbytery* (*Minutes*, 2004, pp. 350–54) ruled that a presbytery could not compel or punish a session for not remitting per capita apportionments. In the Presbytery Council (Council) meeting on August 18, 2003, a motion to recommend that Presbytery rescind the policy was defeated. During the September 13, 2003, Presbytery meeting, a motion to rescind the policy was offered. The vote was 92 Yes and 58 No. However, it was ruled defeated due to the necessity for a two-thirds vote based on a procedural requirement of more notice.

At the next Council meeting on October 20, 2003, a motion to rescind the policy was indefinitely postponed. Council did not place the question of rescinding the policy on the docket for the next Presbytery meeting.

Appellees filed complaints on September 5 and 13, 2003, alleging that the policy was irregular in that it unconstitutionally infringed a session's right to determine and distribute benevolences and attempted to compel payment by churches of per capita apportionments and fulfillment of mission pledges. They further claimed that failure to meet the requirements of the policy constituted "punishment" of a session. Appellees asked that the SPJC order Presbytery to rescind the policy and related actions.

The SPJC tried the matter on April 2, 2003. In its decision dated April 3, 2003, the SPJC vacated and set aside the policy of Presbytery regarding eligibility for mission support, shared grants or loan guarantees.

The SPJC found that the policy of Presbytery unconstitutionally infringed the rights of session to distribute its benevolences and offerings (G-10.0102h, i) and cited this Commission's decisions in *Session, Central Presbyterian Church v. Presbytery of Long Island* (*Minutes*, 1992, p. 179) and *Minihan*.

The SPJC found that the policy had the effect of punishing a session for failure to pay per capita apportionments or to fulfill a mission pledge, again relying on the precedents of *Central* and *Minihan*. The SPJC noted that, while the policy did not require the payment of per capita apportionments or the fulfillment of a mission pledge, "it attempts to require indirectly what cannot be required directly."

The SPJC reiterated the *Minihan* language of the “high moral obligation” of full participation in the covenantal relationship of the church as quoted below:

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). . . . [W]ithholding per capita as a means of protest or dissent evidences a serious breach of trust and love with which our Lord Jesus intends the covenant community to function together.

Presbytery appealed the SPJC decision to this Commission on May 6, 2004, contending that the SPJC erred in its interpretation of the *Constitution* (D-8.0105g) by interfering with the right of a presbytery to determine its budget and budgetary policies under G-11.0304 and G-11.0102a-c, improperly abridging the historic principles of church government and the right of a higher governing body to govern the lower, and incorrectly expanding the reach of the decisions in *Central* and *Minihan*.

(6) *Specifications of Error*

Specification of Error #1: The decision undermines and interferes with the right of presbytery to determine its budget and policies with regard to its own budget, grant application procedures, and criteria for budget administration, as established in the Constitution, G-11.0304; G-11.0103a-c.

This specification of error is not sustained.

The central issue underlying this specification of error is the suggested conflict between the responsibility and power of the presbytery, on the one hand, to determine and establish its budget (G-11.0103a-c; G-11.0304) and the responsibility and power of session, on the other, to determine the distribution of the benevolences of the congregation (G-10.0102i). In keeping with the principle that every part of the *Constitution* is to be read in a manner that gives it full force and effect,¹ the provisions containing these purportedly conflicting obligations must be construed in a manner which is harmonious so that each maintains its full effectiveness.

According to Presbytery, the SPJC’s ruling that its policy is unconstitutional interferes with Presbytery’s right and duty to establish a mission budget. Presbytery concedes that *Minihan* held that a presbytery’s “reserved powers” in G-9.0103 did not give it power to compel a session to pay its per capita apportionments and were, therefore, not sufficient to override the express power granted to sessions in G-10.0102i to determine the distribution of a congregation’s benevolences. It nevertheless argues that the decision in *Minihan* does not compel disapproval of Presbytery’s policy because G-11.0304 gives a presbytery express power to determine its budget, just as G-10.0102i gives a session the express power to determine its budget. In sum, Presbytery contends that each governing body has budgetary responsibility and that its policy does not interfere with a session’s right to choose not to pay per capita apportionments.

Presbytery’s argument that the SPJC decision interferes with its “right” to determine its budget goes too far. Presbytery’s duties do require it to develop a budget consistent with the comprehensive strategy of synod and General Assembly (G-11.0304, G-11.0103a-c). Its ability to pursue mission initiatives consistent with that strategy depends largely on the financial support of its constituent churches. Nevertheless, Presbytery’s constitutional responsibilities cannot be construed to permit it to make funding decisions that would contravene the *Book of Order*.

There is nothing in the SPJC’s decision that prevents Presbytery from fulfilling its duty to have a general mission budget. Therefore, this Commission concludes that the SPJC decision does not undermine or interfere with the right of Presbytery to determine its budget and policies. However, the key question remains whether Presbytery’s declaration that a church is *ineligible to request* financial assistance, if it has not fully paid its per capita apportionment and a mission pledge violates other provisions of the *Book of Order*. This is addressed below in specification of error #2.

Specification of Error #2: The decision erroneously equates exercising discretion in allocating mission support with “punishing a session.”

This specification of error is not sustained.

According to Presbytery, its policy represents a pastoral exercise of its discretion to allocate limited mission dollars by announcing in advance that a congregation’s full participation in the fiscal and ecclesiastical life of the church is relevant in the awarding of grants, mission support and loan guarantees. Presbytery also argues that its policy cannot be construed as “punishment” because congregations have no vested constitutional “right” to receive grants, mission support, or loan guarantees in the first instance.

¹ *Session of Londonderry Presbyterian Church, et al., v. Presbytery of Northern New England, Minutes, 2001, p. 577.*

In this case, Presbytery is understandably wrestling with the tensions created by the following factors: (1) a presbytery's constitutional responsibility to remit full per capita apportionments to synod and General Assembly for all its churches, whether or not those congregations pay full per capita apportionments to it, (2) a presbytery's inability under the *Book of Order* to mandate a session's payment of per capita apportionments, (3) the limited dollars available for mission, and (4) the acknowledged high moral obligation of all congregations to participate fully in the life of the larger church by sharing the costs of the larger church's mission and operations.²

The Commission appreciates Presbytery's effort to give substance to the connectionalism that distinguishes our system of polity from episcopal and congregational forms of church government. Indeed, all of the Commission's decisions on per capita apportionments, and all parties to this case, acknowledge that payment of per capita apportionments is a high moral obligation, the fulfillment of which visibly demonstrates the covenantal ties that bind us as the one church of Jesus Christ. In light of this acknowledged moral obligation, a congregation's effort to pay its full per capita apportionment and to fulfill a mission pledge is clearly relevant as one factor among many others that a presbytery may consider in exercising its stewardship responsibility to allocate limited resources in acting upon a congregation's request for assistance. This Commission does not wish to remove discretion or capacity of the presbyteries to fulfill their constitutional duties, but to assure them that such responsibilities can be effected without infringing on the powers of sessions.

This Commission does not view the SPJC's decision as equating the exercise of discretion with punishment. But, as the SPJC correctly held, a presbytery's exercise of discretion cannot be turned into an indirect mandate. In short, a congregation's failure to pay full per capita apportionments or to fulfill a mission pledge ordinarily cannot become determinative or dispositive of a presbytery's refusal to grant that congregation financial assistance. Therefore, a congregation's failure to pay per capita apportionments or to fulfill a mission pledge cannot be made a condition of eligibility to request a presbytery's financial assistance.

Presbytery's policy does not open the door to Presbytery consideration of the ways in which a congregation has demonstrated its efforts to further the great ends of the whole church. Instead, its policy closes the door to positive dialogue between governing bodies who are partners in mission. Presbytery's policy precludes a congregation's application for Presbytery's financial assistance, without any opportunity for inquiry into the reasons underlying the congregation's nonpayment. The policy on its face represents a misuse of discretion. However, as noted above, it is within the right and discretion of a presbytery to consider a congregation's financial participation in the life of the larger church as one of the many relevant factors as it crafts policies and exercises pastoral care.

The policy improperly turns payment of per capita apportionments or the fulfillment of a mission pledge into a mandate. It also violates a presbytery's duty under G-11.0103g to "provide pastoral care for the churches" and its duty under G-11.0103y "to consider and act upon requests from congregations to take the actions regarding real property as described in G-8.0000." A presbytery's duty to "provide pastoral care to churches" includes a duty to engage them in conversation about their efforts to participate fully in the mission of the larger church. Where there is no opportunity for conversation about the reasons for nonpayment or inaction, there is no opportunity for the presbytery to fulfill its pastoral obligation to counsel with churches.

Unfortunately, Presbytery's declaration of a congregation's ineligibility to request assistance reflects a decision to disengage rather than engage with certain of its congregations regarding the mission of the whole church. Such a declaration of ineligibility improperly paints with a broad brush where a genuine exercise of discretion is needed to give life to the mutual-ity and reciprocity between sessions and presbyteries in furthering the great ends of the Church. Presbytery's failure to consider the requests of applicants made ineligible by its policy is a misuse of its discretion and therefore improper.

Specification of Error #3: The decision improperly abridges the historic principles of church government and the right of a higher governing body to govern the lower, as established in the Constitution, G-1.0400; G-4.0301f; G-4.0301i; G-9.0103; G-11.0103; and elsewhere.

This specification of error is not sustained.

Presbytery argues that the SPJC decision effectively insulates a session from any oversight or consequences when it exercises its budgetary freedom under G-10.0102i to refuse to pay per capita apportionments. According to Presbytery, the decision thus effectively endorses congregationalism, in contravention of the historic authority of higher governing bodies in our polity.

² Presbytery's policy addresses more than per capita apportionments. However, because Presbytery argued from *Minihan*, which deals solely with per capita apportionment, the language in this section reflects that limitation.

A presbytery's right of oversight cannot be construed to give presbytery a right that our polity withholds—namely, a right to mandate a session's full payment of per capita apportionments as a condition of its eligibility to seek presbytery's assistance. Furthermore, a presbytery's right of oversight does not permit it to avoid its duty to counsel with churches, to share in mission, or participate in ecclesiastical duties as required by the *Book of Order*.

Specification of Error #4: The decision applies an overly broad interpretation of this Commission's decisions in Central and Minihan.

This specification of error is not sustained.

Presbytery argues that its policy differs from the policy proscribed in *Minihan* because Presbytery's "is a policy about how presbytery will go about responding to requests for financial assistance of various kinds." Moreover, unlike the policy in *Central*, Presbytery's policy does not refer to unpaid per capita apportionments as "an outstanding obligation," but merely as one factor in discerning a congregation's overall fiscal and ecclesiastical participation.

As noted above, the Commission concludes that these attempted distinctions do not accurately describe Presbytery's policy as it relates to per capita apportionments. The policy makes full payment of per capita apportionments an absolute precondition of eligibility to seek presbytery assistance and not simply one criterion to be weighed along with other factors in the exercise of Presbytery's discretion. As in *Minihan* and *Central*, this policy effectively transforms payment of per capita apportionments and fulfillment of a mission pledge into a presbytery mandate.

(7) *Decision*

Although the parties have framed the questions in this case as competing "rights" of governance, this case rests upon the nature of governance in our polity, and even more fundamentally upon the nature of our organic unity. Because all fall short of the glory of God (Romans 3:23) while at the same time being guided by the Holy Spirit, no one governing body is properly an entity unto itself. G-1.0400 does not characterize the task of governance as power and authority to carry out edicts, but in terms of arriving at "the collected wisdom and united voice of the whole Church." While the *Book of Order* refers to a higher governing body's "right of review and control over a lower one" (G-4.0301f), these concepts must not be understood in hierarchical terms, but in light of the shared responsibility and power at the heart of Presbyterian order (G-4.0302).

Through His high priestly prayer in John 17, Christ calls His Church to unity. The Report of the Special Commission of 1925 (Swearingen) (*Minutes*, 1927, p. 59) states:

The Presbyterian Church is not a unity in the sense that it consists of an undivided oneness without distinguishable parts; neither is it a group of smaller bodies with common history and tradition which find it advantageous to work together in close harmony for the accomplishment of purposes common to all of them. Our Church is an organism. Its unity is not a unity of articulation, part touching part, like the bones of a skeleton, but the unity of life, the parts united by vital bonds, thus constituting a living whole and that whole imparting impulse and strength and order to the several parts, as the body to its members.

This understanding of our organic unity finds expression throughout our *Book of Order*.³ Mutuality expresses the unity of the church. In this fashion, we are bound together in covenantal relationships that assume and require the blessings and difficulties of dialogue based on trust and love (G-7.0103). The nature of our union requires that each governing body treat the other pastorally, as having high moral obligations to and for each other. In this way, without the congregations, the presbytery is a hollow shell; without the presbytery, the vision of the churches is limited.

Our unity in Christ and the relational nature of our polity require dialogue between and among governing bodies. Thus, wherever per capita apportionments or mission pledges are being withheld, there is a reasonable question regarding the well-being of a particular congregation. At a minimum, a presbytery should deal pastorally with that congregation. Further, with this knowledge of the spiritual health of a congregation in its specific context, a presbytery may open a dialogue with a session. Since dialogue requires participation by both parties, if a session determines not to fulfill its high moral obligation to remit per capita apportionment or a mission pledge, it should engage in conversation with its presbytery as to its reasons for doing so.

The presbytery's witness, concern, and responsibility are not solely to one congregation, but to each congregation in light of the whole. The congregation's responsibility is not to itself, but to itself in light of its call to "fulfill its responsibilities as

³ See G-1.0100c ("Christ gives to his Church . . . its unity"); G-2.0300 ("The confessions express the faith of the one, holy, catholic, and apostolic Church"); G-4.0202 ("There is one Church."); G-4.0301a ("The particular churches of the Presbyterian Church (U.S.A.) . . . constitute one church"); G-15.0101 ("The Presbyterian Church (U.S.A.) seeks to manifest . . . the unity of the church of Jesus Christ").

(d) The Presbytery hold the membership of Second Church, Tulsa, for up to two (2) years and transfer them to congregations of their choice (G-11.0103i),

(e) A service of celebration for the ministry and mission of Second Church, Tulsa, be conducted.

The AC and Trustees, in accordance with action directed by EOP, entered into a contract for the sale of Second's property on March 17, 2004. On the same date, March 17, 2004, Second filed a complaint against EOP with the Synod of the Sun and requested a Stay of Enforcement. A Stay of Enforcement was granted by SPJC on March 26, 2004, and was terminated after a hearing on April 16, 2004. Thereafter Second requested a Stay of Enforcement from the GAPJC which was granted May 5, 2004. The Stay was vacated on May 15, 2004, for lack of jurisdiction. On May 28, 2004, Second's property was conveyed to the buyer.

On May 5, 2004, the Moderator and Clerk of the SPJC dismissed the Complaint filed by Second against EOP because the Complaint did not state a claim upon which relief could be granted. On June 18, 2004, the SPJC ruled to uphold the decision of the Moderator and Clerk to dismiss the Complaint.

On August 6, 2004, a Notice of Appeal and Request for Stay of Enforcement was filed with the GAPJC. A Stay of Enforcement was granted on August 8, 2004. The Stay was modified after oral argument on EOP's Motion to Dismiss and Objections to Stay of Enforcement on October 15, 2004. The Motion to Dismiss was denied and the case was set for hearing.

(5) *Specifications of Error*⁴

Specification of Error Number 1: (error in irregularity in the proceedings, D-8.0105a)

(a) *The SPJC erred in that at the April 16, 2004 hearing, SPJC ruled on the merits of the Complaint after giving "specific instructions to the committee of counsel for both the Complainant and Respondent that all testimony must be restricted only to issues relating to the Stay of Enforcement."*

This specification of error is not sustained.

Although the SPJC ruled only on the Stay of Enforcement, it was appropriate to hear limited oral argument on the merits, because the standard for a stay requires a permanent judicial commission to determine whether probable grounds for error have been stated (D-6.0103a(3)(c)).

(b) *The SPJC erred in that EOP's stated clerk did not follow D-6.0307a, requiring that a list in writing of all papers and other materials pertaining to the case be submitted to Second.*

This specification of error is sustained.

Although this specification of error is sustained, this Commission finds that there was no harm since no trial was held.

(c) *The SPJC erred since SPJC did not follow D-7.0402c which requires that "a copy of the written decision shall immediately be delivered to the parties to the case by personal service."*

This specification of error is not sustained.

The *Book of Order* provision which addresses challenges on preliminary question determinations does not require delivery of the decision to the parties by personal service or by certified mail (D-6.0306c). D-7.0402c refers to remedial trials. No trial was held.

Specification of Error Number 2: (error in refusing a party reasonable opportunity to be heard or to obtain evidence or present evidence, D-8.0105b) The respondent's brief dated June 12, 2004, was mailed on June 14, 2004, and received by Second on June 17, 2004, the day prior to the scheduled hearing on June 18, 2004. "In this document, the respondent had requested that the hearing move immediately to trial if the finding of the full PJC of the Synod of the Sun should conclude that the complaint did state a claim upon which relief could be granted. ... The committee of counsel for the complainant certainly had no reasonable opportunity to contact witnesses or to prepare evidence for an immediate trial."

This specification of error is not sustained.

⁴ These specifications of error are those enumerated in the Notice of Appeal dated August 6, 2004, rather than those found in Second's brief (D-8.0304). Further, several of these specifications of error in the Notice of Appeal do not address the decision of the SPJC.

The SPJC did not err since SPJC did not rule on the request by the EOP to proceed directly to trial.

Specification of Error Number 3: (error in receiving improper or declining to receive proper evidence or testimony, D-8.0105c)

(a) *The SPJC erred by receiving misleading evidence and testimony from the committee of counsel of EOP about Second.*

This specification of error is not sustained.

There is no record of the SPJC hearing on the challenge to the Moderator and Clerk's jurisdictional findings, and one is not required by the *Book of Order* (D-6.0306). Therefore, there is no record that would permit this Commission to sustain the error. The Commission notes, however, that whenever a lower permanent judicial commission conducts a hearing concerning a potential final disposition that might be the subject of a further appeal, it would be a wise practice for a permanent judicial commission to create such a record.

(b) *The SPJC erred by ruling on April 16, 2004, that the empowerment to dissolve Second was maintained by the Presbytery, when such empowerment had been given by the Presbytery to the Administrative Commission.*

This specification of error is not sustained.

The SPJC correctly ruled that Presbytery retained power to dissolve Second. That power remained with Presbytery, notwithstanding the motion granting that power to the AC, because "the decision of an administrative commission shall be the action of the appointing governing body ..." (G-9.0505a).

(c) *The SPJC allowed an inaccurate label to be attributed to a document presented as exhibit "G".*

This specification of error is not sustained.

This is not a ground for appeal, and relates to the merits of the case.

(d) *The Council altered the wording of a motion which is not allowed by the Presbytery's Manual of Operation.*

This specification of error is not sustained.

This Commission has held that failure of a governing body to follow its own stated policy does not rise to the level of a constitutional error. This Commission rules on violations of the requirements of the *Book of Order* rather than those of internal governing body policy. "*Hope, et al., v. Presbytery of San Francisco, Minutes, 2004, p.363.*"

Specification of Error Number 4: (error in hastening to a decision before the evidence or testimony is fully received, D-8.0105d) When asked by a member of the SPJC if the committee of counsel for Second was prepared to proceed to trial on the same day as the hearing, it was clearly stated that witnesses could not be obtained on such a short notice.

This specification of error is not sustained.

This specification of error is not an action of the SPJC. One member's comment does not constitute an action of the SPJC. Further, no trial ensued.

Specification of Error Number 5: (error in injustice in the process or decision, D-8.0105f) The SPJC erred in not allowing a full and complete opportunity to present witnesses and to discuss specific and relevant aspects for the defense of the church. Such opportunity was preempted by the decision of the SPJC to dismiss the case prior to a requested trial.

This specification of error is not sustained.

This case was dismissed on jurisdictional grounds. There is no "right" to a trial if all the jurisdictional questions are not answered in the affirmative (D-6.0306c).

Specification of Error Number 6: (error in constitutional interpretation, D-8.0105g) The action of EOP to empower an administrative commission to dissolve the church was irregular according to a 1995 authoritative interpretation of the General Assembly.

This specification of error is not sustained.

Second refers to the 1995 Authoritative Interpretation by the 207th General Assembly regarding Powers and Responsibilities of Presbytery That Should Not Be Delegated (Section 21.127 and 21.128, 3, i). Delegation to an administrative commission is merely assigning a task to another part of its own body, with full power to act as the body. In addition, the use of the phrase “should not” in the Authoritative Interpretation is not prohibitive. Therefore, the action of EOP was not irregular.

(6) *Decision and Order*

IT IS THEREFORE ORDERED that the decision of the Permanent Judicial Commission of the Synod of the Sun is affirmed.

FURTHER, in light of the long and faithful ministry of Second Presbyterian Church, Tulsa, Presbytery is encouraged to implement its decision to hold a Service of Celebration for mission and ministry of the church, as appropriate.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Sun 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 Eastern Oklahoma 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.

(7) *Absences and Non-participants*

William Carlough, a member of the Commission, was present for argument of the appeal, but took no part in the decision.

Dated this 3rd day of April, 2005.

1. *Remedial Case 217-06*

-----)	
Jeffrey K. Raines,)	
Complainant/Appellant,)	
	)	DECISION AND ORDER
v.)	
	)	Remedial Case 217-6
Session of the Miami Shores Presbyterian Church,)	
Respondent/Appellee.)	
-----)	

(1) *Headnotes*

(a) Appeal Only from Final Decision (D-8.0101): Process at the beginning of a remedial case requires the determination of preliminary questions specified in D-6.0305. Answering any of these questions in the negative requires dismissal of the case under D-6.0306c. Dismissal of a case by a permanent judicial commission is a final decision, which renders the case ripe for appeal. An appeal is not in order when all criteria listed in D-6.0305 are answered in the affirmative. D-8.0101 permits appeal only when a final decision has been rendered.

(b) Renunciation of Jurisdiction (G-6.0501): Renunciation of jurisdiction (G-6.0501) requires a written statement, delivered to the clerk of the governing body that states in clear and certain terms the act of renunciation of jurisdiction.

(c) Resignation of Elder from Membership (G-10.0302b(3)): The request for termination of membership of an elder or a deacon is governed by G-10.0302b(3).

(d) Procedure on Challenge to Preliminary Questions (D-8.0302): The permanent judicial commission has discretion under D-8.0302b not to conduct a hearing on a challenge to the findings of the moderator and clerk on preliminary questions. However, when such a challenge is made, D-8.0302a requires that the parties be provided an opportunity to present evidence and argument on the findings in question.

(2) *History*

On December 18, 2003, the Session (Session) of the Miami Shores Presbyterian Church (MSPC) took action concerning the Miami Country Day School owned by the church. Jeffrey K. Raines (Appellant), a member of MSPC and an elder not currently serving on session, disagreed with this decision. On December 19, 2003, he and his wife sent a letter to the interim pastor asking to be removed from its membership and stating that they wished to receive no further communication from the church, citing a disagreement with the decision concerning the Day School and other actions of the Session and MSPC. On the same day, Appellant talked with the Stated Clerk of the Presbytery of Tropical Florida and sent her a letter stating that he would be filing a remedial complaint against Session with the Presbytery of Tropical Florida (Presbytery). The Notice of Appeal indicates that Appellant forwarded a detailed complaint to the Stated Clerk on December 20, 2003, and submitted a formal complaint on January 7, 2004.

Appellant petitioned the Presbytery Permanent Judicial Commission (PPJC) for a stay of enforcement to prevent the Session from implementing its decision regarding the Miami Country Day School. On January 14, 2004, the (PPJC) issued the requested stay.

On January 15, 2004, Session acted to accept the Appellant's resignation from membership. The minutes of this meeting label it "Joint Session/Deaconate Meeting Minutes." Session then filed a challenge to Appellant's standing to bring a complaint, stating that he was no longer a member of MSPC. On May 5, 2004, the Moderator and Clerk of the PPJC ruled that Appellant did have standing. Session challenged that ruling.

On May 10, 2004, Appellant, upon advice from his lawyer, sent a letter to Session rescinding his resignation. He cited G-10.0302b(3) as the reason, stating that the Session had not followed its mandate to counsel diligently with him prior to removing him from its membership roll. On May 20, 2004, Session unanimously passed a resolution denying his request for reinstatement as a member. Appellant did not receive notice of that resolution until September 2, 2004.

On May 26, 2004, the PPJC conducted a hearing on the challenge to Appellant's standing. Session argued that Appellant had no standing to file as he was no longer a member of the church. The PPJC disagreed and ruled that he had standing when he filed the complaint; therefore, the case could continue. Session filed an appeal with the Synod of South Atlantic Permanent Judicial Commission (SPJC) concerning the decision on Appellant's standing.

On August 13, 2004, the Moderator and Clerk of the SPJC ruled that the appeal was premature because the PPJC had not conducted a trial, and therefore the SPJC did not have jurisdiction. Session challenged this decision.⁵

On September 30, 2004, the full SPJC dismissed the appeal in the complaint, ruling that Appellant had renounced jurisdiction with his letter of resignation of December 19, 2003, and he therefore had no standing to file a complaint.

On October 11, 2004, Appellant filed an appeal of the SPJC's decision to dismiss with this Commission, asking that this decision be rendered null and void and that the case be allowed to go forward to a trial on the merits under the jurisdiction of the Presbytery.

(3) *Specifications of Error**Specification of Error #1 (error in constitutional interpretation, D-8.0105g)*

"The Synod PJC agreed to hear and render a decision in a mid-judicial process appeal. There is no provision for such an appeal within our system of justice described in the Book of Order."

This specification of error is sustained.

An appeal from a pre-hearing determination by a permanent judicial commission on the preliminary questions is appropriate when any point listed in D-6.0305 has been answered in the negative, which would require dismissal of the case under D-6.0306c. Because a decision in this regard terminates further proceedings, it is *final* in nature and renders the case "ripe" for appeal. An appeal is not in order when all criteria listed in D-6.0305 are answered in the affirmative. Rather, the merits of the case are to be tried until a *final decision* is rendered. Thereafter, an appeal may be filed on the decision, either on the merits or the preliminary questions. D-8.0101 permits appeal only when a *final decision* has been rendered by a lower governing body.

⁵ On September 13, 2004, Appellant filed another remedial complaint with the Presbytery of Tropical Florida, citing irregularities of Session concerning Appellant's church membership resignation. This matter is before the PPJC, pending the outcome of this case.

In support of this specification, Appellant has chronicled the history of the proceedings and has particularly noted that the PPJC conducted a hearing and determined that Appellant had standing. Appellant further notes that the moderator and clerk of the SPJC found that “inasmuch as the case has not been heard and acted upon, an appeal is not appropriately before the Synod Permanent Judicial Commission. In short, since the case has not been tried, it is not ready for an appeal.”

In arguing against this specification, Appellee makes reference to D-8.0101: “An appeal of a remedial case is the transfer to the next higher governing body of a case in which a decision has been rendered in a lower governing body, for the purpose of obtaining a review of the proceedings and decision to correct, modify, set aside, or reverse the decision.” Appellee notes that it appealed the PPJC’s decision on the standing issue and points out that, while the *Book of Order* is silent on the issue of a pretrial appeal concerning standing, there is nothing that precludes a ruling pretrial. According to the Appellee, the only requirement is that there has been a “decision” which the higher governing body may review.

In the instant matter, the findings on the preliminary questions by the PPJC do not constitute a final decision since all questions were answered in the affirmative. Therefore, the SPJC erred by entertaining the appeal on the preliminary question of standing rather than affirming the determination of the SPJC moderator and clerk. The matter was improperly before the SPJC because the case had not been tried, the decision lacked finality, and thus was not ready for appeal.

Specification of Error #2 (error in constitutional interpretation, D-8.0105g)

“In the decision, the Synod PJC [erroneously] stated that Jeffrey K. Raines ‘renounced jurisdiction, and in accordance with G-6.0501 is no longer a member of that congregation.’”

This specification of error is sustained.

This Commission disagrees with the SPJC determination that because Appellant “submitted a letter of resignation, he has renounced jurisdiction.” Appellant’s letter of December 18, 2003, does not meet the requirements of G-6.0501. These requirements include a written statement that specifies that the person “renounces jurisdiction of the church,” as well as delivery of that statement to the clerk of the governing body. Appellant’s letter makes no mention of renouncing jurisdiction of the church. Since renunciation involves divestment of rights and privileges within the church, as well as the giving up of membership and office, the writing must expressly state in clear and certain terms the act of renunciation of jurisdiction in order for the renunciation to be effective under G-6.0501. Therefore, this Commission rejects Appellee’s argument that the letter was a renunciation that became effective upon receipt.

At oral argument before this Commission, Appellee argued that G-6.0501 rather than G-10.0302b(3) governs the resignation of an elder from membership in a congregation. The only categories of membership of a particular church are baptized members, active members, inactive members and affiliate members. (G-5.0200) An elder is an active member who has been elected by members of the congregation, ordained by the Session to fulfill a particular function, and differs from other members in function only. (G-6.0102) The request for termination of membership of an active member, including elders and deacons, is governed by G-10.0302b(3).⁶

Specification of Error #3 (refusing a party reasonable opportunity to be heard or to obtain or present evidence, D-8.0105b)

“The Synod PJC refused (i.e., did not allow) Jeffrey K. Raines any opportunity to be heard or to obtain or present evidence. In fact, neither Jeffrey K. Raines, his counsel ([the] Rev. Dr. Albert Bush), or representatives of the Presbytery of Tropical Florida knew when or if the Synod PJC would consider the matter.”

This specification of error is sustained.

Under D-8.0302, when the findings of the moderator and clerk on the preliminary questions are challenged by either party, a permanent judicial commission is required to provide the parties with the opportunity to present evidence and argument on the findings in question. In the present matter, Appellee submitted its challenge to the findings of the SPJC modera-

⁶ This case largely concerns the status of the membership of Appellant. The record currently before us suggests that Session took action to terminate the membership of Appellant and his wife on January 15, 2004 at a meeting attested by minutes which are clearly labeled as “Joint Session/Diaconate Meeting Minutes.” The *Book of Order* requires that a joint meeting of the Session and Board of Deacons be held at least annually. “No binding decisions may be reached in such joint meeting, but the session and the board may act separately on matters committed to their care.” (G-6.0405) The record does not indicate that any action was taken by Session to adjourn for its business, constitute itself as a separate body, or in any way separate itself as a governing body from the Board of Deacons. Rather, the minutes show that the Deacons were involved throughout the duration of the meeting, and no separate votes are displayed. Therefore, a question exists, therefore, as to whether there was a proper action taken in the first place to remove Appellant and his wife from membership in MSPC. This matter is left for determination by the PPJC.

(c) Requirement of separate written criteria for validation of ministries (G-11.0403): G-11.0403 requires a presbytery to develop separate written criteria for the validation of ministries within its bounds, which criteria must be based on the nature of ordained office found in G-6.0100 and G-6.0200, as well as the standards of G-11.0403a-e. A presbytery does not comply with this provision by simply incorporating by reference the standards of G-11.0403a-e as its written criteria.

(d) Presumption of correctness of factual findings on appeal: The findings of a lower judicial body have a presumption of correctness and are not to be disturbed unless they are plainly wrong, without supporting evidence, or manifestly unjust.

(e) Limitations on exercise of freedom of conscience (G-6.0108): G-6.0108 recognizes the right of the corporate community to place limits upon the exercise of freedom of conscience by its officers. The Constitution is that self-limitation which the people themselves place upon their own rights in order that they may be able to live and work together in love and unity.

(f) Relevance of materials used in evaluating validation of ministry: When evaluating a ministry for possible validation pursuant to G-11.0411, a presbytery is not precluded from reviewing relevant materials from prior years for the purpose of setting context for present statements or actions or for the purpose of showing a pattern that has continuity with present statements or actions.

(g) Presbytery discretion in making “thorough review” (G-11.0411): While the Committee on Ministry of a presbytery is required to make a “thorough review” of a proposed ministerial function pursuant to G-11.0411, the question of what, and how much, to review lies within the sound discretion of the Committee on Ministry. Unless there is manifest injustice in the process, a higher judicial body should not substitute its judgment as to the exercise of that discretion.

(h) Burden of proof on minister seeking validation (G-11.0411): In seeking validation of a proposed ministry pursuant to G-11.0411, the burden is on the minister to demonstrate that the proposed ministry is “consonant with the mission of the presbytery,” but in the process, the minister is to be accorded “fundamental fairness.”

(2) *Arrival Statement*

This remedial case comes to the General Assembly Permanent Judicial Commission (GAPJC) on appeal by the Presbytery of Western North Carolina (Presbytery) and cross-appeal by the Rev. Parker Williamson (Williamson) from a decision of the Permanent Judicial Commission of the Synod of the Mid-Atlantic (SPJC) dated September 29, 2004. This Commission finds that it has jurisdiction, that the Appellant and Cross-Appellant have standing to appeal, that the appeals were properly and timely filed, and that the appeals state one or more grounds for appeal under D-8.0105.

(3) *Appearances*

Mark Clark appeared as counsel for the Appellant/Cross-Appellee. Robert Howard and Peggy Hedden appeared as counsel for the Appellee/Cross-Appellant.

(4) *History*

In early 2003, Presbytery implemented procedures intended to review and clarify the process by which ministries beyond the jurisdiction of the church would be evaluated for purposes of validation pursuant to *Book of Order* G-11.0403a-e. The effort was prompted by the requirement of G-11.0403 “that presbytery shall be guided by written criteria developed for validation of ministries within its bounds.”

Presbytery did not develop written criteria in addition to the standards set forth in the *Book of Order* (G-11.0403a-e). After lengthy discussion of the need for “written criteria,” Presbytery decided to incorporate by reference G-11.0403a-e as its written criteria, along with process statements and timelines. In October 2002, it also adopted a new policy for “determining and evaluating validated ministries,” which included the creation of a Validated Ministries Task Force (VMTF). VMTF was assigned responsibility to review annually written applications by ministers wishing to maintain their status as active members of Presbytery while serving in ministries within its bounds.

Presbytery’s policy also provided:

If, during the review, the VMTF sees a concern, then VMTF will invite either the minister, a member of the employing organization, or both, to respond to the concerns in person or in writing.

In addition, the policy required an in-person meeting between an applicant and VMTF once every three years. Presbytery also established a three-stage process for review and approval of validated ministries. As part of the process, VMTF would review the written application, and if necessary, meet with the applicant, after which it would provide advice and a recommendation to Presbytery's Committee on Ministry (COM) as to whether validation should be renewed. Along with its written recommendation, VMTF would provide an oral report to COM outlining the rationale for its recommendation. On those occasions when VMTF recommended non-validation, it would notify the minister of the decision. COM was given discretion as to whether it would meet with the minister and the minister's employer to discuss the application further and receive additional information that either might wish to provide. Once COM had gathered sufficient information, it would vote whether or not to accept the recommendation of VMTF, and then bring the question to the full Presbytery for final action.

Presbytery implemented this policy in early 2003. One of the first ministries reviewed under the revised procedure was that of the Rev. Steven Strickler (Strickler), a continuing member of Presbytery whose ministry as an employee of the Presbyterian Lay Committee (PLC) had previously been validated. Following discussions involving both Strickler and Williamson, his supervisor, VMTF recommended to COM that Strickler's ministry again be validated. COM in turn recommended renewal of validation to Presbytery. It did, however, add the proviso that should Strickler speak in churches concerning the issue of per capita apportionment, he also discuss the effects on the Church of withholding or redirecting per capita apportionment. Presbytery accepted the recommendation to validate Strickler's ministry at its stated meeting in April 2003.

A similar process commenced two months later when Williamson submitted an application for renewal of validation of his ministry with PLC. Some members of VMTF expressed concern regarding whether Williamson's position with PLC fulfilled all of the criteria under G-11.0403a-e. Following its discretionary policy in such cases, VMTF invited Williamson to meet with VMTF to discuss and describe his ministry. Williamson met with VMTF on November 3, 2003, bringing with him the chairperson of PLC, Ms. Peggy Hedden. Together they presented materials intended to justify renewal of the validation of Williamson's ministry as chief executive officer and editor of PLC's primary publication, *The Layman*.

The record indicates that the meeting between Williamson and VMTF was nearing closure when Ms. Hedden produced a document entitled "A Declaration of Conscience," a position paper of PLC that included within it a description of "irreconcilable disunion" within the Presbyterian Church (U.S.A.), hereinafter, (PCUSA) over the person and work of Jesus Christ, the authority of God's Word written, and the call to a holy life. The paper further urged PCUSA churches to consider withholding or redirecting per capita apportionment payments as well as unrestricted mission giving. Although the record is unclear as to precisely what happened at that juncture, VMTF adjourned its November meeting without making a decision on Williamson's validation, and decided instead to take the matter up at its December 2003 meeting.

VMTF met again on December 3, 2003, and, after lengthy discussion, voted four to one to advise COM to recommend against validation of Williamson's ministry. Williamson was advised of this action by e-mail the following day, five days before the next scheduled meeting of COM when VMTF's recommendation would be presented. When Williamson inquired as to the specific reasons for the decision, he was told his ministry did not meet the standard of G-11.0403d: "The ministry shall be carried on in accountability for its character and conduct to the presbytery and to organizations, agencies, and institutions." Although Williamson asked for greater detail, he was provided little, but he was invited to attend the upcoming COM meeting. Williamson stated he was not able to attend because of prior commitments, but he did send a letter dated December 5, 2003, to the chair of COM urging COM to exercise caution as it deliberated the matter.

The COM met on December 9, 2003. It received the recommendation of VMTF and after protracted consideration of the matter in executive session, COM voted ten to four to recommend that Presbytery not renew the validation of Williamson's ministry. The record does not indicate when Williamson was notified of this decision, but it was no later than December 22, 2003, because on that date Williamson addressed a letter to the Coordinating Council of Presbytery with several proposals as to how consideration of the matter at Presbytery meeting should proceed.

COM met again on January 13, 2004, and appointed a sub-committee to prepare and present explanatory materials to Presbytery outlining the reasons underlying its recommendation. It also prepared a document entitled "Background Information," which further detailed the reasons for COM's action. Presbytery included this document with a packet of information mailed on January 14, 2004, to commissioners of Presbytery. The packet also included materials provided by Williamson setting forth reasons why, in his opinion, the validation should be renewed. As a member of Presbytery, Williamson subsequently received a copy of the entire packet by mail.

At the January 31, 2004 stated meeting of Presbytery, the sub-committee of COM gave a 20-minute presentation on the matter. This presentation included a set of power point slides which raised matters not communicated to Williamson in advance of the meeting, and included material published in *The Layman* going back over ten years. Presbytery granted representatives of PLC 20 minutes to make their presentation. Williamson was afforded five minutes to address Presbytery directly. A lengthy floor discussion and debate followed, during which a large number of visitors, who had been granted the status of corresponding members with voice but without vote, took an active part. Presbytery ultimately voted by secret ballot

not to renew the validation, with 150 in favor and 106 opposed. By an amendment to the original recommendation, Williamson was moved to the status of member-at-large pursuant to G-11.0406b.

On March 4, 2004, Williamson filed a complaint with the Synod of Mid-Atlantic alleging a number of irregularities committed by Presbytery, along with its COM and VMTF. Williamson requested, among other things, that the action of Presbytery not to renew validation of Williamson's ministry be set aside. The SPJC heard the case in a two-day trial held on September 27 and 28, 2004. In its opinion, the SPJC concluded that Williamson's due process⁷ rights were violated by Presbytery, in that he was not notified in a timely, clear, and concise manner of the specific reasons for the action to not validate his ministry. The SPJC found that due process and fundamental fairness were to be afforded to a person in Williamson's position. The SPJC concluded, however, that actions taken by Presbytery did not trigger procedural safeguards provided under the Rules of Discipline because there had been no "serious allegation of an offense" in its actions.

The SPJC ordered that the action of Presbytery invalidating Williamson's ministry be set aside and that the Presbytery take no further action with regard to reviewing the status of Williamson's ministry for one year from the date of its decision. The SPJC also ordered Presbytery and Williamson to "jointly formulate a plan to implement a Presbytery-wide process of reconciliation concerning this issue."

On October 22, 2004, Presbytery appealed the decision of the SPJC specifically challenging the requirements to take no action on the validation question for one year and to participate in a reconciliation process. Presbytery requested a stay of enforcement as to both orders. Williamson filed his own cross-appeal of the SPJC decision, challenging the SPJC's decision as incomplete, and alleging six points of irregularity. He also objected to the Stay of Enforcement. The GAPJC vacated the stay of the reconciliation plan, and modified the order that Presbytery take no action for one year, ordering instead that the Presbytery take no action as to Williamson's validation until the matter might be heard on the merits before the GAPJC.

(5) *Specifications of Error*

The first two specifications of error set forth below are brought by Presbytery. The remaining specifications (3 - 7) are brought by Williamson.

Specification of Error #1 (Appeal). That portion of SPJC's decision which orders that the Presbytery take no further action with regard to reviewing the status of the validation of Williamson's ministry for a period of one year from the date of its decision is unnecessary, harmful and erroneously prohibits Presbytery from engaging in its constitutional responsibility to review each year Williamson's service in a vocation beyond the jurisdiction of the Church.

This specification of error is sustained.

The parties have agreed that the issue presented in this specification of error is moot in view of the decision in this Commission's Modified Stay of Enforcement. In sustaining this specification of error, this Commission reaffirms that holding.

G-11.0411 specifies that a presbytery's decision to permit an active member to engage in a validated ministry beyond the jurisdiction of the church "shall be subject to review and renewal annually." Because the provision does not mention when, within the year, this review is to be conducted, a presbytery has the discretion to make this determination under the reserved powers clause of G-9.0103.

The record indicates that Presbytery has a system of annual review which in Williamson's case, extends from January 31 of one year to January 31 of the next year. SPJC's order directs Presbytery to undertake no further review of the status of the validation of this ministry for one year from the date of the SPJC decision. This means that Presbytery could not engage in the validation review process until September 29, 2005. Since this is approximately eight months later than the annual review date set by Presbytery, SPJC's order effectively prevents Presbytery from fulfilling its constitutional mandate under G-11.0411 as well as under G-11.0502a. As noted in the Modified Stay of Enforcement in this matter, "No court in our denomination has the authority to amend the Constitution or to invalidate any part of it." *"Londonderry, et al. v. Presbytery of Northern New England, Minutes, 2001, 12.1028."*

Specification of Error #2 (Appeal). The SPJC did not have the judicial authority to order the formulation of a Presbytery-wide process of reconciliation.

This specification of error is not sustained.

⁷ As noted below in the discussion of Specification of Error number 7, this Commission agrees that a person in Williamson's position should be accorded "fundamental fairness," but not necessarily the "due process" rights appropriate to a disciplinary proceeding.

Presbytery, citing D-5.0202, argues that SPJC's authority was limited to findings of procedural integrity and ordering Presbytery to correct them. Presbytery further argues that, in ordering a presbytery-wide process of reconciliation, SPJC was going beyond its constitutional bounds in "holding out itself as the ongoing arbiter of such a plan on issues of implementation, interpretation and enforcement." Relying on Chapter I of the Rules of Discipline and The Book of Confessions, Williamson argues that the SPJC order was an appropriate exercise of judicial discretion.

D-7.0402b, regarding decisions in matters before a permanent judicial commission, states in part:

If the complaint is sustained either in whole or in part, the commission shall either order such action as is appropriate or direct the lower governing body to conduct further proceedings in the matter. (Emphasis added.)

SPJC clearly had authority to order a plan for a process of reconciliation. Further, in light of the encouragement for reconciliation, which underlies the Rules of Discipline as expressed in Chapter I, and undeniable evidence in the record of tension between the parties throughout the proceedings at issue, this Commission finds that it was appropriate for SPJC to order a plan for a process of reconciliation.

This Commission is mindful of the challenges presented in formulating a reconciliation plan in this case. While this body will not dictate the terms of such a reconciliation plan, any such plan should take into consideration the limits contained in our Constitution as well as the need for the grace of God where conflicted situations exist. Williamson, as a minister member of Presbytery, engages in ministerial work under the authority of the Presbytery. In like manner, Presbytery has a duty and responsibility to honor the covenant to be bound in the body of Christ with its members.

A plan for reconciliation should be designed by Presbytery, in consultation with Williamson. As plans are discussed and formulated, this Commission reminds Presbytery of resources to be found in the "Directory for Worship" of the *Book of Order* (W-4.8000) and the *Book of Common Worship*.

Specification of Error #3 (Cross-Appeal). The SPJC erred in constitutional interpretation in finding that the Presbytery's Policy for Review of Validated Ministries was fully in compliance with G-11.0403.

This specification of error is sustained.

Under G-11.0403, a presbytery has the responsibility for determining "the ministers of the Word and Sacrament who shall be its continuing members." In making this determination, G-11.0403 requires the presbytery to be guided by written criteria developed by it for validation of ministries within its bounds. This provision further requires that the criteria be "based upon the description of ordained office found in G-6.0100 and G-6.0200 *and* the following standards..." (emphasis added). Five standards (a through e) are listed at the end of the provision. The meaning of G-11.0403 is plain on its face and therefore is to be applied and implemented as written. The development and use of written criteria is mandatory, as evidenced by the use of the word "shall" in the applicable part of the provision. Presbytery has not complied with this requirement because it did not develop or utilize written criteria in addition to the five standards for validation of ministries. Therefore, this specification of error is sustained.

Presbytery's Policy for Validating Ministries indicates that VMTF "shall recommend" to COM that a ministry be validated or a validation renewed if VMTF "sees satisfactory evidence that the criteria for validated ministry is [*sic*] being met." The Policy does not identify specific criteria but instead states that the criteria to be used "shall be the pertinent references in the *Book of Order* (G-11.0403, etc)." This statement is not sufficient to meet the *Book of Order* mandate for a presbytery to develop written criteria. The SPJC decision stated, "The written policy was well conceived, and conscientiously implemented." Nevertheless, because Presbytery did not develop separate written criteria, it necessarily follows that it could not have been guided by such written criteria when it made its determination regarding the validation of the ministry at issue.

In addition to the specific language of G-11.0403, fundamental principles of construction lead to the same understanding. G-11.0403 contains a provision regarding written criteria, and this, coupled with the use of the word "shall," means that the provision must be given effect. Moreover, the presence of the conjunction "and" means that written criteria are to be based on descriptions found in G-6.0100 and G-6.0200 as well as on the standards listed in G-11.0403a-e.

Finally, the legislative history leading to the most recent amendment to G-11.0403 provides additional justification for the requirement for "written criteria." The following amendment to G-11.0403 was approved in 1997:

A presbytery shall determine the ministers of the Word and Sacrament who shall be its continuing members. In making this determination the presbytery shall be guided by ~~all the following criteria~~ *written criteria developed by the presbytery for validation of ministries within its bounds. These criteria shall be based upon the description of the nature of ordained office*

found in G-6.0100 and G-6.0200 and the following standards: (Note: italicized words added by amendment; strike-through words deleted by amendment.)

This amendment changed the designation of the items specified in G-11.0403 a through e from “criteria” to “standards.” Presbytery’s failure to develop written criteria apart from the standards designated in a through e is inconsistent with the legislative intent that undergirds this provision.

Presbytery has argued that there is no constitutional requirement that the written criteria be original work product or specifically tailored to each applicant’s requested ministry. This argument is not persuasive in view of the legislative history discussed herein. The clear intent of the General Assembly and presbyteries in adopting the amendment was to have presbyteries develop written criteria in addition to the constitutional standards listed in G-11.0403a-e. If the intent were for the criteria to be the same as the standards, the amendment would have so stated. This Commission further notes that there is no requirement for a presbytery to develop written criteria specifically tailored to each applicant’s requested ministry. Generic or global written criteria are sufficient to meet the requirement of this provision. The Commission notes that the “shall” language does not prohibit a presbytery from adopting written criteria that include these standards.

The development and use of written criteria are important because such criteria, together with the constitutional standards, help reduce arbitrary determinations regarding validation of ministries. They also provide applicants with reasonable notice as to what is specifically required for validation so that they have ample opportunity to comply prior to submission of their applications. In reaching this decision, the Commission recognizes a tension with G-11.0403 and lack of clarity created by two related provisions, G-11.0406b and G-11.0411, having to do with the use of the word “criteria.” Notwithstanding this tension, this Commission does not view the approach taken by the Presbytery as satisfying the requirement to develop separate written criteria.

Specification of Error #4 (Cross-Appeal). The SPJC erred in constitutional interpretation in opining that Presbytery did not err in taking action adverse to Williamson because of the Presbyterian Lay Committee’s Declaration of Conscience.

This specification of error is not sustained.

With regard to this specification, the SPJC decision contains the following relevant findings:

- (a) no retaliatory action was taken by Presbytery against Williamson;
- (b) the actions taken by Presbytery were not based on any opinions he may have expressed or any respectful dissent he may have offered;
- (c) the COM found that the editorial policy espoused by *The Layman* was not consonant with Presbytery’s mission;
- (d) *The Layman* is an institution wholly unrelated to the PCUSA and not subject to its discipline;
- (e) COM, based on the finding in 3 above, recommended that the position of Editor and CEO of The Layman could not be a validated ministry of the Presbytery; and
- (f) Presbytery’s action was not retaliatory and was not punishment, but instead was an administrative determination.

These factual findings were made after SPJC heard testimony from several witnesses regarding the proceedings of the VMTF, COM and Presbytery, as well as after reviewing a significant amount of documentary evidence including the “Declaration of Conscience.” The findings have a presumption of correctness, and are not to be disturbed unless they are plainly wrong, without supporting evidence or manifestly unjust. “*Rankin v. National Capital Union Presbytery, UPC Minutes*, 1981, p.113.”; “*Bevensee v. Presbytery of New Brunswick, Minutes*, 1998, 12.0136.” Thus, even if this Commission were to disagree with some or all of the findings, we would nonetheless be duty-bound to accept them unless at least one of the aforementioned three standards has been met. Based on a review of the entire record, this Commission has determined that there is sufficient evidence to support each of the findings. This Commission has also determined that none of the above findings is plainly wrong or manifestly unjust. Therefore, the specification of error cannot be sustained.

Williamson’s arguments center on the “Declaration of Conscience.” He contends that it was the primary basis for the recommendation by VMTF and COM not to validate Williamson’s ministry, and that it was improperly considered by Presbytery, VMTF and COM. This Commission notes that the document was voluntarily offered to VMTF by a representative of

PLC. It thus became a part of the records of VMTF and COM. It was therefore proper for Presbytery to give it consideration along with other items in reaching its decision.

Williamson has also argued that his support and endorsement of the “Declaration of Conscience” is constitutionally protected speech. This argument is not persuasive in view of the finding by the SPJC that Presbytery’s action was not based on any opinions Williamson “may have expressed or on any respectful dissent he may have offered.” As previously stated, this Commission has no reason to disturb this finding. Notwithstanding Williamson’s contention that this finding is contrary to the “overwhelming evidence” in the record, the evidence referenced by Williamson is not sufficient to overcome the presumption of correctness given to determinations on factual issues by lower governing bodies.

Moreover, G-6.0108 recognizes the right of the corporate community to place limits upon the exercise of freedom of conscience by its officers. The Constitution is that self-limitation which the people themselves place upon their own rights in order that they may be able to live and work together in love and unity. Because Williamson may exercise his freedom of conscience only within the bounds prescribed by the covenant community, Presbytery could properly consider the Declaration of Conscience as one of many factors in reaching its decision.

Specification of Error No. 5 (Cross-Appeal). The SPJC erred in constitutional interpretation in finding that Presbytery did not err in considering statements and activities which had occurred and were known during previous years in which Williamson’s ministry was validated.

This specification of error is not sustained.

Williamson argues that Presbytery made its decision not to validate based in part on activities, publications, and statements of Williamson and The Layman from prior years. He maintains that this history was presumably part of the material evaluated by Presbytery during those years, and that validation had nevertheless been approved. Williamson argues that it violates principles of fundamental fairness to base a refusal to validate now in part on material that had not been a basis for refusal in the past.

The Presbytery responds that the Constitution places no constraints on dates of events that “might be considered relevant to presbytery members in making their decision.” It notes that “it might be relevant to review [Williamson’s] writings and public statements over a period of years to determine the context for statements made in a contemporary publication or public statement.” During her testimony, one of the COM presenters admitted she based the presentation made to Presbytery on “a series of articles in the Presbyterian Layman some time ago.”

The record confirms that Presbytery relied on material that was in some cases over ten years old. This, however, was not in itself a violation of the principle of fundamental fairness. This Commission holds that a presbytery is not precluded from reviewing relevant materials from prior years for the purpose of setting context for present statements or actions, or for the purpose of showing a pattern that has continuity with present statements or actions. The SPJC’s finding that Williamson had not been accorded fundamental fairness was not based on Presbytery’s use of old material, but on the manner in which the material was used, particularly during the presentation by COM to Presbytery. That finding was accepted by Presbytery and is not before this Commission.

Specification of Error No. 6 (Cross-Appeal). The SPJC’s decision erred in holding that the COM made a thorough review of Williamson’s ministry when it failed to read and consider the papers and documents Williamson provided to support his application.

This specification of error is not sustained.

Williamson argues that neither VMTF nor COM conducted a “thorough review” of the material submitted by Williamson in support of validation of his ministry, in violation of G-11.0411. Williamson further argues that principles of “fundamental fairness,” as set forth in “Gaba v. Presbytery of Eastern Virginia, Minutes, 2003, p 269.” (hereinafter referred to as Gaba), require a thorough review of all the material submitted by a minister seeking renewal of validation of ministry.

G-11.0411 provides in pertinent part, “The committee on ministry of the presbytery shall make a thorough review of the proposed ministerial function and report its recommendations to the presbytery.” The record indicates that some, possibly repetitive, material provided by Williamson, was not read by VMTF and COM before they reached their decisions. The record also indicates that at least one letter sent by registered mail was somehow lost or misplaced, and thus not delivered to VMTF in a timely manner.

While COM is required to make a thorough review of the proposed ministry, and while the loss of a letter delivered by registered mail raises questions about the care with which the process was undertaken in this case, the question of what, and

how much, to review lies within the sound discretion of the COM. Unless there is a manifest injustice in the process, this Commission will not substitute its judgment as to the exercise of that discretion. “Hope et al v. Presbytery of San Francisco, Minutes, 2004, 217-1.”

Specification of Error #7 (Cross Appeal). The SPJC erred by refusing to consider the specification of error raised by Williamson that Presbytery erred by considering and acting upon charges and statements against Williamson that were not supported by substantial, competent evidence sufficient to deprive Williamson of his validated ministry status.

This specification of error is not sustained.

This specification of error concerns the relative burdens of proof in an administrative setting such as the one at issue here. According to our Constitution, there is no entitlement to a validation of ministry in service beyond the jurisdiction of the church. A minister must first request permission of the presbytery (G-11.0402, G-11.0411). In this setting then, the burden is placed on the minister seeking validation to demonstrate that his or her ministry is “consonant with the mission of the presbytery.” (G-11.0411) Further, this Commission has held that, in administrative proceedings, a presbytery should accord the affected parties fundamental fairness, that is, “the opportunity to be heard and a consideration of their respective positions without prejudice.” *“Lewis v. Presbytery of New York, Minutes, 1995, p. 11.066.”* Thus, COM and Presbytery were not bound by a “preponderance of the evidence” standard, as Williamson argues in his brief, but were bound by a duty to accord fundamental fairness.

In its decision, the SPJC found that, although the action at issue was by COM and not an administrative commission, the analogy to *Gaba* was clear and it therefore applied. In *Gaba*, the Commission upheld an SPJC ruling that an administrative commission’s specific allegations against a minister “implied a disciplinary action,” thereby making procedural safeguards in G-9.0505b applicable. This Commission does not agree that G-9.0505b applies in this case; no specific allegations were made against Williamson as was the case in *Gaba*. However this Commission does agree with the SPJC that the proceedings of the Presbytery, its COM, and its VMTF were subject to the requirements of fundamental fairness as defined in *Lewis*. The SPJC found that the Presbytery erred in failing to provide Williamson with “fundamental fairness.” Presbytery did not appeal this.

In making the above findings regarding fundamental fairness, the SPJC did in substance consider this specification of error.

(6) *Order*

IT IS THEREFORE ORDERED that the decision of the Permanent Judicial Commission of the Synod of Mid-Atlantic ordering that the Presbytery take no further action on validation of Williamson’s ministry for one year be reversed.

IT IS FURTHER ORDERED that the Synod decision on formulating a reconciliation plan be modified to read as follows: “The Presbytery of Western North Carolina formulate a plan to implement a Presbytery-wide process of reconciliation concerning its relationship with Parker T. Williamson, and that it consult with Parker T. Williamson in the formulation.”

IT IS FURTHER ORDERED that Presbytery develop, by January 31, 2006, separate written criteria for validation of ministries within its bounds as specified in G-11.0403.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Mid-Atlantic report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Western North Carolina 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.

(7) *Concurring Opinion by Commissioners Catherine Borchert, Jesse Butler, William Carlough, Ernest Cutting, Fane Downs, Jane Fahey, Leon Fanniel, June Lorenzo, Wendy Warner, Christopher Yim:*

We concur fully with the majority opinion. We offer the following to state further our understanding of the limitations upon the exercise of freedom of conscience by an officer within the Presbyterian Church (U.S.A.)

Williamson bases much of his argument on the issue of freedom of conscience and what he states is freedom of speech.

One of the most historic and widely quoted statements of the PCUSA is “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.” (G-1.0301a) This phrase from the Westminster Confession of 1647 states a basic foundation of Presbyterianism. If only God is to be our conscience, if there is freedom of belief, the nature of that freedom is crucial. The 195th GA (1983) said, “The right of private judgment... is a right for freedom of obedience to Christ...” “Historic Principles, Conscience and Church Government, *UPC Minutes*, 1983, p 141ff.”

G-6.0108 recognizes the right of the corporate community to place limits upon the exercise of freedom of conscience by its officers. In discussing the roles, rights, and responsibilities of officers, this provision states that for officers who have voluntarily accepted this call, “freedom of conscience with respect to the interpretation of Scripture is to be maintained.” Even within this arena, this freedom is to be maintained only “[s]o 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...”

G-6.0108b is even more blunt:

It is to be recognized, however, that in becoming a candidate or officer of the Presbyterian Church (U.S.A.) one chooses to exercise freedom of conscience within certain bounds. His or her conscience 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. The decision as to whether a person has departed from essentials of Reformed faith and polity is made initially by the individual concerned but ultimately becomes the responsibility of the governing body in which he or she serves.

Conflict and concern over the validation of the ministry of ministers who are called to service not under the jurisdiction of the church is not a new phenomenon. In 1953 the 165th General Assembly adopted a lengthy report concerning the way in which the right of presbyteries to determine who are to be their members might relate to the rights of ministers to “serve in work, not directly related to the Presbyterian Church in the United States of America.” Noting that “[t]he polity of the Presbyterian Church is basically that of covenant..., the report defines the nature of that covenant as follows:

The Constitution is that self-limitation which the people themselves place upon their own rights in order that they may be able to live and work together in love and unity... The limitation which any person places upon his rights when he becomes a member of the Presbyterian Church is the Constitution of that Church. It is the free consent thus to covenant with each other that makes us a Presbyterian Church on the basis of the Constitution. Freedom in our tradition is a positive value when coupled with responsibility... Every Presbyterian minister should remember that by his ordination he has voluntarily limited his freedom . . .” *Presbyterian Church in the United States of America, Minutes*, 1953, pp.115–116, 123.”

Therefore, as members of the church and as officers, freedom of conscience is absolute in belief, and answering only to God, through the discernment of the covenant community. Because Williamson may exercise his freedom of conscience only within the bounds prescribed by the covenant community, Presbytery could properly consider the Declaration of Conscience as one of many factors in reaching its decision.

(8) *Concurrence in Part and Dissent in Part by Commissioner June Lorenzo:*

I concur in the majority decision, with the exception of its decision to sustain specification of error # 3. While I agree that G-11.0403 requires presbyteries to develop written criteria, I do not agree that a presbytery decision to adopt by reference the requirements of G-11.0403 as its written criteria constitutes a constitutional violation. I believe that both a clear reading of G-11.0403 and related provisions, as well as the legislative history, reveal a less stringent requirement in the Constitution. I also have concerns about the potential effect of such a rigid interpretation on many presbyteries.

Under G-11.0403, a presbytery is charged with the responsibility for determining “the ministers of the Word and Sacrament who shall be its continuing members.” This section provides in pertinent part:

A presbytery shall determine the ministers of the Word and Sacrament who shall be its continuing members. In making this determination the presbytery shall be guided by written criteria developed by the presbytery for validation of ministries within its bounds. These criteria shall be based upon the description of ordained office found in G.-6.0100 and G-6.0200 and the following standards: (Emphasis added.)

The key language in this paragraph is “based upon.” The “shall” language emphasized by the majority is not solely focused on producing written and additional criteria, but rather requires three equally important things: (1) to determine ministers of Word and Sacrament who shall be its continuing members, (2) to be guided by written criteria developed by the Presbytery, and (3) that the criteria be based upon the description of ordained office and standards outlined in G-11.0403 a-e.

Moreover, two related provisions in G-11.0406b and G-11.0411 contain language that does not mandate separate and additional written criteria either:

[G-11.0406b]: A member-at-large is a minister of the Word and Sacrament who has previously been admitted to the presbytery or another presbytery as an active member, and who now, without, intentional abandonment of the exercise of

ministry that complies with all the criteria in G-11.0403. ... A member-at-large shall comply with as many of the criteria in G-11.0403 as possible. (Emphasis added)

[G-11.0411]: The committee on ministry of the presbytery shall make a thorough review of the proposed ministerial function and report its recommendations to the presbytery. The committee shall determine and report whether the service complies with all of the criteria enumerated in G-11.0403, without exception. (Emphases added.)

In the 1997 amendments to G-11.0403, which are discussed in the majority opinion, the word “criteria” was changed to “standards.” However, the language in the related provisions quoted above was left unchanged, which suggests that the bottom line in making a determination as to validation is the set of criteria contained in G-11.0403 a-e. Indeed, it is conceivable that had the case surrounded interpretation of these provisions, the result would have been different.

General Assembly Minutes for the 1997 amendment to G-11.0403 state that these amendments “would ask each presbytery to develop criteria for validation of ministry to define more clearly for itself and its minister members which specialized ministries are necessary for the ordering of the church’s life.”(Emphasis added.) “General Assembly, *Minutes*, 1997, 31.0241.” It is notable that the amendment was not accompanied by a mandate for presbyteries to produce such written criteria by a certain date. The legislative history does not clearly indicate a mandate for “additional criteria,” as the majority assert, but an encouragement for presbyteries to entertain a serious process for determining which specialized ministries are necessary for the ordering of the church’s life. The General Assembly, in amending G-11.0403, actually broadened the criteria for consideration to include a “description of the nature of ordained office found in G-6.0100 and G-6.0200.”

Williamson’s original formulation of this specification would have had this Commission determine that a presbytery’s decision to adopt by reference the standards contained in G-11.0403a-e would be “inherently deficient.” Such a standard would impose unreasonably rigid requirements on presbyteries. In this case, the record demonstrates that Presbytery made a serious effort to write criteria separate from those found in G-11.0403a-e, and thus its decision to incorporate by reference these standards, or criteria, was not a refusal to comply with the Constitution. To hold that a presbytery’s decision not to write separate criteria is “inherently deficient” and an automatic violation of the Constitution, lacks support, especially in view of the inconsistency that exists between the provisions discussed earlier. This could also subject a number of presbyteries to similar cases.

For these reasons I would not sustain this specification of error, but would continue to urge presbyteries to heed the GA recommendation to undergo a process of examining what criteria would assist in making a determination on whether to validate ministries.

(9) *Absences and Non-participants*

Commissioner Mildred Morales took no part in the deliberations or decision of the Commission on this case.

Dated this 4th day of April, 2005.

n. *Remedial Case 217-8*

-----)	
Dana Jackson,)	
Complainant,)	
	)	ORDER OF DISMISSAL
v.)	
	)	Remedial Case 217-8
Session of Cordova Presbyterian Church, Lakeland,)	
Tennessee, and Presbytery of Memphis,)	
Respondents.)	
-----)	

(1) *Arrival Statement*

This remedial case comes before this Commission on an appeal filed by Dana Jackson (Jackson), a member of Cordova Presbyterian Church, Lakeland, Tennessee, from a decision of the Permanent Judicial Commission of the Synod of Living Waters dated October 25, 2004.

(2) *History*

On or about January 3, 2003, Dana Jackson filed an accusation of misconduct against an elder of Cordova Presbyterian Church with the session of that church (Session), alleging, among other things, that the elder had convened an illegal session meeting. It appears that the moderator of Session referred the matter to the Presbytery of Memphis (Presbytery) on or about January 17, 2003, for investigation. On August 27, 2003, Jackson received an undated memo from an investigating committee appointed by Session, stating that an investigating committee had been appointed on July 15, 2003, and had decided not to file charges against the accused.

Jackson then sent a letter dated October 27, 2003, to the Stated Clerk of the Presbytery, attempting to initiate a remedial complaint against Session for alleged irregularities in its handling of the accusation of misconduct. In a letter dated July 19, 2004, however, Jackson characterized her earlier letter of October 27, 2003, as a complaint regarding the Presbytery's failure to act.

Because of the lack of any response from Presbytery, on April 30, 2004, Jackson requested that the Synod of Living Waters Permanent Judicial Commission (SPJC) take jurisdiction of the case. On October 25, 2004, the Moderator of the SPJC sent a letter to Jackson advising that the full SPJC had considered the complaint and determined that it did not have jurisdiction in the matter. On December 3, 2004, Jackson filed a notice of appeal from that decision with this Commission.

(3) *Findings on Preliminary Questions*

Jackson's letter of October 27, 2003, attempting to initiate a remedial complaint against the Session, was untimely filed because it was filed more than 90 days after the date of the allegedly irregular Session action—namely, the decision of the Session investigating committee not to file charges. Although the memorandum of the Session investigating committee to the Session clerk documenting its decision is undated, the date of that decision is, at the latest, July 28, 2003, the date of the postmark on the mailing of that decision to Jackson. The October 27, 2003, letter "complaint" falls outside the 90-day period permitted under D-6.0202b. Because of this untimeliness, the Presbytery had no jurisdiction to act on Jackson's October 27, 2003, remedial complaint, and the SPJC properly concluded that it lacked jurisdiction. This Commission likewise lacks jurisdiction.

With respect to the disciplinary case initiated by Jackson's accusation, Jackson failed to exhaust a remedy available under the *Book of Order*, namely the filing of a petition for review under D-10.0303. This Commission has no jurisdiction to consider any matters arising out of this disciplinary proceeding.

This Commission expresses its concern, however, about the failure of diligence on the part of Session and Presbytery in timely investigating and communicating regarding the allegations of misconduct in this case. It appears from the record in this case that Jackson, the person filing the accusation, was never contacted by an investigating committee appointed by either Session or Presbytery.

(4) *Order*

IT IS ORDERED that the appeal in this matter be dismissed for lack of jurisdiction.

IT IS FURTHER ORDERED that, pursuant to the provisions of G-9.0408, the Synod consider whether a special administrative review of the Presbytery of Memphis regarding the Presbytery's handling of the accusations of misconduct and delinquency filed by Jackson and of Jackson's letter complaint of October 27, 2003, is necessary.

IT IS FURTHER ORDERED that the Clerk of Session of Cordova Presbyterian Church, Lakeland, Tennessee, the Stated Clerk of the Presbytery of Memphis, and the Stated Clerk of the Synod of Living Waters each read this Order of Dismissal at their first meeting following receipt of this Order; that the Session, Presbytery, and Synod enter the full Order of Dismissal upon its minutes, and that an excerpt from those minutes showing entry of the Order of Dismissal be sent to the Stated Clerk of the General Assembly. (D-8.0404f, D-13.0404f)

(5) *Absences*

The following members were not present and took no part in this Order of Dismissal: John Dudley, Mildred Morales, and Janet Wilson.

Dated the 31st day of January, 2005.

o. *Remedial Case 217-09*

-----)	
Synod of the Northeast, Presbytery of)	
Southeastern Illinois, Presbytery of Northern New England,)	
Session of First Presbyterian Church of Hoopeston, Illinois, and)	
Session of Presbyterian Church of Paris, Illinois,)	
Complainants,)	
	)	ORDER OF DISMISSAL OF COMPLAINTS
v.)	
	)	Remedial Case 217-9
The Board of Pensions of the Presbyterian Church (U.S.A.),)	
Respondent.)	
)	
-----)	

(1) *Arrival Statement*

These cases came before the General Assembly Permanent Judicial Commission on complaints against The Board of Pensions of the Presbyterian Church (U.S.A.) (Board) filed by the Synod of the Northeast, Presbytery of Southeastern Illinois, Presbytery of Northern New England, Session of First Presbyterian Church of Hoopeston, Illinois, and Session of Presbyterian Church of Paris, Illinois (hereinafter collectively Complainants). Each of the five remedial complaints challenged the Board’s alleged failure to implement a directive of the 216th General Assembly (2004) (216th GA) concerning the calculation of medical dues coverage for clergy couples installed by a congregation to share one installed position. The Board answered each complaint and requested dismissal, arguing that three of the preliminary questions under D-6.0305 could not be answered in the affirmative. The Board argued specifically that this Commission lacked jurisdiction, that the complaints were not timely filed, and that the complaints failed to state a claim upon which relief can be granted. (D-6.0305a, c, d)

(2) *History*

The 216th General Assembly (2004) received overtures from the Presbyteries of Southeastern Illinois and Northern New England, with concurrences by the Presbyteries of the Palisades and Western Kentucky, titled “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.” The 216th General Assembly approved this overture before its adjournment on July 3, 2004.

The Board of Pensions was formed by the Articles of Agreement (Article 11.3) of the Plan of Reunion of the United Presbyterian Church in the United States of America and the Presbyterian Church of the United States in 1983, based on a “joint plan of merger” of the two predecessor bodies. The Board is incorporated in the Commonwealth of Pennsylvania as a “church plan,” “construed and administered in accordance with the laws of the Commonwealth of Pennsylvania.” The Benefits Plan was adopted by the 198th General Assembly (198th GA) in 1986. A number of resolutions were adopted by that same Assembly, including the specific rules for the new Plan, and a requirement that “participation in the Plan shall be made mandatory for all pastors installed in churches.” *Minutes*, 1986, p.700. The full plan of the Board in Article V requires each minister installed to a position in a congregation to be enrolled for full participation in the Benefits Plan, which is further interpreted by Administrative Rule #106.

The 214th General Assembly (2002) (214th GA) voted to move to biennial rather than annual General Assemblies, and the Board amended its rules and organization in order to be responsive to changing needs without waiting for two years to implement needed decisions. Its Bylaws were amended March 1, 2003, with an effective date of August 1, 2004. On January 1, 2004, a newly “amended and restated” plan document became effective, which said in part that dues for part-time pastors would be based on the full-time equivalent salary (Article II.1(u) of the Plan). Minutes of a meeting of the Board on March 5-6, 2004, stated that the issue of member couples was to be considered among other concerns, continuing to be clear that the “primary concern” is the “financial health of the plan.”

In a letter dated April 20, 2004, the Board asked the Advisory Committee on the Constitution (ACC) to interpret G-14.0506 “with respect to a Clergy Couple Serving a ‘Shared’ Installed Position,” that is, to advise whether these couples are two people sharing one call or two people in two part-time calls. The Board made this request after the 120-day deadline for seeking interpretations of the Constitution prior to the 216th GA (G-18.0301a).

At the 216th General Assembly (216th GA), Overture 14-09 was approved, directing the Board to revise the rules for the calculation of medical dues for clergy couples sharing one position. Although official notification of the action of the 216th GA was not received until early September 2004, the Board, at its July 16-17, 2004, meeting, voted to renew their request to the ACC for interpretation of whether clergy couples could “share” a position. In the meantime, in letters dated August 13,

2004, the Board wrote to the church treasurers of congregations being served by a “clergy couple filling the position previously filled by a single pastor.” These letters advised that there were various plans in place to find a solution to the problem, that the Board was requesting an interpretation of the ACC, that “fundamental principles of the Medical Plan’s coverage rules and funding structure” would be reviewed in October 2004, that an interim plan would be considered for a January 1, 2005, implementation, and that churches should expect to be billed as usual in the meantime.

On October 1, 2004, as in previous months, churches received invoices from the Board, billing them at the higher part-time rate. On October 23, 2004, Synod of the Northeast voted to initiate a remedial complaint against the Board, received by the Stated Clerk of the General Assembly on November 8, 2004. Similar complaints were filed by the Presbytery of South-eastern Illinois, received November 2, 2004; First Presbyterian Church of Hoopeston, Illinois, received November 15, 2004; the Presbytery of Northern New England, received November 15, 2004; and the Presbyterian Church of Paris, Illinois, received December 3, 2004.

(3) *Order for Consolidation*

On January 31, 2005, this Commission granted the Board’s motion to consolidate the complaints for all pretrial and trial proceedings.

(4) *Jurisdiction Statement*

This Commission found in its Order dated April 4, 2005, that it had jurisdiction, the Complainants had standing to file, the Complaints were timely filed, and that the Complaints stated a claim upon which relief can be granted under D-6.0305.

(5) *Order for Trial*

On April 4, 2005, the Commission ordered that a trial would be held on August 5, 2005, on the issue of whether a clergy couple can share one position.

(6) *Order for Continuance*

By its Order dated April 4, 2005, this Commission determined that this Commission has jurisdiction to consider the merits of the case on the sole question of whether a clergy couple can share one position and set the date for trial on August 5, 2005.

The parties engaged in negotiations leading to a settlement of the issues involved, subject to approval of the Board of Directors of Respondent at its meeting on July 16, 2005, and applied to the Commission for a Stay of Briefing Schedule and Trial Proceedings.

On June 28, 2005, the Moderator and Clerk of the Commission ordered a continuance of the briefing schedule and date of trial from August 5, 2005, to an indefinite date pending the outcome of settlement negotiations between the parties.

The Moderator and Clerk further ordered that in the event the Board of Directors of Respondent approved the Stipulation of Settlement on July 16, 2005, the parties were to immediately inform the Commission and provide the Commission with a signed copy of the Settlement Agreement and action of the Board of Directors. In the event that the Board of Directors did not approve the proposed Settlement Agreement at its meeting on July 16, 2005, and the parties were unable to enter into a Stipulation of Settlement that meets the satisfaction of all parties prior to August 31, 2005, the parties were ordered to inform this Commission no later than August 31, 2005.

(7) *Absences and Non-participants*

The following members of the commission were not present or were recused from participation in this matter: Jesse Butler and Fred Denson.

(8) *Order for Dismissal*

Following negotiations between the parties to this case, the parties executed a Stipulation of Settlement resolving this matter on dates between June 8, 2005, and June 24, 2005. The Board of Directors of Respondent approved the Stipulation of Settlement on July 16, 2005. Accordingly, the Complaints in this matter stand withdrawn, and the matter is dismissed.

Dated the 7th day of August, 2005.

p. *Remedial Case 217-10*

----- Jack C. Volkers, Complainant/Appellant,	)	DECISION AND ORDER
)	
v.	)	Remedial Case 217-10
)	
Presbytery of Wabash Valley, Respondent/Appellee. -----)	

(1) *Headnotes*

(a) Seeking review of disciplinary cases through remedial means: The procedures used or the outcome in a disciplinary case are not to be laterally attacked through a remedial case.

(b) Seeking disciplinary ends through remedial means: The remedial process may not be used to achieve disciplinary ends. *Ronald L. Wier v. Session, Second Presbyterian Church of Fort Lauderdale, FL, Minutes, 1999, p.831.*

(c) Safeguarding fair process: All involved in disciplinary processes must adhere rigorously to the requirements of the *Book of Order* to ensure that all participants are accorded procedural safeguards and due process.

(d) Addressing procedural irregularities by an investigating committee: The proper avenue for addressing procedural irregularities by an investigating committee in a disciplinary proceeding is a petition for review (D-10.0204).

(e) Preservation of a case record: Requests for relief which would require the altering of the record of a case or the expunging of the record are contrary to the *Book of Order* requirements found in D-11.0600, and are therefore beyond the authority of a permanent judicial commission.

(2) *Arrival Statement*

This remedial case comes to the General Assembly Permanent Judicial Commission (GAPJC) on appeal filed by Complainant/Appellant, Jack C. Volkers (Appellant), from a decision by the Permanent Judicial Commission of the Synod of Lincoln Trails (SPJC) dated January 29, 2005. This Commission finds that it has jurisdiction, that Appellant has standing to appeal, that the appeal was properly and timely filed, and that the appeal states one or more grounds for appeal under D-8.0105.

(3) *Appearances*

Jack C. Volkers represented himself. Judy L. Woods appeared as counsel for the Presbytery of Wabash Valley.

(4) *History*

During July/August, 2002, an investigating committee was formed by the Presbytery of Wabash Valley (PWV) in response to several letters alleging misconduct on the part of Appellant. Disciplinary charges were filed against Appellant on September 27, 2002, and amended on October 7, 2002. Following pre-trial conferences on October 22, 2002 and December 1, 2002, PWV proposed a settlement on December 12, 2002, which was not accepted by Appellant. On January 18, 2003 the charges were dismissed in order to file amended charges.

On August 11, 2003, amended charges were filed against Appellant. There followed a pre-trial hearing on September 27, 2003, and a pre-trial conference on November 1, 2003. Additional charges were filed against Appellant on December 24, 2003.

Appellant filed a remedial complaint with the Synod of Lincoln Trails (SPJC) against PWV on December 27, 2003, alleging that the first disciplinary case was wrongfully initiated.

The Permanent Judicial Commission of PWV (PPJC) held a trial on the second disciplinary case on September 10-11, 2004. Appellant was found not guilty on all charges.

The above-mentioned December 27, 2003 complaint filed with SPJC was a remedial case questioning the legality of the process used by PWV in the first disciplinary case. The preliminary order from the Executive Committee of the SPJC dismissed the case. Appellant challenged that ruling, but did not submit a brief. Appellant submitted a supplemental complaint dated November 24, 2004. The SPJC reconsidered the challenge, and after a hearing on January 29, 2005, issued an order

dismissing the case, relying on the precedent that a remedial complaint cannot be used to attack a disciplinary case, and holding that the requests for relief were beyond the authority of a permanent judicial commission.

The present appeal, filed by Appellant on March 9, 2005, challenging the decision of the SPJC on January 29, 2005, was heard by the GAPJC on August 5, 2005.

(5) *Specifications of Error*

Specification of Error Number 1: The Permanent Judicial Commission of the Synod of Lincoln Trails erred in determining that this case be dismissed “on the basis that the conduct or outcome of a disciplinary case cannot be attacked in a remedial case.”

This specification of error is not sustained.

This Commission is not persuaded that the circumstances of this case are sufficient to distinguish it from the principle established by *Robert Cook v. Presbytery of East Tennessee, Minutes, 1999, p.838*; *San Mateo Presbyterian Church v. Presbytery of San Francisco, Minutes, 1997, p.141*; *Robert Cook v. Presbytery of East Tennessee, Minutes, 1997, p.142*; and *Douglas J. Essinger-Hileman v. Presbytery of Redstone, Minutes, 2001, 12.1106*. These cases held that the procedures used or the outcome in a disciplinary case are not to be laterally attacked through a remedial case.

The Commission has before it a limited record from the disciplinary case against Appellant. That limited record, however, reveals significant irregularities in the process. The cumulative effect of the numerous procedural errors impacted the integrity of the process.

Appellant was found not guilty in the disciplinary case. Notwithstanding his acquittal, Appellant has already initiated several disciplinary cases against persons involved in prosecuting and deciding the disciplinary case.

The remedial case before this Commission should also be dismissed because it improperly seeks to achieve disciplinary ends through a remedial complaint. In *Ronald L. Wier v. Session, Second Presbyterian Church of Fort Lauderdale, FL, Minutes, 1999, p.831*, this Commission explained why this undermines the safeguards established in the *Book of Order*.

At stake is the preservation of the principles of due process and fundamental fairness accorded individuals by our Constitution. There is a distinction to be maintained between remedial and disciplinary actions: judicial process through disciplinary action affords individuals specific rights of due process ... and requires standards of proof that are more stringent than remedial action. Pursuing what are effectively disciplinary ends through remedial action subverts the intent of our polity to safeguard these rights.

This Commission urges that all involved in disciplinary processes adhere rigorously to the requirements of the *Book of Order* so that “all participants are accorded procedural safeguards and due process.” D-1.0101.

Specification of Error Number 2: The Permanent Judicial Commission of the Synod of Lincoln Trails erred in determining that the proper remedy for addressing procedural irregularities in a disciplinary proceeding is through a petition for review under D-10.0204.

This specification of error is not sustained.

D-10.0204 provides the proper remedy for addressing procedural irregularities by an investigating committee in a disciplinary proceeding.

There is confusion in the record regarding Appellant’s letter of February 12, 2003, which Appellant names as a “petition for review” in his Notice of Appeal, though said letter does not ask for review; moreover, the letter was not treated as such by the PPJC.

The PPJC considered Appellant’s second “motion to dismiss” as a “petition for review,” but dismissed it as untimely since the investigation had concluded.

Specification of Error Number 3: The Permanent Judicial Commission of the Synod of Lincoln Trails erred in determining that Appellant’s claims for relief (including sealing the record of the case, disposing of the record, altering the record, making public apology, and announcing the determination of the disciplinary case) were beyond the authority of a permanent judicial commission.

This specification of error is sustained in part and not sustained in part.

Requests for relief which would require the altering of the record of a case or the expunging of the record are contrary to the *Book of Order* requirements found in D-11.0600, and are therefore beyond the authority of a permanent judicial commission.

The request for presbytery announcements of the outcome of the disciplinary case is within the authority of a permanent judicial commission. However, this has already been accomplished by virtue of compliance with D-11.0701, which requires that such announcement be made at the “next presbytery meeting,” and that the stated clerk “enter the full decision upon the minutes of the presbytery.”

Specification of Error Number 4: The Permanent Judicial Commission of the Synod of Lincoln Trails erred in determining that there is no remedy by use of a remedial proceeding to correct a wrongful initiation of a disciplinary proceeding by a presbytery.

This specification of error is not sustained.

See discussion under specification of error #1.

Specification of Error Number 5: The Permanent Judicial Commission of the Synod of Lincoln Trails erred in refusing to conduct an evidentiary trial on the allegations of Appellant in his remedial complaint against said Presbytery.

This specification of error is not sustained.

See discussion under specification of error #1.

(6) *Decision and Order*

IT IS THEREFORE ORDERED that the decision of the Permanent Judicial Commission of the Synod of Lincoln Trails is affirmed.

IT IS FURTHER ORDERED that in light of the many serious errors in the conduct of the investigation and hearings in the disciplinary cases against Appellant, the Presbytery of Wabash Valley Permanent Judicial Commission and the General Presbyter and Stated Clerk of the Presbytery of Wabash Valley shall receive training and guidance no later than February 28, 2006, in the proper conduct of investigations, trials and hearings by the Office of the General Assembly along with available former members of the General Assembly Permanent Judicial Commission; a report of this training shall be made to this Commission as well as to the Synod.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of Lincoln Trails 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 Wabash Valley 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.

(7) *Absences and Non-participants*

Jesse Butler was not present and took no part in this case.

Dated this 7th day of August, 2005.

q. *Remedial Case 217-11*

Florence G. Kuipers,)
Complainant/Appellant,)
)
v.)
)
Session of the Elkton Presbyterian Church,)
Respondent/Appellee.)

DECISION AND ORDER

Remedial Case 217-11

(1) *Headnotes*

(a) Failure to state a claim: In determining whether a complaint states a claim upon which relief can be granted, a permanent judicial commission must assume the truth of facts alleged in the complaint. (*Hope v. Presbytery of San Francisco*, 2004, *Minutes*, p.363)

(b) Session authority and responsibility: The *Book of Order* gives a session authority and responsibility for the mission and government of its church including responsibility for church financial matters and for the constitution of its committees. (G-9.0403, G-9.0501a, G-10.0102 h, i, m, G-10.0401)

(c) Session authority over endowment fund matters: There is no provision in the *Book of Order* that restricts a session's actions on endowment fund matters; nor is there a provision that addresses the required composition of an endowment committee.

(2) *Arrival Statement*

This remedial case comes before this Commission on an appeal filed by Complainant Florence G. Kuipers (Appellant), a member of the Elkton Presbyterian Church, Elkton, VA, from a decision of the Permanent Judicial Commission of the Synod of the Mid-Atlantic (SPJC), dated March 3, 2005.

This Commission finds that the Commission has jurisdiction, Appellant has standing to file the appeal, the appeal papers are properly and timely filed, and the appeal states one or more grounds for appeal set forth in D-8.0105.

(3) *Appearances*

Florence G. Kuipers represented herself. Anne M. Ross appeared on behalf of the Session.

(4) *History*

On October 10, 1999, the Session of Elkton Presbyterian Church (Session) authorized a Finance and Stewardship Committee to develop a policy on endowment funds. On September 12, 2000, Appellant filed a complaint with the Permanent Judicial Commission of Shenandoah Presbytery (PPJC), alleging an irregularity in the Session's adoption of a resolution (Resolution) which established that endowment fund. At the September 21, 2000, meeting of Session, Appellant alleges, that she was "pressured" by Session members to resign from the Session. She did so and withdrew her complaint on September 22, 2000, after being informed that resignation precluded her ability to file a complaint. On August 10, 2003, after the Session amended the Resolution on July 14, 2003, Appellant filed a "Request to Act on a Delinquency" against the Session. The Session received her request on September 9, 2003, considered her complaint on November 11, 2003, and decided not to change its earlier decision on the matter. Thereafter, Appellant filed a complaint with the PPJC on November 30, 2003. Appellant alleged a "delinquency" in the adoption of Article 2 of the Endowment Fund Resolution, which named the Chairman of the Finance Committee as Chairman of the Endowment Committee.

The PPJC met in session on April 3, 2004, and on April 8, 2004, issued an order dismissing the appeal on two grounds: (1) the complaint was not timely filed, and (2) the complaint failed to state a claim upon which relief could be granted. The PPJC held that the Session acted within the scope of its authority in enacting the Resolution and that it would not "substitute its opinion as to the preferable forms of structures for the Endowment for that of the Session when it has been properly exercised."

Appellant appealed that decision to the SPJC on May 17, 2004. On November 4, 2004, the Moderator and Clerk of the SPJC ruled on the preliminary questions, as required in D-8.0301. The SPJC found that, while it had jurisdiction, Appellant had standing and the appeal papers were timely filed, the appeal did not state one or more grounds for appeal as set forth in D-8.0105. Appellant, on December 30, 2004, challenged this finding. At a hearing on March 3, 2005, the SPJC voted to sustain the decision of the Moderator and Clerk.

The present appeal, filed by Appellant on April 12, 2005, challenging the decision of the SPJC, was heard by the General Assembly Permanent Judicial Commission (GAPJC) on August 5, 2005.

(5) *Specifications of Error*

This Commission's decision in this appeal turns on the preliminary question of whether the complaint states a claim upon which relief can be granted, as required by D-6.0305. The PPJC dismissed the case after conducting a hearing pursuant

to a challenge by the Appellant. On appeal, the SPJC affirmed this determination. This Commission affirms the SPJC dismissal.¹

In determining whether a complaint states a claim upon which relief can be granted, the Commission has assumed the truth of facts alleged in the complaint (*Hope v. Presbytery of San Francisco, Minutes 2004, p.363*). This case centers on Session's actions regarding the establishment and oversight of an endowment fund and Appellant's dissatisfaction with these actions. The *Book of Order* gives a session authority and responsibility for the mission and government of its church including responsibility for church financial matters (G-10.0102 h, i, m and G-10.0401), and for the constitution of its committees (G-9.0403, G-9.0501a). There is no provision in the *Book of Order* that restricts a session's actions on endowment fund matters; nor is there a provision that addresses the required composition of an endowment committee. Thus, assuming that all of the allegations contained in the complaint are true, there is no relief that can be granted.

This Commission notes that after hearing arguments and evidence including testimony, the PPJC dismissed the case. A permanent judicial commission may not substitute its judgment for that of a lower governing body unless the decision being reviewed is contrary to an express provision of the *Book of Order*, arbitrary, unreasonable or clearly erroneous. (*Simmons, et al. v. Presbytery of Suwannee, Minutes 1985, 11.067*) The Commission has reviewed the Findings and Order of the PPJC and finds no reason to set them aside.

This Commission understands Appellant's concerns about financial checks and balances and internal financial controls. However, this Commission finds that the Session's actions met the requirements of G-10.0400 regarding church finances. If Appellant believes that the checks and balances provided in the *Book of Order* are inadequate, the recourse is to seek an amendment to the *Book of Order*.

The specifications of error before this Commission address broader substantive issues on the merits regarding session governance of financial matters rather than the threshold issue of whether the complaint states a claim upon which relief can be granted. For this reason, this Commission does not sustain any of the specifications of error.

Specification of Error Number 1: The SPJC erred in failing to find that the Endowment Fund Resolution was illegal because it was never brought before the congregation for review.

This specification of error is not sustained.

Specification of Error Number 2: The SPJC erred in failing to find that the Session committed an irregularity in adopting the Endowment Fund Resolution because the two reports submitted to the Session did not represent "Committee" recommendations.

This specification of error is not sustained.

Specification of Error Number 3: The SPJC erred in failing to find that the Session committed an obstruction of justice in "pressuring" her to resign from Session and withdraw her complaint.

This specification of error is not sustained.

This Commission notes that, as an active member of a congregation, Appellant did have standing to file a complaint even though she was no longer an active member of Session.

Specification of Error Number 4: The SPJC erred in failing to find that the Session committed an irregularity in adopting Article 2 of the Endowment Fund Resolution which failed to separate the powers and duties of the Endowment Committee from those of the Finance Committee.

This specification of error is not sustained.

Appellant has relied heavily on information and materials that she considers authoritative regarding the establishment of endowment funds. This Commission notes that such materials are advisory in nature only and do not have the authority of the Constitution.

¹ This Commission notes that the findings of the SPJC Moderator and Clerk on the preliminary questions indicate that they found in the negative as to D-8.0203d, i.e., "the appeal states one or more of the grounds for appeal set forth in D-8.0105." Appellant's appeal to the SPJC did, in fact, state two grounds for appeal as indicated in the determination by the Moderator and Clerk. This Commission does not view this as reversible error in view of the SPJC determination that Appellant failed to state a claim upon which relief can be granted. Moreover, Appellant has not presented this as a specification of error.

Specification of Error Number 5: The SPJC erred in failing to find that the Session committed an obstruction of justice in failing to appear at the PPJC hearing.

This specification of error is not sustained.

Specification of Error Number 6: The SPJC erred in finding that sessions have the constitutional power to “constitute committees that will work under them.”

This specification of error is not sustained

Specification of Error Number 7: The SPJC erred in concluding that committee members have equal voice and vote.

This specification of error is not sustained

(6) *Decision and Order*

IT IS THEREFORE ORDERED that the decision of the Permanent Judicial Commission of the Synod of the Mid-Atlantic is affirmed.

IT IS THEREFORE FURTHER ORDERED that the Stated Clerk of the Synod of the Mid-Atlantic report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Shenandoah Valley 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 Elkton Presbyterian Church of Eklton, Virginia, report this Decision and Order to the Session at its next meeting, that the Session enter the full Decision and Order upon its minutes, and that an excerpt from those minutes showing entry of the Decision and Order be sent to the Stated Clerk of the General Assembly (D-8.0404f).

r. *Remedial Case 217-12*

Chesterbrook Taiwanese Presbyterian Church,)
Complainant/Appellant,)
)
v.)
)
National Capital Presbytery,)
Respondent/Appellee.)

DECISION AND ORDER

Remedial Case 217-12

(1) *Headnotes*

(a) Property of a dissolving congregation: A dissolving congregation has the right to dispose of church property only as the presbytery directs. G-8.0401 grants the presbytery exclusive rights and responsibilities for dealing with the property of a dissolved church.

(b) Effective date of dissolution: The act of dissolution of a church is complete at the effective date stated in a presbytery resolution.

(c) Property held in trust: The principle that all property held by or for a particular church is held in trust for the Presbyterian Church (U.S.A.) applies to congregations and presbyteries, no matter which entity holds title to church property. (G-8.0201)

(d) Congregational meetings on property matters: Congregational meetings on property matters are not required for every matter having to do with property issues, but are limited to those matters enumerated in Chapters VII and VIII. (G-7.0304, G-8.0500)

(e) Lack of authority of a dissent or minority report: In a judicial decision, neither a dissent nor a minority report has binding authority.

(f) Presbytery business with non-members: Presbyteries and congregations are free to transact business with non-members and may take actions and pass resolutions that address their dealings with non-members. (G-15.0105)

(g) Standard of review: Factual determinations made by a trier of fact have a presumption of correctness and are not to be disturbed on appeal unless they are plainly wrong, without supporting evidence or manifestly unjust (*Hardwick v. Permanent Judicial Commission of the Synod of North Carolina, Minutes, 1983, p.45*).

(2) *Arrival Statement*

This remedial case comes to the General Assembly Permanent Judicial Commission (GAPJC) on appeal by the Chesterbrook Taiwanese Presbyterian Church (CTPC) from a decision of the Permanent Judicial Commission of the Synod of the Mid-Atlantic (SPJC) dated April 19, 2005. This Commission finds that it has jurisdiction, that the Appellant has standing to appeal, that the appeal was properly and timely filed, and that the appeal states one or more grounds for appeal under D-8.0105.

(3) *Appearances*

The following persons appeared on behalf of Appellant, Chesterbrook Taiwanese Presbyterian Church: Max Ko, Ying H. Shih, and Y.T. Hung . The Reverend David Shih, Moderator, and Chung Yao Kuo, Clerk of Session, of Chesterbrook Taiwanese Presbyterian Church were also present. Appellee, Presbytery of National Capital Presbytery, was represented by the following persons: Lynn Stanton-Hoyle, Gerald Hopkins, and James G.E. Williams. Richard McFail, Stated Clerk of the Presbytery, was also present.

(4) *History*

Chesterbrook Presbyterian Church (CPC) was a congregation of National Capital Presbytery (Presbytery), located in Falls Church, Fairfax County, Virginia on about 9 acres. The site is divided into three parcels: Parcel A of 3.4 acres, which contained the church building with parking and access to the street; Parcel B of .6 acres, which was a narrow strip of land on the northern boundary of the property, designed to provide access to the land at the rear; and Parcel C of 5 acres, a land-locked area at the rear of Parcel A. As early as 1974, Fairfax County records showed Parcel B as providing potential access to Parcel C.

As a diminishing and aging congregation, CPC began moving toward dissolution as a congregation. An “Exploratory Task Force” met on March 13, 2000, with the pastor and two elders of the Taiwanese Presbyterian Church of Northern Virginia (TPCNVA) to discuss the possibility of the latter using the building and land of the former, as TPCNVA had been meeting in a school building and had no facility of its own.

By September, 2000, Presbytery, through its Church Development Committee, began to discuss closure with CPC, and on September 17, the congregation of CPC voted to close with a tentative date of January 31, 2001. Throughout the remainder of 2000, committees of Presbytery worked with CPC, focusing on pastoral care and transition issues which would follow dissolution.

On October 8, 2000, TPCNVA’s Session met. In a letter dated October 9, 2000, from Elder Y. T. Hung, Clerk of Session of TPCNVA, to William Carter, the representative of CPC, Mr. Hung stated, “The Congregation and the Session express their deepest appreciation for the love and generosity of the Chesterbrook Presbyterian Church....[A]s a gift receiver, we think any additional request would be beyond the God’s grace to TPC. Therefore, TPC will go along with whatever the decision made by the CPC and with whatever CPC sees feasible.” Mr. Hung also suggested the need for language and exhibits to be precise concerning potential building of an assisted living facility on Parcel C and the impact of this proposed building on future plans for church expansion.

A congregational meeting of CPC was held on November 12, 2000 to approve the dissolution of the church, effective January 31, 2001, with the following resolution:

We accept the Session’s plan to deed the real property to National Capital Presbytery, Incorporated, with the provision that the building and grounds be given, at no cost, to the Taiwanese Presbyterian Church of Northern Virginia Congregation and to give Lewinsville Presbyterian Church the opportunity to determine whether or not an assisted living facility for low and moderate income persons can be constructed on the back portion of the Church property and to also explore the possibility of developing a home for the Family Respite Center.

On November 26, 2000, at a congregational meeting, TPCNVA voted to accept CPC’s plan, and to change the church name to “Chesterbrook Taiwanese Presbyterian Church.”

At the stated meeting of Presbytery on January 23, 2001, the Presbytery approved the dissolution resolution for CPC (effective January 31, 2001) and the name change for TPCNVA. The January 23, 2001 resolution included the following:

8. On February 1, 2001, the CTPC is authorized to use "Parcel A" and "Parcel B" property as their new church home with all responsibilities thereof. The Taiwanese Church, chartered in 1992 and a rapidly growing congregation, will move from its current worship site at Oakton Elementary School to "Parcel A." This move will allow them to continue to grow their ministry by now having their own church building. The Taiwanese Church shall maintain and make improvements to the property as necessary. Also, the Taiwanese Church shall be National Capital Presbytery, Inc.'s local representative for oversight of "Parcel C," with such representation to end upon any development of Parcel "C" anticipated in paragraph 12.

* * *

12. The Session of Lewinsville Presbyterian Church is requested to form a task force for exploring the use of undeveloped "Parcel C" as an Affordable Assisted Living Facility or a similar facility. Every effort shall be made to incorporate the Family Respite Center (currently located on "Parcel A") into the Affordable Assisted Living Facility. It is recognized that access to "Parcel C" will be by way of "Parcel B" or other access over a portion of "Parcel A." This task force shall report its build/no build decision to Presbytery's Business Advisory Committee no later than July 31, 2002, which is 18 months from dissolution of Chesterbrook Presbyterian Church. By mutual agreement, this time may be extended if needed.

The January 23, 2001 resolution also provided that the Presbytery address contractual issues with two not-for-profit tenant organizations using church facilities, and proceed with all legal arrangements for dealing with Parcel C, including a long-term lease of the property and access rights. CTPC moved to the property on February 1, 2001. Later in 2001, CPC transferred the title to all the church property (Parcels A, B, and C) to Presbytery.

The feasibility study for the assisted living facility on Parcel C began, and the deadline for completing the study was extended to March 1, 2004. During the period 2001-2004, many activities related to planning, zoning, and other government approvals for the assisted living facility were in progress. CTPC became concerned that the use of Parcel C and the location of the access road would impair its capacity to expand the building as the congregation grew. On February 17, 2004, Presbytery leadership sent a letter to all those of interest, acknowledging CTPC's concerns and stating a willingness to work together to solve the issues. Several discussions and communications to that end ensued.

On March 9, 2004, Presbytery Council met, considered motions concerning the disposition of the issues, but postponed action until a later date. Later that month, Presbytery voted to accept the project proposal for the assisted living facility, now named Chesterbrook Residences, Inc. (CRI). On April 20, 2004, a meeting was held with representatives of CTPC, Presbytery, CRI, and Lewinsville Church, which resulted in a first draft of a proposed resolution to address these concerns. This resolution was to be presented at Presbytery's stated meeting in May, 2004. At some point, CTPC ceased to participate in the discussions.

On May 10, 2004, a revised "Working Draft" of the resolution was sent by e-mail to CTPC representatives and the others participating in the drafting. The following day, Presbytery Council met to consider the draft. Though invited, representatives of CTPC did not attend.

Presbytery held its stated meeting on May 25, 2004 and the Council's recommended resolution was presented. Following a failed motion to postpone, Presbytery passed the resolution after considerable discussion. The May 25, 2004 resolution began as follows:

National Capital Presbytery recognizes that language in the Chesterbrook Presbyterian Church Dissolution Resolution which it approved on January 23, 2001, has led to confusion, distress and conflict. The presbytery, therefore, apologizes to its members and particularly to the members and leadership of CTPC, Lewinsville Presbyterian Church, Immanuel Presbyterian Church and Chesterbrook Residences, Inc (CRI). The Presbytery seeks grace and forgiveness as it moves forward.

In order to resolve differences which have arisen, underscore its commitment to the vitality and success of Chesterbrook Taiwanese Presbyterian Church and the proposed Chesterbrook Affordable Assisted Living Facility, and more clearly define its intentions, National Capital Presbytery hereby resolves, agrees, and acknowledges that:

(a) The Presbytery retains title to Parcels A, B, and C . . . and all the rights and responsibilities of a presbytery under the Constitution of the Presbyterian Church (USA);

(b) With regard to Parcels A and B, National Capital Presbytery grants to Chesterbrook Taiwanese Presbyterian Church all of the rights and responsibilities of a particular church under the Constitution of the Presbyterian Church (USA) [ex. G-8.0201, ff; G-10.0102, ff)

(i) with the understanding that an access road on Parcel B to Parcel C will occupy a portion of Parcel A in perpetuity and subject to an easement granted across Parcel A;

(ii) with the understanding that CTPC cedes its interest in Parcel B and agrees that the Presbytery shall retain all rights and responsibilities to Parcel B . . .

On July 6, 2004, CTPC filed a complaint with the SPJC concerning the actions of Presbytery on May 25, 2004. A stay of enforcement was requested by CTPC, but was not granted. Following a trial, SPJC issued a decision on April 29, 2005, which upheld the May 25, 2004 resolution, and ordered that congregational meetings should be held “in all future matters of this sort having to do with property issues . . .” An appeal was filed by CTPC with the GAPJC on June 2, 2005. A hearing on appeal was held February 10, 2006 by the GAPJC.

(5) *Specifications of Error*

CTPC’s specifications of error have been reworded or combined for purposes of clarity.

(a) *Part I: Property of Dissolving Congregation*

One specification of error suggests the question: “May a dissolving congregation direct disposition of church property?”

Specification of Error Number 3: SPJC erred in denying a particular church’s right of the disposition of its own property before it was formally dissolved by the Presbytery.

This specification of error is not sustained.

Specification of error number 3 refers to the “right” of a church to dispose of church property before being dissolved by Presbytery. CTPC contends that, because of the wishes expressed by CPC prior to its dissolution, CTPC had a greater interest in the church property from February 1, 2001 forward than Presbytery was willing to acknowledge.

The *Book of Order* is clear that a dissolving church, such as CPC, has the right to dispose of church property only as the presbytery directs. G-8.0401 grants Presbytery exclusive rights and responsibilities for dealing with the property of a dissolved church. SPJC correctly held that a dissolving congregation cannot dispose of church property by gift, contract or other means. Thus, CTPC could not acquire from CPC that which CPC had no right to transfer.

CTPC argued that the dissolution of CPC was not complete until the January 23, 2001 resolution was passed by Presbytery and a formal celebration occurred. However, G-8.0401 does not apply only after “formal dissolution” as CTPC defines it, *i.e.*, after a final worship service. The process leading to the dissolution of a congregation, even in cases where the congregation seeks to be dissolved, takes substantial time, particularly when dealing with real property. The act of dissolution is complete at the effective date stated in a presbytery resolution, which in this case was January 31, 2001.

Moreover, even if CPC had not been formally dissolved before January 23, 2001, it could not have sold, leased, or otherwise encumbered church property without the written approval of Presbytery (G-8.0501). A presbytery has exclusive power to determine the use and disposition of church property in a case where the property ceases to be used for a particular church, as was the case with CPC (G-8.0301).

These three provisions of the *Book of Order* (G-8.0301, G-8.0401, G-8.0501) are consistent with the premise in G-8.0201 that “[a]ll property held by or for a particular church, a presbytery, a synod, the General Assembly, or the Presbyterian Church (U.S.A.) . . . is held in trust . . . for the use and benefit of the Presbyterian Church (U.S.A.).” This principle applies to congregations and presbyteries, no matter which entity holds title to church property, and applies whether the property is being used for a particular church program, for investment or otherwise.

(b) *Part II: Effect of CPC Resolution and January 23, 2001 Presbytery Resolution*

Two specifications of error suggest the question: “What ‘rights’ did CTPC receive under the November 12, 2000 CPC resolution or the January 23, 2001 presbytery resolution?”

Specification of Error Number 4: SPJC erred in disregarding CTPC’s contractual right and the promise of Presbytery.

This specification of error is not sustained.

Specification of Error Number 5: SPJC erred in neglecting the common understanding of the Chesterbrook Dissolution Resolution of January 23, 2001, which resulted in denying CTPC’s right to the property.

This specification of error is not sustained.

The January 23, 2001 resolution granted “authorized use” to CTPC and required it to assume “all the responsibilities thereof.” This authorized use was limited by the “development of ‘Parcel C’ anticipated in paragraph 12.” That paragraph

expressly “recognized that access to ‘Parcel C’ will be by way of ‘Parcel B’ or other access over a portion of ‘Parcel A’.” The difference in understanding between CTPC and Presbytery about the extent of CTPC’s rights in Parcels A and B under this language (including its right to object to the location of an easement) did not emerge until 2004 when Fairfax County officials determined that access to the assisted living facility would cross both Parcels A and B. In light of the language of paragraph 12 of the 2001 resolution, the SPJC correctly held that CTPC’s right to use Parcels A and B was subject to the placement of an easement over either Parcel A or B for purposes of access to Parcel C.

(c) *Part III: Effect of 2004 Presbytery Resolution*

Specification of error number 2 suggests the question: “Was the CTPC divested or deprived of property rights by the May 25, 2004 resolution of Presbytery?”

Specification of Error Number 2: SPJC erred in allowing a presbytery to use a resolution to dispose of a particular church’s property right that has been well settled without consent of the particular church.

This specification of error is not sustained.

After February 1, 2001, CTPC was authorized to use the church property. No right previously given to CTPC was taken away from it by the May 25, 2004 resolution. Rather, the May 25, 2004 resolution gave CTPC full rights and responsibilities for the church property under Chapter VIII of the *Book of Order*.

(d) *Part IV: Necessity for Congregational Meeting*

Specifications of error numbers 1, 7, and 8 suggest the question: “Was a meeting of the CTPC congregation required to give consent to the placing of easements in May 2004?”

Specification of Error Number 1: SPJC erred in making a decision which contradicted its own finding.

This specification of error is not sustained.

Specification of Error Number 7: SPJC agreed with CTPC’s position that the May 25, 2004 resolution required approval of the CTPC congregation. As Presbytery filed no appeal, the SPJC’s finding is final and CTPC’s plea should be granted.

This specification of error is not sustained.

Specification of Error Number 8: SPJC erred in failing to correct and prevent the irregularities and delinquencies of Presbytery, as required by D-2.0101.

This specification of error is not sustained.

In specification of error number 1, CTPC contends that SPJC correctly recognized that there should have been a meeting of CTPC congregation “to approve and accept” the May 25, 2004 resolution. CTPC further argues that SPJC then erred when it did not grant relief to it based on the fact that no such meeting occurred, even while suggesting that such meetings “should” occur “in all future matters of this sort having to do with property issues and congregations.”

Before May 25, 2004, CTPC had only been “authorized to use” Parcels A and B, modified by the possible future easements provided for in paragraph 12 of the resolution of January 23, 2001. That authority was not diminished by the relocation of the proposed access road easement at the direction of the Fairfax County officials. Yet SPJC’s recognition of the wisdom of holding a congregational meeting to discuss the effect of the new easement was reasonable in light of the pattern of miscommunication and misunderstanding shown in this case.

However, a requirement for such a meeting in “all future matters of this sort having to do with property issues and congregations of the Presbytery” goes too far. Congregational meetings are not required for every matter having to do with property issues. The *Book of Order* requires congregational meetings in the limited situations enumerated in Chapters VII and VIII. G-7.0304 states, “Business to be transacted at meetings of the congregation shall include . . . [m]atters related to buying, mortgaging, or selling real property (G-8.0500) . . .”

No business other than those items listed in G-7.0304a may be transacted at a congregational meeting. (G-7.0304b.) G-8.0501 notes that many property related transactions also require the written permission of presbytery:

A particular church shall not sell, mortgage, or otherwise encumber any of its real property and it shall not acquire real property subject to an encumbrance or condition without the written permission of the presbytery transmitted through the session of the particular church.⁸

SPJC's more expansive recommendation for congregational meetings is one that congregations and presbyteries may follow, but are not required to follow. Increasing the opportunities for communication and consensus, whether by congregational meetings, informational meetings, or correspondence, is desirable, even if not constitutionally mandated.

(e) *Part V: Procedural Errors*

Specifications of error numbers 6, 9 and 10 allege procedural errors by the SPJC.

Specification of Error Number 6: SPJC erred in using materials that were part of the process of reconciliation against the party who participated in the process.

This specification of error is not sustained.

This specification of error largely relies on a "Minority Report" in the SPJC decision, which concluded that the content of the May 25, 2004 resolution was "implicitly accepted by CTPC's participation and approval in drafts of the resolution as early as April 2004." CTPC, using a civil court standard, argues that SPJC made improper use of "materials" that were part of an offer of compromise. This civil court standard is not applicable in the Presbyterian Church (U.S.A.)'s judicial process.

It should be noted that the designation "Minority Report" in the SPJC decision is not in common use in the ecclesiastical process of the Presbyterian Church (U.S.A.), and should normally have been written as a dissent. Neither a dissent nor a minority report has binding authority.

Moreover, in answer to this specification, the record in this case does not demonstrate that CTPC approved or accepted the resolution before it was presented to Presbytery for debate and vote on May 25, 2004.

Specification of Error Number 9: SPJC erred in ruling that Presbytery's violation of its own Manual "does not rise to the level of constitutional error."

This specification of error is not sustained.

SPJC correctly determined that Presbytery's failure to include a copy of the May 25, 2004 resolution in the mailing that preceded the stated May 2004 Presbytery meeting did not rise to the level of constitutional error. (*Hope, et al, v. Presbytery of San Francisco, Minutes, 2006, p.105*)

Moreover, Presbytery's manual states: "Docket and Packet: The packet containing materials to be voted on will be mailed prior to each regular meeting." The manual does not state that *all* materials to be voted on will be mailed in advance.

Specification of Error Number 10: SPJC erred in allowing a non-member of Presbytery who is not subject to the Constitution of the Presbyterian Church (U.S.A.) to be a party to the Presbytery Resolution.

This specification of error is not sustained.

Presbyteries and congregations are free to transact business with non-members and may take actions and pass resolutions that address their dealings with non-members. G-15.0105 states:

The Presbyterian Church (U.S.A.) will initiate and respond to approaches for conversation and common action with movements, organizations, and agencies of the business, educational, cultural, and civic communities that give promise of assistance toward accomplishing the mission of the Church in the world.

(f) *Part VI: Factual Errors*

Specification of Error Number 11: SPJC erred in disregarding the evidence admitted, and the undisputed facts and circumstances, which resulted in a denial of justice.

⁸ Written presbytery approval is also required if a congregation proposes to "lease its real property used for purposes of worship, or lease for more than five years any of its other real property . . ." (G-8.0502)

This specification of error is not sustained.

CTPC alleges that certain evidence was disregarded by SPJC, resulting in a denial of justice. That certain facts were not mentioned in SPJC’s decision does not mean they were not considered by SPJC. Moreover, factual determinations made by SPJC, as a trier of fact, have a presumption of correctness and are not to be disturbed on appeal unless they are plainly wrong, without supporting evidence or manifestly unjust (*Hardwick v. Permanent Judicial Commission of the Synod of North Carolina, Minutes, 1983, p.45*). CTPC has not met the burden articulated in *Hardwick*.

According to CTPC, the evidence shows that Presbytery acted contrary to the expressed intent of the parties with respect to the January 23, 2001 resolution and that Presbytery representatives were less than forthcoming with CTPC. The SPJC, as the trier of fact, did not find improper motives or dishonesty, but a profound breakdown in communication between CTPC and the Presbytery. CTPC’s quest for accountability and integrity reflects its commitment to our polity and deep respect for Presbytery. In seeking forgiveness, reconciliation and closure, Presbytery demonstrated its sensitivity to the means and manner by which it exercised its authority and power.

Church discipline is a power to be used for “building up the body of Christ, not for destroying it, for redeeming, not for punishing. It should be exercised as a dispensation of mercy and not of wrath so that the great ends of the Church may be achieved, that all children of God may be presented faultless in the day of Christ.” (D-1.0102) Although the ruling of SPJC is now affirmed, it is this Commission’s hope that this process has helped remove discord and division between CTPC and Presbytery.

(6) *Order*

IT IS THEREFORE ORDERED that the decision of the Permanent Judicial Commission of the Synod of the Mid-Atlantic be affirmed, with the clarification that the Constitution requires a congregational meeting on property matters only as specified in G-7.0304, G-8.0501, and G-8.0502.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Mid-Atlantic 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 National Capital Presbytery 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.

IT IS FURTHER ORDERED that the Clerk of Session of Chesterbrook Taiwanese Presbyterian Church report this Decision and Order to the Session at its next meeting, that the Session enter the full Decision and Order upon its minutes, and that an excerpt from those minutes showing entry of the Decision and Order be sent to the Stated Clerk of the General Assembly.

(7) *Absences and Non-participants*

William Carlough, P. David Snellgrove, and Judy Woods were not present and took no part in this case. Christopher Yim was recused from participation in this case.

Dated this 12th day of February, 2006.

s. *Remedial Case 217-13*

----- John R. Frye, Complainant/Appellee,)	
)	
v.	)	DECISION AND ORDER
)	
Session of First Presbyterian Church, Tecumseh, Michigan,	)	Remedial Case 217-13
Respondent/Appellant. -----)	

(1) *Headnotes*

(a) Inactive member’s request for restoration to the active roll: At a minimum, a session must convene to consider an inactive member’s request for restoration to the active roll.

(b) Timeliness of filing a remedial complaint: A complaint filed within ninety days of the Session's response to an inactive member's request for restoration to the active roll is timely filed within the provisions of D-6.0202a.

(c) Session's discretion in determining active members: In determining active membership, a session has broad discretion, but its exercise of that discretion is limited by G-5.0202, G-10.0102b and s, and G-10.0302a(2)(a).

(d) Standard of review: A permanent judicial commission shall not substitute its judgment for that of a session absent a showing that the session did not act "reasonably, responsibly, and deliberately within the Constitution of the church." (*Simmons v. Presbytery of Suwannee, Minutes*, 1985, p.114.)

(2) *Arrival Statement*

This remedial case comes to the General Assembly Permanent Judicial Commission (GAPJC) on appeal filed by Respondent/Appellant Session of First Presbyterian Church of Tecumseh, Michigan, (Session) from a decision by the Permanent Judicial Commission of the Synod of the Covenant (SPJC) dated July 14, 2005. This Commission finds that it has jurisdiction, that Session has standing to appeal, that the appeal was properly and timely filed, and that the appeal states one or more grounds for appeal under D-8.0105.

(3) *Appearances*

John R. Frye, Complainant/Appellee (Frye), was represented by Edward H. Koster; Session was represented by Gregory Grover and William Wise.

(4) *History*

On March 28, 2002, Session took action to place John and Marcia Frye on the roll of inactive church members. The Fries were notified of this decision by letter from Session on April 17, 2002.

On March 31, 2004, Frye requested by letter to Session that it reverse the allegedly improper action taken in April, 2002, and restore the Fries to active membership.

Frye received an unsigned letter dated April 13, 2004, purportedly from Session, stating that his request fell under the provisions of D-2.0202, and therefore it was not timely.

At its meeting on April 22, 2004, Session removed the Fries from the membership roll.

On June 22, 2004, Frye filed a remedial complaint with the Presbytery of Maumee Valley, complaining that in its letter of April 13, 2004, the Session failed to reinstate Frye to the active roll.

On September 4, 2004, four members of the Permanent Judicial Commission of the Presbytery of Maumee Valley (PPJC) ruled that Frye had no standing to file the complaint because he was no longer a member of the church against which the complaint was directed. No other findings were made. On October 21, 2004, counsel for Frye requested a full PPJC hearing. Following a hearing on March 15, 2005, the PPJC ruled that it had jurisdiction; that Frye did have standing; that the complaint stated a claim on which relief could be granted; but that the complaint was not timely filed, because all aspects of the complaint related only to the Session action of March 28, 2002.

On April 6, 2005, Frye appealed the PPJC decision to the SPJC. Following a hearing on July 14, 2005, SPJC sustained in part the PPJC decision, concluding that the complaint was timely filed only with regard to Session's April 13, 2004 response or failure to respond to Frye's request to be restored to the active roll.

Session filed the present appeal and a request for stay of enforcement on August 26, 2005. The request for stay was granted. The GAPJC heard the appeal on February 10, 2005.

(5) *Specification of Error*

Specification of Error: The Permanent Judicial Commission of the Synod of the Covenant erred in finding that the complaint was timely filed.

The specification of error is not sustained.

The complaint was timely filed with respect to the Session’s response or failure to respond to Frye’s letter of March 31, 2004. According to the present record, Session failed to meet to consider Frye’s request to be restored to active membership. Instead, in an unsigned letter purportedly from Session dated April 13, 2004, Frye’s request was summarily rejected as untimely. On June 22, 2004, Frye filed a complaint with the PPJC alleging a delinquency in the issuance of the April 13, 2004, letter. This complaint was initiated within ninety days of Frye’s receipt of the unsigned letter, and therefore within the ninety-day time limit prescribed in D-6.0202a. On remand, the PPJC should address whether Session’s process for considering Frye’s request to be restored to the active roll was appropriate.

On remand it will also be the PPJC’s task to determine what, if any, relief is appropriate. The *Book of Order* grants a session “the responsibility and power to receive members”

(G-10.0102b), to keep rolls (G-10.0102s), and to determine whether a person is “active in the church’s work and worship” (G-10.0302a(2)(a)). A session’s exercise of its discretion in matters concerning membership is broad, and a permanent judicial commission shall not substitute its judgment for that of a session absent a showing that the session did not act “reasonably, responsibly, and deliberately within the Constitution of the church.” (*Simmons v. Presbytery of Suwannee, Minutes* 1985, p.114). Constitutional bounds include the limitations that the “conditions of active membership are to be “consistent with the order and confessions of the Presbyterian Church (U.S.A.)” (G-5.0202) and that “membership shall not be denied to any person because of race, economic or social circumstances, or any other reason not related to profession of faith” (G-10.0102b).

(6) *Decision and Order*

IT IS THEREFORE ORDERED that the Permanent Judicial Commission of the Presbytery of Maumee Valley convene and conduct a trial limited to an examination of the Session’s process in responding or failing to respond to Frye’s request of March 31, 2004, to be restored to the active roll of the First Presbyterian Church of Tecumseh, Michigan.

The Presbytery Permanent Judicial Commission shall convene the trial within ninety days of this decision.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Covenant report this decision 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 Maumee 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.

IT IS FURTHER ORDERED that the Clerk of Session of First Presbyterian Church, Tecumseh, Michigan report this Decision and Order to the Session at its first meeting after receipt, that the Session enter the full Decision and Order upon its minutes, and that an excerpt from those minutes showing the entry of the Decision and Order be sent to the Stated Clerk of the General Assembly.

(7) *Absences and Non-participants*

William Carlough, P. David Snellgrove, and Judy Woods were not present and took no part in this case.

Dated this 12th day of February, 2006.

t. *Original Jurisdiction 217-14*

-----)	
The Session of the Concord Liberty Presbyterian Church (U.S.A.),)	
Complainant,)	
)	
v.)	
	)	ORDER FOR DISMISSAL
The Office of the General Assembly of the Presbyterian Church)	
(U.S.A.); The Theological Task Force on Peace, Unity and Purity of	)	Remedial Case 217-14
the Church to the 217th General Assembly (2006), a Committee of the)	
General Assembly of the Presbyterian Church (U.S.A.); and Clifton)	
Kirkpatrick, Stated Clerk of the General Assembly of the Presbyterian)	
Church (U.S.A.),)	
Respondents.)	
)	
-----)	

This remedial case came before this Commission on a Complaint of original jurisdiction filed by the Complainant, The Session of the Concord Liberty Presbyterian Church (U.S.A.), against The Office of the General Assembly of the Presbyterian Church (U.S.A.); The Theological Task Force on Peace, Unity and Purity of the Church to the 217th General Assembly (2006), a Committee of the General Assembly of the Presbyterian Church (U.S.A.); and Clifton Kirkpatrick, Stated Clerk of the General Assembly of the Presbyterian Church (U.S.A.), dated November 18, 2005, and filed with the Stated Clerk of the General Assembly of the Presbyterian Church (U.S.A.) on November 21, 2005. Respondents filed an Answer to the Complaint and a Motion to Dismiss the Statement of Complaint on December 16, 2005.

The Executive Committee of the Permanent Judicial Commission of the General Assembly issued a Preliminary Order and Order for Dismissal on December 19, 2005. There has been no request by the Complainant to petition the full Permanent Judicial Commission for a hearing on the Order for Dismissal on jurisdictional grounds.

The General Assembly Permanent Judicial Commission finds that the Commission has jurisdiction, that the Complainant has standing to file the Complaint, and that the Complaint was properly and timely filed. The Commission finds, however, that the Complaint fails to state a claim upon which relief can be granted. The report of the Theological Task Force on Peace, Unity and Purity is only a recommendation to the 217th General Assembly (2006), and has no force or effect without further consideration and action by the General Assembly. Therefore, the recommendations proposed in that report, which the Complaint challenges as “irregularities,” do not constitute “actions” that are subject to remedial attack at this time. See D-2.0202a.

The Permanent Judicial Commission dismisses the Complaint in the above-captioned matter on the grounds that the Complaint fails to state a claim upon which relief can be granted.

Dated the 12th day of February, 2006.

B. *Governing Bodies Statements of Compliance with General Assembly Permanent Judicial Commission Decisions*

Standing Rule M.2.b.(4) requires that when a decision of the General Assembly 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 General Assembly Permanent Judicial Commission during the years 2004–2006.

1. *216-4A, 216-4B, 216-4C, 216-4D, Carl James Sohn v. Hanmi Presbytery*

The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS THEREFORE ORDERED that this matter be dismissed.

IT IS FURTHER ORDERED, in this matter only, that because the Second Amended Preliminary Order led the parties to believe that briefing and a hearing on the jurisdictional questions would be held before the full Commission, the Commission hereby gives the parties leave to challenge this order of dismissal and to request a jurisdictional hearing should either party so desire.

Case dismissed—no compliance required.

2. *216-10, Session of Serone Church, Formerly Known as Korean Independent Presbyterian Church, v. Carl James Sohn*

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 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.

This decision was reported at the Synod of Southern California and Hawaii stated meeting on October 28, 2004, and Presbytery of Hanmi called meeting on July 27, 2004. The Synod of Southern California and Hawaii has assumed original jurisdiction over Serone Church and an administrative commission is in place until December 31, 2007; therefore, all correspondence has been made to and through that administrative commission.

3. *216-11, Session of Serone Church, Formerly Known as Korean Independent Presbyterian Church v. Jae Eun Sohn*

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 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.

This decision was reported at the Synod of Southern California and Hawaii stated meeting on October 28, 2004, and Presbytery of Hanmi called meeting on July 27, 2004.

4. *216-12, Session of Serone Church, Formerly Known as Korean Independent Presbyterian Church v. Shin Sil Park*

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 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.

This decision was reported at the Synod of Southern California and Hawaii stated meeting on October 28, 2004, and Presbytery of Hanmi called meeting on July 27, 2004.

5. *216-14, Carl James Sohn and Hang Mo Koo v. Session of Serone Church (Formerly Known as Korean Independent Presbyterian Church)*

The following orders were entered by the General Assembly Permanent Judicial Commission:

This Commission orders that the appeal in this remedial case be dismissed as moot.

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.

This decision was reported at the Synod of Southern California and Hawaii stated meeting on October 28, 2004 and the Presbytery of Hanmi called meeting on July 27, 2004.

6. *216-16, Presbyterian Church (U.S.A.), by the Presbytery of Cincinnati, v. A. Stephen Van Kuiken*

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 the Covenant 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 Cincinnati report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Presbytery of Cincinnati meeting on July 13, 2004.

7. *217-1 (Formerly 216-13), 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, and 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 to approve the removal of the candidate from the roll of candidates of the Presbytery of San Francisco is affirmed.

IT IS FURTHER ORDERED that in light of the many serious errors in the conduct of this trial, the Synod of the Pacific Permanent Judicial Commission shall receive training and guidance no later than February 28, 2005, in the proper conduct of trials and hearings from the Office of the General Assembly along with available members of the General Assembly Permanent Judicial Commission; a report of this training shall be made to this Commission as well as to the Synod.

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 October 7, 2004, and the Presbytery of San Francisco meeting on November 11, 2004. The manager of judicial process and social witness in the Department of Constitutional Services, Office of the General Assembly, provided training to the Synod of the Pacific Permanent Judicial Commission on January 21 & 22, 2005, and March 25 & 25, 2006.

8. *217-2, A. Kirk Johnston, Laurie Johnston, and Session of First United Presbyterian Church, Paola, Kansas, v. Heartland Presbytery*

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 Mid America is hereby affirmed.

IT IS FURTHER ORDERED, that the Clerk of Session of First United Presbyterian Church of Paola, Kansas, report this Decision and Order to the Session at its first meeting, that the Session enter the full Decision and Order upon its minutes, and that an excerpt from those minutes showing entry of the Decision and Order be sent to the Stated Clerk of the General Assembly (D-8.0404f).

IT IS FURTHER ORDERED, that the Stated Clerk of Heartland Presbytery report this Decision and Order to the Presbytery at its first meeting, 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 (D-8.0404f).

IT IS FURTHER ORDERED, that the Stated Clerk of the Synod of Mid America report this Decision and Order to the Synod at its first meeting, 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 (D-8.0404f).

The decision was reported at the Synod of Mid-America meeting on February 25, 2006, the Heartland Presbytery meeting on November 16, 2004, and the First Presbyterian Church Session meeting on November 15, 2004.

9. *217-3, The Presbytery of Baltimore v. the Synod of the Mid-Atlantic*

The following order was entered by the General Assembly Permanent Judicial Commission:

05 ASSEMBLY COMMITTEE ON CHURCH POLITY

The Complaint of the Presbytery of Baltimore will be dismissed upon receipt of a copy of the official minutes of the Synod of the Mid-Atlantic showing that the complained of action has been rescinded.

The Synod of the Mid-Atlantic has advised the Presbytery of Baltimore that at its stated meeting, July 14–16, 2004, it rescinded the action stated above, which is the subject of the complaint of the Presbytery of Baltimore.

10. *217-4, Christopher Pae v. Hanmi Presbytery*

The following order was entered by the General Assembly Permanent Judicial Commission:

IT IS ORDERED, that the Petition is denied.

Case dismissed. No compliance required.

11. *217-5, Second Presbyterian Church of Tulsa, Oklahoma v. Eastern Oklahoma Presbytery*

The following decision was 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 Sun is affirmed.

FURTHER, in light of the long and faithful ministry of Second Presbyterian Church, Tulsa, Presbytery is encouraged to implement its decision to hold a Service of Celebration for mission and ministry of the church, as appropriate.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Sun 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 Eastern Oklahoma 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.

This decision was reported at the Synod of the Sun meeting April 30, 2005, and the Eastern Oklahoma Presbytery stated meeting on June 3, 2005.

12. *217-6, Jeffrey K. Raines v. the Session of Miami Shores Presbyterian Church*

The following decision was entered by the General Assembly Permanent Judicial Commission:

IT IS ORDERED that the decision of the Permanent Judicial Commission of the Synod of South Atlantic is reversed, and this case is remanded to the Presbytery of Tropical Florida Permanent Judicial Commission for trial.

IT IS FURTHER ORDERED that the Clerk of Session of Miami Shores Presbyterian Church, Miami Shores, Florida, the Stated Clerk of the Presbytery of Tropical Florida, and the Stated Clerk of the Synod of the South Atlantic, each read this Order of Dismissal at their first meeting following receipt of this Order; that the Session, Presbytery, and Synod enter the full Order of Dismissal upon its minutes, and that an excerpt from those minutes showing entry of the Order of Dismissal be sent to the Stated Clerk of the General Assembly. (D-8.0404f, D-13.0404f)

This decision was reported at the Synod of the South Atlantic meeting on September 7, 2005, the Presbytery of Tropical Florida meeting on February 12, 2005, and the Miami Shores Presbyterian Church Session meeting on February 19, 2005.

13. *217-7, Parker T. Williamson v. the Presbytery of Western North Carolina*

The following decision was entered by the General Assembly Permanent Judicial Commission.

IT IS THEREFORE ORDERED that the decision of the Permanent Judicial Commission of the Synod of Mid-Atlantic ordering that the Presbytery take no further action on validation of Williamson's ministry for one year be reversed.

IT IS FURTHER ORDERED that the Synod decision on formulating a reconciliation plan be modified to read as follows: "The Presbytery of Western North Carolina formulate a plan to implement a Presbytery-wide process of reconciliation concerning its relationship with Parker T. Williamson, and that it consult with Parker T. Williamson in the formulation."

IT IS FURTHER ORDERED that Presbytery develop, by January 31, 2006, separate written criteria for validation of ministries within its bounds as specified in G-11.0403.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Mid-Atlantic report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Western North Carolina report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

This decision was reported at the Synod of Mid-Atlantic meeting on Oct. 27, 2005, and the Presbytery of Western North Carolina meeting on April 26, 2005. The Presbytery of Western North Carolina approved a written policy for validated ministries on July 26, 2005.

14. *217-8, Dana Jackson v. Session of Cordova Presbyterian Church, Lakeland Tennessee, and Presbytery of Memphis*

The following decision was entered by the General Assembly Permanent Judicial Commission:

IT IS ORDERED that the appeal in this matter be dismissed for lack of jurisdiction.

IT IS FURTHER ORDERED that, pursuant to the provisions of G-9.0408, the Synod consider whether a special administrative review of the Presbytery of Memphis regarding the Presbytery's handling of the accusations of misconduct and delinquency filed by Jackson and of Jackson's letter complaint of October 27, 2003, is necessary.

IT IS FURTHER ORDERED that the Clerk of Session of Cordova Presbyterian Church, Lakeland, Tennessee, the Stated Clerk of the Presbytery of Memphis, and the Stated Clerk of the Synod of Living Waters each read this Order of Dismissal at their first meeting following receipt of this Order; that the Session, Presbytery, and Synod enter the full Order of Dismissal upon its minutes, and that an excerpt from those minutes showing entry of the Order of Dismissal be sent to the Stated Clerk of the General Assembly. (D-8.0404f, D-13.0404f)

This decision was reported at the Synod of Living Waters meeting on January 30, 2006, the Presbytery of Mid-South (Memphis) meeting on May 10, 2005, and the Cordova Presbyterian Church Session meeting on March 28, 2005. The Office of the General Assembly was notified on March 6, 2006, that the Synod of Living Waters reviewed the information in this matter and found no reason to warrant or consider a special administrative review.

15. *217-9, Synod of the Northeast, Presbytery of Southeastern Illinois, Presbytery of Northern New England, Session of First Presbyterian Church of Hoopston, Illinois, and Session of Presbyterian Church of Paris, Illinois v. The Board of Pensions of the Presbyterian Church (U.S.A.)*

The following decision was entered by the General Assembly Permanent Judicial Commission:

Following negotiations between the parties to this case, the parties executed a Stipulation of Settlement resolving this matter on dates between June 8, 2005, and June 24, 2005. The Board of Directors of Respondent approved the Stipulation of Settlement on July 16, 2005. Accordingly, the Complaints in this matter stand withdrawn, and the matter is dismissed.

Case dismissed. No compliance required.

16. *217-10, Jack C. Volkens v. Presbytery of Wabash Valley*

The following decision was entered by the General Assembly Permanent Judicial Commission:

IT IS THEREFORE ORDERED that the decision of the Permanent Judicial Commission of the Synod of Lincoln Trails is affirmed.

IT IS FURTHER ORDERED that in light of the many serious errors in the conduct of the investigation and hearings in the disciplinary cases against Appellant, the Presbytery of Wabash Valley Permanent Judicial Commission and the General Presbyter and Stated Clerk of the Presbytery of Wabash Valley shall receive training and guidance no later than February 28, 2006, in the proper conduct of investigations, trials and hearings by the Office of the General Assembly along with available former members of the General Assembly Permanent Judicial Commission; a report of this training shall be made to this Commission as well as to the Synod.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of Lincoln Trails 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 Wabash Valley report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

This decision was reported at the Synod of Lincoln Trails meeting on October 14, 2005, and the Presbytery of Wabash Valley meeting on September 24, 2005. The manager of judicial process in the Department of Constitutional Services, Office of the General Assembly, provided training to Wabash Valley Presbytery staff and permanent judicial commission on November 15–16, 2005.

17. *217-11, Florence G. Kuipers v. Session of the Elkton Presbyterian Church*

The following decision was 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 Mid-Atlantic is affirmed.

05 ASSEMBLY COMMITTEE ON CHURCH POLITY

IT IS THEREFORE FURTHER ORDERED that the Stated Clerk of the Synod of the Mid-Atlantic report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Shenandoah Valley 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 Elkton Presbyterian Church of Elkton, Virginia, report this Decision and Order to the Session at its next meeting, that the Session enter the full Decision and Order upon its minutes, and that an excerpt from those minutes showing entry of the Decision and Order be sent to the Stated Clerk of the General Assembly (D-8.0404f).

This decision was reported at the Synod of the Mid-Atlantic meeting on Oct. 27, 2005, the Shenandoah Valley Presbytery meeting on October 25, 2005, and the Elkton Presbyterian Church session meeting on September 13, 2005.

C. Votes of Presbyteries

Note: The votes from 10 were not received

PROPOSED AMENDMENTS TO THE 216TH GENERAL ASSEMBLY (2004)
(Amendments require 87 votes to pass)

		Affirm.	Neg.	No Action
04-A.	Former COM Elder Moderating Meetings of Congregations—On Amending G-7.0306 (Item 04-13)	161	2	
04-B.1.	Recognizing Immigrant Leaders as Elders—On Amending G-9.0503a(2) (Item 09-02)	110	53	
04-B.2.	Granting a Fellowship Voice and Vote—On Amending G-9.0503a(2) (Item 09-01)	99	64	
04-C.	Ending Parish Associate Relationships—On Amending G-14.0515d (Item 05-12)	148	15	
04-D.	Clarifying Time Limits—On Amending D-6.0306a, D-8.0302a and D-13.0302a (Item 04-03)	163		
04-E.1.a.	Minister Reporting Child Abuse—On Amending G-6.0204 (Item 04-08, Recommendation 11.a.)	153	10	
04-E.1.b.	Elder Reporting Child Abuse—On Amending G-6.0304 (Item 04-08, Recommendation 11.b.)	145	18	
04-E.1.c.	Deacon Reporting Child Abuse—On Amending G-6.0402 (Item 04-08, Recommendation 11.c.)	143	20	
04-E.2.	Pastoral Inquiry—On Amending G-9.0503 (Item 04-08, Recommendation 6)	124	39	
04-E.3.	Adding to the Rules of Discipline Preface—On Amending D-1.0101 (Item 04-08, Recommendation 3)	156	7	
04-E.4.	Imposing Administrative Leave—On Amending D-10.0106 (Item 04-10)	131	32	
04-E.5.	Rights of Accuser—On Amending D-10.0202 and D-10.0203 (Item 04-08, Recommendation 7)	160	3	
04-E.6.	Disclosure in Alternative Forms of Resolution—On Amending D-10.0202g (Item 04-08, Recommendation 9)	150	13	
04-E.7.	Providing for Victim Impact Statement—On Amending D-11.0403e (Item 04-08, Recommendation 4)	127	35	1
04-E.8.	Voluntary Acts of Repentance—On Amending D-12.0103 and D-12.0104 (Item 04-08, Recommendation 8)	132	30	1
04-E.9.	Initiation of Appeal in a Disciplinary Case—On Amending D-13.0102 and D-13.0106 (Item 04-08, Recommendation 5)	138	25	

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	Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment			
	04-A.	04-B.1.	04-B.2.	04-C.	04-D.	04-E.1.a.	04-E.1.b.	04-E.1.c.	04-E.2.	04-E.3.	04-E.4.	04-E.5.	04-E.6.	04-E.7.	04-E.8.	04-E.9.	04-F.1.	04-F.2.	04-F.3.	04-F.4.	04-F.5.	04-F.6.		
Abington	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Alaska	A	N	A	A	A	A	A	A	N	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Albany	A	A	A	A	A	A	A	A	N	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Arkansas	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Atlantic Korean-Amer	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Baltimore	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Beaver Butler	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Blackhawk	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Boise	A	N	A	A	A	A	A	A	N	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Boston	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Carlisle	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Cascades	A	N	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Cayuga-Syracuse	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Central Florida	A	A	A	A	A	A	A	A	N	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Central Nebraska	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Central Washington	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Charleston-Atlantic	A	N	N	A	A	A	A	A	N	A	A	A	A	A	A	A	A	A	A	A	A	A	N	
Charlotte	A	N	N	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	N	
Cherokee	A	N	N	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Chicago	A	A	N	A	A	A	A	A	N	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Cimarron	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Cincinnati	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Coastal Carolina	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Dakota	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
de Cristo	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	N	
Denver	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	N	
Des Moines	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Detroit	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Donegal	A	A	A	A	A	A	A	A	N	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
East Iowa	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
East Tennessee	A	N	A	A	A	A	A	A	N	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Eastern Korean	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Eastern Oklahoma	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Eastern Oregon	A	A	A	A	A	A	A	A	N	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Eastern Virginia	A	N	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Easminster	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Elizabeth	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Flint River	A	A	A	A	A	A	A	A	N	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Florida	A	N	A	A	A	A	A	A	N	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Foothills	A	N	A	A	A	A	A	A	N	A	A	A	A	A	A	A	A	A	A	A	A	A	N	
Genesee Valley	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Geneva	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Giddings-Lovejoy	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Glacier	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Grace	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Grand Canyon	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Greater Atlanta	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	

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	Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment																	
	04-A.	04-B.1.	04-B.2.	04-C.	04-D.	04-E.1.a.	04-E.1.b.	04-E.1.c.	04-E.2.	04-E.3.	04-E.4.	04-E.5.	04-E.6.	04-E.7.	04-E.8.	04-E.9.	04-A.	04-B.1.	04-B.2.	04-C.	04-D.	04-E.1.a.	04-E.1.b.	04-E.1.c.	04-E.2.	04-E.3.	04-E.4.	04-E.5.	04-E.6.	04-E.7.	04-E.8.	04-E.9.								
Shenango	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							
Shenandoah	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A						
Sheppards/Lapsley	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A						
Sierra Blanca	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A					
South Alabama	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A				
South Dakota	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A				
South Louisiana	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A				
Southeastern Illinois	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A			
Southern Kansas	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A			
Southern New Eng.	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A			
Stockton	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A			
Suroeste	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A		
Susquehanna Valley	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A		
Tampa Bay	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A		
Transylvania	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Tres Rios	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Trinity	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Tropical Florida	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Twin Cities Area	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Upper Ohio Valley	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Utah	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Utica	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	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	A	A	A	A	A	A	A	A	A	A	A	A	A	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	A	A	A	A	A	A	A	A	A	A	A	A	A	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	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
West Virginia	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Western Colorado	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Western Kentucky	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Western New York	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Western NC	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Western Reserve	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Whitewater Valley	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Winnemago	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Wyoming	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Yellowstone	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Yukon	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
	161	2	110	53	99	64	148	15	163	153	10	145	18	143	20	124	39	156	7	131	32	160	3	150	13	127	35	1	132	30	1	138	25							

Item 06-01

[The assembly approved Item 06-01, Recommendations 1.–3. See p. 28.]

1. The Task Force on Peace, Unity, and Purity of the Church recommends that the 217th General Assembly (2006) strongly encourage

a. every member of the Presbyterian Church (U.S.A.) to witness to the church’s visible oneness, to avoid division into separate denominations that obscure our community in Christ, and to live in harmony with other members of this denomination, so that we may with one voice together glorify God in Jesus Christ, by the power of the Holy Spirit; and

b. all sessions, congregations, presbyteries, and synods to renew and strengthen their covenanted partnership with one another and with the General Assembly.

Rationale

The task force believes that the Presbyterian Church (U.S.A.) is called to hold together in one body. We do not deny that differences in the church are deep and important. Even in our small task force, we are far apart on some issues despite intense engagement together in discernment over nearly four years. At the same time, both in our own fellowship and in the church whose diversity we were chosen to represent, we have discovered more agreement than disagreement. Core convictions about the gospel draw Presbyterians together. The task force found it possible to state these core convictions in one voice. Our gratitude and joy for the privilege of confessing the faith together convince us that the Presbyterian Church (U.S.A.) must not let its differences pull it apart. Each of us on the task force still thinks that some positions others among us hold are incorrect, even damaging to the church and the clarity of its message. Yet we have come to respect the integrity with which theological views different from our own are held, and we have seen that many others in the church have the same capacity to perceive the biblical basis and Christian credibility of other perspectives.

Therefore, the task force has concluded that, despite disagreements, the Presbyterian Church (U.S.A.) should make every effort to prevent schism. What protections are there against bitter division? The task force, diverse in its makeup, has gained some practical wisdom about what it required for unity while important differences remain. Our pattern of life together, our experiences of the results of sustained study and regular worship, and our review of history and the principles of polity have convinced us that there are Presbyterian traditions and habits, some of which have been underutilized, that may enable the Presbyterian Church (U.S.A.) not only to avoid a division, but to grow closer in Christ as its members struggle together to live out the gospel. The following recommendations, which are means to this end, commend the use of the resources we have discovered to the whole church.

2. The Task Force on Peace, Unity, and Purity of the Church recommends that the 217th General Assembly (2006) urge governing bodies, congregations, and other groups of Presbyterians to follow the example of the task force and other groups that, in the face of difficult issues, have engaged in processes of intensive discernment through worship, community building, study, and collaborative work.

Rationale

The task force was directed to devise “an instrument and a process” by which means the church can discern and discuss matters that unite and divide it. By the grace of God and with the Spirit’s help, the task force grew into a Christian community. We also discovered that we were not unique, that numerous groups in the church were also seeking mutual understanding, using the disciplines of study, sharing of joys and sorrows, and prayer that paved the way. We commend to the church the methods that the task force and others have used to pave the way to discernment: deep reflection on Scripture; serious study of basic theological doctrines; intensive review of the history of the church, the currents of conviction that created and resolved conflicts, and the practical wisdom it has gained from its experience over time; regular prayer and worship; use of texts written from a variety of perspectives as an introduction to the discussion of potentially divisive issues; and work together toward important goals. Taken together, these disciplines form part of the “instrument and process” the task force commends to the church.

To assist other groups that want to use methods the task force employed, discussion resources that helped us shape our thinking are on our Web site: www.pcusa.org/peaceunitypurity/. In addition to educational resources produced by the task force, a complete bibliography of materials we have read is available (www.pcusa.org/peaceunitypurity/, look under Resources). Before June 2006, we will publish curricular materials that help church leaders, members, and groups make use of the educational resources we have prepared or used ourselves.

The intent of this recommendation, however, is to invite the whole church to participate in a season of discernment, not to mandate any particular format or approach. The task force resources may be helpful starting points. We urge others to share the plans and materials they have used, and we encourage all who decide to pursue mutual understanding to bring all the imagination and creativity they can muster to the process.

3. The Task Force on Peace, Unity, and Purity of the Church recommends that the 217th General Assembly (2006) commend for study the Theological Reflection that heads the task force report (see lines 35–260).

Rationale

The task force was directed to lead the Presbyterian Church (U.S.A.) in “spiritual discernment of our Christian identity in and for the 21st century.” We began our discernment process by studying core doctrines of the Christian faith. Toward the end of our time together, as we began to draft this report, we summarized what we have come together to believe about who we are called to be as Presbyterian Christians facing an uncertain, challenging future. That summary, the Theological Reflection that begins this report, affirms biblical faith, foundational Christian and Reformed teachings, and helpful ways that contemporary believers express the faith in a world hungering for meaning and truth.

The Theological Reflection is not, however, intended to be an official doctrinal statement of the church, much less a new confession of faith. It is the work of one group whose members were chosen, as we have said, not because we are experts but because we are typical of the range of backgrounds and views of church leaders and members. The fact that the task force, in all its diversity, has been able to agree on so much will, we hope, be an encouragement to the church. What we hold in common is far greater than those things that divide us. Many readers of the Theological Reflection will want to restate portions of it or add to it. We encourage them to do so. We urge that the Theological Reflection be studied, not as a finished or perfect product, but as a starting point for other groups that seek the experience, which we have found so valuable, of grappling with basic theological issues in the company of those who bring different perspectives. Listening to how our presumed opponents understand God, Jesus Christ, the work of the Spirit, the mission of the church, and other centrally important features of the faith has done more to deepen our discernment and mutual understanding than any other activity. Such theological searching, we believe, should be an early step in any process of discernment meant to foster purity, unity, and peace.

[The assembly approved Item 06-01, Recommendation 4., with amendment. See p. 28.]

4. The Task Force on Peace, Unity, and Purity of the Church recommends that the 217th General Assembly (2006) direct the Committee on the Office of the General Assembly, and urge those who plan and moderate meetings of other governing bodies, to explore the use of alternative forms of discernment ~~and~~ [preliminary to] decision-making ~~[as a complement to parliamentary procedure]~~, especially in dealing with potentially divisive issues.

Rationale

The other element of “an instrument and process” the task force commends to the church is the wide variety of processes of discernment and communal decision-making the task force used in its deliberations. These processes are alternatives to the mode of debate, in which opposing sides emphasize the strength of their own position and the weaknesses of the other. In discernment, members of the body work together to generate and weigh options. Advocacy is complemented by inquiry. This can lead to cohesion in the body as well as discernment of the will of Christ. These methods can be used under *Robert’s Rules of Order* [the primary framework for decision-making in the Presbyterian Church (U.S.A.)] in modes such as “committee of the whole” before proceeding to a vote. The alternative approaches that were most effective for the task force as it sought insight, understanding, and cohesion in Christ are described in detail in “Discernment and Decision-Making,” one of the discussion resources that can be found on our Web site (www.pcusa.org/peaceunitypurity/), in video resources the task force produced, and in additional resources posted on our Web site.

The task force, having gained so much from these approaches and methods, strongly commends them to the church. Such methods are easily integrated into the proceedings of small groups like the task force. They also can be used by larger decision-making groups. In the resources noted above, examples are provided of how all deliberative bodies, including large assemblies, can integrate some of these alternative means of discernment into their life and work.

[The assembly approved Item 06-01, Recommendations 5.–7. with amendment and with comment. See pp. 28–29.]

5. The Task Force on Peace, Unity, and Purity of the Church recommends that the 217th General Assembly (2006) approve the following authoritative interpretation of section G-6.0108 of the *Book of Order*:

a. *The Book of Confessions* and the Form of Government of the *Book of Order* set forth the scriptural and constitutional standards for ordination and installation.

b. These standards are determined by the whole church, after the careful study of Scripture and theology, solely by the constitutional process of approval by the General Assembly with the approval of the presbyteries. These standards may be interpreted by the General Assembly and its Permanent Judicial Commission.

c. Ordaining and installing bodies, acting as corporate expressions of the church, have the responsibility to determine their membership by applying these standards to those elected to office. These determinations include:

(1) Whether a candidate being examined for ordination and/or installation as elder, deacon, or minister of Word and Sacrament has departed from scriptural and constitutional standards for fitness for office,

(2) Whether any departure constitutes a failure to adhere to the essentials of Reformed faith and polity under G-6.0108 of the *Book of Order*, thus barring the candidate from ordination and/or installation.

d. Whether the examination and ordination and installation decision comply with the Constitution of the PC(USA), and whether the ordaining/installing body has conducted its examination reasonably, responsibly, prayerfully, and deliberately in deciding to ordain a candidate for church office is subject to review by higher governing bodies.

e. All parties should endeavor to outdo one another in honoring one another's decisions, according the presumption of wisdom to ordaining/installing bodies in examining candidates and to the General Assembly, with presbyteries' approval, in setting standards.

Rationale

The most intractable conflicts in the Presbyterian church often result in disputes over ordination. Therefore, the task force recommends this authoritative interpretation, which clarifies ordination procedures by emphasizing principles that are, we believe, closer to Presbyterian tradition than some of our current practices.

If adopted, this authoritative interpretation would restore a greater degree of both rigor and flexibility in ordination decisions. The authoritative interpretation would accomplish this by clarifying provisions of G-6.0108 that stem from long-established principles of Presbyterian polity:

1. Standards for ordination are determined by the whole church by constitutional process. Acting on their own, local governing bodies cannot set their own standards or set aside the church's standards.

2. Ordaining and installing bodies are empowered and duty-bound to apply the church's standards and to determine the fitness for office of those elected to office. This responsibility includes determining, on a case-by-case basis, whether officers-elect adhere to essential and necessary articles of doctrine, discipline, and government.

3. Ordaining/installing bodies and higher governing bodies are partners in the ordination process. Higher governing bodies oversee the decisions of lower ones. Ordaining and installing bodies determine fitness for office. Partnership requires mutual respect of each other's decisions.

Why is an authoritative interpretation needed?

The function of an authoritative interpretation is to clarify potentially ambiguous words or phrases in the *Book of Order*. (See line 1243.)

Section G-6.0108 was added to the *Book of Order* in 1983. It requires that all candidates for office adhere to the essentials of Reformed faith and polity (G-6.0108a, sentence one) as expressed in *The Book of Confessions* and the Form of Government. Ordaining bodies may not dispense with the church's standards or promulgate their own. Section G-6.0108 also requires the application of the standards with integrity. It ensures freedom of conscience in interpretation of Scripture within certain bounds, requires ordaining/installing bodies to determine whether there is a "serious departure" from standards (G-6.0108a, sentence two), and makes an important distinction between "standards" and "essentials."

Standards are aspirational in character. No one lives up to them perfectly (for this reason, G-6.0108 permits "departures" from standards that are not deemed essential). Essentials, by the terms of G-6.0108b (third sentence), are those matters of faith and polity that the officer-elect's governing body discerns are indispensable for ordained service. Essential doctrines are those that are required for a person's beliefs to fall within the bounds of Reformed understandings of Christian faith.

Essentials of polity are those that are required for a person's ordained service to fall within the bounds of Reformed understandings of church governance. Essential practices are those that are required for a person's life to fall within the bounds of Reformed understandings of Christian discipleship.

In recent years, the relationship between G-6.0108 and other *Book of Order* sections on ordination has become unclear. Some ordaining/installing bodies have maintained that the *Constitution* gives them the right to overlook or dispense with certain churchwide standards. Others have considered adopting their own version or distillation of essential standards, to be applied to all officers-elect. Some interpreters have insisted that some provisions of the *Constitution*, such as those that govern sexual behavior, supersede the right of ordaining and installing bodies to determine fitness for ordination in all cases.

This authoritative interpretation addresses all these points of confusion, by reaffirming the wisdom in G-6.0108, as it holds together key historical and theological principles—the need for the establishment of standards by the whole church and the duty of ordaining and installing bodies to apply those standards in determining fitness for office and compliance with essentials. If the authoritative interpretation clarifies current confusions about ordination and installation, it will, we believe, contribute to the peace, unity, and purity of the church.

What is new or different about the proposed authoritative interpretation?

No elements of the proposed authoritative interpretation are new. In fact, both G-6.0108 and this interpretation represent a reemphasis of traditional principles that, as we demonstrated in the previous section, have been held in constructive balance and tension in the past.

- *The power of the whole church to set standards is affirmed.* This power was first conferred in 1729, when the General Synod adopted the Westminster standards as the confessional basis for all ministers. The principle established then and confirmed in this authoritative interpretation do not permit the kind of “local option” arrangements that some have proposed, in which each ordaining and installing body sets its own standards. Such a procedure would be new, and it would be un-Presbyterian.

- *The authoritative interpretation also emphasizes the traditional respective responsibilities of various persons and bodies.* Officers-elect have the duty to conform to essentials of faith and polity and the right to freedom of conscience within bounds. Ordaining and installing bodies have the duty to apply standards and the right to discern which are essential for ordained service. These two principles were also established in 1729, when ministers were given the opportunity to dissent from articles of the Westminster standards (“declare a scruple” was the language of the time) and ordaining bodies were given the right to determine whether the “scrupled” article was an essential tenet.

- *The authoritative interpretation emphasizes as well the power of higher governing bodies to review ordination and installation decisions if they are challenged,* determining whether examinations were lawfully and fairly conducted and whether the matter of essentials was adequately grappled with. This, too, is a tradition of Presbyterian polity, dating from the adoption of a constitution and the establishment of the General Assembly in 1789.

By emphasizing traditional principles, the authoritative interpretation might, however, introduce at least two changes in current practices of ordination.

- Though current practices vary from session to session and presbytery to presbytery, it is often reported that examinations lack rigor by not fully investigating the scope of each officer-elect's beliefs, practices, gifts, willingness to uphold the governance of the church, and scruples. *The authoritative interpretation lifts up the obligation of the ordaining or installing body to gain the broadest visions of each officer-elect's faith, manner of life, and promise as it applies standards and makes determinations about essentials.*

- The authoritative interpretation also lifts up a feature of G-6.0108 that is grounded in history but has fallen out of current practice. *Section G-6.0108 puts “faith and polity”—belief and behavior—on an equal footing, as they were in 1729, when scruples were permitted in matters of “doctrine, discipline and government.”* Over time, an imbalance has developed, with flexibility afforded in matters of doctrine and strict compliance required on all points of conduct and polity. By implication, this confers greater authority on the Form of Government than on the confessions and the Scripture they interpret. The proposed authoritative interpretation restores the balance, grounded firmly in the Reformed theological insight that faith and action are inextricably related. Faith is not only mental assent but also a pattern of life lived in the presence of God. The test and fruit of faith are change of heart and amendment of life. Therefore, officers-elect must comply with essentials of polity and practice as well as faith. Ordaining and installing bodies may exercise judgment in the application of standards of both belief and practice that are deemed by those bodies to be nonessential.

In a word, the proposed authoritative interpretation introduces no innovations, but it does seek to retrieve and clarify long-established Presbyterian principles of decision-making in matters of ordination to and installation in church offices.

How would the authoritative interpretation address current critical issues in the church?

The authoritative interpretation we have proposed is intended to clarify constitutional principles and decision-making procedures in any church controversy that affects ordination standards, as so many Presbyterian disputes have done in the past. It is not designed to settle a particular issue but to clarify the common framework within which all ordination decisions are made. The problem on which it focuses is a perennial one. Because Presbyterian standards for office are ideals, including the highest ideal—perfect obedience to Scripture—all candidates for office will depart from them in some ways, in both belief and practice. There never have been or will be perfect officers-elect. Thus every ordaining/installing body, in every case, must decide what departures can be tolerated and which are so serious that essential matters of faith and practice are compromised. The interpretation proposed here makes clear that standards may not be compromised merely because they are unpopular in a particular locale. At the same time, ordaining/installing bodies, which have the most direct connection and responsibility for people seeking to enter their membership, have the responsibility for making judgments about whether these actual, fallible human beings have the self-awareness, commitment, and capacity to exercise faithful ministry.

At the present moment, however, many will ask how the proposed interpretation may affect several issues that have been the focus of recent conflicts about ordination, including the use of theological standards in the ordination process, the application of G-6.0106b, the respective powers of governing bodies, and the status of authoritative interpretations.

- *Theological standards:* The proposed authoritative interpretation emphasizes what the Constitution already requires: the examination of officers-elect according to the standards of Scripture, the confessions, and the Form of Government. Ordaining/installing bodies may not ignore any existing churchwide standards or adopt additional standards to be imposed on all candidates. The proposed authoritative interpretation further emphasizes the duty of ordaining/installing bodies to determine whether the officer-elect accepts the essentials of faith and polity. If the candidate cannot accept the essentials of Reformed faith and polity as determined by the examining body, the ordination cannot proceed.

- *G-6.0106b:* It is not the intention of this proposed authoritative interpretation of G-6.0108 to change existing ordination standards, including the standards of G-6.0106b, which was added to the *Constitution* in 1997, and authoritative interpretations addressing its concerns.¹ The task force was not asked to adjudicate the issues named in its mandate, including the questions about sexuality and ordination that are the focus of G-6.0106b. Rather, the task force was instructed to propose ways for the church to live faithfully while dealing with those issues. The task force recognizes that the debate over G-6.0106b may continue for many years. The authoritative interpretation the task force proposes is designed to help the church maintain peace, unity, and faithfulness to scriptural and theological principles while that debate continues.

The proposed interpretation requires ordaining and installing bodies to examine carefully both the doctrinal views and the manner of life of those elected to office. If an ordaining or installing body determines that an officer-elect has departed from G-6.0106b, a manner-of-life standard, the ordaining/installing body must then determine whether this departure violates essentials of faith or polity. If so, the candidate may not be ordained. If the departure is judged not to violate the essentials of Reformed faith and polity, after the ordaining/installing body has weighed the departure in the full context of a candidate's statement of faith and manner of life, then there is no barrier to ordination (though there also is no requirement that the person be ordained). As at present, the ordaining/installing body would make the decision, with the help of the Spirit, about whether to ordain and/or install and based on all the evidence before it.

- *Review of decisions:* The interpretation reaffirms long-standing principles of review of lower governing bodies by higher ones. Decisions about who meets standards of fitness and whether those elected to office are in compliance with essentials of faith and polity belong to the ordaining/installing body, but whether the ordaining body has adequately exercised its duties, including whether it has adequately grappled with the question of what constitutes essentials for ordination, is subject to review. Prior judicial commission rulings have specified that examination of candidates must be reasonable, responsible, and deliberate and that it must be thorough enough to ensure compliance with essentials. This interpretation conforms to the letter as well as spirit of those earlier judgments.

- *The status of authoritative interpretations:* The proposed authoritative interpretation would clarify an issue that has caused considerable confusion: how authoritative interpretations of ordination standards function. The Constitution gives the General Assembly and its Permanent Judicial Commission the power to issue authoritative interpretations of constitutional provisions and stipulates that such interpretations are binding on lower governing bodies (*Book of Order*, G-13.0112 and G-13.0103r). Ordination standards are constitutional provisions, and thus are subject to authoritative interpretation. At the same time, the General Assembly Permanent Judicial Commission has established that higher governing bodies may not prevent lower bodies from carrying out their constitutionally mandated responsibilities. The conjunction of these two principles means that, if an ordination standard has been authoritatively interpreted, (1) ordaining/installing bodies must interpret the

standard as the General Assembly and its Permanent Judicial Commission have authoritatively directed, and (2) ordaining/installing bodies have the power to determine whether any officer-elect's departure from the interpreted standard compromises essentials of Reformed faith and polity and thus should constitute a barrier to ordination. In short, an authoritative interpretation binds how an ordaining/installing body interprets a standard, but it does not override that body's power to judge which matters are essential and whether any departure from nonessentials is sufficiently serious that a candidate will not be ordained or installed.

We believe the practical effects of the implementation of the proposed authoritative interpretation can be positive. Confirming the standard-setting role of the whole church will contribute to the church's unity and purity. Affirming the right of ordaining/installing bodies to make judgments about standards and fitness for office will, we believe, ultimately contribute to the church's peace. These measures will not be effective, however, unless subsection (5) of the proposed authoritative interpretation is taken with utmost seriousness: *All parties must outdo one another in honoring the decisions of other bodies, presuming that other governing bodies have employed their best wisdom and sincerely sought the Spirit's guidance in all their deliberations.* The proposed authoritative interpretation is not a license either to disregard standards or to override judgments of the fitness of persons elected to office.

Admittedly, this measure will stimulate some vigorous debates and possibly dissension in sessions and presbyteries about critical issues. Groups that meet together regularly have, however, many more opportunities to engage conflicts constructively than do large national bodies like the General Assembly whose membership changes from meeting to meeting and often finds itself under sustained pressure from opposing interest groups. And what about purity? Some will object that the approach we propose will lead to variations in the actual judgments made by ordaining bodies and will permit persons to be ordained who do not meet the church's standards. There is already considerable variation in the judgments of ordaining and installing bodies; and no candidate perfectly conforms to the church's standards. We predict that the authoritative interpretation, by bringing renewed emphasis to the process of examination and application of standards, will in fact lead to more careful and balanced decisions about fitness for ordination, thereby promoting the purity of the church and the quality of its leadership.

Finally, it is essential to note that the proposed authoritative interpretation is meant to serve these purposes—peace, unity, and purity—no matter what standards are in place in the future. Some current standards, particularly G-6.0106b, are controversial. If that provision were to be removed, or others were to be added, the authoritative interpretation, with its emphasis on the right of ordaining/installing bodies to apply the standards in a given case, would continue to ensure that an ordaining body could not be forced to ordain a person whose faith or manner of life it deems to constitute a departure from essentials of Reformed faith and practice established in *The Book of Confessions* and the Form of Government in the *Book of Order*.

We submit that the authoritative interpretation proposed here answers many pressing needs of the church and will continue to do so in years to come. At the same time, we acknowledge that there are no perfect solutions to the challenge of living with a common confession of faith and deep difference about particular issues. Some will be disappointed that we have not adjudicated the controversial issues of the moment, making recommendations on behalf of one side or another. We have understood our mandate to be broader and farther reaching: to seek ways for the church to live the gospel joyfully and productively amid inevitable disagreement. We believe that the recommendations we have put forward, including this authoritative interpretation, will facilitate that.

6. If the 217th General Assembly (2006) approves Recommendation 5, the Task Force on Peace, Unity, and Purity of the Church strongly encourages

a. the 217th General Assembly (2006) to approve no additional authoritative interpretations, to remove no existing authoritative interpretations, and to send to the presbyteries no proposed constitutional amendments that would have the effect of changing denominational policy on any of the major issues in the task force's report, including Christology, biblical interpretation, essential tenets, and sexuality and ordination.

b. all church members to acknowledge their traditional biblical obligation, as set forth in Matthew 18:15–17, Matthew 5:23–25, and in the Rules of Discipline in the *Book of Order*, “to conciliate, mediate, and adjust differences without strife” prayerfully and deliberately (D-1.0103) and to institute administrative or judicial proceedings only when other efforts fail to preserve the purposes and purity of the church.

Rationale

In order to assess whether the ways forward we have proposed are effective in promoting peace, unity, and purity, it seems advisable to all members of the task force, whatever their personal positions on issues, that the task force's recommendations be considered and weighed in a spirit of discernment, and that they also be given an opportunity to work.

Although the task force has affirmed commonly held convictions of Presbyterians on the issues the General Assembly named in the task force's mandate, it has not taken positions on disputed issues whose resolution might necessitate constitutional change. Nor has it debated various measures that have been or may be sent to the General Assembly at which this report will be received. We believe it would create confusion and further conflict to attempt to make major constitutional changes to section G-6.0106 or on other controversial issues before the church has reacquainted itself with the time-tested principles of the proposed authoritative interpretation. In the same period, additional measures are required to create a climate for discernment. Whenever possible, personal engagement, mediation, and conciliation should be used before either administrative or judicial action is considered.

7. The Task Force on Peace, Unity, and Purity of the Church recommends to the 217th General Assembly (2006) that this report answer the following: *Overture 01-33, Commissioners' Resolutions 00-28, 01-23, and Item 02-10.*

Rationale

These items referred to the task force by previous General Assemblies are answered by this report.

Comment: The success of this proposal is dependent upon all governing bodies taking all standards of the church seriously and applying them rigorously in the examination process. All governing bodies are encouraged to develop resources to ensure that this happens.

Endnote

1. "G-6.0106 Gifts and Requirements

"a. To those called to exercise special functions in the church—deacons, elders, and ministers of Word and Sacrament—God gives suitable gifts for their various duties. In addition to possessing the necessary gifts and abilities, natural and acquired, those who undertake particular ministries should be persons of strong faith, dedicated discipleship, and love of Jesus Christ as Savior and Lord. Their manner of life should be a demonstration of the Christian gospel in the church and in the world. They must have the approval of God's people and the concurring judgment of a governing body of the church.

"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), 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."

ACC ADVICE ON ITEM 06-01

Advice on Item 06-01—From the Advisory Committee on the Constitution (ACC).

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) with respect to Item 06-01 with the following comments:

Recommendation 5 of the Report of the Task Force on Peace, Unity and Purity (Item 06-08) asks the General Assembly to approve an authoritative interpretation of G-6.0108 as it pertains to the responsibilities of governing bodies with respect to the ordination or installation of ministers of Word and Sacrament, elders, and deacons. The recommended authoritative interpretation is clear and within the power of the General Assembly to approve if it chooses.

A. *Current Constitutional Standards Regarding Ordination*

The Advisory Committee on the Constitution (ACC) believes that clarity as to the current constitutional standards regarding ordination is important to understanding and assessing the proposed authoritative interpretation.

Presbyterians, in the midst of our most serious conflicts, have found themselves being reformed according to the Word of God (*Book of Order*, 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 1920s in the fundamentalist/modernist controversy that led to the report of the Special Commission of 1925. The report said in 1926, "The Church at large should illustrate as well as demonstrate, the power of the Gospel to bind up wounds and to soften animosities; and such, we are convinced, was the purpose of incorporating in the Presbyterian Constitution, the obligation for [Presbyterians] to maintain a patient, considerate and [caring] attitude toward each other" (*Minutes*, PCUSA, 1926, Part I, p. 78). 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:

1. There are three sources of constitutional authority for the PC(USA):
 - a. The language of the *Constitution* itself (and amendments made to it),
 - b. General Assembly Permanent Judicial Commission decisions interpreting the *Constitution*,
 - c. Deliberate General Assembly interpretations together are referred to as “authoritative interpretations” made pursuant to G-13.0103r.
2. The most recent interpretation of a provision of the *Book of Order* shall be binding.
3. The process of constitutional amendment is carefully defined in the *Book of Order* (Chapter XVIII).
4. 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.

The Advisory Committee on the Constitution has in the past advised that the standards of the church on ordination cannot be changed by a General Assembly authoritative interpretation alone.¹

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 the church determined in a Permanent Judicial Commission (PJC) decision (*Union Presbyterian Church of Blasdell v. The Presbytery of Western New York, Minutes, 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.”

In 1996, the General Assembly proposed, and in 1997 the presbyteries adopted, an amendment to the Form of Government found at G-6.0106b. The provisions of G-6.0106b have been interpreted by the General Assembly PJC on several occasions.

In *Wier v. Second Presbyterian Church (Minutes, 1999, Part I, p. 831) [Weir I]*, the General Assembly PJC held that G-6.0106b does not authorize the nullification of an ordination that has been completed, even if the ordination might have been contrary to G-6.0106b’s provisions.

In *Benton, et al v. Presbytery of Hudson River (Minutes, 2000, Part I, p. 586)*, the General Assembly PJC limited the application of G-6.0106b, finding: “The Appellants argue that since G-6.0106b is a foundational standard derived from the Confessions, it should be applied to standards for worship as well. This is unpersuasive. The plain language of G-6.0106b speaks only to ordination. The adoption of G-6.0106b did nothing to change the constitutional interpretation concerning worship practices set out in the 1991 Authoritative Interpretation” (Ibid, 587).

In *Londonderry, et al v. Presbytery of Northern New England (Minutes, 2001, Part I, p. 577)*, the General Assembly PJC held that a higher governing body had an obligation to exercise pastoral oversight when an ordaining body (a session) adopted the position that “we vow to continue welcoming persons living singly or in committed relationships, regardless of sexual orientation, into the life, membership and leadership of this congregation on an equal basis, including eligibility for election and ordination as a ruling elder or deacon” (Ibid, pp. 577–78). In reaching this conclusion, the PJC noted: “G-6.0106b presents the qualifications established by the corporate judgment of the whole church for ordination to service as minister of the Word and Sacrament, elder, and deacon. The Historic Principles of Church Order are explicit as to the right of the church to make and to enforce these standards” (Ibid, p. 579).

In *Wier v. Second Presbyterian Church of Ft. Lauderdale (Minutes, 2002, Part I, p. 339) [Weir II]*, the General Assembly PJC held that an allegation that the accused was a “practicing homosexual” was an insufficient allegation of an irregularity against the respondent, and that the complaint must allege that the person purportedly disqualified from ordination or installation must have self-acknowledged the proscribed sin. The PJC further explained: “Self-acknowledgment may come in many forms. In whatever form it may take, self-acknowledgment must be plain, palpable, and obvious, and details of this must be alleged in the complaint” (Ibid, p. 341). Finally, the PJC went on to hold that “[s]ince the standard for self-acknowledgment is that it be plain, palpable, and obvious, the ordaining and installing governing body is in the best position to make any such determination based on its knowledge of the life and character of the candidate” (Ibid).

In *Presbytery of San Joaquin v. Presbytery of the Redwoods* (*Minutes*, 2003, Part I, p. 277), the General Assembly PJC held that “sexual orientation alone would be no more sufficient or reasonable grounds for further questioning than would singleness, obesity or any other categorization. In other words, stereotypical profiling is not a reasonable or valid ground for singling out a candidate for additional questioning. Therefore, if a person does not self-acknowledge a practice that the confessions call sin, then a governing body has a positive obligation to make further inquiry only if it has direct and specific knowledge that said person is in violation of the ordination and installation standards of the Constitution” (Ibid, p. 280).

In *McKittrick v. Session, West End Presbyterian Church of Albany, New York* (*Minutes*, 2003, Part I, p. 272), the General Assembly PJC held that where an “elder had admitted during his examination that he was a gay man in a fifteen-year relationship, and that this information had previously been shared with his pastors and the nominating committee of the church” (Ibid, p. 272), a remedial case could seek a declaration that the installation was irregular. Further, the PJC held that a remedial case could challenge the procedures followed by the installing body, as opposed to the conduct of the individual installed. Finally, the PJC noted that “when, as in this case, an installation occurs immediately following the examination process, there may be no practical opportunity for a protesting or dissenting party to seek a stay of enforcement of the decision to install. The Presbyterian custom of conducting business ‘decently and in order’ should not be converted into a race in which the swift prevail. We undermine our system of mutual accountability when the proceedings such as ordination or installation are rushed with the consequence (whether intended or otherwise) that certain remedies become unavailable. Therefore, we encourage governing bodies to permit sufficient time between the examination and installation or ordination of a candidate so that there can be no intimation that any governing body intended to shield its action from scrutiny” (Ibid, 274).

In summary, cases before the General Assembly PJC have established at least the following authoritative interpretations of G-6.0106b:

1. Governing bodies are not free to declare that they will disobey the constitutional standards for ordination and installation established by the whole church, and when faced with such a declaration higher governing bodies must exercise oversight, whether pastoral or administrative over the disobedient governing body.

2. *Book of Order*, G-6.0106b, applies to ordination and installation, and does not otherwise set constitutional limitations for governing bodies.

3. *Book of Order*, G-6.0106b, requires that the conduct complained of be self-acknowledged for it to constitute a basis for challenging a governing body’s decision to ordain or install, as opposed to its process for making such a decision. Self-acknowledged means that by words or actions, the person seeking ordination or installation has made it plain, palpable, and obvious that he or she is engaged in conduct “the confessions call sin.” Alleged sexual sin (lack of chastity in singleness or fidelity in marriage) is subject to the same high standard of self-acknowledgment as any sinful behavior in precluding ordination or installation.

4. With respect to a challenge based on an alleged lack of chastity or fidelity, sexual orientation alone is not sufficient ground to require a governing body to make further inquiry into a person’s fitness for office.

5. A challenge made to the process by which a governing body makes a decision to ordain or install is subject to review, and presumably to correction of the process by which such decisions are made.

The recommendations of the task force offer answers to two other significant questions raised by G-6.0106b that the General Assembly PJC has not addressed:

- how an ordaining or installing body should determine which practices the confessions call sin; and
- what is the standard of review by higher governing bodies over such determinations.

B. *G-6.0108 and Freedom of Conscience within Certain Bounds*

Section G-6.0108 reflects an important principle of Presbyterian polity—the balance between the individual right of conscience recognized in the Westminster Confession and the necessity of uniformity within our denomination in those things our community has found to be essential. While the principle originated at the time of the Adopting Act in 1729 based on certain ministers’ objections to portions of the Westminster Confession relating to the relationship between the church and civil government, over the history of the denomination the view of what is essential and nonessential broadened to other issues. The discussions of the history of this issue in the 1926 Report of the Special Commission of 1925 (*Minutes*, PCUSA, 1926, Part I, pp. 62–87), the 1972 Report on Doctrinal Loyalty (*Minutes*, PCUS, 1972, Part I, pp. 195–200), and in the 1983 Report of the Special Committee on Historic Principles, Conscience, and Church Government (*Minutes*, UPCUSA, 1983, Part I, pp. 141ff) are valuable background in the consideration of the current recommendation.

The Report of the Special Committee on Historic Principles, Conscience, and Church Government (*Minutes*, UPCUSA, 1983, pp. 141ff), sets forth well the basis for this principle:

Reasonable people may differ about many matters. The church should encourage diverse points of view. Diversity may be a sign of health of the church. Uniformity may be the result of the tyranny of those in control, the failure to acknowledge differences, or the fear of ostracism.

Those beliefs and practices about which the church tolerates or encourages diversity are nonessential. The distinction between essential and nonessential articles entered our church with the Adopting Act of 1729. Nonessential issues are not unimportant but are those subjects about which diversity is understood to be desirable or acceptable. A nonessential issue is judged by a governing body of the church to be one about which agreement or compliance is not required. The General Assembly makes, for example, a particular pronouncement about an issue in the world. The issue is important and the debate of the General Assembly is intense and weighty because the consequences are important. But agreement with the position of the General Assembly is not required. People may even be encouraged by the Assembly to continue to voice contrary viewpoints.

Essential matters are those regarding which the church does require uniformity of either belief or practice. There are some issues which are so clearly understood to be essential that the church does not vote on them until a challenge is made. For example, the doctrine of the two natures of Christ was assumed to be essential until the question was raised about its essential character. Then the church is required to make a decision through its carefully defined procedures. Essential or necessary matters of faith and practice are determined by the appropriate governing body only in response to a challenge in a particular instance.

The consequent decision by an individual to withdraw is a last resort after the dissenter has exercised all the options mentioned earlier in the discussion of Principle Two. The person needs to be willing to participate in honest debate and be open to the possibility of being persuaded by the view of the majority. When the governing body has acted and has determined that the issue is essential and that compliance is therefore required, then the conscience of a dissenter may be abused if that person remains within the denomination. The freedom to withdraw from a voluntary association preserves the right of private judgment.

The individual does not make the decision about the essential character of a particular decision of a governing body. The governing body, itself, arrives at such a determination after being careful to allow sufficient time for thoughtful debate and the full consideration of differing points of view. The action of the governing body may be to determine that the issue in question is not essential. In that case, the individual is still free to speak and act from a conflicting point of view. If, however, the governing body determines that the particular question is essential and that compliance is necessary, then the individual holding a minority opinion must exercise judgment about the possible violation of conscience.

Mutual forbearance is to be exercised by individuals within the church toward one another. Forbearance is willingness to accept other people in the church who do not share our own ideas. To exercise forbearance is to accept diversity with gratitude for those who differ and willingness to remain in conversation with people whose perspective may disturb us.

Ultimately, the tolerance of the exercise of individual conscience within the bounds determined by the appropriate governing body is intended to build up the church:

It follows, therefore, that whenever a question arises as to where these limits are, the issue must be decided by the organization and not by the individual member of it. As applied within the Presbyterian Church, this means that such issues will be determined either *generally*, by amendment of the Constitution, or *particularly*, by Presbyterial authority, subject to the constitutional right of appeal.

Toleration does not involve any lowering of the Standards. It does not weaken the testimony of the Church as to its assured convictions. It does not imply that support is offered to what may be regarded as a brother's error. But it does mean that in the spirit of Christ, patience is exercised by the body of the Church toward those deemed to be at fault in some of their beliefs, remembering our own proneness to err, in order that by the manifestation of such graces, and by prayer, together with fidelity in our own witnessing, all finally, may be brought to see eye to eye in a fuller apprehension of the truth, and led into a convincing compliance with the Master's new commandment that His disciples should love one another. 1926 Report of the Special Commission of 1925 (*Minutes*, PCUSA, 1926, Part I, pp. 79–80); see also 1972 Report on Doctrinal Loyalty (*Minutes*, PCUS, 1972, Part I, pp. 195–200).

C. *The Proposed Authoritative Interpretation*

The Advisory Committee on the Constitution offers the following observations concerning the authoritative interpretation of G-6.0108 proposed, and in particular on the intersection between that authoritative interpretation and the application of G-6.0106b:

1. *Recommendation 5.a.*: This paragraph restates a well-established principle of our polity. It provides the context for the remaining paragraphs of the proposed authoritative interpretation, but standing alone is indisputable.

2. *Recommendation 5.b.*: The paragraph first amplifies the first paragraph by restating the principle that ordination and installation standards are determined by the whole church solely by the constitutional process of approval by the General Assembly with the concurrence of the presbyteries.² In this respect, the recommendation echoes the words of the Special Commission of 1925 in its 1926 report: "It would be intolerable if the General Assembly, whose powers are limited by the Constitution, could, even when sitting as a judicial court, amend by indirection, the organic law of the Church, which contains within itself provisions for effecting orderly change." (*Minutes*, PC(USA), 1926, Part I, p. 83). This is a sound and important principle of our polity.

The second sentence of paragraph 5b reiterates a principle frequently identified by the Advisory Committee on the Constitution—that interpretation of the provisions of the *Constitution* can occur through either a decision of the General Assembly Permanent Judicial Commission on the facts of a particular case before it or by a General Assembly through the

process for adoption of an authoritative interpretation found in G-13.0103r. Taken with the first sentence, this paragraph reaffirms that neither a permanent judicial commission nor a General Assembly adopting an authoritative interpretation can change the standards for ordination or installation. All either can do is interpret the standards that are part of the *Constitution*. While this principle borders on the axiomatic, its restatement may lend weight to arguments that the authoritative interpretation of the *Constitution* in place prior to the adoption of G-6.0106b should be eliminated because that authoritative interpretation added to rather than interpreted the then existing constitutional standards. Whether such a position is adopted depends on whether the argument prevails that the definitive guidance that became authoritative interpretation in 1993 actually legislated new constitutional standards rather than interpreted existing ones. That determination is not called for by this proposed authoritative interpretation, and thus would have to be determined separately by this or a future assembly, or by the General Assembly PJC in a judicial case.

3. *Recommendation 5.c.*: The first sentence of this paragraph restates another longstanding principle of Presbyterian polity, namely that while the whole church determines the constitutional standards for ordination and installation, application of those standards in the first instance lies with the body that knows and examines the candidate (e.g., the presbytery or session).

Subpart 1 of Recommendation 5.c. is descriptive of the determination sessions and presbyteries must first make after examining a candidate for office as required by Chapter 14 of the Form of Government. If a candidate has not departed from scriptural and constitutional standards for fitness for office, the ordaining or installing body need go no further in its inquiry. In this regard, at least insofar as application of G-6.0106b to this examination process is concerned, the duty to examine extends only to self-acknowledged (e.g., plain, palpable, and obvious) conduct “the confessions call sin.” The proposed authoritative interpretation does not change this limitation on the examination process.

Subpart 2 of Recommendation 5.c. addresses the unresolved issue of how ordaining and installing bodies address the fitness of a particular candidate who self-acknowledges particular conduct that the confession call sin but refuses to repent of that conduct. This subsection treats such a situation as raising an issue of faith and polity by applying the “essentials” standard of G-6.0108 to the determination of whether such self-acknowledgement disqualifies the candidate from ordination or installation. Neither the General Assembly PJC nor previous assemblies have addressed the particular question of whether or not G-6.0106b’s broad prohibition on ordination or installation of a person engaged in a self-acknowledged conduct the confessions call sin is limited by G-6.0108’s authorization of ordaining or installing bodies to determine whether a candidate’s departure constitutes a failure to adhere to the essentials of Reformed faith and polity.

This portion of the recommendation is consistent, however, with the usual breadth of discretion given ordaining or installing bodies in General Assembly Permanent Judicial Commission (GAPJC) decisions addressing the role of such bodies outside the constraints of G-6.0106b in *Simmons, et al. v. Presbytery of Suwannee* (Remedial Case No. 197-4), and *Rankin v. National Capital Union Presbytery* (Remedial Case 193-10, UPCUSA). As the *Rankin* decision pointed out:

Whereas, formerly, the candidates’ examination sought to determine if the candidate could subscribe to the system of doctrine and the propositional statements that were a part of the Westminster Confession and Catechisms; now the focus of the examination is on the candidate’s ability to use a number of confessional formulations to learn from, be guided by, and lead the people of God. Formerly the Constitution prescribed empirical standards, as set out in the vows, the Westminster Confession, and the Larger and Shorter Catechisms, by which the candidate’s theology was judged. Now the Constitution places the primary focus of the candidate’s examination not on his or her conformity with theological prescriptions but rather on the candidate’s willingness and commitment to be instructed by the Confessions of our Church and continually guided by them in leading the people of God. The necessary implication of this current focus is that the presbytery has been assigned greater responsibility in determining the sufficiency of the candidate’s commitment to be instructed by the Confessions of our Church and his or her willingness to use them in leading and guiding the people of God. The presbytery, therefore, must be vested with sufficient authority to carry out these many constitutional obligations. This determination is a judgment for which higher judicatories should substitute their judgment only for the most extraordinary reasons. As noted in the report of the Special Commission of 1925: “The Presbytery is the only body whose members see the candidate and hear him officially. It is the body qualified and constitutionally appointed to judge, at first hand, concerning his spirit and bearing, and his general attitude toward the service of Christ.” (*Minutes of the General Assembly, 1927, p. 65*)

The Advisory Committee on the Constitution believes that the assembly has the authority to interpret the interplay of these sections. Specifically, the assembly has the authority to interpret whether G-6.0106b is likewise limited by an ordaining or installing body’s authority to decide whether a particular deviation from confessional standards is a deviation from that which is essential to our faith and polity.

In this regard, the Advisory Committee on the Constitution reminds the assembly that while the focus of the interpretation and application of G-6.0106b has largely been on the ordination or installation of those who are or are believed to be in gay or lesbian sexual relationships, the language of G-6.0106b, which governing bodies must apply in their examinations, is much broader, proscribing the ordination or installation of any person who self-acknowledges engaging in any “practice which the confessions call sin” and refuses to repent of that practice. This portion of the proposed authoritative interpretation offers a means, consistent with historic polity, for principled distinctions to be made by governing bodies in determining which practice the confessions call sin, in particular circumstances, disqualify a person from ordination or installation.

4. *Recommendation 5.d.*: This paragraph reaffirms the historic and constitutional principle of the review of lower governing bodies by higher governing bodies. It focuses the review on the questions of whether the lower governing body conducted its examination and determined that any departure does or does not constitute a failure to adhere to the essentials of Reformed faith and polity on the standard of whether the lower governing body acted “reasonably, responsibly, prayerfully, and deliberately.” These are not specific phrases from either the constitutional description of the review of lower governing bodies by higher governing bodies or from GAPJC decisions. However, the manner in which such review would occur under this paragraph is consistent with the standards set forth by the GAPJC in *Simmons, et al. v. Presbytery of Suwannee (Remedial Case No. 197-4)*, and *Rankin v. National Capital Union Presbytery (Remedial Case 193-10, UPCUSA)*.

5. *Recommendation 5e*: This paragraph, consistent with its predecessors, reaffirms the primary role of the General Assembly (with the concurrence of the presbyteries) in setting the constitutional standards for ordination and installation, and then in interpreting those standards. Likewise, it acknowledges the historically recognized, unique role of sessions and presbyteries in making decisions to (or not to) ordain or install the candidates they have examined. In this context, to “outdo one another in honoring one another’s decisions” for ordaining or installing bodies means to treat the standards of the *Constitution* with the deepest respect, and to engage in a probing and rigorous process in determining whether particular views as to what the confessions call sin are consistent with what is essential to our faith and polity. Likewise, in the exercise of oversight over ordination or installation decisions, higher governing bodies or judicial commissions would “outdo one another in honoring one another’s decisions” by focusing review on whether the ordaining or installing body engaged in a probing and rigorous process, and not on whether it agreed with the lower governing bodies determination as to what is essential to our faith and polity. This statement is consistent with historic principles regarding the interrelationship of higher and lower governing bodies, and provides useful clarity in describing how those bodies interact for our polity to work.

Endnotes for ACC Advice

1. In 2001, the Advisory Committee on the Constitution advised: “The position of the church on ordination cannot be changed by a General Assembly authoritative interpretation alone” (*Minutes*, 2001, Part I, p. 656). With hindsight, and in the context of the task force recommendations, it is clear that this statement was not as precise as it should have been. The word “position” in the context of the 2001 advice referred to the constitutional standards for ordination. Debate over the task force proposal has shown that “position” can also have a broader, less precise meaning, and could be understood to refer to the manner in which the church interprets the *Book of Order*, and as opposed to the standards therein.

2. The Advisory Committee on the Constitution understands the phrase “after the careful study of Scripture and theology” as descriptive of the process that should surround any amendment of our constitutional documents, rather than as suggesting that an amendment enacted by the presbyteries could be invalidated because it was not somehow adopted “after the careful study of Scripture and theology.”

ACSWP ADVICE AND COUNSEL ON ITEM 06-01

Advice and Counsel on Item 06-01—From the Advisory Committee on Social Witness Policy.

The Advisory Committee on Social Witness Policy (ACSWP) advises approval of Item 06-01, “A Season of Discernment: The Final Report of the Theological Task Force on Peace, Unity, and Purity of the Church,” with the following comment:

The PC(USA) remains divided on issues of Christology, biblical interpretation, essential tenets, and sexuality and ordination. Nevertheless, the Theological Task Force on Peace, Unity, and Purity of the Church (TTFPUP) grew into an authentic Christian community by the grace of God and with the Spirit’s help. The hope inherent in their experience offers a living vision of peace, unity, and purity for the whole church that is both faithful and possible.

While acknowledging the suffering and frustration that permeate the church, and while recognizing that a “season of discernment” is only a beginning, not an end, the report calls us to engage one another diligently, honestly, and lovingly, as Christ first loved us.

The essence of the issue before the church is how best to hear and heed the voice of the Spirit. The TTFPUP appeals for at least two more years for the Holy Spirit to work through a “season of discernment” based in a new but historically based authoritative interpretation. Traditionally, we Presbyterians believe the Holy Spirit moves through the process of prayerful debate and voting. In this sense, the whole period since 1978 has been a time of discernment. Others would delay the vote on the Peace, Unity and Purity report itself to allow more influence for the Spirit. The ACSWP supports the TTFPUP’s request that the assembly propose no changes to the Form of Government while the impact of the proposed authoritative interpretation is assessed, but underlines the time-limited nature of this agreement.

This advice and counsel cannot avoid a brief analysis of the Christian ethical issues involved in continuing to deny ordination to a group of otherwise qualified persons claiming God’s call to ministry. Amos’ plumb-line still works, always raising uncomfortable questions of justice for excluded persons. Believing in the welcoming Gospel of Christ, there is always a greater moral burden on those who would exclude others from exercise and experience of the joys and griefs of ordained ministry. The Bible is clear that without justice there can be no peace.

“Justice delayed is justice denied,” seems to be at the core of the arguments presented in the twenty-two overtures requesting and concurring that the assembly ask the presbyteries to delete “Amendment B” from the *Book of Order*. Their differing rationales reflect the heartfelt debate in their individual presbyteries, many of which have been in dialogue on this matter for many years. What the TTFPUP is presenting, however, is a different approach that would return discernment and decision-making on individual candidates to the presbyteries where it arguably rested until 1978. Thus, in prayer for forgiveness as well as hope for new work of the Holy Spirit, the committee supports the new approach of the TTFPUP.

The task force’s report lifts up the Christian conscience through a reconception of the use of “scruples” on matters of “doctrine, discipline and government.” These words, taken from the early unifying practice of the denomination in the Adopting Act of 1729, are moved from a response to a single document (the Westminster Confession of Faith) to a considered response to the whole *Constitution* of the church, both *The Book of Confessions* and the *Book of Order*. This requires discernment by both the individual candidate and the ordaining body. This encourages a deepening of our practice.

The ACSWP believes the report of the TTFPUP is well-grounded in Scripture. It retrieves historical Presbyterian principles and it affirms the confessional traditions of the church. It addresses far more concerns than simply G-6.0106b. The ACSWP is grateful for the courageous witness embodied by the task force in its work and commends that model to the church as an instrument and a process by which the whole church can discern a positive path into the future to which God calls us.

ACREC ADVICE & COUNSEL ON ITEM 06-01

Advice & Counsel on Item 06-01—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 06-01 is the Report of the Theological Task Force on Peace, Unity, and Purity of the Church.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) respectfully endorses and commends to the 217th General Assembly (2006), for its prayerful consideration and approval, “A Season of Discernment,” the final report of the Theological Task Force on Peace, Unity, and Purity of the Church (TTF). To that end, ACREC notes the following foundational factors:

The TTF’s report is consistent with long-standing public commitments of the Presbyterian Church (U.S.A.). Guided by both the Holy Spirit and Scriptures, the PC(USA) has affirmed, as matters of theology and polity, that the church, which consists of all baptized believers, shall reflect and demonstrate inclusive welcome, rich diversity, fair representation, and full participation for the whole people of God.

While we might rightly rejoice in great strides taken in recent decades (especially regarding the inclusion of women and people of color), the sins of the past still haunt us and limit our commitments in both the church and society. Sadly, we still perpetuate unjust myth, stereotype, prejudice, and oppression regarding women and people of color. And the same is true with regard to the treatment of gay, lesbian, bisexual, and transgendered people. Thankfully, however, the TTF’s report urges all church members and groups to listen prayerfully and carefully to each other, believing that it is entirely possible for the Holy Spirit and Scriptures to reveal new insights and learnings that enrich and expand our commitments to inclusion and diversity. Though some differences may still remain in our biblical, theological, and polity understandings, alone and together we do find shared hope in the One who gives us hope—Christ Jesus.

The ongoing internal divisions and conflicts of the PC(USA) continue to be especially harmful to all those people who are marginalized by both the church and society. Priority commitments needed to address their marginality are diverted to less than productive causes and ends. When God-given gifts of time, energy, money, and other resources are expended in internecine activities, then all marginalized people are further offended and wounded. Consequently and in particular, racial ethnic people, women, and other marginalized groups of people experience no gains in mission or ministries from an embattled church.

The CREC firmly believes that “Christ becomes for us the One who holds all things together” (Col. 1:17b, paraphrased). Doctrine doesn’t do it. Polity doesn’t do it. Christ Jesus alone gives us our oneness as the people of God, who can live together in peace, unity, and purity.

A divided church is a scandal to both church and world, for the heart and vitality of mission and ministry are deeply diminished. The ACREC believes that the TTF's report provides Spirit-guided and promising ways for the church to move from a time of disgrace to a state of grace, when our unity in Christ can lead to the beloved Christian community. Only then will the whole people of God experience inclusive welcome, rich diversity, fair representation, and full participation. Only then will the PC(USA) really reflect and demonstrate its biblical belief that "Christ becomes for us the One who holds all things together."

Item 06-02

[The assembly answered Item 06-02 by the action taken on Item 06-01. See pp. 28–29.]

On Being Called to Covenant Community: Rightly Interpreting G-6.0108—From the Presbytery of Riverside.

The Presbytery of Riverside overtures the 217th General Assembly (2006) to approve the following as an authoritative interpretation of G-6.0108 in the *Book of Order*:

1. The Presbyterian Church (U.S.A.) is a covenant community (*The Book of Confessions*, 5.124–141). Section G-6.0108 maintains that, for the sake of the integrity of our common life as a covenant community, it is of great consequence that our leaders "adhere to the essentials of the Reformed faith and polity." The Presbyterian Church (U.S.A.) has long sought to maintain a healthy balance between requiring adherence to essentials of faith and polity, while permitting our officers' liberty of conscience regarding nonessential matters.

2. Section G-6.0108 states that ordaining bodies are responsible for determining whether or not candidates or officers serving in their bodies adhere to the essentials of the Reformed faith and polity. In making this determination, there is a clear distinction between how departures from the essentials of the Reformed faith are discerned and how departures from the essentials of Reformed polity are discerned.

3. Historically, regarding matters of faith, it has been left up to each presbytery and session to determine what it considers to be a departure from the essentials of the Reformed faith. While the General Assembly and the presbyteries, through the constitutional process, could make a definitive list of the essentials of the Reformed faith, the church has chosen to leave the responsibility of discerning essentials of the faith, and departures from them, to the ordaining bodies. Ordaining bodies are guided by the *The Book of Confessions* in this discernment process.

4. The essentials of Reformed polity, however, have been established nationally by the faithful discernment of the guidance of the Holy Spirit by the majority, and they are expressed in the *Book of Order*. The Form of Government and the essentials of Reformed polity expressed therein are designed to maintain order and provide the framework in and through which the unity of the covenant community may be expressed. The essentials of Reformed polity consist of the positive obligations and the definitive prohibitions within the *Book of Order*. Ordaining bodies do not determine the essentials of Reformed polity. Rather, ordaining bodies are responsible for examining candidates and officers in order to discern whether or not they adhere to the essentials of Reformed polity expressed in the *Book of Order*.

5. Further, the General Assembly, through its Permanent Judicial Commission in the *Londonderry* decision (*Minutes*, 2001, Part I, p. 577, paragraph 12.1028) has determined that every part of the *Constitution* must be read with force, since the church is a covenantal community (*The Book of Confessions*, 5.124–141). In other words, no ordaining body is permitted to selectively disregard or demote an essential of Reformed polity, for this would break the bonds of the covenant community. This is foundational to the peace, unity, and purity of the church.

6. Thus, regardless of whether or not an individual or a lower governing body agrees with the constitutional standards of the church, the covenantal nature of the church requires that in practice they defer to the discernment of the majority (G-1.0400; G-4.0301e). Protesting and laboring to effect change in the decision of the majority are proper, while defiance and subversion are not, no matter how inartfully the majority's position might be stated. Further, to void intentionally any part of the *Constitution* of meaning, through reading it in non-plain face language, or by ignoring it, as if the individual interpreter is a constitution unto him or herself, is to stand in schism. The church is a covenant community.

Rationale

The meaning of G-6.0108 is a matter of great consequence for the promotion of the peace, unity, and purity of the Presbyterian Church (U.S.A.).

The proposed authoritative interpretation of G-6.0108 in this overture seeks to restore clarity to the meaning of this section of our *Constitution*. The meaning of G-6.0108 has recently been called into question by a recommendation from the Theological Task Force on Peace, Unity, and Purity of the Church. The task force has proposed a new authoritative interpretation of G-6.0108 that would change the way our ordination standards function. The proposed authoritative interpretation in this overture, “On Being Called to Covenant Community,” offers an interpretation of G-6.0108 that is consistent with its originally intended meaning and with subsequent interpretations by the higher courts of the church.

It is important to note at the outset that the authoritative interpretation proposed in this overture does not necessarily advocate for any particular position regarding how the essentials of the Reformed faith or the essentials of Reformed polity ought to be determined. Rather, this authoritative interpretation only describes what is presently the case in the Presbyterian Church (U.S.A.). In other words, it explains this section of our *Book of Order* in the context of the whole *Constitution*, which is the purpose of an authoritative interpretation.

Central to the way in which our ordination standards currently operate are two important realities: (1) the essentials of the Reformed faith have not been spelled out in the *Constitution* (e.g. there is nothing in *The Book of Confessions* that indicates which beliefs are essential), even though that may be a prudent thing to do. Therefore, when G-6.0108 gives presbyteries the responsibility for determining whether or not candidates or officers adhere to the essentials of the Reformed faith, it implicitly requires the ordaining body to determine what are and what are not essentials of the Reformed faith.

(2) On the other hand, the essentials of Reformed polity have been spelled out by the whole church, and they are expressed in the *Book of Order*. Indeed, the whole church has gone to great lengths to make its intentions clear by specifying that there are different degrees of required compliance to provisions of the *Book of Order*. The preface to the *Book of Order*, which was added by the whole church through the constitutional process, states it this way:

In this Book of Order

- (1) “SHALL” and “IS TO BE/ARE TO BE” signify practice that is mandated,
- (2) “SHOULD” signifies practice that is strongly recommended,
- (3) “IS APPROPRIATE” signifies practice that is commended as suitable,
- (4) “MAY” signifies practice that is permissible but not required.

In other words, the whole church makes clear that certain provisions of the *Constitution* are essential, i.e. they are mandated. Such mandates represent the collective wisdom of the covenant community, and G-6.0108 clearly states that our officers must exercise liberty of conscience within the bounds of those essentials (G-6.0108a). Individuals or certain governing bodies may disagree with mandated provisions of the *Constitution*, but this does not, of course, give them the freedom to introduce disorder into the church by severing the covenantal bonds of the community and selectively choosing to demote a mandate to a matter of local option.

Yet the authoritative interpretation of G-6.0108 that is proposed by the Theological Task Force on Peace, Unity, and Purity of the Church would allow ordaining bodies to do just that. The task force helps to clarify the issue by singling out the controversy over G-6.0106b. The constitutional ordination standard expressed in G-6.0106b has been the center of controversy over sexual practice outside of marriage, including the sexual practices of the gay, lesbian, bisexual, and transgendered community.

On the one hand, the whole church, through the constitutional process and by using the above specific language, has determined that it is an essential of Reformed polity that our officers live in fidelity in marriage between a man and a woman, or in chastity in singleness (G-6.0106b). And so the whole church in the *Constitution* maintains that a violation of this standard is a violation of an essential of Reformed polity.

On the other hand, the task force notes that, if its own authoritative interpretation were to pass, ordaining bodies would be permitted to overlook open violations of G-6.0106b: “If an ordaining or installing body determines that an officer-elect has departed from G-6.0106b, a manner-of-life standard, the ordaining/installing body must then determine whether this departure violates essentials of faith or polity. ... If the departure is judged not to violate the essentials ... then there is no barrier to ordination” (*A Season of Discernment: The Final Report of the Theological Task Force on Peace, Unity, and Purity of the Church*, 2005, PC(USA), pp. 40–41, Lines 1222–1229). Thus, the task force declares the intention of their proposed authoritative interpretation: The determination of essentials of polity would be taken out of the hands of the whole covenant community and given to increasingly independent ordaining bodies. Permission would be given to an ordaining body to fragment the church by pursuing its own preferred course apart from the covenant community.

In other words, the authoritative interpretation proposed by the task force would allow an ordaining body to selectively overturn the corporate judgment of the church (G-1.0302), by determining for itself what are and are not essentials of Reformed polity (see especially section C.2 of the authoritative interpretation proposed by the task force, *Ibid.*, p. 36, Lines 1063–1065).

If the PC(USA)'s ordination standards are to be changed, we do have good, Presbyterian ways of changing these standards, i.e. by using the constitutional process. Yet passing the authoritative interpretation proposed by the task force would undercut the constitutional basis of the church in at least two ways. First, it would introduce a fundamental change in the way our constitutional standards operate without being approved through the constitutional process. Second, it would give each ordaining body the right to determine arbitrarily which portions of the *Constitution* it will uphold. Yet the *Londonderry* decision of the General Assembly Permanent Judicial Commission put it well: "The only appropriate avenue to change or remove a provision of the *Constitution* is through the process for amendment provided within the *Constitution* itself."

Finally, we should mention two ways in which the authoritative interpretation proposed in this overture will help the church live into the best aspects of the theological task force report. First, the task force has proposed that our denomination go through a period of careful discernment. Therefore, it would be imprudent to presume a conclusion to the discernment process before it has even begun. The authoritative interpretation in this overture would introduce no change, but would add clarity, the very things necessary for a stable environment in which to engage in the honest and candid debate and discernment that the task force earnestly recommends.

Second and lastly, the Theological Reflection section of the task force report confidently affirms the authority of Holy Scripture and the Lordship of Jesus Christ. We share these affirmations wholeheartedly and want our lives to reflect those affirmations. For decades the church has been asking the following related question: "Can we uphold the authority of Scripture, faithfully living under the Lordship of Jesus Christ, and at the same time adopt ordination standards that condone sexual activity outside of marriage between a man and a woman?" And, as a covenant community, the Presbyterian Church (U.S.A.) has answered this question, three times in the last decade, through the constitutional process, by saying that we cannot. In short, the authoritative interpretation proposed in this overture reflects what the church believes is the best way to live faithfully within the key theological affirmations made by the task force.

Therefore, we humbly request that the General Assembly not approve the authoritative interpretation proposed by the task force. In its place, we ask the assembly to approve the authoritative interpretation in this overture, which restores clarity to G-6.0108 and promotes the peace, unity, and purity of the church.

Concurrences to Item 06-02 from the Presbyteries of New Covenant and Pueblo.

ACC ADVICE ON ITEM 06-02

Advice on Item 06-02—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) with the following comment.

Items 06-02 and 06-04 ask the assembly to approve an authoritative interpretation of G-6.0108 that distinguishes between the essentials of the Reformed faith and the essentials of Reformed polity. The intention, as expressed in the rationale of each of these overtures, is to allow governing bodies to determine whether a candidate has departed from the essentials of the Reformed faith in deciding whether to ordain or install, but to define all of the provisions of the *Book of Order* as defining the essentials of Reformed polity, and thus to create a rule that an ordaining or installing body has no discretion in determining whether a departure from Reformed polity is a departure from that which is essential. In this respect, these overtures are similar to Items 06-05 and 06-12¹, which seek to draw a distinction between belief and practice in the exercise of governing body discretion in determining what is essential. In the view of the Advisory Committee on the Constitution, these overtures also suffer from the same failure to appreciate the link between belief (or faith) and practice (or polity) created by the language of G-6.0106b.

Specifically, G-6.0106b by its language creates a tie between belief and conduct that cannot be parsed by the amended language this overture suggests:

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), 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.

By using the phrase “practice which the confessions call sin” rather than delineating practices that bar ordination, G-6.0106b creates an intersection between belief and practice, or faith and polity. A person can only repent of conduct he or she genuinely believes to be sinful. If a person does not believe conduct to be sinful, he or she may abstain from that conduct out of concern for the well-being of the community (e.g., 1 Corinthians 8), but he or she cannot be said to repent of that conduct. The authoritative interpretation offered by the task force would allow an ordaining or installing governing body, when faced with a particular practice that is described as sinful at some place in the confessions, that the candidate does not believe to be sinful, to ordain or install the candidate on the basis that the candidate’s *belief* that the practice was not sinful does not depart from the essentials of the Reformed faith or polity.²

Endnotes for ACC Advice

1. For an analysis of Item 06-02’s paragraph “f.,” see ACC advice at fourth paragraph of Item 06-12 (schism = renunciation).

2. To the extent that the proponents of these overtures assert that the language of the preceding sentence in G-6.0106b controls, the Advisory Committee on the Constitution notes that the word “chastity” is not specifically defined in the *Constitution*. Presumably it was chosen deliberately in place of the narrower word “celibacy” (which would preclude dating or other exchanges of affection by single persons). If the overture proponents wish under G-6.0106b to prevent ordination or installation of single persons engaged in particular practices, the clearest course is to propose an authoritative interpretation defining with particularity which practices on the part of single persons do not constitute chastity.

Item 06-03

[The assembly answered Item 06-03 by the action taken on Item 06-01. See pp. 28–29.]

On Amending G-6.0108b, “Freedom of Conscience—Within Certain Bounds” to Safeguard the Amendment Process—From the Presbytery of Pittsburgh.

The Presbytery of Pittsburgh overtures the 217th General Assembly (2006) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative vote:

Shall G-6.0108b (“Freedom of Conscience Within Certain Bounds”) be amended as follows: [Text to be added is shown as italic.]

“b. It is to be recognized, however, that in becoming a candidate or officer of the Presbyterian Church (U.S.A.) one chooses to exercise freedom of conscience within certain bounds. His or her conscience 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. The decision as to whether a person has departed from essentials of Reformed faith and polity is made initially by the individual concerned but ultimately becomes the responsibility of the governing body in which he or she serves. *A specific standard for officers of the church (deacons, elders, or ministers) that the Form of Government of the Book of Order singles out from amongst other confessional standards, explicitly labels a requirement, or associates with mandatory practice by the use of “shall” language or its equivalent shall be deemed by ordaining and installing bodies to be an essential of Reformed faith and polity for officers of the church.*”

Rationale

The purpose of this proposed amendment to the Form of Government of the *Book of Order* is to protect the system of checks and balances in the Presbyterian Church (U.S.A.) that reinforces the connectional unity of the individual churches comprising the PC(USA). At stake is the amendment process itself, whereby a majority vote by the presbyteries can amend the Form of Government to establish a binding standard or practice for all officers and governing bodies of the PC(USA).

The Theological Task Force on Peace, Unity, and Purity of the Church has proposed in its final report an authoritative interpretation (A.I.) of G-6.0108b (Recommendation 5, pp. 35–43) that would eliminate the right of a majority of the presbyteries to establish binding standards through the amendment process. The task force’s A.I. would give to other governing bodies the right to determine which explicit provisions of the Form of Government are binding: first to local ordaining and installing bodies and ultimately to the General Assembly and the General Assembly Permanent Judicial Commission.

In its rationale, the task force specifically singles out the sexuality standard in G-6.0106b as a standard that could be deemed nonessential, and thus nonbinding (pp. 40–41). It does so in spite of the fact that G-6.0106b (a) was passed specifically to create a mandatory or binding (i.e., essential) polity standard for the ordination and installation of officers of the church, (b) singles out from amongst “the historic confessional standards of the church . . . the *requirement* to live either in fidelity within the covenant of marriage between a man and a woman (W-4.9001), or chastity in singleness,” and (c) declares emphatically, using the language for mandatory practices prescribed in the preface of the *Book of Order*, that persons engaged in contrary practices and “refusing to repent . . . *shall not* be ordained and/or installed as deacons, elders, or ministers” [emphases added]. In effect, the task force’s A.I. would convert this constitutionally mandated, explicit provision of the *Book of Order* into an optional, merely recommended provision.

The task force’s A.I. misinterprets G-6.0108b. The third and final sentence of G-6.0108b does not say that the local governing body in which a candidate or officer serves decides what the essentials of Reformed faith and polity are. It says that the governing body decides whether the candidate or officer “has departed from essentials of Reformed faith and polity.” There is a difference. “Essentials” are those matters of faith and polity that the *Constitution* itself indicates are indispensable for ordained service, which the governing body is bound and obligated to apply when the candidate or officer is unwilling to recognize that his or her beliefs or behavior are in violation. No governing body has the right to demote explicitly mandated constitutional prohibitions involving ordination and installation to merely recommended prohibitions.

The General Assembly Permanent Judicial Commission understood this in its 2001 *Londonderry* decision. It ruled, with reference to the sexuality standard in G-6.0106b, that “there are no constitutional grounds for a governing body to fail to comply with an express provision of the *Constitution*” (*Minutes*, 2001, Part I, pp. 580–81, paragraph 12.1069). Governing bodies must “comply with the express corporate judgment of the Church in an explicit constitutional provision”; failure to do so “exceeds the constitutional bounds of freedom of conscience” (*Ibid*, citing G-6.0108a; paragraphs 12.1065–.1066).

The task force’s A.I. would effectively mean, for example, that a local ordaining or installing body could deem as nonessential and thus nonbinding any of the mandated practices for officers in the *Book of Order*, including the first of the Constitutional Questions in G-14.0405b about officers needing to express trust in Christ as one’s Savior and to acknowledge him as Lord of all. According to the task force’s A.I., the standard could be ruled as essential, and thus binding, on officers nationally but only if the General Assembly or General Assembly Permanent Judicial Commission explicitly ruled it to be essential. The mere fact that mandatory “shall” language in the *Book of Order* is used (“ . . . shall then ask the candidate to answer. . . . The candidate, having answered the questions in the affirmative, shall kneel. . . .”) will no longer be sufficient to ensure a nationally mandated practice. A majority of the presbyteries, through the amendment process, will no longer decide what the binding polity requirements are, no matter how clear the wording of the amendment as regards its binding character. Only the General Assembly or the General Assembly Permanent Judicial Commission will have that authority. This will make the government in the PC(USA) much less representative on a national level, destroy an important check-and-balance on decisions rendered by the General Assembly or the General Assembly Permanent Judicial Commission, and undermine the authority of the *Constitution*.

That the General Assembly decisions on sexuality issues in recent years have not fairly represented the views of Presbyterians nationwide is evident from votes on sexuality in 2001–2002. In 2001, the General Assembly voted for an amendment to delete the sexuality standard in G-6.0106b by a landslide 60.4 percent vote. However, when the amendment was sent to the presbyteries for ratification an even greater landslide in the opposite direction, 72.7 percent of the presbyteries, rejected the proposed amendment. When nearly two-thirds of the voting delegates to the General Assembly votes for something that nearly three-quarters of the presbyteries later reject, something has gone wrong at the national General Assembly level.

While the task force’s A.I. has not yet been approved, it is important to make explicit in G-6.0108b what has always been implicit and to do so before any authoritative interpretation is passed at the General Assembly level that would overturn the plain sense of the text of the *Constitution* with a mere majority vote of General Assembly delegates. Once an authoritative interpretation goes into force, it would take an additional two to three years to turn back a misinterpretation—two years until the next General Assembly vote and an additional year to ratify any proposed amendment. By that time, inertia and new precedent will make it very difficult to restore the *Constitution* to its rightful place within a connectional church. The PC(USA) will benefit from stabilizing the historic practice of the church through constitutional amendment. It will thereby protect itself from shifting fads that masquerade as “authoritative interpretations” of the *Constitution* but are in fact new readings against the plain sense of the *Constitution*’s own wording. The presbyteries should not so quickly give up their right to determine, through majority national vote, binding national standards for ordination to the General Assembly.

ACC ADVICE ON ITEM 06-03

Advice on Item 06-03—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 06-03.

Rationale

Item 06-03 seeks to amend G-6.0108b to add an additional sentence that would make certain “specific” standards of the *Book of Order* essentials of the Reformed faith and polity for officers of the church. The rationale for the overture states that its purpose is to preclude the authoritative interpretation of G-6.0108b offered by Recommendation 5. of the Report of the Theological Task Force on the Peace, Unity, and Purity of the Church.

The Advisory Committee on the Constitution does not believe that the proposed amendment to G-6.0108b offered by Item 06-03 accomplishes the intent stated in the rationale. The premise of this overture is that the task force recommendation treats G-6.0106b as nonessential. This premise is incorrect.

The impact of the proposed overture cannot be understood apart from the actual language of G-6.0106b:

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), 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.

The overture assumes that this provision contains an unambiguous standard that the task force report seeks to circumvent. However, as the Advisory Committee on the Constitution has advised with respect to other overtures, by using the mandatory term “shall” to refer to the phrase “practice which the confessions call sin” rather than delineating practices that bar ordination, G-6.0106b creates an intersection between belief and practice. A person can only repent of conduct he or she genuinely believes to be sinful. If a person does not believe conduct to be sinful, he or she may abstain from that conduct out of concern for the wellbeing of the community (e.g., 1 Corinthians 8), but he or she cannot be said to repent of that conduct. The authoritative interpretation offered by the task force would allow an ordaining or installing governing body, when faced with a particular practice that is described as sinful at some place in the confessions, that the candidate does not believe to be sinful, to ordain or install the candidate on the basis that the candidate’s belief that the practice was not sinful does not depart from the essentials of the Reformed faith. This interpretation is not an attack on the mandatory nature of the “shall not” in G-6.0106b, but a recognition of the variety of belief as to which practices “the confessions call sin.”

Accordingly, the Advisory Committee on the Constitution does not believe that the amendments to G-6.0108b accomplish the intent described in the overture’s rationale. The amendment does not affect the variety of belief as to which practices the confessions call sin, and thus would not prevent an ordaining or installing body from deciding that a candidate could be ordained and/or installed even if that person did not believe that some conduct the confessions call sin was not sinful, and therefore unrepentantly engaged in that conduct, as long as the governing body found that *belief* not to be a departure from the essentials of the Reformed faith.

To the extent the assembly desires to accomplish the intent set forth in the rationale of these overtures, it should propose amendment to G-6.0106b replacing the language “practices the confessions call sin” with a list of the practices that would preclude ordination or installation, or approve an authoritative interpretation defining as specifically as possible the practices that the confessions call sin, either by delineating each practice the assembly believes G-6.0106b refers to or by stating that G-6.0106b refers literally to any practice in any way described as sinful by any portion of *The Book of Confessions*.

Item 06-04

[The assembly answered Item 06-04 by the action taken on Item 06-01. See pp. 28–29.]

On Being Called to Covenant Community: Rightly Interpreting G-6.0108—From the Presbytery of Stockton.

The Presbytery of Stockton overtures the 217th General Assembly (2006) to approve the following as an authoritative interpretation of G-6.0108 in the *Book of Order*:

1. The Presbyterian Church (U.S.A.) is a covenant community (*The Book of Confessions*, 5.124-141). Section G-6.0108 maintains that, for the sake of the integrity of our common life as a covenant community, it is of great consequence that our leaders adhere to the essentials of the Reformed faith and polity. The Presbyterian Church (U.S.A.) has long sought to maintain a healthy balance between requiring adherence to essentials of faith and polity, while permitting our officers liberty of conscience regarding nonessential matters.

2. Section G-6.0108 states that ordaining bodies are responsible for determining whether or not candidates or officers serving in their bodies adhere to the essentials of the Reformed faith and polity. In making this determination, there is a clear distinction between how departures from the essentials of the Reformed faith are discerned and how departures from the essentials of Reformed polity are discerned.

3. Historically, regarding matters of faith, it has been left up to each presbytery and session to determine what it considers to be a departure from the essentials of the Reformed faith. While the General Assembly and the presbyteries, through the constitutional process, could make a definitive list of the essentials of the Reformed faith, the church has chosen to leave the responsibility of discerning essentials of the faith, and departures from them, to the ordaining bodies. Ordaining bodies are guided by *The Book of Confessions* in this discernment process.

4. The essentials of Reformed polity, however, have been established nationally by the faithful discernment of the guidance of the Holy Spirit by the majority, and they are expressed in the *Book of Order*. The Form of Government and the essentials of Reformed polity expressed therein are designed to maintain order and provide the framework in and through which the unity of the covenant community may be expressed. The essentials of Reformed polity consist of the positive obligations and the definitive prohibitions within the *Book of Order*. Ordaining bodies do not determine the essentials of Reformed polity. Rather, ordaining bodies are responsible for examining candidates and officers in order to discern whether or not they adhere to the essentials of Reformed polity expressed in the *Book of Order*.

5. Further, the 217th General Assembly (2006), through its Permanent Judicial Commission in the *Londonderry* decision (*Minutes*, 2001, Part I, p. 577, paragraph 12.1028) has determined that every part of the *Constitution* must be read with force, since the church is a covenantal community (*The Book of Confessions*, 5.124-141). In other words, no ordaining body is permitted to selectively disregard or demote an essential of Reformed polity, for this would break the bonds and breach the constructive trust of the covenant community. This is foundational to the peace, unity, and purity of the church.

6. Thus, regardless of whether or not an individual or a lower governing body agrees with the constitutional standards of the church, the covenantal nature of the church requires that in practice they defer to the discernment of the majority (G-1.0400; G-4.0301e). Protesting and laboring to effect change in the decision of the majority are proper, while defiance and subversion are not, no matter how inartfully the majority's position might be stated. Further, to void intentionally any part of the *Constitution* of meaning, through reading it in non-plain face language, or by ignoring it, as if the individual interpreter is a constitution unto him or herself, is to disregard the bonds of our life together as the Presbyterian Church (U.S.A.). The church is a covenant community.

Rationale

The meaning of G-6.0108 is a matter of great consequence for the promotion of the peace, unity, and purity of the Presbyterian Church (U.S.A.).

The proposed authoritative interpretation of G-6.0108 in this overture seeks to restore clarity to the meaning of this section of our *Constitution*. The meaning of G-6.0108 has recently been called into question by a recommendation from the Theological Task Force on Peace, Unity, and Purity of the Church. The task force has proposed a new authoritative interpretation of G-6.0108 that would change the way our ordination standards function. The proposed authoritative interpretation in this overture, "On Being Called to Covenant Community," offers an interpretation of G-6.0108 that is consistent with its originally intended meaning and with subsequent interpretations by the higher courts of the church.

It is important to note at the outset that the authoritative interpretation proposed in this overture does not necessarily advocate for any particular position regarding how the essentials of the Reformed faith or the essentials of Reformed polity ought to be determined. Rather, this authoritative interpretation only describes what is presently the case in the Presbyterian Church (U.S.A.). In other words, it explains this section of our *Book of Order* in the context of the whole *Constitution*, which is the purpose of an authoritative interpretation.

Central to the way in which our ordination standards currently operate are two important realities: (1) the essentials of the Reformed faith have not been spelled out in the *Constitution* (e.g. there is nothing in *The Book of Confessions* that indicates which beliefs are essential), even though that may be a prudent thing to do. Therefore, when G-6.0108 gives

presbyteries the responsibility for determining whether or not candidates or officers adhere to the essentials of the Reformed faith, it implicitly requires the ordaining body to determine what are and what are not essentials of the Reformed faith.

(2) On the other hand, the essentials of Reformed polity have been spelled out by the whole church, and they are expressed in the *Book of Order*. Indeed, the whole church has gone to great lengths to make its intentions clear by specifying that there are different degrees of required compliance to provisions of the *Book of Order*. The preface to the *Book of Order*, which was added by the whole church through the constitutional process, states it this way:

In this Book of Order

- (1) "SHALL" and "IS TO BE/ARE TO BE" signify practice that is mandated,
- (2) "SHOULD" signifies practice that is strongly recommended,
- (3) "IS APPROPRIATE" signifies practice that is commended as suitable,
- (4) "MAY" signifies practice that is permissible but not required.

In other words, the whole church makes clear that certain provisions of the *Constitution* are essential, i.e. they are mandated. Such mandates represent the collective wisdom of the covenant community, and G-6.0108 clearly states that our officers must exercise liberty of conscience within the bounds of those essentials (G-6.0108a). Individuals or certain governing bodies may disagree with mandated provisions of the *Constitution*, but this does not, of course, give them the freedom to introduce disorder into the church by severing the covenantal bonds of the community and selectively choosing to demote a mandate to a matter of local option.

Yet the authoritative interpretation of G-6.0108 that is proposed by the Theological Task Force on Peace, Unity, and Purity of the Church would allow ordaining bodies to do just that. The task force helps to clarify the issue by singling out the controversy over G-6.0106b. The constitutional ordination standard expressed in G-6.0106b has been the center of controversy over sexual practice outside of marriage, including the sexual practices of the gay, lesbian, bisexual, and transgendered community.

On the one hand, the whole church, through the constitutional process and by using the above specific language, has determined that it is an essential of Reformed polity that our officers live in fidelity in marriage between a man and a woman, or in chastity in singleness (G-6.0106b). And so the whole church in the *Constitution* maintains that a violation of this standard is a violation of an essential of Reformed polity.

On the other hand, the task force notes that, if its own authoritative interpretation were to pass, ordaining bodies would be permitted to overlook open violations of G-6.0106b: "If an ordaining or installing body determines that an officer-elect has departed from G-6.0106b, a manner-of-life standard, the ordaining/installing body must then determine whether this departure violates essentials of faith or polity. ... If the departure is judged not to violate the essentials ... then there is no barrier to ordination" (*A Season of Discernment: The Final Report of the Theological Task Force on Peace, Unity, and Purity of the Church*, 2005, PC(USA), pp. 40–41, Lines 1222–1229). Thus, the task force declares the intention of their proposed authoritative interpretation: The determination of essentials of polity would be taken out of the hands of the whole covenant community and given to increasingly independent ordaining bodies. Permission would be given to an ordaining body to fragment the church by pursuing its own preferred course apart from the covenant community.

In other words, the authoritative interpretation proposed by the task force would allow an ordaining body to selectively overturn the corporate judgment of the church (G-1.0302), by determining for itself what are and are not essentials of Reformed polity (see especially section C.2 of the authoritative interpretation proposed by the task force, *Ibid.*, p. 36, Lines 1063–1065).

If the PC(USA)'s ordination standards are to be changed, we do have good, Presbyterian ways of changing these standards, i.e. by using the constitutional process. Yet passing the authoritative interpretation proposed by the task force would undercut the constitutional basis of the church in at least two ways. First, it would introduce a fundamental change in the way our constitutional standards operate without being approved through the constitutional process. Second, it would give each ordaining body the right to determine arbitrarily which portions of the *Constitution* it will uphold. Yet the *Londonderry* decision of the General Assembly Permanent Judicial Commission put it well: "The only appropriate avenue to change or remove a provision of the *Constitution* is through the process for amendment provided within the *Constitution* itself."

Finally, we should mention two ways in which the authoritative interpretation proposed in this overture will help the church live into the best aspects of the theological task force report. First, the task force has proposed that our denomination go through a period of careful discernment. Therefore, it would be imprudent to presume a conclusion to the discernment process before it has even begun. The authoritative interpretation in this overture would introduce no change, but would add

clarity, the very things necessary for a stable environment in which to engage in the honest and candid debate and discernment that the task force earnestly recommends.

Second and lastly, the Theological Reflection section of the task force report confidently affirms the authority of Holy Scripture and the Lordship of Jesus Christ. We share these affirmations wholeheartedly and want our lives to reflect those affirmations. For decades the church has been asking the following related question: “Can we uphold the authority of Scripture, faithfully living under the Lordship of Jesus Christ, and at the same time adopt ordination standards that condone sexual activity outside of marriage between a man and a woman?” And, as a covenant community, the Presbyterian Church (U.S.A.) has answered this question, three times in the last decade, through the constitutional process, by saying that we cannot. In short, the authoritative interpretation proposed in this overture reflects what the church believes is the best way to live faithfully within the key theological affirmations made by the task force.

Therefore, we humbly request that the General Assembly not approve the authoritative interpretation proposed by the task force. In its place, we ask the assembly to approve the authoritative interpretation in this overture, which restores clarity to G-6.0108 and promotes the peace, unity, and purity of the church.

ACC ADVICE ON ITEM 06-04

Advice on Item 06-04—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to answer Item 06-04 with its response to Item 06-02.

Rationale

Please refer to the comment provided in the Advisory Committee on the Constitution’s on Item 06-02.

Item 06-05

[The assembly answered Item 06-05, Recommendations 1.–2., by the action taken on Item 06-01. See pp. 28–29.]

On Amending Recommendations 4 and 5 of the Theological Task Force Report—From the Presbytery of Mississippi.

The Presbytery of Mississippi overtures the 217th General Assembly (2006) to do the following:

1. Receive the report of the Theological Task Force on Peace, Unity and Purity with thanks.
2. Approve Recommendations 1 through 3, 6, and 7 without amendment.

Rationale

It is obvious to anyone who has interacted with the written and audiovisual resources produced by the Theological Task Force on Peace, Unity, and Purity (hereafter TTFOPUP) that this group of Presbyterians has taken their job very seriously. It is encouraging to see Presbyterians who have such different theological and hermeneutical points of view nevertheless coming together to affirm their common faith in the Lord Jesus Christ, and their common allegiance to the Holy Scriptures. Simply by meeting together over such an extended period of time, the TTFOPUP gives the Presbyterian Church (U.S.A.) much hope for the future. It is possible for us to learn to live together.

[The assembly disapproved Item 06-05, Recommendation 3. See pp. 28–29.]

3. Amend Recommendation 4. as follows: [Text to be deleted is show with a strike-through.]

“The Task Force on Peace, Unity, and Purity of the Church recommends that the 217th General Assembly (2006) ~~direct the Committee on the Office of the General Assembly, and~~ urge those who plan and moderate meetings of other governing bodies, to explore the use of alternative forms of discernment ~~and decision-making~~ as a complement to parliamentary procedure, especially in dealing with potentially divisive issues.”

Rationale

In learning to live together, it is not necessary or proper for the Presbyterian Church (U.S.A.) to jettison the time-honored procedures of *Roberts' Rules of Order*, as the TTFOPUP's fourth recommendation suggests. The *Book of Order* is quite clear that "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" (G-9.0302). Marianne Wolfe explains the reason for abiding by this constitutional mandate in "Parliamentary Procedures in the Presbyterian Church (U.S.A.):"

Recent moves to adopt consensus decision-making are antithetical to this principle [of majority rule] and also to the basic rights of the individual as listed above and should *never* be used except in the most routine of parliamentary transactions. At its worst, consensus decision-making is manipulative and overpowering to the rights of the minority because it compels the minority to "break the unity of the body" in order to disagree. Most church members will choose to suppress their disagreement rather than risk this, and, if forced into this dilemma very often, will begin to harbor resentment toward the body. This latter is far more destructive to unity than open disagreement and the freedom of the right to disagree (pp. 4-5).

The amendment preserves the TTFOPUP's hearty endorsement of alternative forms of discernment, while not suggesting that the General Assembly must follow its example.

[The assembly answered Item 06-05, Recommendations 4.-7., by the action taken on Item 06-01. See pp. 28-29.]

4. Amend Recommendation 5.c. as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italics.]

"c. *Subject to the requirements of the Book of Order*, Øordaining and installing bodies, acting as corporate expressions of the church, have the responsibility to determine their membership by applying these standards to those elected to office. These determinations include:"

Rationale

It is most encouraging that the TTFOPUP has held up the presbyteries as the essential and fundamental units of government in our denomination. Presbyteries indeed antedate the General Assembly, and presbyteries have fundamental rights, especially where it comes to examining and accepting their own members. The *Book of Order* is quite clear when it says that presbyteries have the responsibility and power "to ordain, receive, dismiss, install, remove, and discipline ministers ..." (G-11.0103n).

But the TTFOPUP has failed to mention that the *Constitution* also places limits on sessions' and presbyteries' powers of ordination. There are many places in the *Book of Order* where certain requirements are placed on who "shall" or "shall not" be ordained. Section G-6.0105 states, "Both men and women shall be eligible to hold church offices. ..." Section G-14.0201 says, "Every congregation shall elect men and women from among its active members...." These paragraphs limit the freedom of sessions to exclude either men or women from the office of ruling elder.

Similarly, presbyteries are not allowed to ordain candidates for the office of minister of the Word and Sacrament unless those men and women are properly qualified. Section G-14.0310b says, "The candidate's presbytery shall require a candidate to fulfill the following requirements to be certified as to be ready for examination for ordination, pending a call." The *Book of Order* goes on to limit the presbyteries in their ability to ordain candidates who do not possess college transcripts, seminary educations, or satisfactory grades on the Ordination Examinations. These necessary qualifications can only be set aside with supermajority votes of presbytery (G-14.0313).

The requirement that presbyteries observe constitutional limits on their powers of ordination was upheld by the General Assembly Permanent Judicial Committee (GAPJC) in *Londonderry v. the Presbytery of Northern New England*. The PJC said, "... there are no constitutional grounds for a governing body to fail to comply with an express provision of the *Constitution*. ... Assertions of inconsistency, confusion, or ambiguity may justify the right to protest. They do not create a right to disregard any part of the *Constitution*" (*Minutes*, 2001, Part I, pp. 580-81, Paragraph 12.1069).

The suggested amendment restores the balance between governing bodies' freedom to ordain and those governing bodies' obligation to exercise their powers according to the limitations expressed in the *Book of Order*. If the presbyteries indeed desired to remove some or all of the limitations placed on their powers of ordination, the appropriate way to do that would be through the amendment process of the *Book of Order*.

5. Amend Recommendation 5.c.(2) as follows: [Text to be added is shown as italic.]

“(2) Whether any departure of *belief* constitutes a failure to adhere to the essentials of Reformed faith and polity under G-6.0108 of the Book of Order, thus barring the candidate from ordination and/or installation.”

6. Amend Recommendation 5.c. by adding a new section “5.c.(3)” to read as follows:

“(3) *Whether any conduct bars the candidate from ordination and/or installation. Such disqualifying conduct would include any failure on the part of a candidate to be governed by the church’s polity and abide by its discipline.*”

Rationale

The TTFOPUP has rightly pointed to the historic tension in Presbyterian polity between the need for adherence to necessary beliefs and practices on the one hand and the freedom of conscience for all members of presbytery on the other. It is true that our Presbyterian family has always been marked by diversity, and that since the Adopting Act of 1729 we have always allowed some differences of opinion to exist.

The TTFOPUP is also right to point out that G-6.0108 is of fundamental importance to the question of who should be ordained. It is true that individual candidates for ordination have always had the freedom to declare their disagreement with the confessions or with the *Book of Order*. It is also true that presbyteries have wide latitude in determining which scruples declared by candidates are acceptable and which scruples would make candidates ineligible for ordination.

However, the TTFOPUP report does not make clear the distinction between a candidate’s beliefs and his or her conduct. For while it is undoubtedly the case that “God alone is Lord of the conscience” (*The Book of Confessions*, 6.109), it is also the case that an officer of the Presbyterian Church (U.S.A.) “chooses to exercise freedom of conscience within certain bounds” (*Book of Order*, G-6.0108b). That is why the constitutional questions propounded to ordinands include: “Will you be governed by our church’s polity, and will you abide by its discipline?” Diversity of opinion is a precious freedom, but the unity of the Presbyterian Church (U.S.A.) is impossible without its officers’ obedience to constitutional standards.

This understanding of Presbyterian polity was recognized by the UPC in 1975 in *Maxwell v. Presbytery of Pittsburgh*. The case involved a minister who refused to participate in the ordination of women as elders. The PJC said, “Neither a synod nor the General Assembly has any power to allow a presbytery to grant an exception to an explicit constitutional provision.” In other words, the minister was free to believe what he wished, but his practice had to be governed by the *Constitution*.

The suggested amendments thus recognize the necessary distinction between a candidate’s freedom of conscience and his obligation to govern his conduct according to the *Constitution* of the church.

7. Amend Recommendation 5.d. as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“d. Whether the ordaining/installing body has conducted its examination reasonably, responsibly, prayerfully, and deliberately in deciding to ordain a candidate for church office, *and whether the result reached accords with biblical standards and the Constitution of the Presbyterian Church (U.S.A.), is* are subject to review by higher governing bodies.”

Rationale

The problem with Recommendation 5.d. as presented by the TTFOPUP is that it is exclusively subjective. It would be possible for a presbytery to be reasonable, responsible, prayerful, and deliberate even while ordaining someone who was nevertheless ineligible for office according to the standards of the *Constitution*. Objective measures, such as whether the examination was conducted “constitutionally,” or “biblically,” are nowhere to be found in Recommendation 5.d. of the report. A higher governing body could thus find itself prevented from overturning an unconstitutional ordination, as long as the examination was carried out with all due decorum.

The suggested amendment would explicitly allow appropriate objective measures to be used by higher governing bodies to ensure that the *Constitution* is faithfully followed by all governing bodies of the church.

ACC ADVICE ON ITEM 06-05

Advice on Item 06-05—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) with the following comment.

The Advisory Committee on the Constitution does not believe that the proposed amendments to Recommendation 5. of the Report of the Theological Task Force on the Peace, Unity and Purity of the Church contained in Items 06-05 and 06-06 accomplish the intent stated in their rationale. To the extent that the assembly desires to accomplish the intent set forth in the rationale of these overtures, it should approve an authoritative interpretation defining as specifically as possible the practices that the confessions call sin, either by delineating each practice the assembly believes G-6.0106b refers to or by stating that G-6.0106b refers literally to any practice in any way described as sinful by any portion of *The Book of Confessions*.

These proposed amendments in each overture assert a distinction between belief and practice in the application of G-6.0108. Therefore, the overture proposes to limit the task force recommendation by language it suggests will draw a distinction between departures in belief and departures in practice by a candidate for ordination or installation. The rationale of Item 06-05 is correct in pointing out that the General Assembly Permanent Judicial Commission drew such a distinction in *Maxwell v. Presbytery of Pittsburgh* (*Minutes*, UPCUSA, 1975, Part I, p. 254). The *Maxwell* case, however, concerned an ordination candidate's willingness to participate in duties of the office to which he was being ordained. As the Advisory Committee on the Constitution suggested in its advice concerning the task force report, in the context in which the authoritative interpretation proposed by task force would apply, the distinction between belief and conduct the overture seeks to draw does not exist.

Specifically, G-6.0106b by its language creates a tie between belief and conduct that cannot be parsed by the amended language this overture suggests:

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), 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.

By using the phrase “practice which the confessions call sin” rather than delineating practices that bar ordination, G-6.0106b creates an intersection between belief and practice. A person can only repent of conduct he or she genuinely believes to be sinful. If a person does not believe conduct to be sinful, he or she may abstain from that conduct out of concern for the well-being of the community (e.g., 1 Corinthians 8), but he or she cannot be said to repent of that conduct. The authoritative interpretation offered by the task force would allow an ordaining or installing governing body, when faced with a particular practice that is described as sinful at some place in the confessions,¹ that the candidate does not believe to be sinful, to ordain or install the candidate on the basis that the candidate's *belief* that the practice was not sinful does not depart from the essentials of the Reformed faith.

Because of this intersection between belief and practice in G-6.0106b, the Advisory Committee on the Constitution does not believe that the amendments to Recommendation 5. of the task force report accomplish the intent described in the rationale. Specifically, the first three amendments to Recommendation 5. contained in the overture, in the view of the Advisory Committee on the Constitution, would not prevent an ordaining or installing body from deciding that a candidate could be ordained and/or installed even if that person did not believe that some conduct the confessions call sin was not sinful, and therefore unrepentantly engaged in that conduct, as long as the governing body found that belief not to be a departure from the essentials of the Reformed faith.

The fourth amendment proposed by Item 06-05 adding the phrase “whether the result reached accords with biblical standards and the *Constitution of the Presbyterian Church (U.S.A.)*” in paragraph 5.d.'s description of the standards by which higher governing bodies review ordination and installation decisions would appear to expand the higher governing body's review of a lower governing body's decision that a candidate's beliefs did not constitute a departure from the essentials of the Reformed faith by, in effect, allowing the higher governing to substitute its judgment for that of a lower governing body, contrary to the standards set forth in *Simmons, et al. v. Presbytery of Suwannee* (*Remedial Case No. 197-4*), and *Rankin v. National Capital Union Presbytery* (*Remedial Case 193-10, UPCUSA*).

Endnote for ACC Advice

1. Such as any physical contact between single individuals (*The Book of Confessions*, 5.245 [Chapter XXIX]), wearing immodest apparel (*The Book of Confessions*, p. 218, 7.249 [Q. 139]), or charging usurious interest (*The Book of Confessions*, p. 218, 7.252, [Q. 143]).

Item 06-06

[The assembly answered Item 06-06 by the action taken on Item 06-01. See pp. 28–29.]

On Amending Recommendation 5 of the Final Report of the Theological Task Force on Peace, Unity, and Purity of the Church—From the Presbytery of Philadelphia.

The Presbytery of Philadelphia overtures the 217th General Assembly (2006) to receive the Final Report of the Theological Task Force on Peace, Unity, and Purity of the Church with thanks and to make the following amendments to Recommendation 5. (which can be found on pp. 35–36 of the printed report): [Text to be added or inserted is shown as italic.]

“5. The Task Force on Peace, Unity, and Purity of the Church recommends that the 217th General Assembly (2006) approve the following authoritative interpretation of section G-6.0108 of the *Book of Order*:

“a. [Text remains unchanged.]

“b. [Text remains unchanged.]

“c. Ordaining and installing bodies, acting as corporate expressions of the church, have the responsibility to determine their membership by applying these standards to those elected to office. These determinations include:

“(1) [Text remains unchanged.]

“(2) Whether any departure *violates a direct provision of the Book of Order, thus barring the candidate from ordination and/or installation.*

“(3) *Whether, if no direct provision applies, the departure constitutes a failure to adhere to the essentials of Reformed faith and polity under G-6.0108 of the Book of Order, thus barring the candidate from ordination and/or installation.*

“d. Whether the ordaining/installing body has conducted its examination reasonably, responsibly, prayerfully, and deliberately in deciding to ordain a candidate for church office is subject to review by higher governing bodies. *It shall not be deemed reasonable or responsible for an ordaining/installing body to fail to maintain any standard stipulated in the Book of Order.*

“e. [Text remains unchanged.]”

Rationale

The preface to the *Book of Order* defines certain words used in the *Book of Order* in the following way:

In this Book of Order

- (1) SHALL and IS TO BE/ARE TO BE signify practice that is mandated,
- (2) SHOULD signifies practice that is strongly recommended,
- (3) IS APPROPRIATE signifies practice that is commended as suitable,
- (4) MAY signifies practice that is permissible but not required.

The Authoritative Interpretation in Recommendation 5 would allow sessions and presbyteries to decide whether mandated sections of the *Book of Order* (those that include the words “shall” or “is to be/are to be”) are essential or not. This would produce the absurd result of allowing sessions and presbyteries to decide that there are nonessential requirements in the *Book of Order* when examining a candidate for office.

The rationale for the authoritative interpretation claims that the authoritative interpretation interprets section G-6.0108 but would directly affect other sections of the *Constitution*. Sections G-14.0207 and G-14.0405b list the constitutional questions for the ordination and installation of officers. While the questions concerning *The Book of Confession* (G-14.0207c and G-14.0405b(3)) ask the candidate to receive and adopt the essential tenets of the Reformed faith, the questions concerning polity and governance of the church (G-14.0207e and G-14.0405b(5)) make no mention of essential portions of the *Book of Order* but rather require an affirmative answer to the question, “Will you be governed by our church’s polity, and will you abide by its discipline?”

In the remedial case of *Maxwell v. Presbytery of Pittsburgh* (1975), the General Assembly Permanent Judicial Commission decided that a candidate for the office of minister of Word and Sacrament could not be ordained because he would not ordain women as elders. Part of the reason the Permanent Judicial Commission made this decision is expressed in the following sentence. “A candidate who chooses not to subscribe to the polity of this church may be a more useful servant of our Lord in some other fellowship whose polity is in harmony with the candidate’s conscience.”

This authoritative interpretation has the potential of opening a “Pandora’s Box” of differing opinions on what is essential and nonessential in the *Book of Order*. While we have placed much of our focus on section G-6.0106b of the Form of Government, any part of the *Book of Order* could be considered nonessential. The result could be an unbearable load of remedial cases brought before permanent judicial commissions. A further result could be the balkanization of the Presbyterian Church, (U.S.A.) as a candidate approved by one presbytery could be rejected as a member of another presbytery.

This authoritative interpretation could break the connectional nature of the Presbyterian Church (U.S.A.) and the unity of the church.

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 217th General Assembly (2006) to answer Item 06-06 with its response to Item 06-05.

Rationale

Please refer to the comment provided in the Advisory Committee on the Constitution’s advice on Item 06-05.

Item 06-07

[The assembly approved Item 06-07 with comment. See pp. 28–29.]

On Making Resources Available to Aid in the Implementation of the Report of the Theological Task Force—From the Presbytery of Albany.

The Presbytery of Albany overtures the 217th General Assembly (2006) to instruct the Office of the General Assembly and the Office of Theology and Worship to prepare and make available to sessions and presbyteries resources to aid in the implementation of each recommendation of the report of the Theological Task Force on Peace, Unity, and Purity of the Church.

Comment 1—All governing bodies are encouraged to disseminate these materials as called for in the comment to Item 06-01.

Comment 2—In the preparation, production, and distribution of these resources, all care should be taken to ensure that the Presbyterian Church (U.S.A.)’s commitment to ‘give full expression to the rich diversity within its membership’ (G-4.0403) is upheld. This would include the translation of these resources into languages such as Korean, Spanish, and Arabic, and others as appropriate. Furthermore, those creating the resources should reflect the racial and cultural diversity within the Presbyterian Church (U.S.A.).

Rationale

We believe the entire report of the Theological Task Force on Peace, Unity, and Purity of the Church should be approved by the General Assembly. In addition, the report deserves careful consideration through fresh eyes, setting aside the old lenses through which we have grown too accustomed to identify our own “side” and the “side” in opposition.

In the Theological Task Force on Peace, Unity, and Purity of the Church report, we find a refreshing and hopeful vision of the church that

- Upholds Scripture and theological reflection as the proper ground for all decision-making within the church;
- Upholds a spirit of community that not only tolerates but benefits from faithful disagreement of views;
- Refrains from coercing those who disagree;
- Commits to serious consideration of agreed-upon standards for ordination in the examination of all candidates.

These are not things the Theological Task Force on Peace, Unity, and Purity of the Church has done, but rather things the Theological Task Force on Peace, Unity, and Purity of the Church has called upon the church to do. In endorsing the Theological Task Force on Peace, Unity, and Purity of the Church report, we recognize it as a call to action, not as a plea for waiting. Much work will be required for us to learn together how to engage actively in the process of discernment for which the task force offers a model.

Concurrences to Item 06-07 from the Presbyteries of Cayuga-Syracuse and Palisades.

ACREC ADVICE AND COUNSEL ON ITEM 06-07

Advice and Counsel on Item 06-07—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 06-07 calls for the creation of resources for sessions and presbyteries to implement the recommendations of the report of the Theological Task Force on Peace, Unity, and Purity of the church. The overture was sent by the Presbytery of Albany.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises Item 06-07 be approved with the following amendment (in italics and brackets):

“The Presbytery of Albany overtures the 217th General Assembly (2006) to instruct the Office of the General Assembly and the Office of Theology and Worship to prepare and make available to sessions and presbyteries resources to aid in the implementation of each recommendation of the report of the Theological Task Force on Peace, Unity, and Purity of the Church. [*In the preparation, production, and distribution of these resources, all care should be taken to ensure that the Presbyterian Church (U.S.A.)’s commitment to ‘give full expression to the rich diversity within its membership’ (G-4.0403) is upheld. This would include the translation of these resources into languages such as Korean, Spanish, and Arabic, and others as appropriate. Furthermore, those creating the resources should reflect the racial and cultural diversity within the Presbyterian Church (U.S.A.).*”

Rationale

The report of the Theological Task Force on Peace, Unity, and Purity of the Church has important ramifications for all communities and cultures within the PC(USA). It is therefore imperative that any study resources and tools be made available and accessible to all members of the PC(USA) in a way that is culturally relevant and language appropriate.

Item 06-08

[The assembly answered Item 06-08 by the action taken on Item 06-01. See pp. 28–29.]

On the Report of the Theological Task Force on Peace, Unity, and Purity of the Church—From the Presbytery of Plains and Peaks.

The Presbytery of Plains and Peaks overtures the 217th General Assembly (2006) to do the following:

1. To receive the report and recommendations of the Theological Task Force on the Peace, Unity, and Purity of the Church with gratitude.
2. To communicate the following questions to the Advisory Committee on the Constitution for its advice and counsel before taking action on Recommendation 5.: [In accord with *Book of Order* G-13.0112d., the following questions are being referred to the Advisory Committee on the Constitution for response in its report to the 217th General Assembly (2006).]
 - a. Does Recommendation 5. confuse the right of conscience of an individual with the (alleged) right of conscience of a governing body? That is to say, does it seek to apply an authoritative interpretation of a section of the *Constitution* (G-6.0108) that applies specifically to individuals (i.e., candidates and officers) to the actions of governing bodies?
 - b. Do governing bodies, in fact, have a “right of conscience,” or are they obligated to abide by the explicit mandates of the *Constitution*?

c. The Preface to the *Constitution* defines the words, “shall,” “should,” “may,” et al. Is this Preface an integral part of the *Constitution*, an authoritative interpretation of the *Constitution*, or something else? May individuals declare or governing bodies allow a “scruple” on matters that are clearly mandated by the use of the word “shall?”

d. Section G-6.0108a says in part, “So 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, freedom of conscience ... is to be maintained.” What is the meaning of “without obstructing the constitutional governance of the church”? Does this imply that governing bodies are precisely not at liberty to set aside specific constitutional mandates? And, is this construal not affirmed by the historical footnote to G-6.0108b in which the ultimate remedy of conscience for an individual is to withdraw from the denomination, a right not accorded to governing bodies?

e. Relative to the issue raised in the preceding question, is G-6.0106b not clearly intended to constrain the actions of governing bodies rather than those of individuals?

f. Can any judgment or action of a lower governing body be exempted by fiat from administrative and judicial review by a higher judicatory? Is there a distinction between the power of review over the process used in reaching a judgment or action and the content on which it is based?

g. If approved, would Recommendation 5. weaken the constitutional nature of our church by establishing a precedent (and perhaps even a theory of governance) under which lower governing bodies would potentially be free to disregard the explicit mandates of the *Constitution* in matters other than ordination?

h. If approved, would Recommendation 5. effectively amend the *Constitution* of our church by overriding the meaning of G-14.0403, G-6.0106b, and other parts of the *Constitution*, and if so, must it not be submitted to the presbyteries for their concurrence?

Rationale

We are genuinely grateful to the members of the Theological Task Force on the Peace, Unity, and Purity of the Church for modeling a way in which our denomination may be able, peacefully and intentionally, to move forward in the years ahead. We appreciate their willingness to undertake a complex process, and to work graciously with one another toward a solution to an issue that has, for too long, distracted Presbyterians from their call to do mission together in God's world.

However, we also think that Recommendation 5. raises significant constitutional questions that demand careful, thoughtful and open consideration before the General Assembly acts to approve its provisions as an authoritative interpretation.

ACC ADVICE ON ITEM 06-08

Advice on Item 06-08—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution recommends that the 217th General Assembly (2006) answer Item 06-08 with its response to Item 06-01, Recommendation 5.

Comment

Items 06-08, 06-14, 06-15, 06-16, 06-17, and 06-18 all ask the Advisory Committee on the Constitution to answer certain questions (most of which are similar or identical) in advising the assembly concerning the Report of the Theological Task Force on the Peace, Unity, and Purity of the Church. Apart from providing the assembly with advice on the constitutional implications of business before it, the Advisory Committee on the Constitution's role is also to present its recommendations on “questions requiring an interpretation by the General Assembly of the *Book of Order*” (G-13.0112c and d).

These items of business seek to require the Advisory Committee on the Constitution to frame its advice to the assembly on the task force report in a particular manner rather than bringing new business to the assembly or seeking to amend an item of business before the assembly. The Advisory Committee on the Constitution reminds the assembly, and those who bring these items of business, that the Advisory Committee on the Constitution serves as a resource to the assembly not to individuals or other governing bodies. The assembly, not these individuals and not other governing bodies, is entitled to frame the process by which it decides any item of business before it. The assembly's Standing Rules provide opportunities for persons with different views to make those arguments to the assembly committee assigned the task force report.

The Advisory Committee on the Constitution has already released its advice to the assembly concerning this report, and that advice answers a number of the questions raised. Ultimately, however, it is solely the prerogative of the assembly, either in plenary or in the committee assigned the report of the theological task force, to determine how it wishes to consider this report. If the assembly or the assembly committee assigned this report wishes the Advisory Committee on the Constitution to offer additional comment or reflection on the questions this overture, and these requests and communications raise, the Advisory Committee on the Constitution is fully prepared to do so.

Item 06-09

[The assembly answered Item 06-09 by the action taken on Item 06-01. See pp. 28–29.]

On Approval of the Report of the Theological Task Force on Peace, Purity and Unity—From the Presbytery of National Capital.

1. The Presbytery of National Capital overtures the 217th General Assembly (2006) to do the following:
 - a. As a matter of urgency and first priority, the Presbytery of National Capital urges the approval of the recommendations of the Theological Task Force on Peace, Unity, and Purity of the Church (TTFPUP), without amending any aspects of the report.
 - b. Asks the General Assembly to urge ordaining bodies throughout the PC(USA) to enter an intentional time of discernment as they implement the actions recommended by the TTFPUP.
 - c. Asks the General Assembly to urge Presbyterians throughout the PC(USA) to honor one another by implementing these actions prescribed by the TTFPUP.
2. Should the General Assembly fail to approve the recommendations of the TTFPUP without amendment, the Presbytery of National Capital respectfully overtures the 217th General Assembly (2006) to do the following:
 - a. Provide the following authoritative interpretation: Interpretative statements concerning ordained service of homosexual church members by the 190th General Assembly (1978) of the United Presbyterian Church in the United States of America and the 119th General Assembly (1979) of the Presbyterian Church in the United States, and all subsequent affirmations thereof, have no further force or effect.
 - b. Direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-6.0106b be stricken?

ACC ADVICE ON ITEM 06-09

Advice on Item 06-09—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) with the following comment.

Comment

Item 06-09 recommends that the General Assembly approve the recommendations of the Theological Task Force on Peace, Unity, and Purity of the Church, or that if it does not, that it approve an authoritative interpretation and propose an amendment to the *Book of Order* similar to those proposed by Item 04-01. To the extent the overture urges approval of the task force recommendations, it needs no comment by the Advisory Committee on the Constitution. To the extent it alternatively proposes actions similar to those proposed by Item 04-01, the Advisory Committee on the Constitution refers commissioners to its advice concerning that overture.

Item 06-10

[The assembly answered Item 06-10 by the action taken on Item 06-01. See pp. 28–29.]

On Removing and Referring Recommendation 5. from the Theological Task Force on Peace, Unity, Purity of the Church Report, and Appointing a Task Force to Answer Questions Through the Careful Study of Recommendation 5.—From the Presbytery of Santa Barbara.

The Presbytery of Santa Barbara, with sincere desire to promote the peace, unity, and purity of the church, and concerns that the good intentions of the Theological Task Force on Peace, Unity, and Purity of the Church will not succeed if their report is received as it currently stands, respectively overtures the 217th General Assembly (2006) to implement the following two actions:

1. The General Assembly remove and refer Recommendation 5. (lines 1048–1304) of the Report of the Theological Task Force on Peace, Unity, and Purity of the Church for the purpose of submitting this recommendation to careful, precise, and intentional scrutiny that will provide for the General Assembly and the larger church well-informed, researched, and substantiated answers to the following questions:

a. Will Recommendation 5. create a de facto state of local option in which the previously held national standards for ordination become locally defined, maintained, and implemented?

b. Will the implementation of Recommendation 5. lead to the effective and practical fragmentation of the Presbyterian Church (U.S.A.) and thus the loss of peace, unity, and purity? What is the evidence that such a fragmentation will or will not occur?

c. What are the most likely consequences and effects that will occur—both negative and positive—if Recommendation 5. of the report is received as an authoritative interpretation of G-6.0108? What are the likely costs of these consequences upon the finances, membership, unity, mission, and witness of the church? Can these conclusions be substantiated and soundly justified?

d. How might presbyteries respond or react to ordinations done by other presbyteries and/or sessions that are perceived as violating the national standards of the church? Is this likely to lead to an increase in remedial cases brought before the permanent judicial commissions of presbyteries, synods, and General Assembly?

e. Which standards within the church are most likely to be declared a scruple and thus potentially nonessential doctrine or practice? Is it likely that doctrines and/or practices deemed essential to the life and witness of the church by the majority of the church will be annulled by locally determined standards and/or interpretations?

f. Is it in the best interest of the larger church and pursuant to its peace, unity, and purity, to have standards decided by the ancient, catholic, Reformed, and/or national church annulled through the decisions of lower governing bodies or minorities within the church? How likely and how frequently might this occur?

g. With the tension between the recommendation's reliance upon the standards of the church and the recognition of freedom of conscience and authority of each ordaining body, is it in the church's best interest to more precisely define what is meant by the phrase "essential tenets"? If Recommendation 5. affirms and relies upon national standards, is it not necessary that these be carefully and precisely defined?

h. Will Recommendation 5., if received as an authoritative interpretation of G-6.0108, facilitate or damage the peace, unity, and purity of the church? What are the reasons and evidences for either?

i. How will the implementation and likely effects of Recommendation 5. affect our ecumenical and interfaith relationships?

j. How might the implementation of Recommendation 5. affect or even reverse the church's commitment to ordination of women? Will this recommendation effectively allow sessions and presbyteries to declare this a scruple and thus a nonessential tenet? Should this occur, what effect might it have on the larger church?

2. The General Assembly appoint a task force comprised of members drawn from across the theological spectrum of the church charged with specifically answering the above questions and any others that may be raised through the careful study of Recommendation 5. of the Theological Task Force on Peace, Unity, and Purity of the Church Report, reporting their findings to the 218th General Assembly (2008).

[Financial Implications: (2006): \$12,400; (2007): \$46,880; (2008): \$16,450 (Per Capita-OGA)] [Committee Action: (2006): \$0; (2007): \$0; (2008): \$0]

Rationale

We value the work of the Theological Task Force on Peace, Unity, and Purity of the Church (PUP) and believe they genuinely desired to provide a perspective and means by which the church might move forward in peace, unity, and purity. We make no judgments on individual character, motives, or acts, but assume the best, believing that the members of the task force approached their work with good intentions and high hopes for the good of the church. Our concern grows from our belief that these intentions and hopes may not succeed if their report is approved as presented. While numerous concerns might be noted, ours primarily rests with Recommendation 5. of the report. We are concerned, through careful study of the report, the state and history of the church, and responses already made across the breadth of the church, that this recommendation will render the noble goals of the task force impossible and will in fact lead to the loss of peace, unity, and purity, and eventually to the fragmentation of the PC(USA). We hope we are wrong and might be proved wrong through the diligent study of Recommendation 5. and questions it has raised. We believe that only such a study can show the church whether or not such concerns are realistic or, hopefully, unfounded and groundless.

1. The implications of Recommendation 5. are potentially vast, largely unexamined, and may negatively affect the church in ways that are currently unforeseen. It is incumbent upon those in leadership to fully grapple with the implications of their decisions. Obviously no one can predict the future. But decisions of leadership, especially decisions of this magnitude and complexity, require a clear understanding of how they will/may affect the church before they are implemented or declared authoritative. If this is true generally, it is especially so for Recommendation 5. of the PUP report, which is complex and potentially far reaching.

a. We are concerned that Recommendation 5. will enable or allow some form of local option. The church has a right and need to know if local option will in fact occur and what such changes might look like.

b. We are concerned that Recommendation 5. may lead to the fragmentation of the church. If some form of local option actually occurs, with different standards being maintained or, conversely, annulled across the church, we wonder if these differences will not expand into separation and schism. It is the responsibility of the church's leadership to study the possible effects and consequences of Recommendation 5. and whether or not it is truly in the best interest of the church to make this recommendation the authoritative interpretation of G-6.0108. We are concerned that the effects of Recommendation 5. may be irreversible and it is thus of great value to the church to determine before the fact how the church may be affected.

c. This is not about predicting the future as much as learning from the past and discerning the present. Currently the mood across the church is tense and brittle. The Presbytery of San Diego is considering whether approval of the PUP report does not in fact constitute schism. Others are raising similar and even opposite concerns and contemplating appropriate and corresponding responses. It is crucial that the church study, discern, and understand the tensions and results that could or will arise from the implementation of Recommendation 5., and that this is done before it is implemented. Again, this is not about predicting the future. It is not about subjective opinions, hunches, or feelings. It is about discerning the actual state of the church and making rational deductions drawn from facts. Based upon the voting records, acts, and statements issued by presbyteries over the past ten years it is in fact relatively easy to foresee how presbyteries (and thus the larger church) may respond to the passing and implementation of Recommendation 5. We are concerned that the implementation of Recommendation 5. will lead to an increasing number of constitutional standards being set aside and a corresponding increase in remedial cases brought before the church's judicial commissions. We fear that ordination examinations and transfers from presbyteries of different standards will be particularly rancorous and volatile and worry that the peace, unity, and purity of the church will suffer.

d. Recommendation 5. may lead some to relax the standards of the church and others to more carefully, precisely, or narrowly define them. Many will see the ignoring or dismissal of long-held standards as evidence that the essential tenets of the church need to be clearly defined and articulated. Others may see the defining of essential tenets as a denial of the freedom of conscience and limiting of the Spirit. Currently several presbyteries are preparing statements that define their understanding of essential tenets. This is believed necessary for numerous reasons: first, the concept of standards within the Presbyterian Church (U.S.A.) is nebulous at best. We have no single creed or confession describing our belief; we promise to be "instructed and led" by the confessions without any clear definition of what that means, we affirm that there exists "essential tenets of the Reformed faith" (G.14-0207) without ever defining or articulating them. To stem this confusion and provide clear guidance for ordaining bodies some judicatories may hold it necessary to declare, define, and delimit the essential tenets of the PC(USA). Whether or not this will occur and what may result from such actions remains an open question but one with far-reaching implications. We believe this must be carefully researched and addressed by the church.

e. We are concerned that Recommendation 5. will lead to deepening confusion and disagreement over what points of theology and practice will or will not be understood as a standard of the church. It is possible that G-6.0106b will be declared a scruple or nonessential. It is conceivable that issues revolving around the particularity of Christ and his being the only way to salvation may see further challenges. Possible also are debates centered upon the nature, authority, and interpretation of Scripture. All of these have already been the object of debate and all been affected by vastly different interpretations of the constitutional and theological standards of the church. We wonder too if women's ordination will be declared optional and thus set aside under the provisions of Recommendation 5. We are concerned that the implementation of Recommendation 5. will only exacerbate the confusion, disagreements, and points of contention already in the church. In the end, only serious study of past debates, PJC cases, and writings across the church will be able to answer these questions and address these concerns. We hold there is deep need and justification for a task force appointed for this purpose of carefully studying the implications of Recommendation 5.

f. Recommendation 5. may lead to the rejection of standards long held by the catholic and Reformed church. We are concerned that standards, determined, interpreted, and maintained by the vast majority of the church across time and continents, might be annulled and overturned by some judicatories, while others seek to maintain them. We are concerned that this may increase distrust, division, trials, and even schism. We believe it possible that this recommendation may actually deny the church any real peace and unity and we thus urge the General Assembly to appoint and charge a task force to determine whether such concerns are valid or unfounded. For this reason we call upon the General Assembly to seriously study the meaning, implications, costs, and consequences that may come from the implementation of this recommendation before it is declared an authoritative interpretation of the church.

g. It is conceivable too that Recommendation 5., if manifesting in local option, will affect relations with other Christian bodies, missions organizations, and interfaith dialogue. Whether this is so and how it may be so must be studied and ascertained before the recommendation is made authoritative.

2. It is essential that such questions, potential problems, and other unmentioned or unforeseen issues and complexities be studied before this far-reaching recommendation is made an authoritative interpretation of the church. To do otherwise may be seen as an abdication of the responsibility of leadership. We therefore call upon the General Assembly to appoint a wise and balanced task force that will explore the issues raised above as well as any others which may arise through their work, with the charge to report its findings and conclusions to the 218th General Assembly (2008). The purpose of this task force is to seriously consider these questions and related consequences, and ultimately, recommend whether Recommendation 5. should be implemented, amended, or permanently dropped.

The Presbytery of Santa Barbara respectfully but passionately calls upon the 217th General Assembly (2006) to lead the church boldly into genuine peace, unity, and purity. We call upon the General Assembly, in its role as leaders of the church to evaluate with courage and wisdom the state of the church and the implications of Report of the Theological Task Force on Peace, Unity, and Purity of the Church with careful attention given to content and implications of Recommendation 5. We call upon the General Assembly to actively protect the peace, unity, and purity of the church and boldly take all steps necessary lead the church into these goals.

COGA COMMENT ON ITEM 06-10

Comment on Item 06-10—From the Committee on the Office of the General Assembly.

Item 06-10 proposes the appointment of a task force to answer questions regarding Recommendation #5 of the Theological Task Force on the Peace, Unity, and Purity of the Church.

The Standing Rules of the General Assembly (K.1.a) require that commissions or special committees can only be undertaken if the work cannot be done by an existing corporation or entity under its assigned responsibilities. A request for the creation of a task force is treated under the Standing Rules as a request for a special committee.

The Committee on the Office of the General Assembly (COGA) advises that the *Constitution* gives clear authority to the Advisory Committee on the Constitution (ACC) to address constitutional and polity implications of all proposed authoritative interpretations and share that advice with the General Assembly, therefore a taskforce is unnecessary.

A task force as described would have financial implications of \$75,730 to the Per Capita Budget over the period 2006–2008.

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 06-11

[The assembly disapproved Item 06-11. See pp. 28–29.]

On Amending G-9.0302 to Give Governing Bodies an Option to Make Certain Decisions by Consensus—From the Presbytery of Detroit.

The Presbytery of Detroit overtures the 217th General Assembly (2006) to direct the Stated Clerk of the General Assembly to send the following amendment to the Form of Government to the presbyteries for their affirmative or negative votes:

Shall G-9.0302 be amended by adding by adding an “a.” to the current paragraph and adding a new paragraph “b.” to read as follows:

“G-9.0302 Parliamentary Procedure

“a. 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.

“b. A governing body may, by a 4/5 vote, choose to decide a matter in plenary, committee, or commission by consensus rather than majority vote. A governing body shall by rule determine the methods and procedures to be used to decide by consensus.

Rationale

The General Assembly Theological Task Force on Peace, Unity, and Purity of the church made the following conclusion about the effects of using parliamentary procedure to make decisions:

... [D]ecision-making by up-or-down vote, in which the winning majority takes all, may be ill-suited to situations in which there is a sizable minority or a persistent, substantial division on important aspects of its common life. In such situations, parliamentary methods may exacerbate political infighting and escalate conflicts rather than resolve them. Adversarial debate tends to set positions in opposition to one another and to mask the needs, values, interests, and concerns that underlie those positions. (Final Report of the Theological Task Force on Peace, Unity, and Purity of the Church, PC(USA), 2005, pp. 29–30, lines 846–851)

The consequences of deciding some very difficult issues by parliamentary procedure can be so destructive that they prompted the task force to propose that governing bodies “... explore the use of alternative forms of discernment and decision-making as a complement to parliamentary procedure, especially in dealing with potentially divisive issues” (Final Report of the Theological Task Force on Peace, Unity, and Purity of the Church, p. 35, lines 1025-1027).

The *Book of Order* requires all governing bodies, their committees, and commissions to use *Robert's Rules of Order*, except where the *Constitution* says otherwise (*Book of Order*, G-9.0302).

Robert's Rules of Order prohibits suspending any rule governing fundamental rules of parliamentary law or the fundamental rights of members (*Robert's Rules of Order, Newly Revised [RONR]* [10th ed.], p. 255, l. 3-28. Among the fundamental rights of a member are to make motions, debate them, and vote on them (*RONR*, p. 3, l. 8–12).

The *Constitution* states that majority rule is a historic principle of church government, G-1.0400(4), and requires that “[d]ecisions shall be reached in governing bodies by vote, following opportunity for discussion, and a majority shall govern” (*Book of Order*, G-4.0301e).

The constitutional provisions requiring decisions by vote and the *Robert's Rules of Order* prohibition of suspending the right to vote together mean that governing bodies may not make decisions by any means other than motion, debate, and vote.

Even though the task force covenanted to seek consensus and used various strategies to build consensus to good end in its deliberations, taking no votes in the development of their report, the decision to approve the final report could be made only by vote.

The task force observed that decisions by debate and vote tend to escalate conflicts and harden positions because of the adversarial presumptions built into parliamentary procedure (Final Report of the Theological Task Force on Peace, Unity, and Purity in the Church, p. 30, lines 850–854). Not mentioned in the report is the lack of motivation for those who believe themselves in the majority to consider any compromise.

The ordinary understanding of deciding by consensus is that there are either no or a limited number of “no” votes. The power of deciding by consensus is that no decision can be made when those opposed refuse to consent.

Where a decision will be reached by consensus, those in the majority must be willing to negotiate and compromise if they are to achieve their goals, a prospect that changes the nature of the discussion.

There are different procedures and methods for using consensus decision-making in groups of various sizes and configurations. Governing bodies should be able to decide for themselves the procedures and methods they will use if they choose to decide a matter by consensus rather than vote.

Unless provision is made that will allow governing bodies to make decisions by consensus, the recommendation of the task force to explore the use of alternate forms of decision-making is meaningless and without effect. The intent of this overture is to make it possible for governing bodies to follow this task force recommendation.

Approved by the Presbytery of Detroit in a stated meeting on January 24, 2006.

ACC ADVICE ON ITEM 06-11

Advice on Item 06-11—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 06-11 with comment.

Comment

This overture fails to distinguish between a body availing itself of opportunities to explore an issue in a setting that allows the *building* of consensus and decision-making that *requires* consensus. The useful pamphlet *Parliamentary Procedures in the Presbyterian Church (U.S.A.)* provides useful insight into the dangers of decision-making by consensus:

Majority rule is not a mystical or arbitrary concept. It is highly pragmatic, reflecting the reality that whole church, as it acts, can do only that which most of the church is willing to do. Hence the majority vote is a function of unity. Decisions taken by majority vote do not reflect “truth” but, rather, the search for “truth.” Majority rule in this understanding need not be thought of as a “win/lose” situation.

Recent moves to adopt consensus decision-making are antithetical to this principle and also to the basic rights of the individual as listed above and should *never* be used except in the most routine of parliamentary transactions. At its worst, consensus decision-making is manipulative and overpowering to the rights of the minority because it compels the minority to “break the unity of the body” in order to disagree. Most church members will choose to suppress their disagreement rather than risk this, and, if forced into this dilemma very often, will begin to harbor resentment toward the body. The latter is far more destructive to unity than open disagreement and the freedom of the right to disagree. (*Parliamentary Procedures in the Presbyterian Church (U.S.A.)*, 2003, pp. 4–5)

Contrary to the belief of many, but as recognized by Recommendation 4. of the Theological Task Force on Peace, Unity, and Purity of the Church, *Robert’s Rules* do provide for flexibility in building consensus in the decision-making process through the use of a “committee of the whole” process. This mechanism allows much of the flexibility the overture seeks to accomplish without the harm it would cause. The Advisory Committee on the Constitution observes that *Robert’s Rules of Order Newly Revised (10th edition)* in its discussion of “Committee of the Whole and Its Alternate Forms” [§52, p. 513] provides that, “Each of these three devices is best suited to assemblies of a particular range in size and provides a different degree of protection against disorderliness and its possible consequences.... [Lines 1–4, p. 513].” The numerical size of the body is identified as the key variable in choosing among the options. Furthermore, *Robert’s* notes that, “...these rules are based on a regard for the rights:

- “• of the majority,
- “• of the minority, especially a strong minority—greater than one third,
- “• of individual members,
- “• of absentees, and
- “• of all these together.” [page xlvii]

Reaching “consensus” outside the discipline of parliamentary procedure as this overture proposes would risk infringing on one or more of these rights.

Furthermore, the overture, if approved, would tend to increase the power of the person presiding, since the moderator determines when consensus has been reached.

The seventh point of the overture's rationale, regarding the task force final vote on its report, might be misunderstood to suggest that the task force ignored *Robert's Rules*. It did not. The task force used the committee of the whole procedure found in *Robert's Rules* to build consensus, and then returned to the regular rules of debate to vote on its recommendations. The report of the Theological Task Force on the Peace, Unity, and Purity of the Church demonstrates both the value of respectful listening to one another as fellow Christians, and the need for time to work through difficult issues prior to voting under the process prescribed by *Robert's Rules*. The proposed amendment would not provide either of these qualities.

COGA COMMENT ON ITEM 06-11

Comment on Item 06-11—From the Committee on the Office of the General Assembly.

Item 06-11 seeks to amend the *Book of Order* to permit consensus process outside parliamentary procedure.

The Committee on the Office of the General Assembly (COGA) supports the comment and advice of the Advisory Committee on the Constitution to disapprove this overture.

Recommendation #4 of the Theological Task Force on Peace, Unity and Purity of the Church, which related to consensus building, would refer the matter of exploring alternative ways of decision making to COGA (among others). The COGA would welcome such referral.

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 06-12

[The assembly answered Item 06-12 by the action taken on Item 06-01. See pp. 28–29.]

On Adopting an Authoritative Interpretation of the Book of Order—From the Presbytery of Palo Duro.

The Presbytery of Palo Duro overtures the 217th General Assembly (2006) to approve the following as an authoritative interpretation of language used in the *Book of Order*.

1. The Presbyterian Church (U.S.A.) is a covenant community (*The Book of Confessions*, 5.124–.141). Section G-6.0108 maintains that, for the sake of the integrity of our common life as a covenant community, it is of great consequence that our leaders adhere to the essentials of the Reformed faith and polity. The Presbyterian Church (U.S.A.) has long sought to maintain a healthy balance between requiring adherence to essentials of faith and polity, while permitting our officers liberty of conscience regarding nonessential matters.

2. The preface to the *Book of Order* states the following:

In this Book of Order

- (1) SHALL and IS TO BE/ARE TO BE signify practice that is mandated.
- (2) SHOULD signifies practice that is strongly recommended.
- (3) IS APPROPRIATE signifies practice that is commended as suitable.
- (4) MAY signifies practice that is permitted but not required.

3. The General Assembly, through its Permanent Judicial Commission in the *Londonderry* decision (*Minutes*, 2001, Part I, p. 577, paragraph 12.1028), has determined that every part of the *Constitution* must be read with force, since the church is a covenantal community (*The Book of Confessions*, 5.124–.141). In other words, no ordaining body is permitted to selectively disregard or demote a mandate of the *Book of Order*, for this would break the bonds of covenantal community. This is foundational to the peace, unity, and purity of the church.

4. Thus, regardless of whether or not an individual or lower governing body agrees with the constitutional mandates of the church, the covenantal nature of the church requires that in practice they defer to the discernment of the majority (G-1.0400; G-4.0301e). Protesting and laboring to effect change in the decision of the majority are proper, while defiance and subversion are not. Further, to intentionally void any part of the *Constitution* of meaning, through reading it in non-plain face language, or by ignoring it, as if the individual interpreter is a constitution unto himself, herself, or itself, is to stand in schism.

ACC ADVICE ON ITEM 06-12

Advice on Item 06-12—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 06-12, with comment.

Comment

Authoritative interpretation of the *Constitution of the Presbyterian Church (U.S.A.)* is reserved for those occasions when the *Constitution* is not clear and needs further interpretation (G-13.0103r). Item 06-12 does not seek specific clarity of the *Constitution*; rather, it endeavors to acquire General Assembly ratification of a concept, as expressed in the overture's section d), which would dramatically change our current constitutional understanding of the process of renunciation of jurisdiction.

Whereas Item 06-12 seeks resolution of perceived issues about compliance to judicial decisions, adoption of the overture would not achieve that goal.

The overture, in its last section, 4. ("stand in schism"), raises significant concerns that further justify disapproval of Item 06-12. That section could be interpreted as grounds for a church officer renouncing the jurisdiction of the Presbyterian Church (U.S.A.) (G-6.0502). This presents an extremely serious circumstance. The 216th General Assembly (2004), approved the following authoritative interpretation of G-6.0502 regarding renunciation of jurisdiction (*Minutes*, 2004, Part I, pp. 387–88):

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. (*Minutes*, 1994, Part I, p. 387)

Accordingly, Section 4. of this overture is in considerable conflict with the *Constitution*.

Rationale

Item 06-12 is a disarmingly simple attempt, through the approval of an authoritative interpretation, to resolve the perceived disarray in the church on the issue of compliance with judicial decisions. The overture, though, contains problems in regard to its propriety and constitutional ramifications.

Item 06-13

[The assembly answered Item 06-13 by the action taken on Item 06-01. See pp. 28–29.]

On Appointing a Special Committee to Address the Constitutional Questions Regarding the Task Force's Proposed Authoritative Interpretation—From the Presbytery of Charlotte.

The Presbytery of Charlotte overtures the 217th General Assembly (2006) to appoint a special committee to address all constitutional and polity questions regarding the proposed authoritative interpretation of the Theological Task Force on Peace, Unity, and Purity of the Church and to report its findings to the next General Assembly, with no other related action to be taken in the interim.

[Financial Implications: (2006): \$12,400; (2007): \$46,880; (2008): \$16,450 (Per Capita-OGA)] [Committee Action: (2006): \$0; (2007): \$0; (2008): \$0]

Rationale

The Theological Task Force on Peace, Unity, and Purity of the Church has submitted a report to General Assembly, including Recommendation 5, which proposes a new authoritative interpretation (AI) of our *Book of Order*.

This AI may have serious constitutional and polity implications for the future of the Presbyterian Church (U.S.A.),

Additional study and deliberation are necessary to determine whether the AI may be constitutionally valid as an exercise of the General Assembly's power under our *Book of Order*.

Even if the General Assembly has such constitutional power, the wiser course may be to submit this matter to the whole church as a proposed amendment to the *Book of Order*.

COGA COMMENT ON ITEM 06-13

Comment on Item 06-13—From the Committee on the Office of the General Assembly.

Item 06-13 proposes the appointment of a special committee to address constitutional questions.

The Standing Rules of the General Assembly (K.1a.) provide that the purpose of a special committee must be one that cannot be undertaken by the work of an existing entity.

The Committee on the Office of the General Assembly (COGA) advises that the *Constitution* gives clear authority to the Advisory Committee on the Constitution (ACC) to address constitutional and polity implications of all proposed authoritative interpretations and share that advice with the General Assembly. Therefore, a special committee is unnecessary. The COGA advises that the cost of a special committee such as proposed in Item 06-13 is \$75,730 over the period 2006–2008.

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 06-14

[The assembly answered Item 06-14 by the action taken on Item 06-01. See pp. 28–29.]

Request 06-6. Request for Authoritative Interpretation Regarding Recommendation 5 of the Theological Task Force on Peace, Unity and Purity Report—From the Pastor, Tualatin Plains Presbyterian Church, Hillsboro Oregon.

The Advisory Committee on the Constitution recommends that the 217th General Assembly (2006) answer Item 06-14 (*ACC Request 06-6*) with its action on Item 06-01, Recommendation 5.

Please refer to the Advisory Committee on the Constitution's comment on Item 06-08.

Letter of Request as Received by the Advisory Committee on the ConstitutionRequest For An Authoritative Interpretation of the *Book of Order*

By Rich Zimmerman, Pastor

Tualatin Plains Presbyterian Church, Hillsboro, Oregon

The Theological Task Force on the Peace, Unity and Purity of the Church has delivered a report to the General Assembly. Recommendation 5 of the report asks the 217th General Assembly to approve an Authoritative Interpretation of G-6.0108:

5. The Task Force on Peace, Unity, and Purity of the Church recommends that the 217th General Assembly (2006) approve the following authoritative interpretation of section G-6.0108 of the *Book of Order*:

a. *The Book of Confessions* and the Form of Government of the *Book of Order* set forth the scriptural and constitutional standards for ordination and installation.

b. These standards are determined by the whole church, after the careful study of Scripture and theology, solely by the constitutional process of approval by the General Assembly with the approval of the presbyteries. These standards may be interpreted by the General Assembly and its Permanent Judicial Commission.

c. Ordaining and installing bodies, acting as corporate expressions of the church, have the responsibility to determine their membership by applying these standards to those elected to office. These determinations include:

(1) Whether a candidate being examined for ordination and/or installation as elder, deacon, or minister of Word and Sacrament has departed from scriptural and constitutional standards for fitness for office,

(2) Whether any departure constitutes a failure to adhere to the essentials of Reformed faith and polity under G-6.0108 of the Book of Order, thus barring the candidate from ordination and/or installation.

d. Whether the ordaining/installing body has conducted its examination reasonably, responsibly, prayerfully, and deliberately in deciding to ordain a candidate for church office is subject to review by higher governing bodies.

e. All parties should endeavor to outdo one another in honoring one another's decisions, according the presumption of wisdom to ordaining/installing bodies in examining candidates and to the General Assembly, with presbyteries' approval, in setting standards. (The Final Report of the Theological Task Force on Peace, Unity, and Purity of the Church. Lines 1048–1072)

A number of Presbyterians are alarmed by many irregular features of this recommendation. This suggested Authoritative Interpretation raises several constitutional questions.

The following questions require, under G-13.0112 c., that the 217th General Assembly Authoritatively Interpret the *Book of Order* prior to considering recommendation 5 of *The Final Report of the Theological Task Force on Peace, Unity, and Purity of the Church*:

1. Does Recommendation 5 in the final report of the Theological Task Force on the Peace Unity and Purity of the Church propose what can properly be called an “interpretation” of a provision of the *Book of Order* under G-13.0103 r.?

2. Does Recommendation 5 in the final report of the Theological Task Force on the Peace Unity and Purity of the Church violate G-18.0301 by seeking to amend the *Book of Order* through some means other than the process prescribed in G-18.0301?

3. Does G-13.0112 c. require that Authoritative Interpretations of the *Book of Order* be responses to questions?

4. Must an Authoritative Interpretation under G-13.0103 r. clearly state what portions of the *Book of Order* are being interpreted?

5. Does any portion of the *Book of Order* allow a General Assembly to interpret multiple provisions of the *Book of Order* through a single Authoritative Interpretation?

6. Do the provisions of the *Book of Order* regarding Authoritative Interpretations of the *Book of Order* require a General Assembly to clearly identify which previous Authoritative Interpretations of the *Book of Order* would be nullified by any new Authoritative Interpretation issued?

7. The decision in Remedial Case UPC, 1975, p. 254 Maxwell v. Presbytery of Pittsburgh (Rem. Case 1) which is an Authoritative Interpretation of G-6.0106 b., says, “Neither a synod nor the General Assembly has any power to allow a presbytery to grant an exception to an explicit constitutional provision.” The Londonderry decision (2001) reiterated this principle. “. . . there are no constitutional grounds for a governing body to fail to comply with an express provision of the

Constitution,” (12.1069). Would recommendation 5 of *The Final Report of the Theological Task Force on Peace, Unity, and Purity of the Church*, conflict with these well established principles of Presbyterian polity?

Commentary

1. The Authoritative Interpretation proposed by the Theological Task Force on Peace, Unity, and Purity of the Church arises out of an erroneous understanding of the word “interpret.” The task force has made its recommendation as though the Authoritative Interpretations of the constitution are like a handbook, filling in the specific details of our rules in a way that is compatible with the letter of the constitution. This is not so. Authoritative Interpretations clarify the actual text of the constitution. The Authoritative Interpretation provisions of the constitution were not created to be used as an instrument of shading meanings or adding new constitutional law to resolve conflicts in which people or governing bodies don’t agree with the policy. Rather, Authoritative Interpretations solve conflicts arising out of less than felicitous, somewhat opaque, or insufficiently thorough wording of the constitution.

2. In addition, an Authoritative Interpretation should never be issued when amending the constitution is a possibility. Authoritative Interpretations only are in order when the meaning sought is already in place within the constitution and the General Assembly wishes to make sure that everyone clearly understands what the constitution already says.

The appropriate vehicle for change is amendment. The dissenting opinion in *Blasdell et al. v. Pby of Western Reserve* points this out and refers to a string of cases as it asserts that no Authoritative Interpretation can effectively amend the constitution:

Dissenting Opinion of James W. Angell,
Sarah W. Clark, Frances L. Hollis,
Mary Bettis Love, Mary B. Steddom

Recognizing that this case has properly, and of necessity, been decided on the basis of a correct exercise of ecclesiastical authority and the *Book of Order*’s stated principles having to do with Administrative Review we, nevertheless, offer the following dissent:

We acknowledge that the *Book of Order* in effect in 1978 at the time the 190th General Assembly’s statement of “definitive guidance” was made, under Form of Government, Chapter XIV, Section 10 (44.10), empowers the General Assembly to interpret the Constitution in such a manner, and that the policy therein enunciated has been reaffirmed by subsequent General Assemblies.

Such interpretations, however, cannot have the effect of amending the Constitution. This issue was settled by *Anderson vs. Synod of New Jersey* (*Minutes*, UPCUSA, 1962, Part I, pp. 316.325), *Buonaiuto vs. Session of the First Presbyterian Church of Greenlawn* (*Minutes*, UPCUSA, 1974, Part I, p. 317). The Anderson case which upheld a position of the Synod of New Jersey . . .

While dissenting opinions are not authoritative, this one reasons correctly from established decisions and should guide the formation of our principles.

A careful reading of the Task Force’s report demonstrates the flawed reasoning behind their request for an Authoritative Interpretation. The explanation for Recommendation 5 begins in this way:

1074 The most intractable conflicts in the Presbyterian church often result in disputes over 1075 ordination. Therefore, the task force recommends this authoritative interpretation, which 1076 clarifies ordination procedures by emphasizing principles that are, we believe, closer to 1077 Presbyterian tradition than some of our current practices.

By “current practices” the report is clearly referring to practices explicitly following the prescribed pattern of the *Book of Order*. By “clarifies,” the Theological Task Force must mean “introduces” since they are recommending procedures that are currently not sanctioned. Clearly Recommendation 5 proposes not an interpretation but an amendment of G-6.0108.

3. Recommendation 5 also errs by failing to ask a question. The *Book of Order* is quite clear that all Authoritative Interpretations answer a question. G-13.0112 c. says,

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.

There is no question or ambiguity to be addressed by the 217th General Assembly. Therefore, the constitution does not give this Assembly the authority to issue an Authoritative Interpretation.

4. The proposed Peace Unity and Purity Task Force’s request for an Authoritative Interpretation is also flawed by a lack of clarity about what part of the *Book of Order* is being “interpreted.” The Task Force writes that it proposes to interpret G-6.0108, but in the rationale and discussion it is clear that this interpretation would trump provisions found in other portions of the *Book of Order*.

5. The General Assembly is not given the authority to interpret multiple points in the constitution within one action. The procedures are very clear on this point. G-13.0103 r. says, “The most recent interpretation of a provision of the Book of Order shall be binding.” If multiple provisions were interpreted through one omnibus Authoritative Interpretation, the *Book of Order* would grow so complicated as to be useless as a guide for decisions. In order to avoid hopeless confusion the constitution provides for a singular interpretation of “a provision.” The constitution does not envision a sweeping series of provisions all to be taken up under one omnibus Authoritative Interpretation.

6. Likewise, commissioners to the General Assembly must have clear statement of what provision of the *Book of Order* is being nullified by any proposed Authoritative Interpretation. Since the *Book of Order* provides that, “The most recent interpretation of a provision of the *Book of Order* shall be binding;” (G-13.0103 r.), any General Assembly Authoritatively Interpreting the *Book of Order* must make clear what previous interpretation is annulled.

7. And finally, Recommendation 5 of the report of the Theological Task Force on the Peace, Unity and Purity of the Church recommends an Authoritative Interpretation that would introduce substantive conflict with multiple decisions of more than one Permanent Judicial Commission of the General Assembly. Perhaps the most dramatic way to illustrate this conflict is to ask, “If the 217th General Assembly were to adopt the Authoritative Interpretation proposed by the Task Force, would the Presbytery of Pittsburgh be in order to proceed with the installation of Walter Wynn Kenyon as a minister of Word and Sacrament?” Since the only impediment to his ordination would be removed, it would seem that the Presbytery of Pittsburgh would be out of order *not* to immediately ordain Mr. Kenyon. Of course this is an impossible situation. General Assembly simply cannot jettison the body of carefully considered decisions whenever the notion arises. Our ministry requires stable application of considered principles.

Item 06-15

[The assembly answered Item 06-15 by the action taken on Item 06-01. See pp. 28, 30.]

Request 06-9. Possible Conflicts Between Constitution and Recommendation 5 of the Theological Task Force on Peace, Unity, and Purity of the Church Report—From Elder, First Presbyterian Church, Marietta Georgia.

The Advisory Committee on the Constitution recommends that the 217th General Assembly (2006) answer Item 06-15 (*ACC Request 06-9*) with its action on Item 06-01, Recommendation 5.

Please refer to the Advisory Committee on the Constitution’s comment on Item 06-08.

Letter of Request Received by the Advisory Committee on the Constitution

Church-at-Large Committee
December 16, 2005

ANALYSIS OF THE TASK FORCE ON PEACE, UNITY, AND PURITY REPORT

The task force appears to have made a serious effort to carry out its difficult mission, and its report contains some good recommendations. Certainly the encouragement to avoid division is timely and commendable, and studying the Theological Reflections in the report should be helpful in that regard. The suggestion to consider controversial issues in meetings like a “committee of the whole,” before the governing body acts on them, is good. But the organizers of such events must be careful in selecting speakers and planning the time, location, and format of the events in order to be evidently fair and impartial.

Only Recommendation #5 proposes an action that would immediately impact church law, and it is clearly the most controversial. The task force devoted six pages to its supporting *rationale*, and it is the focus of this analysis.

The task force recommends that the General Assembly adopt an authoritative interpretation (AI) of *Book of Order* subsection G-6.0108 relating to the ordination of officers. According to the *rationale*, the purpose of the AI is to clarify ordination procedures by emphasizing principles believed to be closer to Presbyterian tradition than some of the current practices. (lines 1213-15) This is done, in effect, by interpreting subsection G-6.0108, Freedom of Conscience — Individual and Corporate, so that it supersedes subsection G-6.0106, Gifts and Requirements. This could permit the ordination of persons whose ordination is not now permitted by G- 6.0106. The AI does not mention G-6.0106, but the above conclusions are drawn from the *rationale*. (lines 1373-81). The fact that the *rationale* goes further than the AI itself is likely to cause controversy, since only the text of the AI would have status in church law.

Various groups have advanced several reasons why the AI should not be adopted. Of the subjective reasons, the most significant is that its adoption would be a subversion of the PCUSA constitutional process. G-6.0106b was proposed by the 1996 General Assembly and, after approval by the presbyteries by a vote of 97 to 74, became part of the Constitution in 1997. The 1997 and 2001 General Assemblies proposed weakening or removing it, and both proposals were rejected by a majority of the presbyteries. In view of these recent actions, adoption of the AI, which does not require approval by the presbyteries, would clearly be misuse of authority by a General Assembly.

This analysis has also revealed some specific provisions of the Constitution that are in conflict with, or ignored by, the AT. These are given on the following pages. Considering all these concerns and the rancor the proposed AI would create, it is profoundly to be hoped that the 2006 General Assembly will not adopt it.

1. The AI conflicts with the *Book of Order*, Form of Government.

The *Book of Order* follows a distinct, orderly pattern in giving responsibilities and powers to the governing bodies. For each governing body there is a subsection that expressly provides for the body to have certain responsibilities and powers. In many cases there are other parts of the *Book of Order* that limit some of these powers, or prescribe certain conditions that must be met before the powers can be exercised. These will be called “limiting provisions.” Two examples, not related to ordination, are: G-11.0103o empowers a presbytery to dissolve a pastoral relationship, but G-14.0603 requires that, if the pastor does not concur, the presbytery must hear from him or her before acting. G-10.0102d empowers a session to provide for preaching of the Word, but G-14.0501b requires that the congregation must elect the pastor and the presbytery must approve the call before the session can issue it.

With respect to the ordination of a person as minister of the Word and Sacrament, G-11.0103n empowers a presbytery to ordain persons, but there are several limiting provisions, including:

- (1) G-14.0401 requires that the person must have been in covenant relationship with a presbytery for two years, have met the educational requirements of G-14.0310, have a theological degree, and have received an acceptable call.
- (2) G-14.0402 requires that the person successfully complete the Examination for Ordination.
- (3) G-14.0405d requires that the person answer affirmatively the constitutional questions.
- (4) G-6.0106b requires that the person live in accordance with certain specific standards, and states that certain persons shall not be ordained. The verbs used in these sentences “signify practice that is mandated,” according to the preface of the *Book of Order*.
- (5) G-6.0108 requires that the person “adhere to the essentials of the Reformed faith and polity as expressed in the *Book of Confessions* and the Form of Government.” It also asserts that, within certain bounds, freedom of conscience with respect to interpretation of scripture is to be maintained, and for that reason it permits the presbytery to decide whether the person meets the stated requirement.

Thus G-6.0108 is only one of at least five limiting provisions that require certain conditions to be met before the presbytery can ordain the person. There is no assertion in G-6.0108 that it supersedes the other four limiting provisions, nor is there any qualifying text in any of the other four such as “except as provided in G-6.0108.” While G-6.0108 permits the presbytery to decide whether the person meets its own requirement, there is simply no basis for an interpretation that G-6.0108 empowers the presbytery to override the clear, unambiguous requirements and prohibitions of the other limiting provisions.

The AI also directly conflicts with G-14.0403, which states: “*The presbytery shall not omit any of the requirements for ordination except in the case of extraordinary circumstances as provided in G-14.0313*” (emphasis added). The exception does not include the requirements of G-6.01 06b.

2. The AI conflicts with the *Book of Order*, Rules of Discipline.

An act that is contrary to the Scriptures or the Constitution is an offense; there is no requirement that it be a departure from the essentials of the Reformed faith and polity. (D-2.0203) An officer may be censured for an offense, which could include removal from office. (D-12.0101) Thus if an ordaining body should determine that a candidate, *in his or her personal conduct*, “has departed from scriptural and constitutional standards for fitness for office” (the wording of (3) a. of the AI), it virtually would have proved that the candidate is guilty of an offense. It would be more appropriate for the body to initiate disciplinary action than to ordain the candidate.

3. The AI conflicts with the ruling of the General Assembly PJC in the Londonderry case.

According to the *rationale*, the AI permits the ordination of a person whose conduct does not meet the requirements of G-6.0106b. (lines 1373-80) If an ordaining body does that, it has invalidated G-6.0106b with respect to the person being examined, which conflicts with the PJC ruling as follows:

In response to a specification of error that “various other passages of the Form of Government are irreconcilable with the requirements of G-6.0106b,” the PJC ruled: “*It is not within the power of any governing body or judicial commission to declare a properly adopted provision of the Constitution to be invalid. The only appropriate avenue to change or remove a provision of the Constitution is through the process for amendment provided within the Constitution itself.*”

In response to a specification of error that “G-1.0301a and G-6.0108 affirm freedom of conscience with respect to matters addressed by G-6.0106b,” the PJC ruled: “*G-6.0106b presents the qualifications established by the corporate judgment of the whole church for ordination to service as minister of the Word and Sacrament, elder, and deacon. The Historic Principles of Church Order are explicit as to the right of the church to make and enforce these standards.*”

4. Efforts to restore a tradition can not take precedence over the Constitution.

The *rationale* asserts several times that the AI emphasizes principles that are closer to Presbyterian tradition than some current practices are. (lines 1214-5, 1218-20, 1275-6, 1301, 1311-2, 1326-8) The apparent implication is that traditions can take precedence over explicit provisions of the Constitution. This is wrong. It violates the “always reforming” principle; the Church must be governed by the current Constitution. For example, returning to the tradition of ordaining only men is not a valid reason for overriding the explicit provision of G-6.0105 that “women shall be eligible to hold church offices.”

5. The AI ignores an important provision of *The Westminster Confession*.

The AI ignores a significant, relevant provision of the Westminster Confession, which is part of both the Presbyterian tradition and the current Constitution. Paragraph 6.109 asserts that “God alone is Lord of the conscience,” which is the confessional basis for G-6.0108. The very first sentence of the immediately succeeding paragraph begins, “*They who, on pretense of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty.*” (6.110) This assertion recognizes the temptation to shape our beliefs to justify our own personal conduct, and should serve as a warning not to misuse our freedom of conscience. The AI could encourage candidates to yield to that temptation by permitting them to “declare a scruple” against a specific prohibition of some aspect of their personal conduct, with hope that the ordaining body will not consider it a failure to adhere to essentials.

Warren Herron, elder
First Presbyterian Church, Marietta, Georgia

Item 06-16

[The assembly answered Item 06-16 by the action taken on Item 06-01. See pp. 28, 30.]

Request 06-11. Constitutional Questions—From Pastor, Palos Park Presbyterian Church, Palos Park, Georgia.

The Advisory Committee on the Constitution recommends that the 217th General Assembly (2006) answer Item 06-16 (*ACC Request 06-11*) with its action on Item 06-01, Recommendation 5.

Please refer to the Advisory Committee on the Constitution’s comment on Item 06-08.

Letter of Request Received by the Advisory Committee on the Constitution

Questions for Constitutional Interpretation

In accord with G-13.0112c and d

1. Since the Preface to the *Book of Order* was amended in 1997–98 by the process required for amending the *Book of Order* (G-18.0300), does the Preface have the same constitutional status as the rest of the *Book of Order*? If not, what constitutional standing does the Preface to the *Book of Order* have?

2. When the Preface to the *Book of Order* states that “In this *Book of Order* (1) SHALL and IS TO BE/ARE TO BE signify practice that is mandated,” does that “mandate” permit any exceptions to be granted by any governing body to compliance with the mandated practices except those explicitly provided for in the *Book of Order*?

3. What is the meaning and effect of the words “mandated,” “required,” “standard” and “essential,” as used in various places in the current *Book of Order*?

4. What precise provision or provisions in the *Constitution* require officers to comply with the mandates of the *Book of Order* in their practice or behavior?

5. Does the *Constitution* permit a presbytery to ordain a minister who declares his unwillingness to comply with a requirement for ordination in the *Book of Order*?

6. What effect does the ordination promise to be “governed by our church’s polity and ... abide by its discipline” (G-14.0207e.) have in requiring officers to comply with the requirements set forth in the *Book of Order*?

7. According to G-9.0103, the act of one governing body is the act of the whole church. Does that statement or any other in the *Constitution* mandate that every ordination of every minister, elder or deacon, by any one session or presbytery must be accepted as a valid ordination in all the other governing bodies in the PC(USA)? What other specific provisions of the constitution or its authoritative interpretation have an effect on this question? Is there any provision of the *Book of Order* that would permit a governing body to refuse to accept as valid any particular ordination by any other governing body?

8. Does the present constitution permit the review by a Permanent Judicial Commission to overturn an ordination decision approved by an ordaining governing body on the basis of an incorrect interpretation or application of our ordination requirements – assuming that the correction is sought and delivered prior to ordination?

James R. Tony, Pastor
Palos Park Presbyterian Community Church, Palos Park, Illinois

Item 06-17

[The assembly answered Item 06-17 by the action taken on Item 06-01. See pp. 28, 30.]

Request 06-12. Constitutional Questions—Pastor, First Presbyterian Church, Pearland Texas, and Pastor, Grace Presbyterian Church, Houston Texas.

The Advisory Committee on the Constitution recommends that the 217th General Assembly (2006) answer Item 06-17 (*ACC Request 06-12*) with its action on Item 06-01, Recommendation 5.

Please refer to the Advisory Committee on the Constitution’s comment on Item 06-08.

Request Received by the Advisory Committee on the Constitution

The purpose of this letter is to communicate to you in writing five questions for the General Assembly to be referred to the Advisory Committee on the Constitution.

The clear intent of the Form of Government is that governing bodies and individuals have the right to ask the General Assembly questions about interpretation of the *Book of Order* and that the ACC must first consider these questions and report its findings to the General Assembly.

G-13.0112c says, “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” [emphasis added].

G-13.0112d says, “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 [emphasis added].

Some might wish to argue that when some of the questions not only refer to what the Book of Order says and requires but also have some relationship to a report coming to the GA from a committee or task force (viz questions 3-5 below), the clerk does not have to pass them on to the ACC, and the ACC does not have to report to the Assembly its findings in response to the questions. However the Constitution is very clear that only when a particular question pertains to a matter under consideration by a judicial commission may the clerk refuse to pass it on to the ACC. Matters under consideration by any other commission, committee, or task force are not exempt from this provision of our Constitution.

Why are we submitting these questions when the GA will be receiving the PUP report?

We are submitting them because although the PUP report consists of many pages, it does not ask these constitutional questions which we believe are important and even crucial and which our Constitution guarantees us the right to ask the Assembly in our own words through the ACC.

QUESTIONS:

1. Is it legal under our Constitution for a General Assembly to decide via authoritative interpretation alone, without proposing an amendment to the Book of Order which is subsequently enacted by affirmative vote of a majority of the presbyteries, that a provision of the Book of Order which describes itself as a “requirement” for officers may be declared by a governing body to be a “non-essential” of polity?

2. Is it constitutional for a General Assembly by itself to do via authoritative interpretation what a majority of presbyteries have twice declined to do—remove G-6.0106(b) as a requirement for all governing bodies--by allowing a governing body to declare it as not essential even though it remains in the Constitution?

3. Should the PUP report in its present form with its proposed authoritative interpretation be approved by a General Assembly, can it be possible constitutionally that governing bodies may legally ordain or install officers who are opposed to the ordination of women by saying that this is a non-essential?

4. Should the PUP report in its present form with its proposed authoritative interpretation be approved by a General Assembly, can it be possible constitutionally without amending the Form of Government for a governing body to decide that one or more of the ordination/installation vows for officers is not essential, or that “non essential” wording in one or more vows may be altered by that governing body?

5. Should the PUP report in its present form with its proposed authoritative interpretation be approved by a General Assembly, can it be possible constitutionally without amending the Form of Government for a governing body to legally ordain or install officers who conscientiously disagree with the requirement in G-5.0103 that persons should not be denied membership because of race or ethnic origin on the basis that this is a “non-essential” of polity?

Sincerely yours,

Winfield R. Jones
First Presbyterian Church, Pearland, Texas.

M. Douglas Harper Jr.
Grace Presbyterian Church, Houston, Texas

Item 06-18

[The assembly answered Item 06-18 by the action taken on Item 06-01. See pp. 28, 30.]

Request 06-15-- Communication re. Recommendation 5. of the Theological Task Force on Peace, Unity, and Purity of the Church Report—Wm. A. Brafford, Charlotte North Carolina.

The Advisory Committee on the Constitution recommends that the 217th General Assembly (2006) answer Item 06-18 (ACC Request 06-15) with its action on Item 06-01, Recommendation 5.

Rationale

Please refer to the Advisory Committee on the Constitution’s comment on Item 06-8.

Letter as Received by the Advisory Committee on the Constitution

The purpose of this letter is to raise a number of constitutional concerns with regard to Recommendation 5 from the [Theological] Task Force on Peace, Unity, and Purity of the Church. I understand that your Committee has already considered the constitutionality of this recommendation and may have reached a conclusion. However, it is also my understanding that you may have done so without the benefit an “adversary process” to sharpen and illuminate the issues. As you probably know, the benefits of our American adversary legal system in this regard are considerable. Therefore, I trust that my arguments will be of help in making the best possible constitutional advice available to the General Assembly. Moreover, if you have already reached a conclusion contrary to my own, I hope you will treat this letter as a “motion to reconsider.” In any event, these issues are clearly of monumental importance to our church, and I therefore request that you respond appropriately to this letter.

SUMMARY

1. Insofar as it proposes an “interpretation” of our *Book of Order*, Recommendation 5 is wrong in terms of the language and history of the applicable provisions and contrary to relevant case precedents.
2. Despite the historical claim that Recommendation 5 is not an innovation, this proposal would make a fundamental change in Presbyterian polity, one which should be made (if at all) only by the constitutional process for amending the *Book of Order*.
3. Precisely because it violates our constitution, Recommendation 5 would not promote the unity of the church; it would instead exacerbate existing divisions and create new ones.

PREFACE

I am a lawyer and an elder (not currently serving on the session) at Westminster Church in the Presbytery of Charlotte. While I do not write as a representative of our session or our congregation (or any other group in our denomination), there is a chance that our session may take action seeking a related presbytery overture in the near future. In addition, this letter may be posted on one or more Internet websites, thus making it an “open letter” that may serve to promote discussion and debate throughout the church.

I do not claim to be an expert on Presbyterian history or polity, and I have not researched the cases exhaustively. However, I have read enough to see that legal reasoning is pretty much the same in the church and in our civil courts. In either system, bad interpretations of legal documents, and especially constitutional interpretations that distort basic procedures and allocations of power, can be highly destructive when organizations are simply too large to operate on the basis of an informal “consensus.” In this context, it seems clear that Recommendation 5 is a bad interpretation of our *Book of Order* and our Presbyterian tradition, despite the hard work and good intentions of the Task Force. If adopted, it would seriously undermine our constitutional order and ultimately our corporate life as a national church.

It should also be noted at the outset that Recommendation 5 is not exactly what it purports to be, that is, an “authoritative interpretation of section G-6.0108 of the *Book of Order*.” (Lines 1048-1050.) It implicitly relies on new and questionable interpretations of several provisions in the *Book of Order*, including G-6.0106b and G-9.0103. I will discuss G-6.0106b below. However, consideration of the other problematic constitutional interpretations underlying Recommendation 5 is beyond the scope of this letter.

In the interest of full disclosure, I should mention that I support our *Book of Order*’s current substantive position on ordination, as reflected in G-6.0106b. However, the burden of this letter is to uphold our well-established constitutional procedures and structural allocations of power rather than to achieve any particular result on the issue of ordination.

FACTS AND LEGAL ARGUMENT

1. Recommendation 5 proposes that the 2006 General Assembly approve an “authoritative interpretation” (“AI”) of section G-6.0108 of the *Book of Order*. In essence, this AI states that “ordaining and installing bodies” (such as presbyteries) will determine whether candidates have departed from the standards for membership and whether such a departure “constitutes a failure to adhere to the essentials of Reformed faith and polity . . . thus barring the candidate from ordination and/or installation.” It then goes on to describe the review of such determinations by higher governing bodies exclusively in terms of *process*, *i.e.*, whether “the ordaining/installing body has conducted its examination reasonably, responsibly, prayerfully, and deliberately” In addition, it urges a “presumption of wisdom” for such determinations by ordaining/installing bodies. (Lines 1048–1072.)

2. The AI does not expressly state how it would apply to G-6.0106b, which provides a standard that church officers are required “to live either in fidelity within the covenant of marriage between a man and a woman . . . 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” However, the Task Force’s “rationale” following the AI explains that an ordaining/installing body would determine whether a candidate has departed from G-6.0106b and, if so, then proceed to “determine whether this departure violates the essentials of faith or polity.” (Lines 1221–1232.) In other words, the AI adds a “gloss” to G-6.0106b, so that it would mean, “Persons refusing to repent . . . shall not be ordained and/or installed *[unless the ordaining/ installing body decides that the refusal in relation to this standard is not an essential matter, in the sole judgment of the ordaining/installing body.]*” I say “sole judgment” because the rationale then touches briefly on the principle of review by higher governing bodies and previous AIs regarding standards for ordination and installation, but seeks to insulate the original governing body’s decision from *substantive* review by asserting that these principles do not “override that body’s power to judge which matters are essential and whether any departure from nonessentials is sufficiently serious that a candidate will not be ordained or installed.” (Lines 1233–1262.) In my view, it is here that the Task Force gets our constitutional order badly wrong. For convenience, I will refer to this aspect of Recommendation 5 as the idea of “autonomy” with regard to ordination decisions by presbyteries and sessions.

3. The Task Force characterizes the relationship between G-6.0108 and G-6.0106b as a “point of confusion” in recent years, claiming that “[s]ome interpreters have insisted that [G-6.0106b] supersede[s] the right of ordaining and installing bodies to determine fitness for ordination in all cases.” (Lines 1113–1125.) The Task Force’s proposed AI, however, relies on G-6.0108 as a basis for governing bodies to nullify the plain meaning and clear intent of G-6.0106b. Such an “interpretation” would be worse than the one the Task Force apparently rejects. A reasonable interpretation of both constitutional provisions would give full effect to both. As stated by the General Assembly Permanent Judicial Commission in Londonderry v. Presbytery of Northern New England, 12.1044 (2001):

It is not unusual for a document such as our *Constitution*, written at different periods of time and under different circumstances, to exhibit tensions and ambiguities in its provisions. Nevertheless, it is the task of governing bodies and judicial commissions to resolve them in such a way as to give effect to all provisions.

This principle is axiomatic in our American legal system. State and federal courts follow it routinely in interpreting both our national constitution and the constitutions of organizations involved in civil lawsuits. See, e.g., Tom v. Sutton, 533 F.2d 1101, 1106 (9th Cir. 1976) (“all constitutional provisions are of equal dignity and, if possible, should be construed in harmony with each other”).

4. The Task Force places far too much weight on a distinction between “essentials” and “standards” in G-6.0108 (lines 1096–1112), especially in light of the fact that this provision seems to treat these terms as more or less synonymous. From this distinction, however, the Task Force then draws the inference that ordaining/ installing bodies have the authority to determine that a departure from standards is not “serious” or that it is “nonessential,” subject to review that is defined only in terms of the process followed, as noted above. (Lines 1138–1152.) In other words, sessions and presbyteries are considered autonomous with regard to the *substantive conclusions* of their ordination decisions. A more faithful constitutional approach, however, would be to affirm that such bodies must initially determine whether there is a serious departure from standards or essentials *and* whether ordination is clearly prohibited by our Book of Order on *any* ground, *whether or not that ground is considered an “essential,”* with *all* such decisions being subject to review by higher governing bodies for both substantive and procedural error. All “acts” of governing bodies, and not merely the procedures they follow, are subject to review. G-9.0103; see also G-1.0400 and G-4.0301(f). This approach would give full effect to all of the relevant constitutional requirements.

5. When approved in 1996-1997, G-6.0106b was clearly intended as *a substantive* limitation on the power of governing bodies to ordain and install some candidates they might otherwise approve. Prior to G-6.0106b, several General Assembly AI’s (or statements of “definitive guidance”) rejected ordination of “self-affirming, practicing homosexuals.” These General Assembly actions were alleged to violate certain other fundamental principles in our Book of Order, such as diversity and inclusiveness. Overtures and judicial cases expressly sought to overturn those actions and establish a constitutional rule of presbytery and congregational autonomy regarding ordination.ⁱ These efforts were unsuccessful, but they continued at the 1996 General Assembly,ⁱⁱ where they were specifically answered by the Assembly’s action in approving G-6.0106b and submitting it to the presbyteries. *In other words, one question specifically answered by the 1996 General Assembly with G-6.0106b was whether lower governing bodies have inherent autonomous authority regarding ordination, as suggested by Recommendation 5, and the church as a whole answered that question in the negative.* Through the process set forth in our Book of Order, a majority of Presbyterians spoke and resolved the question as a constitutional matter.

6. Recommendation 5 *is* a “local option” measure as a practical matter, despite the Task Force’s disclaimer that standards will continue to be “set” by the church as a whole under the proposed AI. (Lines 1131–1137.) If a session or presbytery can decide in its sole and unreviewable discretion that an express requirement of the Book of Order is “nonessential” and thus need not be followed, then the fact that the whole church set the standard is meaningless. While G-

6.0106b could have been drafted in a way more suited to a constitutional standard, the language in its historical context is clear enough. If such mandatory language (“shall not be ordained and/or installed”) can be treated as nonessential by any governing body, then it is hard to see why the same could not be done with any other requirement in the Book of Order.

7. I have found no historical basis for the suggestion (Lines 716–736) that our polity allows *practices* (and not merely beliefs or opinions) that are inconsistent with explicit constitutional provisions, at least in the area of polity (i.e., the Form of Government, as distinguished from the Book of Confessions). As stated in Londonderry at 12.1064:

While one is free to hold and decorously to advocate ideas that are contrary to [duly constituted authority], one may not act in contravention of such authority (in this case, a properly enacted provision of the Church’s Constitution).

With reference to our current debate on ordination, for example, it might be entirely proper, as a matter of polity, for a session or presbytery to ordain someone who *disagrees* with G-6.0106b, but this would not be the case where a candidate states that he or she will refuse to comply. See also G-6.0108b (note 1) and Maxwell v. Pittsburgh Presbytery (UPCUSA 1974) (known as the Kenyon case), discussed below.

8. The Task Force attempts to support Recommendation 5 by several assertions that seem to confuse theological and moral categories. It states, for example, that “[s]tandards are aspirational in character. No one lives up to them perfectly” (Line 1104.) Well, yes and no, but mostly no, at least to the extent that the Task Force applies this idea to the principle of repentance in G-6.0106b. While no one’s manner of life is “perfect” in any area, including sexual morality, repentance is not fundamentally a matter of aspiration. (Imagine someone saying, “I really want to repent about this, but I just can’t do it well enough.”) No, when we do not repent, it is almost always because we don’t believe we have done anything wrong or because we just don’t want to change our behavior. Moreover, repentance does not have to be perfect in order to be genuine and discernible. I submit that presbyteries, for example, are quite capable of determining whether a candidate has repented of an acknowledged departure from the express requirements of G-6.0106b.

9. In appealing to G-6.0108, the Task Force claims that it is proposing nothing new. (Lines 1126-1179.) Their historical argument uses examples involving theological beliefs and matters of polity, but none involving the individual conduct (or “manner of life”) of candidates for ordination. However, the Task Force gradually shifts its terminology from “polity” to “behavior,” treating these very different concepts as virtually identical in order to bring the history of the former to bear on the latter. (Lines 1162-1165.) As a matter of history, however, there is in fact no real precedent for the Task Force’s approach to G-6.0106b, because no similar constitutional provision existed (or was necessary) prior to the 1990s.

10. Judicial precedent also demonstrates the Task Force’s defective understanding of our polity in this area. In Maxwell v. Pittsburgh Presbytery, the 1974 UPCUSA case of Walter Wynn Kenyon, Pittsburgh Presbytery voted to ordain Mr. Kenyon despite his conscientious opposition to the ordination of women. (Kenyon was willing to serve with ordained women but would not personally participate in their ordination process.) Dissenters in Pittsburgh Presbytery appealed to the Synod Judicial Commission, which determined that the ordination was “irregular.” On further appeal, the General Assembly’s Permanent Judicial Commission expressly held that “Presbytery does not have the power to permit the ordination of Mr. Kenyon, who rejects this part of the polity of our church.”ⁱⁱⁱ While the Kenyon opinion touches on several important polity issues, the PJC clearly rejected the idea of autonomous presbytery authority that is proposed by Recommendation 5.

11. In light of the Kenyon case, a decision by the 2006 General Assembly to adopt Recommendation 5 would raise questions of a constitutional double standard. Many Presbyterians would see it as implying that “liberal” scruples can be treated as acceptable departures from our constitutional order, but “conservative” scruples and departures are unacceptable.^{iv} Unless the General Assembly is prepared to repudiate Kenyon, it would be better to avoid this problem altogether. More fundamentally, the existence of Kenyon as a continuing precedent raises serious questions about the consequences of Recommendation 5 over the long run. Although proponents of change often insist that ordination of self-acknowledged practicing homosexuals will not be “mandatory,” that conclusion is the inescapable logic of their arguments. Ideas have consequences. If “discrimination” in this area of sexual *behavior* is the same kind of thing as discrimination based on *status* (such as race or sex), then those who oppose ordination will be seen, and treated, as bigots. Ultimately, Presbyterians who are “conservative” in this area will be denied ordination. Exhortations to “forbearance” by the Task Force (see, e.g., lines 623-628) are no substitute for a strong constitutional polity in which the express terms of *all* provisions in our Book of Order are given their full effect, regardless of how earnestly some Presbyterians may disagree with them.

12. No one wants the General Assembly or its Permanent Judicial Commission to have to get involved in hundreds of individual cases. As a practical matter, there seem to be only two ways to avoid this problem. One is the AI proposed by the Task Force, where session and presbytery decisions on ordination/installation are not subject to review as long as they are made prayerfully and deliberately. The problem with this option, however, is that it effectively nullifies G-6.0106b without seeking approval of the whole church through the constitutional process for amending the Book of Order, which will be seen

as a breach of trust by many thousands of individuals and congregations. The other option would be for the whole church to recognize that G-6.0106b is a clear and categorical requirement that can and should be changed only by amending the Book of Order. If these alternatives are really our only two options, it seems to me that the latter will be recognized by most Presbyterians as having far more integrity as a matter of polity.

13. The Task Force apparently believes that Recommendation 5 is a compromise that can be accepted by all sides in our current debates. It is already obvious, however, that many Presbyterians will not see it that way. If Recommendation 5 is adopted, one side will get most of what they wanted. Some presbyteries will routinely determine that departures from G-6.0106b do not involve an “essential” matter. Frankly, I think the Task Force knows this as well as any other realistic observer of our recent struggles, yet their “presumption of wisdom” (lines 1069–1072) seems like an unfair effort to pre-empt and stigmatize any such criticism.

CONCLUSION

I am well aware that many Presbyterian leaders, including seminary presidents and former moderators of the General Assembly, have endorsed the Task Force report, presumably including Recommendation 5. To the best of my knowledge, however, no one has yet publicly and convincingly demonstrated that this proposal is valid under our constitution. Therefore, notwithstanding those influential Presbyterians who apparently believe otherwise, I must reluctantly point out that “the Emperor has no clothes.” Recommendation 5 is wrong in light of our history and our Book of Order. Its adoption in the form of an AI by the General Assembly, without the officially-expressed approval of the church as a whole, would change and seriously undermine the order and government of our church. I urge you to advise the General Assembly to reject it on constitutional grounds.

Faithfully in Christ

William A. Brafford

Endnotes

i. See, e.g., Overture 79-37 (UPCUSA 1979); Permanent Judicial Commission report regarding *Union Presbyterian Church v. Presbytery of Western New York* (1985); Overture 20-88 (1988); Overture 93-20, answering Overtures 93-102 and 93-108, and Permanent Judicial Commission report regarding *LeTourneau v. Presbytery of The Twin Cities* (1993).

ii. See Overture 96-20.

iii. Kenyon was a divided ruling; three members of the PJC dissented without opinion.

iv. “Anticipating an attempt to distinguish Kenyon on the ground that it involved an “essential” matter of women’s rights, I would respond by insisting that holiness of life is also an essential principle. See G-1.0304. At this point in our history, G-6.0106b is merely an awkward but necessary means of upholding that principle. However, even if we disagree about what is essential, the polity issue before the PJC in Kenyon was really about the limits of a presbytery’s power to decide. Pittsburgh Presbytery obviously knew that Mr. Kenyon’s position was a “departure” from constitutional standards and decided, at least implicitly, that the departure was not sufficiently serious that he could not be ordained. Contrary to the “rationale” of the Task Force (lines 1260-1262), the PJC clearly stated that a “presbytery’s power is not absolute. It must be exercised in conformity with the Constitution.”

Item 06-19

[The assembly answered Item 06-19 by the action taken on Item 06-01. See pp. 28, 30.]

On the Report of the Theological Task Force on the Peace, Unity, and Purity of the Church—From the Presbytery of Tropical Florida.

The Presbytery of Tropical Florida overtures the 217th General Assembly (2006) to do the following:

1. Take the position that the report of the of the Theological Task Force on Peace, Unity, and Purity of the Church, as written, constitutes a blend of truth and error that, if approved, will undermine the PC(USA)’s peace, unity, and purity, furthering the denomination’s disunity and, thereby, promoting deeper schism.

2. Either reject the report of the Theological Task Force on Peace, Unity, Purity of the Church as a whole or delete Recommendation 5. of that report.

Rationale

The General Assembly's Theological Task Force on Peace, Unity and Purity of the Church has issued a report to the denomination that is to be presented to the 217th General Assembly (2006) in Birmingham, Alabama, on June 15–22, 2006.

We appreciate that task force members worked diligently to create an instrument whose purpose is to help the church discern how to live in peace, unity, and purity, with Recommendations 1.–4. providing a sound basis to that end.

However, Recommendation 5. will not promote the peace, unity, and purity of the church because it radically changes, though claiming to make no change, through a de facto local option that will lead to a congregational and not connectional form of government.

Recommendation 5. blurs the explicit authority of the *Book of Order* by giving ordaining bodies the right to determine what is “essential” in the faith, allowing them to disregard explicit constitutional standards, including, but not limited to the well-debated fidelity/chastity requirement of G-6.0106b, effectively making these and other “standards” optional.

Recommendation 5. subverts the church's constitutional position on God's will in matters of sexual morality for its officers, which have been repeatedly reaffirmed by the PC(USA), guided by careful biblical exegesis, centuries of church tradition, and authoritative interpretations for the past quarter century.

Higher governing bodies reviewing the work of lower ordaining/governing bodies are encouraged in this report to “honor” the work of those who disagree with the *Book of Order* with a “presumption of wisdom” by them rather than being directed to respect the Presbyterian way of delineating and maintaining appropriate boundaries for our connectional community by honoring the constitution of changing it through constitutionally mandated processes.

The proposed authoritative interpretation will give ordaining bodies and courts latitude to reinterpret the *Book of Order* provisions that have an unambiguous “shall” into a permissible “may” or “might” in matters they deem nonessential to faith (though the *Book of Order* may deem those issues essential), even though the *Book of Order* carefully distinguishes between these distinctions.

Many faithful and conscientious Presbyterian leaders and organizations are voicing disappointment and opposition to the task force's report.

We believe that the approval of the task force's report, as printed, will further strain the peace, purity, and unity of our denomination, not to mention our relationships with the worldwide church where many brothers and sisters find our moral confusion troubling and unscriptural.

Item 06-20

[The assembly answered Item 06-20 by the action taken on Item 06-01. See pp. 28, 30.]

On Receiving and Accepting the Report of the Theological Task Force on Peace, Unity, and Purity of the Church, with the Elimination of Recommendation 5—From the Presbytery of San Diego.

The Presbytery of San Diego overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to receive and accept the report of the Theological Task Force on Peace, Unity, and Purity of the Church, with the elimination of Recommendation 5., on page 35, (lines 1048–1072) and its attendant Authoritative Interpretation; in order that we preserve the standards in G-6.0106.

Item 06-21

[The assembly answered Item 06-21 by the action taken on Item 06-01. See pp. 28, 30.]

On Deleting Recommendation 5. of the Report of the Theological Task Force on Peace, Unity, and Purity of the Church—From the Presbytery of Sacramento.

The Presbytery of Sacramento overtures the 217th General Assembly (2006) to strike Recommendation 5 of Item 06-01 (Report of the Theological Task Force on Peace, Unity, and Purity of the Church). The recommendation to be deleted reads as follows:

~~“5. The Task Force on Peace, Unity and Purity of the Church recommends that the 217th General Assembly (2006) approve the following authoritative interpretation of section G-6.0108 of the *Book of Order*:~~

~~“a. The *Book of Confessions* and the Form of Government of the *Book of Order* set forth the scriptural and constitutional standards for ordination and installation.~~

~~“b. These standards are determined by the whole church, after the careful study of Scripture and theology, solely by the constitutional process of approval by the General Assembly with the approval of the presbyteries. These standards may be interpreted by the General Assembly and its Permanent Judicial Commission.~~

~~“c. Ordaining and installing bodies, acting as corporate expressions of the church, have the responsibility to determine their membership by applying these standards to those elected to the office. These determinations include:~~

~~“(1) Whether a candidate being examined for ordination and/or installation as elder, deacon, or minister of Word and Sacrament has departed from scriptural and constitutional standards for fitness for office.~~

~~“(2) Whether any departure constitutes a failure to adhere to the essentials of Reformed faith and polity under G-6.0108 of the *Book of Order*, thus barring the candidate from ordination and/or installation.~~

~~“d. Whether the ordaining/installing body has conducted its examination reasonably, responsibly, prayerfully, and deliberately in deciding to ordain a candidate for church office is subject to review by higher governing bodies.~~

~~“e. All parties should endeavor to outdo one another in honoring one another’s decisions, according the presumption of wisdom to ordaining/installing bodies in examining candidates and to the General Assembly, with presbyteries’ approval, in setting standards.”~~

Rationale

The task force’s Recommendation 5 asks the 217th General Assembly to approve a new authoritative interpretation of the *Book of Order*, G-6.0108. The Presbytery of Sacramento is proposing the deletion of Recommendation 5 in its entirety because the recommendation under the ruse of clarifying ordination procedures and “reaffirming the wisdom in G-6.0108” instead serves to bring complexity and confusion to G.6.0108, and serves to deleteriously change the way ordination standards are applied by ordaining bodies.

In 1983, Section G-6.0108 was added to the *Book of Order* requiring that all persons who serve in the church as its officers “shall adhere to the essentials of the Reformed faith and polity as expressed in *The Book of Confessions* and the Form of Government.” Section G-6.0108 gives governing bodies the responsibility for discerning whether or not the candidates for ordination or the already ordained officers serving in their bodies are adhering to the essentials of Reformed faith and polity. Recommendation 5 seeks to make this standard for holding office the standard above all others, such that the violation of any ordination standard leads to the following question: Does this person’s violation of the church’s ordination standards constitute a violation of the essentials of the Reformed faith and polity? The ordaining body would have the responsibility to answer that question. Therefore, any departure from an ordination standard, including the requirement to live in fidelity in marriage or chastity in singleness expressed in G-6.0106b, could be deemed a nonessential departure from Reformed faith and polity, not barring ordination, at the discretion of the ordaining governing body.

To further illustrate the change resulting from this authoritative interpretation (AI) of Recommendation 5, currently a governing body cannot knowingly ordain a practicing homosexual without violating the *Constitution*. This AI would change that, because local governing bodies could deem departures from national standards to be nonessential departures from Reformed faith and polity, such that they could ordain a person in violation of G-6.0106b, or another essential ordination standard without violating the *Constitution*.

The church has chosen not to list the essentials of the Reformed faith, and so implicitly G-6.0108 gives ordaining bodies the responsibility of discerning essentials of the Reformed faith and what constitutes a departure from those essentials of faith. The AI proposed by the task force, however, would allow local governing bodies to determine what are and what are not essentials of Reformed polity, which is a significant change. The result would be inconsistencies from one local governing body to another across the country as each determined what their essentials and nonessentials would be. Ultimately there would be no trust among governing bodies as one body would not know what another had determined to be essential and nonessential ordination standards.

Finally, returning to the history of G-6.0108, this section was added in 1983 with the intent to restrict ordination, particularly to prevent the ordination of those who disagreed with the ordination of women, which the church determined to

be an essential of Reformed polity. Therefore, under this proposed AI, local governing bodies could determine that the ordination of women is nonessential, and thus negate the original intent of G-6.0108.

Item 07-01

[The assembly approved Item 07-01 as amended. See p. 16]

On Affirming a Common Abrahamic Heritage Among the Three Faiths, Christianity, Islam, and Judaism—From the Presbytery of Newton.

The Presbytery of Newton overtures the 217th General Assembly to do the following:

~~[1. Affirm a common Abrahamic heritage among the three faiths—Christianity, Islam, and Judaism—to accept the principle of unity and harmony among them and to encourage all congregations to do the same.~~

~~[2. Accept and proclaim that Muslims, Jews, and Christians worship the same God—the God worshiped by Abraham, Sarah, Hagar, Moses, Mary, Jesus, and Muhammad—and ask the one true God to bless efforts in dialog, building bridges of harmony, and fighting violence and terror.]~~

[3.] **[Affirm the current mandate of the Office of Interfaith Relations to] [P][p]romote the common effort of Christians, Muslims, and Jews to work together for peace, justice, and righteousness**~~[, which is an equal concern of each of the three faiths].~~

Rationale

The First Presbyterian Church of Rockaway, N.J., has just completed a mission study that, in part, states, “We are called to work for reconciliation, peace and justice for all God’s children. Members of that congregation have been involved in People for Peace and Justice, an ad hoc group that has participated in interfaith dialog and initiated several incentives¹ for creating understanding. Those involved have gained a better understanding of Christianity, Islam, and Judaism, to wit, that they are all derived from the same Abrahamic roots and that they adhere to many similar tenets, all three religions believing in one true God², professing adherence to the same commandments³ and desiring to live in peace and harmony.

The Presbytery of Newton accepts these principles espoused by one of its churches and wishes to promote them throughout the Presbyterian denomination, calling for similar dialog to open our hearts to those who believe in One God and adhere to the great commandments.⁴

The Book of Confessions, Confession of 1967, 9.42, states, “The Christian finds parallels between other religions and his own and must approach all religions with openness and respect.”

There is a pressing need for dialog among people of the three monotheistic faiths, to affirm common roots, to explore similarities and differences, to overcome stereotypes, and to promote understanding and harmony.

In a world threatened by war and violence, it can have great impact for Christians, Muslims, and Jews to lift up common ethical grounds that enable solidarity for justice, peace and sustainability of creation.

Endnotes

1. Includes a meeting with the American Jewish and Muslim Alliance on July 9, 2005, and the Boonton Mosque featuring the Reverend Rick Ufford-Chase, Moderator of the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.).

2. Christianity—Mark 12:29 “... Hear, O Israel: the Lord our God, the Lord is one.”

Islam—Quran 47:10 “Know therefore that there is no other God but God.

Judaism—Deuteronomy 6:4–5 “Hear, O Israel, the Lord our God is one. Love the Lord your God with all your heart, and with all your soul, and with all your mind And with all your strength” and Deuteronomy 5:7

3. Christianity—Matthew 22:37 “... Love the Lord your God with all your heart, and with all your soul, and with all your mind.” Also see Mark 12:30 and Luke 10:27

Islam – Quran 60:7 “It may be that God will grant love (and friendship) between You and those whom ye (now) hold as enemies. For God has power (over all things) And God is Oft-forgiving and Most Merciful.”

4. Judaism – Deuteronomy 6:5 “Love the Lord your God with all your heart, and with all your soul, and with all your strength.”

GAC (CMD) COMMENT ON ITEM 07-01

Comment on Item 07-01 from the General Assembly Council (Congregational Ministries Division).

This item calls on the General Assembly to affirm a common Abrahamic heritage among Christianity, Islam, and Judaism, to accept and proclaim that all three religions worship the same God, and to promote common efforts of the three religions to work together for peace, justice, and righteousness.

It is urged to:

1. Take no action on Recommendations 1 and 2 of this item, with the understanding that the church has already spoken adequately about the basis for dialogue and relations with Jews, Muslims, and persons of other faiths; and
2. Affirm Recommendation 3, and the current mandate of the Office of Interfaith Relations, to promote and foster interfaith cooperation for peace, justice, and righteousness.

The Presbyterian Church (U.S.A.) has spoken about the relationships between Christians and Muslims and Christians and Jews through the actions of a number of General Assemblies (including actions of 1987, 1993, 1999, 2002, and 2004). It has consistently maintained the significance of the relationships among these faiths for the whole human family. The Confession of 1967, cited in the Rationale, is continued good guidance. We must “approach all religions with openness and respect.”

As a religion that began after the time of Christ, Islam has always presented a theological challenge to Christians. Similarly, the relationship of Christianity to Judaism, within which it originally took shape, and with which it shares Scripture and much else, has been an ongoing matter for the reflection of the church.

The development of these three faiths, and their different appeals to God’s relationship with Abraham in the understanding and articulation of their identities, are certainly intertwined. It is important to look into the interconnections among these faiths with sincerity, and with attention to their historical and theological similarities and differences. However, it is not clear what affirmation of a “principle of unity and harmony” among Christianity, Judaism, and Islam might entail or assert.

Relations among these three communities have sometimes been marked by constructive living together, and sometimes by rivalry or violent conflict. Each of these faiths affirms distinctive elements and challenges to the truth claims of the others, as well as elements that can lead to cooperation and harmony. It is necessary to explore both those aspects of the Scriptures and traditions of all three faiths that lead to exclusivity and disharmony, even violence, as well as those aspects that lead to respectful life together.

We affirm one God, who has created all peoples, and is sovereign over the world. In doing so, we do not set aside our affirmation of a Triune God, nor our worship of Father, Son, and Holy Spirit.

Our search for faithful living must be motivated by a desire to love God, to be obedient to God’s will, and to love neighbors as ourselves. Presbyterians should gladly work together with Muslims and Jews for peace, justice, and righteousness. We should be willing to work with people of all faiths and no faith toward these ends. Where encounters and relations with Jews and Muslims will lead, and how they will bring new understanding or cooperation, rest in the mercy and grace of God.

Item 07-02

[The assembly approved Item 07-02. See p. 16.]

Request 06-8. Interpretation of Difference Between “Federated” and “Union” Churches as Used in Chapters 15 and 16 of the Form of Government—Manager of Polity Guidance and Training, OGA.

The Advisory Committee on the Constitution recommends that the 217th General Assembly (2006) answer Item 07-02 (ACC Request 06-8) with the following interpretation:

A union church is a congregation formed by the creation of a single congregation from two or more congregations, at least one of which is a congregation of the Presbyterian Church (U.S.A.), and the others are of one or more reformed or Christian churches that recognize Jesus Christ as Lord and Savior, accept the authority of Scripture, and observe the Sacraments of Baptism and the Lord’s Supper (G-16.0101 and .0301). Such congregations shall function

under a plan of union as outlined in G-16.0201 (for unions with congregations of other Reformed bodies) or G-16.0401 (for unions with congregations of other Christian bodies not of the Reformed tradition).

A federated church is a congregation formed by the joint witness of two or more congregations, at least one of which is a congregation of the Presbyterian Church (U.S.A.), and the others are of another denomination or denominations (G-15.0204a). Party congregations in the federated congregation retain their separate denominational affiliation. They may form separate corporations by which to hold property or the proceeds from the sale of property held in trust by the antecedent congregations. Persons who were members of the antecedent congregations at the time of federation retain their membership in their original denominations, and persons joining the federated congregation shall be assigned membership in one or another of the antecedent denominations as agreed upon by the plan of federation. The plan of federation governing the life of such a congregation shall follow the outline of the plan of union in G-16.0201 (for federation with congregations of other Reformed bodies) or G-16.0401 (for federation with congregations of denominations other than the Reformed tradition) as clearly as is practicable (G-15.0204b).

Rationale

The request seeks definition and clarification of the terms “federated” and “union” as they apply to particular congregations formed in association with congregations of another denomination or denominations.

Historically in our polity, the terms “federated” and “union” have described two types of relationships between congregations of different denominational membership that desire to make a united witness in their community.

1. *Report of the Special Committee on Union and Federated Churches, 1958-9*

Shortly before the merger of the United Presbyterian Church of North America (UPCNA) and the Presbyterian Church in the United States of America (PCUSA) in 1958, those two denominations, along with the Presbyterian Church in the United States (PCUS) organized a Special Committee on Union and Federated Churches to define and regularize the relationships developing between Presbyterian congregations of different denominational affiliations but within the same communities. According to the definition offered by the special committee in its reports to the PCUS General Assembly in 1958 and the (now merged) United Presbyterian Church in the United States of America (UPCUSA) General Assembly in 1959,

The Union Church is a union on the local level of a church of the Presbyterian Church in the United States and a church of the former Presbyterian Church in the United States of America or a church of the former United Presbyterian Church of North America (*Minutes*, UPCUSA, 1959, 182; see the report of this Special Committee also in the Appendix of the *Minutes*, PCUS, 1958, Part I, pp. 170ff.).

Such union churches were one congregation created from two or more congregations of different Presbyterian origins, with a single session, and with all property of the antecedent congregations being transferred to a corporation that is the legal successor to the antecedents. Members of the antecedent congregations, along with all persons who join the union church after its creation, were members of the union church. The session of the union congregation annually reported one half its membership to the presbytery of each of the antecedent denominations.

The same report defined “federated” churches as

...those churches which neither wish to unite under the provisions of the proposed Chapter XXXVI of the Form of Government, nor to shift from one General Assembly or the other, but still want to make a united witness with a Presbyterian US congregation in their community (*Minutes*, UPCUSA, 1959, Part I, p. 189. and *Minutes*, PCUS, 1958, Part I, appendix, pp.173ff.).

Each antecedent group that became part of a federated church maintained its own corporation that continued to own the property, or the proceeds from the sale thereof. The sessions of the antecedent congregations continued to meet in the federated congregation, but were permitted to meet jointly. Members of the antecedent congregations at the time of federation remained members of their antecedent denominations, and all persons who joined the federated congregation were assigned to membership in one or another antecedent denomination.

Put simply, federated congregations maintained their distinct denominational identities for the duration of the federation. Union congregations became one church with relationships to two or more denominations. The language of the 1959 report to the UPCUSA General Assembly assumes that the antecedent denominations of both union and federated congregations are the PCUS and the UPCUSA.

2. *Federated Particular Churches, PCUS, 1971*

In 1971, in response to an overture from the Presbytery of Norfolk, the PCUS General Assembly sent down to presbyteries for advice and consent an overture creating Chapter 33 in its *Book of Church Order*, “Of Federated Particular Churches”:

A Presbytery may authorize one or more of its constituent churches to form a federated church with a church or churches of another denomination or denominations or may organize a federated church acting in concert with a comparable judicatory of another denomination or denominations. This shall be done by agreement in writing among the Presbytery and the comparable judicatory of the other denomination or denominations (*Minutes*, PCUS, Part I, p.53).

At that same General Assembly, the *Minutes* note a request from the Presbytery of St. Johns asking

Whereas the *Book of Church Order*, in the recently revised Chapter 31, allows union churches with one or more particular churches of the United Presbyterian Church in the United States of America, of the Reformed Church of America, and of other reformed bodies, with the approval of Presbytery;

Therefore be it resolved that the Presbytery of St. Johns overtures the General Assembly to define the phrase “other reformed bodies,” specifically: is the United Church of Christ a “reformed body?” (*Minutes*, PCUS, 1971, Part I, p. 53).

As these actions make clear, by 1971, the church had begun to define both union and federation in a manner that included denominations other than the UPCUSA.

3. *Referral 89-2: The Peoples Church of East Lansing, MI*

In 1989, the Advisory Committee on the Constitution of the PC(USA) was asked to render an opinion on the question of whether the Peoples Church of East Lansing, Michigan, was entitled to recognition as a union or federated church and thereby to elder representation in the Presbytery of Lake Michigan. The Peoples Church had been organized in 1923 as a joint work of the American Baptist, Congregational (now UCC), Methodist-Episcopal, and PCUSA churches. At the same time, the Peoples Church had become part of the Interdenominational Evangelical Christian Church. The ACC opinion was that the Peoples Church did not qualify as either a union or a federated church, on the grounds that its polity did not reflect “basic principles of Presbyterian government” (*Minutes*, PC(USA), 1989, Part I, p. 232).

Of significance in this opinion is the fact that union and federated status was denied not because of the denominational “parentage” of the Peoples Church, but because its polity was not in basic congruence with that of the PC(USA).¹

4. *Request 90-12: Circular Church of Charleston, SC*

In 1991, the Advisory Committee on the Constitution was asked to render an opinion on the question of whether the Circular Congregational Church of the United Church of Christ (UCC) might be received as a union church by the Presbytery of Charleston-Atlantic. Specifically at issue were questions about conflicting mandatory provisions of the polities of the UCC and PC(USA) regarding congregational autonomy and the congregation’s expressed desire to be free of ecclesiastical control by “any other structure.”

In its opinion, the ACC noted two concerns. The first was that the desire of the Circular Church to be free of ecclesiastical control

creates a possible “conflicting mandatory provision” situation. Resolution of these kinds of situations is to be accomplished by complying with G-16.0201v. (*Minutes*, PC(USA), 1991, Part I, p. 402)

The cited provision provides that such conflicts between denominationally mandated provisions be resolved through petition for authoritative interpretation or amendment to denominational constitutions.

The second, and more germane, concern expressed by the ACC was that, under the terms of G-16.0101, a union church can be formed

when a particular church of this church unites with one or more particular churches that are members of other Reformed churches or other Christian bodies. ... (*Minutes*, PC(USA), 1991, Part I, p. 403)

or when two governing bodies are united under the provisions of G-17.0201e. As the ACC had no evidence that there had been any such union, but only that a congregation of the UCC desired to affiliate with the Presbytery of Charleston-Atlantic while maintaining its local autonomy, the ACC advised the presbytery that it might proceed to organize a union church under the terms of G-15.0204; it emphasized that such a union church must be organized “acting in concert with a comparable governing body of another denomination or denominations.”

These two opinions make clear that, by the early 1990s, the discussion of union churches had shifted away from union between two Presbyterian congregations and toward union with congregations of other denominations. At issue were the concerns of theological and polity congruence between the uniting congregations.

5. *The Present State of the Question*

The *Book of Order* defines a federated church in G-15.0204a in the following citations:

- G-15.0204a: “A presbytery may authorize a particular church to form a federated or union church with a church or churches of another denomination or denominations, or may organize a federated or union church acting in concert with a comparable governing body of another denomination or denominations. For the formation of a union church see G-16.0000.”
- G-15.0204b: “A federated church shall conduct its life and work under a plan of agreement between the presbytery and the other governing body or bodies. This plan shall follow provisions of G-16.0000 as clearly as is practicable, and it shall be subject to the constitutions (disciplines or other organic documents) of each church involved. Whenever the constitutions differ, the mandatory provisions of one shall apply in all cases when the others are permissive. Whenever there are conflicting mandatory provisions, petition shall be made to the appropriate governing bodies of the denominations to resolve the conflict either by authoritative interpretation or by constitutional amendment.”

One notes that the definition of the federated church in G-15.0204a is essentially unchanged from that provided in Chapter 33 of the PCUS *Book of Church Order*, noted above.

The *Book of Order* defines a union church in G-16.0101 as a church formed “with one or more particular churches which are members of other *Reformed* churches” [emphasis added]. On the basis of this reference, it would appear that union churches may be formed only with other Reformed bodies. However, G-16.0301 broadens the definition of union churches:

With the approval of the presbytery, and the consent of the General Assembly, particular churches of this church may unite to form union churches with one or more particular churches of churches *other than those of the Reformed faith but which recognize Jesus Christ as Lord and Savior, accept the authority of Scripture, and observe the Sacraments of Baptism and the Lord’s Supper* [emphasis added].

As is clear from the latter citation, the intent of G-16.0301 is to enlarge the universe of potential union partners to include communions in addition to those of the Reformed tradition, but whose theology is broadly Christian. Thus the distinction between union and federated churches does not lie in whether or not the partner congregation is within the Reformed tradition. It cannot therefore be successfully argued that union churches are those formed with congregations of other Reformed bodies, and federated churches are those formed with churches whose denominational affiliation may lie outside the Reformed tradition.

A more helpful distinction between the two is to be found in the differentiation made by the 1958/9 special committee report, which sees the union congregation as one congregation formed from congregations of different denominations, and federated congregations as essentially two congregations joined in common witness but retaining their separate denominational affiliation. The latter may be potentially more difficult to achieve, a fact recognized by the presence of the disclaimer “as clearly as is practicable” in the requirement that the plan of federation follow the provisions of G-16.0000.

Letter of Request as Received by the Advisory Committee on the Constitution

This letter is written to ask for an interpretation by the Advisory Committee on the Constitution about the difference between “federated” and “union” churches, specifically as those terms are used in Chapters 15 and 16 of the *Book of Order*. This request is generated by a number of questions I’ve received from presbyteries across the denomination.

Section G-15.0204 on “Federated or Union Churches” says:

G-15.0204a. A presbytery may authorize a particular church to form a federated or union church with a church or churches of another denomination or denominations, or may organize a federated or union church acting in concert with a comparable governing body of another denomination or denominations. For the formation of a union church see G-16.0000.

G-15.0204b. A federated church shall conduct its life and work under a plan of agreement between the presbytery and the other governing body or bodies. This plan shall follow provisions of G-16.0000 as clearly as is practicable, and it shall be subject to the constitutions (disciplines or other organic documents) of each church involved. Whenever the constitutions differ, the mandatory provisions of one shall apply in all cases when the others are permissive. Whenever there are conflicting mandatory provisions, petition shall be made to the appropriate governing bodies of the denominations to resolve the conflict either by authoritative interpretation or by constitutional amendment.

G-16.0101 seems to offer some clarity when it states:

“A particular church of this church may unite to form a union church with one or more particular churches which are members of other Reformed churches.” So one might believe that union churches are those which include another Reformed congregation.

But then G-16.0301 muddies the waters with the following:

“With the approval of the presbytery, and the consent of the General Assembly, particular churches of this church may unite to form union churches with one or more particular churches of churches other than those of the Reformed faith but which recognize Jesus Christ as Lord and Savior, accept the authority of Scripture, and observe the Sacraments of Baptism and the Lord’s Supper.”

As many of our smaller congregations look at the possibility of merging with other congregations, some from outside the Presbyterian Church (U.S.A.), it would be useful to have a clear definition of these two terms. Thank you in advance for your help.

Yours in Christ,

Doska D. Ross
 Manager for Polity Guidance and Training
 Department of Constitutional Services
 Office of the General Assembly

Endnote

i. The 202nd General Assembly (1990) disapproved the ACC advice and supported the Presbytery of Lake Michigan’s action to receive the Peoples Church as a union church. It did not question the ACC’s interpretation of G-16.0101, but acted “based upon this church’s unique historical relationship to the Presbyterian church” (*Minutes*, PC(USA), 1990, Part I, paragraph 21.241).

Item 07-03

[The assembly approved Item 07-03. See p. 16.]

The General Assembly Committee on Ecumenical Relations recommends that the 217th General Assembly (2006) invite the following churches to send ecumenical advisory delegates to the 218th General Assembly (2008):

Overseas: Communaute Presbyterieene au Congo, The Uniting Presbyterian Church in Southern Africa, Church of Central Africa, Armenian Apostolic Church in Iraq, Presbyterian Church of Chile, United Protestant Church of Curacao, United Church of Christ in the Philippines, United Church of Christ in Japan, Reformed Church of France.

North American: African Methodist Episcopal Zion Church, Church of God in Christ, International, Evangelical Lutheran Church in America, International Council of Community Churches, Korean Presbyterian Church in America.

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 (see Standing Rules B.2.f. and M.3.g.(4)k). We recommend ten overseas churches and five churches from within the United States. Of the overseas churches, we recommend at least one church from each area staffed by the Worldwide Ministries Division. Of the churches within the United States, we recommend at least one church from the Formula of Agreement, at least two churches from Churches Uniting in Christ, and at least one church in our conciliar relationships.

Item 07-04

[The assembly approved Item 07-04. See p. 16.]

The PC(USA) delegation elected by the 216th General Assembly (2004) to the Ninth Assembly of the World Council of Churches in Porto Alegre, Brazil, February 14–23, 2006, makes the following recommendations to the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.):

1. That the 217th General Assembly (2006) reaffirm the deep commitment of the Presbyterian Church (U.S.A.) to the World Council of Churches and encourage all Presbyterians and all governing bodies to give thanks to God for

the World Council of Churches (WCC), to share in its ecumenical fellowship, and to support the WCC in our common calling to unity and common mission with the church global and ecumenical.

2. That in response to the invitation in the document, “Called to Be One Church,” adopted by the World Council Assembly, that the General Assembly of the Presbyterian Church (U.S.A.) commit itself to

- Seek the visible unity of Christ’s Church,
- Affirm the integrity of the baptism of believers in all the member churches of the WCC, and
- Welcome at the Lord’s Table all such baptized believers whenever the Eucharist is celebrated in Presbyterian churches.

3. That the assembly express gratitude to the World Council of Churches for effectively pioneering in using consensus procedures to carry out the business of the assembly and seek to learn from this experience in developing forms of decision making in the Presbyterian Church (U.S.A.) that model this concern for unity in the body of Christ.

4. That the “Message of the Ninth Assembly” be received and that its prayer based on the theme, “God in Your Grace, Transform the World,” be approved as our own and commended to our churches for their use in worship.¹

5. That The Presbyterian Church (U.S.A.) affirm its deep commitment and solidarity with the global church and its priorities as expressed through the commitments of the World Council of Churches for

- The Decade to Overcome Violence,
- The commitment to work for economic justice,
- The call to new patterns of dialogue and cooperation with people of other faiths.

Rationale

*Report to the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.)
From the PC(USA) Delegation to the Ninth Assembly of the World Council of Churches (WCC)*

The 216th General Assembly (2004) elected the following persons as delegates to the Ninth Assembly of the World Council of Churches: the Stated Clerk of the General Assembly, the Reverend Dr. Clifton Kirkpatrick; the Associate Stated Clerk and director of the Department of Ecumenical and Agency Relations, the Reverend Robina M. Winbush; the chair of the Worldwide Ministries Division, the Reverend Judy Angleberger; and Vanesa Davila-Luciano. The director of Worldwide Ministries Division, the Reverend Dr. Marian McClure, and Brady Radford were elected as alternates. The Ninth Assembly was held February 13–26, 2006, in Porto Alegre, Brazil. The following is their report to the 217th General Assembly (2006).

1. *Context*

Warm, sunny days full of cool breeze, accompanied by the sounds of the very soulful and inviting rhythms of samba created the background for BOM DÍA, BEM-VINDOS AO BRASIL! (“Good morning, welcome to Brazil”). This was our welcome to beautiful and interesting Porto Alegre, Brazil. A city with not much to say at first glance but with an undercurrent of culture, warm characters, and societal necessities waiting to be addressed and filled and where, no matter the circumstances, hospitality and friendliness were the order of the day. In 2005, this city turned into the home for the World Social Forum held on the campus of the Pontifical University of Rio Grande do Sul, the same location as our assembly.

This was the first assembly to be held in Latin America, an unprecedented event that created expectations from many perspectives. Latin America has suffered oppression and social injustices that have long been blamed upon the church for not standing up to defend the people and many times even becoming part of the oppression. There was a feel in the air that an assembly in Latin America was long overdue.

Around 3,000 church leaders were present with an additional 2,000 visitors, press, and guests, making the attendance a staggering 5,000 participants. The attendance included with great intentionality members from our churches who live with a variety of disabilities. Their full participation in the assembly was significant and a source of hope. Thousands of Christians from different communions congregated in Porto Alegre to begin a new journey of transformation full of challenges. These challenges ranged from trying to understand others’ point of views to the transportation schedule that took everyone quite some time to understand. Every day was full of cultural experiences as all participants could walk along the corridors or

around the plenary halls and encounter folk groups performing typical music from their countries, different organizations promoting their causes, and Brazilian artisans leaving us in awe with their beautiful crafts.

Under the theme, “God in your grace, transform the world” the Ninth Assembly convened with great anticipation. Many observed that this was a “prayerful assembly.” Morning Prayer opened the theme of the day and sent us through the day reflecting on the spiritual implications of the theme. Plenaries started daily with impacting artistic expressions of music and dance to give continuity to the theme presented in Morning Prayer. Bible study and Evening Prayer were a central part of the life of the assembly. The Opening and Closing celebrations of prayer, praise, and proclamation in different languages and images, gave a glimpse of Christians from every corner and every language worshipping the Triune God together and proclaiming the saving and transforming grace of God in Jesus the Christ.

This assembly was also considered to be a “youth assembly” creating expectations of the greatest youth participation in an assembly in the history of the WCC. With more than 150 young stewards and many hundreds more as delegates and part of “*mutirão*”², the youth voice was present making us all conscious of the realities that they face in our world.

A significant change in the life of the World Council of Churches was the move to consensus decision making as recommended by the Special Commission on Orthodox Participation. It was hoped that this move would help all members of the assembly to be heard and curtail some of the divisiveness that is often experienced in traditional parliamentary procedures. As delegates waved blue, orange, and yellow cards, it was clear to everyone that a transformation was already occurring in the life of the WCC.

Having the assembly in Porto Alegre, Brazil, was a refreshing experience needed to begin a new process of transformation and of real change that is relevant to the issues of our world. The gathering of so much diversity and such a warm and open country gave way to an open forum for these challenges and changes to take place.

2. *Issues Addressed by the Ninth Assembly*

The Ninth Assembly spent much of its time and energy on five overarching concerns: Christian identity, church unity, Latin America, economic justice, and overcoming violence. The Archbishop of Canterbury, Dr. Rowan Williams, spoke of Christian identity as a perspective that “depends on being where Jesus is, under his authority, sharing the ‘breath’ of his life, seeing what he sees.” The call for church unity appealed to member churches to accept one Baptism, to find a common date to celebrate Christmas and Easter, and to strive to overcome barriers in communing together at the Lord’s Table. (See <http://www.wcc-assembly.info/en/theme-issues/assembly-documents/1-statements-documents-adopted/christian-unity-and-message-to-the-churches/called-to-be-the-one-church-as-adopted.html>)

The assembly gave much attention to Latin America as a first time host to the WCC assembly. Latin America also represents numerous Pentecostals and Roman Catholics who are partnering with the WCC but are not yet in full membership with it. The President of Brazil, Luiz Inacio Lula da Silva, thanked the WCC for its work in hunger and poverty relief. Plenary speakers addressed economic justice, calling for elimination of poverty and working towards justice in the global markets. Being midway into the Decade to Overcome Violence, efforts continue to reach the goal of reconciliation and peace, especially for the children and youth of the world.

The Public Issues Committee dealt with such global concerns as water for life, UN reform, elimination of nuclear arms, responsibility to protect vulnerable populations, Latin America, trafficking of women, terrorism and human rights, and mutual respect with people of other faiths.

The assembly heard that 1.2 billion people are at risk due to lack of adequate water and sanitation. Therefore, churches are called on to take necessary steps to preserve and protect water resources from over-consumption, pollution, and treating water as a commodity. The WCC reaffirmed the principles and purposes of the UN and supports changes to the permanent membership of the UN Security Council that would make it more geographically, politically, and culturally representative of today’s world. It also encouraged member states to see that the UN is adequately staffed and funded for their work. Each member church is urged to pursue with its own government the unequivocal elimination of nuclear weapons under the Nuclear Non-Proliferation Treaty. They are also called on to support and strengthen the Nuclear Weapons Free Zones. The responsibility to protect vulnerable populations calls for preventive strategies and for the safety of civilians in peril during armed conflicts.

The assembly adopted the statement on Latin America and called on Latin American governments to strengthen their work towards effective policies to overcome poverty, injustice, and the degradation of the environment. (See <http://www.wcc-assembly.info/en/theme-issues/assembly-documents/1-statements-documents-adopted/international-affairs/report-from-the-public-issues-committee/latin-america.html>)

The committee addressed the concern for the trafficking of women at the upcoming World Cup in Football taking place in June 2006 in Germany and called on churches to combat such trafficking and to work with their governments and nongovernmental organizations (NGOs) to closely monitor the situation and to take appropriate actions. The WCC requests the UN to agree on a clear definition of terrorism and urges that terrorist acts and threats be considered as matters of criminal justice. The assembly also affirms that all acts to counter terrorism by the state must remain within the framework of the international rule of law ensuring respect for human rights and humanitarian law. (See <http://www.wcc-assembly.info/en/theme-issues/assembly-documents/1-statements-documents-adopted/international-affairs/report-from-the-public-issues-committee/terrorism.html>)

The assembly asks member churches all over the world to demonstrate solidarity with those experiencing attack on their religion and to join them in defending the integrity of their faith by non-violent means.

3. *Future Work of the World Council of Churches*

Recognizing that the changing realities of ecumenical agencies and the need to focus the future work of the World Council of Churches, the Ninth Assembly identified four areas of programmatic engagement for the next seven years. They are Unity, Spirituality and Mission; Ecumenical Formation; Global Justice; and Public Voice and Prophetic Witness to the World.

The assembly elected a 150-person central committee, which serves as the main decision-making body of the council between assemblies. The new committee counts 63 women and 22 young adults. The assembly also appointed eight presidents to represent the council in their respective regions. Judy Angleberger and Robina M. Winbush were elected by the assembly to represent the PC(USA) on the central committee.

The central committee elected the Reverend Dr Walter Altmann (Evangelical Lutheran Church of Brazil) as moderator, and elected as vice-moderators Metropolitan Gennadios of Sassima (Ecumenical Patriarchate of Constantinople) and the Reverend Dr. Margaretha M. Hendriks-Ririmasse, Protestant Church in the Moluccas (Indonesia).

Endnotes

1. "God, in your Grace, Transform the World" (Message of the 9th Assembly of the World Council of Churches: An Invitation to Prayer)

Sisters and brothers, we greet you in Christ. As representatives of churches from all the world's regions, we gather in Porto Alegre, Brazil, meeting in the first decade of the third millennium, in the first assembly of the World Council of Churches held in Latin America. We have been invited here to join in *afesta da vida*, the feast of life. We are praying, reflecting on the scriptures, struggling and rejoicing together in our unity and diversity, and seeking to listen carefully to one another in the spirit of consensus.

Meeting in February 2006, we are made aware by Assembly participants of cries arising daily in their home countries and regions due to disasters, violent conflicts and conditions of oppression and suffering. Yet we are also empowered by God to bear witness to transformation in personal lives, churches, societies and the world as a whole.

Specific challenges and calls to action are being communicated to the churches and the world in the reports and decisions of the Assembly, such as: the quest for Christian unity; our mid-term call to recommitment to the Decade to Overcome Violence (2001-2010); discernment of prophetic and programmatic means to achieve global economic justice; engagement in inter-religious dialogue; full inter-generational participation of all women and men, and common statements addressing the churches and the world on public issues.

The theme of this Ninth Assembly is a prayer, "God, in your grace, transform the world". In prayer our hearts are transformed, and so we offer our message as prayer:

God of grace,
together we turn to you in prayer, for it is you who unite us:
you are the one God - Father, Son and Holy Spirit - in whom we believe,
you alone empower us for good,
you send us out across the earth in mission and service in the name of Christ.

We confess before you and all people:
We have been unworthy servants.
We have misused and abused the creation.
We have wounded one another by divisions everywhere.
We have often failed to take decisive action against environmental destruction,
poverty, racism, caste-ism, war and genocide.
We are not only victims but also perpetrators of violence.
In all this, we have fallen short as disciples of Jesus Christ
who in his incarnation came to save us and teach us how to love.
Forgive us, God, and teach us to forgive one another.

God, in your grace, transform the world.

God, hear the cries of all creation,
 the cries of the waters, the air, the land and all living things;
 the cries of all who are exploited, marginalized, abused and victimized,
 all who are dispossessed and silenced, their humanity ignored,
 all who suffer from any form of disease, from war
 and from the crimes of the arrogant who hide from the truth,
 distort memory and deny the possibility of reconciliation.
 God, guide all in seats of authority towards decisions of moral integrity.

God, in your grace, transform the world.

We give thanks for your blessings and signs of hope that are already present in the world,
 in people of all ages and in those who have gone before us in faith;
 in movements to overcome violence in all its forms, not just for a decade but for always;
 in the deep and open dialogues that have begun both within our own churches and with those of other faiths in the search for mutual understanding and respect;
 in all those working together for justice and peace -
 both in exceptional circumstances and every day.
 We thank you for the good news of Jesus Christ, and the assurance of resurrection.

God, in your grace, transform the world.

By the power and guidance of your Holy Spirit, O God,
 may our prayers never be empty words
 but an urgent response to your living Word -
 in nonviolent direct action for positive change,
 in bold, clear, specific acts of solidarity, liberation, healing and compassion,
 readily sharing the good news of Jesus Christ.
 Open our hearts to love and to see that all people are made in your image,
 to care for creation and affirm life in all its wondrous diversity.

Transform us in the offering of ourselves so that we may be your partners in transformation
 to strive for the full, visible unity of the one Church of Jesus Christ,
 to become neighbors to all,
 as we await with eager longing the full revelation of your rule
 in the coming of a new heaven and a new earth.

God, in your grace, transform the world. In the name of the Father, Son and Holy Spirit;
 Amen.

2. *Mutirão* is a Brazilian term for “coming together.” They were a series of workshops that provided a space for reflection, celebration and presentations to the larger ecumenical family.

Item 07-05

[The assembly approved Item 07-05. See p. 16.]

The General Assembly Committee on Ecumenical Relations recommends that the 217th General Assembly (2006) do the following:

- 1. Authorize the Presbyterian Church (U.S.A.) to become a “provisional participant” in the Christian Churches Together in the U.S.A. (CCT) for the next four years.**
- 2. Actively support, as a provisional member, the ecumenical agenda of Christian Churches Together in the U.S.A. and work for greater participation of historic African American churches in CCT.**
- 3. Direct the General Assembly Committee on Ecumenical Relations to bring a report and any additional recommendations to the 218th General Assembly (2008).**

Rationale

History of Christian Churches Together

In 2001, a number of U.S. churches leaders began discussing the possibility of forming a new organization that would provide a broader-based space than that provided by the National Council of Churches or the National Association of Evangelicals. In the summer of 2001, various American church leaders informally met in Baltimore on September 7 to explore whether or not the time had come to “create a new, more inclusive body.” At the meeting no votes were taken, but there was

a strong desire among the participants for a broader structure of some kind that would include all the major groupings of churches.

This conversation continued in Chicago (April 4–6, 2002), in Pasadena (January 27–29, 2003), in Houston (January 7–9, 2004), and in Los Altos, California (May 1–3, 2005), with an ever-expanding and more diverse group of Christian leaders. The participants at these meetings prayed and worshipped together, listened to each other, and experienced an increasing sense of purpose and vision that has resulted in the proposal to form Christian Churches Together in the U.S.A.

Consequently, at the Silicon Valley meeting, which was planned to be the launching meeting, they decided to postpone the launching. The main issue that made them take this decision was the lack of full representation of the church families, especially with regard to the historic African American churches.

The purpose of Christian Churches Together is to enable churches and national Christian organizations to grow closer together in Christ in order to strengthen our Christian witness in the world, especially in relation to a common commitment to overcome poverty in the United States. The unique vision that informs Christian Churches Together is that a hospitable space for growing together must be inclusive of the diversity of Christian families in the United States, including Evangelicals, Orthodox, Roman Catholics, Pentecostals, historic African American churches, and other racial and ethnic churches.

Clifton Kirkpatrick (Stated Clerk) and Robina Winbush (Associate Stated Clerk) represented the PC(USA) in these discussions during the early meetings, and Carlos Malavè (Assistant Stated Clerk) has been representing the PC(USA) since the meeting in Houston. Since that time, Malavè has become a member of the CCT Steering Committee.

For a copy of Christian Churches Together in the U.S.A. Bylaws, see Attachment 1, page 609.

Item 07-06

[The assembly approved Item 07-06 as amended. See p. 16.]

In response to the work done in Accra and the official report from the 24th WARC General Council, the PC(USA) delegation

1. Makes the following recommendations to the 217th General Assembly (2006):

a. The 217th General Assembly (2006) acknowledges, with gratitude, the election of the Reverend Dr. Cliff Kirkpatrick as president of the World Alliance of Reformed Churches and reaffirms the commitment of the Presbyterian Church (U.S.A.) to the World Alliance of Reformed Churches.

b. The 217th General Assembly (2006) affirms as an act of ecumenical solidarity and recommends to our congregations for study, confession, and action the “Confession of Faith in the Face of Economic and Ecological Destruction” adopted at Accra and recommended to all World Alliance of Reformed Churches (WARC) member churches (see attachment A).

c. The 217th General Assembly (2006) commends for study and action the reports on (a) mission (<http://www.warc.ch/24gc/study/12.pdf>), (b) Covenanting for Justice in the Economy and the Earth, (<http://www.warc.ch/24gc/study/13.pdf>) and (c) spirituality (<http://www.warc.ch/24gc/study/14.pdf>) from the 24th General Council of the World Alliance of Reformed Churches.

d. The 217th General Assembly (2006) asks the General Assembly Council’s Office of Theology and Worship to ~~draft~~ consider drafting a report on Reformed theology and economic justice, especially dealing with the theological language appropriate to address social and economic justice.

e. The 217th General Assembly (2006) acknowledges the gifts of women and youth within the life of the church, reaffirms its commitment to ensuring gender equity and inclusion of people of all ages in church leadership, and encourages congregations to use WARC’s resources.

f. The 217th General Assembly (2006) reaffirms its commitment to supporting the work of partner churches in Africa for the prevention of HIV and AIDS.

g. The 217th General Assembly (2006) encourages the church at all levels to hear and interpret the cry for justice from our Reformed partner churches, especially in the southern hemisphere as voices of our own faith family, and seek to integrate those voices into our self understanding as a church.

2. Recommends to the General Assembly Committee on Ecumenical Relations that it do the following:

a. Receive the WARC reports, and refer them to the Advisory Committee on Social Witness Policy for reference in the development of policy recommendations.

b. Refer the documents on women to the Advocacy Committee for Women's Concerns for their advocacy work within the PC(USA).

c. Ask the Advisory Committee on Social Witness Policy (ACSWP) to ~~draft~~ **[consider drafting] a new document on economic justice based on *Hope for a Global Future*, addressing specifically the ~~[neo-liberal]~~ **[global]** economic model, its main policies, how it is implemented and promoted, how our ecumenical partners have responded to this model and why, and alternatives and reforms to the current system.**

Rationale

Elected delegation members include: Ruth D. Berry, the Reverend Dr. William Browne, the Reverend Dr. Anna Case-Winters, Dr. Ruy O. Costa, the Reverend Dr. Clifton Kirkpatrick, the Reverend Dr. Delrio Ligons-Berry, the Reverend Dr. Marian McClure, the Reverend Dr. Mary Newbern-Williams, Michael L. Racelis, the Reverend Julie Walkup Bird, the Reverend Robina Winbush.

The 24th General Council of the World Alliance of Reformed Churches, held from July 28 to August 13, 2004, in Accra, Ghana, was a most intense time of joyful fellowship for the 390 delegates from 163 Reformed denominations around the world. How beautiful it was to see the diverse crowd walking toward the worship hall early in the morning to the beat of African drums!

As we arrived we were greeted by a host of young woman and men from around the world wearing t-shirts announcing "STEWARDS." Good stewards they were, making sure we did not have to carry our luggage one more step, serving us cold water, and involving themselves in numerous tasks to make our stay comfortable.

The daily routine began with an early breakfast, then collective worship and Bible study organized in small groups (some by language, most in English). After a short coffee break and a ride to the next site, we had assemblies and group discussions. In the evening, after the closing service, some would go for a stroll at the makeshift market place set up by local churches at the campus of the university to facilitate the purchase of African arts, crafts, and cloth.

An occasion that became emblematic of the whole council was the day trip to the slave dungeons of Cape Coast and Elmina, where we learned, among other things, that the slave traders understood their business to be completely consistent with their Christian faith. They were comfortable enough with the practice to build their houses of worship on top of the dungeons where their captives were kept as a commodity waiting to be shipped. This presumption of innocence by Christians involved in the most atrocious forms of human exploitation became a reminder to us, as Reformed Christians, that in this age of globalization of the economy we need to remain vigilant against self-deceptions that justify privilege. At the end of the day trip to the dungeons, we tied colorful strips of cloth around small poles that were taken back to the sanctuary where we held daily worship, as a reminder that the future of the slave traders and the future of the victims of slavery are inevitably wrapped around each other.

Two pre-council conferences were held prior to the opening of the Twenty-fourth General Council: the Women's Pre-Council and the Reformed Youth Forum. Both conferences offered opportunity for extended sharing, worship, and study, specifically centered on gender and young adult issues. Reports from both informed the discussion and discernment of the General Council.

Following directives from previous councils, especially the 1997 meeting in Debrecen, the General Council focused much of its attention on economic justice. The deliberations of the council followed a process involving three steps:

1. For the first days we heard the testimony of people invited to instruct us on certain aspects of the globalization of the economy. This hearing/learning segment culminated with the day trip to the slave dungeons of Cape Coast and Elmina.

2. Then we began to process what we had heard in light of our Reformed faith. Delegates were assigned to committees focused on the topics of Healing, Honoring Diversity, Inclusiveness and Participation, Peace, Gender Justice, Creation, and

Economic Justice. Next we were invited to choose one of three sessions addressing overarching issues: (a) Mission; (b) Covenanting for Justice in the Economy and the Earth; and, (c) Spirituality.

3. After all the discussion and initial drafting that took place in the various committees and subcommittees of the three sessions, the last stage of the council was four days of plenary discussion, fine tuning, and voting on the final reports submitted by the three sessions.

The General Council produced statements on *Mission, Covenanting for Justice in the Economy and the Earth*, and *Spirituality*.

When reading these and other documents that emerged from the council's work, it is helpful to know the following:

- One of the topics that inspired a great deal of debate at the committees, sessions, and plenary was whether this council was in a position to make a "confession." Various alternative options were suggested, including replacing the expression "A Confession" (in the classical sense of the word) with a "confessing" document.

- Another set of issues that prompted considerable debate was the language to be used to address the current state of economic and political affairs in the world. "Globalization," "Economic Globalization," "Neo-liberal economic model," "Neo-liberal markets," and "Empire" were the main concepts debated. These discussions were prolonged, due in part to the fact that delegates from various regions and diverse denominational affiliations brought to the council a whole range of perspectives. There was a general sense, however, that the World Alliance of Reformed Churches needs to address the rapid expansion of the current global economic model because of the complications and injustices that it generates. At the end of the process, most delegates from most regions were celebrating the fact that the Reformed churches have taken a stance and formulated a theology of mission that responds to the present challenge.

Finally, the PC(USA) delegation celebrates, and invites the General Assembly to join in celebrating, the unanimous election of our own Stated Clerk, the Reverend Cliff Kirkpatrick as the new president of the World Alliance of Reformed Churches (WARC). In an era when most Reformed Christians do not live in North America or Europe, it was especially significant that Cliff Kirkpatrick as a person, and by extension also the PC(USA) as a member of the alliance, were shown this degree of honor.

Attachment A

Confession of Faith in the Face of Economic Injustice and Ecological Destruction

15. Faith commitment may be expressed in various ways according to regional and theological traditions: as confession, as confessing together, as faith stance, as being faithful to the covenant of God. We choose confession, not meaning a classical doctrinal confession, because the World Alliance of Reformed Churches cannot make such a confession, but to show the necessity and urgency of an active response to the challenges of our time and the call of Debrecen. We invite member churches to receive and respond to our common witness.

16. Speaking from our Reformed tradition and having read the signs of the times, the General Council of the World Alliance of Reformed Churches affirms that global economic justice is essential to the integrity of our faith in God and our discipleship as Christians. We believe that the integrity of our faith is at stake if we remain silent or refuse to act in the face of the current system of neoliberal economic globalization and therefore we confess before God and one another.

17. We believe in God, Creator and Sustainer of all life, who calls us as partners in the creation and redemption of the world. We live under the promise that Jesus Christ came so that all might have life in fullness (Jn 10.10). Guided and upheld by the Holy Spirit we open ourselves to the reality of our world.

18. We believe that God is sovereign over all creation. "The earth is the Lord's and the fullness thereof" (Psalm 24.1).

19. Therefore, we reject the current world economic order imposed by global neoliberal capitalism and any other economic system, including absolute planned economies, which defy God's covenant by excluding the poor, the vulnerable and the whole of creation from the fullness of life. We reject any claim of economic, political, and military empire which subverts God's sovereignty over life and acts contrary to God's just rule.

20. We believe that God has made a covenant with all of creation (Gen 9.8-12). God has brought into being an earth community based on the vision of justice and peace. The covenant is a gift of grace that is not for sale in the market place (Is 55.1). It is an economy of grace for the household of all of creation. Jesus shows that this is an inclusive covenant in which

the poor and marginalized are preferential partners, and calls us to put justice for the “least of these” (Mt 25.40) at the centre of the community of life. All creation is blessed and included in this covenant (Hos2.18ff).

21. Therefore we reject the culture of rampant consumerism and the competitive greed and selfishness of the neoliberal global market system, or any other system, which claims there is no alternative.

22. We believe that any economy of the household of life, given to us by God’s covenant to sustain life, is accountable to God. We believe the economy exists to serve the dignity and well being of people in community, within the bounds of the sustainability of creation. We believe that human beings are called to choose God over Mammon and that confessing our faith is an act of obedience.

23. Therefore we reject the unregulated accumulation of wealth and limitless growth that has already cost the lives of millions and destroyed much of God’s creation.

24. We believe that God is a God of justice. In a world of corruption, exploitation, and greed, God is in a special way the God of the destitute, the poor, the exploited, the wronged, and the abused (Psalm 146.7-9). God calls for just relationships with all creation.

25. Therefore we reject any ideology or economic regime that puts profits before people, does not care for all creation, and privatizes those gifts of God meant for all. We reject any teaching which justifies those who support, or fail to resist, such an ideology in the name of the gospel.

26. We believe that God calls us to stand with those who are victims of injustice. We know what the Lord requires of us: to do justice, love kindness, and walk in God’s way (Micah 6.8). We are called to stand against any form of injustice in the economy and the destruction of the environment, “so that justice may roll down like waters, and righteousness like an ever-flowing stream” (Amos 5.24).

27. Therefore we reject any theology that claims that God is only with the rich and that poverty is the fault of the poor. We reject any form of injustice which destroys right relations – gender, race, class, disability, or caste. We reject any theology which affirms that human interests dominate nature.

28. We believe that God calls us to hear the cries of the poor and the groaning of creation and to follow the public mission of Jesus Christ who came so that all may have life and have it in fullness (Jn 10.10). Jesus brings justice to the oppressed and gives bread to the hungry; he frees the prisoner and restores sight to the blind (Lk 4.18); he supports and protects the downtrodden, the stranger, the orphans and the widows.

29. Therefore we reject any church practice or teaching which excludes the poor and care for creation, in its mission; giving comfort to those who come to “steal, kill and destroy” (Jn 10.10) rather than following the “Good Shepherd” who has come for life for all (Jn 10.11).

30. We believe that God calls men, women and children from every place together, rich and poor, to uphold the unity of the church and its mission, so that the reconciliation to which Christ calls can become visible.

31. Therefore we reject any attempt in the life of the church to separate justice and unity.

32. We believe that we are called in the Spirit to account for the hope that is within us through Jesus Christ, and believe that justice shall prevail and peace shall reign.

33. We commit ourselves to seek a global covenant for justice in the economy and the earth in the household of God.

34. We humbly confess this hope, knowing that we, too, stand under the judgement of God’s justice.

We acknowledge the complicity and guilt of those who consciously or unconsciously benefit from the current neoliberal economic global system; we recognize that this includes both churches and members of our own Reformed family and therefore we call for confession of sin.

We acknowledge that we have become captivated by the culture of consumerism, and the competitive greed and selfishness of the current economic system. This has all too often permeated our very spirituality.

We confess our sin in misusing creation and failing to play our role as stewards and companions of nature.

We confess our sin that our disunity within the Reformed family has impaired our ability to serve God's mission in fullness.

35. We believe, in obedience to Jesus Christ, that the church is called to confess, witness and act, even though the authorities and human law might forbid them, and punishment and suffering be the consequence (Acts 4:18ff). Jesus is Lord.

36. We join in praise to God, Creator, Redeemer, Spirit, who has "brought down the mighty from their thrones, lifted up the lowly, filled the hungry with good things and sent the rich away with empty hands" (Lk 1:52f).

Item 07-07

[The assembly approved Item 07-07. See p. 16.]

The General Assembly Council, upon recommendation of its Worldwide Ministries Division, recommends that the 217th General Assembly (2006) approve the following:

1. **Affirm current policy on interfaith matters as substantially adequate for the engagement of congregations and individual Presbyterians in interfaith relations;**
2. **Request the General Assembly Committee on Ecumenical Relations to continue to assess and advise the Interfaith Relations Office on the adequacy of interfaith policy; and**
3. **Ask the Office of Interfaith Relations to develop, and the General Assembly Committee on Ecumenical Relations to review, an action plan to address particular issues of an interfaith nature, building on existing policy.**

Rationale

These recommendations are in response to the following referral: *2004 Referral: Recommendations in Response to Item 06-02. Recommendation 1. That the General Assembly Council's Office of Interfaith Relations Communicate the Strong Policy Statement Opposed to Religious Bigotry and Stereotyping (General Assembly Minutes, 1999, Part I, pp. 79, 663) with Other Appropriate Offices of the General Assembly Council; Recommendation 2. Prepare a Guide for Congregations That Makes Known and Available the Resources Already Available in Regard to Religious Pluralism and Christian Discipleship; and Recommendation 3. With the Office of the General Assembly, Bring a Recommendation on What Further Study or Action Might Be Needed to Better Equip the Church to Live in a Religiously Plural World—From the 216th General Assembly (2004) (Minutes, 2004, Part I, pp. 19–20).*

In response to this recommendation, the Office of Interfaith Relations of the Worldwide Ministries Division, and the General Assembly Office of Ecumenical Relations of the Office of the General Assembly, asked the Committee on Interfaith Relations to give their advice about the adequacy of the existing policy base for interfaith relations of the denomination.

The General Assembly Committee on Ecumenical Relations, at its January 2006 meeting, discussed a report on the existing policy for interfaith relations. This report included the plans for making such policy documents easily accessible for Presbyterians on the interfaith Web site of the church. They agreed that the policy base is adequate, and further recommended that the Office of Interfaith Relations, with advice and counsel from the General Assembly Committee on Ecumenical Relations, provide accessible guidance for specific interfaith situations.

Item 07-08

[The assembly approved Item 07-08. See p. 16.]

The General Assembly Council, upon recommendation of its National Ministries Division, recommends that the 217th General Assembly (2006) approve the following *Common Framework for Mission in the U.S.A. Between the Presbyterian Church of Ghana and the Presbyterian Church (U.S.A.)*:

"Presbyterians from Ghana continue to immigrate to the United States in large numbers and many have shown a desire to maintain ties with their Presbyterian heritage. Because of this fact, Presbyterian churches and fellowships are being established across the nation. The PC(USA) wants to support a model for new church development among Ghanaians that maintains a vital relationship with Presbyterian denominations in both countries. Existing Ghanaian

congregations in the U.S.A. with membership in the Presbyterian Church of Ghana are encouraged to develop active relationships with PC(USA) presbyteries while maintaining active support for the Presbyterian Church of Ghana. The PC(USA) welcomes the initiative of the Presbyterian Church of Ghana in mission in the U.S.A. and desires such mission to be done in partnership between the two churches. The common goal is to provide Presbyterian churches for immigrants from Ghana that are positively related to both the Presbyterian Church (U.S.A.) and the Presbyterian Church of Ghana.”

Rationale

The *Common Framework for Mission in the U.S.A. Between the Presbyterian Church of Ghana and the Presbyterian Church (U.S.A.)* has already been approved by the General Assembly Council of the Presbyterian Church of Ghana.

Item 07-09

Commissioners' Resolution. On the Presbyterian Accompaniment Program in Colombia.

That the 217th General Assembly (2006) do the following:

[The assembly approved Item 07-09, Recommendations 1.–4. See p. 16.]

1. Commend the General Assembly Council, the Worldwide Ministries Division, the Iglesia Presbiteriana de Colombia (Presbyterian Church of Colombia), and the Presbyterian Peace Fellowship for initiating and implementing a program to send U.S. Presbyterian volunteers to accompany church workers engaged in the social ministry of the Presbyterian Church of Colombia and its ecumenical partners with the displaced and in defense of human rights.

2. Add its voice of support for the accompaniment program as it continues to be needed and requested by the Presbyterian Church of Colombia.

3. Commend the nonviolent efforts of the Presbyterian Church of Colombia for answering the call of Christ by joining with partners to bring peace to the nation and to minister to the poor and suffering and to stand for the human and civil rights of all. We especially commend our partners in Colombia for their fidelity to the mission of Christ in the face of constant threats, intimidation, and assassinations.

4. Commend and support the church entities and organizations, including the Washington Office; the Presbyterian News Service; the Worldwide Ministries Division; the Peacemaking Program; the General Assembly Council; the Presbyteries of Miami, Winnebago, and Tres Rios; the *Church & Society* magazine; the Presbyterian Peace Fellowship; and the Colombia Mission Network, which encourage and equip Presbyterians to work for peace in Colombia and increase their solidarity with Colombian Presbyterians through advocacy, education, delegations, financial support, presbytery partnerships, hosting Colombian visitors, and especially prayer.

[The assembly referred Item 07-09, Recommendation 5. to the Advisory Committee on Social Witness Policy and the Peacemaking Office to include a report in their next Human Rights Update Report. See pp. 16–17.]

5. Call on the members and congregations of the PC(USA) to study the situation in Colombia, diligently pray for the work of the Presbyterian Church of Colombia, and advocate with senators, representatives, and the president of the United States to lay down the weapons of violence and support the nonviolent struggle of the churches and civil society of Colombia and those in the U.S. who stand beside Colombians to end the violence by

- a. Withdrawing military support to the government of Colombia.
- b. Reorienting U.S. policies toward Colombia in such a way as to encourage a more equitable distribution of that country's immense wealth, and to protect the rights of groups threatened by the interests of large corporations, including indigenous people, Afro-Colombians, labor leaders, human rights workers, and many campesinos.
- c. Ending the aerial fumigation for coca crops and focusing on programs that provide higher levels of support for farmers to convert to alternative crops and that reduce demand for drugs in the United States.
- d. Transferring U.S. support to the growing civil society committed to democracy and nonviolence.
- e. Providing aid to strengthen health care, education, and nutrition, especially among the displaced.

- f. Increasing aid for resettlement of displaced persons in their homelands.
- g. Channeling aid through nongovernmental organizations.
- h. Supporting the commendable work of the United Nations in Colombia, especially the work of the High Commissioner for Refugees with internal refugees, displaced women, and threatened indigenous communities.
- i. Ratifying, and urging Colombia to also ratify, the United Nations Convention Against Corruption.

Rationale

In September 2004, the General Assembly Council, responding to a request from the Colombian Presbyterian Church, approved an accompaniment program to provide a continuous presence with those in the Christian churches of Colombia who have committed to be an objective, nonviolent witness for Christ in the midst of the intense violence that grips Colombia.

Leaders and members of the Presbyterian Church of Colombia and other Christian groups in the Red Ecumenica (Ecumenical Network) have received death threats, been jailed on false charges, and been subjected to government surveillance because of their work to assist persons displaced by violence and their defense of human rights.

In 2006, new death threats against Presbyterian and other church workers have underscored the importance of and the continuing need for the accompaniment program and the many other Presbyterian initiatives for peace in Colombia.

Since the 216th General Assembly (2004), the armed conflict in Colombia has continued to grow, carried out by drug cartels, privately funded paramilitary self-defense forces, rebel groups, and government forces. Many of the armed groups, both left and right wing, fund themselves through the production and sale of cocaine to the U.S. and Europe. The drug enforcement policy of the U.S. has been transformed in the last twenty-six years from a policy of U.S. demand reduction to a focus on the supply, mostly coming from South America. This has led to increased funding for the military institutions of the Andean nations and decreased funding for anti-drug use education and drug addiction treatment in the U.S. The program of aerial spraying carried out by Andean nations and U.S. contractors has failed to reduce the supply of drugs entering the U.S. but has resulted in the mass displacement of tens of thousands of innocent Colombians and the destruction of lives, livelihoods, communities, and the environment.

Fundamental to Colombia's violence are systemic problems, including maldistribution of Colombia's wealth, and pursuit of the interests of large, multinational corporations at the expense of Colombia's indigenous, Afro-Colombian, and campesino populations.

Numerous officials of the government of Colombia and its military and national police are known to collude with the paramilitary forces and the drug cartels, hindering the ability to govern effectively or to be an honest partner with U.S. interests.

The churches and human rights organizations of Colombia and the world have been seeking to end the armed conflict through nonviolent means, to minister to the needs of those who are suffering most because of the conflict, and to support the legal struggles of persons whose lands have been stolen and rights trampled. Such activity of the churches and human rights organizations leads to charges of subversion against them and threats and acts of intimidation against them that have even led to assassination. The growing movement of nonviolent resistance to the armed conflict in Colombia includes the Presbyterian Church of Colombia and the Ecumenical Network of Colombia, along with many faith-based and human rights organizations of women, Afro-Colombians, and indigenous people. Particularly important is the work of the United Nations High Commissioner for Refugees. This agency responds to the humanitarian crisis by coordinating international efforts to prevent displacement and protect the rights of Colombia's 3.4 million internally displaced people.

A survey carried out by the Colombian Government and the World Bank in 2001 shows that corruption is a problem in the country. Among other conclusions, the survey found that 70 percent of the public officers that were interviewed considered that corruption is one of the main characteristics of the political system in Colombia. The United Nations Convention Against Corruption (UNCAC) creates the opportunity to develop a global language about corruption, a coherent implementation strategy, and a set of benchmarks for effective anti-corruption strategies. The Convention Against Corruption was signed by the governments of Colombia and the United States on December 9, 2003, but has not yet been ratified by either nation.

Numerous examples in the 20th and 21st centuries attest to the success of nonviolent struggle for peace, justice, and transformation of tyrannies to democracies. These examples are found in the histories of Poland, South Africa, The Philippines, Chile, Argentina, the Soviet Union, and other nations.

The Scriptures call the church to work for peace, care for the suffering and dispossessed of the world, and to seek peace and justice through nonviolent means.

Barbara Smith, Presbytery of Detroit
Randy Campbell, Presbytery of de Cristo

Item 07-10

Commissioners' Resolution. On Celebrating and Protecting Cuba Partnership.

That the 217th General Assembly (2006) do the following:

[The assembly approved Item 07-10, Recommendations 1.–2. See pp. 16–17.]

1. In regards to celebrating the partnership between the Presbyterian Reformed Church in Cuba and the Presbyterian Church (U.S.A.)

a. Request the Stated Clerk to send a formal communication to the Synod Council of the Presbyterian Reformed Church in Cuba expressing the joy of the Presbyterian Church (U.S.A.) in the continuing partnership with the autonomous and independent Presbyterian Reformed Church in Cuba; congratulation that church on the forty years of its independent existence and on its significant contributions to the world ecumenical movement through leadership in the World Council of Churches, the Latin American Council of Churches, the Caribbean Council of Churches, and the Cuban Council of Churches; and expressing thanksgiving for the twenty years of joint mission partnership under the terms of the Mutual Mission Agreement which has resulted in the remarkable growth of partnership relationships between the governing bodies and congregations of the two churches.

b. Request the Stated Clerk also to send a formal communication to the president and the Board of Directors of the Ecumenical Theological Seminary in Matanzas, Cuba, congratulating the seminary on its sixty years of significant contribution to the training of pastoral leadership for the Evangelical churches of Cuba and its valiant attempts to meet the challenge of the recent growth experienced by all the Cuban Christian churches.

c. Request the Stated Clerk and the General Assembly Council, through its Worldwide Ministries Division, to seek a way to respond to the request of the Ecumenical Theological Seminary of Matanzas, Cuba, to send an official representative to the 60th Anniversary Celebration in October 2006.

d. Urge the committees and officials of the 217th General Assembly (2006) to make provision for commissioners to the General Assembly to hear directly from the Reverend Hector Mendez, moderator of the Presbyterian Reformed Church in Cuba.

Rationale

There has been a close connection between Presbyterianism in Cuba and the Presbyterian bodies of the U.S.A. since 1890.

The year 2006 marks the 40th anniversary of the action of the Boston General Assembly of the United Presbyterian Church that released the Presbytery of Cuba to form an autonomous and independent Reformed and Presbyterian Church.

The year 2006 marks the 20th anniversary of the adoption by the national assemblies of the Presbyterian Reformed Church in Cuba and the Presbyterian Church (U.S.A.) of the Mutual Mission Agreement that opened the way to formal relationships after years of separation occasioned by the political conflict between the two nations, and has guided the joint mission endeavors of the two denominations since that time.

The year 2006 also marks the 60th anniversary of the founding of the Evangelical Theological Seminary in Matanzas, Cuba, of which the Cuban Presbyterian Church was a founding partner and in which it continues to play a prominent leadership role.

The Reverend Dr. Hector Mendez, current moderator of the National Synod of the Presbyterian Reformed Church in Cuba, who was also president of the denomination when the 1986 Mutual Mission Agreement was negotiated and signed, is an ecumenical visitor to the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.).

The Presbyterian Reformed Church in Cuba is the unique product of the mission energy of both U.S. Presbyterian churches that came together in 1983 to form the Presbyterian Church (U.S.A.). These efforts began in 1890 when the Presbyterian Church in the United States (PCUS) answered the plea of a Cuban layman to send someone to help him with the work he and his wife had begun in Havana. Both U.S. Presbyterian denominations sent mission workers to Cuba after 1899 and mission work was vigorously pursued in parallel until 1918 when the PCUS merged its Cuba mission into the Presbyterian Church in the U.S.A. (PCUSA) work. The Presbytery of Cuba of the Synod of New Jersey continued as a cherished part of the church in the U.S. until the 1966 General Assembly authorized it to form an independent and autonomous church, which was constituted in January 1967. Tragically separated for many years by the political conflict between the governments of United States and Cuba, Presbyterians in Cuba and the U.S. have slowly reestablished communication and renewed ties of friendship and support. About fifteen presbyteries of the PC(USA) and more than twenty congregations outside those presbyteries, along with several seminaries and affiliated groups now have official mission covenants with the Cuban church. The Ecumenical Theological Seminary in Matanzas, Cuba, was founded in 1946 with Presbyterian support then and through the years being a major factor in its ministry and is now also a focus of attention for many of the current U.S. partners.

2. In regards to protesting the recent decision of the U.S. Department of the Treasury to deny general travel licenses for visits to Cuba by U.S. denominations and ecumenical bodies

a. Call on the United States government to restore to the Presbyterian Church (U.S.A.) and other national religious denominations, to their regional subsidiary bodies, and to the National Council of Churches of Christ in the U.S.A. and Church World Service, the general licenses for religious travel to Cuba that they previously held.

b. Urge the governing bodies of the Presbyterian Church (U.S.A.) and its individual members to communicate with their representatives in the Congress of the United States to urge the restoration of the general licenses for religious travel to Cuba.

c. Commend the Stated Clerk for his leadership on this important mission issue and request him to communicate the position taken by the General Assembly in approving this overture to the appropriate officials in the United States government.

Rationale

The Presbyterian Church (U.S.A.) and other major religious denominations in the U.S., along with the National Council of Churches and Church World Service, had held two-year general licenses to visit co-religionists in Cuba until June of 2005.

At that time the U.S. Treasury Department made an artificial and unwarranted distinction between particular congregations and their related higher governing bodies denying extension of the two-year general licenses to the higher bodies on the grounds that they “were not religious organizations” according to a new interpretation of Treasury Department regulations.

The limited and highly restricted licenses now offered to the Presbyterian Church (U.S.A.) and its presbyteries, as well as to the other major denominations and ecumenical bodies, greatly reduce the ability of U.S. churches to be a Christian presence in Cuba and to encourage and assist Cuban churches in their important faith witness.

In accord with policies of the General Assembly, the Stated Clerk of the General Assembly, the Reverend Dr. Clifton Kirkpatrick, joined leaders of the Alliance of Baptists, American Baptist Churches, Christian Church (Disciples of Christ), Episcopal Church, Evangelical Lutheran Church in America, United Methodist Church, National Council of Churches, Church World Service, Progressive National Baptist Convention, and United Church of Christ to address a letter to Secretary of State Condoleezza Rice and Secretary of the Treasury John Snow on March 16, 2006, calling for the restoration of the general licenses to the churches and ecumenical bodies.

Relationships and fellowship are at the heart of our understanding of church life and mission and to hinder these activities is to strike at the heart of our religious identity and freedom. We believe that these principles are protected by the U.S. Constitution as a very important part of our democratic polity and that the U.S. government should not presume to separate religious bodies into parts, some of which qualify as “religious bodies” and some of which do not.

[The assembly approved Item 07-10, Recommendation 3., with amendment. See pp. 16–17.]

3. In regards to denial of visas to Cuban ecumenical officials to travel to the U.S.

a. Call on the United States government to ~~rescind the unofficial policy of not granting~~ **[swiftly grant] visas to leaders of the Cuban Council of Churches to visit the U.S. when invited by Church World Service, the National Council of Churches of Christ in the U.S.A., or other U.S. ecumenical bodies, or their sister religious denomination.**

b. Request the State Clerk of the General Assembly to communicate this position to appropriate officials of the U.S. government.

Rationale

Officials of the United States government have stated publicly that officials of the Cuban Council of Churches will not be granted visas to visit the National Council of Churches of Christ in the U.S.A. or the Church World Service or other ecumenical bodies in the United States.

The Cuban Council of Churches is the ecumenical partner in Cuba for the ministry of Church World Service in responding to routine and emergency needs.

Cuban Presbyterian pastors have been and continue to be prominent leaders in the Cuban Council of Churches and one at least had a visa cancelled after it has been approved when it was learned that he was vice-president of the Cuban Council of Churches.

Robin Lostetter, Presbytery of Monmouth
Adlai Amor, Presbytery of National Capital

Item 07-11

[The assembly approved Item 07-11. See pp. 16–17.]

Commissioners' Resolution. On the Denial of Human Rights in the Philippines.

That the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) approve the following and request the Office of the Stated Clerk to communicate these concerns to the entities listed below, Items 1–3.

1. Express the deep appreciation and the concern of the Presbyterian Church (U.S.A.) for the United Church of Christ in the Philippines (UCCP), for their witness to Jesus Christ and service to their people, particularly for our brother and sister Christians in the families of the men and women recently murdered by forces opposed to the protection of human rights. These killings have accelerated since 2003. In 2003: Rey Corpin; '04 Isaias Manolo Jr., Joe Baclao, Juancho Sanchez, Vincente Olea; '05 Abe Sungit, Fr. William Todena, Alfredo Davis, the Reverend Edison Lapuz, the Reverend Raul Domingo, Jose Manegdeg, Junico Halem; '06 Mateo Morales, Nestor Arinque, the Reverend Jemias Tinambacan, José Doton, Andy Pawikan, Noel Capulong. These eighteen martyrs range in age from 13 to 71 years.

2. Call upon the Philippine government to

a. bring to justice the killers of these pastors, other church workers, and other Filipinos similarly executed and/or tortured by paramilitary forces; and

b. support the request of our sister church, the UCCP, for a full inquiry into these murders that terrorize local populations and dishonor the reputation of the Philippines.

3. Call upon the Government of the United States, through Ambassador Kristie A. Kenney and other appropriate officials, to communicate to the Philippine government, including President Gloria Macapagal-Arroyo and the legislature, the grave concern of U.S. citizens for these egregious abuses, and to insist on the maintenance of the rule of law and to provide for an open, civil society in the Philippines. The 217th General Assembly (2006) further asks that the U.S. ambassador to the United Nations, John Bolton, request the UN Human Rights Commission to investigate the deteriorating human rights situation and specifically the murders of fifteen church people from April 2003 to the present.

Rationale

The Presbytery of Sacramento for more than five years has had a partnership with the Northeast Southern Tagalog Conference (NESTCon) of the United Church of Christ in the Philippines (UCCP). A delegation from the Presbytery of Sacramento traveled to Manila, Luzon, and Digas City, Mindanao, from May 17 to June 2, 2006, for the purposes of meeting and listening to the needs expressed by the fisher people of Lake Laguna and the villagers recovering from devastating mudslides in the back country of Luzon Province. The second purpose, later in the visit, was to carry greetings to the UCCP Quadren-

nial General Assembly from the presbytery and from the PC(USA). This greeting was given and received amid warm fellowship and mutual celebration of our common ministry in the name of Jesus Christ.

In devastating contract, the request for this resolution comes in response to the assassination of Noel Capulong, the field trip host and interpreter who was shot on May 27th just five days following his meeting with the Sacramento group. During that same week at the UCCP General Assembly it was reported that fifteen individuals have been murdered similarly over the past three years.

The PC(USA) has historically raised its voice to bring to light the needs of Southeast Asian countries and the obligation of others, particularly the United States of America, to relate to the Republic of the Philippines in a way consistent with respect for human dignity and the value of each individual. We cite as foundation the 1949 General Assembly vote to support the United Nations Declaration of Human Rights and the adoption of The Confession 1967, 9.44, which states in part: "... Christians who exclude, dominate, or patronize their fellowmen, however subtly, resist the Spirit of God and bring contempt on the faith which they profess." Action of the 206th General Assembly (1994), that states "We reaffirm the commitment of the Presbyterian Church (U.S.A.) to work with and support its ecumenical partners in the Asia-Pacific region in their ministries, and in those political and economic circumstances that impact their life and witness (*Minutes*, 1994, Part I, p. 310).

Pertaining particularly to the Republic of the Philippines, we cite:

1997 Statement—PC(USA), pp. 600–601:

Deep concern exists over the "disappeared" people in the Philippines. Since the early 1970s, more than sixteen hundred people, who are known critics of the government, have "disappeared." No serious investigation has ever been conducted regarding this issue.

2001 Statement—PC(USA), p. 310:

Human rights violations, including extrajudicial executions and the torture or ill-treatment of suspected members of armed opposition groups security personnel, were reported (cf. Amnesty International Report 200, p.193).

Since the murder of Benino Aquino, exiled husband of Corazon Aquino, and the end of the dictatorship of Ferdinand Marcos (1986), The Republic of the Philippines was presumed to be making progress as a democracy respecting human rights. Events of the last year have put this process in doubt. Recent murders and a growing atmosphere of fear in the cities, towns, and hinterlands suggest that the Philippines, at least in some areas, is descending into a human rights crisis. Religious leaders and Christian communities are disrespected, if not targeted for "removal," singled out for violence by death squads operating with apparent impunity repeatedly using a "signature" method of assassination with the use of two people on motorcycle driving by and shooting their target then speeding off.

The PC(USA) is an ecumenical partner with the UCCP and stands beside that church and other Christians bravely working for justice, peace, and reconciliation in the Philippines. We share the same tradition that affirms God's work in the world through enlightened conscience, and sees God's blessings in democracy, religious freedom, and other opportunities for human fulfillment.

We have an opportunity today to add the weight of the entire PC(USA) body to the expressed concern of our Stated Clerk in his letter to the president of the Philippines quoted below regarding this impending crisis.

Stated Clerk Addresses Violence in the Philippines
March 8, 2006

President Gloria Macapagal-Arroyo
Malacalang Palace
Manila 1005, The Philippines

Dear Madam President:

On behalf of the General Assembly of the Presbyterian Church (U.S.A.), I write to express our alarm and dismay over the recent developments in the Philippines. We are aware that there has been an increase in recent weeks in peaceful protests against the policies of the government and against corruption in official circles. Unfortunately, instead of addressing the people's grievances, your government has dealt with the situation by the use of military force. While the rationale for such a response was the need "to maintain law and order through the country," it led, in fact, to a needless escalation of general violence, the violation of human rights, the curtailment of people's freedom and a trampling of democracy.

The issuing Presidential Proclamation 1017 destabilizing the situation even further, and the fact that the government withdrew the proclamation before a Court of Law could act on its constitutionality appears to be prima facie evidence that the government realized that its violent response to the people was unwise and illegal.

At a time when the country is facing a deepening social, political and economic crisis, the government call ill afford to turn a deaf ear to the legitimate needs and desires of the people. Further, as a signatory to the Universal Declaration of Human Rights your government is bound to respect and abide by the international norms and standards of that declaration.

As a step toward stopping further deterioration, we urge you to release all who have been detained for their participation in nonviolent demonstrations, to meet with leaders of the people who represent the legitimate aspirations of the people for full democracy and economic stability, and to insure that all citizens are accorded the due process and respect for their rights to which the Philippine Constitution entitles them.

Cordially yours,

Clifton Kirkpatrick
Stated Clerk of the General Assembly
Presbyterian Church (U.S.A.)

Thomas Tripp, Presbytery of Sacramento
Bruce Ogden, Presbytery of Sacramento

ACSWP ADVICE AND COUNSEL ON ITEM 07-11

Advice and Counsel on Item 07-11—From the Advisory Committee on Social Witness Policy.

The Advisory Committee on Social Witness Policy (ACSWP) advises approval of Item 07-11.

Rationale

Item 07-11 is consistent with the Resolution on Violence, Religion, and Terrorism, approved by the 217th General Assembly (2004), which states:

The General Assembly affirms the imperative of international cooperation in developing and carrying out responses to terrorism. (*Minutes*, 2004, Part I, p. 878)

It is also supported by:

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. (*Ibid.*, p. 878)

and

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 must be justifiable. (*Ibid.*, p. 878)

and 07-01 is consistent with the Resolution on Just Peacemaking and the Call for International Intervention for Humanitarian Rescue, approved by the 210th General Assembly (1998), which states:

... the importance of human rights, religious liberty, and democratic principles as foundational for just peace. (*Minutes*, 1998, Part I, p. 457).

Item 07-Info

A. *General Assembly Committee on Ecumenical Relations (GACER) Agency Summary*

1. *Purpose*

The purpose of the General Assembly Committee on Ecumenical Relations (GACER) is to give a high profile to the vision of the ecumenical involvement and work as central to the gospel and key to the life of the church; plan and coordinate, in consultation with the agencies and governing bodies of the church, the involvement of the Presbyterian Church (U.S.A.) in ecumenical relations and work; connect the ecumenical efforts of all governing body levels of the church; provide a common point for all ecumenical efforts connecting us with those outside our church; keep a unity of vision that includes the ecclesiastical, programmatic, ecumenical, and denominational parts of our ministries and commitments; articulate the Reformed and Presbyterian identity in the midst of our ecumenical commitments; promote awareness of the role of the unity of all humankind in the search for the unity of the church; and promote the unity of the church as an exhibition of the kingdom of God to the world.

The committee is composed of sixteen members, elected by the General Assembly, ecumenical members, the Stated Clerk and the Executive Director of the General Assembly Council, and other ex-officio members.

2. *Ministry and Accomplishments (2004)*

The General Assembly Committee on Ecumenical Relations held its two regular meetings on February 5–7, 2004, and on September 30–October 2, 2004. The following are highlights of these meetings:

a. *Winter 2004 Meeting*

Jay Rock, coordinator of Interfaith Relations, and Chuck Denison, associate for New Church Development, led a theological reflection on, “Imperatives of Dialogue and Evangelism: A Conversation.” The committee discussed issues raised by the “messianic” new church development, Avodat Yisreal in Philadelphia.

Sara Lisherness introduced the World Council of Churches (WCC), “Decade to Overcome Violence,” with a focus on the United States.

Philip Wickeri gave a report on the plans for the first Global Institute of Theology (GIT) to be held in association with 24th General Council of the World Alliance of Reformed Churches. The GIT was designed to contribute to the formation of a new generation of ecumenical leaders and strengthened the ecumenical commitment of WARC member churches.

The GACER voted to receive and approve the review of the National Council of Churches, to express its appreciation to the members of the review committee, and to forward the review to the 216th General Assembly (2004).

b. *Fall 2004 Meeting*

The theological reflection was offered by Dr. Damayanthi Niles of Eden Theological Seminary and member of Trinity Presbyterian Church in Giddings-Lovejoy Presbytery, and Angela Cowser, student at the Louisville Presbyterian Theological Seminary, who were participants at the Global Institute of Theology (GIT) in Accra.

The GACER received the document, “*Covenanting for Justice in the Economy of the Earth*,” from the 24th General Council of WARC and commended it to the National Council of Churches in the United States of America as a contribution for framing a new social creed in the context of economic globalization.

The GACER hosted a reception in honor of the Reverend Dr. Clifton Kirkpatrick on his election as president of the World Alliance of Reformed Churches.

c. *Dialogues and Conversation*

The General Assembly Committee on Ecumenical Relations continues to review our dialogues with the Moravian Church, the ongoing conversations with the Cumberland Presbyterian Church, the 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 third year, this dialogue is essential for the ongoing work of CUiC. 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 continued their conversations. Dr. Richard Mouw and Dr. Martha Moore-Keish represent the Presbyterian Church (U.S.A.) in the dialogue.

d. *Other GACER Related Activities, Reports and Actions*

The GACER appointed a committee for the study of Christian Churches Together. The committee members are: Margaret J. Thompson, chair; Eugene Turner; Ricardo Moreno; Philip Wickeri; and Sandy Peirce. The subcommittee was charged with bringing recommendations to GACER concerning PC(USA) participation in Christian Churches Together.

The GACER sponsored a WCC Decade to Overcome Violence, Consultation of International Young Scholars in the United States on the theme: “The Power and Promise of Peace.” The consultation was held at the Presbyterian Church (U.S.A.) Center in Louisville, on April 2–4, 2004.

The GACER reviewed the work of the Presbyterian Church (U.S.A.) in maintaining and strengthening our conciliar relationships 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 most significant ecumenical event in 2004 was the 24th General Council of the World Alliance of Reformed Churches. Approximately 1,000 delegates, ecumenical observers, and guests came together for the opening of the 24th Gen-

eral Council of the World Alliance of Reformed Churches. Eleven delegates and a larger group of visitors and participants in the Global Institute of Theology (GIT) represented our church. The General Council was hosted by the Presbyterian Church of Ghana and the Evangelical Presbyterian Church, Ghana. Members of the worldwide Reformed church family met under the theme, “That all may have life in fullness” (John 10:10). The World Alliance of Reformed Churches (WARC) links approximately 75 million Christians in more than 200 Congregational, Presbyterian, Reformed, and United churches around the world.

Churches Uniting in Christ: The main activity this year was the consultation, “Eradicating Racism: Liberating Tomorrow’s Children,” sponsored by the CUiC Racial Justice Task Force. More than eighty church leaders, academics, seminary students, and grassroots activists came together to discuss how Churches Uniting in Christ could work for racial justice. All nine CUiC communions were represented. The CUiC ministry task force met in early June. They continued to work on reviewing an update of the draft document, “Mutual Recognition and Mutual Reconciliation of Ministries.”

3. *Ministry and Accomplishments (2005)*

The General Assembly Committee on Ecumenical Relations held two regular meetings: the winter meeting on January 27–29, 2005, the fall meeting on September 29–October 1, 2005.

a. *Winter 2005 Meeting*

The meeting was opened with a presentation titled, “Envisioning the Ecumenical Movement for the 21st Century.” A Power Point presentation on, “Ecumenism in the 21st Century,” was shared, which was based on sixty-five interviews with people from around the world asking questions about their own organization, who they relate to, what they consider some of the difficulties in the current configuration of the ecumenical movement, and their own role within the movement.

The following day, the Reverend Dr. Eileen Lindner, deputy secretary for Research and Planning of the National Council of Churches in Christ and editor of the *Yearbook of American and Canadian Churches*, led the theological reflection on, “The Changing Landscape of the United States Christian Religious Scene.”

Clifton Kirkpatrick and Marian McClure reported on their experiences at the WARC 24th General Council meeting in Accra, Ghana. They reported that the worship services were very moving and powerful; and that the visit to the slave dungeons was an experience that will stay forever with all participants. A report from the PC(USA) delegation was shared along with other documents on spirituality, mission, and covenanting.

b. *Other GACER Related Activities, Reports and Actions*

The GACER approved the implementation of a programmatic response to the World Alliance of Reformed Churches General Council documents on mission, spirituality, and covenanting.

A brief history of the relationship between the Churches Uniting in Christ and the Episcopal/Presbyterian Bilateral Dialogue was shared with the committee, along with several background documents to be reviewed and discussed in a subcommittee.

The GACER has followed closely the work of the Churches Uniting in Christ Ministry Task Force and has sent communications to them pertaining to the working drafts they have produced. It is expected that a formal draft proposal will come to the GACER at its fall meeting for a formal response.

The committee discussed ways to strengthen interfaith and ecumenical networks within the Presbyterian Church (U.S.A.). It affirmed the staff suggestions of creating a PC(USA) Network for Interfaith and Ecumenical Relations, as a possible way to achieve this goal.

c. *Fall 2005 Meeting*

The meeting opened with a Power Point presentation with background information on the World Council of Church’s 9th Assembly, in Porto Alegre, Brazil, February 14–23, 2006.

The committee engaged in a theological reflection on the theme, “Seeking Unity in the Family: Report of the Theological Task Force on Peace, Unity and Purity of the Church.” A panel consisting of Jon Chapman, area coordinator for Southern and East Africa; Gradye Parsons, director of Operations in the Office of the General Assembly; Mienda Uriarte, associate for Christian Education for Young Adults; and Tom Ferguson, of the Episcopal Church, shared their reflections on the report.

The committee members had an engaging conversation with the panel and expressed thanks to the panel for their presentation.

The committee discussed the need to give guidance to the search committee responsible for hiring the new Executive Director of the General Assembly. It was approved to advise the search committee to find a candidate who has ecumenical involvement and experience; to ask the finalist to give ecumenical references; and to ask what interfaith experience the person possesses.

d. *Dialogues and Conversations*

The GACER received reports on the following dialogues and conversations:

(1) *Cumberland Presbyterian Church in America and the Cumberland Presbyterian Church*: The joint committee met July 19–20, 2005, in Birmingham, Alabama. This was the last meeting prior to the concurrent General Assemblies in June 2006. Particular attention was given to the necessary preparation of our churches to meet one another in Birmingham.

(2) *Korean Presbyterian Church in America: The Joint Committee on Cooperation with the Korean Presbyterian Church in America (KPCA) met on March 3–4, 2005, in California. In addition to sharing updates on respective and shared ministries, the joint committee also discussed future directions and the possibilities of new committee members. The KPCA elected a new general secretary at its general assembly in May, the Reverend Jacob Se Il Jang.*

(3) *Episcopal Church*: The Presbyterian/Episcopal bilateral met on July 26–28, 2005, in Cambridge, Massachusetts, at the Episcopal Divinity School. The bilateral group continued to review the CUiC Ministry Task Force (MTF) proposal and prepared a joint statement to the respective ecumenical commissions and committees. Of particular importance is the relationship of reconciling ordained ministries to the mission of the churches in local communities.

(4) *Moravian/Reformed*: The Moravian/Reformed dialogue met May 6–7, 2005, in Baltimore, Maryland. The meeting focused on issues that divide and unite within each of our traditions. The following common threads were identified: belief that the Church is called into being by Jesus Christ and he alone is Head of the Church; an understanding of always being reformed and/or always reforming; an affirmation of the witness expressed in a number of historic and contemporary creedal and confessional statements while declining to make any one statement definitive or unique to belief; strong commitment to the quest for unity in the Body of Christ; belief that the sacraments are a sign and hope of our unity; commitment to mission; and the ability to exchange ministers. The following threads were identified as particular to our traditions, but not barriers to ecclesial or mission relationships: openness to structural innovation as seen in the distinctiveness of the Moravian model of bishop; the PC(USA) model of ordained elders; and the UCC form of oversight that is rooted in “covenantal” relationship.

The following issues were identified for further exploration: (a) educational requirements for ordination; (b) ordination of PC(USA) elders; (c) authority of Scripture; (d) questions of oversight; (e) concept of covenant oversight; (f) exercise of discipline; (g) Moravian role of bishop as a spiritual resource and an intercessor for the unity of the church.

(5) *Reformed/ Catholic*: The fourth meeting of the Seventh Round of Catholic (USCCB)/Reformed dialogue met on April 14–15, 2005, in Chicago, Illinois. The dialogue continued to focus on baptism, both, from a historical/theological understanding and a liturgical perspective. It was decided to ask members of the committee to draft two papers that would lead us toward a statement on baptism. The first paper will focus on the theology of sacramentality from both the Catholic and Reformed perspectives. The second paper will focus on the particular beliefs and practices as related to baptism, identifying both convergent and divergent understandings.

e. *Other GACER Related Activities, Reports and Actions*

(1) *Report from the National Council of Churches of Christ in the U.S.A. Governing Board*

The meeting was held on September 26–27, 2005, in New York City, New York. An item of significant discussion and concern was the withdrawal of the Antiochian Orthodox Christian Archdiocese of North America from the Council. Father Leonid Kishkovsky, ecumenical officer for the Orthodox Church in America and chair of the NCCC Membership and Ecclesial Relations Committee, gave an in-depth overview of the contributing factors and implications of this action. The Reverend John Thomas, president and general minister of the United Church of Christ, also spoke to the concerns that the Antiochian’s resolution and news reports both implicitly and explicitly identified the actions of the United Church of Christ General Synod as a contributing factor. The governing board directed the general secretary and the president to make pastoral visits to the patriarchs of the Antiochians, the Orthodox Church of America, and the Greek Orthodox Archdiocese.

The council is also involved in a strategic planning process. This process has surfaced possible implications for its relationship with Church World Service (CWS). A joint committee has been formed to examine these implications and to feed into the Strategic Planning Process.

(2) *Proposal for a Church-wide Ecumenical Consultation*

The GACER considered the reconfiguration of the ecumenical movement globally and the changing landscape of Christianity in the United States. Shifts within the PC(USA) and the ecumenical movement create an opportunity to consider anew the meaning and shape of our ecumenical commitments and witness. The PC(USA) held its first and only ecumenical consultation in October 1996. The committee approved a plan for a consultation on the PC(USA) ecumenical stance. The focus of the new consultation will be: to declare an ecumenical stance with a vision statement; to help guide GACER, related staff; to address basic and essential guidelines—what we do, where we go; to address how to envision relationships with groups; to determine what are the principles that guides what we do; to look at current reality within the church and society; to address the way we approach ecumenism, so it reflect current realities.

(3) *Worldwide Ministries Division/Church World Service Staff Consultation*

On May 2–3, 2005, the senior staff team of Church World Service came to Louisville to meet with staff from the Worldwide Ministries Division. The meeting was held at the request of Church World Service as the first in a series of staff-to-staff consultations with member denominations. The meeting was an occasion for open and frank discussion about the relationship between Church World Service and the work of the PC(USA) in relief, development, and partner relations. The two staff teams brought both affirmations of our work together and concerns about areas of disengagement. Both also expressed hopes for more coordinated and collaborative work in the future.

(4) *Churches Uniting in Christ*

(a) *Ministry Task Force Proposal*

At the January 2005 meeting of GACER, a subcommittee was appointed to consider the engagement of the PC(USA) in the CUiC study process of the Ministry Task Force proposal. They met twice by conference call. The substantive questions that the subcommittee posed to putting the document forward for study were related to the role of elder. The CUiC Coordinating Council responded that the Presbyterian Church (U.S.A.) would be able to “put forth an elder as a bishop for ecumenical purposes. This will include those persons whose ministry for ecumenical purposes designated by their churches as inseparable from corporate expressions of episcopate. Also, an elder would not be expected to be ordained by the church through the bishop as defined by CUiC.” The subcommittee received this response positively and voted to move forward in the study of the document within targeted communities of the PC(USA).

(b) *CUiC Racial Justice Task Force*

The Racial Justice Task Force of Churches Uniting in Christ developed a curriculum to be used on “Race Sunday”, held the second Sunday in February. It also drafted a statement on the Voting Rights Act, encouraging that the three key provisions that are set to expire in 2007 are made permanent. The heads of communions will be asked to jointly sign this statement.

(c) *CUiC Local/Regional Task Force Update*

Member churches of CUiC in Denver developed the “Denver Pilot Project”. The purpose of the Denver Pilot project is to model a method of a state council of churches serving as a convener of local CUiC congregations. The purpose is to live out our relationship as CUiC congregations. Seven CUiC denominations are represented by the churches in the project. At the first meeting, it was unanimously agreed that if the congregational relationships were to be long lasting, the pastors needed to establish well-grounded relationships among themselves. The group has met regularly.

4. *Ministry and Accomplishments (Winter 2006)*

The General Assembly Committee on Ecumenical Relations held its winter meeting on January 19–21, 2006. This report includes only the first meeting of that year; the 2006 fall meeting will be included in the report to the 218th General Assembly (2008). The following provides the highlights of that meeting.

a. *Winter 2006 Meeting*

Jay Rock, Kathy Reeves, and Ashley Seaman led the committee in discussion of the new Ecumenical and Interfaith Network. The mission of the Ecumenical and Interfaith Network is to become a catalyst within the Presbyterian Church (U.S.A.) for healthy and growing interfaith and ecumenical relationships at the local and regional levels. Some of the ways planned to achieve the goal of the network are: Sharing information and ideas; connecting local, regional, national, and global events and activities; lifting up effective examples at every level; stimulating new ideas and projects; enlisting new participants; and maintaining a website (www.eif-pcusa.org). The leadership team consisted of: David Alger, Sherri Hausser, Paul Masquelier Jr., Ashley Seaman, Landon Whitsett, and H. S. Wilson.

The theme for the Theological Reflection for the meeting was, “New Opportunities and Challenges to the Ecumenical Movement.” The reflection was presented by a panel consisting of: Rev. Dr. Angelique Walker-Smith, Executive Director of Churches Federation of Greater Indianapolis; Dr. Amos Yong, Associate Research Professor of Systematic Theology at the Regent University School of Divinity; and Sister Joan McGuire, Director of the Office of Ecumenical and Inter-Religious Affairs at the Archdiocese of Chicago. Each presenter was asked to reflect on the new opportunities and challenges of the Ecumenical movement within their denominations. Rev. Dr. Walker-Smith, spoke from the historic African American experience. Dr. Amos Yong spoke from the Pentecostal perspective. Sister Joan McGuire, spoke from the Roman Catholic perspective.

The committee held a Focus Group in plenary on Churches Uniting in Christ Mutual Recognition and Mutual Reconciliation of Ministries. The staff is conducting several of these Focus Groups in different areas of the country. The purpose of the focus groups is to gather reactions to the proposed document. The GACER appointed a sub-committee to work on drafting a response to the CUIC “Mutual Recognition and Reconciliation of Ministry” proposal.

b. *Dialogues and Conversations*

(1) *Korean Presbyterian Church in America*: The relationship with the Korean Presbyterian Church in America (KPCA) is strained due in large part to the decision of the KPCA Western Presbytery decision to receive a pastor who had renounced jurisdiction of the PC(USA) and dissident members of a PC(USA) congregation in Los Angeles. The outgoing general secretary of the KPCA and new general secretary of KPCA met with staff of the PC(USA) and the National Korean Presbyterian Council in November to address these concerns and the future of the joint committee. Plans for a future meeting are currently on hold until concerns raised in the November meeting are addressed.

(2) *Moravian/Reformed*: The Moravian/Reformed dialogue met December 9–10 in Bethlehem, Pennsylvania. Of particular attention is the finalization of plans for regional conversations with middle governing bodies to discuss the practice of episcopate/oversight in the four denominations (Moravian, Christian Church/Disciples of Christ, PC(USA), RCA and UCC).

(3) *Reformed/U.S. Conference of Catholic Bishops*: The fifth meeting of the seventh round of Catholic (USCCB)/Reformed dialogue met on October 24 – 26, 2005 in Pasadena, California at Fuller Seminary. Particular attention was given to questions of sacramentality and baptism. It is anticipated that the dialogue will move to consider questions related to the Eucharist at its upcoming meeting.

c. *Other GACER Related Activities, Reports, and Actions*

The Stated Clerk, Clifton Kirkpatrick, reported on his recent trip to the Vatican with a delegation of the World Alliance of Reformed Churches. They had conversations on ways to move towards a greater unity with the Roman Catholic Church. As part of the trip, he also visited with the Waldensian Evangelical Church in Italy.

The GACER elected its new leadership: Ed Chan, moderator; David Jensen, vice-moderator; Kristine Thompson, chair of Christian Unity and Relations; and Lemuel Garcia-Arroyo, chair of Ministries and Formation.

The committee approved a recommendation to the Committee on the Office of the General Assembly for a recommended change to the Standing Rules of the General Assembly that would allow for the General Assembly to invite representatives of other faiths or religious traditions to participate in the General Assembly as interfaith representatives.

A work group was appointed to prepare recommendations for the General Assembly Council Mission Work Plan, concerning ecumenical opportunities for implementing its objectives. They will bring a report to the next GACER meeting.

The GACER received a report from the Study Group of Christian Churches Together. The executive committee of GACER was instructed to prepare final recommendations to the 217th General Assembly (2006).

The GACER approved an ecumenical conversation with the Seventh-day Adventist Church and authorized the Executive Committee of the GACER to approve the PC(USA) participants in the conversation.

The General Assembly Committee on Ecumenical Relations (GACER) 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. "It is essential that the PC(USA) maintain and develop our ecumenical relationships, even as we struggle with shrinking budgets."

B. *World Council of Churches Annual Report (2004)*

The General Secretary's Introduction

The year 2004 proved to be rich in initiative and hope for the World Council of Churches (WCC) and for the wider ecumenical movement. The WCC was able to provide a unique space for the articulation of a common voice and for concerted action of churches in a world characterized by conflict and polarization.

The WCC annual review 2004 offers a glimpse into the wealth of activity carried out by the council together with its member churches and ecumenical partners around the globe. Whether in theological study, mobilization for justice and peace, dialogue with other faiths, humanitarian service, or education and formation, the WCC provided innovative leadership and a global institutional form to the community of churches worldwide. As the largest global organization of churches, the WCC remains a unique and privileged instrument of the ecumenical movement.

This was also my first year as WCC general secretary and I am grateful to our churches, ecumenical partners, and agencies for their generous support and encouragement, which have sustained me and carried the council during this period. In my first months of service, I gave some priority to meeting with and listening to our membership and wider constituency in my visits to several regions of the world. Wherever I went, I witnessed the profound changes affecting the world, and I felt the anxiety and concern of our churches and their societies. Fear, poverty, and illness continue to enslave many millions.

But in all places I also experienced an authentic sense of Christian hope rooted in a profound spirituality and faith in Jesus Christ. This hope emerges joyfully in the continuity of things of the spirit with action for justice and peace. I am convinced that this spiritual yearning of people is something the ecumenical movement needs to rediscover as a source of vitality, a "compass" for our actions and a foundation for renewal.

In 2005 the WCC enters the final year before its ninth assembly in Porto Alegre, Brazil, which takes as its theme "God, in your grace, transform the world." We anticipate that this assembly will be a unique moment of fellowship, prayer, and hope for thousands of Christians from around the world. The year of preparation is certain to be significant for the council, as a rapidly changing world context and new realities require that we discern and adapt our strategies and programmatic focus. The effective and united voice and witness of the churches has rarely been so necessary.

The World Council of Churches is the world's most inclusive ecumenical organization, and aims to promote Christian unity in faith, witness, and service. The WCC defines itself as a fellowship of churches that confess the Lord Jesus Christ as God and Savior according to the Scriptures and seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit.

Today, the WCC brings together 347 churches, denominations and church fellowships in more than 100 countries throughout the world, representing more than 550 million Christians and including churches from the diverse traditions of the Protestant Reform, most of the world's Orthodox and Oriental Orthodox churches, as well as many United and Uniting churches.

The modern ecumenical movement began in the late nineteenth and early twentieth centuries, when Christians began to pray and work together across denominational boundaries. By the 1920s, several pioneering movements had been formed to advance the cause of church unity worldwide. In 1937, church leaders from Protestant and Orthodox traditions agreed to establish a World Council of Churches, and in 1948 representatives of 147 churches gathered in Amsterdam to constitute the WCC. Since that time, a growing number of churches on every continent have joined this search for Christian unity.

Eight WCC assemblies have met since Amsterdam (1948): Evanston (1954), New Delhi (1961), Uppsala (1968), Nairobi (1975), Vancouver (1983), Canberra (1991), and Harare (1998). The ninth assembly will be held in Porto Alegre, Brazil, in 2006.

Each assembly elects a central committee (158 members), which meets every twelve to eighteen months, and an executive committee (25 members), which meets twice a year to oversee the policies and programs of the council.

In 2004, the Reverend Dr Samuel Kobia (from Kenya) succeeded the Reverend Dr Konrad Raiser (from Germany) as the general secretary and heads the 170 staff based at the WCC headquarters in Geneva. The WCC maintains offices in the U.S.A., the Middle East, Eastern Europe, and the Pacific and works with a network of program staff and consultants in all regions.

New WCC General Secretary

The WCC welcomed a new general secretary, the Reverend Dr Samuel Kobia from the Methodist Church in Kenya, who took up office in January 2004. In an interview published after his first 100 days in the position, Kobia emphasized that, as a movement and as an institution, he “would like to see the WCC offer moral guidance on the crucial issues facing the world. I am convinced that the questions confronting the world today are of a fundamentally spiritual nature ... I would like the WCC to be both a bridge-builder and a bridge itself, connecting humanity and allowing people to relate to each other again.”

India: Christian Presence at the World Social Forum

Affirming the spirituality of life and human dignity was the WCC’s central theological message at the World Social Forum in Mumbai, India, in January. The theme underlay the five seminars the WCC ran jointly with the World YWCA, the Lutheran World Federation (LWF), Church World Service, and other ecumenical organizations. A strong interfaith dimension was part of the approach of the ecumenical delegation, the largest Christian participation since the Social Forum started in 2000.

USA: “The Power and Promise of Peace”

“The Power and Promise of Peace” was the compelling theme for the 2004 annual focus of the WCC’s “Decade to Overcome Violence (DOV): Churches Seeking Reconciliation and Peace (2001–10),” this time on the U.S.A. It was also the theme of the 2004 annual meeting of the United States Conference of the WCC, held 5–6 October in Atlanta, Georgia. Among key personalities involved in the event were former U.S. ambassador to the UN, the Reverend Andrew Young, King Center president and CEO, Martin Luther King III, and the WCC president from North America, Dr Bernice Powell Jackson.

Churches and the Rwanda Genocide: The Kigali Covenant

The need for churches to confess their collective failure in addressing the Rwandan genocide when it erupted ten years ago was part of the message that the WCC general secretary brought to Rwanda during his first visit to the country from 16–18 April 2004. A central part of the program was devoted to an international ecumenical workshop on “Lasting Peace in Africa” co-convened by the WCC and the All Africa Conference of Churches, and attended by church and ecumenical leaders from some twenty African countries. The workshop’s conclusions were summarized in a document—the “Kigali Covenant”—which proclaimed “never again should such a degree of violence and crime against humanity be allowed to occur in any of our countries ... the leadership of churches and governments [should] feed the minds and souls of their people with love, peace and reconciliatory messages so that painful experiences in human memory are not exploited.”

Orthodox Church Relations: Meeting with Ecumenical Patriarch

“You are at home here,” were the words used by Orthodox Patriarch Bartholomew I to welcome the WCC general secretary during his first visit to the Ecumenical Patriarchate in Istanbul, Turkey, in May 2004. In his welcome, the Ecumenical Patriarch said that, as one of the founding members of the WCC in 1948, the Ecumenical Patriarchate “has always collaborated fully” and “will continue to work within the WCC towards the unity of the church.” The Ecumenical Patriarchate has given strong support to the work of the Special Commission on Orthodox Participation in the WCC since 1998. Kobia highlighted “the pioneering role of the Ecumenical Patriarchate in the areas of ecology and interreligious relations.”

Kobia Meets with UN Secretary-General

Churches’ concern over the situation in Iraq and Israel/Palestine, the role of religion in conflict, and working relations between the WCC and the United Nations Organization were the focus of the first meeting between the UN secretary-general, Kofi Annan, and the WCC general secretary, Samuel Kobia, on 19 May. Annan welcomed the initiative to invite the council’s member churches to mark the International Day of Peace with prayer services.

Hopes for Peace in Sudan

“Peace is coming” was the hopeful refrain echoed by the international ecumenical women’s delegation to Sudan, which was co-organized by the WCC and the All Africa Conference of Churches (AACC), 29 June–9 July. Earlier in the year, the WCC general secretary welcomed the peace agreement between the warring parties in the Sudanese civil war as “an important step towards national reconciliation and healing” and “a turning point for the people of Sudan.” The WCC has been at the forefront of church efforts for peace in the country for decades.

Faith and Order Commission Meets in Malaysia

The world’s most representative theological forum for Christian unity—the World Council of Churches’ Commission on Faith and Order—met in Kuala Lumpur, Malaysia, from 28 July to 6 August 2004, under the theme “Receive one another, as Christ has received you, for the glory of God” (Rom. 15:7). The commission’s first meeting in the twenty-first century, it was also the first time it gathered in a Muslim-majority country. In his address to the meeting, the prime minister of Malaysia, H. E. Dato’ Seri Abdullah bin Haji Ahmad Badawi, stated that the large Christian gathering gave him “great hope that, together, we can fight the perception that religions are at war, and that civilizations are colliding.”

Churches Continue the Fight Against HIV/AIDS

The WCC, as part of the Ecumenical Advocacy Alliance, joined other faith-based groups at the 15th international AIDS conference in Bangkok, Thailand, in July to highlight the major role religious communities play in responding to the physical, emotional, and spiritual needs of those living with HIV and AIDS. Participants also debated the challenges involved in combating stigma and preventing the spread of the virus.

WCC Executive Experiences Asian Vitality

The vitality of the churches and of the ecumenical movement in Korea and in the Asia region were at the center of attention during the August WCC executive committee meeting in Seoul. Members of the WCC’s governing body met with South Korean church leaders and President Roh Moo-hyun, who expressed strong appreciation of the WCC for its “fundamental assistance” in support of human rights and democratization in his country. The president also invited a future WCC assembly to a reunited Korea.

21 September: International Day of Prayer for Peace

Within the framework of its Decade to Overcome Violence, the WCC called on its member churches to pray for peace on 21 September. The new WCC initiative was linked to the International Day of Peace declared by the UN general assembly. Church leaders from all regions contributed inspiring video messages for the launch. In his message, WCC Moderator Catholicos Aram I of the Armenian Apostolic Church (Cilicia) emphasized that “peace is an essential dimension of our Christian life and witness. Peace is a gift of God given to humanity through the incarnation of our Lord Jesus Christ. Peace is also a God-given vocation that must be fulfilled in obedient response to the call of God.”

World Bank and International Monetary Fund at the Ecumenical Centre

World Bank (WB) President James D. Wolfensohn and International Monetary Fund (IMF) Deputy Managing Director Agustín Carstens joined WCC General Secretary Samuel Kobia and WCC President for Africa Agnes Abuom for a high-level encounter between the three organizations on 22 October 2004 at the Ecumenical Centre in Geneva. The event was the culmination of a two-year process and resulted in a statement on “Common Ground and Differences of View” on poverty eradication worldwide.

Towards the Ninth Assembly: Kobia in Latin America

Samuel Kobia visited five Latin American countries in twenty-one days on his first visit to the region since he became general secretary. The intensive program in Bolivia, Brazil, Argentina, Uruguay, and Chile included meetings with church and ecumenical organizations, as well as with representatives from civil society and government authorities. In Porto Alegre, Brazil, Kobia participated in the planning committee meeting for the WCC ninth assembly, to be held in this city in February 2006.

Church Advocacy at the United Nations

United Nations reform, economic justice, the crisis in Sudan, and the Nuclear Non-Proliferation Treaty were the focus of the annual World Council of Churches' UN Advocacy Week that took place from 14–19 November in New York at the UN and the WCC's UN liaison office.

Latin America

“On the wings of a dove,” a sixteen-day WCC global campaign to overcome violence against women and children, was launched on 25 November 2004. Churches and church-related organizations worldwide addressed violence against women and children by promoting increased public awareness, and attempting to bring justice and healing to those who have suffered or are still suffering from violence. Worship and prayer vigils, discussions, and exhibitions also characterized the campaign.

Ecumenism in the Twenty-First Century

The future of ecumenism in the twenty-first century was the focus of a major conference convened by the WCC from 30 November–3 December near Geneva. The event gathered representatives from a range of churches and agencies to discuss more effective institutional forms for ecumenical work in a changing global context. The consultation's final statement emphasized the urgency of seeking new forms of ecumenism. It also underlined the WCC's role to provide a forum for “exchange and common advocacy against injustice,” to “foster accountability in the quality of relationships among churches and partners,” and to “provide space for the ecumenical movement to formulate a common ecumenical vision for the twenty-first century.”

Ten Years of Ecumenical News

The WCC cosponsored Ecumenical News International celebrated its 10th anniversary in 2004. Congratulating the agency, the WCC general secretary underlined the commitment “to the vision of an independent, professional, ecumenical news service as an indispensable resource for the witness and mutual understanding of the Christian fellowship worldwide.” Further information on www.eni.ch.

Asian Tsunami: Churches Quick to ACT

The WCC member churches were among the first to respond to the devastating tsunami, which affected several Asian countries at the end of 2004. Working through ACT (Action by Churches Together), churches and related agencies pledged more than \$40 million in response to the crisis. The WCC staff also visited the affected region and facilitated collaboration among local churches and aid organizations. The ACT is a global alliance of Orthodox and Protestant churches co-founded by WCC to respond to humanitarian disasters.

Background and further information on these highlights and other WCC actions in 2004 are available on our website: www.wcc-coe.org

“A Call for a Transformation of the Ecumenical Movement from the Narrow Confines of Its Institutions”

The WCC brings together Christian churches from all regions and a broad spectrum of confessional families. Nurturing and deepening the fellowship among churches and ecumenical partners is a central task of the WCC through the work of its general secretary and the Office of Church and Ecumenical Relations.

Church and Ecumenical Relations

Throughout 2004, an intensive program of visits to churches was carried out by the general secretary, the Reverend Dr Samuel Kobia, during his first year of service (15 visits to 6 continents), carefully prepared in cooperation with staff responsible for the programmatic content and the communication aspect. The series of visits included Asia, the Pacific, Europe, North America, Africa and an extensive tour of Latin America, in advance of the WCC's ninth assembly in Brazil in 2006.

Work on the recommendations of the Special Commission on Orthodox Participation in the WCC was pursued, focusing primarily on a review of decision-making procedures, the adoption of a consensus model, a strengthening of WCC membership criteria, and the necessary revision to WCC procedural rules. The steering committee of the Special Commission in the WCC met in Minsk, Belarus, in June 2004. Participants affirmed support for changes in the WCC's decision-making and membership rules, and developed theological reflection on issues of ecclesiology.

In early March, in Lebanon, the WCC general secretary and the moderator Catholicos Aram I met with Cardinal Walter Kasper and representatives of the Vatican's Pontifical Council for Promoting Christian Unity. The Joint Working Group between the WCC and the Roman Catholic Church held its last plenary session in May 2004 and concluded the seven-year mandate of the Group by adopting a detailed report and results of joint studies that will be presented at the ninth assembly. In 2006, the Joint Working Group will celebrate the 40th anniversary of its existence.

The WCC co-organized the fifth annual meeting of the Joint Consultative Group between the WCC and Pentecostals in South Africa in September.

A Reinforced Global Role

In September, the annual meeting of the WCC with leaders of regional ecumenical organizations approved the text of a joint letter to the UN secretary-general expressing support for a strengthened UN role in the world. The group also gave particular attention to a reinforced global role for the WCC and closer collaboration with its regional partners. Earlier in the year, in June, the WCC hosted a meeting of the ecumenical officers of member churches, who explored ways of coordinating ecumenical efforts more effectively, and discussed interfaith relations and new trends in the Christian world.

In May 2004, the Global Christian Forum in Asia was the first of a series of four regional consultations that will lead to a Global Christian Forum planned for 2007.

The Joint Consultative Group of the WCC and Pentecostals held its fifth annual meeting in South Africa in September and prepared a report to be submitted to the ninth assembly.

New Member Churches

In its August meeting the executive committee approved the application of new member churches. It endorsed the proposal that the Protestant Church in the Netherlands be accepted as a member church in continuation of the membership of the former Netherlands Reformed Church, Reformed Churches in the Netherlands, and Evangelical Lutheran Church in the Kingdom of the Netherlands, which have now united.

Ecumenism in the 21st Century

The landmark consultation on ecumenism in the 21st century, organized near Geneva, 30 November–3 December 2004, brought together more than 100 participants from WCC member churches, from Catholic and Pentecostal churches as well as from Christian world communions, regional and national ecumenical organizations, international ecumenical institutions, and church-related agencies.

During the three days of dialogue, participants shared their visions of ecumenism and looked at more effective ways to work together in today's rapidly changing ecclesial, economic and political contexts. The consultation concluded with a call for a transformation of the ecumenical movement from the narrow confines of its institutions. In related discussions, WCC sought to strengthen its policy of partnership with specialized organizations of churches, which have traditionally formed a key network of support for ecumenical work, especially in the areas of advocacy and development. Further steps in the process of institutional "reconfiguration" are anticipated during 2005.

A Common Ecumenical Home

Throughout the year, the Ecumenical Centre, the WCC's Geneva headquarters, remained a space of welcome and diverse activity. Almost 3,000 visitors in organized groups originating from more than thirty countries were welcomed to the centre and participated in presentations and discussion with staff of WCC and partner organizations. The centre provides a unique open space of hospitality in international Geneva, and its facilities are regularly used by other organizations and institutions.

Towards the Ninth Assembly 2006

Preparations for the WCC's ninth assembly in Porto Alegre, Brazil, in February 2006 moved into a new phase. An assembly office was opened in Geneva and a coordinator and other staff were appointed. The Assembly Planning Committee met twice, in Italy and in Brazil, to develop the program and to approve key policies. Staff worked with local churches and partners in Porto Alegre to plan for the event, which will gather more than 3,000 Christians from all traditions and all regions under the theme "God, in your grace, transform the world."

Launched in 2001, the WCC's Decade to Overcome Violence (DOV) remains a priority theme for the fellowship and continues to provide a unique framework for churches around the world to address "the spirit, logic and practice" of violence and to develop creative ways of promoting a culture of peace and reconciliation together.

The Power and Promise of Peace

The DOV annual focus for 2004 was on the U.S.A., organized under the theme “The Power and Promise of Peace.” A national DOV committee and the WCC U.S. office coordinated a calendar of church peace events throughout the year, culminating in October at the WCC U.S. Conference annual and justice through a series of workshops and worship services, and participants were moved by the messages of solidarity brought by a group of eight “living letters” from countries in conflict. In 2005, the DOV annual focus is on Asia, taking the theme “Building Communities of Peace for All,” which is also the theme of the seventh assembly of the Christian Conference of Asia.

International Day of Prayer for Peace

In consultation with the United Nations, the WCC invited churches from around the world to mark 21 September 2004 as the first International Day of Prayer for Peace, to coincide with the UN’s existing day of peace. One of the highlights of this global mobilization was a series of messages from fourteen world Christian leaders and peacemakers from all continents. These were made available on the DOV website, along with other resources for prayer and liturgy.

Throughout the year, the DOV coordinating office developed closer links with the UN Decade for a Culture of Peace and Non-violence for the Children of the World. In this context, the WCC’s DOV program took part in the first international exhibition of peace initiatives in Paris. New DOV educational tools and materials were made available on the DOV website and on CD. Further information: www.overcomingviolence.org.

The WCC coordinates and supports the efforts of churches to study the theological and doctrinal issues affecting their unity and division, primarily through its Commission on Faith and Order. The Roman Catholic Church is a full partner with member churches of the WCC in the work of Faith and Order, and representatives of other non-member churches are involved in the meetings and related study processes.

The Faith and Order Plenary Commission

The year proved to be one of change and steady development for Faith and Order. The milestone event was the *Faith and Order Plenary Commission* meeting in late July in Kuala Lumpur, Malaysia, under the theme “Receive one another, as Christ has received you, for the glory of God” (Rom. 15:7). The Plenary Commission, which is held every seven years, concluded that “there are still many questions we need to explore, but we became aware of reaching a moment of hope, having identified a framework which might enable churches to move forward in terms of mutual recognition.” A group of younger theologians made a significant impact on the meeting, through both their interventions and a message to the gathering.

Visible Unity of the Church

Faith and Order focused on several studies advancing the visible unity of the church.

The study on ecclesiology—developed in light of churches’ responses to the ground-breaking WCC process on baptism, Eucharist, and ministry (BEM)—seeks to express what the churches “can now say together about the nature and purpose of the church” and, from that perspective, to clarify the continuing areas of disagreement.

The work on ecclesiology was complemented by a study of ethnic identity, national identity and the search for the unity of the church. This explores the role of churches in situations of tension and conflict—especially where divisions between churches reinforce ethnic and national cleavages—and how Christian unity can further the churches’ witness to reconciliation and justice. The ongoing Faith and Order study on the nature and mission of the church was also upheld as a major ecumenical tool for the twenty-first century.

Week of Prayer for Christian Unity

The Week of Prayer for Christian Unity 2005, prepared early in the year, marked the beginning of a new era of collaboration between the WCC and the Roman Catholic Church. For the first time, the text was not only jointly prepared but also co-published by the WCC and the Pontifical Council for Promoting Christian Unity.

The year 2004 provided ample reasons for promoting ecumenical advocacy and peaceful resolution of conflicts. The Churches’ Commission on International Affairs is the WCC’s instrument for advocacy and Christian witness in the arena of global political life. In late 2003 and 2004, the International Affairs team analyzed and prepared statements and minutes on conflicts in Sudan, Korea, Zimbabwe, Somalia, Israel/Palestine, India/Pakistan, and on the Nuclear Non-Proliferation Treaty.

Emerging Advocacy Priorities

Recognizing the need for a flexible response to new crises, in 2004 the CCIA Commission also identified the need for a more proactive advocacy approach to four regional priorities during the period leading up to the WCC ninth assembly:

1. Peace with justice in Israel/Palestine, including support for the ecumenical accompaniment program and efforts to establish a Jerusalem Ecumenical Centre in the old city;
2. Promotion of peace and reunification in the Korean peninsula;
3. Close cooperation with the Zimbabwe Council of Churches in support of a sustainable resolution of the political crisis there;
4. Special efforts to accompany Cuban churches in the complex transition on the island.

United Nations Liaison

The strengthened WCC UN Liaison Office in New York serves as a link between the UN and the work and constituency of the WCC and aims to monitor and influence UN policy by bringing the voice of the churches to the forefront of international debate. Among the year's priority areas were monitoring of the UN security council in response to conflicts, disarmament and environment, economic justice, impunity, and the rights of indigenous peoples.

The WCC UN office facilitated the first meeting of the new WCC general secretary with his UN counterpart Kofi Annan. A highlight of the year was the WCC Advocacy Week at the UN, which was organized for the second time in New York in November. Some eighty participants from churches and partners came together for a week of discussion and common strategizing. Four public seminars were held in the UN building on the Millennium Development Goals, nuclear proliferation, UN reform, and the situation in Sudan.

Nuclear Non-Proliferation

The Nuclear Non-Proliferation Treaty statement was followed-up by a WCC delegation to five foreign ministries of non-nuclear members of NATO, and to the NATO headquarters, focusing on the contradictions between existing state undertakings in the NPT and the language used in the Strategic Doctrine of NATO in which nuclear weapons maintain an essential role. The delegation was well received and in each capital there was strong interest in further dialogue with churches.

Spirituality and Politics

In response to the increasing interaction between religion and politics, a seminar was organized in December on "Spiritual Accompaniment on Political Processes." One conclusion was the need for a clearer and more proactive political role for the churches, in order to strengthen the value of politics by refocusing on issues of principle.

The WCC is increasingly expected to provide analysis, resources, and guidance on interreligious dialogue and cooperation. The WCC Interreligious Relations and Dialogue staff work with a broad network of other faith communities, institutions, and academics to maintain and strengthen interfaith tolerance and mutual understanding, despite an international context that has reinforced prejudice and interreligious tension.

Religious Plurality and Christian Self-Understanding

After a two-year study process involving diverse international networks and WCC staff teams, a study document on a theological approach to *Religious Plurality and Christian Self-Understanding* was produced and will be presented at the WCC ninth assembly. The theme of hospitality was chosen as the leitmotif of the document, indicating a welcoming attitude to others and echoing the biblical experience of Hebrews 13:2: "Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it."

Christians and Muslims in the U.S.A.

The WCC helped initiate discussions between diverse Muslim and Christian groups from the U.S.A. and the Middle East on the impact of US-Arab relations on Christian-Muslim mutual perceptions and the so-called clash of civilizations. In 2003 and 2004, a series of conferences was held in Europe and the Middle East. Visits of Middle Eastern Christians and Muslims to the U.S.A. were prepared for 2005 and a set of encounters with Christians of various persuasions was planned.

Teaching for Tolerance

The WCC continued to facilitate contacts and exchange between Christian institutions and centers specializing in the study of Islam and Christian-Muslim relations. A number of meetings have been held over the years with a variety of themes. In 2004, and for the third time since 1995, the WCC cosponsored with the University of Balamand in Lebanon an international consultation on developing teaching programs in interreligious and intercultural studies.

African Religious and Spiritual Life

A major multifaith consultation on the contribution of Africa to religious and spiritual life was jointly prepared by the WCC and the Pontifical Council for Interreligious Dialogue and held in September in Ethiopia.

Imagining the Future

A planning group involving partners from other religions began preparations for a major WCC interreligious conference scheduled for June 2005. Under the theme "A critical moment in interreligious relations and dialogue: thinking together, assessing the present and imagining the future," this global event is expected to signal renewed ecumenical commitment to interreligious dialogue.

Mission and evangelism is one of the central historical streams of the work of the WCC. Mission in an ecumenical perspective is understood as the promotion of common witness and mutual support of churches in their evangelistic and healing role in the world. The WCC mission staff work with churches and mission agencies worldwide to develop collaboration and to deepen reflection on the theology and methods of holistic mission.

Promoting the Ministry of Reconciliation

The theme of reconciliation undergirded the main activities of the program on mission and evangelism in preparation for the conference on world mission and evangelism in Athens in May 2005, under the theme "Come, Holy Spirit, Heal and Reconcile! Called in Christ to Be Reconciling and Healing Communities." Among the most genuinely global mission gatherings, the conference will involve more than 500 participants from virtually all Christian traditions. During 2004, priority was given to the theological, spiritual, and material preparations for this major event.

Several theological and spiritual documents were published in the *International Review of Mission* and in book form. Two statements were prepared on new insights in theology and mission: one on mission from the perspective of the message of reconciliation, the other on the intrinsic relationship between the healing mandate of the church and its missionary calling.

Mission with the Poor

The Urban and Rural Mission office convened an intercontinental consultation in Ghana in June 2004 under the theme "mission from the perspective of people in struggle." Participants emphasized the need for an understanding and practice of mission with the poor, involving the church and transforming its mission to go beyond the church into diverse religious and social contexts.

Other key moments of reflection during the year included the Zambia conference on mission and development, the annual school for evangelism held in Fiji, and an African-Asian mission consultation in India on healing, reconciliation, and power.

Churches as Healing Communities: HIV/AIDS

To foster churches' reflection and action on their healing ministries, in particular in relation to the HIV/AIDS pandemic, a series of consultations was organized in all regions. Networking and advocacy work was developed in relation to HIV/AIDS in close cooperation with the Ecumenical Advocacy Alliance, co-founded by the WCC, such as support for the code of good practice for HIV/AIDS and an active contribution at the 15th international AIDS conference in Bangkok where the contribution of faith-based organizations was accorded unprecedented recognition.

The WCC works with churches and ecumenical networks to uphold alternative visions of the unity of humankind, a vision characterized by justice, peace and solidarity.

Dialogue with International Financial Institutions

Dialogue with the World Bank and the International Monetary Fund culminated in October with a historic high-level encounter between the leadership of the WCC and the two financial institutions. Their common commitment to overcome poverty was affirmed, despite differing perspectives: priority is given to economic growth by the Bretton Woods institutions, while the WCC's priority is ethical approaches to justice, human rights, and equality. The three organizations agreed to continue joint work on case studies to assess the impact on people's lives of World Bank and IMF programs.

The WCC's AGAPE process (Alternatives to Globalization Addressing People and Earth) culminated with a meeting to harvest the findings of a regional process of consultation, to be presented at the WCC's ninth assembly. The WCC's role in promoting ecumenical coordination at the World Social Forum developed significantly in India and in preparations for Porto Alegre in 2005.

Practical Justice

Russia's signing of the Kyoto Protocol was welcomed by the WCC network on climate change, which significantly contributed to this achievement. The network began to broaden its cooperation with other ecumenical partners, linking its work on climate change with a commitment to ensure clean water for all.

Members of churches and organizations working on racial justice reflected on the theme "Living out the challenges of transformative justice." They developed their responses to exclusive migration policies and increasing xenophobia and racist violence in some countries. A resource guide on *Transformative Justice: Being Church and Overcoming Racism* was published and widely distributed.

The Indigenous People's program emphasized loss of land and resources and the safeguarding of indigenous languages. Relocating the program to Bolivia allowed greater emphasis on the daily experience of indigenous people and churches in their local context.

On the Wings of a Dove

A global church campaign on violence against women was launched by the WCC on 25 November and lasted until 10 December. Entitled "On the wings of a dove," the campaign focused on efforts made to overcome violence against women and children. Brochures, posters and a website were used to raise awareness of the problem in churches and among the broader public.

Since its inception, the WCC has considered service to those in need as central to the life of the ecumenical movement. The WCC strengthens collaboration in the area of practical solidarity, capacity-building, and development cooperation worldwide, and coordinates ecumenical work with refugees and migrants. During 2004, staff of the Diakonia and Solidarity team coordinated some fifty-four ecumenical roundtable programs focusing on poverty alleviation and social welfare, supported a range of church projects and visits, and conducted training workshops in several regions.

Considerable progress was made in establishing church-based networks working on children's issues in Asia. These networks enable churches to be more aware of the needs of children in their countries, to develop more effective ways of responding to those needs and to learn from—and encourage—one another. An international conference of Orthodox Church social and humanitarian organizations was held in Finland in May, leading to plans for a global Orthodox network on diakonia.

Commission of the Churches on Diakonia and Development

The new WCC Commission of the Churches on Diakonia and Development met in May to consider issues such as the role of religion in development, diakonia and justice, and the rights-based approach to development. The 2005 meeting of the commission will follow-up on these issues, consider a code of conduct for churches and related organizations working in diakonia and development, and discuss interfaith perspectives on development and service.

A study on the relationship between diakonia and justice was carried out in conjunction with the Justice, Peace and Creation team. Contributions were received from approximately 100 partners working in the regions. The results will be published in 2005.

Uprooted People

Work with uprooted people continues to be a high priority, particularly as conditions affecting refugees, migrants, and internally displaced people worsen in most regions of the world. Ecumenical working groups met in most regions, and the annual meeting of the Global Network on Uprooted People took place in September with a particular focus on gender-based violence and HIV/AIDS among refugees and migrants.

Cooperation increased with ACT International, the WCC-related emergency coordination office. At the very end of the year, the destruction caused by the tsunami disaster in Asia led to a massive outpouring of assistance from the international community. The ACT mobilized significant support for church partners in the region. Although rarely highlighted in international media, the support of Asian churches and related organizations in the affected areas was immediate and effective.

The purpose of ecumenical formation in the WCC is to develop anew an ecumenical consciousness in the churches and ecumenical movement, and to enable churches and ecumenical organizations to be effective carriers of the ecumenical vision.

Understanding the Ecumenical Movement

There is increasing recognition of the need for ecumenical formation within the leadership and staff of churches, councils and agencies in the ecumenical movement. In response, two initiatives were taken in 2004. A CD-ROM was produced containing advice, methodologies, presentations and resources to assist ecumenical formation in various contexts. In December, an international ecumenical formation seminar brought together staff from 14 churches and agencies for an intensive program designed to help participants understand the ecumenical movement and to strengthen their active participation.

In some places, ecumenism is regarded with suspicion, but church workers are keen to know more. A workshop was held in November at the International Baptist Theological Seminary in Prague on the theme "Education for unity and unity in education." Church, religious and theological educators came from Orthodox and Protestant churches in Central and Eastern Europe. Although there were significant differences between the countries represented, participants identified common challenges to the role and content of religious education in state education and the need to develop theological education.

Working in the Regions

The strategy of appointing WCC regional consultants for the Asia/Pacific, Central and Eastern Europe, and Latin America/Caribbean regions is proving to be effective for the Ecumenical Theological Education program, which requires contextual approaches. Examples include the development of an HIV/AIDS-responsive theological curriculum for Africa, which is now used as a model for other regions. Work continues to help women gain access to theological education and to encourage churches to engage them.

Future Leaders and Advocates of Ecumenism

The experience of WCC scholars studying in another country has continued to produce leaders and advocates for the ecumenical movement. In 2004, seventy-six scholarships were awarded for individuals and twelve for group training. Regional consultations for Africa and the Pacific were held to assist WCC national correspondents and other stakeholders to understand the program and how it operates, and to ensure that priorities and procedures are responsive to regional needs. There continues to be a low level of funding for scholarships for theological studies. An external evaluation of the WCC scholarships program will take place in 2005.

The WCC's Ecumenical Institute at Bossey, near Geneva, contributes to the formation of ecumenical leadership, both lay and ordained. Founded in 1946, and affiliated with the University of Geneva, Bossey offers a unique ecumenical learning experience to the many students from diverse Christian traditions and origins who attend the Institute's Graduate School. Other institutes and universities continue to seek collaboration with Bossey, confirming that ecumenical commitment and enthusiasm are still alive and at work in many parts of the world.

Expanding Ecumenical Horizons

During 2004, two new elements were integrated into academic programs that substantially changed the dynamics of the student community and the whole ethos and methodology of teaching. The first was the decision to admit in the annual intake of forty places students from non-WCC member churches or from churches and religious communities which are not traditionally part of the ecumenical movement. Bossey is thus endeavouring to enlarge the scope of its ecumenical encounter and stimulate positive engagement with these churches.

Interfaith Learning

The second significant change was the decision to include an interfaith dimension in the curriculum of Bossey. Students argued that cohabitation with people of other faiths has become a reality in many parts of the world, and there is a need to study the nature of Christian identity and witness in these contexts. Scholars from other faith communities have been invited to lecture and interact with the students.

Forming Future Ecumenical Leaders

Bossey continues to attract more and more applications from potential students, with 2–4 applicants for every study place. Bossey's research confirms that many of the institute's alumni are among the top leaders of WCC member churches, governing bodies, and the wider ecumenical movement.

The 55th session of the Graduate School of Ecumenical Studies was held on the theme "The responsibility of religion for peace-making in contexts of increasing violence" and ended in February. The 56th session commenced in October with the theme "For thine is the kingdom and the power and the glory: God's power and human accountability." Alongside the traditional annual graduate program, the Master of Ecumenical Studies and the Ph.D. program in Ecumenical Studies attracted considerable interest.

Ecumenical movement contained in its library and archives is one of the most valuable of the WCC's assets. Beginning in 2003, the WCC received a special grant from the private Swiss bank Pictet et Cie to establish an Ecumenical Research Centre. The purpose of the new centre is to improve the accessibility of WCC library and archive resources to researchers and students as a unique global centre of ecumenical learning and ideas. The completion of this major project will be marked by a series of interfaith events in Geneva in late 2005.

Preserving Ecumenical Memory

Considerable progress was made on the status, cataloging, and recording of the collections of church and ecumenical reviews and periodicals, which are key resources for study and research on ecumenical issues. Significant work was also accomplished in the critical area of the historical archives of the Council by creating new indexes for the entire collection of photographs and paper archives. Efforts were made to increase online availability, and a new computer-based management and archive system was introduced.

The Ecumenical Accompaniment Program in Palestine and Israel (EAPPI) is currently the most comprehensive ecumenical response to any conflict situation. The EAPPI accompanies Palestinians and Israelis in nonviolent action and advocacy to end illegal occupation and support a just and sustainable peace in the region. Since the start of the program, 168 people from more than 30 churches in 12 countries—including for the first time South Africa—have served as "ecumenical accompaniers" with local churches, Palestinian and Israeli NGOs, and local Palestinian communities in various capacities.

Concern for Justice and Peace in the Holy Land

The WCC has a long history of concern for justice and peace in the Holy Land—the biblical land where Jesus Christ walked. In 2001 the worsening political and social situation in Israel and the occupied Palestinian Territories challenged churches to match their strongly worded statements with action. Responding to an appeal by the heads of churches and Christian communities in Jerusalem for presence and solidarity—an appeal supported by other churches and ecumenical agencies—the WCC executive committee recommended in September 2001 the development of an accompaniment program.

In 2004, among multiple initiatives throughout the occupied territories, EAPPI monitors in Jayyous provided valuable accounts of the impact of the Israeli security barrier on local populations. EAPPI reports were used in the Palestinian submission to the International Court of Justice in The Hague, which found the construction of the wall by Israel to be illegal. Accompaniers also assisted the International Committee of the Red Cross with information in a case it has brought against the Israeli military due to its actions in the Jayyous area. EAPPI accompaniers from South Africa and Germany also made a series of presentations about their respective experiences of forced division and separation, and raised the local profile of the program.

Raising Awareness

Accompaniers were encouraged to write and share their experiences, with stories and photos posted daily at www.eappi.org. Upon return to their home country they engaged in further awareness-raising and advocacy through presentations in their parishes and congregations, interviews and articles in the media, and also in meetings with politicians and institutions, in order to influence public opinion about the consequences of occupation.

The EAPPI was coordinated and managed locally at the office in Jerusalem, and internationally in Geneva, by a team of four full-time and two part-time program staff. National coordinators are based in countries sending companions. International meetings with EAPPI staff and national coordinators were organized in Jerusalem in March and October.

A local reference group was appointed in the spring, chaired by Lutheran Bishop Munib Younan and involving WCC member churches and EAPPI local key partners. The group serves in an advisory capacity, in particular in identifying placements and potential activities in Israel and Palestine.

The HIV/AIDS epidemic remains one of the greatest health challenges of our time. AIDS is now by far the leading cause of death in sub-Saharan Africa, and to date over 15 million Africans have died from AIDS. The Ecumenical HIV/AIDS Initiative in Africa (EHAIA) was set up in 2002 as a joint undertaking of African churches, Northern churches and agencies and the WCC, in response to the crisis.

Towards AIDS-Competent Churches

The EHAIA enables churches in Africa to gain access to the information, training, networks and funding they need to help deal with HIV/AIDS in their communities.

The initiative works to help churches in Africa become “AIDS-competent churches” whose teaching and practice indicate clearly that discrimination against people living with HIV/AIDS is against the will of God, and to participate actively in collaborative efforts towards HIV/AIDS prevention.

Since the formation of the EHAIA, four regional offices run by coordinators and guided by regional reference groups have been established (East, West, South and Central Africa). A theological consultant has also consolidated work with theological training institutions and staff. The focus has been on training church leadership and workers, and strengthening policy and program development. More than ten thousand church-related resource persons from all over Africa were directly trained by the EHAIA during this period.

Summit of African Church Leaders

A major EHAIA highlight in 2004 was the summit meeting on HIV/AIDS of African heads of churches and the New Partnership for Africa’s Development (NEPAD), in Nairobi, Kenya, in early June. The meeting reaffirmed the pledge of African church leaders to contribute actively to overcoming AIDS, and decided to dedicate the last Sunday of November each year to fasting and prayer for the rapid end of HIV/AIDS and related stigma. Envisioning their communities as centers of mutual spiritual and material support, and of knowledge, advocacy and resources, leaders committed themselves to promoting the active support of church institutions for health treatment and ensuring access to adequate health facilities.

An Important Catalyst for Change

A mid-term assessment indicated that the EHAIA program “has been an important catalyst for an evolution in the way churches think about and respond to HIV/AIDS. Increasingly, churches are developing the capacity to understand the magnitude of the epidemic.” The report outlined how church communities increasingly seek to prevent HIV transmission and to care for those suffering from AIDS-related illness. Receiving the assessment, the International Reference Group agreed unanimously that EHAIA is “on the right track” and should continue with its important mission.

C. Report of the National Council of Churches General Assembly, November 2004

1. Delegation Report: National Council of Churches of Christ (USA) General Assembly—November 9–11, 2004; St. Louis, Missouri

Just a week after the country had been divided into red and blue by national elections, delegates to the National Council of Churches of Christ (USA) were reminded of the beauty and importance of many colored threads woven together. Under the theme, “Weave Anew: Unity, Peace and Justice, Hope,” the NCCCUSA General Assembly met in St. Louis, Missouri, November 9–11, 2004, amid weavers of cloth, basket, and song: visible metaphors of our vibrant, interconnected church. Throughout the gathering, participants were even encouraged to weave bookmarks with yarn and cardboard looms provided at their tables—a tangible way to stay focused on God’s interwoven world!

During the three-day assembly, delegates attended to many standard business items, including reports from the president and general secretary, the executive board, Church World Service, and the commissions of the NCCCUSA. The council re-

ported solid financial standings for the third year in a row. Even in the everyday matters of the council, the energy and enthusiasm of the participants reflected a rich tapestry of churches committed to seeking God's guidance for the U.S. Christian church.

But parts of the church's tapestry remain frayed, even as the assembly sought new ways to weave unity. There was ongoing concern among delegates about the schisms between Christian groups in the United States, particularly following the election. In one action, the assembly requested a process to "engage the spectrum of Christian churches in our communities in dialogues about Christian values." Said the action, "We believe that what Christians hold in common outweighs their differences, and that all Christians have something to learn from those Christians with whom they disagree, and...we deplore the pitting of Christians against each other."

"We do not view the Christian community in our country as being divided into red and blue," read an open letter accompanying the action. "Our view is that we are a mosaic of God's grace and presence. We need to give up caricatures of one another's positions and avoid treating others as though they were less than faithful."

Unraveled and careworn issues of justice and peace also took center stage at the meetings. For the first time, the General Assembly adopted a comprehensive statement on children; previous statements related to children have been issue-specific, such as public schools or health care. The assembly also approved an executive board action urging intervention to stop violence in Sudan, endorsed a letter sent by NCCC General Secretary Bob Edgar to President Bush in support of a two-state solution to the Israeli/Palestinian conflict, and marked the death of Yasir Arafat with prayers for the people of the Middle East.

Yet throughout the meetings, hope spun anew. The assembly sent letters of greeting and prayer to chaplains serving in the U.S. Armed Forces, and to four historic African American Baptist Conventions holding their first joint board meeting since 1895. Staff and delegates honored recipients of several service awards. "Excellence Awards" were given to civil rights pioneer Dr. Dorothy Height, who received the J. Irwin Miller Award; "Music with a Mission" composer and performer Tim Janis, who received the Hope Award for his support of individuals and institutions battling AIDS; the Reverend Dr. Michael Kinnamon, professor at Eden Theological Seminary, who received the Unity Award; and Baldemar Velasquez of the Farm Labor Organizing Committee, and William Bryan of the Mt. Olive Pickle Company, who both received the Peace and Justice Award after reaching a labor agreement ending a five-and-a-half year consumer boycott on Mt. Olive.

The assembly also gave "Blessed are the Peacemaker" Awards in observation of the World Council of Churches Decade to Overcome Violence, which focused on the United States in 2004. Honorees included Joan Chapin, director of the Women's Division of the United Methodist Church from 1992–2000, for her persistent witness against militarism and hate; the United Methodist Women's Florida Conference for its work to document hate crimes in eight states; the St. Louis Interfaith Partnership for its work to build respect and understanding among people of all faiths: Faith Beyond Walls, which since it was founded in 2001 by a Christian, a Muslim, and a Jew has organized more than 1,000 volunteers to build playgrounds, plant gardens, and deliver meals to the elderly and sick; Lydia's House, a place of healing and hope for women and children affected by domestic violence; and Eden Theological Seminary in St. Louis for their commitment to peace, renewal of the Church, strengthening mission, and the ecumenical movement.

New threads also emerged at the young adult pre-conference, in which young ecumenists gathered and interacted with each other and the council, and added their own vibrant colors to the assembly.

Participants were reminded of their interconnectedness with the global church as they received greetings and presentations from a number of guests, including Orvin Kimbrough from the Interfaith Partnership of Metropolitan St. Louis; Bishop Mvume Dandala, general secretary of the All-Africa Conference of Churches; the Reverend Sheila Mackey, the moderator of the United Reformed Church in the UK; and Aruna Gnanadason, coordinator of the WCC Justice, Peace and Creation Team.

Finally, the joys, prayers, and hopes of all were interlaced in rich worship and music throughout the gathering. Musicians Jim and Jean Strathdee led the gathering in song and prayer, knitting together familiar tunes with music from around the world.

The assembly also enjoyed spirit-filled worship at Christ Church Cathedral, which included the music of the African American St. Louis District CME Mass Choir. Participants prayed together for the interweaving of God's presence in their midst, saying, "Where there is falseness, smother it by your truth; where there is any coldness, kindle the flame of your love; where there is joy and hope, free us to share it together; and make us one, as you are one." Bishop Thomas L. Hoyt Jr., president of the NCCC, preached boldness in pursuit of peace and justice in light of the gospel of Jesus Christ.

At the closing banquet, a "Peace Dinner," delegates and guests were treated to the musical gifts of singers Peter Yarrow (of Peter, Paul and Mary) and the Syrian group Kulna Sawa, which means "All of Us Together." Both presentations inspired dancing and a spirit of joy among those gathered.

2. *Delegation Report: National Council of Churches of Christ (USA) General Assembly—November 8–10, 2004; Baltimore, Maryland*

A delegation from the PC(USA) attended the General Assembly of the National Council of Churches of Christ and Church World Service in Baltimore in November. The theme of the assembly was “A witness that the world might believe” from Jesus’ prayer in John that all his followers would be one. With representatives from thirty-two denominations (or “member communions” in NCCC lingo) including Coptic Orthodox, Mar Thoma Syrian Orthodox, Quakers, among the list, the unity of the church could be sensed in the air. Forty-five million Christians were represented by this assembly. Baltimore’s Cardinal Keeler talked about his participation in the election of Pope Benedict and the new Pope ecumenical heart.

Worshiping together as an assembly was a highlight. Among others, we were led by the delegation of the Mar Toma Syrian Church of India, and we heard the profound preaching of The Reverend Ann Lightner Fuller. The installation service of the incoming president Michael Livingston was a celebration with Dr. Blount preaching and the Douglas Memorial Community Choir singing their praises to God.

Some powerful statements were made at the assembly. On unity and the Bible, outgoing President Bishop Hoyt said, “We all share the same library, but we focus on different parts of it.” General Secretary Bob Edgar said about poverty, “We are the leaders that we’ve been waiting for.” Assembly statements were made on Solidarity with Christians in Egypt, on putting an end to torture, on corporations using asbestos in products, on supporting Arab Christians and praying for peace between the Israelis and Palestinians both Muslim and Christian, on the Voting Rights Act, and on Civil and Religious Liberties post 9/11.

We heard reports of the work of NCCC. The assembly took an action to accept the draft of *Fearfully and Wonderfully Made: A Policy on Human Biotechnologies*. This opens up the field for discussion of ethics where there are now no ethics in place, and it also hopes to educate clergy and laity as they care for those who make decisions involving human biotechnology. We saw via slides and reports some of the work of the council against poverty and injustice in the USA.

It was exciting and heartbreaking to hear about all the great work that Church World Service (CWS) has done around the world in disaster relief. It was exciting because of the difference CWS is making, but heartbreaking because of the enormity of the human suffering that happened in one year. Crop Walks really makes a difference in how CWS can respond to disasters and continue ongoing hunger programs; funds from the walk make up 34 percent of the budget. We were reminded that one in six people around the world have no access to water. In its Water for All campaign, CWS is working to bring usable water to all, and focuses much of its efforts on Africa. There is also the Africa Initiative; we were reminded that 6,000 die of AIDS each day in Africa. As delegates to the NCCC assembly, we are grateful for the support that we as church provide to the council and at the same time encourage our church to continue this support.

A couple of interesting websites for more information are www.ncccusa.org, www.churchworldservice.org, and www.buildavillage.org.

Presbyterian Church (USA) delegates included: The Reverend Dr. Stanley Bhasker; Elder Janice Burggrabe; Elder Kathy Lueckert; The Reverend José Luis Casal; The Reverend Robina Winbush; Elder Elsie L. Dursi; The Reverend Dr. Leslie R. Hyder; The Reverend Dr. Clifton Kirkpatrick; Elder Jean M. Livingston; Ms. Aimee Moiso; The Reverend J. Herbert Nelson II; The Reverend Gordon Webster; The Reverend Jim Dougans; Jerrod Lowry; The Reverend Arlene Gordon; The Reverend Paulette Mixon-Weller; The Reverend Kent Winters-Hazelton.

D. *The State of the National Council of Churches (NCC)—September 2005*

Who in these days of disaster is not keenly aware of human fragility? In an instant, violently rushing waters can snuff out lives. And the work of our hands is washed away, leaving poignant reminders—a family photo mired in mud or household items strewn across an eerie landscape.

Like you, I am haunted by images of Katrina’s destruction and by still-fresh memories of the tsunami half a world away. Just as survivors look for salvage in the debris, we look for salvation amidst an uncertain world.

Our faith provides that hope, which stretches between heaven and the here-and-now in one continuous lifeline. When we take hold of it, we also rediscover the strong and elastic bonds of the faith community that withstand the storm and embrace a hurting world.

I believe that as a community of Protestant, Anglican, and Orthodox communions, the National Council of Churches has a special role to play in these days. We are called, as it says in Ephesians 4:3, to make “every effort to maintain the unity of the Spirit in the bond of peace,” and we actively seek to answer that call.

Shaping our efforts are common understandings on peace, justice, and unity that we have developed over the course of our fifty-five-year history together and that we recently have reaffirmed. We are well positioned to make a common witness on the scandal of poverty in the richest nation on earth, the desperate need for peace with justice where conflict now reigns, and environmental threats to our planetary home. Let me review some of the ways we are making that witness.

1. *The Poverty That Kills*

A year ago “Katrina” was simply a lovely name. Today it evokes the poverty, racism, and classism that the storm’s force revealed. While it destroyed indiscriminately, Katrina’s force also stripped away the indifference or ignorance that too often conceal the plight of poor communities—demonstrating to our nation one meaning of “the poverty that kills,” to use the words of Jeffrey Sachs, chief architect of the international Millennium Development Goals.

The ecumenical community cries out with one voice that those who suffer and even die under these conditions are God’s people—sisters and brothers whose poverty we cannot ignore. The NCC has just made available a new text, *Love for the Poor*, which offers common theological perspectives that may further unite the churches in action and advocacy. Long in the works as part of the NCC’s Poverty Mobilization, *Love for the Poor* has come to fruition at a moment when it may be most useful for pastors, lay leaders, and anyone who wishes to explore the centrality of love for the poor to the Christian faith. Members of the Faith and Order Commission and the Justice and Advocacy Commission helped bring this text to completion and many of them join me in commending it.

In this crisis, another of the council’s unique resources helped us respond effectively. The *Yearbook of American and Canadian Churches*, which contains the largest single database of the religious community in North America, became critical to identifying partners nationwide who wished to assist in providing intermediate housing to Katrina survivors. Without such a central registry, many congregations, agencies, and individuals not related to denominational or ecumenical disaster response agencies would have lacked the means to offer their gifts and graces in this terrible moment. We gathered this information without risking the privacy of our database, and we shared the information volunteered with faith-based humanitarian agencies and government agencies assisting those in shelters.

The *Yearbook*, with its 74th issue now under way, is among our most venerable programs. Among the newest is our e-advocacy service, FaithfulAmerica.org, which is lodged in the Communication Commission. Faithful America creates greater awareness of the ethical and moral dimensions of public policies, and offers people of faith a way to press these issues with government and other officials. Faithful America also has raised tens of thousands of dollars for the humanitarian response of our sister organization, Church World Service, to Katrina and to the tsunami in Asia. Currently we are exploring a national radio component to complement a rapidly growing FaithfulAmerica.org, to which 100,000 people now belong.

As many in our community suggest, Katrina was not simply “an act of God.” The abandonment of poor people—most of them African Americans—at the height of the storm was a human act or, more to the point, human *inaction*. Needed now are acts of faith. The NCC is redoubling efforts toward a just society that “makes poverty history”—building on work we already have done.

In 2004, our Let Justice Roll campaign collaborated with partners across the country to make poverty an election year issue and to bolster the faith constituency for continuing advocacy on behalf of our poorest citizens. As next steps, Let Justice Roll is campaigning in 2005 for a living wage for working people, so that all can enjoy the fruits of their labor—and it is tackling budget and tax fairness issues.

In March 2005, the NCC and many in the religious community declared that the federal budget does not reflect our moral values. We deplored tax cuts that benefit the wealthy and spending cuts that further weaken the most vulnerable populations. Today we are speaking out strongly against the unseemly but real possibility that the Fiscal Year ’06 federal budget could deal additional blows to poor people in our nation, among them struggling survivors of Katrina.

The NCC also is helping poor families to receive benefits to which they are entitled, but which too often go unclaimed. Nationwide more than \$35 billion in appropriated or entitlement income enhancement funds go uncollected annually. Working with Solutions for Progress, a data-management and software development firm, we have developed a dramatically simplified application system for all benefits and tax credits, called the Benefit Bank. This Web-based, counselor-assisted, one-questionnaire system has helped 2,000 families in Pennsylvania, Florida, and Kansas to receive millions of dollars in benefits (an average of \$5,000 per family). By January 2006, we expect to extend the Benefit Bank to the District of Columbia, Ohio, and Mississippi. We are searching for ways to bring the Benefit Bank to poor families in every state—including states hit hardest by Katrina, where poor people are owed more than \$6 billion per year in unclaimed benefits.

Farm workers are among the nation's most poorly paid workers, but in 2004 and 2005 we celebrated two victories with them. Boycotts against Mt. Olive Pickle products and Taco Bell, which the NCC and several member communions actively supported, ended with historic agreements to improve wages and working conditions. The boycotts put a spotlight on the role that large companies in the food industry play in determining prices for the produce they use, in turn affecting farm worker wages. Moving forward, we are challenging other large corporations to face their responsibility toward farm workers.

2. *Ecological Sins*

Some call Katrina an "act of humanity" because human-caused global warming incubates extreme weather patterns and most likely contributed to this particular storm's fury. Even granting room for debate on the latter point, we are without a doubt in the midst of a global climate change crisis in which the poor suffer the most. In response, we have taken our climate-change work—the cornerstone of our environmental programs—to a new level. Thanks to the generosity of partners in the National Religious Partnership for the Environment, we have hired an additional staff person to promote the Interfaith Climate and Energy Campaign. With the Coalition on the Environment and Jewish Life, we already have organized campaigns in eighteen states.

Increasingly we see that threats to God's creation point to a theological crisis, not just an environmental one. In 2005, we convened a diverse group of scholars who drafted an open letter calling on Christians to repent of "our social and ecological sins" and to reject false teachings that suggest humans are "called" to exploit the Earth without care for how our behavior impacts the rest of God's creation.

Recent efforts to protect God's creation also have included training events across the country on water resources—engagingly called H₂Oly Water. We are launching a new Western Lands Program to protect our nation's public spaces. And we provide resources via the Web for Earth Day Sunday in April and other materials throughout the year.

3. *For the Sake of the World*

Katrina has focused attention on the domestic side of the NCC's agenda. But we never forget that we are a national council in a nation whose policies and actions affect lives worldwide. The annual Advocacy Days for Global Peace with Justice held in Washington, D.C., reflect the wide scope of the ecumenical community's domestic and international concerns, drawing faith-based advocates from around the nation for renewal, education and action. The NCC led in organizing the March 2005 Advocacy Days, which registered 833 people—an all-time high.

Participants in Advocacy Days include colleagues in local and state ecumenical and interfaith councils around the country. Just as they are our natural partners here in the U.S., so our peers in councils of churches in other nations expect us to be faithful partners in the challenges they face. Recent efforts to strengthen these relationships have included participation in meetings of the Latin American Council of Churches, and visits to the Conference of European Churches and other European partners.

We renewed contacts with Asian Christians with two trips to the region—one to Sri Lanka and Indonesia following the tsunami and a larger, long-planned delegation visit in March/April, including a visit to the Christian Conference of Asia's General Assembly. The delegation's original goal—to better understand challenges facing Asian Christian minorities—was broadened to include continuing impacts of the tsunami. Among NCC responses to the tsunami is a program pairing U.S. and tsunami-affected congregations.

Priorities related to Africa include an urgent effort to save Darfur, where up to 400,000 people have been killed and 2.5 million displaced from their homes. In July 2004, I was arrested for civil disobedience at the Sudanese Embassy, while protesting the violence. Now, more than a year after the U.S. declared the violence in Darfur to be genocide, we urge our national leaders to back those words with a push for multilateral intervention to stop the killing.

Multiple issues raised by the Iraq War pervade our agenda with the Middle East Council of Churches, with U.S. churches, and with the faith community globally, who look to us for our stand for peace. On July 4, 2005, the NCC issued "A Call to Speak Out on the War." Some 630 religious leaders joined in the call and more than 16,000 persons signed on to this faithful statement. In it, we called for an early fixed timetable to withdraw U.S. troops and for establishment of a multinational peacekeeping force. We seek an end to the violence that has cost 1,900 American and uncounted Iraqi lives and left thousands injured. We deplored other casualties, including our national honor in the wake of prisoner abuse and our national capacity to extend aid to the poorest people at home and internationally.

A delegation to Palestine/Israel in January 2005, which our president, Bishop Thomas L. Hoyt Jr., and I co-led, supported peacemaking in that region and brought a message home in the delegation statement, "Barriers Do Not Bring Freedom." On the NCC's behalf, I also met with Palestinian President Abbas in May to discuss concerns for peace, justice, and security, and we continue to seek a similar meeting with Prime Minister Sharon.

In a not unrelated development, we took part in a historic joint trip of Christian and Jewish leaders to the Holy Land. The September 18–23 visit succeeded in increasing mutual understanding at a tense moment in our long relationship. Participants sought to see the Holy Land “through each other’s eyes” at a time marked by Jewish anger over a nascent movement among mainline churches to selectively divest from companies profiting from the Israeli-Palestinian conflict.

This trip is among the most visible of our efforts for better interfaith relations. In ongoing work, our Interfaith Relations Commission provides resources to train people in local communities for interfaith dialogue and to educate congregations about other faiths.

4. *Equipping the Saints for Ministry*

The impact of the NCC’s common witness depends greatly on how people in congregations understand the intersection of faith with today’s issues. That is why the NCC devotes a great deal of attention to providing educational resources ecumenically. In addition to *Love for the Poor*, new products include:

- *For the Peace of the World: A Christian Curriculum on International Relations*, on benefits of multilateralism;
- A resource on land stewardship, *Rooted in God’s Word and Lands*;
- *To Preserve and Strengthen Social Security*, a curriculum highlighting this successful anti-poverty program;
- A forthcoming resource on the international Millennium Development Goals; and
- A study document on human biotechnologies, *Fearfully and Wonderfully Made*, preparing churches for a vote in our 2006 General Assembly on policy to keep pace with this rapidly developing field.

In 2004–2005, as in every year, our Education and Leadership Ministries Commission (ELMC) took the ecumenical lead in nurturing educators and other leaders in our churches. The ELMC provides resources, forums, and educational opportunities that assist those charged with the fundamentally important task of Christian formation and education. With fourteen program ministries, ELMC attends to the educational needs of all age groups, many ethnic and racial groups, persons with disabilities, and others. In 2004–2005, ELMC worked to fulfill its commission-wide pledge to be an antiracist body. And it has made special contributions to the formation of the next generation of ecumenical leaders by providing an exciting stewards program at General Assembly.

5. *Looking Within*

As this report indicates, we often succeed in making a common witness for peace, justice, and unity. But maintaining the unity of the Spirit in the bond of peace is a great challenge. As we, in all our diversity, seek to be faithful to each other and to the needs of the world, our efforts are tested and retested in each of our program areas. By our very nature, we encompass a membership with gifts, approaches, and ideas that differ. This is a natural feature of genuine ecumenical engagement and, while in the short term we may sometimes feel stretched by our diversity, it ultimately provides the kind of dialogue that keeps us “on track.” Without falling off either end of the spectrum, we manage, with each other’s help and the assistance of the Holy Spirit, to be both reconciling and prophetic, reflective and active, diverse and united.

For the NCC to keep the difficult balance of ecumenical life that I have described, it is necessary to pay attention to the council’s “internal workings.” Council leaders have done so in every era. In this moment, the NCC’s Strategic Planning Committee, under the leadership of our president-elect, the Reverend Michael Livingston, is developing a plan for the next few years that will renew and strengthen our life together.

The strategic planning process builds on the council’s continuing financial stability. Fiscal Year 2004–2005 marks the fourth year in a row that revenues have exceeded expenditures. Contributing to our improved position is additional income realized as a result of Administration and Finance work toward better marketing of the Revised Standard Version of the Bible, to which we hold the copyright. We see the light at the end of the dark financial tunnel through which we entered the new millennium.

This may be the place to add that—knowing how challenging ecumenical life can be—we celebrate the progress of the emerging Christian Churches Together in the USA, which aims for historic inclusivity. We are proud to claim our role in stimulating the growth of CCT and concur in the decision of its participants to delay a formal launch until inclusiveness goals are reached. CCT has revised its timetable for all the right reasons.

Finally, my thanks go to the Executive Committee and the Governing Board for their leadership in helping to make the council more effective, relevant, and faithful. I continue to ask your prayers for a whole and healthy council ever engaged in the healing of the whole world.

A Report from General Secretary Bob Edgar
National Council of Churches USA
475 Riverside Drive, New York, NY 10115 (212) 870-2227 www.nccusa.org

Attachment 1: BYLAWS
OF
CHRISTIAN CHURCHES TOGETHER IN THE U.S.A., INC.
A NOT-FOR-PROFIT CORPORATION

DEFINITIONS

“Annual Meeting” shall mean the yearly meeting of Participants described in Section 7.1 of these Bylaws.

“Association of Churches” shall mean a group of churches that function similarly to denominations.

“Corporation” shall mean Christian Churches Together In The USA, Inc.

“Church Families” shall mean Evangelical/Pentecostal churches, Historic Protestant churches, Historic Racial/Ethnic churches, Orthodox churches and the Catholic Church.

“Observers” shall mean attendees at Corporation meetings, who are representing non-participating organizations that are eligible to become participants.

“Participants” shall mean the members of the Corporation.

“Steering Committee” shall mean the Board of Directors of the Corporation.

“Visitors” shall mean attendees who are representing themselves or organizations which are not eligible to become Participants.

ARTICLE ONE

OFFICES

Section 1.1 New York Office. The office and registered agent of this Corporation in the State of New York shall be as determined by the Steering Committee.

Section 1.2 Other Offices. The Corporation may have such other offices either within or without the State of New York, as the Steering Committee may from time to time determine.

ARTICLE TWO

THEOLOGICAL AFFIRMATIONS

We welcome churches, Christian Communities, and National Christian Organizations that:

- Believe in the Lord Jesus Christ as God and Savior according to the Scriptures; (the Steering Committee recommends that we consider changing this wording to: “in accord with,” rather than “according to the”)
- Worship and serve the One God, Father, Son, and Holy Spirit; and
- Seek ways to work together in order to present a more credible Christian witness in and to the world.

ARTICLE THREE

PURPOSE

Section 3.1 Purpose. The Corporation is formed and shall be operated exclusively for the purpose of joining participating churches and National Christian Organizations in an organization (1) to celebrate a common confession of faith in the Triune God, (2) to discern the guidance of the Holy Spirit through prayer and theological dialogue, (3) to provide fellowship and mutual support, (4) to seek better understanding of each other by affirming our commonalities and understanding our differences, (5) to foster evangelism faithful to the proclamation of the gospel, (6) to speak to society with a common voice whenever possible, and (7) to promote the common good of society and engage in other activities consistent with its purposes.

ARTICLE FOUR

MEMBERS/PARTICIPANTS

Section 4.1 Participants. The Corporation’s members (designated as “Participants” for the purposes of these Bylaws) shall include (a) churches, denominations, Communions, fellowships, and other associations of churches that are not subsidiaries of other ecclesial organizations in the United States and (b) National Christian Organizations. Each Participant is entitled to have one representative at the Annual Meeting; provided, however, that each Participant that is a church exceeding five million members shall be entitled to have an additional representative for every five million members or fraction thereof. Each Participant shall designate as their representative(s) an individual who shall have the authority to exercise that Participant’s rights with preference for the Participant’s Chief Executive Officer or other high-ranking official. Participants shall not be limited to their designated number of representatives at meetings of Participants, but may bring additional non-voting representatives. The Steering Committee may limit the numbers of additional representatives at their discretion. The rights and privileges of each Participant shall be equal. The

representatives of each Participant shall be entitled to engage in consensus decision-making in every circumstance in which such is required. Participation in the Corporation by Christian organizations that are national in scope shall not at any time exceed twenty percent of the total number of Participants of the Corporation.

Section 4.2 Qualifications. Any national church body, Association of Churches, or national Christian organization shall be eligible to apply to become a Participant in this Corporation if it

- (a) accepts and endorses the theological basis and purposes of the Corporation,
- (b) agrees to advance the purposes of the Corporation,
- (c) agrees to be bound by (i) the certificate of incorporation of the Corporation, (ii) these Bylaws and (iii) such rules and regulations as the Steering Committee and Participants may from time to time adopt,
- (d) agrees to attend all meetings of the Participants, and
- (e) agrees to pay the dues established by the Participants.

Section 4.3 Admission to participation. The Participants, at a regular or special meeting held in accordance with these Bylaws, shall prescribe the exact form and manner in which application may be made for participation. Any application form used by the Corporation shall state clearly and in bold type that the Corporation's decision-making processes require agreement by a consensus of the Participants in accordance with the process described in Bylaws.

Section 4.4 Property rights. No Participant shall have any right, title, or interest in any of the property or assets, including any earnings or investment income of this Corporation, nor shall any of such property or assets be distributed to any Participant upon the Corporation's dissolution or winding up.

Section 4.5 Liability of Participants. No Participant shall be personally liable for any of the Corporation's debts, liabilities, or obligations, nor shall any Participant be subject to any assessment for any purpose, unless agreed to by the Participants at a regular or special meeting held in accordance with these Bylaws.

Section 4.6 Transfer, termination, and reinstatement. Participation in this Corporation is nontransferable. The participation of any Participant shall be terminated

- (a) on the resignation of a Participant, or
- (b) upon a consensus decision of the Participants entitled to participate at a regular or special meeting held in accordance with these Bylaws, or

- (c) by decision of the Steering Committee upon failure of a Participant to pay the dues required by these Bylaws.

A Participant whose participation has terminated or has been terminated may apply for reinstatement in the same manner as application is made for initial participation.

ARTICLE FIVE

CONSENSUS DECISION-MAKING

Section 5.1 Consensus decision-making. Decisions in every setting of the organization's life shall be by consensus. Only when all Participants present either say Yes or agree to Stand Aside will the organization move ahead on any action. One No vote is sufficient to stop any proposed action. For every decision made by the Steering Committee or at the Annual Meeting or at a special meeting, representatives from each of the Five Church Families must be present.

The consensus decision-making process shall emphasize the process of listening and discussion and shall not merely be a matter of saying yes or no. The following responses to any proposed actions shall be possible in a consensus decision:

- (a) Yes – the Participant is supportive of the proposed action and will do nothing to undermine it.
- (b) No – the Participant cannot in good conscience allow the proposed action to go forward.
- (c) Stand Aside – a Participant may have reservations, but they are not sufficient to keep the group from accepting the proposed action, and the Participant will do nothing to undermine the decision.
- (d) The group by consensus can decide to make a particular decision by majority vote.

In any decision-making situation, the Participants may decide by consensus to present majority and minority opinions on a particular topic.

ARTICLE SIX

DUES

Section 6.1 Annual dues. The Participants at a regular or special meeting held in accordance with these Bylaws may determine the amount of annual dues payable to the Corporation by Participants.

Section 6.2 Payment of dues. Dues shall be payable in accordance with Steering Committee direction. Dues of new Participants shall be prorated from the first day of the month in which such new Participant is received into participation for the remainder of the fiscal year of the Corporation.

ARTICLE SEVEN

MEETINGS OF PARTICIPANTS

Section 7.1 Annual Meetings. A meeting of Participants shall be held at least once each year at a place designated by the Steering Committee. At such Annual Meetings the Participants shall choose Steering Committee members (if there are vacancies), receive new Participants, discuss the Corporation's organizational documents, and deal with such other business as may come before the meeting. If Steering Committee vacancies are not filled at the Annual Meeting, or at any adjournment of such meeting, the Steering Committee shall cause an election to fill such vacancies to be held at a special meeting of Participants conducted as soon as may be convenient after the Annual Meeting.

Section 7.2 Special meetings. Special meetings of Participants may be called by the executive committee, the Steering Committee, or by not fewer than ten (10) of the Participants.

Section 7.3 Place of meeting. The Steering Committee may designate any place, either inside or outside the State of New York, as the place of meeting for the Annual Meeting or any special meeting of Participants.

Section 7.4 Notice of meetings. Written or printed notice stating the time and place of any meeting of Participants shall be delivered to each member, no less than thirty (30) days before the date of such meeting. In the case of a special meeting, the purpose or purposes for which such meeting is called shall be stated in the notice. If sent by mail, a notice of meeting shall be deemed delivered when deposited in the United States mail, postage prepaid, addressed to the Participant at the Participant's address as it appears on the records of the Corporation at the time of mailing.

Section 7.5 Quorum. Two thirds of all Participants including at least one Participant from each of the Corporation's Church Families shall constitute a quorum at any Annual Meeting or any other official meeting of the Participants. If a quorum is present initially, but then is lost, at any meeting of the Participants the meeting may continue, but all actions taken must be confirmed by the unanimous written consent of all Participants, whether or not they were in attendance at the meeting, as described in Section 7.8, and a majority of those present may adjourn the meeting without further notice.

Section 7.6 Decision-making rights. Each Participant shall be entitled to participate in the consensus decision-making process at all meetings at which such Participant's attendance is expected or permitted. Each Participant shall have one vote.

Section 7.7 Observers and Visitor. The Steering Committee shall encourage Churches, Associations of Churches, and National Christian Organizations, which are not already Participants, to send Observers to attend meetings of Participants. These organizations may send Observers for as long as they are actively considering participation in the Corporation. Observers shall have voice, but not vote. Visitors may attend and speak at meetings of the Corporation at the discretion of the Steering Committee.

Section 7.8 Action without meeting. No meeting need be held by the Participants to take any action, provided all Participants shall individually or collectively consent in writing to such action, and such written consent or consents are filed with the minutes of the proceedings of the meetings of Participants. Action by written consent shall have the same force and effect as action by a unanimous consensus decision of the Participants. Any certificate or other document filed under any provision of law which relates to action so taken shall state that the action was taken by unanimous written consent of the Participants without a meeting, and that the Bylaws authorize the Participants to so act. Such a statement shall be prima facie evidence of such authority.

ARTICLE EIGHT

STEERING COMMITTEE

Section 8.1 Number. The authorized number of members of the Steering Committee of this Corporation (the term "Steering Committee" being preferred by the Participants over the term "Board of Directors") shall be no fewer than seventeen and no more than twenty-four.

Section 8.2 Qualifications and Election. Steering Committee members must be designated representatives of Participants. Each Church Family shall be entitled to three representatives on the Steering Committee. Their terms shall be staggered. At the Annual Meetings of Participants each of the Church Families shall caucus to elect one representative to the Steering Committee. Additional, At-Large members of the Steering Committee may be nominated by the Steering Committee and elected by the Participants and may include representatives of the National Christian Organizations.

Section 8.3 Term of office. The Steering Committee members named in the certificate of incorporation as the first Steering Committee shall hold office until the first meeting of Participants after the formation of the Corporation, when an election of the Steering Committee members shall be held. Thereafter, the term of office of each Steering Committee member shall be three years with a maximum of two consecutive terms per Steering Committee member.

Section 8.4 Powers. Except as otherwise provided in the certificate of incorporation or these Bylaws or as required by law, the Steering Committee shall implement the decisions of the Participants made at a regular or special meeting and deal with items needing to be handled between meetings of the Participants. The Steering Committee shall be authorized to have and exercise all of the powers necessary to effect any or all of the purposes for which the Corporation was formed, including, but not limited to, the express powers granted by the laws of the State of New York, except as limited by the Certificate of Incorporation, these Bylaws or actions of the Meetings of Participants, provided, however, that nothing in the Certificate of Incorporation, these Bylaws or in any actions of a Meeting of Participants or the Steering Committee shall be deemed to derogate from those particular powers of the Steering Committee which under applicable law are required to be exercised by the Corporation's Board of Directors and may, therefore, not be delegated or otherwise removed from the powers of the Steering Committee. The list of powers of the Steering Committee shall include, but not be limited to, the following: establishing the office and registered agent of the Corporation in the State of New York, raising and disbursing the funds of the Corporation; initiating and defending against lawsuits; establishing a corporate seal; purchasing and selling real and personal property; buying and selling securities; executing contracts and mortgages; investing and reinvesting of the funds of the Corporation; conducting day-to-day business operations; making charitable donations; establishing a pension fund; providing life insurance benefits; establishing committees of the Steering Committee, appointing committee members and committee officers and defining their duties; hiring and terminating employees and agents, defining their duties and fixing their compensation; borrowing and lending; making advances; indemnification against certain liabilities; holding property in a trust account; and any other powers incident to the effective pursuit of the interests of the Corporation. The Steering Committee may delegate the performance of any duties or the exercise of any powers to the Participants as the Steering Committee may, by resolution, designate

Section 8.5 Vacancies. Vacancies in the position of President shall be filled by a consensus of the remaining Steering Committee members representing that Church Family and ratified by the Steering Committee. Vacancies in the position of a Steering Committee member representing a Church Family shall be filled by the President of that Church Family and ratified by the Steering Committee. Vacancies in Church Family positions must be filled with persons who are representatives of Participants in that Church Family. If there are no incumbents representing a particular Church Family on the Steering Committee, the Steering Committee shall fill the three positions after consultation with the Participants in that Church Family and these three shall then choose a President from among them. Vacancies in At-Large positions may be filled by the Steering Committee. Persons chosen to fill vacancies in the manner described above in this section shall serve only until the next Annual or other official meeting of Participants at which time the vacancies shall be filled to complete the unexpired terms by a caucus of the effected Church Families. Persons filling a vacancy for less than one year shall not have that service counted against their eligibility for two full terms as mentioned in 8.3 above. Any Participant may object to the filling of a vacancy in Steering Committee member or President in their Church Family between Participant meetings, as described

in this section, by requesting a written ballot of the effected Participants to fill the position. These written ballots shall continue until a consensus is reached, but may be suspended if the objection is withdrawn.

Section 8.6 Compensation. No member of the Steering Committee shall receive any compensation from the Corporation.

Section 8.7 Meetings.

- (a) Meetings shall be held at such places as the Steering Committee may from time to time by resolution designate. Meetings may also be held by electronic means as Steering Committee members may from time to time by resolution designate.
- (b) Regular meetings shall be held as agreed by the Steering Committee. Notice of such meetings shall be mailed to each Steering Committee member at the address last recorded on the books of the Corporation, not fewer than ten, nor more than twenty days before the date of the meeting. This requirement may be waived, however, by resolution of the Steering Committee.
- (c) A special meeting of the Steering Committee may be called if the executive committee deems it necessary. In such event, ten days' written notice to each Steering Committee member shall be deemed sufficient.
- (d) A majority of the Steering Committee members shall constitute a quorum for the transaction of business at any meeting of the Steering Committee. At least one person from each of the five designated Church Families must be present.

Section 8.8 Action without meeting. No meeting need be held by the Steering Committee to take any action, provided all members of the Steering Committee shall individually or collectively consent in writing to such action, and such written consent or consents are filed with the minutes of the proceedings of the Steering Committee. Action by written consent shall have the same force and effect as action by a unanimous consensus decision of the Steering Committee. Any certificate or other document filed under any provision of law which relates to action so taken shall state that the action was taken by unanimous written consent of the Steering Committee without a meeting, and that the Bylaws authorize the Steering Committee members to so act. Such a statement shall be prima facie evidence of such authority.

Section 8.9 Liability of Steering Committee members. Neither the Steering Committee members of this Corporation nor the Participants whom they represent shall be personally liable for the debts, liabilities, or other obligations of the Corporation.

ARTICLE NINE

OFFICERS

Section 9.1 Designation of officers. The officers of the Corporation shall be five presidents, one from each of the Church Families, a treasurer, a secretary, and such other officers as may be elected in accordance with the provisions of this article. The Steering Committee may elect or appoint such other officers as it shall deem desirable, such officers to have the authority and to perform the duties prescribed, from time to time, by the Steering Committee. Any two or more offices may be held by the same person, except the offices of moderator and secretary.

Section 9.2 Election and term of office. The officers of this Corporation shall be elected by the Steering Committee, except that the five Presidents shall be elected by caucuses of each of the five Church Families from among that Church Family's members on the Steering Committee and shall continue as President during the term of their membership on the Steering Committee. From among the five presidents, a moderator shall be elected biennially for a term of two years. New offices may be created and filled at any meeting of the Steering Committee. Each officer shall hold office until his or her successor shall have been duly elected and shall have been qualified.

Section 9.3 Removal. Any officer elected or appointed by the Steering Committee may be removed from office whenever in its judgment the interests of the Corporation would be best served. Any such removal from office shall be without prejudice and does not constitute removal from the Steering Committee itself.

Section 9.4 Vacancies. A vacancy in any office other than President, whether due to death, resignation, removal, disqualification, or otherwise shall be filled by the Steering Committee for the unexpired portion of the term. A vacancy in the office of President shall be filled as described in Section 8.5 above.

Section 9.5 Moderator. The moderator of the Corporation:

- (a) shall preside at all meetings of Participants and of the Steering Committee;
- (b) may sign, with the secretary or other officer duly authorized by the Steering Committee, any deeds, mortgages, bonds, contracts, or other instruments the execution of which has been authorized by the members and the Steering Committee, except in cases where the signing and execution of such instruments has been expressly delegated by the Steering Committee, by these Bylaws, or to some other officer or agent of the Corporation by law; and
- (c) shall perform all other duties generally incident to the office of moderator and such other duties as may be prescribed by the Steering Committee.

Section 9.6 Treasurer. The treasurer shall:

- (a) give a bond, if so required by the Steering Committee, for the faithful discharge of the treasurer's duties in such sum and with such surety of sureties as the Steering Committee may deem appropriate;
- (b) have charge and custody of, and be responsible for, all funds and securities of the Corporation;
- (c) receive and give receipts for moneys due and payable to the Corporation from any source and deposit all such moneys in the name of the Corporation in such banks, trust companies, or other depositories as shall be selected by the Steering Committee; and
- (d) perform all duties generally incidental to the office of treasurer and such other duties as may from time to time be assigned to the treasurer by the presiding president or by the Steering Committee.

Section 9.7 Secretary. The secretary shall:

- (a) keep the minutes of meetings of Participants and of the Steering Committee, in one or more books provided for that purpose;
- (b) see that all notices are duly given in accordance with these Bylaws or as required by law;
- (c) be custodian of the corporate records and of the seal of the Corporation;
- (d) keep a membership book containing the names and addresses of all Participants and Steering Committee members of the Corporation, and, with respect to any Participants who have been terminated, record that fact together with the date of termination; and
- (e) exhibit to any Steering Committee member of the Corporation, or to a Steering Committee member's agent or to any person or agency authorized by law to inspect them, at all reasonable times and on demand, these Bylaws the certificate of incorporation, the book of Participants, the minutes of any meeting, and the other records of the Corporation.

ARTICLE TEN

COMMITTEES

Section 10.1 Executive committee. By the consensus decision of the members of the Steering Committee, the Steering Committee may, by resolution duly adopted, establish an executive committee, which shall consist of five members of the Steering

Committee, one from each of the Church Families, which committee, to the extent provided by such resolution, shall have and exercise the authority of the Steering Committee in the management of the Corporation; provided, however, that the designation of and delegation of authority to the executive committee shall not relieve the Steering Committee, or any Steering Committee member individually, of any responsibility imposed on the Steering Committee or any individual Steering Committee member by these Bylaws, or by law.

Section 10.2 Committees. Committees not having and exercising the managerial authority of the Steering Committee may be established by resolution duly adopted by a consensus decision of the Steering Committee. Except as may be provided by resolution, members of committees shall be designated representatives of the Participants, and shall be appointed by the Steering Committee. Committees established from time to time by resolution shall possess the authority to recommend to the executive committee or to the Steering Committee but not the authority to make final managerial and policy decisions. Any member of a committee may be removed by a consensus decision of the Steering Committee, whenever in the judgment of a majority of the members of the Steering Committee the interests of the Corporation would be best served by such removal.

Section 10.3 Terms of office. Except as otherwise provided in these Bylaws, each member of a committee shall continue as such until the next annual meeting of Participants of the Corporation and until his or her successor is appointed, unless such committee shall be sooner abolished, or unless such member be removed or cease to qualify as a member of the committee.

Section 10.4 Chairperson. One member of each committee shall be appointed chairperson by the person or persons authorized to appoint the members of the committee.

Section 10.5 Vacancies. Vacancies in the membership of any committee shall be filled by appointments made in the same manner as provided in the case of original appointments.

Section 10.6 Quorum. Unless otherwise provided in a committee's establishing resolution, a majority of the whole committee shall constitute a quorum, and the act of a majority of members of a committee present at a meeting at which a quorum is present shall be an act of the committee.

Section 10.7 Rules. Each committee may adopt such rules and regulations for its meetings and the conduct of its activities as it may deem appropriate; provided, however that such rules and regulations shall be consistent with these Bylaws, and provided further that regular minutes of all proceedings shall be kept.

ARTICLE ELEVEN

CONTRACTS, CHECKS, DEPOSITS, AND FUNDS

Section 11.1 Contracts. The Steering Committee may, by resolution duly adopted, authorize any officer or officers, agent or agents of the Corporation, in addition to the officers so authorized by these Bylaws, to enter into any contract or to execute and deliver any instrument in the name of and on behalf of the Corporation. Such authority may be general, or confined to specific instances.

Section 11.2 Gifts and contributions. The Steering Committee or the executive committee may:

- (a) accept on behalf of the Corporation any contribution, gift, bequest, or devise of any type of property (“donations”), for the general and special charitable purposes of the Corporation, on such terms as the Steering Committee or the executive committee shall approve;
- (b) hold such funds or property in the name of the Corporation of such nominee or nominees as the Steering Committee or executive committee may appoint.
- (c) collect and receive the income from such funds or property;
- (d) devote the principal or income from such donations to such benevolent and charitable purposes as the Steering Committee or executive committee may determine;
- (e) enter into an agreement with any donor to continue to devote the principal or income from the donation to such particular purpose as the donor may designate and after approval of such agreement by the Steering Committee or executive committee devote the principal or income from that donation according to the agreement.

Section 11.3 Deposits. All funds of the Corporation shall be deposited from time to time to the credit of the Corporation in such banks, trust companies, or other depositaries as the Steering Committee may select.

Section 11.4 Checks, drafts, orders for payment. All checks, drafts, or orders for the payment of money, notes, or other evidences of indebtedness issued in the name of the Corporation shall be signed by such officer or officers, agent or agents of the Corporation and in such manner as the Steering Committee shall from time to time by resolution determine. In the absence of such determination, the instruments shall be signed by the treasurer, and countersigned by the moderator of the Corporation or by such other member or officer as shall be designated by the Steering Committee.

ARTICLE TWELVE

MISCELLANEOUS

Section 12.1 Books and records. The Corporation shall prepare and maintain correct and complete books and records of account and shall also keep minutes of the meetings of its Participants, Steering Committee, executive committee, and other committees, and shall keep at the principal office a book of Participants giving the names and addresses of Participants entitled to participate in consensus decision-making. All books and records of the Corporation may be inspected by any Steering Committee member, or Participant, or the agent or attorney of either, or any proper person at any reasonable time.

Section 12.2 Fiscal Year. The fiscal year of the Corporation shall begin on the first day of January and end on the last day of December in each year.

Section 12.3 Corporate Seal. The Steering Committee shall provide a corporate seal.

Section 12.4 Waiver of Notice. Whenever any notice is required to be given under the provisions of the Not-for-Profit Corporation Law of New York or under the provisions of the certificate of incorporation or the Bylaws of this Corporation, 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.

Section 12.5 Roberts' Rules of Order. Roberts' Rules of Order, Newly Revised, shall be the parliamentary authority in all official meetings of this Corporation wherever it is not inconsistent with these Bylaws, the Certificate of Incorporation, actions of the Steering Committee, or actions of the Meetings of Participants.

ARTICLE THIRTEEN

AMENDMENTS

Section 13.1 Power of Participants to amend these Bylaws. The Bylaws of this Corporation may only be amended, by a consensus decision of the Participants entitled to decide at a meeting duly called for the purpose. A copy of the proposed changes to these Bylaws must be mailed to all Participants at least three months prior to the Meeting at which the change is to be considered.

Item 08-01

[The assembly approved Item 08-01. See p. 36]

On Clarifying the Practice of Our Theology of Call for Those Serving General Assembly Entities—From the Presbytery of Santa Fe.

The Presbytery of Santa Fe respectfully overtures the 217th General Assembly (2006) to do the following:

1. Affirm its commitment to our Reformed Theology of Call as expressed in our *Book of Order* (see especially Chapter XI of the Form of Government) and the Personnel Policies of the General Assembly, so that all ministers of Word and Sacrament employed by the entities of the General Assembly and every chief administrative officer of a General Assembly entity may have a call to that work, with the full privileges and obligations involved in such a call.

2. In order to carry out that affirmation, the 217th General Assembly (2006) approves the following:

a. Instructs the Office of the General Assembly, the General Assembly Council, the Presbyterian Investment and Loan Program, Inc., the Board of Pensions, the Presbyterian Foundation, and the Presbyterian Publishing Corporation to review their policies and practices and to effect any needed changes to bring them into full compliance with the *Book of Order* (G-11.0410) and General Assembly policies so that every minister of Word and Sacrament employed by them in any relationship shall have a call as defined by the *Constitution* of the church with full constitutional participation by the appropriate presbytery. Chief administrative officers of a General Assembly entity who are not ministers of Word and Sacrament should be accorded every courtesy in the formation and establishment of their call.

Minimal requirements for ministers of Word and Sacrament employed by assembly entities include: pre-employment consultation between the minister and his/her committee on ministry (COM), approval of the terms of call by the presbytery prior to employment, and timely notice of any changes, timely notification and full information to COM of any circumstance that might occasion disciplinary action along with full cooperation on the part of the agency in any investigation, and proper notice of the call's dissolution.

b. The 217th General Assembly (2006) acknowledges that any financial provisions involved in a termination or settlement agreement concluding the relationship are changes in terms of call and shall be shared with the presbytery of membership for their approval (as are all changes in the terms of call) and the Board of Pensions.

c. The 217th General Assembly (2006), based upon its commitment to a theology of call and its understanding of the role of presbyteries, declares that termination or settlement agreements concluding service with non-disclosure terms may not prevent the presbytery's COM full access to that information.

d. That certification of full compliance with these instructions be presented to the 218th General Assembly (2008) by each entity.

e. That at each assembly, beginning in 2008, the Stated Clerk of the General Assembly shall receive from each entity, report to the assembly, and include in its *Minutes*, a list of the positions in each entity that are called positions, whether occupied by a minister of Word and Sacrament or a chief administrative officer, along with their full terms of call for the two years prior to the year of the assembly, including bonuses and all other financial provisions.

f. That the Stated Clerk be instructed to prepare and present to the 218th General Assembly (2008) any constitutional or standing rule change required to effect these instructions.

Rationale

Employment situations of ministers of Word and Sacrament, which are considered by national entities as contractual or "at will," disrespects our theology of call to Christ's service on the part of these persons and may actually prevent appropriate disciplinary functions of a presbytery. Such contrivances may prevent national entities from advising presbyteries of circumstances or behaviors that could result in disciplinary procedures. The accountability functions that exist under presbytery supported call processes are severely limited by national personnel practices. Such secrecy in employment practice may make national entities complicit in situations that might be cause for discipline.

While the Presbyterian Church (U.S.A.) values an understanding that the practice of ministry and the call to vocation are fundamental to the role of ministers of Word and Sacrament in service to the church, the practice of call for ministers of Word and Sacrament among our six national entities is at best uneven, and in some cases seems not to be guided by our *Constitution* or our written policies. For example: In some cases, ministers of Word and Sacrament are “hired” or “employed” without any usual call processes or even notice to their presbyteries of membership. Some calls, when issued, use nonstandard categories for terms and are difficult to interpret. Some international positions are “appointed,” avoiding the call process altogether and putting some ministers of Word and Sacrament in difficult situations relating to ministerial and sacramental functions on the field. While the *Constitution* and Personnel Policies provide every expectation that presbyteries will fully participate in the call process, establishing, changing, and dissolving calls for ministers of Word and Sacrament, the call process for those working in national entities is uneven and many cases very confusing to us all.

The *Book of Order* (G-11.0410) assumes that a formal call is presented to every minister of Word and Sacrament employed by one of the entities of the General Assembly:

An active member engaged in a validated ministry in other service of this church shall serve as a staff member of a presbytery, a synod, or the General Assembly of this church or of an organization related to one of these governing bodies; as a minister serving an organization sponsored by two or more denominations, one of which is this church, such as a federated church, a specialized ministry, an administrative office, or an interdenominational agency; as a partner in mission in connection with a church outside the United States of America. Before entering upon such service, the minister shall request and obtain the approval of the presbytery of membership. Changes in the terms of the call or dissolution of the relationship shall be reported to the presbytery.

The Personnel Policies require formal calls for chief administrative officers and ministers of Word and Sacrament:

3.05 Ministers of the Word and Sacrament

The nature of the relationship between persons ordained to Ministry of the Word and Sacrament and their presbyteries is governed by the *Book of Order*. They are covered by all Personnel Policies except where specifically excluded by federal, state, or local laws.

3.10 Calls

Written calls to service are required for ministers and certain staff and elected persons. For Ministers of the Word and Sacrament, the Employer will provide a detailed “terms of call” consistent with the *Book of Order* 11.0410. Before entering upon such service, the minister shall request and obtain the approval of the presbytery of membership. Changes in the terms of the call or dissolution of the relationship shall be reported to the presbytery.

For persons employed in positions where ordination is a minimum qualification, the terms of call must at least meet the presbytery minimums for salary and study leave. For persons employed in positions where ordination is not a minimum qualification, the terms of call and benefits will be established by the Employer and may or may not meet the presbytery minimums but will be comparable to those offered to other exempt and non-exempt staff in similar positions.

Chief Administrative Officers of General Assembly entities, synods, and presbyteries and elected staff shall also be provided with a written call stating the terms of employment.

ACSWP ADVICE AND COUNSEL ON ITEM 08-01

Advice and Counsel on Item 08-01—From the Advisory Committee on Social Witness Policy (ACSWP).

Item 08-01 from the Presbytery of Santa Fe calls on the General Assembly to affirm its commitment to Reformed Theology of the call to ministry as expressed in the *Book of Order* and to affirm that all ministers employed by the General Assembly and its entities may have a call with full privileges and obligations. It instructs all six major General Assembly entities to bring their policies into compliance with the *Book of Order* provisions for called positions.

The Advisory Committee on Social Witness Policy (ACSWP) advises that Item 08-01 be approved with the following amendment (and that these measures also constitute answers to Items 08-02 and 08-05):

1. Strike Item “c.”

~~“c. the 217th General Assembly (2006), based upon its commitment to a Theology of Call and its understanding of the role of presbyteries declares that termination or settlement agreements concluding service with non-disclosure terms may not prevent the Presbytery’s COM full access to that information, and further,”~~

and substitute in its place the following (adapted from Item 08-05):

“c. The 217th General Assembly (2006) directs that all its entities bring their policies for the termination of called positions into conformity with the Form of Government (G-9.0705 and G-11.0410) and provide safeguards of due process, written statement of reasons for termination, right of appeal, right to legal counsel; and that the General

Assembly mandate that termination benefits or severance pay shall not be contingent upon secrecy or the denial of all rights to appeal.”

2. Add a new “g.”

“g. direct that agreements or covenants on personnel policies reached among agencies and entities of the General Assembly be printed in the operating manuals of the agencies.

Rationale

Items 08-01, 08-02, and 08-05 all speak to what 08-02 states:

“At the heart of Presbyterian polity there is a cherished conviction that no person’s exercise of office in the church is to be subjected to the control of any other single individual” (Item 08-02). According to the sixth of our Historic Principles of Church Order “. . . the election of the persons [church officers] to the exercise of this authority, in any particular society [or body], is in that society” (*Book of Order*, G-1.0306). This means that authority to call and dismiss persons for particular ministries of the church resides in duly elected, representative bodies.

The staff of General Assembly agencies do not have the due process provided by the *Book of Order* to staff of presbyteries and synods, and which presbyteries ensure through committees on ministry to pastors of congregations.

New clause “c.” above is taken primarily from Item 08-05, with due process safeguards based on those already given to presbytery and synod staff in G-9.0705. The right of appeal to an appropriate body is a long-standing mark of Presbyterian polity (see the *Book of Discipline* for judicial examples). Though it would hold the agencies of the assembly to a higher standard than that of secular governmental and business practice, it is within the capacity of General Assembly entities, in partnership with the presbyteries, to devise administrative procedures that would provide more procedural justice for ordained and lay employees.

Just such efforts have already led to an important joint “covenant and commitment” among the General Assembly entities in response to the overture from the Presbytery of Santa Fe (Item 08-01). The ACSWP affirms the value of this agreement and commends the administrative effort by the six entities and Santa Fe Presbytery staff involved.

It may be that an administrative task force or commission, as suggested by Newton Presbytery in Item 08-02, consulting with appropriate representatives of the presbyteries, could advise the Stated Clerk on measures to provide due process for staff being terminated, beyond the simple after-the-fact notification of termination currently agreed to by the entities. We affirm that there has been movement already in the General Assembly Council’s response to Item 08-05, but right of appeal and status of benefits still seem linked and the role of presbyteries ensuring fairness left unclear.

The personnel policies of the Office of the General Assembly, the General Assembly Council, and the other agencies differ as they reflect significant differences in pay range, degree of specialization, and proportion of ministers employed. It may be that not all elements can be brought into comparative equality, but this should be an underlying principle for all those serving the church—again in contrast to the society around us. The most extensive theologies of compensation adopted by the General Assembly (in 1976 and 1983) provide solid biblical basis for equality among those serving Jesus Christ in the church.

As in the case of presbytery and synod best practice, the changes in policy contained in these overtures would ideally reduce the costs and frequency of litigation and the appearance of arbitrary exercise of authority.

GAC, OGA, Foundation, BOP, PPC, and PILP COMMENT ON ITEM 08-01

Joint Comment on Item 08-01—From the Agencies of the General Assembly (GAC, OGA, Foundation, BOP, PPC, and PILP).

In response to Item 08-01: *On Clarifying The Practice Of Our Theology of Call For Those Serving General Assembly Entities – From the Presbytery of Santa Fe*, the General Assembly Council (GAC), the Office of the General Assembly (OGA), The Presbyterian Church (U.S.A.) Foundation (Foundation), The Board of Pensions (BOP), The Presbyterian Publishing Corporation (PPC), and The Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. (PILP) would like to affirm our commitment to our Reformed Theology of Call as expressed in the *Book of Order* and the personnel policies of the entities. Ministers of Word and Sacrament employed by the entities shall receive a call as described in the *Book of Order* and the personnel policies of the entities.

The entities are committed to the health of the church and all who are called to serve within it. We believe this can best be accomplished through a partnership between the entities and the presbyteries that reflects the covenant and commitment among us.

We affirm the importance of the requirement that all ministers of Word and Sacrament must complete a pre-employment consultation between the minister and the appropriate committee on ministry. To facilitate the employment process, we will assure presbyteries that the entities through their Human Resources Departments will contact the presbytery committee on ministry through the presbytery executive or presbytery stated clerk during the process. This provides an opportunity for the presbytery to communicate any concerns about the potential candidate prior to a position being offered. Further, we will assure the presbyteries that the committee on ministry through the stated clerk will be copied on the letter offering employment, in which the terms of call will be presented (See G-14.0517) and the potential employee will be instructed as to his or her responsibility to contact the committee on ministry, requesting a pre-employment consultation. We request that the presbytery notify the employing entity of the presbytery approval of the call. (See G-11.0410.) The entities will not start an employment relationship without notification of the approval of the call by the presbytery. We view this process as part of the partnership between the General Assembly, the presbytery of membership, and the minister to be called.

We agree to provide timely information (normally within two months) to the presbytery on any changes in the terms of call during the employment. (See G-11.0410.) This will include informing the presbytery of any termination of employment and termination agreement. Termination of employment is considered a change in of the terms of call. Further, the entities agree that if there is a cause for termination that may require disciplinary action on the part of the presbytery, the entities will provide information on the cause for termination to the committee on ministry and will cooperate in any investigation, unless prohibited by applicable law. The directors of human resources of the entities will respond to inquiries from the appropriate officers of the presbytery.

The entities agree that we will include in the minutes of the governing board, which are reviewed by the General Assembly, a statement of compliance with this agreement. Currently the salary, housing allowance, and all other compensation and benefits for all governing body staff are displayed in the minutes of the presbytery and General Assembly. Therefore, we do not believe it is necessary to provide an additional report to the General Assembly from the Stated Clerk listing all called positions and the prior two years terms of call.

Item 08-02

[The assembly disapproved Item 08-02. See p. 36.]

On Creating a Commission to Study the Personnel Policies Now Operative as They Affect Members of the National Staff of the Presbyterian Church U.S.A.—From the Presbytery of Newton.

The Presbytery of Newton respectfully overtures the 217th General Assembly (2006), through its Stated Clerk, to create a commission to study the personnel policies now operative as they affect members of the national staff of the Presbyterian Church (U.S.A.) and make recommendations for change that will ensure that supervisory oversight is conducted with as much transparency as possible and that all personnel decisions are made corporately.

Such a commission needs to include persons representing a variety of concerns. It might be composed of one member selected by General Assembly Council, one member selected by the Stated Clerk of the General Assembly, one member selected by someone whose ministry has been terminated in a recent action, and one member selected by the Moderator of the General Assembly.

[Original Financial Implications: (2006): \$12,400; (2007): \$31,920; (2008): \$16,450 (Per Capita-OGA)] [Assembly Action: (2006): \$0; (2007): \$0; (2008): \$0]

Rationale

Two staff members of the national office of the Presbyterian Church (U.S.A.) were terminated in 2005 by executive action of the Executive Director of General Assembly Council. These terminations appear to have occurred because of displeasure about events that happened under the watch of the employees in question.

These terminations have called attention to the personnel policies that now govern employment of the national leadership staff. It has become apparent that, unlike the personnel policies that govern other levels of employment in the Presbyterian Church U.S.A., members of the national staff can be terminated by executive action. That employee has a choice between accepting a modest termination package or contesting the action.

At the heart of Presbyterian polity there is a cherished conviction that no person's exercise of office in the church is to be subjected to the control of any other single individual.

The conditions that govern employment of the national staff of the church have an impact on the health of the church. The present business model used by the General Assembly Council is not Reformed in nature or concept and may very well contribute to the tense work conditions of those currently employed by the Presbyterian Church (U.S.A.).

COGA COMMENT ON ITEM 08-02

Comment on Item 08-02—From the Committee on the Office of the General Assembly.

Item 08-02 proposes creating a commission to study personnel policies for national staff.

The Standing Rules of the General Assembly (K.1.a) require that commissions or special committees can only be undertaken if the work cannot be done by an existing corporation or entity under its assigned responsibilities.

The Committee on the Office of the General Assembly (COGA) advises that this proposal does not fulfill the requirements of the Standing Rules for the establishment of a commission. Such work is within the purview of the General Assembly Council (GAC) that could be instructed to undertake the work and appoint persons from outside the GAC itself. The COGA further advises that a commission is defined by the *Book of Order* as being constituted of one person from every synod, which would total sixteen persons (G 9.0504 b.(1)). The total cost for such a commission would be \$60,770 over the period 2006–2008.

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.

ACREC ADVICE AND COUNSEL ON ITEM 08-02

Advice and Counsel on Item 08-02—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 08-02 calls for a commission to review national staff personnel policies out of concern for the lack of consistency with the connectional nature of the church. This overture was received from the Presbytery of Newton.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises Item 08-02 be approved.

Rationale

The ACREC concurs with the recommendations of Item 08-02 and would urge any commission appointed to study the personnel policies of the Presbyterian Church (U.S.A.) to incorporate as assessment tools, the Shared Values and Behavior Standards for Cultural Proficiency adopted by the four General Assembly entities housed in the Presbyterian Center (General Assembly Council, Office of General Assembly, Presbyterian Publishing Corporation, and Presbyterian Investment and Loan Program, Inc.).

The 216th General Assembly (2004) approved the report of the ACREC Task Force to Examine GA Entities, entitled *Creating a Climate for Change Within the Presbyterian Church (U.S.A.)*. This report encouraged the corporate agencies of the PC(USA) to adopt and utilize the tools of cultural proficiency “as a means to develop and sustain healthy corporate church cultures” that equip the church and its agencies to address issues that arise in a diverse environment.

The tools of Cultural Proficiency call for the development of personnel policies that are consistent with the identity, vision, and shared values of the organization. These shared values of the Presbyterian Center are:

- ❖ We believe our purpose is to glorify and serve God, and that God's grace inspires us to bring God's love, justice, and reconciliation into a diverse world.
- ❖ We believe we provide a living expression of the gospel when we honor God's gift of diversity, respecting and encouraging the good in each of us.
- ❖ We believe seeking God's will is integral to our decision-making process.

- ❖ We believe employing honesty, integrity, and respect in our conversations and interactions with our colleagues and our constituencies create and foster trust.
- ❖ We believe working with competence, in consultation and in partnership with others, is the best way to serve those within and outside the Presbyterian Center.
- ❖ We believe we do our best and most productive work when we are encouraged to use our individual gifts, talents, and creativity in the achievement of our shared goals and objectives.
- ❖ We believe a balanced life, with time for work, leisure, and spiritual nurture, makes us healthier and more productive colleagues at the Presbyterian Center.

GAC COMMENT ON ITEM 08-02

Comment on Item 08-02—From the General Assembly Council.

Item 08-02: *On Creating a Commission to Study the Personnel Policies Now Operative as They Affect Members of the National Staff of the Presbyterian Church U.S.A. from the Presbytery of Newton*, expresses concern about personnel policies and practices of the General Assembly Council (GAC) related to the employment termination of two GAC staff members in the Fall 2004 and the role of the Executive Director of the GAC in those terminations. Item 08-02 seeks to assure that “no person’s exercise of office in the church is to be subjected to the control of any other single individual.”

The General Assembly Council urges disapproval of Item 08-02 based on current GAC policy and practice.

The General Assembly Council personnel policies and procedures are all grounded in the Theology of Employment statement that was approved by the 199th General Assembly (1987). The General Assembly Council affirms that its personnel policies and procedures are fair, equitable, and appropriate for the church.

During both of the employment terminations referenced in Item 08-02, the Executive Director of the General Assembly Council (GAC) followed the current policy and practice by consulting with the Legal Services Office and the Human Resources Office prior to the decision to terminate the employment of these employees as stated in section 11.01d, Termination without Prejudice, of *The Presbyterian Church (U.S.A.) General Assembly Council Employee Handbook*. In addition, the Executive Director consulted with the chair of the GAC Executive Committee prior to the decision to terminate. In summary, the GAC already has a policy and practice in place, which provides for the concerns of the Presbytery of Newton.

Item 08-03

[The assembly disapproved Item 08-03. See pp. 36–37.]

On Adding a Representative from the Presbyterian Men, with Voice and Vote, to the General Assembly Council—From the Presbytery of Eastern Virginia.

The Presbytery of Eastern Virginia overtures the 217th General Assembly (2006) to follow the guidelines of “Full Participation and Representation” as listed in the “*Book of Order*” and approve this overture that guarantees full participation and access to representation in the decision making of the church by adding a representative of the Presbyterian Men with voice and vote to the General Assembly Council.

Rationale

The *Book of Order*, under G-4.0403, Full Participation, states “Persons of all racial ethnic groups, different ages, both sexes, various disabilities ... shall be guaranteed full participation and access to representation in the decision making of the church. (G-9.0104a)”

The *Book of Order*, under G-9.0104a, Participation and Representation, states “Governing bodies of the church shall be responsible for implementing the church’s commitment to inclusiveness and participation as stated in G-4.0403.”

There are approximately one million male members of the church without representation on the General Assembly Council.

The two proposed reorganizations of the General Assembly Council presented at the September 2005 meeting failed to include a representative of the Presbyterian Men.

The present organization of the General Assembly Council does not include a representative of the Presbyterian Men.

ACC ADVICE ON ITEM 08-03

Advice on Item 08-03—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) regarding Item 08-03 with the following comment:

Item 08-03 requests that a constitutional requirement be added mandating the membership of the General Assembly Council to include a representative from Presbyterian Men. If the assembly desires to add such a requirement, it could submit to the presbyteries for their affirmative or negative vote, the following proposed amendment:

Shall G-13.0202a be amended by adding the following paragraph (7) [Text to be added is shown as italic.]:

“(7) The moderator of Presbyterian Men.”

The Advisory Committee on the Constitution notes that if the changes to G-13.0202 proposed by the General Assembly Council in Item 08-08 are approved, this proposed amendment would be inconsistent with those changes, and consideration of changes to the membership of the General Assembly Council would properly be referred to the General Assembly Council as part of its inclusion of such provisions in its manual of operations.

Item 08-04

[The assembly disapproved Item 08-04. See pp. 36–37.]

On Limiting Staff Participation in Elected Bodies—From the Presbytery of San Joaquin.

The Presbytery of San Joaquin respectfully overtures the 217th General Assembly (2006) to direct that at all meetings of the PC(USA) elected bodies related to the General Assembly Council, staff, liaisons and other resource persons shall be clearly identified by nametags that include their title and shall be seated separately from but in proximity to the elected committee so that they can be called upon for comment at the committee’s discretion, but they shall not enter freely into the deliberations of the elected body. In addition, the number of staff, liaisons from other bodies, and other resource persons present at meetings of such General Assembly entities shall not exceed 25 percent of the elected membership of the entity present at the meeting.

Rationale

Our form of government is based on a representative process of elected leadership carefully balanced to include women and men, clergy and lay persons, as well as a number of other considerations (*Book of Order*, G-9.0104; G-4.0403). The objective is to hear from a wide spectrum of voices in the deliberative processes of the church.

Staff are invited or assigned to meetings of elected bodies in order to provide resources and information that may be critical to the effective work of the body. This is appropriately conveyed to the committee in written reports distributed well in advance of the meeting. Only minimal numbers of staff should need to be present at the meeting to answer questions from elected members. Larger numbers of staff can have undue influence over the outcomes of the meetings and interfere with proper functioning of the committees; in addition to increasing the cost of a meeting.

Currently, staff, liaisons, and other resource persons often equal or exceed the number of elected members at meetings of General Assembly Council committees and other General Assembly entities and enter freely into deliberations. Staff, liaisons, and other resource persons sometimes sit at the table with elected committee members, blurring the distinctions between the proper roles of the persons present.

Clear and reasonable limitations on staff participation in meetings of elected bodies are necessary to assure that it is the elected representatives who are making the decisions charged to the committee on which they serve.

COGA COMMENT ON ITEM 08-04

Comment on Item 08-04—From the Committee on the Office of the General Assembly.

Item 08-04 seeks to restrict staff participation in meetings of GAC related committees and GAC entities. The Committee on the Office of the General Assembly (COGA) advises the assembly to disapprove this overture.

The General Assembly Council (GAC)-related committees and General Assembly entities need the flexibility and already have authority to invite staff (and other resource persons) to participate at meetings and make their own logistical arrangements, to best accomplish the work of the committee. This overture would unnecessarily limit this flexibility and authority. For example, COGA (fifteen elected members), which has oversight of the Stated Clerk and seven departments of the Office of the General Assembly, would be hampered in its work if only three staff persons (25 percent of elected members) could be present at our meetings.

Further, membership of some committees specifically include staff as full voting members of the committee, e.g. General Assembly Committee on Ecumenical Relations.

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.

ACSWP ADVICE AND COUNSEL ON ITEM 08-04

Advice and Counsel on Item 08-04—From the Advisory Committee on Social Witness Policy (ACSWP).

Item 08-04 from the Presbytery of San Joaquin is concerned with limiting staff participation.

The Advisory Committee on Social Witness Policy (ACSWP) advises disapproval with comment:

General Assembly Council (GAC) staff, liaisons, and resource persons bring essential knowledge, valuable skills, and crucial insight into the work of GAC bodies. Staffing meetings is an important part of their work. They are friends and co-workers with elected members within the body of Christ. Most are elders and ministers of the Presbyterian Church (U.S.A.).

The limitations proposed on seating, speech, and number placed on GAC staff, liaisons, and resource persons would be artificially restrictive and likely to detract, inhibit, and disrupt the flow and productivity of working meetings of GAC bodies.

Chairpersons of GAC bodies have authority to regulate the style, flow, participation, agenda, and arrangements for the work of their units. This would seem sufficient for the guidance of the GAC bodies.

ACREC ADVICE AND COUNSEL ON ITEM 08-04

Advice and Counsel on Item 08-04—From the Advocacy Committee for Racial Ethnic Concerns.

Item 08-04 on limiting staff participation in elected bodies was submitted by the Presbytery of San Joaquin.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises that Item 08-04 be disapproved.

Rationale

While this overture is trying to limit the number of staff providing support to committees, the presence of the staff is necessary and helpful in providing valuable information on matters before the committees. Staff are present at the meetings to contribute with their expertise, not to make decisions for the committee.

ACWC ADVICE AND COUNSEL ON ITEM 08-04

Advice and Counsel on Item 08-04—From the Advocacy Committee for Women's Concerns (ACWC).

Item 08-04 calls for limiting staff participation in elected bodies.

The Advocacy Committee for Women’s Concerns (ACWC) advises disapproval.

Rationale

For a committee of twelve elected members, the limitation of non-committee members present to 25 percent adversely impacts the work of the committee.

- If all elected members are present for a meeting, only three non-members may be present at the meeting. In the case of ACWC, those three ‘positions’ presently include the Office of Women’s Advocacy associate and young adult intern, both who do a great deal of work at the committee’s request. Additionally, a senior administrative assistant, who serves as the meeting planner (arranging housing, transportation, meals), prepares budget reports, and records the meeting minutes, is in attendance. If even one elected member cannot attend, one of those staff people must be excluded.

- Many committees work collaboratively with other committees of the General Assembly and the General Assembly Council (GAC) by sending elected committee members as liaisons to their meetings. This collaborative work would made much more difficult, if not impossible, by the severe limitation imposed by the overture.

- The decision-making of committees is greatly enhanced by the availability of specialists and experts at face-to-face meetings. The attendance of these vital people would be made impossible by the overture.

Item 08-05

[The assembly disapproved Item 08-05 with comment. See pp. 36–37.]

On Directing the General Assembly Council (GAC) to Bring Its Policies for Termination into Conformity with the Form of Government—From the Presbytery of New York City.

The Presbytery of New York City respectfully overtures the 217th General Assembly (2006) to direct the General Assembly Council to bring its policies for the termination of any of its employees into conformity with the Form of Government (G-9.0705 and G-11.0410) and, with due safeguard of the rights of its executives to recommend terminations, that the assembly mandate that termination benefits should not be contingent upon secrecy and denial of all rights to appeal on the part of terminated employees.

Comment: The concerns are already being addressed by GAC, though the intentions are noble.

Rationale

The present personnel policies of the General Assembly Council allow its executive to terminate employees of the General Assembly Council (GAC) without rights of appeal mandated in the *Book of Order* for employees of official bodies of the Presbyterian Church (U.S.A.).

These policies not only deny rights of appeal, but are currently also sanctioned by the denial of all termination benefits, such as termination pay and health insurance, if and when the employee should resort to such appeal or should in any way communicate to others the causes and terms of his or her dismissal.

Such policies seem clearly to conflict with rights of appeal granted presbytery and synod employees in the Form of Government, G-9.0705.

Section G-11.0410 clearly requires that “... changes in the terms of the call or dissolution of the relationship [of a minister in any valid church calling] shall be reported to the presbytery” of which the minister is a member.

The denial of all termination benefits, in the event of an appeal, amounts to economic intimidation and cutting off of all review, in any level of the church, concerning the justice of the termination, in violation of the Presbyterian principle that “a representation of the whole should govern and determine ... every part” (G-1.0400).

GAC COMMENT ON ITEM 08-05

Comment on Item 08-05—From the General Assembly Council.

Item 08-05: On Directing General Assembly Council (GAC) to Bring Its Policies for Termination into Conformity with the Form of Government—From the Presbytery of New York City. This overture expresses concern about the GAC’s

personnel policies and practices related to changes in terms of calls and appeal processes related to termination of employment of GAC staff members.

The General Assembly Council urges the General Assembly to disapprove Item 08-05. The GAC's personnel policies do not deny appeal rights to terminated employees. The GAC's personnel policies do not entitle staff to termination benefits. In the event the GAC offers a termination agreement, that offer is made in exchange for the employee agreeing to a full legal release of any claims against the GAC. This release eliminates the need for a separate appeal that is costly and time consuming. If the employee signs the agreement, all appeals and claims are waived by the employee. If the agreement is not signed, the employee is free to pursue an appeal and any other recourse available to the employee.

In the GAC's joint comment on Item 08-01, the GAC has given assurance it will provide timely information (normally within two months) to the presbytery of membership on any changes in the terms of a minister's call during the employment. This will include informing the presbytery of membership of any termination of employment, including if a termination agreement were provided. Further, the GAC has agreed that if there is a cause for termination that may require disciplinary action on the part of the presbytery, the GAC will provide information on the cause for termination to the presbytery's committee on ministry and will cooperate in any investigation, unless prohibited by applicable law.

In the future, the GAC will allow for those internal appeals set out in the GAC Employee Handbook where the staff member is offered a termination agreement under the Termination Without Prejudice or Termination Without Cause provisions. This practice will allow such staff members to use the appeals system set out in the GAC Employee Handbook and still receive whatever benefits are offered in the termination agreement.

Item 08-06

[The assembly approved Item 08-06 as amended. See pp. 36–37.]

On Funding the Fight Against HIV/AIDS and Diseases of Poverty—From the Presbytery of Ohio Valley.

The Presbytery of Ohio Valley overtures the 217th General Assembly (2006) of Presbyterian Church (U.S.A.) to address the world AIDS pandemic by ~~adding that concern to the annual Peacemaking Offering, giving the churches the opportunity to designate a portion of their offering~~ directing the Peacemaking Program to encourage congregations to use their 25 percent of the Peacemaking Offering and presbyteries and synods to use their portions of the Peacemaking Offering, to fight HIV/AIDS in the U.S.A. and globally, where those diseases are decimating whole populations. The funds generated will be utilized for education, prevention, care, and treatment of HIV/AIDS in the most afflicted areas of the world.

Rationale

For twenty years, the Presbyterian General Assembly has spoken with prophetic compassion to the global issue of HIV/AIDS. Our resolutions, however, have not been matched with a resolve to commit significant financial and denominational resources in the struggle for education, prevention, treatment, and cure in the worldwide struggle against HIV/AIDS.

The United Nations has declared the pandemic a “global emergence” of unprecedented proportion with HIV/AIDS incidence rising in the United States and projections by the WHO and UNAIDS that are globally 45 million new infections by 2010 and nearly 70 million deaths by 2020 if the pandemic spread continues at a current rate.

Currently 23 million children have become orphaned, and economies have been severely threatened as well as the social fabric of many nations. The United Nations states the world security is at risk as the planet faces the worst health crisis in 700 years and with 42 million people infected and more than 20 million already deceased and 16,000 new infections daily, the leaders of all the nations of the world unanimously ask faith-based organizations to join them in the battle to save human life.

To date the response of Christians including Presbyterians has been less than satisfactory particularly in comparison to our resources and other global commitments. In the face of a pandemic that threatens an entire generation in Africa and elsewhere, our church partners around the world and here at home must respond with courage and compassion. The PC(USA) contributions to eight AIDS-related ECO accounts have totaled less than \$250,000. (Accounts include: AIDS Crisis Overseas, Home-Based Care Kits, Prevention, AIDS Orphans, Mother-to-Child Transmission, and mission consultants.) Staffing in our denomination to address this pandemic is limited to one part-time person. We simply must face up to our responsibility in this worldwide crisis.

Recently, the United Methodist Church established a Global Aids Fund and adopted a goal of raising 8 million dollars over the next four years. Should we not be thinking of a similar response? Should we not be encouraging our presbyteries and our congregations to take initiatives and engage in global partnerships to make the HIV/Aids issue our issue. Moneys sent by our congregations to our national offices for Tsunami Relief and Katrina Relief totaled more than 35 million dollars last year. Surely we have not told the story well enough or often enough that this is a crisis bigger than either of these.

This is a justice issue. We have long decried the plight of the poor in the underdeveloped parts of the world. These are the same people who have been given the task of dealing with the HIV/AIDS pandemic as well. It is entirely appropriate that we open up the Peacemaking Offering as a vehicle to tell this story and challenge Presbyterians to reach into their hearts and respond to all of God's children.

Questions

Q. Why utilize the Peacemaking Offering to raise money for this HIV/AIDS initiative?

A. This pandemic strikes at the very nerve of World Peace. How can we envision a world living in peace when the social fabric of many nations has been torn by the loss of an entire generation of parents and another generation of orphans is living at subsistence levels? Isn't it appropriate that Presbyterians are confronting this international public health crisis threatening global security? As we gather for worldwide communion and take our peacemaking offering, we maximize our attention to the crisis and hold ourselves more accountable for action.

Q. Won't adding this concern to the Peacemaking Offering reduce the amount of money available to programs presently being funded by that offering?

A. It would seem reasonable to expect, if this need is properly presented, the total Peacemaking Offering would be greater than previous offerings. This could mean even more for other peacemaking efforts.

Q. How will these funds be administered?

A. Exactly how the funds raised to address the HIV/AIDS crisis will be administered is a decision staff would need to address. It would seem that International Health Ministries and other area coordinators would have valuable insights to share. It might be advisable to create a Global AIDS Initiative Committee to assist in interpretation and to help in identifying and creating global partnerships for HIV/AIDS ministries.

Q. What are other denominations doing about the HIV/AIDS crisis?

A. It would seem that most of our partners are hoping it will go away. Mention has already been made of the recent decision by the United Methodist Church to establish a Global AIDS Fund in the amount of 8 million dollars. This is an opportunity for PC(USA) to demonstrate vision and leadership to other Christian denominations by recognizing how important this concern is for the future of this planet.

Q. Isn't this crisis a matter that should be addressed by our government?

A. Our government has indicated that it has a significant role to play in this crisis. However, to date the government's response has been largely lip-service. As commitments have not been realized beyond a few meager steps, we need to show our government with our dollars that the AIDS pandemic is important to us. We need to advocate to our government that they must allocate dollars and programs to properly address this crisis.

Concurrence to Item 08-06 from the Presbytery of Cayuga-Syracuse.

GAC (CMD) COMMENT ON ITEM 08-06

Comment on Item 08-06—From the General Assembly Council (Congregational Ministries Division).

Worldwide Ministries Division's International Health Ministries Office coordinates a growing PC(USA) response to HIV/AIDS and other diseases of poverty. As part of that response, the Presbyterian Church (U.S.A.) currently has a U.S.-based AIDS initiative facilitator, three mission co-workers in Africa, and one U.S.-based mission co-worker who 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) sponsored HIV/AIDS consultations in Africa in 2002 and 2003. Both consultations have involved significant participation by African women. In September 2004, there was a consultation of African church leaders. A “Training for Health” event will be held in the Congo in May 2006.

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 initiative facilitator position. Other support has come through seven Extra Commitment Opportunity giving accounts that focus on areas such as orphan care, prevention, counseling, training, and community-based care.

In 2005, approximately \$315,000 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.

The Presbyterian Peacemaking Program will highlight the HIV/AIDS pandemic as it promotes the Peacemaking Offering, encouraging congregations to use their share of the Peacemaking Offering (25 percent) to combat HIV/AIDS.

Item 08-07

[The assembly disapproved Item 08-07. See pp. 36–37.]

A Recommendation to Study the Status of Women in the PC(USA)

The Advocacy Committee for Women’s Concerns (ACWC) recommends that the 217th General Assembly (2006) do the following:

1. Request ACWC to assess the status of women, in elected and staff positions, in decision-making and leadership positions in the PC(USA) at all levels through surveys and other data collection and evaluation.
2. Report progress and initial findings to the 218th General Assembly (2008) to measure the extent to which gender justice has been achieved in the church, measuring presence and acceptance of women, to get the facts on the current status of women in leadership positions in an effort to support and further the inclusion of women in leadership positions in the PC(USA), at all levels. The primary areas of this first ever such survey for the Presbyterian Church (U.S.A.) will focus on:
 - a. The extent of women in leadership positions at all levels of the PC(USA) in elected and staff positions, in decision-making and leadership positions.
 - b. Attitudes about women in leadership—including how women in leadership positions are perceived and accepted, by both members and staff.
 - c. Describing how women in leadership positions are treated, including compensation, in comparison with male colleagues, by both members and staff.
3. Prepare a final report to the 219th General Assembly (2010) to include recommendations for action, qualitative and quantitative data describing women in the various decision-making and leadership positions, and identifying patterns of women’s participation in the church and factors influencing positively and/or negatively upon their participation.
4. Direct the GAC to provide sufficient funding and staff support to ensure the research and analysis for a complete measurement of the status of women in the PC(USA).
5. Equip all GAC staff and members to be responsive to the needs of all women as part of their continuing commitment to valuing the gifts that all people bring to the PC(USA). General Assembly Council staff and members should continue to be encouraged to reflect on and incorporate the values articulated in the “Report on Creating a Climate for Change Within the Presbyterian Church (U.S.A.),” approved by the 216th General Assembly (2004) (*Minutes*, 2004, Part I, pp. 540ff.).

[Original Financial Implications: (2006): \$9,090; (2007): \$35,540; (2008): \$17,940 (Per Capita-GAC)] [Assembly Action: (2006): \$0; (2007): \$0; (2008): \$0]

Rationale

This year marks three significant anniversaries for women in ordained leadership within the Presbyterian Church (U.S.A.). Therefore, the Advocacy Committee for Women's Concerns (ACWC) believes this requested study to be particularly timely. There has not been a comprehensive study of the status of women within the denomination. The ACWC is charged with the responsibility of assisting the church to live out its commitment to justice for women by "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 advocate[ing] for full inclusiveness and equity in all areas of the life and work of the church in society" (*Minutes*, 1994, Part I, p. 262)

This survey will be a way for the committee to carry out its mandate, provided on its creation by the 205th General Assembly (1993), to ensure advocacy and monitoring of justice for women throughout the church. Describing the qualitative and quantitative realities of women leaders in all levels of the church, the report will set the context of ACWC's work for years to come.

It is especially important to know the extent to which the church is responding to the following two sections of the *Book of Order*:

Section G-40403 states that "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 ... shall be guaranteed full participation and access to representation in the decision making of the church."

Section G-9.0104a states that "governing bodies of the church shall be responsible for implementing the church's commitment to inclusiveness and participation as stated in G-4.0403. All governing bodies shall work to become more open and inclusive and shall pursue affirmative action hiring procedures aiming at correcting patterns of discrimination on the basis of the categories listed in G-4.0403."

This study will reaffirm past General Assemblies' commitments to the inclusion of women in decision-making and leadership in all levels of the church and their equitable treatment. It will also show how far we have come and how far we have left to go in fully realizing and reflecting that "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 reports will show areas for celebration. It is also expected to identify specific areas needing more attention, including identifying specific barriers that need to be addressed to bring about the full acceptance and equitable treatment of women in the PC(USA)'s leadership. The final report will contain recommendations for action.

The value of "including the rich diversity of God's people in the leadership" of the PC(USA) at all levels was the subject of (2005) "Open Letter to the Presbyterian Church (U.S.A.) regarding "Creating A Climate for Change Within the Presbyterian Church (U.S.A.)." The signers included the Stated Clerk of the General Assembly and the Executive Director of the General Assembly Council. This survey will further the acceptance and support of women in the decision-making and leadership positions of the PC(USA).

ACREC ADVICE AND COUNSEL ON ITEM 08-07

Advice and Counsel on Item 08-07—From the Advocacy Committee for Racial Ethnic Concerns.

A recommendation to study the status of women calls for a comprehensive study on the status of women in the Presbyterian Church (U.S.A.). This recommendation is from the Advocacy Committee for Women's Concerns (ACWC).

The Advocacy Committee for Racial Ethnic Concerns advises that the recommendation to study the status of women in the PC(USA) be approved.

Rationale

A comprehensive study on the status of women that incorporates an examination of the status of women of color will help the church to identify the ways in which women of color are impacted by both systemic racism and gender bias, and will better equip the PC(USA) to respond to the challenge of the *Report from the Women of Color Consultation* move towards the vision of the PC(USA) to become a truly diverse and inclusive community of faith. (See “Joint Resolution from ACWC and ACREC Regarding the Women of Color Consultation Report and Recommendations,” Item 08-12.)

Item 08-08

[The assembly approved Item 08-08 as amended. See pp. 19, 37.]

Report of the Governance Task Force

**A Vision for Governance
Understanding the Proposed Structure for the General Assembly Council**

1. The General Assembly Council recommends that the 217th General Assembly (2006) approve the following new structure for the General Assembly Council and the enabling changes to the *Book of Order, Organization for Mission*, and the *GAC Manual of Operations*, contingent upon approval by the presbyteries of the Presbyterian Church (U.S.A.):

a. *General Assembly Council Structure*

Size of General Assembly Council	48 total members 39 voting members: 36 elected voting members 3 ex-officio voting members: current Moderator of the General Assembly immediate past Moderator of the General Assembly current Moderator of the Churchwide Coordinating Team of Presbyterian Women 7 corresponding non-voting members 2 ecumenical advisory non-voting members
Composition of the 36 elected voting members	6 General Assembly commissioners (2 from current assembly, 2 each from the two immediate past assemblies) 4 young adults (ages 18–35) 3 [presbytery executives] [ordained presbytery staff] 2 [synod executives] [synod ordained staff] 21 from recommendations of presbyteries
Corresponding members (non-voting)	7 total: Representative from the Committee on the Office of the General Assembly (COGA) Mandated by the <i>Book of Order</i> : Stated Clerk of the General Assembly General Assembly Council Executive Director Mandated by the <i>Manual of Operations</i> : Chairperson of Advisory Committee on Social Witness Policy Chairperson of Advocacy Committee for Women’s Concerns Chairperson of Advocacy Committee for Racial Ethnic Concerns Representative from Committee on Theological Education
Ecumenical advisory members (non-voting)	2 total, in accordance with the <i>Book of Order</i> , G-13-0202b(1)
Term of Office	6 years, non-renewable

Nomination process	The General Assembly Nominating Committee (GANC) will place in nomination 21 members from among those recommended by presbyteries, and will place in nomination 4 young adults, 3 executive presbyters, and 2 synod executives from at-large. From among these 31 members, each synod will have at least one GAC member who holds membership within their bounds. The GANC will also place in nomination 6 General Assembly commissioners from the roster of the General Assembly (2 from the current assembly and 2 each from the two immediate past assemblies), giving preference to those who have demonstrated leadership at an assembly and are willing to serve six years on the General Assembly Council.
Diversity provision	<i>Book of Order</i> G-4.0403, G-9.0104, [G-9.0105a (6),] G-13.0111, G-13.0202d: 1/3 ministers of the Word and Sacrament 1/3 laymen 1/3 laywomen 20 percent racial ethnic persons
Committee structure	5 committees total: 4 goal area committees: Justice and Compassion, Evangelism and Witness, Spirituality and Discipleship, Leadership and Vocation 1 support committee: includes such functions as stewardship, budgeting, mission funding, information services, audit, and so forth
Committee assignment	7 elected members on each goal area committee and 8 on the support committee. Corresponding and ecumenical members free to participate in any committee with voice but not vote. Current GA Moderator, GAC chairperson and GAC vice-chairperson will not serve on a committee.
Plenary and committee responsibilities	Emphasis on the vision of the whole church's mission and ministry. Quality time spent in worship, education, and small group discernment to explore urgent concerns facing the larger church. Consent agendas to facilitate efficient decision-making and affirm the programmatic recommendations and priority goal work of the committees.
Frequency of meetings	3 meetings annually during General Assembly years 2 meetings annually during non-assembly years, one of which will be an annual joint meeting with presbytery and synod executives
Size of Executive Committee	10 total: GAC Chairperson GAC Vice Chairperson Chairpersons of goal area committees (4) Chairperson of the support committee 2 at-large members GAC Executive Director (non-voting)
Role of Executive Committee	Responsible for the functions of the personnel committee, oversight of GAC communication strategy, and current duties outlined in the <i>Book of Order</i> and the <i>GAC Manual of Operations</i> (including cultivating and promoting spiritual welfare, planning for meetings, acting on behalf of the council on matters requiring immediate actions between meetings, and nominating voting members of the GAC nominating committee).
Roles and responsibilities of GAC members	To be faithful and accountable in the following ways: <ul style="list-style-type: none"> ● Active involvement in a congregation and commitment to a personal discipline of spiritual growth ● Knowledge of and commitment to the mission, goals, and policies of the GAC ● Openness to new vision and direction emerging within the life of the church ● Informed and honest participation in all GAC meetings ● Faithful discipleship regarding stewardship, confidentiality, and leadership roles ● Positive interpretation of the work of the GAC

Roles and responsibilities of GAC staff	<p>To support GAC members by:</p> <ul style="list-style-type: none"> ● providing sufficient information to facilitate the decision-making of the council ● implementing the decisions and actions of the council <p>It is the responsibility of the staff to make recommendations to the council on topics for consideration and on resolution of topics. Once the council has been provided the necessary information and recommendations, the deliberations of the matter-at-hand are the responsibility of the members of the council. Members of the Staff Leadership Team have the right of voice in all committee and plenary meetings of the council.</p>
GAC staff structure	<p>Staff structure will be developed upon the approval of the elected structure with the following proposed schedule:</p> <p>April 2006 council meeting: preliminary structure June 2006 General Assembly: confirmation of new GAC Executive Director Fall 2006: executive director evaluation of structure February 2007 council meeting: final recommendation of structure</p>
Transition plans	<p>The transition to the 36-elected member council can be accomplished by the 218th General Assembly (2008), with provisions allowing current council members to complete all the service for which they are currently eligible.</p>
Financial implications	<p>The proposed structure will result in a net cost increase of less than \$25,000 during a biennial period. The meeting costs of a smaller council will result in a savings, which will be slightly more than offset by the cost of an annual meeting with presbytery and synod executives.</p>
Book of Order, Manual of Operations, and Organization for Mission changes	<p>The executive committee will/may recommend <i>Book of Order</i> changes on Saturday of the GAC meeting (Feb. 11, 2006) to implement this proposed new structure. <i>Manual of Operations</i> and <i>Organization for Mission</i> changes will be submitted at a future GAC meeting and for approval by the 218th General Assembly (2008).</p>

Background

Nehemiah was one of the Bible’s great leaders. He exhibited three abilities that every leader needs to develop and demonstrate.

First, a leader needs discernment to assess accurately the current condition of the organization, i.e. “This is where we are now.” When Nehemiah looked at his country, he saw people on the verge of losing their identity. Because Jerusalem was unprotected and vulnerable to attack, its inhabitants sought security in small villages outside the city. Gradually they melted into these foreign cultures, losing their unique language, culture, and religion.

Nehemiah exercised discernment to assess the situation correctly. He saw beyond the obvious—that the Jews were drifting geographically—to the more subtle fact that they were drifting spiritually.

Second, a leader needs the vision and understanding to add, “And this is where we need to go.” Nehemiah realized what Jerusalem needed if it hoped to be the city God intended. Without direction, the situation would inevitably worsen, and the nation would lose its grip on what spiritual identity it could salvage.

Visionary leaders know the status quo won’t last forever; most static organizations are actually in the first stages of decline. So leaders look ahead. They envision change. Nehemiah pictured his nation as it ought to be—strong and sure of its identity.

Third, a good leader knows how to bring together the people and resources needed to move the organization from where it is to where it needs to be. Nehemiah was a master at this mobilization. He gathered together hundreds of workers and inspired them to work “with all their heart” (Neh. 4:6). They would not give up their goal, even in the face of opposition.

Lead is an active verb. A leader is able to say, “Here’s how we get to where we want to go,” and people follow.

The abilities of a leader in Nehemiah’s time are the same for us today. As those of us called to leadership in the church know, how we manage the process of getting things done through other people is an important component of leadership. To accomplish our goals we need to have the ability to bring together the necessary people and resources with an effective structure based on a solid theological foundation.

The vision for governance detailed in the following pages will provide the effective, theologically grounded structure to help us accomplish our goals.

Theological Foundation

So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new (2 Cor. 5:17).

In our reflections together, the Governance Task Force has been inspired by fresh winds of the Spirit that God is sending within our life as a denomination. We believe that a church that is reformed and continually being reformed by the providence of God (*Book of Order*, G-2.0200) needs to reshape structure and process to respond to the contemporary needs of a changing world. In this third millennium, governance systems have become leaner and more flexible, collegial, and focused on empowering all constituencies. We believe that the part of the body of Christ called the General Assembly Council needs to become a new creation in the ways we implement and interpret the vision of the General Assembly. The proposals in this report reflect our sense of the Spirit's call to reshape our life together.

The task force has been guided in its reflection, discussion, and work by the following affirmations. They are founded on the witness of the Bible and the expositions of our Reformed tradition, including the *Book of Order* and *The Book of Confessions*.

We believe Jesus Christ is the head of the church and the Lord of the conscience, and that whenever we gather we are wholly dependent on the mercy of God to guide us as individuals and as a community.

We believe baptism is an act of grace initiated by the community of Christ, and a foundation for a life of Christian discipleship. Baptism is our entrance to the Christian community and our call to service in the church and in the world. By its very nature it obligates the individual to the community.

We believe the connectional polity of our denomination provides witness to the manifestation of the Spirit of Christ that the strong in faith may need to submit individual freedoms to the conscience of the community. In our governance system, the responsibility of the individual and the responsibility of the community are held in tension; neither is elevated. The individual responsibility to discern the will of God is tested in the life of the community.

In a church that is faithful and diverse, we propose a General Assembly Council (GAC) structure that can build up the body of Christ with a unifying vision, helping us to better discern the mind of Christ. We have endeavored to strengthen our relationships within the body of Christ by offering a connecting network between the GAC and the middle governing bodies of the church—all to the glory of God!

Rationale

The BoardSource self-assessment the General Assembly Council (GAC) completed in January 2003 clearly showed the need for the council to be closer to congregations, presbyteries, and synods, and to look for ways to better communicate to them. It also indicated the large size of the council was a concern, and that we needed to look at our size and the relationship between elected and staff roles as together we guide and best support the mission of the church. Taking all of this into consideration, in February 2004 the Mission Work Plan called for us to evaluate, develop, and propose a structure of the GAC (elected and national staff) that will strengthen connectedness with presbyteries and synods.

The current structure of the GAC has served us faithfully and well in an era where General Assemblies met annually, terms of office began and ended each year during an assembly, and the work of the staff was structured within divisions. But the winds of the Spirit are leading us in a new direction:

1. Biennial assemblies have changed terms of office and altered the functions of the GAC over a two-year period.
2. Because the Mission Work Plan has built a new structure around four goal areas that do not fit naturally into the existing GAC structure, it is important to re-envision a GAC governance structure that supports this new reality.
3. Strengthening connectedness with presbyteries and synods requires enhancements to our ability to communicate and our capacity to act quickly as a leaner, more efficient entity.
4. Because presbyteries and synods are in close touch with the mission needs of the church and are creating new governance patterns and structures that are more fluid, flexible, and effective, we believe the GAC can learn from these

middle governing bodies. A smaller council and a commitment to meet annually with presbytery and synod executives will encourage communication and mutual learning to happen.

GANC COMMENT ON ITEM 08-08

Comment on Item 08-08—From the General Assembly Nominating Committee.

In anticipation of the General Assembly's approval of the General Assembly Council structural changes, the General Assembly Council is proposing changes to G-13.0107. It is our understanding that the General Assembly Council's purpose for requesting the proposed amended language is solely to eliminate, from its membership, synod positions on the General Assembly Council. However, their specific language of the proposed rewording of G-13.0107 raises several concerns from the perspective of the General Assembly Nominating Committee.

The phrase "Each synod will have a representative, nominated by the synod ..." can be interpreted to mean that synods directly nominate persons to serve on each permanent committee. This is a significant change from the current process of synods proposing several persons from within their bounds who will be nominated by a church-wide process through the General Assembly Nominating Committee. If synods directly nominate one person rather than providing several names to the General Assembly Nominating Committee, the pool of potential nominees is reduced limiting the possibility of ensuring the desired diversity of committee membership as required in G-4.0403. Furthermore, both the language and the implied process suggest that these persons' primary identification is with the synod that nominated them rather than the group to which they are elected.

It is the considered opinion of the General Assembly Nominating Committee that the objective of this proposed amendment would best be met by simply striking the phrase "on the General Assembly Council" from the original language of G-13.0107.

GACOR COMMENT ON ITEM 08-08

Comment on Item 08-08—From the General Assembly Committee on Representation.

The General Assembly Committee on Representation (GACOR) reviewed the proposed changes to the structure of the General Assembly Council (GAC) during its meeting in May 2006. The GACOR is commenting in its role to "advise the governing bodies with respect to their membership ... in implementing the principles of participation and inclusiveness to ensure fair and effective representation in the decision making of the church" (*Book of Order*, G-9.0105(b)). The GACOR advises the 217th General Assembly (2006) to approve the proposed structure with two changes.

1. Composition of the thirty-six elected voting members: GACOR advises a change in language from "synod executives" to "*ordained synod staff*" and from "presbytery executives" to "*ordained presbytery staff*."

The concern of GACOR is such that using language allowing only synod and presbytery executives to participate on GAC narrows the pool of qualified potential candidates from those categories. In looking at the potential pool of synod executives, one recognizes a limited number of racial ethnic persons that would be eligible for participation on GAC.

2. The GACOR has noted the absence of provisions for persons with disabilities to serve on GAC. The committee would like to draw attention to G-9.0105a(6) and advises that the proposed structure includes provision for representation and full participation of persons with disabilities. By doing so the PC(USA) enhances the opportunity for greater diversity within the composition of the GAC.

2. The General Assembly Council recommends that the 217th General Assembly (2006) direct the Stated Clerk to send the following amendments to the *Book of Order* to presbyteries for their affirmative or negative votes:

a. Shall G-9.0703 "General Assembly Agency Staff" be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

~~"General Assembly agencies shall elect, with the concurrence of the General Assembly Council, an executive or executives, subject, however, to confirmation by the General Assembly. Other administrative staff positions for General Assembly agencies may be authorized by those agencies with concurrence of the General Assembly Council."~~

b. Shall G-13.0107 “Synod Participation” be stricken and new text inserted as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

~~“Each synod shall have part in the General Assembly’s mission structure through the membership of at least one elder or minister from each synod, proposed for nomination by the synod after consultation with the General Assembly Nominating Committee, and elected by the General Assembly, on the General Assembly Council, and on each permanent committee of the General Assembly. The General Assembly Nominating Committee shall coordinate this process, keeping in mind the need for synod representatives and members-at-large, and seeing that special attention is given to the principles of participation and representation expressed in G-9.0104, G-13.0111, and G-13.0202.”~~

“Each synod will have a representative, nominated by the synods, on each permanent committee of the General Assembly. The General Assembly Nominating Committee will coordinate this process, keeping in mind the need for synod representatives and members-at-large, and seeing that special attention is given to the principles of participation and representation expressed in G-4.0403, G-9.0104, G-13.0111, and G-13.0202.”

c. Shall G-13.0200 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

~~“G-13.0200 2. General Assembly Council~~

~~“G-13.0201 Responsibilities~~

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 to provide resources to support 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 develop and engage in churchwide planning to propose, for General Assembly approval determination, the mission directions, goals, objectives, and priorities of the church General Assembly Council, doing so by taking into account the mission work being done by sessions, presbyteries, and synods, and to propose for General Assembly approval an accompanying budget that will implement the mission work plan of the General Assembly Council;~~

~~“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 in light of General Assembly mission directions, goals, objectives, and priorities;~~

~~“f. to prepare and submit a comprehensive budget to the General Assembly in accordance with the provisions of G-9.0404b;~~

~~“g. to correspond or consult with presbyteries, synods, and their councils in matters relating 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 section was stricken by action of the 206th General Assembly (1994).]~~

~~“k. d. 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 e. to perform such additional responsibilities and duties as may be assigned by the General Assembly.”~~

“G.13.0202 Membership

~~“The membership, terms of office, and officers of the General Assembly Council shall be *approved by the General Assembly as provided for in the Manual of Operations of the General Assembly Council*, governed by Articles 5.1, 5.2, and 5.3 of the Articles of Agreement until the end of the respective applicability periods specified in those Articles, at which times the following provisions shall commence taking effect automatically, in stages or phases consistent with the provisions of such Articles:~~

“Voting Members

~~“a. The General Assembly Council shall consist of the following voting members, each of whom shall be an active member of a congregation, or a continuing member of a presbytery, of the Presbyterian Church (U.S.A.):~~

~~“(1) The Moderator of the General Assembly and the Moderator’s most recent living predecessor.~~

~~“(2) One (1) member proposed for nomination by each synod, after consultation with the General Assembly Nominating Committee in order to ensure inclusiveness and needed skills, elected by the General Assembly for a four-year term and eligible for one additional term. No member may serve more than two terms, full or partial.~~

~~“(3) One (1) member proposed for nomination by each of those presbyteries constituting the number of presbyteries established in the Manual of Operations of the General Assembly Council as approved by the General Assembly, after consultation with the General Assembly Nominating Committee in order to ensure inclusiveness and needed skills, elected by the General Assembly for a four-year term and eligible for one additional term. No member may serve more than two terms, full or partial. Presbyteries chosen to propose nominations will be selected on a rotation system to be established by the General Assembly Nominating Committee.~~

~~“(4) The number of members at large constituting the members at large established in the Manual of Operations of the General Assembly Council as approved by the General Assembly nominated by the General Assembly Nominating Committee, elected by the General Assembly for a four-year term, and eligible for one additional term. No member may serve more than two terms, full or partial.~~

~~“(5) Two (2) youth/young adult members, younger than twenty-six years of age when elected, nominated by the General Assembly Nominating Committee for a four-year term and eligible for an additional term. No member may serve more than two terms, full or partial.~~

~~“(6) The moderator of Presbyterian Women.~~

“Advisory Members

~~“b. In addition to the voting members, the General Assembly Council shall include the following advisory members, who shall have the privilege of the floor but not the right to vote:~~

~~“(1) Four (4) Ecumenical Advisory Members from other churches in the United States and from partner churches in other countries, nominated by the General Assembly Nominating Committee on recommendation of the coordinating body for ecumenical involvement and elected by the General Assembly for a two-year term, with eligibility for one additional two-year term. However, the General Assembly, on the recommendation of the General Assembly Council, may, from time to time, increase or decrease the number of Ecumenical Advisory Members.~~

~~“(2) [This section was stricken by action of the 206th General Assembly (1994).]~~

“Corresponding Members

~~“c. The Stated Clerk of the General Assembly and the Executive Director of the General Assembly Council shall be corresponding members of the General Assembly Council and have the right to speak but not vote; and the General Assembly Council may designate other persons to function in the same manner.~~

“Nominating Committee of General Assembly

~~“d. In the nominating process, the General Assembly Nominating Committee shall consult with the General Assembly Council to identify needed skills and shall provide for diversity and inclusiveness in accordance with G-4.0403. It will maintain a goal of at least twenty percent racial ethnic membership for the General Assembly Council.~~

It will also follow the provisions of G-9.0104, G-9.0105, and G-13.0111 and shall ensure that, exclusive of the Moderator and predecessor Moderator(s), one third of the members are ministers of the Word and Sacrament (both women and men), one third laymen, and one third laywomen. The committee will also provide that members be nominated in such a manner as to provide ~~two~~ *three* classes of approximately equal size. Any vacancy occurring during a term shall be filled pursuant to General Assembly policies.

~~“Chair, Vice Chair, Recording Secretary~~

~~“e. The General Assembly Council shall elect annually its chair and vice chair from among its voting members. The Stated Clerk of the General Assembly shall be the Recording Secretary of the General Assembly Council.~~

“G-13.0203

“[Text remains unchanged.]”

ACC ADVICE ON ITEM 08-08

Advice on Item 08-08—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) with the following comments regarding Item 08-08.

Rather than address these amendments in the order they are presented in the *Book of Order*, these comments first address the proposals that would amend the function of the General Assembly Council, and then address those that would amend current provisions regarding its structure and composition, and the composition of other committees of the General Assembly.

1. Proposed amendment to G-13.0201: This proposal would significantly change the role and responsibilities of the General Assembly Council. Specifically, the proposed amendment would remove from the General Assembly Council essentially all oversight and coordination responsibilities, without providing assignment of those responsibilities elsewhere. While the assembly is free to approve these changes, it should consider whether such changes are consistent with G-9.0901 (“Within this Constitution, it has been assumed that the governing bodies beyond the session will delegate particular aspects of their task to councils, commissions, and committees. The references made to such agencies are for clarification of organizing for mission, of establishing offices, and of administering the program of the church. ...”)

2. Proposed amendments to G-9.0703: The proposed revision of this section is consistent with the revisions proposed to G-13.0201, and its consideration should be governed by the same considerations described above with respect to G-13.0201.

3. Proposed amendments to G-13.0202: The proposed revision of this section would remove constitutional requirements that govern the composition of the General Assembly Council, and would move those requirements to the General Assembly Council’s *Manual of Operations*. This *Manual of Operations* is approved by the General Assembly, but does not require the concurrence of a majority of presbyteries.

The Advisory Committee on the Constitution notes one minor inconsistency in the revised language. While the amendment removes the constitutional requirement that the Moderator and predecessor Moderator(s) would automatically be members of the General Assembly Council (although the manual may, but is not required to preserve that requirement), the remaining paragraph concerning the General Assembly Nominating Committee implies their automatic membership. Accordingly, if the assembly approves the recommend changes, the Advisory Committee on the Constitution recommends that the proposed paragraph be amended from the proposal as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“In the nominating process, the General Assembly Nominating Committee shall consult with the General Assembly Council to identify needed skills and shall provide for diversity and inclusiveness in accordance with G-4.0403. It will maintain a goal of at least twenty percent racial ethnic membership for the General Assembly Council. It will also follow the provisions of G-9.0104, G-9.0105, and G-13.0111 and shall ensure that, exclusive of ~~the~~ any Moderator and predecessor Moderator(s), one third of the members are ministers of the Word and Sacrament (both women and men), one third laymen, and one third laywomen. The committee will also provide that members be nominated in such a manner as to provide three classes of approximately equal size. Any vacancy occurring during a term shall be filled pursuant to General Assembly policies.”

4. Proposed amendments to G-13.0107: The proposed revision of this section should be assessed to determine whether all permanent committees of the General Assembly require representation from each synod. The term “permanent committees” is not specifically defined by the provision, but presumably would include all committees whose membership is not otherwise defined by *Book of Order*. The assembly should consider whether the size of permanent committees should be defined by the mission of the committee rather than a formalistic approach. (Section G-9.0402a: “Mission determines the form of structure and administration. All structures should enable the church to give effective witness to the Lordship of Christ in the contemporary world.”)

If the 217th General Assembly (2006) agrees with the restructuring of membership being proposed and wishes to address these concerns, the Advisory Committee on the Constitution suggests the following alternative resolution be presented to the presbyteries for their affirmative or negative vote:

- a. Shall G-13.0107 be stricken.
- b. Shall G-13.0108 be amended as follows: [Text to be added is shown as italic.]

“The General Assembly shall establish a permanent Committee on Representation as required by G-9.0105, which shall advise the General Assembly Nominating Committee of any need for nominations in particular categories needing increased representation. The Committee on Representation shall report to each meeting of the General Assembly (other than special or adjourned meetings) regarding progress toward fair representation of the categories of persons listed in G-4.0403. *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.*”

- c. Add to the proposed revision to G-13.0202 as proposed by this Item the following text:

“The membership, terms of office, and officers of the General Assembly Council shall be approved by the General Assembly as provided for in the manual of operations of the General Assembly Council. *The Council shall include members from each of the synods of the church.*” [Remaining text as proposed by Item 08-08.]

3. The General Assembly Council recommends that the 217th General Assembly (2006) approve the following resolution pertaining to the *Organization for Mission*:

***Resolved*, in order to accomplish the transition to its new governance structure, the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) hereby grants the General Assembly Council of the Presbyterian Church (U.S.A.) the authority to make changes in the following listed provisions of the *Organization for Mission* of the Presbyterian Church (U.S.A.) and to implement those changed provisions during the period from June 23, 2006 (conclusion of the 217th General Assembly) to June 21, 2008 (opening of the 218th General Assembly). All such changes will be subject to review by and the confirmation of the 218th General Assembly (2008) of the Presbyterian Church (U.S.A.):**

Introduction

History of the Structure for Mission of the Presbyterian Church (U.S.A.)

Statement of Vision and Priority Goals for Mission

The General Assembly Council

General Assembly Council and Its Ministries Divisions

Presbyterian Church (U.S.A.), A Corporation

Appendix A: Financial Issues

Rationale

From 2006 to 2008, the General Assembly Council (GAC) of the Presbyterian Church (U.S.A.) anticipates substantial changes in its structure and work. These changes result from the reports of the GAC Governance Task Force, the GAC 2007–08 Mission Work Plan Team Task Force, and the GAC Mission Funding Task Force. In addition, a new GAC Executive Director will begin service in 2006. The above resolution will provide the GAC with the flexibility to live into its new structure and work and still ensure the authority of the General Assembly through its review by the 218th General Assembly (2008).

4. The General Assembly Council recommends that the 217th General Assembly (2006) approve the following changes to the *General Assembly Council Manual of Operations*:

“I. Introduction

“A. According to the *Book of Order* (G-13.0201), the General Assembly Council, as an agent of the General Assembly, implements policies established by the General Assembly, coordinates the work of the Ministries Divisions and other General Assembly agencies in light of General Assembly mission directions, goals, objectives, and priorities; works in partnership with synods and presbyteries; and develops and proposes a comprehensive budget to the General Assembly. Members of the council are elected by the General Assembly and are representatives of synods, presbyteries, and the church at-large. (*Organization for Mission*, Section I., History of the *Structure for Mission of the Presbyterian Church (U.S.A.)*)

“The *Book of Order* also provides that ‘each governing body above the session shall, in consultation with the governing body above and below it, develop a manual of administrative operations’ (G-9.0405), and that

“The council shall develop, in consultation with the synods, a manual of operations that shall include design for administrative staff and provisions for size, and for specific representation of council membership, providing for diversity and inclusiveness. (G-9.0104) The manual shall be approved by the General Assembly. (*Book of Order*, G-13.0203)

“The *Manual of Operations* shall be in compliance with the *Book of Order*, the General Assembly Deliverances, the *Organization for Mission*, and the *Standing Rules of the General Assembly*.

“The General Assembly Council may change those appendixes to the *Manual of Operations* that are within its venue following a first reading at the council’s opening plenary session and adoption at the second plenary session. The General Assembly Council Executive Committee shall submit a written report of changes to the appendixes to the next General Assembly through its appropriate committee. ***See Appendix __ for the Process and Procedure for Submitting Changes to the GAC Manual of Operations.*** [Note: New appendix is being submitted in an information report to the General Assembly: Item 08-Info, A. Report of the General Assembly Council Regarding Changes to the Appendixes of the *General Assembly Council Manual of Operations*.]

“B. Use of Robert’s Rules of Order (Revised)

“The meetings of the General Assembly Council, the Ministries Divisions and Mission Support Services (MSS), and the related bodies are held in accordance with the provisions of the *Book of Order*. As specified in G-9.0302, ‘. . . the most recent edition of *Robert’s Rules of Order* . . .’ is used.

“II. Constitutional Mandate and Composition of the Council

“[Note: The following changes (except for those related to presbytery representatives, see Endnote 3) will take effect only if the proposed changes to G-13.0202 of the *Book of Order* are approved by the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) and a majority of the presbyteries (June 22, 2007).]

“The *constitutional* responsibilities for the General Assembly Council are found in G-13.0201 of the *Book of Order*. ***At G-13.0202 of the Book of Order, it provides that the membership of the General Assembly Council shall be set out in the General Assembly Council Manual of Operations. Any changes to the membership provisions of the General Assembly Council (voting, advisory, and corresponding members) can only be made after the General Assembly has approved those recommended changes.***

“A. ***In the nominating process, the General Assembly Nominating Committee shall consult with the General Assembly Council to identify needed skills and shall provide for diversity and inclusiveness in accordance with G-4.0403. It will maintain a goal of at least 20 percent racial ethnic membership for the General Assembly Council. It will also follow the provisions of G-9.0104, G-9.0105, and G-13.0111 and shall ensure that, exclusive of the Moderator and predecessor Moderator(s), one third of the members are ministers of the Word and Sacrament (both women and men), one third laymen, and one third laywomen. The committee will also provide that members be nominated in such a manner as to provide ~~two~~ three classes of approximately equal size. Any vacancy occurring during a term shall be filled pursuant to General Assembly policies. (Book of Order, G-13.0202)*** Patterns are established to ensure that elected bodies represent the wealth of diverse gifts found in the church and to provide a means to share responsibilities and decision making. The General Assembly Nominating Committee provides for diversity and inclusiveness in the council’s membership. The General Assembly Committee on Representation monitors their work as well as the appointment of committees and task forces by the council.

“B. ***The General Assembly Council shall consist of the following voting members, each of whom shall be an active member of a congregation or a continuing member of a presbytery of the Presbyterian Church (U.S.A.):¹***

“1. The Moderator of the General Assembly and the Moderator’s most recent living predecessor.

“2. The Moderator of the Churchwide Coordinating Team of Presbyterian Women.

“3. Six (6) General Assembly commissioners, two from the current General Assembly and two each from the two immediate past assemblies. The six (6) General Assembly commissioner members shall be nominated by the General Assembly Nominating Committee and elected by the General Assembly for one six-year term. In its nomination of the six (6) General Assembly commissioner members, the General Assembly Nominating Committee will give preference to those commissioners who have demonstrated leadership at an assembly and who are willing to serve six (6) years on the council. The 218th General Assembly (2008) will begin the process of electing General Assembly commissioner members to the council.² Beginning with the 219th General Assembly (2010), each General Assembly will elect two (2) commissioner members to the council from among that General Assembly’s own members.

“4. Four (4) youth/young adult members (eighteen (18) to thirty-five (35) years of age when elected). The four (4) youth/young adult members shall be nominated by the General Assembly Nominating Committee and elected by the General Assembly for one six-year term.

“5. Three (3) executive presbyters. The three (3) executive presbyters shall be nominated by the General Assembly Nominating Committee and elected by the General Assembly for one six-year term.

“6. Two (2) synod executives. The two (2) synod executives shall be nominated by the General Assembly Nominating Committee and elected by the General Assembly for one six-year term.

“7. Twenty-one (21) members nominated by presbyteries.³ The twenty-one (21) members nominated by presbyteries shall be elected as follows: Presbyteries chosen to propose nominations will be selected on a rotation system established by the General Assembly Nominating Committee. The General Assembly Nominating Committee will place in nomination those proposed members nominated by the twenty-one (21) presbyteries. The General Assembly elects for one six-year term. In the nomination process of the twenty-one (21) members nominated by presbyteries, the General Assembly Nominating Committee shall consult with the presbyteries to provide for diversity and inclusiveness and to note those needed skills as identified by the General Assembly Council.

“From among the twenty-one (21) presbytery-nominated members, the two (2) synod executive members, the three (3) executive presbyter members, and the four (4) youth/young adult members, the General Assembly Nominating Committee shall ensure each synod has at least one council member from within the synod’s bounds.

“C. In addition to the voting members, the General Assembly Council shall include the following members who shall have the right to speak but not the right to vote:

“1. Two (2) ecumenical advisory members shall be corresponding members of the General Assembly Council. The two (2) ecumenical advisory members shall be from other churches in the United States or from partner churches in other countries. The two (2) ecumenical advisory members shall be nominated by the General Assembly Nominating Committee, on recommendation of the coordinating body for ecumenical involvement, and elected by the General Assembly for one six-year term.

“2. The Stated Clerk of the General Assembly and the Executive Director of the General Assembly Council shall be corresponding members of the General Assembly Council.

“3. The chairpersons of the following committees shall be corresponding members of the General Assembly Council:

“a. Advisory Committee on Social Witness Policy

“b. Advocacy Committee for Racial Ethnic Concerns

“c. Advocacy Committee for Women’s Concerns

“4. A representative selected by the Committee on Theological Education from among its members shall be a corresponding member of the General Assembly Council.

“5. A representative selected by the Committee on the Office of the General Assembly from among its members shall be a corresponding member of the General Assembly Council.

~~*“A broad description of its composition occurs in G-13.0202. The elected membership will include the moderator of the General Assembly and the moderator’s most recent living predecessor; 1 member from each of 16 synods and 1*~~

~~member from each of 50 presbyteries; up to 15 at large members⁴; 2 youth/young adult members, and the Moderator of Presbyterian Women. The membership will also include corresponding members (including the Stated Clerk and the General Assembly Council Executive Director) and advisory members as provided by the *Book of Order* (G-13.0202b, and c.).~~ The work of the General Assembly Council is carried out by elected members who serve in the following areas:

- “● General Assembly Council Executive Committee;
- “● Congregational Ministries Division;
- “● National Ministries Division;
- “● Worldwide Ministries Division;
- “● Mission Support Services;
- “● Audit Committee;
- “● General Assembly Council Nominating Committee;
- “● Advisory Committee on Social Witness Policy;
- “● Advisory Committee for News;
- “● Advocacy Committee for Racial Ethnic Concerns;
- “● Advocacy Committee for Women’s Concerns;
- “● Committee on the Office of the General Assembly;
- “● Presbyterian Church (U.S.A.) Board of Pensions;
- “● Presbyterian Church (U.S.A.) Foundation;
- “● Presbyterian Publishing Corporation;
- “● Presbyterian Church (U.S.A.) Investment and Loan Program, Inc.
- “● Committee on Theological Education

Endnotes

1. If the proposed changes to G-13.0202 of the *Book of Order* are approved by the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) and a majority of the presbyteries (June 22, 2007), then the General Assembly Nominating Committee shall, in consultation with the General Assembly Council, design and implement a transition system that brings into effect in a reasonable manner and time the new composition of the General Assembly Council. In doing so, the General Assembly Nominating Committee shall consider the terms of those General Assembly Council members then in service, staggered terms, and the like.

2. The 218th General Assembly (2008) will:

- a. elect two (2) commissioner members from the 216th General Assembly (2004); each of these two (2) commissioner members will be elected to one two-year term on the council.
- b. elect two (2) commissioner members from the 217th General Assembly (2006); each of these two (2) commissioner members will be elected to one four-year term on the council.
- c. elect two (2) commissioner members from the 218th General Assembly (2008); each of these two (2) commissioner members will be elected to one six-year term on the council.

This process will establish staggered terms for the commissioner members elected to the council.

3. The change from fifty (50) presbytery representatives to twenty-one (21) presbytery representatives shall take effect with the approval of the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.), whether or not the changes to G-13.0202 of the *Book of Order* are approved.

~~4. In order to facilitate compliance with the *Book of Order*, G 4.0403 and G-13.0202d, and for exceptional special needs of the General Assembly Council, up to fifteen new at large slots be created to be filled at the rate of not more than five per year for three years as may be required to ensure such compliance. (*Minutes*, 1996, Part I, pp. 62, 199, para., 15.084)~~

Item 08-09

[The assembly approved Item 08-09 with amendment. See pp. 19, 37.]

The General Assembly Council recommends that the 217th General Assembly (2006) approve the following changes to the General Assembly Council Manual of Operations [Text to be deleted is shown with a strike through; text to be added or inserted is shown as bold italic:

1. Section VI., Ministries Division, A. Congregational Ministries Division:

“The purpose of the Congregational Ministries Division is to equip, empower, resource, and inspire congregations, in order to strengthen their ministry of witness to Jesus Christ; working in cooperation with presbyteries, synods, theological seminaries, and conference centers, and in covenant with related organizations and networks. (See *Organization for Mission*, Section VI. General Assembly Council and Its Ministries Divisions, B. Ministries Divisions, 1.) ***By providing nurture and resources to congregations, the Division enables and inspires church leaders and members in their ministries.***”

“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:

- “1. ***Congregational Ministries Publishing and Christian Education and Leader Development***,
- “2. ***Congregational Ministries Publishing, Presbyterian Peacemaking Program*** and
- “3. ***Theology and Worship/Spiritual Formation.***”

2. Section VI., Ministries Division, B. National Ministries Division:

The National Ministries Division is divided into ~~six~~ ***four goal*** areas:

[Note: Strike existing six areas listed and replace with the following goal areas.]

- “1. ***Evangelism and Witness***
- “2. ***Justice and Compassion***
- “3. ***Leadership and Vocation***
- “4. [~~*Ministries of Enrichment*~~] [***Spirituality and Discipleship***]”

3. Section VII., A. Comprehensive Staff Rationale,

[Note: Add “*is a part of the budgeting process and maintained by the Human Resources Office*” between the words “Council” and “will” and strike the rest of the sentence, “will be kept on file” so that it reads as follows.]

“Current comprehensive staff rationale for the General Assembly Council ***is a part of the budgeting process and maintained by the Human Resources Office*** ~~will be kept on file.~~”

Rationale

These changes to the *General Assembly Manual of Operations* were approved during the September 2005 and February 2006 General Assembly Council meetings. The changes are made to reflect the current realities and structures.

4. The General Assembly Council recommends that the 217th General Assembly (2006) approve the following changes to the *GAC Manual of Operations*: (Text to be deleted is shown with a strike through; text to be added or inserted is shown as italic.)

“V. Office of the Executive Director ...

“A. Deputy Executive Director:

“Responsibilities include Stewardship and Mission Funding; Human Resources; Communication; ~~Office of Information Services~~; Advisory Committee on Social Witness Policy; Advocacy Committee for Racial Ethnic Concerns; and Advocacy Committee for Women’s Concerns.

“Deputy for Mission Support Services:

“Responsibilities include Finance and Accounting Services; *Office of Information Services*; Presbyterian Distribution Service/Hubbard Press, ~~and~~ Presbyterian Center Services, *and Real Estate.*”

Rationale

The above recommendations are made to reflect the current structure in the Office of the Executive Director.

Item 08-10

[The assembly answered Item 08-10 by approving an alternate resolution. See pp. 36–37.]

On the Elimination of Administration Costs on Restricted Mission Gifts—From the Presbytery of Baltimore.

The Presbytery of Baltimore overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to eliminate the administrative surcharge recently imposed on restricted mission giving so that all moneys submitted to the General Assembly for distribution to specific mission programs are forwarded to the specific mission programs without the withholding of an administrative cost.

In place of the above recommendation, the assembly approved the following alternate resolution:

That the 217th General Assembly

1. instruct the General Assembly Council (GAC) to assist congregations in communicating to their membership the reality of changed patterns in unrestricted giving and the resulting cost implications of administering restricted funds, and

2. implore the GAC and the Mission Funding Task Force earnestly to seek alternative ways of budgeting in order to deal with this changing reality.

[Original Financial Implications: (2006): \$900,000; (2007): \$800,000; (2008): \$800,000 (Mission-Unrestricted)]
[Assembly Action: (2006): \$0; (2007): \$0; (2008): \$0]

Rationale

It is a fundamental doctrine of our denomination that, based on Christ's message, we go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. We strive to fulfill this great commission by serving others who are in need or who have not yet received the Word of God.

The mission programs of the Presbyterian Church (U.S.A.) are best served through General Assembly mission giving. The mission funds provided by individual churches to individual mission projects are also dedicated to the fulfillment of Christ's great commission. They allow direct communication between congregations and workers in the mission field, thereby creating a more meaningful association between the congregation and the mission program that is being supported. It is important that we keep faith with donors by forwarding 100 percent of their giving to the intended recipients.

GAC COMMENT ON ITEM 08-10

Comment on Item 08-10—From the General Assembly Council.

Item 08-10 calls for the elimination of a recently imposed administrative fee on restricted mission giving.

The General Assembly Council strongly urges disapproval of this overture. The General Assembly Council reluctantly agreed to impose a 5 percent administrative fee due to a continual reduction in shared mission giving and reduced revenue from endowments.

Most of the General Assembly Council administrative costs are paid out of unrestricted funds. This means that mission and ministry supported by restricted funds do not fully carry their own costs. As more and more funding for work at the General Assembly level shifts to designated or restricted form, the mission and ministry covered by unrestricted funds are penalized as their share of unrestricted funds decreases. The General Assembly Council approved the administrative fee to more equitably share the burden of administrative costs.

While the administrative fee system is referred to as a 5 percent fee, the actual impact is less than 5 percent. The calculation of the administrative fee takes into consideration administrative costs already covered by restricted funded mission and ministry, and in the case of Presbyterian Disaster Assistance the maximum amount of potential administrative fees is capped so that an extraordinary high level of disaster assistance giving will not result in a windfall of excess administrative fees.

The proposal to eliminate the administrative fee would reduce unrestricted income to the General Assembly Council by \$800,000. The General Assembly Council has already made substantial reductions in costs and has had to reduce the size of the workforce in meaningful ways. The effects of this overture would require additional lay-offs and work stoppage.

Item 08-11

[The assembly approved Item 08-11. See pp. 36–37.]

The Advocacy Committee for Racial Ethnic Concerns (ACREC) recommends that the 217th General Assembly (2006) receive this report and endorse ACREC’s recommendations to the General Assembly entities:

- 1. Commend the General Assembly entities for their participation and cooperation in the consultation process and look forward to continued commitment to the goals of increasing diversity and inclusivity for the PC(USA).**
- 2. Recommend the continued development and implementation of cultural proficiency and other strategies for change.**
- 3. Recommend the General Assembly entities work together to develop a strong national recruitment network that can assist all of the General Assembly entities to identify persons of color and build viable recruitment pools.**
- 4. Recommend that each entity continue to develop strong internal training and mentoring programs for employees with potential for management.**
- 5. Recommend training for the committee, council, or board of directors for each General Assembly entity to strengthen their own cultural proficiency posture.**

Creating a Climate for Change Within the Presbyterian Church (U.S.A.)

Report to 217th General Assembly (2006)

Submitted by the Advocacy Committee for Racial Ethnic Concerns (ACREC)

I. Introduction and Overview

The 216th General Assembly (2004) approved the task force report of the Advocacy Committee for Racial Ethnic Concerns (ACREC), entitled, “Creating a Climate for Change Within the PC(USA).” The report examines the racial justice policies and programs of the General Assembly Council (GAC), the Office of the General Assembly (OGA), the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. (PILP), the Presbyterian Publishing Corporation (PPC), the Board of Pensions (BOP), and the Presbyterian Church (U.S.A.) Foundation, in relation to the experience of racial ethnic employees and compliance with existing church policies relating to affirmative action plans, recruitment programs for employees, retention/training programs, and recruitment of board members, purchasing, and investments. The task force made a number of recommendations in the report to strengthen the church’s response to the challenges of diversity and the commitment of its corporate entities to be inclusive, welcoming organizations.

In accordance with the recommendations approved in the “Climate for Change” report, ACREC formed a task force of four members to conduct an annual consultation between the executive leadership of the six General Assembly agencies and the advocacy committee. The goal of the consultations was to assess progress toward implementation of the “Climate for Change” recommendations, increasing the diversity within each agency, celebrate successes, and determine areas where appropriate enhancements or renewed effort may be needed.

The consultations, held in April and May 2005, were an opportunity to begin a constructive dialogue. In preparation for the consultation, each agency was asked to provide a written progress report that included both statistical analysis and a narrative response to the actions outlined in the task force report. The statistical data in this report is derived from the progress reports provided for the consultations. Appendix A provides the end-of-year 2005 statistical updates.

II. Summary of Findings

The consultations between ACREC and agency executives mark a new era of partnership and common cause, creating space for constructive dialogue as the PC(USA) seeks to become a truly inclusive, multiracial, multicultural church.

The implementation of cultural proficiency, or similar initiative was a primary focus of the consultations this year. The ACREC found a high level of commitment to this process for change on the part of the participating agencies, with a growing awareness of the need to institutionalize policies and practices, as well as attitudes and skills to transform the organizational culture. The level of commitment is reflected in the wide range of actions taken to enhance recruitment, retention, and development of employees, and in such efforts as the GAC commitment to hire a full-time associate for cultural proficiency to support the work of the GAC and the other partners in the Cultural Proficiency Initiative at 100 Witherspoon.

One area of concern identified in the original report is the limited representation of people of color in management, especially in the senior management of all six General Assembly entities. This continues to be a primary concern. In ACREC's consultations, the executives cited limited turnover as a significant barrier to change in this area. In some areas, recruitment is further complicated by the unique combinations of expertise and skills required, such as recruiting for people who are ordained clergy and have specific financial skills. Given all of these factors, ACREC recommends the General Assembly entities work together to develop a strong national recruitment network that can assist all of the agencies to identify competitive racial ethnic candidates when opportunities do occur. The ACREC also recommends the development of strong internal programs to develop employees with potential for management in all six agencies, to foster the development of racial ethnic persons with managerial potential from within.

Each of the entities expressed its support for the Minority Vendor Policy, which provides affirmative action guidelines to promote the utilization of minority vendors and the standards of Project Equality, which are used to assess the affirmative action posture of businesses with which the church has contracts. However, there is room for improvement in some areas, and a need for continued monitoring to promote growth in the use of minority vendors. Agency executives also reported that the use of Project Equality standards and the Minority Vendor Policy offers an opportunity for them to exercise a prophetic voice in their industries, thus having an impact beyond that of the PC(USA).

The ACREC also heard from corporate executives about the significant role that their committee, council, or board of directors can play in taking a strong proactive role to encourage diversity in employment and adherence to other related policies. Several of the executives encouraged the incorporation of cultural proficiency as part of the training for their committee, council, or board of directors.

III. Agency Highlights and Areas for Growth

A. *Implementation of Cultural Proficiency at 100 Witherspoon*

The Cultural Proficiency Initiative at the Presbyterian Center is jointly sponsored by the four agencies located at the Presbyterian Center: General Assembly Council, Office of the General Assembly, Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., and the Presbyterian Publishing Corporation. The Reverend Kikanza Nuri Robins, consultant, met with the executive leadership, reviewed current staff assessments of the organizational climate based on a series of focus groups and employee surveys, and outlined a process for organizational transformation with the initial Cultural Proficiency Task Force. The ACREC observes that the following actions have been taken to implement the cultural proficiency process:

- A project management team was formed with representation from each of the organizational entities.
- The team developed a statement of shared values and a set of behavior standards that provide the criteria for assessing our progress towards becoming a culturally proficient organization, providing accountability within the organization and defining the direction of implementation efforts (see Appendix A).
- An all-staff colloquium was held September 10, 2004, to provide a forum for acknowledging the need for change and an opportunity for all employees to learn about the Cultural Proficiency Initiative and engage in the process for change. The colloquium also served to demonstrate management commitment to the initiative.
- The consultant worked with Women's Ministries, GAC, as a pocket pilot. She facilitated an activity at their staff retreat in November 2003 and met with them in staff meetings during her onsite visits in 2003 and 2004.
- The new performance review instrument for managers introduced in the 2004 performance review cycle for GAC, OGA, and PILP includes cultural proficiency as one of fifteen performance criteria evaluated.

- New employees are given a copy and are introduced to the cultural proficiency values & behavior standards in their orientation.
- An eight-hour training course on cultural proficiency for managers was offered December 8, 2004. The workshop, with twenty participants, was led by the Reverend Nuri Robins.
- A weeklong “train-the-trainers” workshop was conducted to build a base of people within the Presbyterian Center who have a deeper understanding of cultural proficiency and who are equipped to serve as trainers and facilitators.

B. *Agency Highlights*

1. *General Assembly Council*

In addition to the work of the Cultural Proficiency Initiative Team, the General Assembly Council (GAC) reported to ACREC efforts related to the implementation of cultural proficiency. In August 2004, a new human resources director was appointed, following the retirement of Clifford Kraus. Peggie Blenman, as associate director for human resources, brings a strong background as a human resources professional, and experience in implementing a similar initiative to enhance diversity and inclusivity for the United Church of Christ (UCC), where she worked prior to coming to the GAC. As a partner in the Cultural Proficiency Initiative, the Human Resources Department stated its commitment to ACREC to

- expand sources for recruiting people of color,
- assist managers in identifying and interviewing racial ethnic candidates,
- assure that managers utilize the principles of cultural proficiency as they recruit for new staff,
- assure fairness and equity within the recruitment process,
- monitor all recruitment and selection processes to assure diversity in the candidate pools, and
- provide career ladders and skill development for staff.

New employees are given an introduction to cultural proficiency in their orientation. The eight-hour antiracism training required for all employees is part of new employee orientation and linked to the Cultural Proficiency Initiative.

The GAC reported to ACREC that beginning in 2006, there would be an eight-hour “Employee Education Day,” which all employees will take at some time during the year. Half of the agenda will be devoted to cultural proficiency.

The ACREC is encouraged to observe that cultural proficiency is filtering into the work of the GAC staff in other ways. Some examples include:

- The Office of Youth and Young Adults has developed guidelines used by the counselors at the 2004 Youth Triennium to help build an inclusive, welcoming community.
- The Office of Multicultural Ministries introduced the concept of cultural proficiency by providing workshops and plenary sessions at their annual conferences.
- The National Hispanic Consultation included a workshop on cultural proficiency at its October 2005 meeting.
- The associate for racial justice & advocacy has consulted with congregations exploring ways to incorporate the tools of cultural proficiency in their ministries.

a. *Minority Vendor Policy and Project Equality*

The GAC Office of Purchasing continues to recruit and utilize minority vendors on an on-going basis, while insisting that all the vendors and businesses uphold the same high standards of inclusion of the church while utilizing the standards of Project Equality. The ACREC’s review of the data provided by the minority vendor report shows a steady increase in the dollar and percentage expenditures from 1997 through 2002, but 2003 and 2004 both show a decline in actual dollar and percentage expenditures, from 10.9 percent total expenditures with minority vendors, to 9.4 percent in 2003 and 8.4 percent in 2004. The Office of Purchasing reported that this decline is due in part to the loss of some major contracts. Two noted exceptions to this trend are expenditures with Hispanic/Latino vendors and women.

The Office of Purchasing also noted that data on Middle Eastern vendors is reported for 2003 and 2004, at the request of the ACREC task force. However, since this is not a category recognized by the National Minority Business Council or Project Equality, it is difficult to identify Middle Eastern vendors or guarantee any accuracy in the reporting.

b. *GAC Specific Recommendations*

The “Climate for Change” paper calls for the GAC “to adequately fund and staff the GAC Office of Equal Employment Opportunity and Affirmative Action (EEO/AA) 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.” The GAC reported to ACREC its decision to hire an associate for cultural proficiency, rather than an AA/EEO officer. This position would perform the traditional functions of an affirmative action/equal employment officer in the context of a more holistic approach to achieving the cultural change that would assist the GAC in its continued efforts to institutionalize the policies, practices, and vision of cultural proficiency. This position was filled November 7, 2005, and is lodged in the Office of the Executive Director.

The “Climate for Change” paper encourages the 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, for the purpose of investing in community economic projects, particularly in areas where there is an established Presbyterian racial ethnic presence.”

The GAC reported to ACREC that implementing this recommendation at this time would have a negative impact on the GAC mission budget and the implementation of other initiatives recommended by the “Climate for Change” paper. The Creative Investment Program was developed in the mid 1970s to promote direct investment in enterprises that foster the economic development of racial ethnic 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. In 2004, \$6,000,000 was invested through this program.

2. *Office of the General Assembly*

a. *Overview*

The Office of the General Assembly reported to ACREC that its work is accomplished by staff at the Presbyterian Center in Louisville, Kentucky, and at the Presbyterian Historical Society offices in Philadelphia, Pennsylvania, and Montreat, North Carolina.

The ACREC notes that the Office of the General Assembly (OGA) is one of the four General Assembly entities participating in the Cultural Proficiency Initiative at the Presbyterian Center. The OGA employees serve on the Cultural Proficiency Initiative Team, which provided leadership for the all-staff colloquium planning team and participate in other activities.

As directed by the 216th General Assembly (2004) upon the recommendation of ACREC, the Office of the Stated Clerk, has sent a letter on a “Climate for Change in the Presbyterian Church (USA)” to all PC(USA) constituencies (see Appendix C).

The OGA reported to ACREC that in 2005 it had thirty-seven full-time employees. Opportunity for new hires is limited. In addition to working with the GAC’s Human Resources Recruitment Office, the OGA consistently sends position descriptions of all openings to various places in an effort to recruit women and racial ethnic persons. These mailings are sent to presbyteries and synods, the leadership of all the caucuses, and both immigrant and non-immigrant pastors. In addition, the Department of History advertises certain positions in national professional publications that reach all the available qualified pool of possible candidates, including women and persons of color.

The OGA reported to ACREC that it has modeled the values and behavior standards of cultural proficiency in other ways. One example is the process used to create the new position on immigration in response to gather General Assembly action.

The OGA reported to ACREC on initiatives related to strengthening the participation of persons of color in the life of the church, including:

- Implementation of “A Diversity in Leadership in the Presbyterian Church (U.S.A.) in the 21st Century Program” in response to action of the 214th General Assembly (2002). The manager for the General Assembly Committee on Representation and the coordinator for Middle Governing Bodies Office are the major partners in this effort. Twelve persons have been asked to participate over a three-year period in several conferences, seminars, etc.

- A process of discernment known as the “Common Faith, Common Mission Project.” The goal of the project is to help the PC(USA) to adapt and utilize the *Book of Order* for new mission challenges that embraces the multicultural reality of our nation, building active links with all the caucuses in order to get their input on this project.
- Producing several of its resources in languages other than English, including: selected General Assembly reports, and the *Book of Order* in Spanish, Korean, Taiwanese, Vietnamese (in process), Indonesian (Form of Government), Portuguese (selected sections), and Braille. *The Book of Confessions* is printed in Spanish, Korean, Braille, and selected sections in Portuguese. Presbyterians who are native speakers of these languages are hired to do the work of translating.

b. *Minority Vendor Policy and Project Equality*

The OGA reported to ACREC that it uses the GAC Purchasing Office, utilizing minority vendors they have identified and applying the Project Equality standards with all vendors. The OGA contracts with local organizations or consultants to conduct audits of the personnel and hospitality policies and procedures of the official assembly hotels. The Project Equality standards are used as the basis for preparing for and conducting the audits. The results are printed in the General Assembly Registration materials. The Office of the General Assembly includes the requirement for such an audit in its contracts with hotels for the assembly and other meetings.

3. *Presbyterian Publishing Corporation*

The ACREC notes that the Presbyterian Publishing Corporation (PPC) is one of the four General Assembly entities participating in the Cultural Proficiency Initiative of the Presbyterian Center. The PPC employees participated in the all-staff Colloquium and other building-wide activities, and are represented in the Cultural Proficiency Initiative Team.

The PPC reported to ACREC that its recruitment and hiring policies are consistent with the church-wide plan for equal opportunity and affirmative action, promoting equality of opportunity and prohibiting discrimination on the basis of race, ethnicity, sex, age, marital status, or disabilities. Employment policies and practices promote equality of opportunity and equity in all aspects of employment, including recruitment, selection, benefits, compensation, performance appraisals, promotion, transfers, discipline, separation, and training. Recruitment and hiring goals are reviewed annually by its board, which takes an active role in monitoring the hiring posture and representation of women and people of color of the agency. The PPC staff work to maintain networks to assist in the recruitment of a diverse pool of qualified applicants for all positions. The ACREC observes that PPC administers its own search and hiring processes.

The Presbyterian Publishing Corporation reported that it has a strong retention program, which includes maintaining salaries at rates comparable to other employers in similar industries, supporting continuing education for employees, and rotating staff participation in the annual Protestant Church-Owned Publishing Association, a key opportunity for work-related training. Employees may also receive tuition assistance for degrees in work-related fields. The PPC reported in 2005 there were two employees participating in this program—both women, one person of color.

The Advocacy Committee for Racial Ethnic Concerns noted the PPC Robert Bohl Racial Ethnic Internship program supports racial ethnic students enrolled in religious or theological studies and who are open to considering publishing as a professional option. This summer internship has been in existence for six years. Candidates are recruited from PC(USA) and other seminaries. The 2005 intern was an Asian woman from Union/Presbyterian School of Christian Education.

The PPC also provided a listing of their publications by racial ethnic authors. The ACREC noted the strong representation of racial ethnic authors and publications aimed at racial ethnic audiences as a positive contribution to the work of the church.

One concern noted in the consultation was the need for PPC to improve its usage of minority vendors. While the staff noted some of the challenges to meeting this goal, they also stated their commitment to continue to work to improve their posture in this area.

4. *Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. (PILP)*

The Advocacy Committee for Racial Ethnic Concerns notes that the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., is one of the four General Assembly entities participating in the Cultural Proficiency Initiative of the Presbyterian Center. The PILP employees participated in the all-staff Colloquium and other building-wide activities, and are represented in the Cultural Proficiency Initiative Team. The PILP contracts with the GAC for human resource services and most of their purchasing is done through the GAC Office of Purchasing. Its employees participate in the GAC antiracism and cultural proficiency training provided for employees and is covered by the same human resources policy initiatives.

The PILP reported to ACREC it has a staff of fourteen people. It noted that there have been no openings in upper management since the hiring of the current president and CEO in July 2003. In the report for the 2005 consultations, PILP reported that four of the last five people hired were women of color. Two of those new hires subsequently moved to job opportunities with increased responsibility with other agencies in the Presbyterian Center.

The PILP noted that it has its own tuition assistance program for its employees. All employees are encouraged to use the continuing education benefits for course work related to current or future jobs within PILP. Nonexempt administrative staff is encouraged to attend meetings with boards and committees and participate in denominational conferences with the marketing staff for professional development. Although a formal mentoring program is not in place, all of the management team is expected to assist employees in learning new skills.

The ACREC commended PILP in its high rate of minority lending and its efforts to reach racial ethnic constituents. The PILP has had exhibits at the annual National Black Presbyterian Caucus annual conference and was encouraged to pursue similar opportunities with other racial ethnic caucuses.

Given the limited turnover in top management, the role of the board in shaping the policies of the agency and the voice of racial ethnic people within the board is critical. The ACREC recommends training for the board to strengthen its own cultural proficiency posture.

5. *Board of Pensions*

a. *Overview*

The Board of Pensions, located in Philadelphia, reported to ACREC that in 2002 it began implementation of an initiative similar to cultural proficiency. It contracted with a consultant firm to conduct a web-based survey on questions related to overall job satisfaction, pay and benefits, coworker cooperation, career advancement, supervision, communication, human resources policies, concern for employees, productivity, training and development, physical working conditions, and job stress. A series of supplemental questions were designed to measure perceptions about the diversity of the organization and the degree to which diverse employees were treated fairly in terms of evaluations and promotions.

Six teams were formed at the senior management level. Each team focused on a different area of the survey and developed action plans to address specific issues in their area. A follow-up survey was conducted in 2004 that showed an overall increase in favorable responses of 10 percent and a 15 percent increase in response to questions about the recruitment, hiring, and treatment of racial ethnic people.

The Board of Pensions reported that it has developed a range of training and development opportunities for its employees that include in-house education for management and staff, technical training, external seminars and workshops, tuition reimbursement, and an in-house degree program sponsored by Drexel University. In 2004, it reported twenty employees participated in a management development program designed for first-time supervisors and staff aspiring to become supervisors. Forty-five percent of the participants were persons of color and 60 percent were women. A mentoring program for managers is in its fifth year. Those being mentored are either nominated by managers or self-nominated with supervisory support. Mentors are solicited from the management and senior management group. Beyond the immediate benefits to those being mentored and mentors, the Board of Pensions reports that this program has helped improve communication and understanding across the organization between management and staff.

In addition to in-house technical training and opportunities for professional development, the Board of Pensions offers a tuition-reimbursement program for bachelor's and graduate degrees in work related courses. Seventy-five percent of the participants have been women and 60 percent have been persons of color. There has been a similar level of participation in the in-house degree program.

The Board of Pensions reported to ACREC that the implementation of management training programs and a focus on career development opportunities for employees, along with activities designed to help employees get better acquainted across organizational lines, has significantly increased employee morale and reduced tensions within the organization. It has also increased client satisfaction.

b. *Minority Vendor Policy and Project Equality*

The Board of Pensions reported to ACREC that it does not maintain minority vendor data in the same format used by the GAC. The Board of Pensions reported that it utilizes the Project Equality database to identify new vendors. Project Equality is an important aspect of the purchasing for the Board of Pensions. All vendors are sent a letter identifying the Board of Pensions as a proponent of Equal Employment Opportunity, inviting them to participate in Project Equality. In 2004, the

Board of Pensions spent \$2,013,000 in operating expenses with vendors listed on the Project Equality website and \$4,749,000 in benefit payments with vendors listed with Project Equality.

6. *The Presbyterian Foundation*

The Foundation reported to ACREC that it began working in Fall 2004 on implementation of an initiative similar to cultural proficiency. An employee committee was formed and took a lead role in designing a workforce culture survey, with guidance from an outside consultant. The committee consisted of representatives from all operating units of the Foundation and included appropriate representation by race, gender, and organizational responsibility. The survey was designed to measure employee awareness and participation in existing educational and career development opportunities, the adequacy of training and education opportunities, and whether employees perceived the Foundation offered an inclusive environment where all employees experience equity of opportunity.

The Foundation reported that the survey results created a baseline for it to address and improve management practices and behaviors in support of a diverse workforce and inclusive working environment. The survey looked at both human and organizational factors that impact the workplace climate. Actions taken in response to the survey include the following:

- Senior management spent a day with the consultant who provided cultural feedback to understand the survey results, identify the organization's strengths, and assess areas needing improvement to continue to build and maintain a healthy work culture in a diverse work environment.
- Senior management held subsequent meetings to identify actions that could be taken to enhance the organization in
 - communications,
 - leadership, and
 - personal & professional development.
- Management met with all employees in small groups to share the survey results, validate the survey results, and evaluate the effectiveness of proposed actions.
- The proposed actions were modified based on employee input.
- Management formed three subcommittees to develop plans to implement the proposed actions.

The ACREC observes that the Foundation has limited representation of persons of color in two key areas—senior management and development field staff positions. The representation of women and persons of color in other areas is close to population statistics or has sufficient resources in feeder job groups encouraging future job promotion for groups currently under-represented. The Foundation's goals for recruiting and hiring in the corporate headquarters are based on the five county metropolitan area surrounding Louisville, Kentucky, where they are located. Their budget does not include funds for relocation costs if new employees are moving from somewhere else. The ACREC observes that while the diversity of the Louisville population is increasing, relying on a local recruitment area for professional and managerial positions limits the representation of some racial ethnic groups. The Foundation indicated an interest in partnering with other PC(USA) agencies to develop a national recruitment strategy for both staff and board positions.

There are nineteen development officers located in U.S. metropolitan areas with significant concentrations of Presbyterians. The racial ethnic representation in this category includes a full-time development officer in Puerto Rico and a minister for specialized interpretation who works with African American congregations. Development officers are required to be active Presbyterians, so the available workforce for development positions consists of fundraising professionals who are also Presbyterian. When recruiting for racial ethnic development officers, the Foundation feels this greatly restricts the available pool of applicants since the racial ethnic membership of the Presbyterian Church (U.S.A.) is less than 10 percent.

Given the limitations to recruitment outlined by the Foundation, ACREC was encouraged to see an emphasis on upward mobility and career development and other strategies to encourage employee retention and professional development in their current plans and urges the Foundation to continue to work creatively to promote a diverse and inclusive organizational culture, implementing the strategies that it has outlined.

IV. Statistical Assessment

One of the more critical findings of the "Climate for Change" paper is the persistent absence of people of color in the top management levels of the six General Assembly entities it reviewed. In the consultations with the executives, the General Assembly entities all reported that one of the barriers to change at this level is the relative slow rate of turnover. In light of

this, ACREC recommends the agencies work together to develop a strong national recruitment network that can assist all of the agencies to identify competitive racial ethnic candidates when opportunities do occur. The ACREC also recommends the development of strong internal programs to develop employees with potential for management in all six agencies, to foster the development of racial ethnic persons with managerial potential from within.

A. *General Assembly Council*

As of December 31, 2004, the GAC reported a total of 592 employees, 151 or 25.5 percent were persons of color and 69.3 percent (410) were women. In the category of officials/managers, there were 104 total employees, 18.3 percent (19) were racial ethnic people and 47.1 percent (49) were women. Professionals were 21.4 percent (43) persons of color and 63 percent women. Support staff (technicians, office/clerical and operatives) were 28.7 percent (82) racial ethnic people and 81.2 percent women (234). In the highest salary bracket (\$95,001 and above) the number of racial ethnic people 0.4 percent of the total employment at the GAC, compared with 1.1 percent whites and 0.6 percent women.

B. *Office of General Assembly (OGA)/Department of History*

The OGA currently has 37 full-time employees: 31 employees are women (84 percent) and 11 are persons of color (30 percent). The Department of History (Philadelphia/Montreat) has 20 full-time employees: 11 (55 percent) employees are women and 4 (20 percent) are persons of color. There is one woman of color in the category of senior management. The OGA recognizes that its main challenge is in improving representation of racial ethnic persons and women in senior and middle management both in OGA and the Department of History.

C. *Presbyterian Publishing Corporation*

As of December 31, 2004, there were 38 full-time positions and 1 part-time position within the PPC staff rationale. The PPC maintains a racial ethnic balance of 20 percent or more, as directed by the General Assembly and supported by the PPC Board of Directors. The percentage representation of people of color in the total employment is 24 percent.

D. *Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. (PILP)*

The PILP has a staff of fourteen people, 14.2 percent are persons of color and 71 percent are women. The highest paid person of color is in the \$45,000–\$55,000 category.

E. *Board of Pensions*

The Board of Pensions has a total of 205 employees with a total racial ethnic representation of 37 percent, including 31 percent African American, 2 percent Hispanic/Latino, 3 percent Asian, and 0.5 percent Native American. There are a total of 12 people in the highest salary bracket, (\$115,000 and above), including 1 (8 percent) African American women and 4 (33 percent) white women.

F. *The Presbyterian Foundation*

In February 2005, the Foundation had 103 employees, including part-time staff. A significant number (33) are field staff, located in regional offices around the country, with 70 employees located in the headquarters office in Jeffersonville, Indiana. The total number also reflects a significant decrease from a high of 149 employees at the end of calendar year 2000. The representation of persons of color in senior management is 11 percent (1) and 22 percent (2) women. For middle managers there are 20 percent (2) persons of color and 70 percent (7) women. Development officers are 10 percent persons of color and 43 percent women. Professionals are 17 percent persons of color and 64 percent women. The administrative staff is 39 percent persons of color and 96 percent women.

V. Observations

The focus of the first consultations between ACREC and the participating General Assembly entities was to review the implementation of cultural proficiency or similar initiative. The ACREC appreciates the energy that each entity gave to the implementation of “Climate for Change” recommendations and urges the General Assembly entities to continue to work creatively to promote a diverse and inclusive organizational culture.

The ACREC presents the following observations relating to specific entities. They reflect issues raised in the particular conversations with each entity in the consultation process.

A. *General Assembly Council*

The ACREC's review of the data provided by the Minority Vendor report shows a steady increase in the dollar and percentage expenditures from 1997 through 2002, but 2003 and 2004 both show a decline in actual dollar and percentage expenditures, from 10.9 percent total expenditures with minority vendors, to 9.4 percent in 2003 and 8.4 percent in 2004.

The GAC reported to ACREC that implementing this recommendation at this time would have a negative impact on the GAC mission budget and the implementation of other initiatives recommended by the "Climate for Change" paper. The Creative Investment Program was developed in the mid 1970s to promote direct investment in enterprises that foster the economic development of racial ethnic 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. In 2004, \$6,000,000 was invested through this program.

B. *The Office of the General Assembly*

As directed by the 216th General Assembly (2004) upon the recommendation of ACREC, the Office of the Stated Clerk has sent a letter on a "Climate for Change in the Presbyterian Church (USA)" to all PC(USA) constituencies (see Appendix C).

The OGA consulted with a wide spectrum of people in OGA and GAC. They also gathered referrals from the racial ethnic caucuses, middle governing bodies, immigrant pastors, and other key pastors in order to expand our pool of applicants. The position, which has been filled, will work closely with the associate for immigrant ministries in the GAC to create structures/polities that will allow immigrant churches to prosper in the Presbyterian Church (U.S.A.).

C. *Presbyterian Publishing Corporation*

The ACREC noted the strong representation of racial ethnic authors and publications aimed at racial ethnic audiences as a positive contribution to the work of the church.

The ACREC agreed with PPC on the need to improve its usage of minority vendors. While the staff noted some of the challenges to meeting this goal, they also stated their commitment to continue to work to improve their posture in this area.

D. *Presbyterian Investment and Loan Program*

The PILP noted that there have been no openings in upper management since the hiring of the current president and CEO in July 2003. In the report for the 2005 consultations, it reported that four of the last five people hired were women of color. Two of those new hires subsequently moved to job opportunities with increased responsibility with other agencies in the Presbyterian Center.

The ACREC commended PILP in its high rate of minority lending and its efforts to reach racial ethnic constituents. The PILP has had exhibits at the annual National Black Presbyterian Caucus annual conference and was encouraged to pursue similar opportunities with other racial ethnic caucuses.

E. *Board of Pensions*

The Board of Pensions reported to ACREC that the implementation of management training programs and a focus on career development opportunities for employees, along with activities designed to help employees get better acquainted across organizational lines, has significantly increased employee morale and reduced tensions within the organization. It has also increased client satisfaction.

The Board of Pensions reported to ACREC that it does not maintain minority vendor data in the same format used by the GAC. The Board of Pensions reported that it utilizes the Project Equality database to identify new vendors. Project Equality is an important aspect of the purchasing for the Board of Pensions. All vendors are sent a letter identifying the Board of Pensions as a proponent of Equal Employment Opportunity, inviting them to participate in Project Equality. In 2004, the Board of Pensions spent \$2,013,000 in operating expenses with vendors listed on the Project Equality website and \$4,749,000 in benefit payments with vendors listed with Project Equality.

F. *The Presbyterian Foundation*

The ACREC observes that the Foundation has limited representation of persons of color in two key areas—senior management and development field staff positions. The ACREC observes that while the diversity of the Louisville

population is increasing, relying on a local recruitment area for professional and managerial positions limits the representation of some racial ethnic groups. The Foundation indicated an interest in partnering with other PC(USA) agencies to develop a national recruitment strategy for both staff and board positions.

APPENDIX A
The Presbyterian Center
Shared Values
Toward a Healthy Church Corporation

The Presbyterian Center is a caring, compassionate, and inclusive community called by God to fulfill the mandates of the *PC(USA) Constitution*, serving and leading the people of God through resources, programs, and initiatives, and the church of Jesus Christ through partnerships with our colleagues, congregations, governing bodies, and ecumenical partners.

Our vision to become a culturally proficient organization is based on these shared values:

- ❖ We believe our purpose is to glorify and serve God, and that God's grace inspires us to bring God's love, justice, and reconciliation into a diverse world.
- ❖ We believe we provide a living expression of the gospel when we honor God's gift of diversity, respecting and encouraging the good in each of us.
- ❖ We believe seeking God's will is integral to our decision-making process.
- ❖ We believe employing honesty, integrity, and respect in our conversations and interactions with our colleagues and our constituencies create and foster trust.
- ❖ We believe working with competence, in consultation and in partnership with others, is the best way to serve those within and outside the Presbyterian Center.
- ❖ We believe we do our best and most productive work when we are encouraged to use our individual gifts, talents, and creativity in the achievement of our shared goals and objectives.
- ❖ We believe a balanced life, with time for work, leisure, and spiritual nurture, makes us healthier and more productive colleagues at the Presbyterian Center.

Standards of Behavior

To create a culturally proficient, healthy church corporation, the employees at the Presbyterian Center will strive to work in a manner consistent with our shared values and the Standards of Ethical Conduct. We will keep our values before us and integrate them into our daily lives. Guided by the following Standards of Behavior, we will:

JUSTICE

- listen for the voices of people long silenced;
- work with and on behalf of poor, oppressed, and disadvantaged people for justice, freedom, and peace;
- deal justly and equitably with one another and our constituents;
- apply policies and practices in a transparent and consistent manner; and
- develop and implement policies and processes to address racism, sexism, classism, and other related forms of discrimination.

VALUING DIVERSITY

- acknowledge our God-given differences;
- value and celebrate our God-given differences;
- recognize our cultural diversity;
- provide opportunities to express our cultures;
- learn about cultures other than our own; and
- participate in training that addresses racism, sexism, classism, and other related forms of discrimination.

INTERPERSONAL SKILLS

- treat each other with respect;
- affirm each other's dignity;
- practice compassion and courtesy with each other;
- honor our different work styles and personality types;
- relate to one another honestly and fairly; and
- create a collegial environment.

PARTNERSHIP

- create opportunities to work across functional lines;
- encourage collaboration with middle governing bodies, congregations, and other partners;
- incorporate diverse gifts, talents, skills, and perspectives in the planning and implementation of our work.

COMMUNICATION

- develop skills for intercultural communication;
- practice respectful communication that values each person;
- foster clear and honest communication; and
- create and maintain open, accessible, and multidirectional systems of communication.

LEARNING ENVIRONMENT

- increase and deepen knowledge and gain new skills;
- develop and improve existing skills;
- treat mistakes first as opportunities for growth and learning;
- encourage innovation and creativity; and
- nurture initiative and risk-taking.

CONFLICT RESOLUTION AND MANAGEMENT

- foster healthy relationships with one another;
- pursue equitable resolutions to conflict;
- seek to mend broken relationships as soon as possible;
- develop and encourage the use of informal processes for discussing concerns; and
- utilize formal processes for conflict management, as needed.

SPIRITUALITY

- develop our spiritual well-being through prayer, worship, and other appropriate expressions; and
- respect the diversity of individual beliefs and faith traditions.

WHOLENESS

- recognize that we are whole human beings with multifaceted lives;
- nurture a healthy balance in our lives; and
- maintain appropriate intrapersonal and interpersonal boundaries.

ACCOUNTABILITY

- work with integrity and professionalism to fulfill our commitments to the ministry of the PC(USA);
- establish and communicate clear goals that help us understand how our work fits into the overall picture of the ministry;
- identify clear, reasonable performance expectations in cooperation with supervisors;
- assess performance and adjust expectations as needed; and
- celebrate our accomplishments together.

APPENDIX B: 2005 STATISTICAL DATA

The following statistical information on employment by job category and salary range, is provided by the six General Assembly entities in response to ACREC's request for an annual statistical update. This data is presented here without analysis. It will be assessed by ACREC as part of its ongoing consultation process with the executives of the General Assembly entities.

Appendix B: Statistical Data as of Dec. 31, 2005

CONTENTS

Employment Data by Occupational Category

- Board of Pensions
- Office of the General Assembly
- Presbyterian Church (USA) A Corporation
- Presbyterian Church (USA) Foundation
- Presbyterian Investment and Loan Program
- Presbyterian Publishing Corporation
- Senior Management Positions reported in Statistical Data

Employment Data by Salary Range

- Board of Pensions
- Office of the General Assembly
- Presbyterian Church (USA) A Corporation
- Presbyterian Church (USA) Foundation
- Presbyterian Investment and Loan Program
- Presbyterian Publishing Corporation
- Minority Vendor Report
- Presbyterian Church (USA) A Corporation includes OGA and PILP information
- Presbyterian Church (USA) Foundation

The Board of Pensions

**EMPLOYMENT DATA BY OCCUPATIONAL CATEGORIES
As of 12/31/05**

	OCCUPATIONAL CATEGORIES													
	African American		Asian/Pacific Islander		Hispanic/ Latino		Natv Am/Alaska Ntv		White		TOTAL			
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female		
Senior Mgmt. Staff #		1								7	4	7	5	
%		.5								3.5	2	3.5	2.5	
Officials/Managers #	2	8		2		2				13	18	15	30	
%	1	4		1		1				7	9	8	15.5	
Professionals #	1	7	3		1	1				15	22	20	30	
%	.5	3.5	1.5		.5	.5				8	12	10.5	15.5	
Technicians #		1	1	1						13	0	14	2	
%		.5	.5	.5						7	0	7.5	1	
Sales Workers #														
%														
Office & Clerical #	3	31		1						4	28	7	62	
%	1.5	16		.5						2	15	3.5	32.5	
Craft Wkrs (skilled) #														
%														
Operatives #														
%														
Laborers #														
%														
Service Workers #														
%														
Total Employees #	6	48	4	4	1	5				52	72	63	129	
%	3	25	2	2	.5	2.5				27	38	32.5	67.5	

[Office of the General Assembly]

EMPLOYMENT DATA BY OCCUPATIONAL CATEGORIES
As of 12/31/05

	OCCUPATIONAL CATEGORIES												TOTAL		
	African American		Asian/Pacific Islander		Hispanic/ Latino		Natv Am/Alaska Ntv		White		Male	Female	Male	Female	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female					
Senior Mgmt. Staff* #		1										6	2	6	4
%															
Officials/Managers #		2	1	1								2	10	4	13
%															
Professionals #												2	4	2	4
%															
Technicians #		2										1	1	1	3
%															
Sales Workers #															
%															
Office & Clerical #													15		21
%															
Craft Wkrs (skilled) #															
%															
Operatives #															
%															
Laborers #															
%															
Service Workers #	2											1		3	
%															
Total Employees #	2	11	1	1	1	1	1	1	1	1	12	32	16	45	
%	3.3%	18%	1.6%	1.6%	1.6%	1.6%	1.6%	1.6%	1.6%	19.7%	52.5%	24.6%	75.4%		

* **NOTE: Please use the job categories as reported in the Equal Employment Opportunity/ Employer Information Report.** There is one exception. *Creating a Climate for Change* notes a particular concern about the representation of women and persons of color in the top levels of management. Therefore, we are asking that you report on this category separately and attach a list identifying the positions included in the category "Senior Management Staff".

Presbyterian Church U.S.A., A Corporation

EMPLOYMENT DATA BY OCCUPATIONAL CATEGORIES
As of 12/31/05

	OCCUPATIONAL CATEGORIES														TOTAL	
	African American		Asian/Pacific Islander		Hispanic/ Latino		Nativ Am/Alaska Ntv		White		TOTAL		TOTAL			
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female		
Senior Exec. Staff #	1												4	1	5	2
%	14.3												57.1	14.3	71.4	28.6
Officials/Managers #	3	6	1	1	1	2							51	34	56	44
%	.5	1.1	.2	.2	.2	.4							9.3	6.2	10.3	8.1
Professionals #	2	18	3	5	5	1							44	79	54	105
%	.4	3.3	.5	.9	.9	.2							8.1	14.5	9.9	19.2
Technicians #	3	5			1	1							19	34	23	40
%	.5	.9			.2	.2							3.5	6.2	4.2	7.3
Sales Workers #																
%																
Office & Clerical #	6	61		5	1	8							13	125	30	200
%	1.1	11.2		.9	.2	1.5							2.4	22.9	5.5	36.6
Craft Wkrs (skilled) #																
%																
Operatives #																
%																
Laborers #	1												3		1	3
%	.2												.5		.2	.5
Service Workers #																
%																
Total Employees #	15	90	4	11	8	12							130	272	163	389
%	2.7	16.5	.7	2	1.5	2.2							23.8	49.8	29.9	71.2

Presbyterian Church U.S.A., A Corporation

EMPLOYMENT DATA BY OCCUPATIONAL CATEGORIES
As of 12/31/05

	OCCUPATIONAL CATEGORIES													
	African American		Asian/Pacific Islander		Hispanic/ Latino		Natv Am/Alaska Ntv		White		TOTAL			
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female		
Senior Exec. Staff #	1									7	3	8	3	
%	6.1									63.6%	27.3%	7207%	27.3%	
Officials/Managers #	2									3	6	5	6	
%	18.2									27.3%	54.5%	45.5%	54.5%	
Professionals #	1	3								11	16	12	19	
%	3.2	9.7								35.5%	51.6%	38.7%	61.3%	
Technicians #														
%														
Sales Workers #	1			1						11	7	12	8	
%	5.0%			3.1%						55.0%	35.0%	60.0%	40.0%	
Office & Clerical #		11								3	16	3	29	
%		34.4%								9.4%	50.0%	9.4%	90.6%	
Craft Wkrs (skilled) #														
%														
Operatives #														
%														
Laborers #										3				
%										.5				
Service Workers #														
%														
Total Employees #	5	14		1						35	48	40	65	
%	4.8%	13.3%		1.0%						33.3%	45.7%	38.1%	61.9%	

Presbyterian Investment and Loan Program

**EMPLOYMENT DATA BY OCCUPATIONAL CATEGORIES
As of 12/31/05**

	OCCUPATIONAL CATEGORIES														TOTAL	
	African American		Asian/Pacific Islander		Hispanic/ Latino		Nativ Am/Alaska Ntv		White		Male		Female		Male	Female
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
Senior Mgmt. Staff #															3	
%															21.4%	
Officials/Managers #															1	1
%															7.1%	7.1%
Professionals #				1											1	2
%				7.1%											7.1%	14.2%
Technicians #																
%																
Sales Workers #																
%																
Office & Clerical #																
%																
Craft Wkrs (skilled) #																7
%															50%	50%
Operatives #																
%																
Laborers #																
%																
Service Workers #																
%																
Total Employees #				1											4	9
%				7.1%											28.6%	64.3%
															4	10
															28.6%	71.4%

Presbyterian Publishing Corporation

EMPLOYMENT DATA BY OCCUPATIONAL CATEGORIES
As of 12/31/05

	OCCUPATIONAL CATEGORIES												TOTAL		
	African American		Asian/Pacific Islander		Hispanic/ Latino		Natl Am/Alaska Ntv		White		Male	Female	Male	Female	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female					
Senior Mgmt. Staff #								1				3	2	4	2
%								.03				.09	.06		
Officials/Managers #												2		2	
%												.06			
Professionals #	1											4	2	5	2
%	.03											.12	.06		
Technicians #															
%															
Sales Workers #												1	1	1	1
%												.03	.03		
Office & Clerical #	1	5										3	8	4	13
%	.03	.15										.09	.23		
Craft Wkrs (skilled) #															
%															
Operatives #															
%															
Laborers #															
%															
Service Workers #															
%															
Total Employees #	2	5						1				13	13	16	18
%															

AGENCY EMPLOYMENT DATA BY OCCUPATIONAL CATEGORY
SENIOR MANAGEMENT STAFF

The following positions are included in the Senior Management category of the Agency Employment Data.

Board of Pensions

President & Chief Executive
Executive Vice President & Chief Operating Officer
Senior Vice President, Treasurer & Chief Investment Officer
Senior Vice President, Benefits
Chief Information Officer
Vice President, Human Resources
Vice President & Controller
Vice President, Church Relations & Corporate Secretary
Vice President, Assistance, Retirement Housing & Funds Development
Vice President, Retirement Benefits
Vice President, Member Services
Director, Communications, PR, Marketing & Education

Presbyterian Church (U.S.A.) Foundation

President/Chief Executive Officer
Senior Vice President, Development
Executive Vice President, Chief Investment Officer
Senior Vice President, Chief Investment Officer
Executive Vice President, Chief Operations Officer
Senior Vice President, Director of Human Resources
Vice President Information Systems, Chief Information Officer
Senior Vice President, Chief Counsel
Assistant Vice President, Marketing
Vice President, Director of Operations
President, Chief Operating Officer
Presbyterian Church (U.S.A.) Investment and Loan Program, Inc.
President and Chief Executive Officer
Senior Vice President and Chief Operating Officer
Vice President, Sales and Marketing

Presbyterian Church U.S.A., A Corporation

Executive Director
Deputy Executive Director
Director of Congregational Ministries
Director of National Ministries
Director of Worldwide Ministries
Deputy, Mission Support Services
Middle Governing Bodies Coordinator

Presbyterian Publishing Corporation

President/Publisher
Senior Vice President of Operations and Corporate Treasurer
Vice President of Publishing
Director of Operations
Creative Director
Associate for Administration

The Board of Pensions

EMPLOYMENT DATA BY SALARY RANGE
As of 12/31/05

	SALARY RANGES														TOTAL		
	African American		Asian/Pacific Islander		Hispanic/ Latino		Nativ Am/Alaska Ntv		White		Male		Female		Male	Female	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	
\$15,000 - \$25,000 #																	
%																	
\$25,001 - \$35,000 #	1	11				1						3	7	4	19		
%	.5	6				.5						1.5	4	2	10		
\$35,001 - \$45,000 #	3	26	3			2						6	32	12	60		
%	1.5	14	1.5			1						3	17	6	31.5		
\$45,001 - \$55,000 #	1	2		1		1						6	7	7	11		
%	.5	1		.5		.5						3	4	4	6		
\$55,001 - \$65,000 #	1	4				1						4	8	5	13		
%	.5	2				.5						2	4	2.5	7		
\$65,001 - \$75,000 #		2	1	2								6	3	7	7		
%		1	.5	1								3	1.5	3.5	3.5		
\$75,001 - \$85,000 #		1		1			1					8	5	9	7		
%		.5		.5			.5					4.5	2.5	5	3.5		
\$85,001 - \$95,000 #		1										3	1	3	2		
%		.5										1.5	.5	1.5	1		
\$95,001 - \$115,000 #												7	3	7	3		
%												4	1.5	4	1.5		
\$115,000 + #		1										9	4	9	5		
%		.5										5	2	5	2.5		
Total Employees #	6	48	4	4	4	5	1					52	72	63	129		
%	3	25	2	2	2	2.5	.5					27	38	32.5	67.5		

[Office of the General Assembly]

EMPLOYMENT DATA BY SALARY RANGE
As of 12/31/05

	SALARY RANGES														TOTAL		
	African American		Asian/Pacific Islander		Hispanic/ Latino		Nativ Am/Alaska Ntv		White		Male		Female				
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female			
\$15,000 - \$25,000 #	1	1														1	1
%																	
\$25,001 - \$35,000 #		3														2	4
%																	
\$35,001 - \$45,000 #	1	4														1	11
%																	
\$45,001 - \$55,000 #		1		1												2	8
%																	
\$55,001 - \$65,000 #		1		1												1	7
%																	
\$65,001 - \$75,000 #																1	1
%																	
\$75,001 - \$85,000 #																3	1
%																	
\$85,001 - \$95,000 #																	
%																	
\$95,001 - \$115,000 #		1														2	2
%																	
\$115,000 + #																1	1
%																	
Total Employees #	2	11	1	1	1	1	1	1	1	1	1	1	1	1	12	32	16
%	3.3%	18%	1.6%	1.6%	1.6%	1.6%	1.6%	1.6%	1.6%	1.6%	1.6%	1.6%	1.6%	1.6%	19.7%	52.5%	24.6%
																	45
																	75.4%

Presbyterian Church U.S.A., A Corporation

EMPLOYMENT DATA BY SALARY RANGE
As of 12/31/05

	SALARY RANGES														TOTAL		
	African American		Asian/Pacific Islander		Hispanic/ Latino		Nativ Am/Alaska Ntv		White		Male		Female		Male	Female	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	
\$15,000 - \$25,000 #	4	12		1	1	3								6	27	11	43
%	.07	.02				.06								1	5	2	8
\$25,001 - \$35,000 #	2	23		4	1	5								17	77	20	109
%	0	4		1	0	1								3	14	4	20
\$35,001 - \$45,000 #	2	24		1	1	3								15	67	17	96
%	0	4		0	1	1								3	13	3	18
\$45,001 - \$55,000 #	1	14		4	3	3								33	64	39	86
%	0	3		1	1	1								6	12	7	16
\$55,001 - \$65,000 #		4		5	2	1								34	23	39	30
%		1		1	0	0								6	4	7	5
\$65,001 - \$75,000 #	3			1	1	1								11	9	16	11
%	1			0	0	0								2	2	3	2
\$75,001 - \$85,000 #														8	3	8	3
%														1	1	1	1
\$85,001 - \$95,000 #		2												2	3	2	5
%		0												0	1	1	1
\$95,001 - \$115,000 #	1													1	3	4	4
%	0													1	1	1	1
\$115,000 + #														3		3	
%														1		1	
Total Employees #	13	79	8	13	6	16								132	276	159	387
%	2	14	1	2	1	3								24	51	29	71

Presbyterian Church (U.S.A.) Foundation

EMPLOYMENT DATA BY SALARY RANGE
As of 12/31/05

	SALARY RANGES														TOTAL		
	African American		Asian/Pacific Islander		Hispanic/ Latino		Nativ Am/Alaska Ntv		White		Male		Female		Male	Female	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	
\$15,000 - \$25,000 #		2														5	8
%		25.0%														62.5%	100.0%
\$25,001 - \$35,000 #		7		1											3	7	15
%		38.9%		5.6%											16.7%	38.9%	83.3%
\$35,001 - \$45,000 #		4													1	10	14
%		26.7%													6.7%	66.7%	93.3%
\$45,001 - \$55,000 #	3	2													2	3	6
%	27.3%	18.2%													18.2%	27.3%	54.5%
\$55,001 - \$65,000 #															3	4	4
%															42.9%	57.1%	57.1%
\$65,001 - \$75,000 #	1														6	7	7
%	7.1%														42.9%	50.0%	50.0%
\$75,001 - \$85,000 #															7	4	4
%															63.6%	36.4%	36.4%
\$85,001 - \$95,000 #															3	1	1
%															75.0%	25.0%	25.0%
\$95,001 - \$115,000 #		1													3	5	6
%		11.1%													33.3%	55.6%	66.7%
\$115,000 + #															7	1	1
%															87.5%	12.5%	12.5%
Total Employees #	4	16		1											35	47	66
%	3.8%	15.2%		1.0%											33.3%	44.8%	62.9%

Presbyterian Investment and Loan Program

EMPLOYMENT DATA BY SALARY RANGE
As of 12/31/05

	SALARY RANGES														TOTAL		
	African American		Asian/Pacific Islander		Hispanic/ Latino		Nativ Am/Alaska Ntv		White		Male		Female		Male	Female	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	
\$15,000 - \$25,000 #																	
%																	
\$25,001 - \$35,000 #													6			6	
%													42.8%			42.8%	
\$35,001 - \$45,000 #													1			1	
%													7.1%			7.1%	
\$45,001 - \$55,000 #																	
%																	
\$55,001 - \$65,000 #				1													1
%				7.1%													7.1%
\$65,001 - \$75,000 #														1	2	1	2
%														7.1%	14.2%	7.1%	14.2%
\$75,001 - \$85,000 #														1		1	
%														7.1%		7.1%	
\$85,001 - \$95,000 #														1		1	
%														7.1%		7.1%	
\$95,001 - \$115,000 #																	
%																	
\$115,000 + #														1		1	
%														7.1%		7.1%	
Total Employees #														4	9	4	10
%														28.5%	64.3%	28.5%	71.4%

PRESBYTERIAN PUBLISHING CORPORATION

EMPLOYMENT DATA BY SALARY RANGE
As of 12/31/05

	SALARY RANGES														TOTAL		
	African American		Asian/Pacific Islander		Hispanic/ Latino		Nativ Am/Alaska Ntv		White		Male		Female				
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female			
\$15,000 - \$25,000 #																	
%																	
\$25,001 - \$35,000 #	1	5									3	5	4	10			
%	.03	.15									.09	.15					
\$35,001 - \$45,000 #												3					
%												.09					
\$45,001 - \$55,000 #	1										1	2	2	2			2
%	.03										.03	.06					
\$55,001 - \$65,000 #											5	1	5	1			
%											.15	.03					
\$65,001 - \$75,000 #											2	2	2	2			2
%											.06	.06					
\$75,001 - \$85,000 #																	
%																	
\$85,001 - \$95,000 #																	
%																	
\$95,001 - \$115,000 #											1		1				1
%											.03						
\$115,000 + #										1							2
%										.03							
Total Employees #	2	5									13	13	16	18			18
%																	

Presbyterian Church U.S.A., A Corporation

Minority Vendor Report**

As of 12/31/05

TOTAL by Dollars and Percent		SUMMARY DATA										
		1997	1998	1999	2000	2001	2002	2003	2004	2005		
African American	\$	837,763	672,465	760,909	777,505	961,297	696,100	492,593	339,110	177,274		
	%	3.6%	3.2%	3%	2.6%	3.4%	2.7%	2.2%	1.5%	1%		
Asian/Pac Islander	\$	119,485	205,598	659,726	677,249	681,803	683,017	213,129	219,827	95,872		
	%	.5%	1%	2.6%	2.3%	2.4%	2.7%	1%	1%	.6%		
Hispanic/Latino	\$	19,215	23,735	26,924	48,793	52,604	37,318	35,391	69,924	91,702		
	%	.1%	.1%	.1%	.2%	.2%	.1%	.2%	.3	.6%		
Natv. Am./Alaska Natv.	\$	0	0	0	21,691	4,219	0	4,948	1,886	0		
	%	0	0	0	.1%	-	0	-	-	0		
Women	\$	730,147	754,799	834,627	956,315	1,030,589	810,619	811,986	1,081,566	849,738		
	%	3.1%	3.5%	3.3%	3.2%	3.6%	3%	3.7%	5%	5%		
Disabled	\$	0	0	0	0	0	0	0	0	0		
	%	0	0	0	0	0	0	0	0	0		
Second Tier	\$	0	19,224	21,573	105,020	138,939	142,726	171,647	157,082	147,102		
	%	0	.1%	.1%	.3%	.5%	.6%	.8%	.7%	.9%		
Independent Contracts	\$	0	0	0	0	192,250	437,338	349,773	Inc.	Inc.		
	%	0	0	0	0	.7%	1.7%	1.6%	-	-		
TOTAL Minority	\$	1,706,610	1,675,821	2,303,759	2,586,573	3,061,701	2,807,118	2,079,467	1,869,395	1,361,688		
	%	7.4%	7.9%	9%	8.3%	10.7%	10.9%	9.4%	8.4%	8.2%		
Total Expenditures	\$	23,087,683	21,087,904	25,658,314	30,171,862	28,698,333	25,839,202	22,071,818	22,336,084	16,578,015		

** This report includes purchasing for The Office of the General Assembly and the Presbyterian Investment and Loan Program

Presbyterian Church U.S.A., Foundation

Minority Vendor Report**
As of 12/31/05

		SUMMARY DATA									
		1997	1998	1999	2000	2001	2002	2003	2004	2005	
TOTAL by Dollars and Percent											
African American	\$								522,662.85	366,796.25	
	%								5.8%	4.9%	
Asian/Pac Islander	\$								2,673.75	2,950.00	
	%								0.0%	0.0%	
Hispanic/Latino	\$										
	%										
Natv. Am./Alaska Natv.	\$										
	%										
Women	\$								1,577,363.95	993,073.23	
	%								17.5%	13.2%	
Disabled	\$										
	%										
Project Equality Buyer's Guide	\$								1,752,749.46	728,353.68	
	%								19.4%	9.7%	
Independent Contracts	\$										
	%										
TOTAL	\$								9,028,936.92	7,507,566.70	

APPENDIX C

**AN OPEN LETTER TO THE PRESBYTERIAN CHURCH U.S.A. REGARDING
“CREATING A CLIMATE FOR CHANGE WITHIN THE PRESBYTERIAN CHURCH (U.S.A.)”**

Dear Brothers and Sisters in Christ:

We greet you in this Easter season in the name of our risen Lord and Savior, Jesus Christ!

As the executives of the six General Assembly agencies, we write to assure you of our commitment to including the rich diversity of God’s people in the leadership of all of our General Assembly agencies and to ask for your assistance in this process. The Apostle Paul reminds us in 1st Corinthians 12 that we in the church are “the body of Christ.” In this body leadership of a wide diversity of people is honored so that we may more faithfully discern the will of Christ, who is the head of the body, and more effectively carry out Christ’s mission in the world.

We recognize that in the church and in our agencies we are far from where God intends us to be in honoring the gifts of women, racial ethnic persons, and people with disabilities in leadership. However, we are strongly committed to change and are grateful for the action of the 216th General Assembly (2004) in approving the report, “Creating a Climate for Change within the PCUSA,” which calls for a new churchwide commitment to inclusiveness in leadership, especially related to staff in senior positions.

We have or are in the process of taking a number of important initiatives to promote opportunities for leadership for those who have often been excluded. Among those initiatives are:

- Special mentoring programs for women and racial ethnic persons currently employed to develop skills for advancement.
- Tuition assistance grants especially focused on women, racial ethnic persons and persons with disabilities.
- Launching of cultural competence/proficiency programs in most of our agencies to create work environment that values and honors diversity.
- Targeted recruitment of women and racial ethnic persons for senior level positions.
- Rigorous monitoring and implementation of the General Assembly goals of at least 20 percent racial ethnic persons and 40 percent women in both exempt and non-exempt staff positions in our agencies.
- Special internships for racial ethnic persons.
- “Diversity in leadership programs” to give more racial ethnic persons opportunities to experience leadership at the General Assembly level.
- Partnership with the caucuses and racial ethnic colleges and seminaries in seeking leadership.
- An interagency colloquium for all staff to foster a culturally proficient workplace.
- Anti-racism programs for all of our employees.

We believe these initiatives are making a positive contribution for developing a workplace free of discrimination and in which the gifts of a wide variety of persons are honored. However, we also believe that further steps are needed both in our agencies and throughout the church. We are particularly concerned about lack of women and racial ethnic persons in the top leadership positions in our agencies and would urge the church to give priority to seeking greater diversity as it elects chief executives for the major boards and agencies of the church.

We hope this commitment to diversity in leadership will not only be one held at the General Assembly level but will also be a priority throughout our denomination. We are committed to working closely with sessions, presbyteries, and synods to build up the Presbyterian Church (U.S.A.) as a faithful reflection of the body of Christ. We welcome a partnership with all of you in this endeavor.

Yours in Christ Service,

Robert W. Maggs, President of the Board of Pensions

Robert Leech, President of the Presbyterian Church (U.S.A.) Foundation

John Detterick, Executive Director, General Assembly Council

James Hudson, President, Presbyterian Investment and Loan Program

Davis Perkins, President and Publisher of Presbyterian Publishing Corporation

Clifton Kirkpatrick, Stated Clerk of the General Assembly

Item 08-12

[The assembly approved Item 08-12 as amended. See pp. 36–37.]

Joint Resolution from ACWC and ACREC Regarding the Women of Color Consultation Report and Recommendations

The Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee for Women’s Concerns (ACWC) recommend that the 217th General Assembly do the following:

1. Create a task force to respond to the recommendations in the Women of Color Consultation (WoCC) report (see Appendix A). This task force should include representation from ACREC and ACWC, as well as members identified from Presbyterian Women and the National Cross Caucus. As part of the response to the recommendations, the task force will design a mechanism to monitor the implementation of the recommendations in the WoCC report. This task force will report to the 218th (2008) [General Assembly] [~~and 219th (2010) General Assemblies~~].

2. Direct the General Assembly Council (GAC) to provide sufficient funding and staff support for the ACREC/ACWC joint task force.

3. Direct the GAC to provide sufficient funding and staff support to ensure a regularly recurring Women of Color Consultation.

4. Equip all GAC staff to be responsive to the needs of women of color as part of their continuing commitment to valuing the gifts that all people bring to the PC(USA). GAC staff should continue to be encouraged to reflect on and incorporate the values articulated in the *Report on Creating a Climate for Change Within the Presbyterian Church (U.S.A.)* approved by the 216th General Assembly (2004).

5. Encourage all members of the Presbyterian Church (U.S.A.) to read, study, and respond to the WoCC report and recommendations.

[Financial Implications: (2006): \$9,000; (2007): \$35,965; (2008): 28,965 (Per Capita—GAC)]

Rationale

The Women of Color Consultation occurred in October 2004 in Atlanta, Georgia. Nearly 200 women of all ages and many racial ethnic backgrounds gathered to share their experiences in the PC(USA) and in society. The report and recommendations from those gathered at the Women of Color Consultation highlight the ways in which the PC(USA) has failed to give “full expression to the rich diversity within its membership” and has not provided the “means which [would] assure a greater inclusiveness” (*Book of Order*, G-4.0403) for women of color.

In particular, they found that women of color lack structural support at all levels of the PC(USA)—congregation, presbytery, synod, and General Assembly—and have yet to be included in decision-making bodies beyond mere token representation. Some support exists (albeit at a bare minimum) for people of color, and for women, but within the institutional structure of the PC(USA) there is no built-in mechanism that can respond to the complex intersection of “race, gender, class, and other identities” that merge in the experience of women of color.¹ As such, the PC(USA) remains ineffective in creating an environment in which racial ethnic women feel welcome to participate as full partners in the ministry of Christ in and through the PC(USA).

Through this report, the women gathered at the consultation have voiced their yearning to see the PC(USA) become the church it has committed to become, one in which women of color are seen as equal children of God and partners in Christ. The ACREC and the ACWC honor the contribution that women of color are to the PC(USA), and exhort the Church to give ear to the concerns and dreams they have voiced in the *Report and Recommendations from the Women of Color Consultation* (see Appendix A).

The report examines every aspect of the life of the church in order to present ways in which the PC(USA) can strengthen its work in Evangelism and Witness, Justice and Compassion, Leadership and Vocation, and Spirituality and Discipleship. As these touch on all the programs of the GAC, it is essential that GAC staff remain proactive in developing their own ability to hear and adequately respond to the needs of women of color. Taking full advantage of the training for cultural proficiency that has been provided through the recommendation of the previous General Assembly is a valuable beginning in this process.

The recommended joint task force would ensure that all the concerns voiced in the report, in particular the ones directed to the above committees, would be given full consideration. As the recommendations also involve the cooperation of bodies beyond the two committees, the task force would design mechanisms to accurately evaluate and hold accountable other bodies within the PC(USA) with regards to the needs of women of color.

The ACREC and the ACWC also call on the General Assembly to support a regularly recurring Women of Color Consultation to strengthen our sisters in Christ in the life of the church. The relationships, insights, mission, and vision that emerge from these consultations would be essential in assessing the effectiveness of the PC(USA)’s ministry to our sisters, and for envisioning ways in which the witness and ministry of women of color could be given fuller expression in the PC(USA).

Endnote

1. *Report and Recommendation from the Women of Color Consultation* (2005), p. 1. (see Appendix A of the ACREC report to the 217th GA (2006))

Report and Recommendations from the Women of Color Consultation

Atlanta
October 15–17, 2004

A National Gathering
of Racial Ethnic Women
in the Presbyterian Church (U.S.A.)

Issued December 2005

Women of Color Consultation

Come! Be Refreshed by the Waters of Life

October 15-17, 2004

Atlanta, GA

Recommendations to the Presbyterian Church (U.S.A.)

Consultation Overview

On October 15-17, 2004, approximately 180 women of color of all ages and from many racial ethnic backgrounds met in Atlanta, GA, with about 40 staff and elected consulting partners for a national consultation. This event was the result of a two-year planning process by elected representatives of Women of Color constituencies and consulting partners in the PCUSA.

The theme – Come! Be Refreshed by the Waters of Life: A Gathering of Women of Color to Rejuvenate Our Ministry – was celebrated throughout the three days. At the front of the hall hung beautiful hand-painted fabric panels that expressed the imagination and symbolism contained in Revelation 22: 1-2, namely, the river of the water of life and the tree of life with its 12 kinds of fruit for the healing of the nations.

Plenary sessions focused on immigration issues and the history of organizing by Women of Color in the church. Every participant then engaged in one of 10 mini-consultations designed to deepen discussion on topics such as “Sexism and Racial Ethnic Women in the Church” and “Culture, Gender and Age in the PCUSA” in a small group setting, and to make recommendations for follow-up work. Many of the reports issued during the consultation were published in the March/April 2005 issue of *Church and Society* magazine titled *Come! Be Refreshed!* (PDS 72-431-05-602)

The view through the “gender lens”

Several overarching themes surfaced during the consultation. First and foremost, there is a clear need to educate many church groups and agencies on what it means to view current issues through a “gender lens,” and with an appreciation for the “intersectionality” of multiple identities such as race, class, and other identities and how this contributes to unique experiences of oppression and privilege. By this we mean that current ministries, goals, and projects of the Presbyterian Church (U.S.A.) will be most helpful to women of color in the PCUSA if these themes were an integral part of planning and strategizing for implementation.

By looking through a “gender lens,” we mean putting on spectacles that help us see gender-specific needs and realities, and in our case, we are referring to the needs and realities of women that are different from those of men. When we use program models that are meant to be “universal” that do not distinguish between the needs and realities of women and men, we

unintentionally create gender inequity in our programming because, so very often, these “universal” programs are male oriented. By putting on a “gender lens,” we can create gender conscious programming that addresses, supports and responds to the unique needs of women and girls as well as those of men and boys.

Living at the intersections

As racial ethnic women, however, our lives are not only gendered but also racialized. We live the intersection of gender and race. The Association of Women’s Rights in Development defines intersectionality as “an analytical tool for studying, understanding and responding to the ways in which gender intersects with other identities and how these intersections contribute to unique experiences of oppression and privilege.”¹

As a church that is built on the undergirding principle of inclusivity and fairness to all of God’s children, we call the church to recognize that “people live multiple, layered identities derived from social relations, history and the operation of structures of power”² and that everyone, especially the marginalized women of color live through unique experiences “resulting from the coming together of different types of identity.”³ The challenge for the church, then, is to create and support ministry programs and initiatives that take the reality of intersectionality seriously.

Recommendations for the future

To help the church take on this challenge, the gathered community of the Women of Color Consultation generated recommendations for future action. These recommendations were directed at all levels of the Church, including individual participants.

In order to ensure follow-up on the recommendations, a small team consisting of planning team members and consulting partners was formed in early 2005. The team realized that it would be important to organize these recommendations into requests directed to the newly created project teams under the General Assembly Council’s Mission Work Plan 2005- 2006. The team then extracted recommendations that pertained to each of the nine project teams under the Mission Work Plan 05-06 and drafted the attached requests.

The team also drafted requests to PCUSA offices, and other entities, such as the Advocacy Committee for Women’s Concerns, the Advocacy Committee for Racial Ethnic Concerns, responsible for addressing the issue specific to the recommendation. Regional governing bodies and event participants also are receiving recommendations.

The team also sought endorsement of the document from some PCUSA groups. As of November 15, 2005, it has been either affirmed in principle or endorsed by the Racial Ethnic Cross-Caucus, Advocacy Committee for Women’s Concerns, the Advocacy Committee for Racial Ethnic Concerns, and the leadership of Presbyterian Women.

¹ *Facts & Issues*, no. 9, August 2004, p.1

² *Ibid.*, p.2

³ *Ibid.*

We believe that follow up on these recommendations will benefit both women of color and the entire PCUSA, especially as it strives to strengthen its work in Evangelism and Witness, Justice and Compassion, Leadership and Vocation, and Spirituality and Discipleship.

Additionally, all of the recommendations should be viewed with the overall need to share power, create mechanisms of accountability, and adopt new ways of doing ministry at all levels of the church. With these thoughts and hopes in mind, we present the following recommendations for consideration, deliberation and implementation.

The Consultation Planning Team

Catreli Hunter, elected member,
co-convener
Jenny Lin, elected member, co-convener
Paulina Atiemo, elected member
Sallie Cuaresma, staff, Native American
Congregational Enhancement
Iris Gonzales, elected member
Delaina Grumbs, elected member
David Johnson, staff, Stewardship
Shin Kim, elected member
Unzu Lee, staff, Women's
Ministries/Presbyterian Women
June Lorenzo, elected member
Amal Marks, Middle Eastern Ministries in
the U.S.A.
Gusti Newquist, elected member, Women's
Ministries/NNPCW
Beth Snyder, staff, Women's
Ministries/Presbyterian Women
Mariko Yanigahara, elected member
May Zumot, elected member

The Consultation Follow-up Team

Sallie Cuaresma, staff, Native American
Congregational Enhancement
Ann Ferguson, staff, Presbyterian Women
Unzu Lee, staff, Women's
Ministries/Presbyterian Women
Jenny Lin, elected member, co-convener
June Lorenzo, elected member
Gusti Newquist, elected member, Women's
Ministries/College Women
Mary Pace, staff, Office of Communication
Ann Crews Melton, staff, Women's
Advocacy
Tammy Red Owl, staff, Racial Ethnic
Young Women Together
Kelsey Rice, staff, College Women
Tyesha Rice, staff, Racial Justice
Teresa Chavez Saucedo, staff, Racial Justice
and Advocacy
Mary Elva Smith, staff, Women's Ministries
Angel Suarez-Valera, staff, Immigrant
Group Ministries
Mariko Yanigahara, elected member

Women of Color Consultation

To the Mission Work Plan (05-06) project team working to coordinate education around Middle East peace and justice issues:

Recommendations

1. The gender lens is applied throughout the work of the project team.
2. A special attention is given to the needs, experiences and perspectives of women as the project team considers the issues in the Middle East.
3. The project team incorporate women's organizations and their communication vehicles and networks in its planning, being mindful of the diversity of women in the church.

Resources:

- *Church and Society*, March/April, 2005 issue (PDS 72-431-05-602)
- Women's peace organizations such as Women's International League for Peace and Freedom <http://wilpf.org> and Women in Black www.womeninblack.org
- Middle Eastern Presbyterian Women. Contact Mary Zumot at 770-493-4775 or maryzumot@hotmail.com
- Presbyterian Women Churchwide Coordinating Team, Justice and Peace Committee, contact Lillian Oats, PW vice-moderator for justice and peace, at 480-348-6854, loats@aol.com and Molly Casteel, associate for women's advocacy, 569-5403.

Women of Color Consultation

To the Mission Work Plan (05-06) project team that is working to plan and implement promotion of Extra Commitment Opportunities to increase grant making and partnership with overseas churches focusing on HIV/AIDS to reach \$1million within 2 years:

Recommendations

1. The work of the project team reflect the needs, experiences and perspectives of women in its work with our overseas partner churches to ensure gender equity.
2. Women's organizations and their communication vehicles and networks are incorporated in the project team's planning and implementation of the plan, being mindful that women are diverse, and many women's organizations already have existing partnerships that just need strengthening.
3. Programs are developed with a gender lens and that they be educational and advocacy oriented.

Resources

- United Nations Development Fund for Women web site that focuses on gender and HIV/AIDS www.genderandaids.org
- Black Caucus: Contact Jerry Cannon at 704-322-9137
- Black Presbyterian Women: Contact Vera Swann at 843-921-9451 or VeraLee411s@aol.com
- Talk with Presbyterian Women about funding AIDS related organizations, contact Ann Ferguson, 569-5365
- African/Caribbean New Immigrant Council, contact Angel Suarez, associate, immigrant group ministries, 569-5135
- PW Birthday Offering, contact Ann Ferguson, PW program coordinator, 569-5365
- International YWCA, contact Ann Ferguson, PW program coordinator, 569-5365
- Advocacy Committee on Women's Concerns Report on Gender and AIDS, contact Leigh Harper, ACWC staff, 569-5385
- *Church & Society* magazine, *Africa: Hope in a Time of AIDS*, November/December 2003 (PDS 72-630-03-606)

Women of Color Consultation

To the Mission Work Plan project team (05-06) working to develop a concrete, comprehensive strategic plan for implementing recommendations of Facing Racism that focus on theological education:

Recommendations

1. The project team approach the issue of race through a gender lens as men and women of color experience racism differently.
2. The project team, in partnership with the Committee on Theological Education (COTE) and the seminaries, work to create opportunities for women and men to learn about the intersection of gender and race and encourage dialogue that leads to transformational change in consciousness that leads to the recognition of racism, sexism and white privilege in all aspects of our lives.
3. The project team encourage seminaries to utilize multiple strategies to equip students for ministry in multicultural context, including the following:
 - require cross-cultural field education experience (minimum of one semester), for all candidates for ministry
 - incorporate theologies emerging from diverse perspectives and backgrounds, especially those that take gender and race seriously, in the core curriculum
 - require training in cross-cultural competence and antiracism for graduation
 - require training in the use of inclusive language and gender issues
 - require training in domestic violence and clergy sexual misconduct
4. In the development and implementation of the Facing Racism strategy, resources and educational opportunities should:
 - use many languages to ensure full participation of the church,
 - educate people on the meaning of ‘racial ethnic,’ ‘intersectionality,’⁴ and ‘gender lens’
 - value diverse styles of leadership, nurturing the full participation of women of color at all levels of the church

⁴ Intersectionality is “an analytical tool for studying, understanding and responding to the ways in which gender intersects with other identities and how these intersections contribute to unique experiences of oppression and privilege. From *Facts & Issues*, no. 9, August 2004, p.1.

08 ASSEMBLY COMMITTEE ON MISSION COORDINATION

- educate people on the scriptural basis of the need to understand intersectionality of identity in the church

Resources

- Faith Trust Institute: www.faithtrustinstitute.org
- Advocacy Committee on Women's Concerns work on inclusive/expansive language, contact Molly Casteel, staff to ACWC, 569-5403

Women of Color Consultation

To the Mission Work Plan (05-06) project team working to identify, assess, focus, and coordinate initiatives on vocational discernment of young adults through resources, conferences, and direct mission involvement with intentional multi-cultural inclusion:

Recommendations

1. The project team create mechanisms to hold people to their commitments to inclusivity and encourage further learning about intersectionality⁵ and multiple identities by:

- Using many languages other than English to ensure full participation;
- Educating people on the meaning of “racial ethnic” and “intersectionality”⁶ and “gender lens”;
- Introducing new styles of leadership at all levels as women of color come from different cultures and classes;
- Identifying and preserving those structures that have proven to be effective in promoting inclusivity*;
- Reclaim popular language, such as evangelism, in our work to help people understand the importance of the concept of intersectionality for our faith praxis.

* Some of these structures are the Committees of Women of Color in some middle governing bodies, the Advocacy Committee for Women’s Concerns, the Advocacy Committee for Racial Ethnic Concerns, the Racial Ethnic Young Women Together, the National Network of Presbyterian College Women, and the PW Racial Ethnic Dialog group.

2. The project team help all levels of the church embrace the Racial Ethnic/Immigrant Evangelism Church Growth Strategy www.pcusa.org/nmd/pdf/growth-strategy.pdf by promoting and educating the church about it, with a view towards development of leadership, through

- Creative expression (i.e. songs, storytelling, etc)
- Resources, including financial support, and dialogue
- Conferences and community outreach

⁵ Intersectionality is “an analytical tool for studying, understanding and responding to the ways in which gender intersects with other identities and how these intersections contribute to unique experiences of oppression and privilege. From *Facts & Issues*, no. 9, August 2004, p.1.

- Continuing education
 - Bible study and worship
3. The project team develop ways to support clergywomen, particularly of color, in the call process and equip the congregations and the wider church to appreciate their gifts in ministry.
 4. The project team develop strategies to encourage younger generations to participate. Offer mentorship, training and compliments so that young women might be encouraged to introduce new ways of doing things, rather than being forced into a mold.
 5. The project team encourage seminaries to give special attention to the needs of racial ethnic students regarding the ordination examination process and work closely with the PCCE in this regard.
 6. In partnership with COTE, the project team encourage seminaries to utilize multiple strategies to equip students for ministry in multicultural context, including the following:
 - incorporate theologies emerging from diverse perspectives and backgrounds, especially those that take gender and race seriously, in the core curriculum
 - require training in cross-cultural competence and antiracism for graduation
 - require training in the use of inclusive language and gender issues
 - require training in domestic violence and clergy sexual misconduct
 7. In partnership with COTE, the project team develop strategies to educate racial ethnic seminarians about available funds through targeted advertisement and make the funds easily accessible.
 - Seminaries need to better inform racial ethnic students of these resources
 - Increase funds from local presbyteries and the financial aid office
 8. The project team provide curriculum that will help educate people in the church cross barriers and boundaries in order to form solidarity and understanding.

Resources:

- Come! Be Refreshed!, *Church & Society* magazine, March/April 2005 issue (PDS 72-431-05-602)
- Racial Ethnic/Immigrant Evangelism and Church Growth Strategy www.pcusa.org/nmd/pdf/growth-strategy.pdf
- Association of Women's Rights in Development (AWID) www.awid.org

Women of Color Consultation

To the Mission Work Plan (05-06) project team working to explore challenges of providing pastoral leadership to small churches in “hard to call” contexts and develop a strategy to help congregations and presbyteries address the complex issues:

Recommendations

1. Executive presbyters and others in middle governing bodies responsible for working with pastoral call process should be trained in cross-cultural competence and antiracism as it relates to the call process. Such training could take place at meetings of the executive presbyters, gatherings at General Assembly, Fall Polity conference, etc.
2. Presbyteries be encouraged to require cross-cultural field education experience for all candidates for ministry.
3. Presbyteries be encouraged to require training for candidates and ordained pastors in the following areas: cross-cultural competence, antiracism, inclusive language, gender issues, domestic violence and clergy sexual misconduct.
4. Support clergywomen, particularly of color, in the call process and by equipping the congregations and the wider church to appreciate their gifts in ministry.
5. Help all levels of the church embrace the Racial Ethnic/Immigrant Evangelism and Church Growth Strategy www.pcusa.org/nmd/pdf/growth-strategy.pdf by promoting and educating the Church about it, with a view towards development of leadership.

Resources

- Advocacy Committee for Women’s Concerns Report to the 215TH General Assembly (2003), *Clergywomen’s Experiences in Ministry: Realities and Challenges* www.pcusa.org/womensadvocacy/clergywomen/index.htm
- “The Status of Racial-Ethnic Minority Clergywomen in the United Methodist Church” by Jung Ha Kim and Rosetta Ross, Nashville, TN, United Methodist Church, publisher, 2004.
- Consult with DeBorah Gilbert White regarding cultural proficiency, 569-5050
- Contact Pat Chapman at 569-5696 for information about histories of racial ethnic groups in the PCUSA.

- Living the Vision resources from the Evangelism and Witness goal area of National Ministries available through www.pcusa.org/marketplace
- Native American Strategy Report: www.pcusa.org/nativeamerican/resources
- Hispanic Strategy Report: <http://www.pcusa.org/hispanic>
- Church & Society, March/April 2000, (PDS 72-630-00-602)
- *Years of Strong Effort* by Annette Chapman Adisho, (PDS 72-710-98-001) for information about racial ethnic women's organizing in the PCUSA

Women of Color Consultation

To the Mission Work Plan (05-06) project team working to provide adequate resources to racial ethnic/immigrant groups and make these resources accessible:

Recommendations

1. Encourage congregations without a high immigrant membership to support those with a high concentration of new immigrants.
2. Educate all levels of the church about the Racial Ethnic/Immigrant Evangelism and Church Growth Strategy.
www.pcusa.org/nmd/pdf/growth-strategy.pdf
3. Make a concerted effort to provide financial planning tools and training to new immigrant congregations in order for those congregations to become self-sufficient.
4. Establish a procedure for determining when material is needed in additional languages and commit the necessary funds to accomplish the translations. Include other language groups in all marketing plans.
5. Ask that your work reflect the needs, experience and perspectives of women as you develop the grant criteria. Each applicant should incorporate women's organizations and communication vehicles and networks on the plan.
6. Ensure that immigrant women are involved in the grant decision-making process.

Resources

- Angel Suarez, associate for immigrant group ministries, 569-5135
- Help people discover what assets they already have. Some call this 'capacity assessment.' Asset-based resources may be available from the Stewardship and Mission Funding office.

Women of Color Consultation

To the Mission Work Plan (05-06) project team working to evaluate and coordinate ways to engage systematic educational strategy for life-long growth in discipleship:

Recommendations

1. Create mechanisms to hold people accountable to their commitments to inclusivity and encourage further learning about intersectionality and identity by:
 - Using many languages other than English to ensure full participation;
 - Educating people on the meaning of “racial ethnic” and “intersectionality”;
 - Introducing new styles of leadership at all levels as women of color from different cultures and classes;
 - Preserving those structures that have proven to be effective in promoting inclusivity; and
 - Reclaiming language, such as evangelism, in our work to help people understand the concept of intersectionality for faithful living.
2. Engage in dialogue with men, particularly white men, at events about the issue of white and male privilege. Expect of them a transformational change in consciousness so that they can consistently recognize racism and sexism without being reminded. Make a recommendation to Presbyterian Men and other racial ethnic men’s organizations in the church for educational transformation.
3. Identify resources that help Presbyterians find ways to interact with people, cultures and congregations across difference. Encourage use of mutual invitation as a method for leveling the playing field for dialogue.
4. Develop intergenerational programs that will facilitate learning about each other’s past and present activities.
5. Develop a communication strategy that would allow the church to share information—resources, education, and training—with people at all levels and make sure that access is offered equally. Consider that not everyone has computer access.

6. Develop an educational video with a study guide on the life experiences and faith journeys of women of color.
7. Include leadership resources that pay particular attention to sharing power, creating mechanisms of accountability, and adopting new ways of doing ministry at all levels of the church such as but not limited to congregations, PW and other women's organizations, presbyteries, synods, racial ethnic caucuses, immigrant councils, and the General Assembly.
8. Ensure full and inclusive participation of women of color in leadership by identifying resources that
 - a. Equip and empower women of color to attain access to so that they can work effectively in the PCUSA governing structure
 - b. Ensure women of color have access to leadership training
9. Provide curriculum that will help educate to cross barriers and boundaries in order to form solidarity and understanding.

Women of Color Consultation

To the Mission Work Plan (05-06) project team working to review of the PCUSA Website:

Recommendations

1. The PCUSA website be formatted in such a way that the users can access the information they are seeking even when they do not know the PCUSA structure.
2. The PCUSA website be more intuitive and topic oriented, i.e. easy access to multicultural and multilingual resources.

Women of Color Consultation

To the Mission Work Plan (05-06) project team working to develop a communication strategy for the positive presentation of the mission and ministry of the PC(USA):

Recommendations

A communication strategy should be designed with an awareness of gender, race and culture that moves beyond numbers and into a consciousness about the real impact of these realities and intersections.

When looking at the way PCUSA designs and communicates its messages, it should be common practice for that work to reflect the needs, experiences and perspectives of all women. We especially ask that the distinctive cultural perspectives of women from different racial ethnic backgrounds be reflected in the church's overall communication strategy.

1. The church shall share information – resources, education, and training – with people at all levels and make sure access is offered equally. Consider that not everyone has computer access.
2. The project team help all levels of the church embrace the Racial Ethnic/Immigrant Evangelism and Church Growth Strategy www.pcusa.org/nmd/pdf/growth-strategy.pdf by promoting and educating the church about it, with a view towards development of leadership, through
 - Creative expression (i.e. songs, storytelling, etc)
 - Resources, including financial support, and dialogue
 - Conferences and community outreach
 - Continuing education
 - Bible study and worship
3. Translate materials into more languages. (Do not assume that translation always means from English to other languages such as Spanish. Produce resources originated from the women of color in languages other than English. They could then be translated into the English language for English speakers.)
4. Communicate to synods, presbyteries, denomination and our partner churches about the work of this consultation through
 - Magazines, such as *Horizons*, *Church & Society*, *Presbyterians Today*, the *Torch*

- Presbytery and synod newsletters
- Sharing of materials (verbal and written) from this consultation
- *TORCH* and other Racial Ethnic Caucus newsletters
- InfoPak
- Bulletin inserts
- Listserv
- Presbyterian Communicators Network, contact Mindy Marchal, associate for external communication, 569-5212

Women of Color Consultation

Report to the Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee on Women's Concerns (ACWC) July 2005

The 2004 Women of Color Consultation drafting team recommends forming a task force including members of ACWC, ACREC, and event planning team members (to be invited by the two advocacy committees) to review the following referrals, determine strategy, and report and make requests of the 217th General Assembly (2006).

The following referrals were compiled from reports of all mini-consultations at the Women of Color Consultation, held in Atlanta, Georgia, October 15-17, 2004. These referrals are being directed to the advocacy committees as they address systemic issues in the church, or have specific implications that would require General Assembly action.

General recommendations referred to ACWC and ACREC:

- Demand structural support for women of color from church entities at all levels: congregation, presbytery, synod, and national.
- Ensure involvement of women of color in decision-making bodies at all levels; this must be beyond tokenism, such that we speak up and others truly listen to what we have to say. Monitor and call out decision-making entities that conduct business behind the scenes, without full participation of all members.
- Mainstream advocacy, such that the church realizes these are our concerns as a whole, not just concerns for women or people of color.
- Actively monitor the outcome of GA mandates to ensure more accountability.
- Call for education that recognizes internalized oppression, where women perpetuate patriarchal systems of power, enabling sexism. If women's resistance to change is part of the problem, then women's support of each other is the solution.
- Call for commitment and recognition by church leadership of the need for cross-cultural and anti-racism training at all levels.

- Monitor and revise PCUSA forms that include racial ethnic and gender categories to see if they perpetuate racial ethnic biases, with the goal of recommending changes toward consistency. We recommend considering racial ethnic categories used by the US Census Bureau.
- Introduce more “forward thinking” theological and sociological analysis on gender and culture to the church.
- Request the Racial Ethnic Caucuses, Racial Ethnic Ministries, and Women’s Ministries to develop a strategy with short term and long term goals to address issues of sexism and gender equity within our communities, and the full participation of women of color in the life of the church.

Recommendations implying General Assembly action:

- Request the Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee for Women’s Concerns (ACWC) to work together with Racial Ethnic Young Women Together (REYWT) to prepare a report to General Assembly on the issues, concerns, and goals of women of color.
- Request the General Assembly, synods and presbyteries to release funds for education—from Sunday school classes to sessions—on the “isms”: sexism, racism, classism, ageism, ablism, and heterosexism. Not as a pamphlet but as real resources and staff trainers. Make this training a requirement in ALL presbyteries, particularly for personnel committees.
- Hold this consultation as a regular event, and request money from the General Assembly to fund the event.
- Reinstate staff in the synods to work with racial ethnic women as part of their job descriptions.
- Call on seminaries to:
 - Incorporate theologies from different cultural perspectives in the core curriculum
 - Require training in cross-cultural competence and antiracism for graduation
 - Require training in the use of inclusive language and gender issues
 - Require training in domestic violence and clergy sexual misconduct
- Amend the Book of Order to require the same competencies (multicultural theologies, cross-cultural competence, antiracism, inclusive language,

gender issues, domestic violence, clergy sexual misconduct) for ordained clergy, with a process for re-certification for those who complete training.

- Written recommendations to the office of the General Assembly to amend the Book of Order to recognize/affirm/empower multi-cultural leadership.
- The Presbyterian committee that deals with ordination exams (PCC) needs to be trained on cross cultural awareness and sensitivity
 - Need to review process for recruitment of readers, including need to intentionally recruit more racial ethnic elders and pastors
 - Need to review cross cultural bias of ordination exams
 - Need to examine need for ordination exams given in other languages.
- Committee on Ministry (COM) and Committee on Preparation for Ministry (CPM) members need to be trained on cross-cultural awareness and sensitivity
Need resources developed from the national office that can be easily used in training local presbytery committees. This includes, but is not limited to:
 - empowerment of racial ethnic members on those committees
 - sensitivity to cross cultural differences both within and outside the committee
 - effective enforcement of Equal Employment Opportunity policies
 - mentoring roles
 - training of session liaisons for candidates and inquirers

Women of Color Consultation

Recommends the following to other PCUSA offices and entities:

Office of the General Assembly, Office of Communication, Immigrant Group Ministries office

1. PCUSA should also create a Web site with a databank that immigrants can have access to affordable services on immigration issues.

Office of Theology and Worship

1. Provide resources that recognize and use a variety of forms of worship that reflect worship in the immigrant population.
2. Highlight Women's History Month each March in the planning calendar. Ensure that Celebrate the Gifts of Women Sunday falls on the Sunday nearest March 8.
3. Hire a woman of color in the Office of Theology and Worship to an exempt staff position

Leadership and Vocation goal area (NMD)

1. Provide resources and training for Committees on Ministries to better support clergywomen, particularly women of color, in the call process.
2. Provide resources and training to better prepare Pastor Nominating Committees to recognize and accept the gifts women of color bring to their ministries.
3. Work with racial ethnic caucuses in the process.

GA Committee on Representation (GACOR)

1. Support the work of the Committees on Representation to ensure that there is diversity on all decision-making bodies.
2. Provide training in cultural proficiency and antiracism for its members and encourage the same training for presbytery and synod committees.
3. Work with appropriate entities to identify a pool of available leaders that are women of color in the presbyteries. Provide those names to the appropriate nominating and appointive bodies in order to involve the women in leadership.

Middle Governing Bodies (Presbyteries, Synods)

1. Provide training in cultural proficiency and antiracism for executive presbyters, nominating committees others involved in the call process, committees on ministry and committees on preparation.

Presbyteries' Cooperative Committee on Examinations (PCCE)

1. Provide cross-cultural training for PCCE to awareness and sensitivity.
2. Review process for recruiting readers, including the need to recruit more racial ethnic elders and pastors.
3. Review cross-culture bias in ordination exams.
4. Examine the need for exams in other languages.
 - Link CPMs to PCCE so they share awareness of cross cultural differences as those differences impact taking ordination exams

General Assembly Nominating Committee (GANC)

1. Provide training in cultural proficiency and antiracism for executive presbyters, nominating committees others involved in the call process, committees on ministry and committees on preparation.

Presbyterian Women (PW)

1. Examine our creation stories—both how we are taught from Genesis and with stories from other cultures.
2. Engage women of color in ways that would help move PW and women of color towards deeper collaborative work that can impact the Presbyterian church structure as a whole.
3. Request that the Racial/Ethnic Dialogue group study and make recommendations to PW regarding the racial ethnic member at large category for a leadership position on the coordinating team.
4. Hold synod-wide leadership training that specifically invites women of color, to develop leadership potential.
5. Establish uniformity among synod programming so that exchanges can occur and leadership potential can be more evenly developed. Within allotted time period.
6. Identify 5-10 racial ethnic women leaders in their presbyteries and intentionally involve them in leadership and programming.
7. Women serving in PW leadership positions should read the article titled “On the Invisibility of Privilege” and take anti-racism training. People of color should take a workshop on internalized oppression. For a full discussion of the article “On the Invisibility of Privilege,” order Working Paper #189, *White Privilege and Male Privilege*, Publications Dept., Wellesley, MA 02181.
8. Give feedback (both by group and by facilitator) on the curriculum used to help raise awareness. Many curriculum books already provide evaluation forms; they should be included in all curriculum books.
9. Help the publishers understand how to reach out to congregations—provide Bible study seminars to educate how to use resources.
10. Provide a support network and training for those who are currently using PC(USA) material.

11. We request Presbyterian Women provide leadership training opportunities to women to equip them to serve on decision making bodies at the higher levels of the national church.
12. We request PW to create training modules on theology of money.
13. We request PW at the 2006 Gathering to include Workshops such as:
 - a. Theology of Money (See *Church and Society*, March/April 2005 issue, pp. 116-120)
 - b. How to be involved in Presbytery, Synod, and at the National Church level
 - c. Small Church Support
14. Encourage racial ethnic churches to submit names for curriculum writers, artists, etc. to Presbyterian Women and to Women's Ministries.
15. Ask each women's group to devise and implement leadership training models that teach positive shared power.
16. Build relationships as women of color for increased partnership with one another.
 - a. Ensure full and inclusive participation in planning events, etc.
 - b. Teach women of color how to participate effectively in meetings and on committees.
 - c. Ensure women of color get to leadership training.
 - d. Volunteer and encourage others to volunteer in leadership roles.
17. Leader training programs for girls and young women in collaboration with Racial Ethnic Young Women Together (REYWT). www.pcusa.org/reywt

Women of Color Consultation

Recommends the following to event participants:

1. Organize a weekend when all women of faith (ecumenically or interfaith) stay home from worship. Some men still preach that women shall remain silent. By keeping silent in this way, they will hear us through our absence and feel the power of our numbers and the work that we do.
2. Invite white women to your church for meals and programs, and also move toward deeper collaborative work that can impact the Presbyterian church structure as a whole.
3. Continue to build multi-cultural relationships on a regular basis.
4. Interact more with unfamiliar people, cultures and congregations by practicing mutual invitation with churches, one another, and going the extra mile to extend hospitality to the underrepresented
5. Recognize that as women internalize oppression, we perpetuate patriarchal systems of power, enabling sexism. And if women's resistance to change is part of the problem, then women's support of each other is the solution.
6. Demand structural support for women of color from church entities at all levels: congregation, presbytery, synod, and national.
7. GA could have someone write a bill and have it sponsored requesting that there is a government bill for *no immigrant left behind* – that will increase literacy among immigrant population
8. Congregations should identify bi-lingual persons willing to assist in translating documents
9. Encourage racial ethnic churches to submit names to PW and Women's Ministries for curriculum writers, artists, etc.
10. Connect with Presbyterian Writers Guild – curriculum writers, poets, reporters, fiction and non-fiction, etc.
11. Join forces among various groups and be in solidarity in order to make demands.
12. Have a working list of people willing to serve and provide names. At the same time, we need to expand the leadership base – be willing to bring in new names and people with potential.

13. Build a network of women to permeate the systems.
14. Volunteer to serve on pastor nominating committees.
15. Contact the editor of Presbyterians Today magazine with suggested topics and writers, submit articles, etc.

- **Possible overture**

- 1) Request the General Assembly, synods and presbyteries to increase funds for resources and staff trainers on the 'isms' – sexism, racism, classism, ageism, and heterosexism.
- 2) Require all presbyteries to implement a training program.
- 3) Request the Racial Ethnic Caucuses, Racial Ethnic Ministries, and Women's Ministries to develop a strategy with short term and long term goals to address issues of sexism and gender equity within our communities, and the full participation of women of color in the life of the church.

Women of Color Consultation

Follow-up Team recommends the following:

1. ACWC and ACREC will co-sponsor an event on the Consultation at the 217th General Assembly (2006), June 15-22. Referred to: the joint work group of ACWC and ACREC
2. We will try to highlight the Consultation at the 2006 Presbyterian Women's Gathering, July 7-11.
3. We will organize an event at the 2007 Racial Ethnic Convocation. We want to see a plenary on the intersection of race and gender.
4. The next Consultation will take place in 2008.
5. We will request creation of another project team.

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations.

Revelation 22:1-2



Item 08-13

[The assembly approved Item 08-13, Recommendations A.1.–A.2. See pp. 36–37.]

Recommendation Pertaining to Budgetary and Financial Concerns of the Church

A. *Relating to Budgets for General Assembly Mission Program*

1. *Presbyterian Mission Program—General Assembly Mission Program Receipts and Expenditures Actual Compared to Budget for 2004 and 2005*

The General Assembly Council recommends that the 217th General Assembly (2006) incorporate into the *Minutes* the report of the General Assembly Mission Program Receipts and Expenditures Actual Compared to Budget for 2004 and 2005.

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 years 2004 and 2005.

**General Assembly Mission Program Receipts
Actual Compared to Budget as of December 31, 2004**

Receipts	MISSION BUDGET								
	Unrestricted			Restricted			Grand Total		
	Ann Bgt	YTD Act	2003 Actual	Ann. Bgt.	YTD Actual	2003 Actual	Ann. Bgt.	YTD Actual	2003 Actual
I. Support from Congregations & Presbyteries									
Basic Mission Support									
Shared Mission Support	17,900,000	14,986,173	15,320,789	-	-	-	17,900,000	14,986,173	15,320,789
Directed Mission Support	-	-	-	5,700,000	5,025,431	5,204,022	5,700,000	5,025,431	5,204,022
	17,900,000	14,986,173	15,320,789	5,700,000	5,025,431	5,204,022	23,600,000	20,011,604	20,524,811
Ch.wide Spec. Offerings									
Christmas Joy	-	-	-	5,400,000	5,409,520	5,485,578	5,400,000	5,409,520	5,485,578
One Great Hour of Sharing	-	-	-	9,600,000	9,532,254	9,431,654	9,600,000	9,532,254	9,431,654
Peacemaking	-	-	-	1,020,000	1,089,004	1,148,525	1,020,000	1,089,004	1,148,525
Pentecost	-	-	-	740,000	685,178	653,393	740,000	685,178	653,393
Witness	-	-	-	-	43,397	40,320	-	43,397	40,320
	-	-	-	16,760,000	16,759,353	16,759,470	16,760,000	16,759,353	16,759,470
II. Supplementary Support (Beyond Budget) From Congregations & Presbyteries & Individuals									
Other Specific Appeals									
Emergency and Disaster Relief	-	-	-	4,000,000	4,083,917	1,559,262	4,000,000	4,083,917	1,559,262
Add'l Giving Offering, ECO	-	-	-	9,200,000	8,908,758	8,470,828	9,200,000	8,908,758	8,470,828
Mission Initiative Joining Hearts & Hands	-	-	-	-	189,592	599,726	-	189,592	599,726
Hunger	-	-	-	600,000	637,962	602,821	600,000	637,962	602,821
Theological Education Fund	-	-	-	2,800,000	2,363,395	2,466,219	2,800,000	2,363,395	2,466,219
	-	-	-	16,600,000	16,183,624	13,698,856	16,600,000	16,183,624	13,698,856
Add'l Forms of Giving									
Presbyterian Women	2,100,000	2,077,211	2,349,331	500,000	347,743	447,506	2,600,000	2,424,954	2,796,837
Bequests and Annuities	2,420,000	3,022,366	2,220,453	500,000	828,798	419,728	2,920,000	3,851,164	2,640,181
Other Gifts	-	-	-	-	148,389	63,180	-	148,389	63,180
Validated Mission Support	-	-	-	1,100,000	484,939	709,175	1,100,000	484,939	709,175
Grants from Outside Fdns.	-	-	-	-	79,322	2,917,070	-	79,322	2,917,070
	4,520,000	5,099,577	4,569,784	2,100,000	1,889,191	4,556,659	6,620,000	6,988,768	9,126,443
III. Interest and Dividends									
PC (USA) Restr. Endow. Fds.	-	-	-	8,790,724	8,173,735	8,614,665	8,790,724	8,173,735	8,614,665
PC (USA) Unres. Endow. Fds.	9,959,587	9,754,927	11,152,596	-	-	-	9,959,587	9,754,927	11,152,596
Pby. Mission Program Fund	350,000	930,243	357,736	-	-	-	350,000	930,243	357,736
Outside Trusts	1,300,000	1,249,232	1,190,157	150,000	135,020	133,235	1,450,000	1,384,252	1,323,392
Jarvie Commonweal Fund	1,000,000	400,000	550,000	5,461,752	6,563,234	7,777,243	6,461,752	6,963,234	8,327,243
Jinshian Fund	-	-	-	2,182,179	2,541,661	2,586,634	2,182,179	2,541,661	2,586,634
Short Term Investment	700,000	563,624	287,979	800,000	132,019	257,779	1,500,000	695,643	545,758
	13,309,587	12,898,026	13,538,468	17,384,655	17,545,669	19,369,556	30,694,242	30,443,695	32,908,024
IV. Other									
Conference Ctr. Oper. Repts.	-	-	-	5,600,000	7,466,982	5,635,172	5,600,000	7,466,982	5,635,172
Partner Churches and Other	-	-	-	400,000	728,809	389,553	400,000	728,809	389,553
Hubbard Press	-	-	-	-	-	-	-	-	-
Sales: Curriculum/MEP/Other CMP	-	-	-	6,343,419	6,091,738	6,011,115	6,343,419	6,091,738	6,011,115
Sales: Program Services	-	-	-	5,605,703	8,511,291	6,633,222	5,605,703	8,511,291	6,633,222
Sales: Resources	-	41,717	39,538	3,400,000	1,952,654	2,216,108	3,400,000	1,994,371	2,255,646
Per Capita Funds	-	-	-	2,550,000	2,531,902	2,462,955	2,550,000	2,531,902	2,462,955
	-	41,717	39,538	23,899,122	27,283,376	23,348,125	23,899,122	27,325,093	23,387,663
TOTAL RECEIPTS	35,729,587	33,025,493	33,468,579	82,443,777	84,686,644	82,936,688	118,173,364	117,712,137	116,405,267
V. Prior Year Accumulations	390,000	2,732,652	848,923	4,968,167	3,098,540	6,392,214	5,358,167	5,831,192	7,241,137
VI. WMD Carryover	131,273	131,273	-	-	-	-	131,273	131,273	-
VII. Bequest	900,000	846,150	-	-	-	-	900,000	846,150	-
VIII. Board Designated Funds	250,000	250,000	-	-	-	-	250,000	250,000	-
IX. Sales of Resources	-	348,854	-	-	-	-	-	348,854	-
TTL RCPTS, PY ACCUM & ADJS	37,400,860	37,334,422	34,317,502	87,411,944	87,785,184	89,328,902	124,812,804	125,119,606	123,646,404

08 ASSEMBLY COMMITTEE ON MISSION COORDINATION

**General Assembly Mission Program Expenditures
Actual Compared to Budget as of December 31, 2004**

BUDGETED ENTITY	MISSION BUDGET								
	Unrestricted			Restricted			Grand Total		
	Ann. Bgt.	YTD Actual	2003 Actual	Ann. Bgt.	YTD Actual	2003 Actual	Ann. Bgt.	YTD Actual	2003 Actual
I. Pgms. of the Executive Director									
Research Service	426,484	403,994	479,345	325,000	537,122	466,001	751,484	941,116	945,346
Legal Services and Risk Mgmt	29,726	163,444	85,280	601,532	598,456	582,806	631,258	761,900	668,086
Audit Management	-	-	-	215,500	226,724	216,402	215,500	226,724	216,402
AA/EEO	-	23,465	76,691	-	-	-	-	23,465	76,691
Mission Initiative Joining Hearts & Hands	900,000	846,150	998,050	-	-	-	900,000	846,150	998,050
	1,356,210	1,437,053	1,639,366	1,142,032	1,362,302	1,265,209	2,498,242	2,799,355	2,904,575
II. Pgms. of the Deputy Exec Dir									
Communications	1,163,114	1,098,554	1,252,038	2,112,025	2,427,993	2,437,404	3,275,139	3,526,547	3,689,442
Human Resources	464,943	595,207	594,514	107,177	100,177	97,843	572,120	695,384	692,357
Social Witness Policy	327,394	311,223	320,427	-	467	16,555	327,394	311,690	336,982
Mission Funding Program Area	921,227	850,114	672,434	839,450	789,998	886,279	1,760,677	1,640,112	1,558,713
Mission Partnership Funding	3,729,483	3,760,904	3,688,232	84,254	53,070	58,500	3,813,737	3,813,974	3,746,732
	6,606,161	6,616,002	6,527,645	3,142,906	3,371,705	3,496,581	9,749,067	9,987,707	10,024,226
III. Congregational Ministries									
Christian Education	1,263,540	1,841,071	1,593,858	7,543,108	9,703,625	8,201,390	8,806,648	11,544,696	9,795,248
Congregational Ministries Publishing	1,467,827	812,304	607,488	6,343,419	6,091,739	6,011,116	7,811,246	6,904,043	6,618,604
Theology Worship and Discipleship	1,009,896	989,400	1,031,915	670,069	417,798	316,183	1,679,965	1,407,198	1,348,098
Office of Theological Education	258,256	296,550	241,532	2,910,305	2,733,709	3,128,403	3,168,561	3,030,259	3,369,935
CMD Division Administration	256,993	259,346	284,911	70,693	56,804	43,493	327,686	316,150	328,404
	4,256,512	4,198,671	3,759,704	17,537,594	19,003,675	17,700,585	21,794,106	23,202,346	21,460,289
IV. National Ministries									
Churchwide Personnel Srv Pgr Area	1,651,296	1,504,690	1,643,932	386,968	325,942	299,889	2,038,264	1,830,632	1,943,821
Evangelism & Church Development	3,119,704	2,899,044	2,207,100	4,365,614	3,696,258	3,695,855	7,485,318	6,595,302	5,902,955
Racial Ethnic Ministries	1,904,889	1,905,660	1,819,818	3,481,978	3,099,745	3,493,211	5,386,867	5,005,405	5,313,029
Higher Education Program Area	-	-	113,302	-	-	9,474	-	-	122,776
Social Justice	703,823	671,837	638,833	927,887	645,332	749,403	1,631,710	1,317,169	1,388,236
Jarvie Commonwealth Services	-	-	-	6,461,752	5,794,546	6,287,145	6,461,752	5,794,546	6,287,145
Women's Ministries	1,340,717	1,436,766	1,271,640	2,247,786	2,055,072	2,002,266	3,588,503	3,491,838	3,273,906
Programs of the Director	556,525	579,133	538,814	193,328	194,314	1,416,465	749,853	773,447	1,955,279
NMD Division Administration	464,962	440,321	401,789	81,658	30,748	11,798	546,620	471,069	413,587
	9,741,916	9,437,451	8,635,228	18,146,971	15,841,957	17,965,506	27,888,887	25,279,408	26,600,734
V. Worldwide Ministries									
Ecumenical Partnership	2,199,302	2,024,608	1,955,960	6,559,940	6,619,744	6,062,836	8,759,242	8,644,352	8,018,796
Global Service and Witness	-	-	-	19,533,378	19,709,052	19,696,614	19,533,378	19,709,052	19,696,614
People in Mutual Mission	3,505,940	4,132,949	3,473,051	11,262,459	11,004,330	10,935,460	14,768,399	15,137,279	14,408,511
WMD Division Administration	790,934	662,890	604,410	144,448	112,337	91,772	935,382	775,227	696,182
	6,496,176	6,820,447	6,033,421	37,500,225	37,445,463	36,786,682	43,996,401	44,265,910	42,820,103
VI. Mission Support Services									
Finance & Accounting	1,909,821	1,712,784	1,874,327	1,341,623	1,362,824	1,349,164	3,251,444	3,075,608	3,223,491
Office of Information Services	2,677,813	2,672,158	2,625,808	347,300	467,771	536,150	3,025,113	3,139,929	3,161,958
Mail, Print Services	154,873	99,069	105,304	365,361	490,821	468,160	520,234	589,890	573,464
Presbyterian Distribution Services	678,155	644,573	669,025	688,683	614,579	661,526	1,366,838	1,259,152	1,330,551
MSS Division Administration	190,819	189,047	184,368	43,014	42,751	41,557	233,833	231,798	225,925
	5,611,481	5,317,631	5,458,832	2,785,981	2,978,746	3,056,557	8,397,462	8,296,377	8,515,389
VII. Shared Expenditures									
Insurance	1,130,174	1,306,955	1,206,419	1,325,390	1,325,193	999,931	2,455,564	2,632,148	2,206,350
Building Operations	910,383	1,078,182	1,127,114	518,329	528,882	505,511	1,428,712	1,607,064	1,632,625
Audit Costs	80,000	56,140	29,190	10,760	10,760	10,760	90,760	66,900	39,950
Replacement Reserve Furniture & Equip	375,000	326,855	-	48,145	48,145	48,145	423,145	375,000	48,145
Replacement Reserve Systems & Bldg	375,000	340,136	-	34,864	34,864	34,864	409,864	375,000	34,864
Contingency	173,993	159,586	58,619	-	-	-	173,993	159,586	58,619
	3,044,550	3,267,854	2,421,342	1,937,488	1,947,844	1,599,211	4,982,038	5,215,698	4,020,553
VIII. Related Mission Funding									
Board of Pensions	-	-	-	2,218,747	2,638,045	2,752,105	2,218,747	2,638,045	2,752,105
ECO Agency	-	-	-	2,600,000	2,982,742	3,659,853	2,600,000	2,982,742	3,659,853
ICI	-	-	7,452	-	-	-	-	-	7,452
Short Term Investments Mgmt Fees	200,000	209,805	218,696	-	-	-	200,000	209,805	218,696
Restr. Fd. Allocated to Oth. Gov. Bodies	-	223	-	400,000	212,705	1,046,613	400,000	212,928	1,046,613
Grant to PCUSA Foundation	87,854	29,285	87,854	-	-	-	87,854	29,285	87,854
	287,854	239,313	314,002	5,218,747	5,833,492	7,458,571	5,506,601	6,072,805	7,772,573
Total MSS, Shared and Other	8,943,885	8,824,798	8,194,176	9,942,216	10,760,082	12,114,339	18,886,101	19,584,880	20,308,515
Vacation Accrual Termination	-	-	(472,038)	-	-	-	-	-	(472,038)
Total Expenditures	37,400,860	37,334,422	34,317,502	87,411,944	87,785,184	89,328,902	124,812,804	125,119,606	123,646,404

08 ASSEMBLY COMMITTEE ON MISSION COORDINATION

General Assembly Mission Program Receipts
Actual Compared to Budget as of December 31, 2005

Receipts	MISSION BUDGET								
	Unrestricted			Restricted			Grand Total		
	Ann Bgt	YTD Act	2004 Actual	Ann. Bgt.	YTD Actual	2004 Actual	Ann. Bgt.	YTD Actual	2004 Actual
I. Support from Congregations & Presbyteries									
Basic Mission Support									
Shared Mission Support	16,000,000	13,914,889	14,986,173	-	-	-	16,000,000	13,914,889	14,986,173
Directed Mission Support	-	-	-	5,500,000	5,187,681	5,025,431	5,500,000	5,187,681	5,025,431
	16,000,000	13,914,889	14,986,173	5,500,000	5,187,681	5,025,431	21,500,000	19,102,570	20,011,604
Ch.wide Spec. Offerings									
Christmas Joy	-	-	-	5,600,000	5,240,914	5,409,520	5,600,000	5,240,914	5,409,520
One Great Hour of Sharing	-	-	-	9,800,000	9,326,914	9,532,254	9,800,000	9,326,914	9,532,254
Peacemaking	-	-	-	1,100,000	1,040,997	1,089,004	1,100,000	1,040,997	1,089,004
Pentecost	-	-	-	640,000	788,148	685,178	640,000	788,148	685,178
Witness	-	-	-	-	45,139	43,397	-	45,139	43,397
	-	-	-	17,140,000	16,442,112	16,759,353	17,140,000	16,442,112	16,759,353
II. Supplementary Support (Beyond Budget)									
From Congregations & Presbyteries & Individuals									
Other Specific Appeals									
Emergency and Disaster Relief	-	-	-	1,800,000	38,519,320	4,083,917	1,800,000	38,519,320	4,083,917
Add'l Giving Offering, ECO	-	-	-	8,800,000	7,228,798	8,908,758	8,800,000	7,228,798	8,908,758
Mission Initiative Joining Hearts & Hands	-	-	-	1,000,000	1,108,759	189,592	1,000,000	1,108,759	189,592
Hunger	-	-	-	590,000	541,619	637,962	590,000	541,619	637,962
Theological Education Fund	-	-	-	2,700,000	2,195,768	2,363,395	2,700,000	2,195,768	2,363,395
	-	-	-	14,890,000	49,594,264	16,183,624	14,890,000	49,594,264	16,183,624
Add'l Forms of Giving									
Presbyterian Women	1,600,000	1,458,912	2,077,211	500,000	422,744	347,743	2,100,000	1,881,656	2,424,954
Bequests and Annuities	2,420,000	3,834,578	3,022,366	300,000	14,223	828,798	2,720,000	3,848,801	3,851,164
Other Gifts	-	-	-	90,000	64,900	148,389	90,000	64,900	148,389
Validated Mission Support	-	-	-	900,000	670,501	484,939	900,000	670,501	484,939
Grants from Outside Fdns.	-	-	-	1,600,000	71,618	79,322	1,600,000	71,618	79,322
	4,020,000	5,293,490	5,099,577	3,390,000	1,243,986	1,889,191	7,410,000	6,537,476	6,988,768
III. Interest and Dividends									
PC (USA) Restr. Endow. Fds.	-	-	-	7,814,927	8,278,888	8,173,735	7,814,927	8,278,888	8,173,735
PC (USA) Unres. Endow. Fds.	9,359,587	9,231,855	9,754,927	-	-	-	9,359,587	9,231,855	9,754,927
Pby. Mission Program Fund	350,000	1,163,507	930,243	-	-	-	350,000	1,163,507	930,243
Outside Trusts	1,300,000	1,143,459	1,249,232	-	-	135,020	1,300,000	1,143,459	1,384,252
Jarvie Commonweal Fund	350,000	200,000	400,000	7,817,885	-	-	8,167,885	200,000	400,000
Jimishian Fund	-	-	-	2,051,815	2,305,859	2,541,661	2,051,815	2,305,859	2,541,661
Short Term Investment	700,000	761,992	563,624	600,000	263,336	132,019	1,300,000	1,025,328	695,643
	12,059,587	12,500,813	12,898,026	18,284,627	10,848,083	10,982,435	30,344,214	23,348,896	23,880,461
IV. Other									
Conference Ctr. Oper. Rcpts.	-	-	-	5,600,000	8,433,230	7,466,982	5,600,000	8,433,230	7,466,982
Partner Churches and Other	-	-	-	600,000	991,382	728,809	600,000	991,382	728,809
Hubbard Press	25,000	25,000	-	-	-	-	25,000	25,000	-
Sales: Curriculum/MEP/Other CMP	-	-	-	4,500,000	5,799,428	6,091,738	4,500,000	5,799,428	6,091,738
Sales: Program Services	-	-	-	7,600,000	7,672,833	8,511,291	7,600,000	7,672,833	8,511,291
Sales: Resources	-	26,815	41,717	3,200,000	1,883,812	1,952,654	3,200,000	1,910,627	1,994,371
Per Capita Funds	-	-	-	-	-	2,531,902	-	-	2,531,902
Other Income	-	146,596	-	-	-	-	-	146,596	-
	25,000	198,411	41,717	21,500,000	24,780,685	27,283,376	21,525,000	24,979,096	27,325,093
TOTAL RECEIPTS	32,104,587	31,907,603	33,025,493	80,704,627	108,096,811	78,123,410	112,809,214	140,004,414	111,148,903
V. Prior Year Accumulations	-	(1,802,184)	2,732,652	2,291,667	(27,231,959)	3,867,228	2,291,667	(29,034,143)	6,599,880
VI. WMD Carryover	-	-	131,273	-	-	-	-	-	131,273
VII. Bequest	-	-	846,150	-	-	-	-	-	846,150
VIII. Board Designated Funds	-	-	250,000	-	-	-	-	-	250,000
IX. Contribution to Shared Mission Cost	900,000	808,427	-	-	-	-	900,000	808,427	-
X. Sales of Resources	-	-	348,854	-	-	-	-	-	348,854
TTL RCPTS, PY ACCUM & ADJS	33,004,587	30,913,846	37,334,422	82,996,294	80,864,852	81,990,638	116,000,881	111,778,698	119,325,060

08 ASSEMBLY COMMITTEE ON MISSION COORDINATION

General Assembly Mission Program Expenditures
Actual Compared to Budget as of December 31, 2005

BUDGETED ENTITY	MISSION BUDGET								
	Unrestricted			Restricted			Grand Total		
	Ann. Bgt.	YTD Actual	2004 Actual	Ann. Bgt.	YTD Actual	2004 Actual	Ann. Bgt.	YTD Actual	2004 Actual
I. Pgms. of the Executive Director									
Research Service	438,956	412,723	403,994	260,000	485,008	537,122	698,956	897,731	941,116
Legal Services and Risk Mgmt	-	37,068	163,444	294,787	295,401	598,456	294,787	332,469	761,900
Audit Management	-	-	-	-	-	226,724	-	-	226,724
AA/EEO	-	-	23,465	-	-	-	-	-	23,465
Mission Initiative Joining Hearts & Hands	-	-	846,150	900,000	847,124	-	900,000	847,124	846,150
	438,956	449,791	1,437,053	1,454,787	1,627,533	1,362,302	1,893,743	2,077,324	2,799,355
II. Pgms. of the Deputy Exec Dir									
Communications	1,317,226	1,138,811	1,098,554	1,049,923	1,138,099	2,427,993	2,367,149	2,276,910	3,526,547
Human Resources	603,535	634,678	595,207	44,667	46,007	100,177	648,202	680,685	695,384
Social Witness Policy	330,787	324,866	311,223	-	14,555	467	330,787	339,421	311,690
Cultural Proficiency	-	33,848	-	-	-	-	-	33,848	-
Stewardship and Mission Funding	1,037,804	812,625	850,114	846,447	780,322	789,998	1,884,251	1,592,947	1,640,112
Funds Development	100,000	12,576	-	-	-	-	100,000	12,576	-
Mission Partnership Funding	3,412,208	3,489,342	3,760,904	84,254	35,041	53,070	3,496,462	3,524,383	3,813,974
	6,801,560	6,446,746	6,616,002	2,025,291	2,014,024	3,371,705	8,826,851	8,460,770	9,987,707
III. Congregational Ministries									
Nurture and Education Programs	913,712	1,087,583	1,841,071	7,769,940	8,889,434	9,703,625	8,683,652	9,977,017	11,544,696
Congregational Ministries Publishing	887,816	427,155	812,304	5,320,286	5,799,430	6,091,739	6,208,102	6,226,585	6,904,043
Theology Worship and Discipleship	832,817	804,490	989,400	951,911	538,638	417,798	1,784,728	1,343,128	1,407,198
Office of Theological Education	224,707	171,445	296,550	2,943,977	2,839,075	2,733,709	3,168,684	3,010,520	3,030,259
CMD Division Administration	261,838	268,842	259,346	60,700	65,290	56,804	322,538	334,132	316,150
	3,120,890	2,759,515	4,198,671	17,046,814	18,131,867	19,003,675	20,167,704	20,891,382	23,202,346
IV. National Ministries									
Leadership & Vocations	1,906,728	1,832,461	1,811,343	1,994,819	1,881,347	2,071,469	3,901,547	3,713,808	3,882,812
Evangelism & Witness	2,883,255	2,780,892	2,899,044	3,958,968	3,577,203	3,906,510	6,842,223	6,358,095	6,805,554
Justice and Compassion	2,435,337	2,208,199	2,577,497	3,608,538	3,536,444	3,534,825	6,043,875	5,744,643	6,112,322
Jarvie Commonwealth Services	-	-	-	6,011,752	-	-	6,011,752	-	-
Women's Ministries	-	-	588,103	-	-	179,291	-	-	767,394
Ministries of Enrichment	1,085,790	1,084,965	1,121,143	106,012	98,832	324,568	1,191,802	1,183,797	1,445,711
NMD Division Administration	380,220	383,656	440,321	45,227	52,292	30,748	425,447	435,948	471,069
	8,691,330	8,290,173	9,437,451	15,725,316	9,146,118	10,047,411	24,416,646	17,436,291	19,484,862
V. Worldwide Ministries									
Ecumenical Partnership	1,906,859	2,027,543	2,024,608	5,883,883	4,476,578	6,619,744	7,790,742	6,504,121	8,644,352
Global Service and Witness	-	-	-	18,095,016	23,794,457	19,709,052	18,095,016	23,794,457	19,709,052
People in Mutual Mission	3,038,940	2,978,002	4,132,949	11,657,353	12,138,173	11,004,330	14,696,293	15,116,175	15,137,279
WMD Division Administration	587,283	547,214	662,890	190,461	207,905	112,337	777,744	755,119	775,227
	5,533,082	5,552,759	6,820,447	35,826,713	40,617,113	37,445,463	41,359,795	46,169,872	44,265,910
VI. Mission Support Services									
Finance & Accounting	1,842,457	1,634,454	1,712,784	1,100,854	1,086,355	1,362,824	2,943,311	2,720,809	3,075,608
Office of Information Services	2,549,534	2,106,133	2,672,158	435,833	385,473	467,771	2,985,367	2,491,606	3,139,929
Mail, Print Services	126,085	123,801	99,069	422,647	559,245	490,821	548,732	683,046	589,890
Presbyterian Distribution Services	692,495	730,766	644,573	667,380	600,469	614,579	1,359,875	1,331,235	1,259,152
MSS Division Administration	218,360	218,586	189,047	20,863	20,260	42,751	239,223	238,846	231,798
	5,428,931	4,813,740	5,317,631	2,647,577	2,651,802	2,978,746	8,076,508	7,465,542	8,296,377
VII. Shared Expenditures									
Insurance	1,162,768	742,149	1,306,955	1,232,925	1,206,116	1,325,193	2,395,693	1,948,265	2,632,148
Building Operations	873,189	980,333	1,078,182	274,925	279,103	528,882	1,148,114	1,259,436	1,607,064
Audit Costs	80,000	81,316	56,140	-	-	10,760	80,000	81,316	66,900
Replacement Reserve Furniture & Equip	250,000	250,000	326,855	-	-	48,145	250,000	250,000	375,000
Replacement Reserve Systems & Bldg	250,000	250,000	340,136	-	-	34,864	250,000	250,000	375,000
Contingency	173,881	220,165	159,586	-	-	-	173,881	220,165	159,586
	2,789,838	2,523,963	3,267,854	1,507,850	1,485,219	1,947,844	4,297,688	4,009,182	5,215,698
VIII. Related Mission Funding									
Board of Pensions	-	-	-	2,761,946	2,431,476	2,638,045	2,761,946	2,431,476	2,638,045
ECO Agency	-	-	-	3,600,000	2,599,022	2,982,742	3,600,000	2,599,022	2,982,742
IARP	-	-	-	-	-	-	-	-	-
Short Term Investments Mgmt Fees	200,000	77,159	209,805	-	-	-	200,000	77,159	209,805
Restr. Fd. Allocated to Oth. Gov. Bodies	-	-	223	400,000	160,678	212,705	400,000	160,678	212,928
Grant to PCUSA Foundation	-	-	29,285	-	-	-	-	-	29,285
	200,000	77,159	239,313	6,761,946	5,191,176	5,833,492	6,961,946	5,268,335	6,072,805
Total MSS, Shared and Other	8,418,769	7,414,862	8,824,798	10,917,373	9,328,197	10,760,082	19,336,142	16,743,059	19,584,880
Total Expenditures	33,004,587	30,913,846	37,334,422	82,996,294	80,864,852	81,990,638	116,000,881	111,778,698	119,325,060

2. Presbyterian Mission Program—Revised General Assembly Mission Budget and Program 2006

[The assembly approved Item 08-13, Recommendations A.1.–A.2. See pp. 36–37.]

The General Assembly Council recommends that the 217th General Assembly (2006) receive the report of the 2006 General Assembly Mission Budget and Program in the total amount of \$113,901,646.

Rationale

The 202nd General Assembly (1990) adopted policy governing Mission Budgets at the General Assembly level. That policy provides that:

- B. The General Assembly Council shall:
 - 1. Report to each General Assembly: ...
 - 2.
 - b. Adjustments, if any approved by the General Assembly Council for the current budget year.

**GENERAL ASSEMBLY MISSION PROGRAM
2006 REVISED DETAIL BUDGET
EXPENDITURE SUMMARY**

	MISSION BUDGET		GRAND TOTAL
	UNRESTRICTED	RESTRICTED	
I. PROGRAMS OF THE EXECUTIVE DIRECTOR'S OFFICE			
Research Services	453,298	635,472	1,088,770
Legal Services		299,135	299,135
Mission Initiative:JHH		900,000	900,000
TOTAL FOR EDO	453,298	1,834,607	2,287,905
II. PROGRAMS OF THE DEPUTY EXECUTIVE DIRECTOR'S OFFICE			
Communications	1,325,247	1,409,272	2,734,519
Human Resources	574,752	46,018	620,770
Committee on Social Witness Policy	345,057		345,057
Stewardship & Mission Funding	1,077,615	839,450	1,917,065
Contingency	26,867		26,867
Mission Partnership Funding	3,412,208	37,965	3,450,173
TOTAL FOR DEDO	6,761,746	2,332,705	9,094,451
III. CONGREGATIONAL MINISTRIES DIVISION			
Presbyterian Peacemaking Program		1,619,542	1,619,542
Theology & Worship	1,472,976	3,957,460	5,430,436
Congregational Ministries Publishing & CE	1,399,677	5,791,095	7,190,772
Conference Centers		5,600,000	5,600,000
Division Administration	464,414	149,638	614,052
TOTAL FOR CMD	3,337,067	17,117,735	20,454,802
IV. NATIONAL MINISTRIES DIVISION			
Leadership	1,988,938	1,742,057	3,730,995
Evangelism	2,935,797	3,687,137	6,622,934
Justice	2,516,828	3,831,509	6,348,337
Ministries of Enrichment	1,154,591	112,472	1,267,063
Division Administration	422,009	92,751	514,760
TOTAL FOR NMD	9,018,163	9,465,926	18,484,089
V. WORLDWIDE MINISTRIES DIVISION			
Ecumenical Partnership	2,145,819	6,043,441	8,189,260
Global Service and Witness		19,938,906	19,938,906
People in Mutual Mission	2,989,302	12,180,367	15,169,669
Division Administration	626,663	107,120	733,783
TOTAL FOR WMD	5,761,784	38,269,834	44,031,618
VI. MISSION SUPPORT SERVICES			
Finance, Accounting, & Treasury	1,892,233	1,084,440	2,976,673
Office of Information Services	2,634,668	398,874	3,033,542
Presbyterian Distribution Service	698,985	669,851	1,368,836
Mail Print Center	146,951	427,434	574,385
Division Administration	227,272	21,489	248,761
TOTAL FOR MSS	5,600,109	2,602,088	8,202,197
VII. SHARED EXPENSES			
Insurance	1,037,660	1,373,065	2,410,725
Presbyterian Center Services	905,734	284,811	1,190,545
Audit Costs	60,000	0	60,000
Replacement Reserve: Furniture & Equip	250,000	0	250,000
Replacement Reserve: Systems & Bldg	250,000	0	250,000
Contingency	223,369	0	223,369
TOTAL FOR SE	2,726,763	1,657,876	4,384,639
VIII. RELATED MISSION FUNDING			
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
TOTAL FOR RMF	200,000	6,761,946	6,961,946
T O T A L	33,858,929	80,042,717	113,901,646

**GENERAL ASSEMBLY MISSION PROGRAM
2006 REVISED DETAIL BUDGET
SOURCES OF FUNDING SUMMARY (PROJECTED RECEIPTS)**

SOURCE OF FUNDING	MISSION BUDGET		GRAND
	UNRESTRICTED	RESTRICTED	TOTAL
I BASIC MISSION SUPPORT			
Shared Mission Support	16,000,000		16,000,000
Directed Mission Support		5,500,000	5,500,000
II CHURCHWIDE SPECIAL OFFERINGS			
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
III OTHER SPECIFIC APPEALS			
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
IV ADDITIONAL FORMS OF GIVING			
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		200,000	200,000
V INTEREST & DIVIDENDS			
PC(USA) Restricted Endowment Funds		7,387,538	7,387,538
PC(USA) Unrestricted Endowment Funds	8,959,586		8,959,586
Presbyterian Mission Program Fund	350,000		350,000
Outside Trusts	1,300,000	135,000	1,435,000
Jarvie Commonweal Fund	150,000		150,000
Jinishian		1,944,123	1,944,123
Short Term Investments	700,000	600,000	1,300,000
Jarvie			
VI OTHER			
Conference Center Operating Receipts		5,600,000	5,600,000
Partner Churches and Other		800,000	800,000
Hubbard Press	30,000		30,000
Sales: Curriculum		4,232,714	4,232,714
Sales: Program Services		7,200,000	7,200,000
Sale: Resources		3,100,000	3,100,000
TOTAL FROM CURRENT RECEIPTS	31,509,586	71,419,375	102,928,961
UTILIZATION OF PRIOR YEAR ACCUM'N	1,449,343	8,623,342	10,072,685
ADMIN COST ALLOCATION	900,000		900,000
TOTAL SOURCES OF FUNDING	33,858,929	80,042,717	113,901,646

Item 08-13

[The assembly approved Item 08-13, Recommendation 3., as amended. See p. 56]

3. *Presbyterian Mission Program—General Assembly Mission Budget and Program 2007 and 2008.*

The General Assembly Council recommends that the 217th General Assembly (2006) approve the 2007 General Assembly Mission Budget and Program in the total amount of \$97,612,768 and the 2008 General Assembly Mission Budget and Program in the total amount of \$96,298,454, 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 217th General Assembly (2006).

Rationale

The 202nd General Assembly (1990) adopted Policy Governing Mission Budgets at the General Assembly Level. That policy provides that:

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.

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).

A New Thing

Mission Work Plan: 07-08

*Do not remember the former things, or consider the things of old.
I am about to do a new thing; now it springs forth, do you not perceive it? Isaiah 43: 18-19a*

The only constant, it is said, is change. And the Presbyterian Church (U.S.A.) certainly continues to experience more than its share of change. One of our challenges, as a denomination trying to be faithful in a time when many consider denominations irrelevant, is to figure out how to work in that context.¹

The Mission Work Plan Team for 2007–2008² adopted guiding principles saying in part, “While being grounded in history and tradition, Presbyterians are also open to God’s new things in the world.”³

So, building on the work done for 2005–2006, the team came to the conclusion after lots of discussion, study, and consultation with selected middle governing body executives and various staff members that a new way of approaching the work of the General Assembly Council was needed. Instead of the pointed directions of the past, of telling the GAC staff exactly what and how to spend time and resources, a more excellent way was to set direction for what the Council believes to be the most crucial and obtainable objectives within the priority goal areas approved by the General Assembly⁴ and to instruct the professional staff to propose specific programs and budgets to reach these objectives.

Accordingly, the proposed Mission Work Plan consists of eight objectives—two each under the four previously adopted goal areas. It is the team’s hope that the elected GAC members will adopt these objectives, sending them to the staff with instructions to return in April with specific plans (including a proposed budget) that advance these objectives. Indeed, it is the team’s expectation that every ministry activity that occurs at 100 Witherspoon St. from this point forward will contribute to achieving one or more of the objectives (once they’re approved by the General Assembly).

We also hope you will notice two particular themes throughout the objectives: emphases on partnerships and strengthening congregations.

One underlying assumption is contained in the principles the team adopted at the outset to guide its work: “Presbyterian mission is centered in justice and evangelism and is supported by abundant resources. Based on our belief in the strength of being connected with one another, this mission is done in partnership with other denominations, other cultures and other faiths.”⁵

Endnotes

1. *Presbyterian Church (USA): Context for Mission Work Plan*. Appendix V
2. Elder Charles Easley, chair; the Reverend Dr. Michael Castronis; the Reverend Mary Marks King; the Reverend Dan Schomer; Elder Michael Kruse; Elder Carolyn McLarnan; Elder John A. Bolt.
3. Guiding Principles, MWP Team 07-08, Appendix VIII
4. Appendix II
5. Guiding Principles, Appendix VIII.

08 ASSEMBLY COMMITTEE ON MISSION COORDINATION

**GENERAL ASSEMBLY MISSION PROGRAM
2007 PROPOSED BUDGET**

SOURCES OF FUNDING SUMMARY (PROJECTED RECEIPTS)

SOURCE OF FUNDING		MISSION BUDGET		GRAND TOTAL
		UNRESTRICTED	RESTRICTED	
I BASIC MISSION SUPPORT				
	Shared Mission Support	12,900,000		12,900,000
	Directed Mission Support		5,000,000	5,000,000
II CHURCHWIDE SPECIAL OFFERINGS				
	Christmas Joy		5,200,000	5,200,000
	One Great Hour of Sharing		9,400,000	9,400,000
	Peacemaking		1,100,000	1,100,000
	Pentecost		650,000	650,000
III OTHER SPECIFIC APPEALS				
	Emergency and Disaster Relief		2,500,000	2,500,000
	Extra Commitment		7,500,000	7,500,000
	Mission Initiative-MIJHH		1,500,000	1,500,000
	Hunger		600,000	600,000
	Theological Education Fund		2,200,000	2,200,000
IV ADDITIONAL FORMS OF GIVING				
	Presbyterian Women	1,274,450	450,000	1,724,450
	Bequests & Annuities (Unrestricted)	2,500,000	150,000	2,650,000
	Other Gifts		90,000	90,000
	Validated Mission Support		850,000	850,000
	Grants from Outside Foundations		1,500,000	1,500,000
V INTEREST & DIVIDENDS				
	PC(USA) Restricted Endowment Funds		7,495,276	7,495,276
	PC(USA) Unrestricted Endowment Funds	8,260,657		8,260,657
	Presbyterian Mission Program Fund	340,000		340,000
	Outside Trusts	1,200,000	135,000	1,335,000
	Jarvie Commonweal Fund	100,000		100,000
	Jinishian		2,027,208	2,027,208
	Short Term Investments	600,000	1,200,000	1,800,000
VI OTHER				
	Conference Center Operating Receipts			
	Enterprise Fund, Hubbard	35,000		35,000
	Partner Churches and Other		800,000	800,000
	Sales: Curriculum		4,250,000	4,250,000
	Sales: Program Services		8,000,000	8,000,000
	Sale: Resources		2,000,000	2,000,000
	Per Capita Funds			
TOTAL FROM CURRENT RECEIPTS		27,210,107	64,597,484	91,807,591
UTILIZATION OF PRIOR YEAR ACCUM'N		1,470,698	3,534,479	5,005,177
ADMIN COST ALLOCATION		800,000		800,000
TOTAL SOURCES OF FUNDING		29,480,805	68,131,963	97,612,768

08 ASSEMBLY COMMITTEE ON MISSION COORDINATION

**GENERAL ASSEMBLY MISSION PROGRAM
2006 Approved & 2007 Proposed Budget
EXPENDITURE SUMMARY**

	MISSION BUDGET			GRAND TOTAL	MISSION BUDGET		
	UNRESTRICTED	RESTRICTED	2006		UNRESTRICTED	RESTRICTED	2007
	2006	2006			2007	2007	
I. PROGRAMS OF THE EXECUTIVE DIRECTOR'S OFFICE							
Research Services	453,298	635,472	1,088,770	441,036	633,092	1,074,127	
Legal Services		299,135	299,135	0	300,793	300,793	
Deputy for Programs & Admir Mission Initiatives		900,000	900,000	565,125	844,557	1,409,682	
TOTAL FOR EDO	453,298	1,834,607	2,287,905	1,006,160	1,778,442	2,784,602	
II. PROGRAMS OF THE DEPUTY EXECUTIVE DIRECTOR'S OFFICE							
Communications	1,325,247	1,409,272	2,734,519	1,143,667	54,744	1,198,411	
Human Resources	574,752	46,018	620,770	448,806	45,846	494,652	
Committee on Social Witness Polic Stewardship & Mission Funding	345,057	839,450	345,057	296,088	9,963	306,051	
Contingency	1,077,615		1,917,065	862,325		862,325	
Mission Partnership Funding	26,867		26,867			0	
	3,412,208	37,965	3,450,173	3,333,387		3,333,387	
TOTAL FOR DEDO	6,761,746	2,332,705	9,094,451	6,084,273	110,552	6,194,825	
III. CONGREGATIONAL MINISTRIES DIVISION							
Presbyterian Peacemaking Program		1,619,542	1,619,542	0	1,249,005	1,249,005	
Congregational Ministries Publishing Theology & Worship	1,399,677	5,791,095	7,190,772	763,241	7,445,515	8,208,756	
Conference Centers	1,472,976	3,957,460	5,430,436	1,287,710	3,280,125	4,567,836	
Division Administration	0	5,600,000	5,600,000	0	0	0	
	464,414	149,638	614,052				
TOTAL FOR CMD	3,337,067	17,117,735	20,454,802	2,050,951	11,974,645	14,025,596	
IV. NATIONAL MINISTRIES DIVISION							
Leadership	1,988,938	1,742,057	3,730,995	1,765,255	1,779,645	3,544,901	
Evangelism	2,935,797	3,687,137	6,622,934	2,531,184	3,656,392	6,187,576	
Justice	2,516,828	3,831,509	6,348,337	2,214,061	2,970,767	5,184,828	
Ministries of Enrichment Division Administration	1,154,591	112,472	1,267,063	1,072,841	81,708	1,154,549	
	422,009	92,751	514,760				
TOTAL FOR NMD	9,018,163	9,465,926	18,484,089	7,583,341	8,488,512	16,071,853	
V. WORLDWIDE MINISTRIES DIVISION							
Ecumenical Partnership	2,145,819	6,043,441	8,189,260	1,816,469	5,649,535	7,466,004	
Global Service and Witness People in Mutual Mission Division Administration	2,989,302	19,938,906	19,938,906	59,045	17,319,864	17,378,908	
	626,663	12,180,367	15,169,669	4,053,877	10,192,386	14,246,263	
	227,272	107,120	733,783				
TOTAL FOR WMD	5,761,784	38,269,834	44,031,618	5,929,390	33,161,785	39,091,175	
VI. MISSION SUPPORT SERVICES							
Finance, Accounting, & Treasury	1,892,233	1,084,440	2,976,673	1,534,548	1,030,566	2,565,114	
Presbyterian Distribution Service Office of Information Service Mail Print Center Division Administration	698,985	669,851	1,368,836	697,971	605,880	1,303,851	
	2,634,668	398,874	3,033,542	2,016,654	282,712	2,299,366	
	146,951	427,434	574,385	153,972	557,233	711,205	
	227,272	21,489	248,761				
TOTAL FOR MSS	5,600,109	2,602,088	8,202,197	4,403,145	2,476,391	6,879,536	
VII. SHARED EXPENSES							
Insurance	1,037,660	1,373,065	2,410,725	921,884	1,571,995	2,493,879	
Presbyterian Center Services Audit Costs	905,734	284,811	1,190,545	751,659	283,744	1,035,404	
	60,000	0	60,000	0		0	
Replacement Reserve: Furniture & Equipment Replacement Reserve: Systems & Buildings Contingency	250,000	0	250,000	250,000		250,000	
	250,000	0	250,000	250,000		250,000	
	223,369	0	223,369	100,000		100,000	
TOTAL FOR SE	2,726,763	1,657,876	4,384,639	2,273,543	1,855,739	4,129,283	
VIII. RELATED MISSION FUNDING							
Board of Pensions ECO Agency Short Term Investments Management Restricted Funds Alloc to Other Govern'g Bodies		2,761,946	2,761,946		2,347,306	2,347,306	
		3,600,000	3,600,000		3,600,000	3,600,000	
	200,000		200,000	150,000		150,000	
	0	400,000	400,000			0	
			0			0	
TOTAL FOR RMF	200,000	6,761,946	6,961,946	150,000	5,947,306	6,097,306	
TOTAL	33,858,930	80,042,717	113,901,647	29,480,805	65,793,372	95,274,177	

Jinishian 0 2,338,591 2,338,591

TOTAL 33,858,930 80,042,717 113,901,647 29,480,805 68,131,963 97,612,768

08 ASSEMBLY COMMITTEE ON MISSION COORDINATION

2007 Mission Work Plan Budget

BUDGETED GOAL	MISSION BUDGET			Grand Total
	Unrestricted	Restricted		
t. Evangelism and Witness				
Evangelism	\$ 5,248,464	\$ 12,126,647	\$	\$ 17,375,111
Multi-Cultural	\$ 2,231,753	\$ 664,962	\$	\$ 2,896,715
ii. Justice and Compassion				
Poverty	\$ 1,394,924	\$ 21,773,514	\$	\$ 23,168,438
Peace	\$ 1,090,110	\$ 2,478,979	\$	\$ 3,569,089
ut. Spirituality and Discipleship				
Reformed Identity Families	\$ 1,421,852	\$ 7,895,620	\$	\$ 9,317,472
	\$ 552,555	\$ 347,303	\$	\$ 899,858
iv. Leadership and Vocation				
Vocation	\$ 3,535,838	\$ 8,190,433	\$	\$ 11,726,271
Small Churches	\$ 507,676	\$ 147,344	\$	\$ 655,019
Total Witness Work	\$ 15,983,173	\$ 53,624,801	\$	\$ 69,607,974
v. Support Services	\$ 7,927,236	\$ 3,804,572	\$	\$ 11,731,808
VI. Other	\$ 5,005,271	\$ 7,519,442	\$	\$ 12,524,713
Total	\$ 28,915,680	\$ 64,948,815	\$	\$ 93,864,495
Administration	\$ 565,125	\$ 844,557	\$	\$ 1,409,682
Other required work				
Jinishian Memorial Program	\$ -	\$ 2,338,591	\$	\$ 2,338,591
Total Forecasted Expenses	\$ 29,480,805	\$ 68,131,963	\$	\$ 97,612,768
Revenue Forecast	\$ 28,010,107	\$ 64,597,484	\$	\$ 92,607,591
Utilization of Prior Year Accumulation	\$ 1,470,698	\$ 3,534,479	\$	\$ 5,005,177
Total Funding	\$ 29,480,805	\$ 68,131,963	\$	\$ 97,612,768

GENERAL ASSEMBLY MISSION PROGRAM

2008 PROPOSED BUDGET

SOURCES OF FUNDING SUMMARY (PROJECTED RECEIPTS)

SOURCE OF FUNDING	MISSION BUDGET		GRAND TOTAL
	UNRESTRICTED	RESTRICTED	
I BASIC MISSION SUPPORT			
Shared Mission Support	12,700,000		12,700,000
Directed Mission Support		5,000,000	5,000,000
II CHURCHWIDE SPECIAL OFFERINGS			
Christmas Joy		5,200,000	5,200,000
One Great Hour of Sharing		9,400,000	9,400,000
Peacemaking		1,100,000	1,100,000
Pentecost		650,000	650,000
III OTHER SPECIFIC APPEALS			
Emergency and Disaster Relief		2,500,000	2,500,000
Extra Commitment		7,500,000	7,500,000
Mission Initiative-MIJHH		1,500,000	1,500,000
Hunger		600,000	600,000
Theological Education Fund		2,200,000	2,200,000
IV ADDITIONAL FORMS OF GIVING			
Presbyterian Women	1,274,450	450,000	1,724,450
Bequests & Annuities	2,500,000	150,000	2,650,000
Other Gifts		90,000	90,000
Validated Mission Support		850,000	850,000
Grants from Outside Foundations			
V INTEREST & DIVIDENDS			
PC(USA) Restricted Endowment Funds		7,315,847	7,315,847
PC(USA) Unrestricted Endowment Funds	7,975,378		7,975,378
Presbyterian Mission Program Fund	340,000		340,000
Outside Trusts	1,200,000	135,000	1,335,000
Jarvie Commonweal Fund	100,000		100,000
Jinishian		1,958,427	1,958,427
Short Term Investments	600,000	1,200,000	1,800,000
VI OTHER			
Conference Center Operating Receipts			
Enterprise Fund, Hubbard	35,000		35,000
Partner Churches and Other		800,000	800,000
Sales: Curriculum		4,250,000	4,250,000
Sales: Program Services		7,200,000	7,200,000
Sale: Resources		2,000,000	2,000,000
Per Capita Funds			
TOTAL FROM CURRENT RECEIPTS	26,724,828	62,049,274	88,774,102
UTILIZATION OF PRIOR YEAR ACCUM'N	2,637,812	4,086,540	6,724,352
ADMIN COST ALLOCATION	800,000		800,000
UTILIZATION OF BEQUEST			
TOTAL SOURCES OF FUNDING	30,162,640	66,135,814	96,298,454

08 ASSEMBLY COMMITTEE ON MISSION COORDINATION

**GENERAL ASSEMBLY MISSION PROGRAM
2007 & 2008 Proposed Budget
EXPENDITURE SUMMARY**

	MISSION BUDGET			GRAND	MISSION BUDGET			GRAND
	UNRESTRICTED	RESTRICTED	TOTAL	TOTAL	UNRESTRICTED	RESTRICTED	TOTAL	
	2007	2007	2007		2008	2008	2008	
I. PROGRAMS OF THE EXECUTIVE DIRECTOR'S OFFICE								
Research Services	441,036	633,092	1,074,127		460,350	630,991	1,091,341	
Legal Services:	0	300,793	300,793		0	301,919	301,919	
Deputy for Programs & Admin	565,125	844,557	1,409,682		606,455	404,753	1,011,208	
Mission Initiative:	0	0	0		0	0	0	
TOTAL FOR EDO	1,006,160	1,778,442	2,784,602		1,066,805	1,337,663	2,404,468	
II. PROGRAMS OF THE DEPUTY EXECUTIVE DIRECTOR'S OFFICE								
Communications	1,143,667	54,744	1,198,411		1,236,761	54,563	1,291,323	
Human Resources	448,806	45,846	494,652		447,506	45,694	493,200	
Committee on Social Witness Polic	296,088	9,963	306,051		305,845	9,929	315,774	
Stewardship & Mission Funding	862,325	0	862,325		866,941	0	866,941	
Contingency	0	0	0		0	0	0	
Mission Partnership Funding	3,333,387	0	3,333,387		3,009,738	0	3,009,738	
TOTAL FOR DEDO	6,084,273	110,552	6,194,825		5,866,791	110,186	5,976,976	
III. CONGREGATIONAL MINISTRIES DIVISION								
Presbyterian Peacemaking Program	0	1,249,005	1,249,005		0	1,188,382	1,188,382	
Congregational Ministries Publishin	763,241	7,445,515	8,208,756		885,301	5,691,184	6,576,485	
Theology & Worship	1,287,710	3,280,125	4,567,836		1,333,104	3,269,241	4,602,345	
Conference Centers	0	0	0		0	0	0	
Division Administrator	0	0	0		0	0	0	
TOTAL FOR CMD	2,050,951	11,974,645	14,025,596		2,218,405	10,148,807	12,367,212	
IV. NATIONAL MINISTRIES DIVISION								
Leadership	1,765,255	1,779,645	3,544,901		1,749,752	1,773,029	3,522,781	
Evangelism	2,531,184	3,656,392	6,187,576		2,530,494	3,649,378	6,179,872	
Justice	2,214,061	2,970,767	5,184,828		2,284,258	2,919,403	5,203,660	
Ministries of Enrichment	1,072,841	81,708	1,154,549		1,118,280	47,086	1,165,366	
Division Administrator	0	0	0		0	0	0	
TOTAL FOR NMD	7,583,341	8,488,512	16,071,853		7,682,783	8,388,895	16,071,679	
V. WORLDWIDE MINISTRIES DIVISION								
Ecumenical Partnership	1,816,469	5,649,535	7,466,004		1,672,113	5,064,909	6,737,022	
Global Service and Witnes	59,045	17,319,864	17,378,908		67,621	18,426,311	18,493,932	
People in Mutual Missior	4,053,877	10,192,386	14,246,263		4,525,209	10,041,079	14,566,288	
Division Administrator	0	0	0		0	0	0	
TOTAL FOR WMD	5,929,390	33,161,785	39,091,175		6,264,943	33,532,300	39,797,243	
VI. MISSION SUPPORT SERVICES								
Finance, Accounting, & Treasury	1,534,548	1,030,566	2,565,114		1,641,919	1,027,146	2,669,064	
Presbyterian Distribution Service:	697,971	605,880	1,303,851		717,351	609,504	1,326,855	
Office of Information Service:	2,016,654	282,712	2,299,366		2,122,652	281,774	2,404,426	
Mail Print Center	153,972	557,233	711,205		166,639	555,384	722,023	
Division Administrator	0	0	0		0	0	0	
TOTAL FOR MSS	4,403,145	2,476,391	6,879,536		4,648,561	2,473,807	7,122,368	
VII. SHARED EXPENSES								
Insurance	921,884	1,571,995	2,493,879		921,884	1,571,995	2,493,879	
Presbyterian Center Service:	751,659	283,744	1,035,404		742,469	282,803	1,025,271	
Audit Costs	0	0	0		0	0	0	
Replacement Reserve: Furniture & E	250,000	0	250,000		250,000	0	250,000	
Replacement Reserve: Systems & Bl	250,000	0	250,000		250,000	0	250,000	
Contingency	100,000	0	100,000		100,000	0	100,000	
TOTAL FOR SE	2,273,543	1,855,739	4,129,283		2,264,353	1,854,798	4,119,150	
VIII. RELATED MISSION FUNDING								
Board of Pensions		2,347,306	2,347,306			2,347,306	2,347,306	
ECO Agency		3,600,000	3,600,000			3,600,000	3,600,000	
Short Term Investments Management	150,000	0	150,000		150,000	0	150,000	
Restricted Funds Alloc to Other Govern'g Bodie	0	0	0		0	0	0	
TOTAL FOR RMF	150,000	5,947,306	6,097,306		150,000	5,947,306	6,097,306	
TOTAL	29,480,805	65,793,372	95,274,177		30,162,640	63,793,761	93,956,401	

Jinishian	0	2,338,591	2,338,591	0	2,342,053	2,342,053
	29,480,805	68,131,963	97,612,768	30,162,640	66,135,814	96,298,454

08 ASSEMBLY COMMITTEE ON MISSION COORDINATION

2008 Mission Work Plan Budget

BUDGETED GOAL	MISSION BUDGET			Grand Total
	Unrestricted	Restricted		
I. Evangelism and Witness				
Evangelism	\$ 5,464,154	\$ 11,914,513		\$ 17,378,667
Multi-Cultural	\$ 2,245,839	\$ 663,848		\$ 2,909,687
II. Justice and Compassion				
Poverty	\$ 1,488,801	\$ 22,178,748		\$ 23,667,549
Peace	\$ 1,122,272	\$ 2,418,593		\$ 3,540,865
III. Spirituality and Discipleship				
Reformed Identity	\$ 1,572,643	\$ 6,140,230		\$ 7,712,873
Families	\$ 565,678	\$ 471,646		\$ 1,037,323
IV. Leadership and Vocation				
Vocation	\$ 3,625,392	\$ 8,135,571		\$ 11,760,963
Small Churches	\$ 510,874	\$ 146,853		\$ 657,727
Total Witness Work	\$ 16,595,653	\$ 52,070,002		\$ 68,665,655
V. Support Services	\$ 8,278,911	\$ 3,799,705		\$ 12,078,617
VI. Other	\$ 4,681,622	\$ 7,519,301		\$ 12,200,923
Total	\$ 29,556,186	\$ 63,389,008		\$ 92,945,195
Administration	\$ 606,455	\$ 404,753		\$ 1,011,208
Other required work				
Jinishian Memorial Program	\$ -	\$ 2,342,053		\$ 2,342,053
Total Forecasted Expenses	\$ 30,162,640	\$ 66,135,814		\$ 96,298,454
Revenue Forecast	\$ 27,524,828	\$ 62,049,274		\$ 89,574,102
Utilization of Prior Year Accumulation	\$ 2,637,812	\$ 4,086,540		\$ 6,724,352
Total Estimated Expenses	\$ 30,162,640	\$ 66,135,814		\$ 96,298,454

Item 08-13

[The assembly approved Item 08-13, Recommendations B.1.–B.2. and C.1.–C.2. See pp. 36–37.]

B. *Relating to Reserved or Committed Funds*

1. *Unrestricted and Committed Funds*

The General Assembly Council recommends that the 217th General Assembly (2006) receive the report of the Presbyterian Church (U.S.A.), A Corporation, regarding unrestricted and committed funds as of December 31, 2005.

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, 2005. 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, 2005**

UNRESTRICTED			
UNCOMMITTED FUNDS	COMMITTED FOR SPECIAL PROJECTS	PROGRAMMATIC LOAN FUND	COMBINED TOTAL
17,833,738	5,525,210	2,476,583	25,835,531
2,588,832		(442,902)	2,588,832
442,902		(456,064)	(456,064)
(3,124,386)	3,124,386	295,064	295,064
	(3,617,081)		(3,617,081)
	-		-
(92,652)	(492,695)	(603,902)	(1,189,249)
17,741,086	5,032,515	1,872,681	24,646,282
1,802,184			1,802,184
19,543,270	5,032,515	1,872,681	26,448,466
11,128,585			

- 1 Balance as of 1/1/05
- 2 Market value adjustment in investments
- 3 Net increase (decrease) in loans/receivables
- 4 Loan balance written off
- 5 Net (increase) decrease in provision for uncollectible loans
- 6 New allocation
- 7 Use of allocations
- 8 Unused allocations restored
- 9 Increase (Decrease) YTD

- 10 Subtotal
- 11 Excess unrestricted revenues/(expenditures) from GA Mission Budget

Balance December 31, 2005

13 Reserve requirement:	
Unrestricted receipts	\$ 31,907,603
Directed mission support receipts	<u>5,187,681</u>
Total	\$ 37,095,284
30% Reserve requirement	



**PRESBYTERIAN CHURCH (U.S.A.)
PRESBYTERIAN MISSION PROGRAM FUND
FUNDS COMMITTED FOR SPECIAL PROJECTS
AS OF DECEMBER 31, 2005**



GRANTS		Original Designation	Balance 1/01/05	Designated	Payments	Balance
1	Balance of Designation of \$2,185,123 for bequest received (4/03)	900,000	53,850	(53,850)		-
	a. Allocation for funding the Mission Initiative for 2004 (4/03)			450,000	(423,562)	26,438
	b. Allocation for funding the Mission initiative for 2005 (12/04)	835,123	835,123	(396,150)		438,973
	c. Allocation for the remaining bequest amount (4/03)					
2	Balance of allocations of \$1,093,000 (4/03), \$814,210 (2/04), and \$150,000 (12/04) to support the Independent Abuse Review Pane	487,210	7,013		(7,013)	-
	a. 2004	434,000	434,000		(106,007)	327,993
	b. 2005	284,000	284,000			284,000
	c. 2006	309,000	309,000			309,000
	d. 2007	284,000	284,000			284,000
	e. 2008	259,000	259,000			259,000
	f. 2009					
3	Balance of allocation of \$175,000 for the Incubator Fund (Funds Development) (1/02)	75,000	50,000		(25,000)	25,000
	a. Allocation for Older Adult Ministries Capital Campaign	129,975	129,975		(129,975)	-
4	Allocation of \$129,975 for Campus Ministry Strategy - 2005 (9/03)	130,000	130,000		(94,091)	35,909
5	Allocation of \$130,000 to fund the Israel/Palestine Peace Project (12/04)		1,479,907	189,924	(76,972)	1,592,859
6	Sales of Resources		1,269,342	180,001		1,449,343
7	Allocation of \$1,449,343 to balance the 2006 Mission Budget (12/04), (3/05)	1,092,289		1,092,289	(1,092,289)	-
8	Allocation of \$1,092,289 to cover MSS administrative fee prior years' deficit	600,000		600,000	(600,000)	-
9	Allocation of \$600,000 to restore WMD Restricted Funds for 2004			1,062,172	(1,062,172)	-
10	Allocation of \$1,062,172 to restore WMD Restricted Funds for 2005					
11	TOTAL		5,525,210	3,124,386	(3,617,081)	5,032,515



PRESBYTERIAN CHURCH (U.S.A.)
PRESBYTERIAN MISSION PROGRAM FUND
PROGRAMMATIC LOAN FUND
AS OF DECEMBER 31, 2005

RECEIVABLE		Balance 1/01/05	Increase (Decrease)	Balance
1	Knoxville College	117,323	(50,000)	67,323
2	Interchurch Center	111,000	(111,000)	-
3	Knoxville College 1999 Christmas Joy Offerin ^g	50,000	(50,000)	-
4	Receivable from PILP	310,842		310,842
5	Sheldon Jackson College	290,000	(50,000)	240,000
6	Mary Holmes College	456,064	(456,064)	-
7	Receivable from Congregational Ministries Publishin ^g	1,715,741	(181,902)	1,533,839
8	Menaul School Loan	450,000		450,000
9	Provision for Uncollectible Loan:	(1,024,387)	295,064	(729,323)
10	TOTALS	2,476,583	(603,902)	1,872,681



PRESBYTERIAN CHURCH (U.S.A.)
PRESBYTERIAN MISSION PROGRAM FUND
SELF INSURANCE FUND
AS OF DECEMBER 31, 2005

1	Balance as of 1/01/05	5,810,511
Revenues:		
2	Income from investments	111,928
3	Unrealized gain (loss)	206,174
		318,102
Total revenues		
Expenditures:		
4	Foundation investment fee:	(551)
5	Administrative fees from MSS	(5,541)
6	Risk Management recovery	(113,789)
7	Insurance claims paid	(62,260)
		(182,141)
Total expenditures		
8	Funds available 12/31/05	5,946,472

**Presbyterian Church (U.S.A.)
Sales of Resources
As of December 31, 2005**

	Balance 1/01/05	Additions	Payments	Balance 12/31/2005
Programs of the Executive Director				
Research Services	490,593.10	76,542.96	(27,947.00)	539,189.06
Programs of the Deputy Executive Director				
Communications				
Monday Morning	143,227.66	-	-	143,227.66
Media Services	400,989.88	39,462.26	(42,320.92)	398,131.22
Presbyterians Today	-	-	-	-
Social Witness Policy	10,933.59	(392.39)	-	10,541.20
Stewardship	6,969.63	11,036.62	-	18,006.25
Total	562,120.76	50,106.49	(42,320.92)	569,906.33
Congregational Ministries Division				
Christian Education				
Christian Education	-	-	-	-
Church Leader Support	-	-	-	-
Youth & Young Adult Ministry	-	19,347.41	-	19,347.41
CMP Curriculum Development	-	4,724.27	-	4,724.27
Total	-	24,071.68	-	24,071.68
Congressional Ministries Publishing				
Mission Education & Promotion	298,423.46	10,744.66	-	309,168.12
Advocate Network	-	-	-	-
Total	298,423.46	10,744.66	-	309,168.12
Theology Worship and Discipleship				
Christian Faith	802.30	36.06	-	838.36
Theology	15,568.15	18,383.52	-	33,951.67
Worship	289.46	-	-	289.46
Spiritual Formation	6,994.56	3,477.22	-	10,471.78
Total	23,654.47	21,896.80	-	45,551.27
CMD Division Administration				
CMD Director	-	-	-	-
Total CMD	322,077.93	56,713.14	-	378,791.07

**Presbyterian Church (U.S.A.)
Sales of Resources
As of December 31, 2005**

	Balance 1/01/05	Additions	Payments	Balance 12/31/2005
National Ministries Division				
Churchwide Personnel Service Program Area				
Leadership Associate Director	17,004.76	(113.64)	(493.88)	16,397.24
Church Leadership Connection	2,496.98	438.32	(2,496.98)	438.32
Commission on Ministry	12,787.23	1,999.70	-	14,786.93
Preparation for Ministry	3,430.82	1,228.76	(1,618.03)	3,041.55
National Volunteers	-	35.91	-	35.91
Total	35,719.79	3,589.05	(4,608.89)	34,699.95
Evangelism & Church Development				
Evangelism Associate Director	15,858.71	-	-	15,858.71
National Health Ministries	-	2,315.40	-	2,315.40
Presbyterian Evangelism	4,323.63	153.42	-	4,477.05
Network Support	279.63	-	-	279.63
Communication/Resources	4,887.48	-	-	4,887.48
Evang. & Racial & Cultural Diversity	1,170.00	-	(743.80)	426.20
Small Church Programs	192.04	-	-	192.04
Total	26,711.49	2,468.82	(743.80)	28,436.51
Social Justice				
Child Advocacy	-	34.74	-	34.74
Social Welfare	3,831.60	-	-	3,831.60
Total	3,831.60	34.74	-	3,866.34
Women's Ministries				
Women's Coordinator	269.24	-	-	269.24
Women's Advocacy	3,631.38	-	(1,350.94)	2,280.44
Young Women's Ministry NNPCW	66.13	-	-	66.13
Total	3,966.75	-	(1,350.94)	2,615.81
Total NMD	70,229.63	6,092.61	(6,703.63)	69,618.61
Worldwide Ministries Division				
Ecumenical Partnership				
Central and West Africa	59.20	-	-	59.20
Latin American/Caribbean	630.00	-	-	630.00
Ecumenical & Mission Partnership	13,199.11	468.77	-	13,667.88
Interfaith Relation	1,458.76	-	-	1,458.76
International Evangelism	681.99	-	-	681.99
Total	16,029.06	468.77	-	16,497.83

**Presbyterian Church (U.S.A.)
Sales of Resources
As of December 31, 2005**

	Balance 1/01/05	Additions	Payments	Balance 12/31/2005
Global Service and Witness International Health Ministry Total	291.96 291.96	- -	- -	291.96 291.96
Peoples in Mutual Mission PIMM Associate Director Global Awareness & Involvement Total	4,828.76 13,735.53 18,564.29	- - -	- - -	4,828.76 13,735.53 18,564.29
Total WMD	34,885.31	468.77	-	35,354.08
TOTAL	1,479,906.73	189,923.97	(76,971.55)	1,592,859.15

Item 08-13

[The assembly approved Item 08-13, Recommendations B.1.–B.2. and C.1.–C.2. See pp. 36–37.]

B. *Relating to Reserved or Committed Funds*

2. *Report of Contingent Liabilities, December 31, 2005*

The General Assembly Council recommends that the 217th General Assembly (2006) incorporate into its *Minutes* the following list of contingent liabilities: 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 \$5,946,472.49 as of December 31, 2005.

Rationale

The 190th (UPCUSA) General Assembly (1978) received from the General Assembly Mission Council a financial plan for supporting minority education during 1977–1979 and a status report of minority education institutions (*Minutes*, UPCUSA, 1978, Part I, pp. 189–90).

C. *Relating to Support for General Assembly Mission*

1. *John C. Lord and Edmund P. Dwight Funds*

The General Assembly Council recommends that the 217th General Assembly (2006) allocate the annual income realized in 2005 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 2006 is approximately \$33,104.

2. *Special Offerings 2005*

The General Assembly Council recommends that the 217th General Assembly (2006) incorporate into its *Minutes* the following summary of receipts from Special Offerings for the year 2005.

Rationale

Special Offerings enable an important part of the General Assembly Mission Program. In 2005, income from these offerings totaled approximately 14.2 percent of total income for the mission program of the church and 19.3 percent of the mission gifts from congregations. All offerings were down or flat in 2005 due to the economy, except Pentecost, which is up by 35.84 percent.

08 ASSEMBLY COMMITTEE ON MISSION COORDINATION

Presbyterian Church (U.S.A.)
SPECIAL OFFERINGS
Years Ending December 31, 2003, 2004 & 2005

	2003	2004	%	2005	%
One Great Hour of Sharing					
Presbyterian World Service	3,147,414	3,180,656	1.06%	2,683,916	-15.62%
Self Development of People	2,785,339	2,818,308	1.18%	2,678,108	-4.97%
Presbyterian Hunger Program	2,779,807	2,865,605	3.09%	3,091,124	7.87%
Promotion	439,898	376,433	-14.43%	407,417	8.23%
Contribution to Shared Mission Cost	157,145	291,251	85.34%	466,349	60.12%
Total	9,309,603	9,532,253	2.39%	9,326,914	-2.15%
Christmas/Joy Offering					
Board of Pensions	2,752,105	2,638,045	-4.14%	2,435,462	-7.68%
Minority Education	2,529,350	2,588,206	2.33%	2,361,116	-8.77%
Promotion Cost	177,118	155,450	-12.23%	186,415	19.92%
Contribution to Shared Mission Cost	27,005	27,819	3.01%	257,921	827.14%
Total	5,485,578	5,409,520	-1.39%	5,240,914	-3.12%
Peacemaking Offering					
Peacemaking	987,131	942,858	-4.49%	778,042	-17.48°A
Promotion Cost	151,213	118,532	-21.61 ⁰ /0	210,908	77.93%
Contribution to Shared Mission Cost	26,810	27,614	3.00%	52,047	88.48%
Total	1,165,154	1,089,004	-6.54%	1,040,997	-4.41%
*Witness Offering					
Global Mission Unit	20,160	21,699	7.63%	21,441	-1.19%
Education & Congregational Nurture	8,064	8,679	7.63%	8,576	-1.19%
Evangelism & Church Development	12,096	13,019	7.63%	12,865	-1.18%
Promotion Cost	0	0	0.00%	0	0.00%
Contribution to Shared Mission Cost	0	0	0.00%	2,257	100.00%
Total	40,320	43,397	7.63%	45,139	4.01%
Pentecost Offering					
Receipts	500,358	447,513	-10.56%	607,922	35.84%
Promotion Costs	134,683	218,162	61.98%	140,818	-35.45%
Contribution to Shared Mission Cost	18,352	19,503	6.27%	39,408	102.06%
Total	653,393	685,178	4.86%	788,148	15.03%
TOTALS	16,654,048	16,759,352	0.63%	16,442,112	-1.89%
Designations					
Hunger	602,821	637,962	5.83%	541,619	-15.10%
Emergency Relief	1,559,262	4,083,917	161.91%	38,519,320	843.20%

Note: This report reflects actual receipts and all related adjustments and pass through donations.

Item 08-14

(The assembly approved Item 08-14. See pp. 19, 37.)

The Committee on the Office of the General Assembly and the General Assembly Council recommend that the 217th General Assembly (2006) make the following amendments to the *Organization for Mission* as proposed below: [Text to be added is shown as italic.]

1. Retitle Section IV to read: *General Assembly Officers and Committees and the Office of the General Assembly*.

2. Strike current language in Section IV (Attached p. 6-7) and insert as Section IV the attached Standing Rules of the General Assembly (section M) that relate to the officers and committees of the General Assembly and the Office of the General Assembly.

3. Add the following paragraph as 5. of revised Section IV:

“Proposed amendments to this Section IV of the Organization for Mission from related bodies or from within the Office of the General Assembly, shall be submitted to the Committee on the General Assembly (COGA). The COGA shall review these proposed changes and forward those it approves as part of its report to the General Assembly.”

4. Amend the second paragraph of Section IX. in the *Organization for Mission* as follows:

“Except as provided in section IV., paragraph 5, pProposed amendments to this Section IV of the Organization for Mission from related bodies or from within the General Assembly Council and its Ministries Divisions, shall be submitted to the General Assembly Council. The General Assembly Council shall review these proposed changes and forward those it approves as part of its report to the General Assembly.”

Rationale

The COGA has recently reorganized the *Standing Rules of the General Assembly* to focus on rules relating to the meetings of the General Assembly. Standing Rules relating to the officers (Moderator and Stated Clerk), as well those rules related to functions and responsibilities aside from General Assembly meetings have been combined (See Section M attached). The *Organization for Mission* is a more appropriate place for these rules as it already relates to General Assembly organization.

Attachment: Current Section IV (Pages 6 – 7)

IV. Office of the General Assembly

The Office of the General Assembly, which provides the structure and the system by which the Stated Clerk carries out the responsibilities of the position, will be guided by all policies adopted by the General Assembly for its entities. All policies and procedures for the Office of the General Assembly shall continue to be governed by the Standing Rules of the General Assembly and the *Constitution of the Presbyterian Church (U.S.A.)*. The Committee on the Office of the General Assembly is responsible for reviewing the work of the Office of the General Assembly in consultation with the Stated Clerk of the General Assembly.

The ecumenical responsibilities of the Stated Clerk are fulfilled in consultation with appropriate colleagues and bodies lodged within the Worldwide Ministries Division or other entities that may be established for ecumenical relations.

The Department of History is lodged in the Office of the General Assembly and managed by a director accountable to the Stated Clerk.

The following groups, which, like the Stated Clerk, are accountable directly to the General Assembly, are related to the Office of the General Assembly for staffing and budgeting purposes:

- Advisory Committee on the Constitution;
- Committee on the Office of the General Assembly;
- General Assembly Committee on Representation;
- General Assembly Nominating Committee; and
- Permanent Judicial Commission.



**General Assembly Officers and Committees
And the Office of the General Assembly**

- | | |
|---|---|
| <p>1. Moderator of the General Assembly</p> <ul style="list-style-type: none"> a. Title b. Function c. Enabling Service d. Vice Moderator e. Accountability <p>2. Stated Clerk of the General Assembly</p> <ul style="list-style-type: none"> a. Title b. Functions c. Office of the General Assembly | <p>3. Committees of the General Assembly</p> <ul style="list-style-type: none"> a. Serving b. Committee on the Office of the General Assembly c. Advisory Committee on the Constitution d. Advisory Committee on Litigation e. General Assembly Nominating Committee f. Board of Directors, Presbyterian Historical Society g. Committee on Ecumenical Relations <p>4. Review of Agencies and Committees</p> |
|---|---|

1. Moderator of the General Assembly

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.

Title a. The title of the Moderator is “The Moderator of the (number) General Assembly (year) of the Presbyterian Church (U.S.A.).”

Function b. 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.

(1) 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” (*Book of Order*, G-9.0202).

Revised Section IV.**Attachment: Section M**

(2) 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.

(3) 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.

(4) 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.

Enabling Service c. *Enabling the Moderator and Vice Moderator to Serve*

(1) 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 her/his 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 her/his work time.

(2) 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.

(3) 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.

(4) 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.

(5) 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.

(6) 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.

Vice Moderator d. *Vice Moderator*

(1) 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.

(2) 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.

(3) Should there be a Moderator's Conference, the Vice Moderator participates with the Moderator in planning the Moderator's Conference.

(4) The Vice Moderator is expected to itinerate at the request of the Moderator.

(5) The Vice Moderator shall consult with the Moderator and the Office of the General Assembly about the special emphasis for the Vice Moderator's iteration.

(6) 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.

Accountability

e. *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.

2. Stated Clerk of the General Assembly

Title

a. 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.

Functions

b. *Functions of the Stated Clerk* [For functions related to General Assembly meetings, see Standing Rule H.2.)

(1) 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.

(2) 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.

(3) 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.

(4) 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.

(5) 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.

(6) 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.

(7) 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.

(8) 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.

(9) 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.

(10) 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 H.2.d.).

(11) The Stated Clerk, after consultation with the Committee on the Office of the General Assembly, may appoint one or more Assistant Stated Clerks. 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.

(12) 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. 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.

(13) 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.

(14) 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.

(15) The Stated Clerk shall receive all resignations from service on General Assembly entities and shall declare the positions vacant in accordance with Paragraph IV.C.1. below entitled "Serving on Assembly Entities."

**Office of the
General
Assembly**

c. The Office of the General Assembly

(1) 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).

(2) 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.

(3) 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 Repre-

sentation, 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 K.I.).

(4) 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.

(5) 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.

3. Committees of the General Assembly

Serving

a. *Serving on Assembly Entities*

(1) 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.

(2) 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.

(3) 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.

(4) 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).

(5) 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.

(6) 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.

(7) 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.

(8) 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.

**Committee on the
Office of the
General
Assembly**

b. *Committee on the Office of the General Assembly*

(1) 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.

(2) The Committee on the Office of the General Assembly shall elect its own officers and determine its structure, including any subcommittees (see Standing Rule I.4.a. for exception).

(3) 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.

(4) The Committee on the Office of the General Assembly shall have the responsibility to do the following:

(a) 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.

(b) Review annually the work of the Stated Clerk and be responsible for an end-of-term evaluation (see Standing Rule H.2.b.(3)(f)) or exit interview.

(c) 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.

(d) 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 H.2.d.).

(e) Meet annually with the Executive Committee of the General Assembly Council to discuss items of concern and common interest.

(f) 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 L.1.).

(g) 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 Rule K.1.e.).

(h) Review the evaluation of each General Assembly session secured by the Stated Clerk.

(i) 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.

(j) 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 C.4.a.).

(k) 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 C.3.).

(l) 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.1.c.).

(m) Consult with the Moderator regarding the planning of all worship at the General Assembly (see Standing Rule G.a.).

(n) Coordinate the programmatic aspects of each General Assembly session, ensuring that adequate time is provided for the business that must be transacted.

(o) 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.

Revised Section IV.**Attachment: Section M**

(p) 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.

(q) 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 I.1.a.).

(r) Review the recommendation of the Stated Clerk and set the amount of per diem for sessions of the General Assembly (see Standing Rule I.3.).

**Advisory
Committee on the
Constitution**c. *Advisory Committee on the Constitution*

(1) The members of this committee shall be composed as provided for in *Book of Order*, G-13.0112a.

(2) 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.

**Advisory
Committee on
Litigation**d. *Advisory Committee on Litigation*

(1) The Advisory Committee on Litigation shall advise the Stated Clerk of the General Assembly in connection with instituting or participating in legal proceedings (see Functions of the Stated Clerk earlier in this section).

(2) 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 Section M.3.a.(3) above.

(3) 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.

(4) 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.

(5) 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 B.3.).

(6) The committee shall report to each session of the General Assembly.

**General Assembly
Nominating
Committee**e. *General Assembly Nominating Committee*

The General Assembly Nominating Committee shall be composed as provided for in *Book of Order*, G-13.0111.

**Board of
Directors,
Presbyterian
Historical Society**f. *Board of Directors for the Presbyterian Historical Society*

(1) 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.).

(2) 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.

(3) The budget for the Presbyterian Historical Society shall be submitted as part of the Office of the General Assembly's regular budget process.

(4) The responsibilities of the board of directors shall include:

(a) Establishing the strategic direction for the Presbyterian Historical Society with the concurrence of the Stated Clerk.

(b) Providing oversight of and accountability for the Presbyterian Historical Society to the church at large.

(c) Ensuring the financial stability of the Presbyterian Historical Society.

(d) Advocating for and promoting the work of the Presbyterian Historical Society.

**Committee on
Ecumenical
Relations**

g. *Committee on Ecumenical Relations*

(1) 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.

(2) 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.

(3) 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.

(4) The Committee on Ecumenical Relations will meet twice annually and shall have the responsibility to do the following:

(a) 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;

(b) 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;

(c) Act on and process recommendations and proposals addressing ecclesiastical ecumenical work of the Presbyterian Church (U.S.A.);

(d) 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

Revised Section IV.**Attachment: Section M**

(USA), the World Council of Churches, the World Alliance of Reformed Churches, and the Caribbean and North American Area Council assemblies;

(e) 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;

(f) 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;

(g) 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;

(h) 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.);

(i) 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;

(j) Propose and advocate to appropriate bodies of the Presbyterian Church (U.S.A.) that they share in funding ecumenical and conciliar ministry;

(k) Propose to the General Assembly names of churches to be invited to send ecumenical advisory delegates to the General Assembly meeting (see Standing Rule B.2.g.);

(l) Give guidance to the Stated Clerk and General Assembly agencies on ecclesial (church-to-church) ecumenical relations, helping to carry out the General Assembly’s G-13.0103s and t responsibilities;

(m) 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;

(n) Give guidance to the Mission Agency on ecumenical mission opportunities in partnership with churches in the United States and around the world; and

(o) Give guidance to program entities on ecumenical formation of Presbyterians, both ministers and lay members.

(5) 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.

4. Review of Agencies and Committees

a. 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.

b. 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.

5. Proposed amendments to this Section IV of the Organization for Mission from related bodies or from within the Office of the General Assembly, shall be submitted to the Committee on the General Assembly (COGA). COGA shall review these proposed changes and forward those it approves as part of its report to the General Assembly.

Item 08-15

[The assembly approved Item 08-15. See pp. 19, 37.]

The General Assembly Council recommends that the 217th General Assembly (2006) confirm the General Assembly Council's election of Linda Bryant Valentine to a four-year team as General Assembly Council Executive Director, effective July 1, 2006.

Rationale

Linda Valentine is an elder at the Fourth Presbyterian Church in Chicago, Illinois. If confirmed by the 217th General Assembly (2006), she will begin her new job July 1, 2006. Under the terms of her call, her salary will be \$160,000 per year.

Valentine is a senior executive attorney with more than thirty years of business and not-for-profit experience. As senior vice president of Motorola, she was one of the two highest ranked women in the company of more than 130,000 employees and served as general counsel for Motorola's communications businesses, which had sales of \$29 billion in 2000. She has held leadership and managerial positions in law, business, and professional and nonprofit organizations.

She is currently fund manager and general counsel for Opportunity International, one of the world's largest microfinance networks providing loans and financial services to poor persons in twenty-eight developing countries.

In a statement presented to the General Assembly Council, Valentine writes:

I am motivated by the parable of the talents. God has bestowed on me energy, health, intelligence, compassion, and opportunity. My responsibility—and my joy—is to use and multiply my talents and the talents of others to bring wholeness and welfare to others. I have chosen to work at Opportunity International, an organization motivated by Christ's call to serve the poor. After twenty-five years in corporate life, I describe my work now as working at the intersection of heart and mind. It is professionally complex and challenging—doing large, complex financial transactions and alliances so that we can provide \$50, \$100, and \$1,000 loans to give poor people resources, dignity, and opportunity to transform their lives spiritually, economically and socially. . .

Prior to joining Motorola in 1984, Valentine was an associate in a large Philadelphia law firm, and attorney for Atlantic Richfield Company and United Airlines. Before joining the staff of Opportunity International, she was a member of the board of directors and was a senior vice president of the software company TenFold.

Those who have worked with Linda Valentine describe her style as setting direction and empowering others to fill in the details. She enjoys complex, multipart projects, particularly orchestrating how best to go about a project, and enjoys working with people. We would describe Valentine as a management-oriented visionary. She demonstrates strong public speaking skills. The committee was impressed with her calm, non-anxious demeanor. Her experience includes effectively managing cultural change within an organization, downsizing and budget decline, which makes her sensitive to similar issues within the church.

The General Assembly Council Executive Director Search Committee found Valentine to be a very good listener who asks insightful questions. She presents herself modestly and confidently. She is a "quick study" who is direct and clear. Her love and passion for the church is obvious, as is her caring nature.

Also from the statement of faith she presented to the General Assembly Council:

I believe in Jesus as God incarnate in human form, sent by God to earth to help us better know the sovereign will of God and that we are called to emulate the actions and teachings of Jesus. I search to understand the will of God, as revealed in Christ, and that guides my personal, family, and professional life, my views on public issues, and my active participation in my church. I aspire to live in hope and not in fear, to love neighbor and welcome stranger. My love for my children is unconditional and immeasurable, and the love of my family provides me foundation and strength and reminds me what love of neighbor can mean.

Linda Valentine received her JD degree from Georgetown University Law Center and a Bachelor of Arts degree with distinction in economics and political science from the University of Michigan. She studied business in the MBA program at the University of Southern California. She and her husband, Chris, are the parents of three children.



LINDA BRYANT VALENTINE
EXECUTIVE DIRECTOR CANDIDATE
GENERAL ASSEMBLY COUNCIL • PRESBYTERIAN CHURCH (U.S.A.)

Professional Experience

2004 – present:

Fund Manager & General Counsel
Opportunity International

2003:

Senior Vice President
TenFold (software products company)

2002:

Interim Executive Director
Fourth Presbyterian Church, Chicago, IL

1984-2002:

Senior Vice President
Motorola

Earlier experience: Attorney in a Philadelphia law firm, the Atlantic Richfield Company, and United Airlines.

Linda Valentine is a senior executive attorney with over 30 years of business and not for profit experience.

As Senior Vice President of Motorola, she was one of the two highest ranked women in the company of over 145,000 employees and served as general counsel for Motorola's communications businesses, which had sales of \$29 billion in 2000.

Valentine has held leadership and managerial positions in law, business, professional, and non-profit organizations. She is an elder at the Fourth Presbyterian Church in Chicago, Illinois.

Currently she is Fund Manager and General Counsel for Opportunity International, one of the world's largest micro-finance networks providing loans and financial services to poor persons in 28 developing countries.

She and her husband, Chris, are the parents of three children, Ben, Jackie and Christie.

I Believe

God the creator, who came to earth in human form in Jesus Christ to reconcile us to God and redeem us from sin, is with us always, calling us to love God and one another. In baptism we are invited to remember that each of us is a child of God, and that “you belong to Jesus Christ forever.”

Quiet, gentle tears come easily to me: at acts of human kindness, a stranger reaching out to help another; at little children walking down the aisle on Palm Sunday, for all the hope and potential they represent; at goodbyes, for the separation it means from loved ones. This happens to me quietly in private and sometimes noticeably in public. I have come to treasure these moments of social inconvenience (although they still embarrass my teenage children).

I treasure these moments because they remind me of God’s own revelation in Jesus. I’ve come to see them as gifts that call my attention to God’s word lived and spoken through Jesus: “*I was a stranger and you welcomed me.*” Mt 25:35; “*Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of God belongs.*” Lk 18:16; “*This is my commandment, that you love one another as I have loved you.*” Jn 15:12.

I have been blessed with abundance in my life - a strong and loving family, good health and opportunity. Jesus describes in the parable of the talents the response that is God’s will, to use our gifts productively. “*Well done, good and trustworthy servant; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.*” Mt 25.23 Not only is this a command to use those gifts with which I have been entrusted, it is the source of great joy for me.

We are called to use our talents and the gracious gifts of God individually as in this parable and collectively in the Church: to love, to serve, to feed, to shelter, to share in the life of Christ with grace and compassion and work for God’s kingdom on earth.

“See what love God has for us that we are called children of God,” our pastor says, walking a child up the aisle as the congregation smiles softly, some (including me) with moist eyes, “and so we are.”

Item 08-16

[The assembly approved Item 08-16. See pp. 19, 37.]

The General Assembly Council recommends that the 217th General Assembly (2006), in conjunction with approving Item 08-08, grant the General Assembly Nominating Committee latitude with regard to the composition of the General Assembly Council as the General Assembly Council adjusts to the changes called for pursuant to Item 08-08.

Rationale

The 215th General Assembly (2003) approved Standing Rule and *Book of Order* changes to the terms of persons serving on the boards of agencies of the General Assembly. During that transition, the General Assembly Nominating Committee (GANC) was given latitude with the board composition as the agencies adjusted to the new four-year terms. The General Assembly Council (GAC) asks the 217th General Assembly (2006) to grant the GANC similar latitude as it determines the GAC’s composition requirements in G-13.0202, all with the goal of being in full compliance after the 218th General Assembly (2008).

Item 08-17

[The assembly approved Item 08-17 as amended. See pp. 36–37.]

Commissioners’ Resolution. On the Moderator Convening a Meeting Regarding Worldwide Mission Work of the PC(USA).

In order to continue the Presbyterian Church (U.S.A.)’s long tradition in worldwide mission and the evolution of our relationships with partner churches overseas, that the 217th General Assembly (2006) direct the Moderator to convene a meeting with the Executive Director of the General Assembly Council (GAC) and the Stated Clerk of the General Assembly, with representation of the GAC and staff, [the Outreach Foundation, Presbyterian Frontier Fellowship, Medical Benevolence Foundation,] PC(USA) organizations, and other persons concerned about the future of the worldwide mission work of the Presbyterian Church (U.S.A.) for the 21st century. The purpose of this meeting is [to ensure the continuity of our commitments to ecumenical responsiveness, holism in mission, and respect for the responsibilities given to the General Assembly by meeting:]

1. To confer on an understanding of a theology of mission to share the Good News of Jesus Christ as a part of the whole church of God.
2. To confer on an understanding of how that theology of mission fits within the framework of Reformed theology of the church.
3. To develop an understanding based in G-13.0103 of the General Assembly's coordination and ministration of worldwide mission for the PC(USA).
4. To consult with some of the partner churches in preparation of ~~the~~ a report to the 218th General Assembly (2008).

[Financial Implications: (2006): \$0; (2007): \$9,790; (2008): \$11,880 (Per Capita—GAC)]

Oscar Cloud, Presbytery of New York City
Blair Monie, Presbytery of Grace

Item 08-18

[The assembly disapproved Item 08-18. See pp. 36–37.]

Commissioners' Resolution. On Theological Diversity and the Women's Ministries Program Area.

That the 217th General Assembly (2006) instruct the Women's Ministries program area and the Advocacy Committee for Women's Concerns (ACWC), always to include a diverse, yet Reformed, range of theological viewpoints in their job requirements consistent with the *Constitution of the Presbyterian Church (U.S.A.)*.

Rationale

On March 31, 2005, the Advocacy Committee for Women's Concerns posted a job opportunity, (No5-03-35), which among other job descriptions states that the employee "advocates on behalf of the work being done by women theologians and of the theology offered from the experiential perspective."

Since not all Reformed women or women theologians embrace theology from an experiential perspective, the job description keeps a diverse collective of women from applying for the position.

All women are unique. Therefore, there is not one normative theological or experiential perspective.

The *Book of Order* requires that "[p]ersons of ... different theological positions consistent with the Reformed tradition ... shall be guaranteed full participation ... in the decision making of the church" (G-4.0403).

The *Book of Order* further requires that "[g]overning bodies of the church shall be responsible for implementing the church's commitment to inclusiveness and participation ..." (G-9.0104a).

The Advocacy Committee for Women's Concerns (ACWC) website states that its "primary responsibilities include ... [a]dvocating for full inclusiveness and equality in the church and in society." Therefore, it hardly seems likely that they would condone such a limitation on the hiring of staff.

The Women's Ministries program area as an entity of the General Assembly Council is subject also to the Personnel Policies of the General Assembly Council.

Timothy Smith, Presbytery of Sierra Blanca
Jean Throckmorton, Presbytery of Riverside

*Item 08-C. Audit

[The Assembly Committee on Mission Coordination approved a recommendation, below, regarding Item 08-C. See pp. 36, 38.]

That the 217th General Assembly (2006) assign the review of the audit for the Presbyterian Church (U.S.A.), A Corporation, for December 31, 2004–2005 to the General Assembly Committee for the Review of the General Assembly Council due to the delay in the completion of those statements.

Background

The audits for the Presbyterian Church (U.S.A.), A Corporation, and the Presbyterian Foundation's audits were delayed this year. The Foundation is the fiduciary for certain loan funds for which PC(USA), A Corporation, provides administration and disbursement services to congregations throughout the country. All loans are properly recorded and all assets are confirmed. The delay was due to how to best reflect these loan funds on each corporation's financial statements.

Item 08-Info

A. *Advocacy Committee for Racial Ethnic Concerns Agency Summary (217th General Assembly [2006])*

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 in both church and society. The committee evaluates social trends in church and society, and provides advice and counsel to the General Assembly (GA) and 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.

The committee is composed of twelve regular members representing African Americans, Native Americans, Latina/o Americans, Asian Americans, Middle Eastern Americans, and European Americans.

The current membership of the committee is as follows: Judith Armour-Pingel, chairperson and at-large Native American member; Evelyn Kelly, vice chairperson, at-large African American member, and liaison to Mission Responsibility Through Investments (MRTI); Ralph Scissons, secretary/treasurer and Native American Consulting Committee member; Eugene Turner, chair of the Resource and Referral Subcommittee and National Black Presbyterian Caucus member; John Spangler, at-large European American member, chair of the Study and Comment subcommittee; Arlene Esparza, liaison to the Advocacy Committee for Women's Concerns (ACWC) and at-large Latina member; Mauricio Chacón, liaison to the Advisory Committee on Social Witness Policy (ACSWP) and National Hispanic/Latino Caucus member; Carolin Graise, at-large Middle Eastern member; Patricia Lee, National Asian Caucus member; Adel Malek, National Middle Eastern Caucus member; Sung-Kook Shin, at-large Asian member; and Jim Rigsby, General Assembly Council (GAC) Executive Committee member. Charles Easley was appointed GAC Executive Committee representative to ACREC in September 2005.

Liaisons to ACREC are: Esperanza Guajardo, 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 Advocacy Committee for Racial Ethnic Concerns prepared advice and council memoranda on overtures to the assembly having significant implications for people of color. Immediately prior to the convening of the 216th General Assembly (2004), the ACREC provided a briefing session for commissioners to the General Assembly highlighting those overtures for which the committee prepared advice and counsel memoranda.

The ACREC held three regular meetings in 2004: January 29–31, in Louisville, Ky.; August 12–15, in Albuquerque, N.Mex.; and November 12–13, in Atlanta, Ga.. There were also three regular meetings in 2005: January 20–22, in San Francisco, Calif.; June 2–4, in Louisville, Ky.; and October 20–22, in Phoenix, Ariz.

The January 2005 meeting in San Francisco was a joint meeting with the Advocacy Committee for Women's Concerns and the Advisory Committee on Social Witness Policy. The three committees participated in a full-day training session facilitated by a cultural proficiency consultant, Kikanza Nuri Robins. The ACREC met with ACWC in a joint session to identify areas of common interest where the two committees could work collaboratively.

The committee has designed a new logo, a brochure that provides an introduction and overview of the work of ACREC, and a website at www.pcusa.org/acrec. The website provides information about the mission and purpose of ACREC, identifies issues that ACREC is working on, post reports and other material relating to the General Assembly, and provides links to additional resources and partners. Presbyterians are urged to utilize the website as a tool, linking them with resources for advocacy on issues of racial justice.

The ACREC appointed a task force to conduct consultations in 2005 with the executive officers of the six corporate entities of the PC(USA), as called for in the ACREC report, *Creating a Climate for Change Within the Presbyterian Church (U.S.A.)*, approved by the 216th General Assembly (2004). The findings, analysis, and recommendations of the ACREC are reported to the assembly in our report: *Creating a Climate for Change Within the Presbyterian Church (U.S.A.)*, submitted to the 217th General Assembly (2006).

The ACREC observes that patterns of immigration and birthrates are contributing to rapidly changing demographics that are challenging the church on many fronts. New immigrant communities are expanding the diversity within conventionally designated categories of race and ethnicity. The ACREC is mindful that as the church pursues its vision of becoming a truly inclusive, multiracial/multicultural community of faith, it continues to confront the patterns of systemic racism and barriers to change. As the church embraces and welcomes diversity, it is absolutely essential that the church be diligent in its efforts to combat racism, deconstructing the structures of privilege that impede the church's capacity for effective ministry and mission in communities of color and commends the tools of cultural proficiency for use at all levels of the church.

In response to a recommendation in the ACREC report to the 216th General Assembly (2004) on the Church's Effort to Combat Racism and Live Out Its Antiracism Commitments, ACREC is working with the planning team for the 2007 National Racial Ethnic convocation, to host a pre-conference event at the convocation that would provide a forum for dialogue on this issue.

The committee received the report from the Women of Color Consultation and formed a joint working group with the Advocacy Committee for Women's Concerns (ACWC) to review the recommendations of the consultation. The ACREC and the ACWC have submitted a joint resolution to the 217th General Assembly (2006) to create a joint task force to respond to the recommendations of the report and monitor its implementation throughout the church. The full report is included at Appendix A: *Report and Recommendations from the Women of Color Consultation*, of Item 08-12. The report is also available online at: <http://www.pcusa.org/women/resources/index.htm>.

Report submitted by Judith Armour Pingel, chair, Advocacy Committee for Racial Ethnic Concerns

[For the Report and Recommendations from the Women of Color Consultation, see Appendix A of Item 08-12.]

B. *Presbyterian Council for Chaplains and Military Personnel—From the National Ministries Division*

The Presbyterian Council for Chaplains and Military Personnel (PCCMP) has been extraordinarily active in its support of chaplains since the 216th General Assembly (2004). Ever since 9-11, reserves and National Guard have been mobilized in large numbers. That continues today with sixty-seven reserve and National Guard chaplains mobilized from 2004 to 2006.

We have been in near constant contact with most of them—assisting in their entry in the active military; speaking with their families, churches, and presbyteries; helping explain pension and USERRA rights; providing support when they returned from the military. With many forces deployed to Afghanistan, Iraq, Kuwait, Djibouti, and the region, the tempo of reserve component utilization may remain high for years. We've enjoyed assisting individuals, churches, presbyteries, and General Assembly offices in supporting deployed military members and chaplains. The PC(USA) 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-five of our active duty chaplains were deployed into Southwest Asia for actions regarding Iraq and Afghanistan from 2004 to 2006. Many are still deployed. Our military chaplains suffer the same hardships as other military; their ministry is often in harm's way. Some of them are quite exhausted after a war tour; some have symptoms of post-traumatic stress. We seek to be with them and find appropriate support. We held a retreat for chaplains attended by 115 chaplains and family members. We represented the church at retirement ceremonies for twelve chaplains. We were at funerals for several retired chaplains. We look forward to contacts after chaplains redeploy and are reunited with their families.

The PCCMP has two core functions:

- The ecclesial duty of endorsement of clergy for service in the military and Veterans Administration (VA) chaplaincies,
- The pastoral function of supporting those same clergy during their time of service.

Over the past two years, we approved fifteen for military chaplain candidate (seminarian) programs. We endorsed nineteen for the Army, Navy, and Air Force; some are in the reserves while others went immediately to active duty chaplaincy. We endorsed ten for the VA chaplaincy and 9 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. A seminarian seeking approval for a military chaplain candidate program receives one-on-one treatment.

Our current data on chaplains by denomination is below. We provide endorsement and support to 47 seminarians and 341 clergy. Eighteen of the active duty are female as are two of our VA chaplains. Most of our presbyteries have participants in one or more of the chaplaincy programs.

	Chaplain Candidate	Reserve/ Guard*	Active Military	Full Time VA	Part Time VA	Civil Air Patrol
PC(USA)	44	121	98	16	44	27
Associate Reformed	2	2	11	1		2
Cumberland	1	2	8	1	2	4
Cumberland in America		1	1			
	47	126	118	18	46	33

*Of these Reserve/Guard, 37 are currently mobilized

We attended General Assemblies or General Synod for all of our denominations. The chaplain ministry is well received and supported by each denomination. We also participate in the GAC of the PC(USA) without vote because of our covenant relationship; we do most of that work within the National Ministries Division. The PC(USA) General Assembly Council honored chaplains at their April meeting. We will host our annual meeting in Nashville, Tennessee, from 25–27 October 2006.

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. 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.

The PCCMP works to interpret its mission and needs to the church. We had good support from *Presbyterians Today*, *Horizons*, 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 eight seminaries this year and to many presbyteries to interpret the chaplain story and PCCMP mission.

The PCCMP also maintains sound working relations with the chiefs of chaplains offices for each branch of the military and the VA. It 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 (renewed in 2005) and the inherent financial support of this ministry and function of the church.

Yours in Christ's Service,

Edward T. Brogan, Director
Chaplain, Colonel, USAF (Ret)

C. 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 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, sixty-five such groups are currently operating. Fifty-five of the groups were reported as having ongoing responsibilities. The other ten 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. *Office of Theological Education*

Ongoing responsibility: Committee on Theological Education

2. *National Ministries Division*

a. *Leadership and Vocation Goal Area*

(1) Call System Review Word Group—(2005–2006)

(2) Ongoing responsibilities: Educator Certification Council, CPS Advisory Group, Conference Planning Teams, Financial Aid for Studies Reading Teams, Presbyterian Student Strategy Team (PSST)

b. *Evangelism and Witness Goal Area*

Ongoing responsibilities: Mission Development Resource Committee

c. *Justice and Compassion Goal Area*

On-going 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, Na-

tional 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, Mission Responsibility Through Investment (MRTI), Secondary School Roundtable, Presidents Roundtable

d. *Ministries of Enrichment Goal Area*

On-going 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)*

Global Service and Witness Program Area

Ongoing responsibilities: Presbyterian Hunger Program Advisory Committee, U.S. Advisory Committee/Jinshian Memorial Program, Presbyterian Disaster Assistance Advisory Committee, National Committee on the Self-Development of People, International Health Ministries Task Team.

4. *General Assembly Council*

(1) Executive Director Search Committee—Report to the 216th General Assembly (2006)

(2) Ongoing responsibilities: Audit Committee, Cooperative Committee on Partnership Funds, Mission Initiative: Joining Hearts and Hands Steering Committee, Independent Abuse Review Panel

5. *Executive Director's Office*

Advisory Committee on Social Witness Policy (ACSWP)

(1) Energy Resolution Team—Report to the 218th General Assembly (2008)

(2) Disability Concerns Task Force—Report to the 217th General Assembly (2006)

(3) Usury Resolution Team—Report to the 217th General Assembly (2006)

(4) Social Creed Resolution Team—Report to the 217th General Assembly (2006)

(5) Social Insurance Resolution Team—Report to the 217th General Assembly (2006)

(6) Globalization and Trade Monitoring Resolution Team—Report to the 217th General Assembly (2006)

(7) Nurture and Value of Human Life Work Group—Report to the 218th General Assembly (2008)

(8) Comprehensive Serious Mental Illness Task Force—Report to the 218th General Assembly (2008)

(9) Theological Educators for Presbyterian Social Witness (TEPSW)—annual conference with ongoing exchange of papers among seminary ethics professors and other ACSWP consultants

D. *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. The following categories are reported:

- General Assembly Council (PCUSA);
- Office of the General Assembly (OGA);
- Presbyterian Church (USA) Board of Pensions (BOP);
- Presbyterian Church (USA) Foundation (FDN);
- Presbyterian Publishing Corporation (PPC);
- Presbyterian Investment & Loan Program (PILP);
- synods;
- presbyteries;
- theological institutions; and
- Conference Centers including Ghost Ranch Abiquiu & Santa Fe, Plaza Resalano, Stony Point, and Montreat
- Jarvie Commonweal Service
- Hubbard Press

4. *Our Results*

For 2004 and 2005, all reporting entities met the 40 percent goal for women. General Assembly Council, Office of the General Assembly, conference centers, theological institutions, Presbyterian Publishing Corporation, Presbyterian Church (U.S.A.) Board of Pensions, Presbyterian Church (U.S.A.) Foundation, and Jarvie Commonweal Service met the 20 percent goal for racial ethnic persons. Churchwide totals met the 40 percent goal for women and the 20 percent goal for racial ethnic persons.

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2004 Equal Employment Opportunity/Affirmative Action Workforce Staff Analysis Report

	Exempt										Non-Exempt										Grand Total	Grand %											
	Male					Female					Total Exempt					Male							Female					Total Non-Exempt					
	Full Time	Part Time	Total	Total %	Total %	Full Time	Part Time	Total	Total %	Total %	Full Time	Part Time	Total	Total %	Total %	Full Time	Part Time	Total	Total %	Total %			Full Time	Part Time	Total	Total %	Total %	Full Time	Part Time	Total	Total %	Total %	
GAC	100	0	100	20%	136	0	136	27%	236	47%	25	3	28	6%	91	15	106	21%	134	27%	370	74%											
African American	8	1	9	2%	23	0	23	5%	32	6%	4	0	4	1%	44	3	47	9%	51	10%	83	17%											
Hispanic	3	0	3	1%	3	1	4	1%	7	1%	4	0	4	1%	7	0	7	1%	11	2%	18	4%											
Asian	10	0	10	2%	6	0	6	1%	16	3%	2	2	4	1%	4	0	4	7%	8	2%	24	5%											
Native American	0	0	0	0%	3	0	3	1%	3	1%	0	0	0	0%	0	0	0	0%	0	0%	3	1%											
Totals	121	1	122	24%	171	1	172	35%	294	59%	35	5	40	8%	146	18	164	33%	204	41%	498	100%											
Total Racial Ethnic Women	21	1	22	4%	35	1	36	7%	58	12%	10	2	12	2%	55	3	58	12%	70	14%	128	26%											
OGA	13	1	14	22%	19	2	21	32%	35	54%	1	1	2	3%	12	0	12	18%	14	22%	49	75%											
African American	0	0	0	0%	3	0	3	5%	3	5%	1	0	1	2%	6	1	7	11%	8	12%	11	17%											
Hispanic	1	0	1	2%	2	1	3	5%	4	6%	0	0	0	0%	0	0	0	0%	0	0%	4	6%											
Asian	1	0	1	2%	0	0	0	0%	1	2%	0	0	0	0%	0	0	0	0%	0	0%	1	2%											
Native American	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	0	0	0	0%	0	0%	0	0%											
Totals	15	1	16	25%	24	3	27	42%	43	66%	2	1	3	5%	18	1	19	29%	22	34%	65	100%											
Total Racial Ethnic Women	2	0	2	3%	5	1	6	9%	8	12%	1	0	1	2%	6	1	7	11%	8	12%	16	25%											
CONFERENCE CENTERS	10	0	10	10%	13	0	13	13%	23	23%	6	6	12	12%	5	13	18	18%	30	31%	53	54%											
African American	0	0	0	0%	0	0	0	0%	0	0%	1	1	2	2%	0	1	1	1%	3	3%	3	3%											
Hispanic	2	0	2	2%	7	2	9	9%	11	11%	6	1	7	7%	10	10	20	20%	27	28%	38	39%											
Asian	1	0	1	1%	0	0	0	0%	1	1%	0	0	0	0%	1	2	3	5%	3	3%	4	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%											
Totals	13	0	13	13%	20	2	22	22%	35	36%	13	8	21	21%	16	26	42	43%	63	64%	98	100%											
Total Racial Ethnic Women	3	0	3	3%	7	2	9	9%	12	12%	7	2	9	9%	11	13	24	24%	33	34%	45	46%											
SYNODS	10	4	14	25%	8	6	14	25%	28	49%	3	2	5	9%	14	5	19	33%	24	42%	52	91%											
African American	1	0	1	2%	0	0	0	0%	1	2%	0	0	0	0%	1	0	1	2%	1	2%	2	4%											
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	1	1	2%	1	2%	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%											
Totals	11	4	15	26%	8	7	15	26%	30	53%	3	2	5	9%	16	6	22	39%	27	47%	57	100%											
Total Racial Ethnic Women	1	0	1	2%	0	1	1	2%	2	4%	0	0	0	0%	2	1	3	5%	3	5%	5	9%											
Women	8	7	15	26%	8	7	15	26%	2	4%	8	7	15	26%	16	6	22	39%	3	5%	37	65%											

Note: Figures representative of data received as of 12/31/04.

Research Services, PC(USA)

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PRESBYTERIES	Caucasian	183	112	295	26%	177	131	190	27%	369	52%	13	30	43	6%	104	119	223	32%	266	38%	635	90%
	African American	8	3	11	1%	25	6	10	1%	15	2%	1	3	4	1%	12	8	20	3%	24	3%	39	6%
	Hispanic	18	2	20	2%	6	2	2	0%	9	1%	0	0	0	0%	7	1	8	1%	8	1%	17	2%
	Asian	8	2	10	1%	0	0	2	0%	4	1%	6	0	6	1%	0	2	2	4%	8	1%	12	2%
	Native American	1	1	1	0%	2	0	1	0%	2	0%	0	0	0	0%	0	0	0	0%	0	0%	2	0%
Totals		217	120	337	30%	210	139	205	29%	399	57%	20	33	53	8%	123	130	253	36%	306	43%	705	100%
Total Racial Ethnic		34	8	42	4%	33	8	15	2%	30	4%	7	3	10	1%	19	11	30	4%	40	6%	70	10%
Women						210	139	205	29%			123	130	253	36%			253	36%			458	65%
THEOLOGICAL INSTITUTIONS	Caucasian	93	16	109	22%	86	16	49	23%	99	47%	14	1	15	7%	29	5	34	16%	49	23%	148	70%
	African American	9	0	9	2%	8	0	12	6%	18	9%	3	1	4	2%	6	0	6	3%	10	5%	28	13%
	Hispanic	9	1	10	2%	8	1	7	3%	14	7%	4	0	4	2%	7	0	7	3%	11	5%	25	12%
	Asian	6	0	6	1%	8	2	4	2%	7	3%	1	0	1	0%	1	0	1	2%	2	1%	9	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%
Totals		117	17	134	27%	110	19	72	34%	138	66%	22	2	24	11%	43	5	48	23%	72	34%	210	100%
Total Racial Ethnic		24	1	25	6%	24	3	23	11%	39	19%	8	1	9	4%	14	0	14	7%	23	11%	62	30%
Women						110	19	72	34%			43	5	48	23%			48	23%			120	57%
HUBBARD PRESS	Caucasian	3	0	3	19%	0	0	0	0%	3	19%	3	0	3	19%	10	0	10	63%	13	81%	16	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%
Totals		3	0	3	19%	0	0	0	0%	3	19%	3	0	3	19%	10	0	10	63%	13	81%	16	100%
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%			10	0	10	63%			10	63%			10	63%
PPC	Caucasian	13	0	13	34%	13	0	13	34%	26	68%	0	0	0	0%	3	0	3	8%	3	8%	29	76%
	African American	2	0	2	5%	3	0	3	8%	5	13%	0	0	0	0%	3	0	3	8%	3	8%	8	21%
	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	3%	1	3%	0	0	0	0%	0	0	0	0%	0	0%	1	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%
Totals		15	0	15	39%	17	0	17	45%	32	84%	0	0	0	0%	6	0	6	16%	6	16%	38	100%
Total Racial Ethnic		2	0	2	5%	4	0	4	11%	6	16%	0	0	0	0%	3	0	3	8%	3	8%	9	24%
Women						17	0	17	45%			6	0	6	16%			6	16%			23	61%
PILP	Caucasian	4	0	4	29%	3	0	3	21%	7	50%	0	0	0	0%	5	0	5	36%	5	36%	12	86%
	African American	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	1	0	1	7%	1	7%	1	7%
	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	7%	1	7%	0	0	0	0%	0	0	0	0%	0	0%	1	7%
	Native American	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	0	0	0	0%	0	0%	0	0%
Totals		4	0	4	29%	4	0	4	29%	8	57%	0	0	0	0%	6	0	6	43%	6	43%	14	100%

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	Exempt										Non-Exempt										Grand Total	Grand %		
	Male					Female					Total Ex-empt		Male					Female						
	Full Time	Part Time	Total	Total %	Total %	Full Time	Part Time	Total	Total %	Total %	Total	Total %	Full Time	Part Time	Total	Total %	Total %	Full Time	Part Time	Total			Total %	Total %
GAC	94	2	96	21%	28%	129	3	132	28%	49%	228	49%	15	2	17	4%	84	13	97	21%	114	25%	342	74%
African American	6	0	6	1%	5%	24	0	24	5%	6%	30	6%	4	0	4	1%	44	2	46	10%	50	11%	80	17%
Hispanic	3	0	3	1%	1%	4	0	4	1%	2%	7	2%	1	1	2	0%	9	0	9	2%	11	2%	18	4%
Asian	6	1	7	2%	2%	7	1	8	2%	3%	15	3%	0	0	0	0%	6	0	6	11%	6	1%	21	5%
Native American	0	0	0	0%	1%	3	0	3	1%	3%	3	1%	0	0	0	0%	0	0	0	0%	0	0%	3	1%
Totals	109	3	112	24%	37%	167	4	171	37%	61%	283	61%	20	3	23	5%	143	15	158	34%	181	39%	464	100%
Total Racial Ethnic	15	1	16	3%	8%	38	1	39	8%	12%	55	12%	5	1	6	1%	59	2	61	13%	67	14%	122	26%
Women					37%	167	4	171	37%								143	15	158	34%			329	71%
OGA	12	1	13	19%	29%	20	0	20	29%	49%	33	49%	1	3	4	6%	13	3	16	24%	20	29%	53	78%
African American	0	0	0	0%	4%	3	0	3	4%	3%	3	4%	2	0	2	3%	6	1	7	10%	9	13%	12	18%
Hispanic	1	0	1	1%	1%	1	0	1	1%	3%	2	3%	0	0	0	0%	0	0	0	0%	0	0%	2	3%
Asian	0	0	0	0%	1%	1	0	1	1%	1%	1	1%	0	0	0	0%	0	0	0	0%	0	0%	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%	0	0%
Totals	13	1	14	21%	37%	25	0	25	37%	57%	39	57%	3	3	6	9%	19	4	23	34%	29	43%	68	100%
Total Racial Ethnic	1	0	1	1%	7%	5	0	5	7%	9%	6	9%	2	0	2	3%	6	1	7	10%	9	13%	15	22%
Women					37%	25	0	25	37%								19	4	23	34%			48	71%
CONFERENCE CENTERS	17	0	17	9%	11%	20	0	20	11%	37%	37	37%	15	18	33	18%	19	45	64	34%	97	52%	134	72%
African American	0	0	0	0%	0%	0	0	0	0%	0%	0	0%	0	6	6	3%	0	4	4	2%	10	5%	10	5%
Hispanic	2	0	2	1%	4%	6	2	8	4%	5%	9	5%	8	3	11	6%	10	6	16	9%	27	15%	36	19%
Asian	0	1	1	1%	0%	0	0	0	0%	1%	1	1%	0	0	0	0%	2	1	3	5%	3	2%	4	2%
Native American	0	0	0	0%	0%	0	0	0	0%	0%	0	0%	1	0	1	1%	0	0	0	0%	1	1%	1	1%
Totals	19	1	20	11%	15%	26	2	28	15%	48%	48	48%	24	27	51	27%	31	56	87	47%	138	74%	186	100%
Total Racial Ethnic	2	1	3	2%	4%	6	2	8	4%	6%	11	6%	9	9	18	10%	12	11	23	12%	41	22%	52	28%
Women					15%	26	2	28	15%								31	56	87	47%			115	62%
SYNODS	16	4	20	26%	17%	11	2	13	17%	43%	33	43%	4	2	6	8%	20	6	26	34%	32	42%	65	84%
African American	1	1	2	3%	0%	0	0	0	0%	3%	2	3%	0	1	1	1%	2	2	4	5%	5	6%	7	9%
Hispanic	0	0	0	0%	1%	1	0	1	1%	1%	1	1%	0	0	0	0%	0	0	0	0%	0	0%	1	1%
Asian	1	0	1	1%	1%	1	0	1	1%	3%	2	3%	0	0	0	0%	0	0	0	0%	0	0%	2	3%
Native American	0	0	0	0%	1%	1	1	1	1%	1%	1	1%	0	0	0	0%	1	0	1	1%	1	1%	2	3%
Totals	18	5	23	30%	21%	13	3	16	21%	51%	39	51%	4	3	7	9%	23	8	31	40%	38	49%	77	100%
Total Racial Ethnic	2	1	3	4%	4%	2	1	3	4%	8%	6	8%	0	1	1	1%	3	2	5	6%	6	8%	12	16%
Women					21%	13	3	16	21%				13	3	16	21%		23	8	31	40%		47	61%

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PREBYTERIES	183	112	295	26%	177	131	308	27%	603	53%	17	56	73	6%	130	178	308	27%	381	33%	984	86%
133 reporting	8	3	11	1%	25	6	31	3%	42	4%	1	6	7	1%	32	7	39	3%	46	4%	88	8%
Hispanic	18	2	20	2%	6	2	8	1%	28	2%	1	2	3	0%	10	6	16	1%	19	2%	47	4%
Asian	8	2	10	1%	0	0	0	0%	10	1%	3	0	3	0%	1	1	2	4%	5	0%	15	1%
Native American	0	1	1	0%	2	0	2	0%	3	0%	0	1	1	0%	0	0	0	0%	1	0%	4	0%
Totals	217	120	337	30%	210	139	349	31%	686	60%	22	65	87	8%	173	192	365	32%	452	40%	1138	100%
Total Racial Ethnic	34	8	42	4%	33	8	41	4%	83	7%	5	9	14	1%	43	14	57	5%	71	6%	154	14%
Women					210	139	349	31%							173	192	365	32%			714	63%
THEOLOGICAL INSTITUTIONS	93	16	109	22%	86	16	102	21%	211	43%	52	1	53	11%	83	13	96	20%	149	31%	360	74%
African American	9	0	9	2%	8	0	8	2%	17	3%	16	2	18	4%	17	2	19	4%	37	8%	54	11%
Hispanic	9	1	10	2%	8	1	9	2%	19	4%	17	0	17	3%	12	5	17	3%	34	7%	53	11%
Asian	6	0	6	1%	8	2	10	2%	16	3%	3	0	3	1%	2	0	2	4%	5	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%
Totals	117	17	134	27%	110	19	129	26%	263	54%	88	3	91	19%	114	20	134	27%	225	46%	488	100%
Total Racial Ethnic	24	1	25	6%	24	3	27	6%	52	11%	36	2	38	8%	31	7	38	8%	76	16%	128	26%
Women					110	19	129	26%							114	20	134	27%			263	54%
HUBBARD	2	0	2	13%	0	0	0	0%	2	13%	4	0	4	25%	10	0	10	63%	14	88%	16	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%
Totals	2	0	2	13%	0	0	0	0%	2	13%	4	0	4	25%	10	0	10	63%	14	88%	16	100%
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%							10	0	10	63%			10	63%
PPC	13	0	13	38%	11	0	11	32%	24	71%	0	0	0	0%	2	0	2	6%	2	6%	26	76%
African American	2	0	2	6%	3	0	3	9%	5	15%	0	0	0	0%	2	0	2	6%	2	6%	7	21%
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	1	0	1	3%	0	0	0	0%	1	3%	0	0	0	0%	0	0	0	0%	0	0%	1	3%
Totals	16	0	16	47%	14	0	14	41%	30	88%	0	0	0	0%	4	0	4	12%	4	12%	34	100%
Total Racial Ethnic	3	0	3	9%	3	0	3	9%	6	18%	0	0	0	0%	2	0	2	6%	2	6%	8	24%
Women					14	0	14	41%							4	0	4	12%			18	53%
PILP	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%	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%	1	0	1	8%	1	8%	0	0	0	0%	0	0	0	0%	0	0%	1	8%
Native American	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	0	0	0	0%	0	0%	0	0%
Totals	4	0	4	31%	4	0	4	31%	8	62%	0	0	0	0%	5	0	5	38%	5	38%	13	100%
Total Racial Ethnic	0	0	0	0%	1	0	1	8%	1	8%	0	0	0	0%	0	0	0	0%	0	0%	1	8%
Women					4	0	4	31%							5	0	5	38%			13	100%

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BOP	Caucasian	46	0	46	24%	44	0	44	23%	90	47%	6	0	6	3%	26	2	28	15%	34	18%	124	65%
	African American	3	0	3	2%	17	0	17	9%	20	10%	3	0	3	2%	31	0	31	16%	34	18%	54	28%
	Hispanic	1	0	1	1%	2	0	2	1%	3	2%	0	0	0	0%	2	0	2	1%	2	1%	5	3%
	Asian	4	0	4	2%	2	0	2	1%	6	3%	0	0	0	0%	1	0	1	1%	1	1%	7	4%
	Native American	0	0	0	0%	1	0	1	1%	1	1%	0	0	0	0%	0	0	0	0%	0	0%	1	1%
Totals		54	0	54	28%	66	0	66	35%	120	63%	9	0	9	5%	60	2	62	32%	71	37%	191	100%
Total Racial Ethnic		8	0	8	4%	22	0	22	12%	30	16%	3	0	3	2%	34	0	34	18%	37	19%	67	35%
Women						66	0	66	35%							60	2	62	32%			128	67%
FOUNDATION	Caucasian	32	0	32	30%	30	2	32	30%	64	61%	3	0	3	3%	11	5	16	15%	19	18%	83	79%
	African American	5	0	5	5%	3	0	3	3%	8	8%	0	0	0	0%	10	1	11	10%	11	10%	19	18%
	Hispanic	0	0	0	0%	0	1	1	1%	1	1%	0	0	0	0%	0	1	1	1%	1	1%	2	2%
	Asian	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	1	0	1	5%	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%
Totals		37	0	37	35%	33	3	36	34%	73	70%	3	0	3	3%	22	7	29	28%	32	30%	105	100%
Total Racial Ethnic		5	0	5	5%	3	1	4	4%	9	9%	0	0	0	0%	11	2	13	12%	13	12%	22	21%
Women						33	3	36	34%							22	7	29	28%			65	62%
JARVIE	Caucasian	3	0	3	20%	3	3	6	40%	9	60%	1	0	1	7%	0	0	0	0%	1	7%	10	67%
	African American	1	0	1	7%	0	0	0	0%	1	7%	0	0	0	0%	0	0	0	0%	0	0%	1	7%
	Hispanic	0	0	0	0%	1	0	1	7%	1	7%	1	0	1	7%	1	0	1	7%	2	13%	3	20%
	Asian	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	1	0	1	20%	1	7%	1	7%
	Native American	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	0	0	0	0%	0	0%	0	0%
Totals		4	0	4	27%	4	3	7	47%	11	73%	2	0	2	13%	2	0	2	13%	4	27%	15	100%
Total Racial Ethnic		1	0	1	7%	1	0	1	7%	2	13%	1	0	1	7%	2	0	2	13%	3	20%	5	33%
Women						4	3	7	47%							2	0	2	13%			9	60%
CHURCHWIDE	Caucasian	515	135	650	27%	534	157	691	28%	1341	55%	118	82	200	8%	403	265	668	27%	868	36%	2209	91%
	African American	35	4	39	2%	83	6	89	4%	128	5%	26	15	41	2%	144	19	163	7%	204	8%	332	14%
	Hispanic	34	3	36	1%	29	6	35	1%	71	3%	28	6	34	1%	44	18	62	3%	96	4%	167	7%
	Asian	25	4	29	1%	20	3	23	1%	52	2%	6	0	6	0%	14	2	16	1%	22	1%	74	3%
	Native American	1	1	2	0%	6	1	7	0%	9	0%	1	1	2	0%	1	0	1	0%	3	0%	12	0%
Totals		495	147	642	26%	551	167	718	29%	1360	56%	165	104	269	11%	513	295	808	33%	1077	44%	2437	100%
Total Racial Ethnic		78	12	90	4%	108	15	123	5%	213	9%	57	22	79	3%	154	37	197	8%	270	11%	483	20%
Women						551	167	718	29%							513	295	808	33%			1526	63%

E. *General Assembly Council Information Report for Changes to Appendixes of GAC Manual of Operations*

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 General Assembly Council reports, for information, the following changes to the appendixes of the *General Assembly Council Manual of Operations*: (Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.)

1. Changes to Appendix 1:

a. Revision to paragraph V.C.1 captioned “Membership”:

“The Audit Committee shall be composed of five (5) General Assembly Council voting members, nominated by the General Assembly Council Nominating Committee, and elected by the General Assembly Council for a four-year term, eligible for an additional term (Section V.B.2.a), and two (2) at-large members for special expertise, nominated by the General Assembly Nominating Committee for a four-year term and elected by the General Assembly, eligible for an additional term. At-large members shall have voice and vote. The General Assembly Nominating Committee shall consult with Mission Support Services and Audit Committee for expertise needed on the committee. (Section VII.F.2b) *In addition, one (1) member from COGA will serve with voice and vote. The COGA member will be appointed by COGA for a four-year term, eligible for an additional term, not to exceed the expiration or termination of the COGA member’s term on COGA.*”

b. Revision to Paragraph V.C.3. captioned “Responsibilities” at subparagraph V.C.3.i.:

“i. Report directly to the General Assembly Council on their activities as frequently as the Council deems necessary *and to both the General Assembly Council and Committee on the Office of the General Assembly with regard to the results of the external audit.*”

c. Revision to Section VI.E. Mission Support Services, 2. Committee Membership:

“Mission Support Services Committee is composed of voting members from the General Assembly Council nominated by the General Assembly Nominating Committee. One of the elected members shall serve as chair. ~~Three~~ *One* at-large members with voice and vote (in committee) shall be nominated by the General Assembly Nominating Committee and elected by the General Assembly. (For elected member liaisons, see VII.D.9.) GAC Manual of Operations.”

Background

The GAC’s Governance Task Force has made various recommendations to reduce the size of the General Assembly Council. Currently the GAC *Manual of Operations* requires the Mission Support Services (MSS) Committee to have three at-large members. It is consistent with the Governance Task Force’s recommendations to reduce the number of at-large members on the MSS Committee. As of the June General Assembly meeting, there will be two vacancies among the three at-large MSS Committee members. So, this is an ideal time to implement this change because it will not affect the terms of any current at-large MSS Committee members and the 217th General Assembly (2006) will not be required to elect two new at-large members to the MSS Committee.

d. Revision to Section VI.E. captioned “Mission Support Services”:

“E. *Mission Support Services (MSS)*

“3. Responsibilities

“a. Finance and Accounting Services

“(1) Accounts Payable

“(2) Budgets and Financial Forecasting

“(3) Central Receiving Service

“(4) Endowment Revenue

“(5) Treasury Services

“(6) Payroll

“(7) Print and Purchasing Services

“~~b. (8)~~ Real Estate

“~~c. (b)~~ Presbyterian Distribution Service, Hubbard Press

“(1) Customer Service

“(2) Distribution Service

“(3) Hubbard Press–Church Offering Envelopes

“(4) Centralized Mailing List System

“(5) Subscription Service

“~~d. (e)~~ Presbyterian Center Services

“(1) Building Management and Building Services

“(2) Mail/Copy Services

“*e. Information Services*

“~~f. (4)~~ Other Oversight Responsibilities

“(1) Communications

“(2) GAC Administration

“~~(3) Information Services~~

“(3) ~~(4)~~ Stewardship and Mission Funding”

2. Changes to Appendix 13: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italics.]

Appendix 13
Guidelines On The Joint Meetings Of The
Committee On The Office Of The General Assembly
And The Executive Committee Of The General Assembly Council

Scheduling and Format

1. The joint meeting shall be comprised of the members of the full Committee on the Office of the General Assembly (COGA) and the Executive Committee of the General Assembly Council (GAC).
2. The responsibility to schedule the date and prepare the agenda will be determined together by the two chairs (Committee on the Office of the General Assembly [COGA] and the General Assembly Council [GAC]) and the Executive Director of the GAC and the Stated Clerk. They shall also determine which staff will be present.
3. ~~The responsibility to moderate the meeting will alternate annually. On even years (1994, 1996 ...) the chair of the GAC will be the primary moderator; odd years (1995, 1997 ...) the chair of the COGA will be the primary moderator. The chair of the COGA and the chair of the GAC will co-moderate the meeting. The primary moderator will see that~~ *The COGA will ensure that* administrative notes are taken and distributed in a timely manner. ~~The GAC staff related to the primary moderator shall be responsible for logistical details.~~
4. The meeting shall, if possible, be scheduled in the ~~Fall~~ *Winter*, when it would be very appropriate to review together the previous General Assembly and to begin looking at the next year’s General Assembly. ~~Additionally, if deemed necessary, a Spring meeting shall be scheduled to review the plans for the upcoming General Assembly.~~
- ~~5.5.~~ *The need for additional meetings shall be determined and called as agreed upon by the General Assembly Council Chair and the Committee on the Office of the General Assembly Moderator.*

- 6.5- The joint meetings should be primarily a time of dialogue about mutual concerns. ~~and input to the deliberate process. We strongly urge that for several years there be no action items on the agenda.~~
- 7.6- Each meeting should begin with a time of “getting to know you” and community building and, at least, include some time in a setting where people are NOT seated at tables.

Topics for Discussion

- Emerging issues in the church and General Assembly.
- Time of sharing of significant work for the coming twelve months.
- Reflection and evaluation of the last General Assembly and early planning or brainstorming (if Fall meeting) for the next General Assembly.
- Discuss future themes for General Assembly.
- Hear progress reports and give input to the work of any joint work groups.

Approval

Once the guidelines have been approved by both the executive committees (at separate meetings), they shall be in effect until modified or rescinded. These guidelines shall be reported to the full GAC and COGA and shall be placed in their respective manuals.

[APPROVED COGA EXECUTIVE COMMITTEE 4 JAN. 1995 ♦ GAC EXECUTIVE COMMITTEE 6 JAN. 1995.]

Revised: April 2006

3. Changes to Appendix 14: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italics.]

Appendix 14

GENERAL ASSEMBLY PER CAPITA APPORTIONMENT

Description of Per Capita

“In order to give meaning to the interdependent nature of Presbyterian polity” (Book of Order, G-9.0404), per capita is the responsible way of sharing the costs that equitably belong to the whole Presbyterian Church community expressing the essential unity of the church. The payment of per capita apportionment can be seen as a sign of healthy relationships within the church, giving tangible witness to the unity and wholeness promised to us in Jesus Christ.

The General Assembly per capita apportionment can be historically documented in the Presbyterian Church since the mid-1800s when a plan of mileage was adopted by the General Assembly in order to defray the expenses of commissioners attending meetings of the General Assembly. Over the ensuing years, per capita has been defined in various documents and reports as being used to fund ecclesiastical and administrative functions. The costs of these functions are appropriately shared by the whole church.

The chronology of per capita development in the twentieth century shows that General Assemblies took action to expand the spectrum of functions that the General Assembly per capita finances. Beginning in the early 1920s, the General Assembly voted to enlarge the office of the General Assembly to include various program departments that served the whole church. In the process, the General Assembly agreed to finance related administrative expenses through the General Assembly per capita apportionment. The planning, coordination, and review of mission were included in the former United Presbyterian Church in the United States of America in 1973, and this has been assembly policy for the reunited church since 1983.

Definition

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.

Per Capita Budget Funding:

Office of the General Assembly

- General Assembly meetings
- Office of the General Assembly
- Ecumenical participation
- Department of History
- Fair share of Mission Support Services expenses

General Assembly Council

- General Assembly Council meeting
- Administration, planning, coordination of GAC
- Communications
- Fair share of Mission Support Services expenses

Procedures for Per Capita Budget

1. General Assembly Per Capita Budget

- a. The Committee on the Office of the General Assembly (COGA) and the General Assembly Council (GAC) have joint responsibility for submitting a budget to be supported by per capita funds to the General Assembly. *They will also submit an analysis of income which will support the budget and will recommend a per capita apportionment rate. The analysis will include anticipated receipts from per capita apportionment, an itemized estimate of all revenues anticipated from other sources, and the type and amount of funds on hand. (Note: the above statements were moved from 4.a.)* ~~This responsibility will be facilitated by a Joint Budget Table (Team) with equal representation from COGA and GAC, and co-conveners.~~
- b. ~~The~~ A Joint Budget Table will be convened on the call of either COGA or GAC to ~~receive proposed budgets from COGA and the GAC to be funded by the per capita apportionment~~ *make recommendations on unresolved matters.*

~~2. The Committee on the Office of the General Assembly~~

- ~~a. The Stated Clerk, in consultation with the Executive Director of GAC, will submit to COGA a line item budget to be funded from the per capita apportionment of the General Assembly.~~
- ~~b. COGA will submit to the Joint Budget Table the COGA proposed budget to be funded from the per capita apportionment of the General Assembly.~~

~~3. The General Assembly Council~~

- ~~a. The Executive Director, in consultation with the Stated Clerk, will submit to the General Assembly Council a line item budget to be funded from the per capita apportionment of the General Assembly.~~
- ~~b. The General Assembly Council will submit to the Joint Budget Table the GAC proposed budget to be funded from the per capita apportionment of the General Assembly.~~

4. ~~The Provision for a~~ Joint Budget Table

- a. The Joint Budget Table, *consisting of equal representation from the General Assembly Council (GAC) and the Committee on the Office of the General Assembly (COGA)*, will consider *unresolved matters related to the Per Capita budgets* ~~the proposed budgets submitted by COGA and GAC~~ and will recommend *resolution to their respective bodies.* ~~, a line item budget to be presented to the General Assembly. It will also submit an analysis of income which will support the budget and will recommend a per capita apportionment rate. The analysis will include anticipated receipts from per capita apportionment, an itemized estimate of all revenues anticipated from other sources, and the type and amount of funds on hand.~~
- ~~b. Either COGA or GAC may refer the proposed budget and or proposed per capita rate back to the Joint Budget Table for reconsideration.~~
- b. When COGA and GAC approve the budget and the per capita rate as recommended by the Joint Budget Table, COGA and GAC will jointly submit the budget and apportionment rate to the General Assembly. If agreement is not reached on particular issues, the report to the General Assembly will articulate the respective position of the two bodies.

- c. ~~The Joint Budget Table will also receive and consider proposed adjustments authorized by the General Assembly to the currently approved budget. The Joint Budget Table will report same through COGA and GAC back to the General Assembly for its information.~~
- c. When necessary, the Joint Budget Table may ~~make~~ *recommend* revisions ~~within~~ to the total approved per capita budget. ~~These Revisions will~~ *must be reported to approved* by both bodies.
- f. Any revisions that would increase the total budget funded by the per capita apportionment will be recommended by the Joint Budget Table to COGA and GAC for approval. This increase cannot exceed three (3) percent.

F. Report of the General Assembly Council Regarding More Changes to the Appendixes of the General Assembly Council Manual of Operations

According to the *General Assembly Council Manual of Operations*, Section I., 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 General Assembly Council approved changes to various appendixes to the *GAC Manual of Operations* and added a new appendix, “Policy and Procedure for Submitting Changes to the *GAC Manual of Operations*,” during its meetings of September 2004, September 2005, and February 2006. The General Assembly Council Executive Committee reports the changes:

1. New Appendix: Policy and Procedure for Submitting Changes to the GAC Manual of Operations

“**SUBJECT:** Providing a means whereby the General Assembly Council’s Procedures Subcommittee would fulfill responsibility (e) of the *General Assembly Council Manual of Operations* (V., A., 6., b., [3]), thereby ensuring that all substantial¹ proposed changes to the manuals of operations of all Ministries Division committees and other committees accountable to the General Assembly Council (GAC) fulfill the Purpose/Rationale described below.

“I. PURPOSE/RATIONALE

“To ensure that changes to the named manuals of operations are consistent with the *General Assembly Council Manual of Operations* and the *Organization for Mission of the Presbyterian Church (U.S.A.)*, plus any other pertinent documents.

“II. THOSE COVERED

“A. Congregational Ministries Division (CMD), Mission Support Services (MSS), National Ministries Division (NMD), Worldwide Ministries Division (WMD), GAC Executive Committee (GACX), Audit Committee

“B. Advocacy Committee for Racial Ethnic Concerns (ACREC), Advisory Committee on Social Witness Policy (ACSWP), Advocacy Committee for Women’s Concerns (ACWC)

“C. Individual GAC members

“D. Committee of the Office of the General Assembly (COGA)

“E. General Assembly (GA)

“III. RESPONSIBILITY FOR ADMINISTERING

“Executive Committees of Ministries Division committees and the other named committees or any subcommittees established therein for the purpose of reviewing/revising manuals of operations.

“IV. POLICY

“It is the policy of the General Assembly Council that

“A. Those named in section II. A, B, who are accountable to the GAC shall submit substantial¹ proposed changes to their manuals of operation to the GAC, through the Procedures Subcommittee of the General Assembly Council Executive Committee, following customary procedures, for adoption or rejection.

“B. Those named in section II. C. shall submit their proposed changes to the Procedures Subcommittee, as noted on section IV.

¹ “Substantial” changes are defined as non-editorial changes that alter the organization or functioning of the named entity.

“C. Those named in section II. D., E., shall submit their substantial¹ proposed changes to the GAC Manual of Operations through their own customary processes.

“V. PROCEDURE

“A. Those noted in sections II. 2. A., B., shall submit substantial proposed changes to their manuals of operations to the GAC Executive Committee’s Procedures Subcommittee for review and possible recommendation, a minimum of one (1) month prior to GAC meeting.

“B. Those noted in section II. C., shall submit proposed changes to the GAC Manual of Operations in writing to the GAC Executive Committee’s Procedures Subcommittee chair a minimum of one (1) month prior to a GAC meeting.

“C. The Procedures Subcommittee shall respond, and may recommend, to submitting entities alterations to be made to their proposed changes to ensure consistency with existing GAC documents a minimum of two (2) weeks prior to a GAC meeting.

“V. ANTICIPATED OUTCOME

“Consistency among manuals of operation of all Ministries Division committees and other committees accountable to the GAC and consistency of all manuals of operation with the current *General Assembly Council Manual of Operations*, the *Organization for Mission of the Presbyterian Church (U.S.A.)*, plus any other pertinent documents.”

2. Appendix 1 Changes (deletions are shown with a strike-through and additions are in *italic*):

a. Section II.C. Development of the Agenda, insert the words “*the Executive Director in conjunction with the GAC Chair*” following the word “by” and strike the rest of the sentence so that it reads:

“The agenda for meetings of the council shall be developed by *the Executive Director in conjunction with the GAC Chair* ~~its Executive Committee.~~”

b. Delete II. F. Task Force Reports to the General Assembly:

~~“General Assembly Council shall transmit to General Assembly commissioners all recommendations of task forces established by General Assembly along with the council’s recommendations so that the General Assembly may be fully informed as it performs the business of the Presbyterian Church (U.S.A.). (*Minutes*, 1992, Part I, pp. 149, 866)”~~

c. Section III. A.1. Chair, d., strike the sentence and add a new “d.” and a new “e.” and re-letter “e-i,” as “f-j” as follows:

~~“d. appoint chair and members of the Personnel and Procedure Subcommittees. appoint members of the GAC Executive Committee’s Personnel Subcommittee;~~

“e. *appoint chair and members of the GAC Executive Committee’s Procedures Subcommittee.*”

d. Section III. A. 2. Vice Chair, c., insert the words “*GAC Executive Committee’s*” between the words, “be” and “personnel” so that the sentence reads:

“serve as chair of the *GAC Executive Committee’s* Personnel Subcommittee,”

e. Section III.B. Terms of Office, 1. Chair, Add the words, “*or in non-assembly years with the Executive Committee Retreat*” so that the section reads:

“The General Assembly Council shall elect annually its chair from among its voting members [*Book of Order*, G - 13.0202(e)]. The chair shall be elected at the first General Assembly Council meeting of the calendar year and shall serve as a corresponding member of the General Assembly Council Executive Committee (voice and without vote) until assuming office upon the adjournment of the assembly *or in non-assembly years with the Executive Committee Retreat*. The term shall be for one year renewable for an additional one-year term. The chair may continue to hold offices requiring election by the GAC, with the exception of chair or vice chair of any committee or board, if he or she was already serving in such positions upon his or her election. The chair may not be elected to an additional office by the GAC during the term of office, but is eligible to serve in appointed positions and will serve in ex-officio positions as mandated by the GAC Manual of Operations.”

f. Section III.B. Terms of Office, 2. Vice Chair, Add the words, “*or in non-assembly years with the Executive Committee Retreat*” so that the section reads:

“The General Assembly Council shall elect annually its vice chair from among its voting members [*Book of Order, G-13.0202(e)*]. The vice chair shall be elected at the first General Assembly Council meeting of the calendar year and shall serve as a corresponding member of the General Assembly Council Executive Committee (voice and without vote) until assuming office upon the adjournment of the assembly *or in non-assembly years with the Executive Committee Retreat*. The term shall be for one year renewable for an additional one-year term. The vice chair may continue to hold offices requiring election by the GAC, with the exception of chair or vice chair of any committee or board, if he or she was already serving in such positions upon his or her election. The vice chair may not be elected to an additional office by the GAC during the term of office, but is eligible to serve in appointed positions and will serve in ex-officio positions as mandated by the GAC Manual of Operations.”

g. Section V. Committees, A. Executive Committee, 4.j., strike “a” and add the words, “*an annual*” and delete the last three words of the sentence so that it reads:

“j. provide the council with ~~a~~ *an annual* report of its “Conflict of Interest Policy” and interpretation as necessary ~~at its Fall meeting~~ (See Appendix 7).”

h. Section V. Committees, A. Executive Committee, delete item 4.l. and renumber remaining items:

~~“recommend to the General Assembly Council at the meeting that precedes General Assembly the number of elected General Assembly Council members available for each assignment.”~~

i. Section V. Committees, A. Executive Committee, 4.p., strike the words, “Executive Committee of the” so that the sentence reads:

“p. meet with the ~~Executive Committee of the~~ Committee on the Office of the General Assembly at least biennially regarding mutual concerns, issues, and input to the deliberative process. (See Appendix 13 for Guidelines)”

j. Section V. A. 6. b. Procedures Subcommittee, Delete “(2) Function” and replace it with a new paragraph as follows:

~~“Through the Executive Committee, provide timely, preliminary, readiness review of reports coming to council for its consideration and action; develop recommendations to the Executive Committee of perceived, most helpful approaches for processing and considering each of those reports by the whole council. Procedures Subcommittee shall report at each meeting of the Executive Committee on all its work.”~~

“Review and report to the GAC Executive Committee on GAC materials and other agency reports being forwarded to the General Assembly. Review and report to the GAC Executive Committee on the GAC Manual of Operations, Organization for Mission, ministries division, Audit, advocacy and advisory committees’ manuals of operations for consistency with the GAC Manual of Operations and relevance within the current context.”

k. Section V. A.6. b. Procedures Subcommittee, 3. Responsibilities, delete the letter “(a)” and reletter “(b)–(e)” as “(a)–(d)”;

“(3) Responsibilities:

~~“(a) Work of the subcommittee shall include but not necessarily be limited to:~~

“(a) ~~(b)~~ Review of reports to General Assembly prepared by General Assembly Council in the course of its regular work.

“(b) ~~(e)~~ Review of reports to General Assembly prepared by another General Assembly entity, task force or committee requiring joint action, concurrence, and or comment by General Assembly Council. Such review shall ordinarily be in consultation with the appropriate Ministries Division and/or Mission Support Services.

“(c) ~~(d)~~ Recommend as needed, revisions and amendments to the *Organization for Mission and General Assembly Council Manual of Operations*.

~~“(d) (e) Review the manuals of operations of all Ministries Divisions committees and other committees sub-groups accountable to council, whenever there are changes, for consistency with the current General Assembly Council Manual of Operations. (Refer to VI.A.2. Appendix __)”~~

~~“(f) Coordinate, while in development, the components of the General Assembly Council’s biennial report to General Assembly to ensure completeness, uniformity, accuracy, and consistency.”~~

~~“(e) Review the minutes of the Advocacy Committee for Racial Ethnic Concerns and Advocacy Committee for Women’s Concerns annually for consistency with established guidelines and report findings to the Advocacy Committees and the GAC Executive Committee.”~~

1. Section V. B., General Assembly Nominating Committee, 2. Responsibilities, c., add words as follow:

~~“(c) submit to the General Assembly Council for endorsement names of voting members of the council, for nomination by the General Assembly Nominating Committee and election by the General Assembly, to serve a four-year term as members of the Advisory Committee on Social Witness Policy (3). Members are eligible for renomination. Those so elected shall assume their responsibilities upon the adjournment of the assembly or in non-assembly years with the Executive Committee retreat. (See Section VII. Election Procedures, D. General Assembly Council Members Assignment by Election or Appointment, 3.)”~~

- m. Section VI. Ministries Division Committees and the Mission Support Services Committee, change A.2. to read as follows:

~~“A manual of operations, conforming to the General Assembly Council Manual of Operations, shall be developed and regularly reviewed by each Ministries Division committee or Mission Support Services (MSS) committee and, after its approval by the General Assembly Council, shall be available from the Ministries Divisions Director’s office and the Deputy for MSS office. Changes to the manuals of Ministries Division Committees shall be reviewed by the Procedures Subcommittee for conformity and consistency with the GAC Manual of Operations, Organization for Mission, and Book of Order (See Appendix __). Groups accountable to the Executive Committee, Ministries Divisions or MSS shall have their structural and procedural guidelines approved by the appropriate Ministries Division committee, MSS committee, or GAC Executive Committee. [Refer to V.6.b.3.(d)]”~~

- n. Section VI. Ministries Division Committees and the Mission Support Services Committee, delete A. 3.:

~~“3. A staffing rationale shall be developed annually for each Ministries Division and Mission Support Services and submitted to the General Assembly Council for approval.~~

~~“a. Any staff deployed regionally must be a part of this staff rationale.~~

~~“b. Mission personnel are approved by the Worldwide Ministries Division.~~

~~“c. For programmatic coordination, the coordinator of Social Witness Policy is a member of the National Ministries Staff Leadership Team.~~

- o. Section VI. B. Congregational Ministries Division, 1. Purpose, add the following statement at the end of the paragraph so that it reads:

~~“The purpose of the Congregational Ministries Division is to equip, empower, resource, and inspire congregations, in order to strengthen their ministry of witness to Jesus Christ; working in cooperation with presbyteries, synods, theological seminaries, and conference centers, and in covenant with related organizations and networks. (See Organization for Mission, Section VI. General Assembly Council and Its Ministries Divisions, B. Ministries Divisions, 1.) By providing nurture and resources to congregations, the Division enables and inspires church leaders and members in their ministries.”~~

- p. Section VI. B. Congregational Ministries Division, delete 4. Program Areas and 5. Resource Area and replace it with the following:

~~“a. Congregational Ministries Publishing~~

~~“(1) Goal: The Congregational Ministries Publishing and Christian Education develops, produces and markets educational, practical, and interpretive resources for the Presbyterian Church (U.S.A.) and its congregations, including~~

Bible study and other resources for children, youth and adults. The publishing area assists in the publication of resources developed by other areas of the Congregational Ministries Division and others of the General Assembly Council. The division's publishing area produces educational and interpretive and promotional resources in English, Korean and Spanish languages, in print, audio and video cassette, CD Rom and on-line formats. Staff of the area provide leadership in training and equipping educators, primarily through workshops developed in partnership with middle-governing bodies. In addition, the area provides resources and conferences for older adults.

“(2) Program Teams: Curriculum Development and Christian Education; Mission Education and Promotion; Production and Marketing.

“b. Presbyterian Peacemaking Program

“Goal: The Presbyterian Peacemaking Program supports congregational life and nurtures Presbyterians of all ages through peacemaking conferences and the International Peacemakers program.

“c. Theology and Worship

“(1) Goal: Theology and Worship encourages, supports, and resources congregations and governing bodies in fostering sustained engagement with Christian belief, common worship, and spiritual discipline. This program area also bears responsibility for Faith and Order ecumenical work. Theology and Worship works with ministers, church officers and members as they interpret and live the gospel in the Reformed tradition in the North American context. The Office of Congregational Leadership provides linkage to the three national conference centers: Ghost Ranch in Abiquiu and in Santa Fe, Montreat Conference Center, and Stony Point Center, as well as resources for the African-American and Asian-American Leader Development Offices. The Office of Theological Education and Seminary Relations provides staff support for the Committee on Theological Education (COTE), while COTE provides an effective linkage between the General Assembly and the theological seminaries of the Presbyterian Church (USA).

“Program Teams: Theology and Worship; Spiritual Formation, Congregational Leadership, and Theological Education and Seminary Relations.”

q. Section VI. C. National Ministries Division (NMD), C. 4., Delete the current section and replace it with the following:

“I. Goal Areas

“a. Evangelism and Witness

“Purpose: To follow Jesus' call to love God and our neighbors, and to make disciples within our neighborhoods and throughout the world.

“Included are these offices: Congregational Transformation; Evangelism and Racial and Cultural Diversity; Mission Program Grants; National Health Ministries; New Church Development; Presbyterian Evangelism; Rural Ministry Network; Small Church Ministry Network; Urban Ministries

“b. Justice and Compassion

“Purpose: To help Presbyterians address a broad range of justice issues and provide services that help presbyteries develop and strengthen racial ethnic and immigrant congregations.

“Included are these offices: Child Advocacy; Church & Society; Criminal Justice; Corporate Witness; Environmental Justice/Mission Responsibility Through Investment; New Immigrant Groups Ministries; Racial Ethnic Congregational Enhancement Offices—Asian, Black, Hispanic, Korean, Middle Eastern, Native American; Racial Justice and Advocacy; Racial Ethnic Schools and Colleges; Social Welfare Organizations (PHEWA).

“c. Leadership and Vocation

“Purpose: To equip, support, and refer Presbyterian Church (USA) leadership serving in the United States in partnership with middle governing bodies, congregations, colleges, seminaries, and professional organizations.

“Included are these offices: Certification and Support of Educators; Church Leadership Connection; Collegiate Ministries; Financial Aid for Studies; Ministry Support/COM; National Volunteers; Preparation for Ministry.

“d. Ministries of Enrichment

“Purpose: To encourage a broad and encompassing outreach through all ministries of the church.

“Included are these offices: The Presbyterian Washington Office; Women’s Ministries; National Network of Presbyterian College Women (NNPCW); Racial Ethnic Young Women Together (REYWT); Women’s Advocacy; Presbyterian Women/Horizons.

“2. Directors Office

“Purpose: To oversee and be responsible for the healthy functioning of the division in the fulfillment of its responsibilities, as well as for the support of the wider organizational health of the General Assembly Council and the Presbyterian Church (USA).”

r. Section VI. D. Worldwide Ministries Division, 3. Responsibilities, 4. Strategies for Carrying Out Mission, and 5. Program Areas, Delete and replace with the following:

“3. Responsibilities

“The Worldwide Ministries Division’s responsibilities include rising to these four crucial challenges of mission today as a church and incarnationally through mission personnel:

“a. Witnessing and Evangelizing Worldwide

“We are challenged to respond to particular needs and opportunities in worldwide mission, especially 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 explosive growth.

“b. Equipping the Church for Transforming Mission

“We are challenged to be transformed by, and to engage in transforming mission, and to live out the call we receive in baptism to be part of the universal church of Jesus Christ.

“c. Engaging in Ministries of Reconciliation, Justice, Healing and Grace

“We are challenged to accept a ministry of reconciliation through the One who breaks down walls. This challenge calls Presbyterians to join with fellow Christians to seek the mind of Christ, and to join with fellow Christians and people of other faiths to work together for peace and wholeness for all people.

“d. Living the Good News of Jesus Christ in Community with People Who Are Poor

“We are challenged to live the Good News of Jesus Christ in community with people who are poor, oppressed and disadvantaged. We are called to learn and grow in the gospel by living it with these brothers and sisters.

“4. Strategies for Carrying Out Mission

“The following core commitments will guide Presbyterian mission through Worldwide Ministries:

“a. Joining in Partnership

“b. Working Ecumenically

“c. Developing Leaders

“d. Connecting Mission Near and Far

“e. Sharing People and Resources

“5. Program Areas:

“a. Ecumenical Partnership

“(1) Goal: To support the PC(USA) at all levels in:

“—engaging in partnership in mission internationally

“—honoring the lead of partner churches

“—connecting with internal and external networks, ecumenical bodies, interfaith organizations, and select

agencies

“—bearing witness to the unity of our faith in Jesus Christ

“—proclaiming the gospel in word and holistic service

“—receiving and giving in humility, love and mutual encouragement

“(2) Related Programs: Partnership Coordination with Area Coordinators, Ecumenical and Mission Partnerships, Interfaith Relations, International Evangelism and Church Development, Global Education and Leadership Development, Mission Events, Mission to the USA, Mission Partner in Residence.

“b. Global Service and Witness

“(1) Goal: To engage Presbyterians in witnessing to the love of Christ by helping to alleviate suffering, strengthening communities, supporting the empowerment of persons through training and development, and seeking wholeness and justice in fuller measure for all people.

“(2) Related Programs—[no changes]

“(c) People in Mutual Mission

“(1) Goal: To provide opportunity for people called to do God’s Mission in the world to work and learn in partnership with local Christians in areas such as evangelism, sustainable development, justice, advocacy, health care and services, agricultural missions, education and leadership development.

“(2) Related Programs: PIMM staff achieve this through recruitment, orientation, placement, support and care of mission personnel, both fully compensated and volunteers through the program offices of Mission Connections, Mission Service Recruitment, and Mission Personnel Offices (fully compensated and volunteers).

“(d) Director’s Office

“(1) Goal: To lead and coordinate the staffing of processes of discernment, visioning, policy development, oversight, budgeting and personnel operations, as well as collaboration with other parts of God’s Church, so that our mission endeavors will glorify God.

“(2) Related Programs: [no changes]

s. Section VII. Election Procedures, A., revise 4. and 5. as follows:

“4. In ~~even-numbered~~ assembly years, the chair and vice chair shall be ~~inducted~~ installed into office during the General Assembly Council meeting immediately preceding the General Assembly and their service shall begin at the end of the assembly. In ~~odd-numbered~~ years non-assembly years, the chair and vice chair shall be installed into office during the fall General Assembly Council meeting and their service shall begin at the summer retreat meeting of the Executive Committee.

“5. Should the General Assembly fail to reelect the person, the position shall be declared vacant. In that event, the vice chair shall become acting chair and shall serve until a new chair is elected and installed. Another election for chair shall be held on the first day of the first General Assembly Council meeting following General Assembly in ~~even-numbered~~ years using the procedures set forth in Section VII. A. 2. In ~~odd-numbered~~ years, an election for chair shall be held on the first day of the fall General Assembly Council meeting using the procedures set forth in Section VII.A.2. The vice chair shall be eligible for election as chair. The new chair shall be installed and begin service immediately following election. If the chair and vice chair are unable to serve, the Executive Committee shall meet and elect an interim chair to serve until the next meeting of the General Assembly Council when an election shall be held.”

t. Section VII. Election Procedures, B., Election Procedures for General Assembly Nominating Committee Members, delete 4. and renumber remaining items:

“4. ~~Election shall be by written ballot.~~”

u. Section VII. Election Procedures, C. Election Procedures for Ministries Divisions, Mission Support Services (MSS) and Audit Committee Chairs, revise 2. as follows:

“2. The chairs shall begin their services at the end of the assembly or in non-assembly years with the Executive Committee Retreat.”

v. Section VIII. General Assembly Advocacy and Advisory Committees, add a new paragraph between the paragraph beginning, “The funding ...” and before A. as follows:

“The funding for the meetings of these advocacy committees and advisory committee comes from the per capita budget and is the responsibility of the General Assembly Council.

“Staff responsible for the planning and coordination work of the committee shall be accountable to the Office of the Executive Director of the General Assembly Council in consultation with the appropriate Advisory or Advocacy committee.”

w. Section VIII. General Assembly Advocacy and Advisory Committees, A. Advocacy Committee for Racial Ethnic Concerns, change the beginning with (*) to reflect four-year terms:

“() Members of the five racial ethnic caucuses (African American, Asian American, Hispanic, Middle Eastern and Native American) shall select one member from each caucus to be elected through the General Assembly Nominating process to serve a ~~three~~ four year term with eligibility for one additional term.”*

x. Section VIII. General Assembly Advocacy and Advisory Committees,

(1) B. Advocacy Committee for Women’s Concerns, change the title of the Presbyterian Women Churchwide Coordinating Team Vice Moderator to:

“1. Presbyterian Women Churchwide Coordinating Team Vice Moderator for ~~Issues~~ Justice and Peace”

(2) Section VIII. General Assembly Advocacy and Advisory Committees, C. Advisory Committee on Social Witness Policy, amend as follows: Delete 1. Accountability, items a. – c. and replacing it with the following:

“1. Accountability

“a. The committee shall be accountable to the processes and procedures, and for the identification of financial implications, generally required by all entities for presentation of material to the General Assembly. However, it is understood that the nature of the committee’s work occasionally may create difficulties for all concerned in these areas.

“b. The committee shall be accountable for the content of its work to the General Assembly in accordance with the Manual of the General Assembly, Part I, Standing Rule B-12.b.(1): “The Advisory Committee on Social Witness Policy will be responsible for the process of developing and recommending social witness policy to the General Assembly. If any other entity is involved in processes of developing and recommending social witness policy, then appropriate consultation and linkage with the Advisory Committee on Social Witness Policy shall be undertaken.”

“c. Staff responsible for the planning and coordination work of the committee shall be accountable to the Office of the Executive Director of the General Assembly Council in consultation with the Advisory Committee on Social Witness Policy.

“d. During the employee review process of the Coordinator, input will be requested from the Committee.”

(3) Add a new 2. Search Procedures as follows, and renumber current items “2.–9.” as “3.–10.”:

“A. Search Procedures

“a. When the coordinator position becomes vacant, a search committee of seven members shall be appointed by the Executive Director, with membership as follows:

“(1) In consultation with the chair of ACSWP, three shall be appointed from the Committee, one of whom shall be the chair of the search committee.

“(2) In consultation with the chair of GAC, three shall be appointed from the elected members of the Council

“(3) The Deputy Executive Director shall provide staff services to the Search Committee and shall have voice but not vote.

“(4) The chair of the search committee shall communicate the search committee’s recommendation to the Executive Director

“b. The GAC Executive Director shall appoint and have supervision of the coordinator for the Advisory Committee on Social Witness Policy.

“c. The search and appointment shall be guided by, and in accordance with, the Presbyterian Church (USA) General Assembly Council Employee Handbook.”

y. Section IX. Committee on Theological Education, 1. Committee Membership, revise to reflect the following:

“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 *nominated by the Congregational Ministries Division Committee*; 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 seminaries 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.”

z. Section X. Other General Assembly Council Committees and Work Groups, delete A. The Advisory Committee on the News and reletter remaining items:

~~“A. The Advisory Committee for News~~

~~“The General Assembly Council at its March 1993 meeting approved the creation of an advisory committee for the news function of the Office of Communication to ensure the independence of the news.~~

~~“1. Membership~~

~~“The Advisory Committee for News shall consist of five members nominated by the General Assembly Nominating Committee for communication expertise to serve four year terms, eligible for reelection for an additional term.~~

~~“Ex officio members: (voice and without vote):~~

~~“• General Assembly Council Executive Director or designee~~

~~“• Associate Director for Communication~~

~~“• General Assembly Council Executive Committee member nominated by the Executive Committee and elected by the General Assembly Council to serve a two year term so long as such person continues to serve as a member of the General Assembly Council Executive Committee.~~

~~“2. Accountability~~

~~“The Committee shall report to the Executive Committee of the General Assembly Council.”~~

3. Appendix 2, Process for Action by the General Assembly Council on Matters Related to Work of More than One Ministries Division or Entity. In item 6. delete the word, “mailed” and insert the words, “*communicated in writing*”, so that the item 6 reads as follows: (deletions are shown with a strike-through and additions are in *italic*):

~~“6. The proposed recommendation shall be sent, ordinarily, to all General Assembly Council members before a General Assembly Council meeting. If the proposal is not ~~mailed~~ *communicated in writing* in advance of the meeting, it shall be available to the General Assembly Council fifteen hours before decision is required. A background or rationale statement shall be included with the recommendation.”~~

4. Appendix 3, Policies Regarding Public Statements by the Council. Move the first paragraph under section II. Other Statements by the General Assembly Council, to section I., B. as item 1., and renumber the current “1.-7.” as “2. – 8.”, as follows: (deletions are shown with a strike-through and additions are in *italic*):

~~“I. Statements on Public Issues by Entities of the Presbyterian Church (U.S.A.)~~

~~“A. It is understood that duly constituted entities, boards, and councils may address statements or resolutions to the church or public officials, based on specified General Assembly actions, concerning matters clearly related to their assigned responsibilities. Such statements or resolutions may also be released to church and public news media.~~

~~“B. The General Assembly Council has been assigned a particular responsibility by the General Assembly to act on behalf of the General Assembly “according to previously enacted General Assembly policies [between meetings of the General Assembly], reporting fully to each subsequent General Assembly its actions” (Book of Order, G-13.0201k). Since the General Assembly Council shall, in effect, be acting on behalf of the General Assembly, clear procedure defining the occasions and process for preparing and approving interim statements addressed to the church or the public order on issues and events in the society are essential. While the procedure outlined below focuses on such interim statements, the interim actions of the General Assembly Council shall, of course, encompass a wider scope.~~

~~“Procedures Governing General Assembly Council Interim Statements on Public Issues~~

~~“1. The General Assembly Council policy on interim statements governs those occasions when the council speaks to members of the Presbyterian Church (U.S.A.), to public officials, or to other audiences on behalf of the Gen-~~

eral Assembly (Book of Order, G-13.0201k.). When the intent is to facilitate the church's understanding of a General Assembly policy or to encourage general support of that policy, an interim statement shall be prepared.

“II. Other Statements by the General Assembly Council

~~“The above General Assembly Council policy on interim statements governs those occasions when the council speaks to members of the Presbyterian Church (U.S.A.), to public officials, or to other audiences on behalf of the General Assembly (Book of Order, G-13.0201k.). When the intent is to facilitate the church's understanding of a General Assembly policy or to encourage general support of that policy, an interim statement shall be prepared.~~

“On other occasions, when the General Assembly Council is invited to endorse the statement of another recognized Presbyterian group or ecumenical partner, or when the council identifies an occasion when it wishes to speak on its own behalf, it may do so upon recommendation of the General Assembly Council Executive Committee. In no case shall such a statement be made in contradiction of General Assembly action.”

5. Appendix 9, Procedures to Follow When a General Assembly Council Executive Director or Director Vacancy Occurs, Section II. Ministries Division Directors: (deletions are shown with a strike-through and additions are in *italic*):

a. Current item B., Unexpected Vacancy, delete, chair of the Personnel Subcommittee, so that the paragraph reads:

~~“The Executive Director of the General Assembly Council contacts the chair of the council, chair of the Personnel Subcommittee, and chair of the appropriate Ministries Division committee and together they take all steps deemed necessary in regard to temporary leadership of the Ministries Division. These actions shall be binding until the next meeting of General Assembly Council. (Refer to Book of Order, G-9.0706)”~~

b. Add a new item C, and renumber the current “C.” and “D.” as items “D.” and “E.”:

“C. Accountability

“Ministries Division Directors are accountable to the General Assembly Council through the General Assembly Council Executive Director.”

c. Current item D. Search Procedures, 2., Strike the word, “may” and insert the word, “shall” so that this item reads:

“1. . . .Discussions of the qualifications of individual candidates and interviews of candidates ~~may~~ shall be closed to members of the committee on representation unless invited as provided in section 3.(a & c) of the Open Meeting Policy (refer to Appendix 4).”

6. Delete Appendix 16, Staff Cabinets and Staff Teams.

G. General Assembly Council Agency Summary

The General Assembly Council (GAC) is an elected body of 72 elders and ministers responsible to the General Assembly, providing leadership for the church's mission directives. More than 600 staff persons in this country and over 400 mission personnel around the world carry out the Council's work. GAC ministry involves addressing the needs of a dynamic church in an ever-changing world. In 2005, this work was viewed through the eyes of the Mission Work Plan (MWP), which was ratified at the 216th General Assembly (2004).

There are five goal areas of the MWP: Evangelism & Witness, Justice and Compassion, Spirituality & Discipleship, Leadership & Vocation, and GAC Role & Identity. All of the work done to achieve these goals is carried out in three major settings—Congregational Ministries, National Ministries and, Worldwide Ministries.

Congregational Ministries focuses its work on providing resources, programs, support, and education that are primarily used at the local, or congregational level. National Ministries centers the majority of its work on programs, education, and tools that are implemented across the entire denomination, from coast to coast and border to border. The work of Worldwide Ministries reaches beyond this country to all parts of the world through the work of mission co-workers and partnerships.

The following pages share stories of the GAC as they faithfully work to fulfill the goals of the MWP and the commitment to share God's love and glory.

The GAC Role & Identity goal was well served in 2005 with reports and recommendations from both the Mission Funding Task Force (MFTF) and the Governance Task Force (GTF). The GTF is preparing to recommend a smaller General Assembly Council: 47 members (elected and staff), down from the previous structure of 75 members. This will allow the council to be more efficient and connectional with presbyteries and synods. The MFTF is basing its recommendations on three components: Sustaining Relationship Funding, Connectional Funding, and Diversified Funding. Both recommendations will be received at the 2006 General Assembly.

We begin to look at the remaining four goals with an update on Joining Hearts & Hands. This campaign, while best suited in Evangelism & Witness, is a good example of how so much of the GAC work transcends the entire Mission Work Plan's goals.

1. *Joining Hearts & Hands Campaign Tops the Halfway Point*

The Mission Initiative: Joining Hearts & Hands is focused on the very heart of who we are as Presbyterians—evangelism and mission. Because of this initiative, the PC(USA) will have resources for national church growth and the expansion of mission work abroad.

Launched in 2002 with a goal of \$40 million, the campaign is now at \$22 million, because of the generosity of individual Presbyterians and strong partnerships with congregations and presbyteries.

Through this effort, each of us can have a profound impact on spreading the Good News. United in our response to Christ's call, just imagine what we can accomplish together.

2. *Evangelism & Witness*

a. *Presbyterians Support Frontier Mission*

In 2005, Presbyterians continued their longstanding heritage of sharing Christ's good news with people who have never before heard it, as is witnessed by a total of 36 PC(USA) mission workers serving in frontier mission among 24 people groups in 15 countries.

The PC(USA)'s support of frontier mission, spearheaded within the Worldwide Ministries Division, is carried out through grants to partner organizations, which extends the denomination's frontier work even further—into a total of 66 people groups in 40 countries.

A large number of PC(USA) mission workers involved in frontier mission serve in the former Soviet republics of Central Asia. Many Presbyterians are unaware of this effort in Central Asia because security concerns necessitate that these efforts be kept low-key. But PC(USA) mission workers serve with the blessings of the government officials who welcome the technical skills they bring to the region. They work in education, health care, economic development, and other fields, but in their free time they support the indigenous congregations that are beginning to take root.

PC(USA) frontier mission personnel are also at work in other regions of Asia and in Africa.

Presbyterian Frontier Fellowship, founded in 1981, "nurtured the renaissance of this kind of mission work" in the PC(USA), says Marian McClure, director of the Worldwide Ministries Division.

Around the world, numerous thriving churches trace their origins to seeds planted by PC(USA) mission personnel. Similarly, today's PC(USA) frontier mission workers hope their efforts will result in churches that are culturally relevant and self-governing.

b. *An Afro-centric Emphasis*

Worship services at The Village Church in Nashville, Tennessee, are a little different from most taking place in Presbyterian congregations on Sunday mornings.

There's African drumming and dancing. Along with "Amen," the members say "Ashe" (pronounced "ah-shay"), which is Swahili for "it is so."

Members dance to the front of the church to drop their offering in a basket. If they remain at their seats, they are praising God through dance.

This Presbyterian congregation, supported and nurtured with help from the National Ministries Division, is probably the most Afro-centric church in Nashville.

“The Village Church is an African-centered Christian witness to the gospel of Jesus Christ. We affirm that Christianity is a world religion with deep African roots. It is not the property of any one nation but meant to be embraced, acculturated, and expressed in forms that are authentic to the cultural context of a given worshiping community,” said the Rev. Andrew Stephens.

But there is more to The Village Church than Sunday worship. Proclaiming a gospel of love is inextricably linked with a gospel of justice.

“We understand our love of God to be intimately involved with action, with change,” Stephens said.

Early in the church’s history, the congregation took an unusual approach to the biblical story of Jesus’ washing of the disciples’ feet. The story, they decided, was about humility.

So Stephens and about a dozen members went to a housing complex with a mop and a bucket, offering to clean residents’ bathrooms. While one person went into the bathroom and scrubbed, the others sat on the floor and listened as the resident talked about their life.

The Village Church began in the James A. Cayce Homes, Nashville’s largest public housing development, in 1998 with no members. Today the congregation has about 200 members, with a regular attendance of more than 100, consisting of poor public-housing residents as well as college students, doctors, and lawyers.

This is a congregation that is working to change the city.

3. *Justice & Compassion*

a. *Pentecost Offering Continues Giving Hope*

The Pentecost Offering, less than ten years old and supported by staff in the Congregational Ministries Division, provides funding for ministries on behalf of children at risk in addition to providing support to ministries with youth and young adults. Forty per-cent of the Offering is kept by participating congregations so they can directly support ministries with children at risk in their own communities. This not only creates new ties in the community and benefits children at risk directly, but it often gives congregations a new mission vision. We partner, work and also walk together to see that justice comes especially to those Jesus termed, “the least of these.”

b. *PUNO Hosts 107*

The Presbyterian United Nations Office (PUNO), part of Congregational Ministries Division, hosted 107 people (many under the age of 17) in July 2005. Whether focusing on global racism, the international community, or numerous other topics, these young leaders helped advance PUNO’s mission to proclaim Christ’s call and equip disciples in the UN community. [Click here to learn about PUNO’s ministry.](#)

A group from the Transformation and Multicultural Conference worked on ideas for involving faith based communities in supporting the Millennium Development Goals.

c. *Out of Chaos, Hope*

Following Hurricanes Katrina, Rita, and Wilma, Presbyterian Disaster Assistance, located in the Worldwide Ministries Division, chose to respond in close connection, cooperation, and relationship with the survivors and local congregations that live and serve in these communities.

Volunteer Villages have enabled PDA to provide opportunities for volunteer groups to serve alongside communities on the Gulf Coast for the next 2 to 5 years thus enabling a long-term partnership, presence, and commitment to the rehabilitation and reconstruction of those communities.

Through working together, listening to one another, and sharing our stories with one another, we begin to weave ourselves into a collective story of hope and reconstruction for the Gulf Coast.

d. *Tsunami*

Just over a year after the Tsunami, communities in Indonesia are continuing to rebuild their lives with a strong sense of solidarity and hope.

The road through the process of rehabilitation will be long, but when we take time to give survivors an opportunity to make meaning from their experience and collectively weave their own story, purpose can be drawn out of tragedy.

e. *MRTI Enjoys Success in Environmental Justice*

The Mission Responsibility Through Investment (MRTI), a group that monitors corporations whose stock is owned by denominational entities and who are supported via the National Ministries Division, met in 2005 with Cinergy officials to outline steps Cinergy has taken in response to mounting regulatory, competitive, and public pressures to reduce emissions of carbon dioxide and other harmful emissions from its facilities.

“We appreciate Cinergy’s willingness to discuss and collaborate on these issues that are of great importance to society and to investors,” said the Rev. William Somplatsky-Jarman, the PC(USA) associate for MRTI. “As a result of this dialogue, we will withdraw a proposed shareholder resolution that we had requested to be included in the company’s annual meeting proxy.”

MRTI also assesses companies’ compliance with General Assembly policies on matters such as environmental protection and safe labor practices. It combines Assembly-approved standards and shareholder engagement through proxy voting, dialogues with executives, and shareholder resolutions.

In its 2004 annual report, the Cincinnati, OH-based company outlined its plans to address the warming problem. It also interviewed a host of stakeholders—among them the Presbyterian Church (U.S.A.)—about finding common ground on the issue. The church, a long-term investor in Cinergy, has expressed concern about global climate change since 1987 and has been working with Cinergy on the issue for almost three years.

Cinergy collaborated with MRTI this past year in creating the company’s Air Issues Report to Stakeholders. It also has taken steps to reduce its dependence on coal, including the conversion of one of its oldest coal-powered plants to natural gas, and has co-sponsored a national summit on the future of coal.

f. *PC(USA) Launches Effort to Combat HIV/AIDS*

The Presbyterian Church (U.S.A.) in 2005 launched *It’s a Matter of Faith*, a clarion call for Presbyterians to step up their efforts in the worldwide fight against HIV/AIDS.

The first phase of the effort is focusing on sub-Saharan Africa, the region of the world where the AIDS crisis is most severe. African churches are confronting the crisis with compassion and courage. They are spreading the message of prevention, caring for the sick, and tending to orphans.

More than 25 million people in sub-Saharan Africa are infected with the virus, and AIDS killed more than 2.3 million residents of the region in 2004. But church leaders are encouraged by prevention efforts that are making a difference.

For several years, the PC(USA) and the Worldwide Ministries Division, responding to requests from its African church partners, have contributed resources and people to help combat AIDS on the continent. In 2004, the Assembly directed the Worldwide Ministries Division to “make a concerted effort to lift up and publicize” giving opportunities that address the HIV/AIDS issue around the world. That mandate resulted in last year’s creation of *It’s a Matter of Faith*.

It’s a Matter of Faith focuses attention on prevention, home-based care and care for children. Additional information and giving opportunities related to *It’s a Matter of Faith* are available from the PC(USA) International AIDS Web site. A resource packet for congregations, PDS #7433005002, can be ordered at www.pcusa.org/marketplace.

4. *Spirituality and Discipleship*Mission Yearbooks for Prayer & Study *Embrace Our Heritage*

As the Congregational Ministries Division prepared to celebrate 300 years of Presbyterian mission in America and around the world, the *Mission Yearbook* and its “offspring,” the *Children’s Mission Yearbook for Prayer & Study*, embrace a

rich heritage in their telling of our mission story. The *Children's Mission Yearbook for Prayer & Study* has been a wildly popular resource since its first publication in 2003. More than 80,000 copies of the book have been purchased by eager Presbyterian parents, educators, and others.

Like the *2005 Mission Yearbook for Prayer & Study* with the theme "Sing to the Lord a new song" (Psalms 96:1), the *2005 Children's Yearbook* invites young readers to explore how we are Christ's disciples in the greater story of God's redemption song.

The *Children's Mission Yearbook* can be used as a handy reference for church school, children's worship, and midweek gatherings. The 2005 edition was available as the take-home piece for the All Church Summer *We Believe* materials. It is also designed to be a personal devotional resource geared toward third- through sixth-graders. Readers learn more about being Presbyterian and the Presbyterian Church (U.S.A.)'s mission in the United States and internationally, and they are invited to engage in prayer for that mission. Material is adapted and collected using child-friendly language and child-appropriate stories of mission from across the church.

5. Leadership & Vocation

a. *Forman Christian College Makes strides toward excellence*

Forman Christian College, supported with various resources from the Worldwide Ministries Division, is making significant strides in its quest to reclaim its former reputation as one of the finest colleges in Pakistan.

The school was returned to the Presbyterian Church (U.S.A.) in 2003 after 30 years of government control. While under the government's charge, the school's academic quality deteriorated, its buildings fell into disrepair, and its Christian legacy was all but extinguished. But major steps have been taken to address all these issues. Signs of progress in 2005 include:

- The establishment of a four-year bachelor's degree in 2005 that is based on the U.S. semester system, an innovative move for a Pakistani college.
- The arrival of three PC(USA) mission workers on campus in 2005, the first PC(USA)-appointed mission personnel at the school since its return to the denomination. They are David Francis, chief financial officer; Marianne Vermeer, executive assistant to President Peter Armacost; and Robert Johnson, a professor. The mission personnel joined a host of Presbyterians who are serving the school in volunteer roles.
- The establishment of two new academic departments, computer science and business and management.
- The broadening of the religious studies curriculum by changing the Department of Islamic Studies to the Department of Religious Studies and adding courses in Bible and Christian ethics.
- The enrollment of 297 Christian students among the 3,570 students in 2005–06. At the time of denationalization, the school had only 20 Christian students.
- A faculty of 182 that includes 68 Christian professors. Before the school's return to the PC(USA), only four faculty members were Christian.

The increased presence of Christian students and faculty is making an impact on the school's spiritual life. Worship and Bible studies are now regular campus activities.

Gifts from individual Presbyterians, Presbyterian Women, and Presbyterian congregations have helped Forman achieve its progress.

b. *Stony Point Center Enhances International Vocation*

Stony Point Center, a 32-acre place of renewal that welcomes all who seek its hospitality is nestled in the Lower Hudson River Valley, between New York City and West Point.

At Stony Point, operated with guidance from the Congregational Ministries Division, guests continue to share their stories of the changes in their lives. They speak about the ways they have turned to a deeper faith; they have asked questions about being better stewards and, they tell us how their vocations are taking on a depth of meaning never anticipated. In addi-

tion, the international flavor is inspiring as it provides yet another opportunity to bring about intentional cultural understandings and relationships. Read what some of our guests have told us.

The leader of a North American gathering of Ghanaian Presbyterian laity and clergy recently exclaimed, “Bill, what a great time we’re having here! In fact, we are going to double the number in our reservation for next year. Your staff and this place are so supportive—we have found a new home with you.”

No sooner had the Ghanaian guest spoken, when the coordinator for Focus Institute International (52 therapists and educators from 13 countries) stopped by the director’s office to say, “There’s something so inspiring about doing our training work surrounded by a community from a completely different culture. Our work experience is going so well, and your staff and the sweet spirit of this place embrace us!”

6. Funds

“The earth is the Lord’s and all that is in it, the world, and those who live in it.” Psalm 24:1

How do you know that the funds you graciously give will be spent wisely on the purpose you designate?

It’s a valid question—one that shows potential donors care about a particular ministry of the church and want to assure that their gifts are used wisely. Beneath this question lies a deeper concern—how can you trust that church leaders will spend the money appropriately? There are several possible answers: our laws are very specific on how income from restricted gifts may be used; you can request an annual account of how your money was used; and you can learn more about leadership and become involved in the church.

But is this enough? For most truly gracious and generous givers trust is the critical element—trust that God has provided responsible leadership in your church—leaders who will be good stewards of that which has been entrusted to them.

Whether you have chosen to make all Presbyterian mission possible through an undesignated gift or have chosen to honor a specific ministry, you can learn more about GAC mission funding and your giving options at www.pcusa.org/give. View detailed audited information at www.pcusa.org/financials.

Where did the money come from?

Basic Mission Support:	19,102,570	14%
Churchwide Special Offerings:	16,442,112	12%
Other Specific Appeals:	49,594,264	35%
Additional Forms of Giving:	6,358,842	4%
Interest and Dividends:	23,348,923	17%
Conference Centers, Curriculum, & Program Services:	24,979,096	18%
TOTAL Receipts	139,825,807	100%

Where did the money go?

Executive Director's Office	10,538,094	9%
Congregational Ministries	20,891,382	19%
National Ministries	17,436,291	16%
Worldwide Ministries	46,169,872	4%
Mission Support Services	7,465,542	7%
Shared Expenditures	4,016,182	3%
Related Mission Funding	5,268,335	5%
TOTAL Expenses:	111,785,698	100%

7. Structure

a. Congregational Ministries

- (1) Director’s Office
 - Committee on Theological Education (COTE)
 - Conference Ministries and Covenant Groups
 - Presbyterian Peacemaking Program
 - Youth and Young Adult Ministries
- (2) Congregational Ministries Publishing
 - Curriculum Development
 - Mission Education and Promotion

- Production
- Marketing
- (3) Theology and Worship
 - Theology and Worship
 - Spiritual Formation
- b. *National Ministries Division*
 - (1) Evangelism & Witness
 - Congregational Transformation
 - Evangelism and Racial and Cultural Diversity
 - Mission Program Grants
 - National Health Ministries
 - New Church Development
 - Presbyterian Evangelism
 - Rural and Small Church Ministry Networks
 - Urban Ministries
 - (2) Justice & Compassion
 - Church & Society* magazine
 - Child Advocacy
 - Corporate Witness
 - Criminal Justice
 - Environmental Justice
 - New Immigrant Groups Ministries
 - Mission Responsibility Through Investment
 - Racial Ethnic Schools and Colleges
 - Racial Justice and Advocacy
 - Racial Ethnic Congregation Enhancement Offices
 - Social Welfare Organizations and Presbyterian Health, Education and Welfare Association
 - (3) Leadership & Vocation
 - Church Leadership Connection
 - Certification & Christian Vocation
 - Collegiate Ministries
 - Financial Aid for Studies
 - Ministry Support
 - National Volunteers
 - Preparation for Ministry
 - (4) Ministries of Enrichment
 - *Association of Presbyterian Colleges & Universities
 - Jarvie Commonweal Services (New York Area)
 - Washington Office
 - Women's Ministries and Presbyterian Women
 - * Editor note: Not a ministry of the GAC but a related entity through NMD
- c. *Worldwide Ministries Division*
 - (1) Ecumenical Partnership
 - Ecumenical and Mission Partnerships
 - Global Education and International Leadership Development
 - Interfaith Relations
 - International Evangelism
 - Regional Coordination through Area Offices
 - (2) Global Service and Witness
 - International Health Ministries
 - Jinshian Memorial Program
 - Presbyterian Disaster Assistance
 - Presbyterian Hunger Program
 - Self-Development of People
 - (3) People in Mutual Mission
 - Education, Training and Events

Mission Connections
Mission Personnel Relations
Mission Service Recruitment

d. *Mission Support Services*

- (1) Finance and Accounting
 - Accounts Payable
 - Budgets and Forecasting
 - Central Receiving Services
 - Endowments and Gift Compliance
 - Financial Reporting
 - Financial Services
 - Financial Systems and Subledger
 - General Accounting
 - Payroll
 - Purchasing
 - Real Estate
- (2) Presbyterian Distribution Service
 - Customer Service
 - Hubbard Press
 - List Maintenance Office
 - Presbyterian Distribution Center
 - Subscriptions
- (3) Presbyterian Center Services
- (4) Building Services
- (5) Mail/Print Service
- (6) Information Services

e. *Executive Director's Office*

- (1) Communication
 - Information and Planning
 - PresbyTel/VoiceLine*
 - Internet Services
 - PresbyNet*
 - Media Services
 - Presbyterian News Service
 - Presbyterians Today* magazine
- (2) Human Resources
- (3) Internal Audit
- (4) Legal Services/Risk Management
- (5) Middle Governing Body Relations
- (6) Stewardship and Mission Funding
 - Church Financial Campaign Service
 - Gift Administration
 - Marketing and Resources
 - Mission 20/20
 - Special Funds Development
 - Stewardship
- (7) Mission Initiative: Joining Hearts and Hands

- (8) Research Services
 - Congregational Services
 - Presbyterian Panel
 - Program Evaluation

- f. *Advisory Committee on Social Witness Policy**
- g. *Advocacy Committee for Racial Ethnic Concerns**
- h. *Advocacy Committee for Women's Concerns**
- i. Cultural Proficiency

*Committees report directly to the General Assembly, staff to the Executive Director's office.

8. *Who We Are*

The General Assembly Council (GAC) is both the mission agency of the Presbyterian Church (U.S.A.) and the elected body that oversees its work. The elected council advises and responds to the General Assembly on priorities, programs, and strategies for the national and international ministry and mission of the PC(USA). GAC staff complement that work by managing the day-to-day mission-related and business activities.

Nancy Kahaian
Chair, General Assembly Council

Paul J. Masquelier Jr.
Vice Chair, General Assembly Council

Karen E. Dimon
Chair, Audit Committee

Charles F. Easley Jr.
Chair, Congregational Ministries

Allison K. Seed
Chair, National Ministries

Judy A. Angleberger
Chair, Worldwide Ministries

Linda W. Toth
Chair, Mission Support Services

Item 09-01

[The assembly approved Item 09-01. See pp. 50, 51.]

Petitions Against Torture—From the Presbytery of San Francisco.

The Presbytery of San Francisco overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to approve the following petitions to the Attorney General and to the Congress of the United States and instruction to the Stated Clerk:

1. The Presbyterian Church (U.S.A.) petitions the Congress of the United States to convene an investigative body with the independence, stature, and broad investigative powers of the September 11th Commission to inquire into whether any official or officer of the United States government bears direct or command responsibility for having ordered or participated in violations of law in the mistreatment of persons detained by the government of the United States at Guantanamo Bay, Abu Ghraib Prison, or elsewhere or in transporting persons into detention in nations with known records of brutality and torture; to publish its findings and, if appropriate, to recommend the appointment of a special prosecutor if one has not been previously appointed.

2. The Presbyterian Church (U.S.A.) petitions the attorney general of the United States to obtain the appointment of a special counsel with full authority to investigate and prosecute any official or officer of the United States government who bears direct or command responsibility for having ordered or participated in violations of law in the mistreatment of persons detained by the government of the United States at Guantanamo Bay, Abu Ghraib Prison, or elsewhere, or in transporting persons into detention in nations that have known records of brutality and torture.

3. The 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) directs the Stated Clerk to petition the Congress and the attorney general of the United States to undertake the remedial actions described in this overture; to inform the congregations of this church of the approval of this overture, and to coordinate the efforts of our congregations in furtherance of the overture; to cooperate with other denominations and groups as appropriate to realize the goals advanced by this overture; to make its contents public, and to persist in urging the Congress and attorney general of the United States to respond to its call for action.

Rationale

As members of the Presbyterian Church (U.S.A.), we declare that the following acts shock the Christian conscience and are a cause for Christian repentance:

1. torture and related violations of law by military and civilian agents of the government of the United States in the maltreatment of persons detained at Guantanamo Bay, Abu Ghraib Prison, and elsewhere;
2. forcible transportation of persons into the custody of nations with known records of brutality and torture. (See *Minutes*, 2004 Presbyterian Church (U.S.A.) General Assembly, Part I, pp. 902, 903.)

As citizens of the United States, members of the Presbyterian Church (U.S.A.), we openly admit our shame at allegations and disclosures of these acts and condemn such acts as a repudiation of the high standards of decency and morality to which our nation has historically held itself, its officials, officers, and armed forces.

Justice, fidelity to the rule of law, affirmation of the moral authority and honor of the United States and of its armed forces, and the preservation of an open democratic society demand the following:

1. That an independent inquiry be conducted into whether any official or officer of the United States government bears direct or command responsibility for having ordered or participated in violations of law in the mistreatment of persons detained by the government of the United States at Guantanamo Bay, Abu Ghraib Prison, or elsewhere, or in transporting persons into detention in nations with known records of brutality and torture, and that the findings of such inquiry be entered into the public record.

2. That violations of law in the mistreatment of persons detained by the government of the United States or transported by it for detention in nations with known records of brutality and torture cease, and be prosecuted and punished regardless of the rank or station of the offender.

Concurrences to Item 09-01 from the Presbyteries of Carlisle, Milwaukee, the Redwoods, and Seattle.**Concurrence to Item 09-01 from the Presbytery of Detroit (with Additional Rationale).**

Faced with the growing painful and horrifying evidence of the use of torture and execution by individuals, groups, and governments across the world, we respectfully call on our nation to take a renewed stand against all forms of torture, and in particular to pay increased attention to the conduct of all authorities for whom we as Americans are responsible. To this end, as members of the Presbyterian Church (U.S.A.), we declare that the following acts shock the Christian conscience and are a cause for Christian repentance:

[The remainder of the rationale is identical to the original overture.]

1. Torture and related violations of law by military and civilian agents of the government of the United States in the maltreatment of persons detained at Guantanamo Bay, Abu Ghraib Prison, and elsewhere;
2. Forcible transportation of persons into the custody of nations with known records of brutality and torture. (See *Minutes*, 2004, Part I, pp. 902, 903.)

As citizens of the United States, members of the Presbyterian Church (U.S.A.), we openly admit our shame at allegations and disclosures of these acts and condemn such acts as a repudiation of the high standards of decency and morality to which our nation has historically held itself, its officials, officers, and armed forces.

Justice, fidelity to the rule of law, affirmation of the moral authority and honor of the United States and of its armed forces, and the preservation of an open democratic society demand the following:

1. That an independent inquiry be conducted into whether any official or officer of the United States government bears direct or command responsibility for having ordered or participated in violations of law in the mistreatment of persons detained by the government of the United States at Guantanamo Bay, Abu Ghraib Prison, or elsewhere, or in transporting persons into detention in nations with known records of brutality and torture, and that the findings of such inquiry be entered into the public record.
2. That violations of law in the mistreatment of persons detained by the government of the United States or transported by it for detention in nations with known records of brutality and torture cease, and be prosecuted and punished regardless of the rank or station of the offender.

ACSWP ADVICE AND COUNSEL ON ITEM 09-01

Advice and Counsel on Item 09-01—From the Advisory Committee on Social Witness Policy (ACSWP).

Item 09-01, overture from the Presbytery of San Francisco, requests petitioning the U. S. Congress and the attorney general of the United States to investigate allegations of torture by U.S. officials in the Iraq War and to take remedial action.

The Advisory Committee on Social Witness Policy (ACSWP) advises that Item 09-01 be answered by Item 09-11, “Resolution on Human Rights in a Time of Terrorism and Torture.” The ACSWP commends the Presbytery of San Francisco and other bodies, including No2Torture.org, for their dedicated work.

Item 09-02

[The assembly referred Item 09-02 to the Advisory Committee on Social Witness Policy. See pp. 50, 51.]

Resolution on Smithfield Packing, Inc.—From the Presbytery of New Hope.

The Presbytery of New Hope overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to do the following:

1. Support justice for workers at Smithfield Packing by requesting that Smithfield Packing
 - a. obey the law;

- b. stop the use of threats, intimidation, and violence against workers;
 - c. implement the National Labor Relations Board (NLRB) orders to respect workers rights and assure safety in the workplace.
2. Direct that the Office of the General Assembly communicate this call for justice to
 - a. the North Carolina attorney general, the North Carolina Department of Labor, the U.S. attorney general, and the U.S. Department of Labor;
 - b. the major food chains—Harris-Teeter, Food Lion, Bi-Lo, Lowes Foods, Piggly-Wiggly, Walmart, Winn Dixie, Target; and
 - c. Joseph Luter III, CEO, Smithfield Foods, Inc, 200 Commerce St, Smithfield, VA 23430.

Rationale

Smithfield Packing Inc. is the largest pork producer and processor in the world, and the Smithfield Packing plant in Tar Heel, North Carolina, is the largest pork processing facility in the world, employing more than 5,000 workers and slaughtering more than 32,000 hogs a day.

Human Rights Watch, documented in “Blood, Sweat and Fear” (copyright 2004; available at <http://hrw.org/reports/2005/usa0105/>) that Smithfield Packing has violated internationally recognized human rights standards by using intimidation, threats, and violence against workers and still continues to do so.

Human Rights Watch, in the same document, reported evidence showing that Smithfield Packing discourages workers from reporting workplace injuries; and seeking medical care from their family physician.

Evidence show that Smithfield Packing has a history of intimidating, threatening, and harassing workers who engage in organized activity to defend their labor rights, to improve their working conditions, and to ensure their well-being in the workplace.

A federal court in North Carolina ruled that Chief of Security Danny Priest violated the Ku Klux Klan Act for physically assaulting a pro-union worker and a union organizer after a union election in 1997.

The National Labor Relations Board (NLRB) found Smithfield Packing guilty of violating workers rights to organize a union and ordered Smithfield to obey the law and allow workers to exercise their legal rights and as a means to promote workplace safety without fear of retaliation or threats.

Smithfield Packing has repeatedly delayed and denied justice for Smithfield workers.

Smithfield Packing Inc. and Smithfield sub-contractor QSI Inc, were found guilty of using the company police to physically assault workers, cause the false arrest of a worker, and threaten bodily harm in retaliation for legal activities to protest working conditions, in violation of federal labor law.

The PC(USA) has a long historical record of being aligned with the poor and oppressed around the world and in our own country and of supporting worker rights and workplace safety.

ACSWP ADVICE AND COUNSEL ON ITEM 09-02

Advice and Counsel on Item 09-02—From the Advisory Committee on Social Witness Policy (ACSWP).

Item 09-02 from the Presbytery of New Hope calls for the General Assembly of the Presbyterian Church (U.S.A.) to support justice for workers at Smithfield Packing, Inc. by requesting that this organization obey the law; stop the use of threats, intimidation, and violence against workers; implement the National Labor Relations Board (NLRB) orders to respect workers’ rights; and otherwise assure safety in the workplace. In addition, Item 09-02 requests that the Office of the General Assembly communicate this call for justice to the appropriate parties.

The Advisory Committee on Social Witness Policy (ACSWP) advises that Item 09-02 be approved.

Rationale

It has been reported that the Smithfield Packing Bladen County plant in Tar Heel, North Carolina, has “created an environment of intimidation, racial tension, fear, and sometimes violence, for workers who desperately want a voice on the job” (see “Justice @ Smithfield” at http://www.ufcw.org/issues_and_actions/justice_at_smithfield/index.cfm). These reports appear to be confirmed by the independent *Human Rights Watch* (See “Blood, Sweat, and Fear: Workers’ Rights in U.S. Meat and Poultry Plants,” pp. 88–89 at <http://www.hrw.org/reports/2005/usa0105/usa0105.pdf>, and “Unfair Advantage: Workers’ Freedom of Association in the United States Under International Human Rights Standards,” pp. 94–104 at <http://www.ufcw.org/docUploads/humanrightswatchcasestudies%2Epdf?CFID=1221496&CFTOKEN=10549315> and the National Labor Relations Board (NLRB) (See *Smithfield Packing Company, Inc., NLRB Case No. 11-CA-15522 et al. (ALJ Dec. 15, 2000)*). Such behavior is inconsistent with positions taken by the Presbyterian Church (U.S.A.) and its predecessor bodies in relation to the poor and oppressed and workers’ rights. These positions include:

1. The 98th General Assembly (1958) encouraged business and labor leaders to recognize “. . . their responsibility for the well being of persons in such matters as sufficient wages, health, housing and other living conditions . . .” and “to deal realistically and forthrightly with injustice and corruption of any kind . . .” (*Minutes*, Presbyterian Church in the United States, 1958, Part I, p. 226).

2. The 183rd General Assembly (1977) “. . . Reaffirm(ed) the actions of previous General Assemblies supporting the right of every employable person to a job, decent and safe working conditions, and a salary adequate to meet at least his or her basic needs” (*Minutes*, United Presbyterian Church in the United States of America, Part I, p. 126).

3. The 120th General Assembly (1980) said: “. . . In view of our theological understanding of economic and social justice we affirm for all persons the right to be paid adequately and treated with fairness and dignity. . . In view of our theological understanding of liberation, justice, community, and the reality of sin, we affirm the right of all workers, except those on whom national or community security depends, to join labor organizations and participate in collective bargaining” (*Minutes*, Presbyterian Church in the United States, 1980, Part I, pp. 229–30).

4. The 214th General Assembly (2002) “. . . encourage(d) members of the PC (USA) to contact legislators urging support of the family farmer/ranchers, farm and processing plant workers, and equitable world trade policy” (*Minutes*, 2002, Part I, pp. 23, 535).

The *Book of Order* of the Presbyterian Church (U.S.A.) states: “The Church is called to be Christ’s faithful evangelist . . . participating in God’s activity in the world through its life for others by . . . engaging in the struggle to free people from sin, fear, oppression, hunger, and injustice” (*Book of Order*, G-3.0300c.(3)(c)). Moreover, the policy statement on *God’s Work in Our Hands: Employment, Community, and Christian Vocation* affirms that:

Inequalities in compensation and working conditions demand the strictest scrutiny. As our workforce becomes increasingly diverse, these concerns become even more urgent. Employment for persons who have suffered the injustices of prejudice and bias is the object of laws requiring affirmative action. A political, economic, and social system that translates unalterable human differences—race, ethnicity, gender, age, and physical ability—into occasion for oppression, exploitation, is incompatible with Reformed theology. . . . 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. Justice demands that social institutions guarantee all persons the opportunity to participate actively in economic decision making that affects them. All workers—including undocumented, migrant, and farm workers—have the right to choose to organize for the purposes of collective bargaining (*Minutes*, 1995, Part I, pp. 59, 426).

As stated in the first Rationale paragraph of Item 09-02, Smithfield Foods, Inc. is the largest hog producer and pork processor in the world. The Smithfield Packing Bladen County plant in Tar Heel, North Carolina, employs almost 6,000 men and women. It is estimated that Hispanic immigrants make up half of this plant’s workforce. The remainder is composed primarily of African Americans. (See *Human Rights Watch*, “Blood, Sweat, and Fear: Workers’ Rights in U.S. Meat and Poultry Plants,” p.8 at <http://www.hrw.org/reports/2005/usa0105/usa0105.pdf>). Given this composition of the workforce, the company’s active opposition to workers organizing is especially disturbing, since these racial ethnic groups have frequently been silenced in society. Furthermore, *Human Rights Watch* reports that the turnover rate at meat and poultry processing plants is rapid (See *Human Rights Watch*, “Blood, Sweat, and Fear: Workers’ Rights in U.S. Meat and Poultry Plants,” p.108 at <http://www.hrw.org/reports/2005/usa0105/usa0105.pdf>). (Note: According to the most recent unemployment statistics for Tar Heel, this region’s unemployment rate is 8.20 percent, which is 3.20 percent more than the national 5.00 percent average (See *Neighborhood Profiles*, “Tar Heel, at <http://www.bestplaces.net/zip-code/default.aspx?cat=ECONOMY&zip=28392>). A high turnover rate in a region of high unemployment tends to indicate unacceptable working conditions. This situation appears to qualify for the type of action envisioned by The Confession of 1967, when it says:

In each time and place, there are particular problems and crises through which God calls the Church to act. The church, guided by the Spirit, humbled by its own complicity and instructed by all attainable knowledge, seeks to discern the will of God and learn how to obey in these concrete situations. . . . (Inclusive Language Text, 9.43).

The concerns addressed in Item 09-02 warrant action by the Presbyterian Church (U.S.A.) at the present time.

ACREC ADVICE AND COUNSEL ON ITEM 09-02

Advice and Counsel on Item 09-02—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 09-02 calls for the PC(USA) to support the workers of Smithfield Packing, and call on the said company to stop threats, intimidation, and violence against workers, and observe the National Labor Relations Board orders to respect workers rights and assure safety in the workplace. This overture was received from the Presbytery of New Hope.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises Item 09-02 be approved.

Rationale

The ACREC concurs with the item's call to the PC(USA) to continue its historical stance against oppression in any form, and its support of "worker rights and workplace safety." To this, ACREC calls attention to the racially discriminatory nature of Smithfield Packing's abuses.

The majority of the workers at the Tar Heel, North Carolina, plant are people of color. Efforts to unionize have been met with violence and intimidation, including severe racial slurs and harassment. A *New York Times* reporter found that the workers were often segregated by race, and that the company often exploited racial divisions. Former supervisors have testified that African Americans were told that they would be replaced by Hispanics, and Latinos were told they would be "sent back to Mexico."¹ Furthermore, interviews with Latino immigrant workers have revealed that the workers were threatened with termination and deportation when they reported injuries or abuse.²

In documents such as *Facing Racism: A Vision of the Beloved Community*, approved by the 211th General Assembly (1999), and the Confession of 1967, the Presbyterian Church (U.S.A.) has committed to speaking out against racism in all its forms as sin. As such, ACREC urges the PC(USA) to uphold its commitment with regard to the racism exhibited by Smithfield Packing against its workers at the Tar Heel, North Carolina, plant.

Endnotes

1. LeDuff, Charlie. "At a Slaughterhouse, Some Things Never Die: Who Kills, Who Cuts, Who Bosses Can Depend on Race," *The New York Times*, June 16, 2000.

2. http://www.ufcw.org/working_america/case_against_smithfield/case_against_smthfld.cfm#Racism__Discrimination_and_Abuse_of_Immigrant_Workers_at_Smithfield (4/19/06).

Item 09-03

[The assembly approved Item 09-03. See pp. 50, 51.]

On Medical Use of Marijuana—From the Presbytery of Homestead.

The Presbytery of Homestead overtures the 217th General Assembly (2006) to do the following:

1. **Reaffirm the PCUS statement of the 111th General Assembly (1971) that "marijuana is not properly classified" (*Minutes*, PCUS, 1971, Part I, p. 147).**
2. **Affirm the use of cannabis sativa or marijuana for legitimate medical purposes as recommended by a physician.**
3. **Instruct the Stated Clerk of the General Assembly to inform the office of the president of United States, urging Federal legislation that allows for its use and that provides for the production and distribution of the plant for those purposes.**
4. **Seek Federal protection for patients, caregivers, and their physicians from prosecution by local and state authorities, and physicians from negative repercussions by their licensing bodies.**

Rationale

This resolution declares support for the medicinal use of cannabis sativa (also known as marijuana), and directs the Presbyterian Church (U.S.A.) to actively urge the Federal government to amend and adopt such laws as will allow the benefits of marijuana treatment for such diseases as cancer, AIDS, and muscular dystrophy.

Some of those who suffer from such diseases as cancer, AIDS, and muscular dystrophy claim that they have found benefit in the medical use of cannabis sativa, or marijuana. Ten states have legalized such medical treatment; however, Federal law prohibits possession of marijuana even with a physician's recommendation or prescription.

Jesus said, "I was hungry and you gave me food, I was thirsty and you gave me something to drink..." (Matt. 25:35). When we see the suffering of others, we are called to stand up and take a look.

Those who suffer believe that their use of cannabis or marijuana helps to relieve pain associated with cancer, spinal cord injury, nerve damage, neuropathy, and fibromyalgia. Marijuana reduces nausea caused by chemotherapy, radiation, and other cancer treatments. It treats the loss of appetite and wasting disorders such as AIDS or Crohn's disease. Marijuana also relaxes muscle spasms due to epilepsy, multiple sclerosis, muscular dystrophy, cerebral palsy, and brain injury.

The statement of the 111th General Assembly (1971) recognizes issues of dependency and abuse of various chemical substances. Nevertheless, the statement clarifies that "... marijuana is not properly classified with the other 'narcotics' and conclusive evidence is lacking that it produces permanent physiological effects or automatically leads to the use of more serious, addictive drugs..." (*Minutes*, PCUS, 1971, Part I, p. 147).

Current research suggests benefits to marijuana use as medicine, but that research is limited because the use of marijuana offers no profit to pharmaceutical companies. As a result, patients may be suffering needless pain and debilitating consequences due to the use of synthetic drugs that are ineffective or cause significant side effects, rather than using well-established treatment with historic cannabis formulas.

Several Christian denominations have passed resolutions supporting access to medicinal marijuana. These include: the United Church of Christ, the United Methodist Church, the Episcopal Church, and the Evangelical Lutheran Church. Others are currently considering the issues.

Professional organizations have also supported the compassionate use of marijuana including: the American Association of Family Physicians, the American Nurses Association, the American Bar Association, and the National Association of Attorneys General.

Considering support for the medical use of marijuana will open a dialog and bring us closer to a path that would alleviate the pain and suffering of many.

***Item 09-04**

[The assembly approved Item 09-04. See pp. 50, 51.]

Monitoring Report on the Implementation of Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence with Recommendations

The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) reaffirm the action taken by the 213th General Assembly (2001) calling on "the whole church to affirm God's gift of abundant life in Jesus Christ to all" (Minutes, 2001, Part I, p. 242) and do the following:

- 1. Approve the "Monitoring Report on the Implementation of 'Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence.'"**
- 2. Commend the entities listed in this report for their efforts to implement the actions included in "Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence."**
- 3. Urge the entities of the Presbyterian Church (U.S.A.) to report their ongoing efforts to implement the actions included in "Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence" to future General Assemblies.**

4. Encourage the members of the Presbyterian Church (U.S.A.) to become advocates of God’s restorative justice for all of God’s people in our daily lives and work; and to bring healing to those abused.

5. Encourage the members of the Presbyterian Church (U.S.A.) to consider prayerfully contributing their human and financial resources toward the work of the Presbyterians Against Domestic Violence Network (PADVN), a network of the Presbyterian Health, Education and Welfare Association (PHEWA).

6. Call on the members of the Presbyterian Church (U.S.A.) to support local, state, national, and international legislation that is consistent with the General Assembly’s policy on “Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence.”

7. Reaffirm the call of previous General Assemblies urging the United States Senate to ratify the United Nations Conventions on the Elimination of All Forms of Discrimination Against Women and on the Rights of the Child.

Rationale

This report and its recommendations are in response to the following referral: *25.172. Response to Recommendation Calling Upon the Advisory Committee on Social Witness Policy to Monitor the Implementation of the Policy and Recommendations on Domestic Violence Periodically with a Final Report to the 219th General Assembly (2007) (Minutes, 2001, Part I, pp. 61, 243).*

I. Introduction

The 213th General Assembly (2001) approved “Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence” (*Minutes, 2001, Part I, pp. 60–61, 233–74*). That assembly affirmed:

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. The church commits itself to listen and to seek accountability. The church further commits itself and its resources to provide leadership in creating a just and compassionate society. (*Minutes, 2001, Part I, p. 242*)

The assembly also “call[ed] upon the Advisory Committee on Social Witness Policy to monitor the implementation of the policy and recommendations on domestic violence with a final report to the 219th General Assembly (2007)” (*Minutes, 2001, Part I, p. 243*).

In the spring of 2005, the ACSWP requested a report from the entities of the Presbyterian Church (U.S.A.) regarding the actions they had taken to implement the recommendations included in “Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence” The ACSWP submits its findings to the 217th General Assembly (2006) in this healing domestic violence monitoring report with recommendations.

II. Review of the Entities’ Efforts to Implement the Policy

A. *Board of Pensions (BOP)*

The Board of Pensions (BOP) responded to the Advisory Committee on Social Witness Policy (ACSWP)’s request for a report on its efforts to implement the General Assembly’s “Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence.” This data was analyzed and a summary of it is presented below.

Recommendation E., Paragraphs 25.159–.162

The Advisory Committee on Social Witness Policy recommends that the 213th General Assembly (2001) urge the Board of Pensions to do the following:

1. Periodically encourage its clergy members to monitor health concerns such as self care, stress management, attention to family relationships, reasonable workload, and collegial consultation and supervision.
2. Study how family members of clergy and of church members who are in the plan receive care and how that impacts where families go for help.
3. Continue and expand mental health coverage. (*Minutes, 2001, Part I, p. 241*)

Findings: The Board of Pensions (BOP) reported to the ACSWP that it has consistently supported its Plan members and their families by providing comprehensive coverage for care needed to address emotional or stress-related conditions, mental illness, and/or substance abuse through its Medical Plan. Although the benefits themselves have changed over time, the coverage has always been comprehensive and focused on the care needs of the patient.

Through studies of claim experience and conversations with Plan members, middle governing bodies, and other interested parties, the BOP learns about the needs of the members it serves and tries to respond with target programs that can address their concerns. For example:

- The BOP added an employee assistance plan to its Medical Plan to encourage early use of appropriate services to respond to issues affecting mental health.
- The BOP initiated and participated with presbyteries and synods in implementing programs targeted to first call pastors.
- The BOP developed the Seminary Debt Program, with up to \$10,000 of educational debt relief available over four years for an eligible first call pastor, from seminary, serving a church with a budget of \$150,000 or less. The guidelines were amended in 2005 to increase the eligible church budget from \$250,000 and to remove the Presbyterian seminary requirement.

In 2004, the minister members of the directors of the BOP formed a task force to examine clergy recruitment and retention. Their report, “Report on Clergy Recruitment and Retention,” to the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) continues to provide guidance for the BOP’s work. Since this report, the BOP has done the following:

- Begun a scholarship program to help ministers participate in continuing education opportunities, focusing on practical skills like conflict management.
- Initiated three new lifestyle management programs focused on tobacco cessation, weight management, and stress management.
- Improved its disease management programs to better assist patients with chronic conditions like diabetes and cardiac problems, manage their health, and avoid depression.

Visit <http://www.pensions.org> for more information on the BOP.

B. *General Assembly Council (GAC)*

The Advisory Committee on Social Witness Policy (ACSWP) received responses from the following entities of the General Assembly Council (GAC) on their efforts to implement the General Assembly’s “Turn Mourning Into Dancing! A Policy Statement on Domestic Violence.” This data was analyzed and a summary of the ACSWP’s findings is presented below.

Visit <http://www.pcusa.org/gac> for more information on the GAC.

Recommendation A.1., Paragraphs 25.093–.101

Direct the General Assembly Council to establish a cross-divisional staff team with responsibilities related to domestic violence, including representatives of the Child Advocacy Office; Health Ministries; Older Adult Ministries; Presbyterian Health, Education, and Welfare Association; Presbyterian Peacemaking Program; Women’s Ministries; National Network of Presbyterian College Women; Curriculum Publishing; and the Criminal Justice Program, charged with the responsibility to devise a plan for implementing the concerns of this policy and report to the 214th General Assembly (2002) to be taken into consideration in the planning for the 2003 Mission Budget and giving consideration to the following strategies:

- a. Provide a listing of services, both in print and Web accessible, for each manifestation of domestic violence (spouse/partner, child, sibling, elder, date violence) with user-friendly guides for recognizing the symptoms of each form of abuse and its prevention, and a sample listing of appropriate possible referral agencies for a community coordinated response that can be adapted to include local community agencies.
- b. Facilitate, with the middle governing bodies, a strategy to educate, train, research, and provide advocacy for healing domestic violence in church and society by assisting them in developing guidelines and training procedures for use by church leaders in local congregations.
- c. Work with middle governing bodies and other appropriate entities to establish funding for and facilitate, with a middle governing body planning team, each year for four consecutive years, a national conference (or regional conferences) to train presbytery representatives as facilitator/trainers in domestic violence and in nurturing a responsive church community. The initial conference will introduce domestic violence and offer a vision for a responsive and nurturing church environment, sharing available resources, and seeking feedback on ways to meet the needs of the congregations. The remaining three conferences, one each year, will focus on a different theme, allowing the church to gradually introduce a new emphasis in ministry, such as child abuse and sibling rivalry, spouse/partner abuse and dating violence, and elder abuse.
- d. Foster awareness and participation in the congregations for the observance of Domestic Violence Awareness Month (October), Sexual Assault Awareness Month (May), and Child Abuse Prevention Month (April). Also make available special liturgies relating to domestic violence (child abuse, sibling rivalry, spouse/partner abuse, dating violence, and elder abuse) and suggestions for programs.
- e. Consider an office for dealing with the issues of domestic violence with a full-time staff position with support staff and a guarantee of funding (new moneys) for a four-year period.
- f. Direct the development and expansion of its ministry and resources on sibling abuse and elder abuse, and evaluate the need for and availability of resources on child abuse, spouse/partner abuse, and dating violence, and produce resources as needed by the congregations.

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- g. Through the office on domestic violence, incorporate sex abuse prevention training in child and teen education programs and curricula.
- h. Report this implementation plan to the 214th General Assembly (2002) and take it into consideration when planning for the 2003 Mission Budget. (*Minutes*, 2001, Part I, p. 238)

Findings: A cross-divisional staff team was established to implement the “Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence.” It included staff members from the following offices:

- Child Advocacy Office
- Criminal Justice Program
- Congregational Ministries
- Curriculum Publishing
- Executive Director’s Office of the General Assembly Council (GAC)
- National Health Ministries
- Older Adult Ministries
- Presbyterian Peacemaking Program
- Women’s Ministries
- Social Welfare Ministries/Presbyterian Health, Education and Welfare Association (PHEWA)

Anguished Hearts: A Study Guide to Accompany Turn Mourning Into Dancing! (PDS # 70-270-03-025) was published in partnership by the Presbyterian Peacemaking Program (PPP), the Advisory Committee on Social Witness Policy (ACSWP), and the Presbyterian Health, Education and Welfare Association (PHEWA). The General Assembly’s “Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence” is included with this resource on a DVD (PDS # 70-270-03-026).

The Office of Family and Intergenerational Ministries of the Presbyterian Peacemaking Program (PPP) published a resource on elder abuse and dating violence.

The Presbyterian Health, Education and Welfare Association (PHEWA) has worked to implement the “Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence” by:

- Establishing the Presbyterians Against Domestic Violence Network (PADVN). The PADVN provides advocacy and resources for the prevention of and healing from societal and domestic violence.
- Publishing a PADVN newsletter.
- Publishing PADVN Congregational Resource Packets in 2002, 2003, 2004, and 2005.
- Creating a domestic violence ribbon via the PADVN to honor victims who have escaped abuse (white ribbon) and those who are still living with abuse (purple ribbon).
- Distributing a clothesline pin to bear witness to violence against women. This pin was inspired by The Clothesline Project. For more information on this project visit <http://www.clotheslineproject.org>.
- Developing domestic violence awareness resources to promote the Domestic Violence Month events held in October.
- Partnering with the FaithTrust Institute to publish resources and hold training events on sexual and domestic violence. For more information on the FaithTrust Institute visit <http://www.faithtrustinstitute.org>.
- Staff of the Women Ministries and Social Welfare Ministries have served on advisory boards of FaithTrust.
- Staff of the Social Welfare Ministries serve on a national interfaith summit planning committee. This group is encouraging the heads of communions to sign a national declaration condemning all forms of violence against women.
- The Social Justice Biennial Conferences of the PHEWA, held in 2003 and 2005, included workshops on this topic.

For more information on the PADVN visit <http://www.pcusa.org/phewa/padvn>.

C. *Presbyterian Washington Office (PWO)*

Recommendation A.2., Paragraphs 25.102–.106

Direct the Presbyterian Washington Office to do the following:

- a. Monitor legislation involving domestic violence and related federal initiatives and advocate the church's policy.
- b. Advocate support for daycare, shelters, social services, etc. that counteract the rise of violence and abuse in society.
- c. Reaffirm the General Assembly's call to urge the United States Senate to ratify the United Nations Convention on the Elimination of all Forms of Discrimination Against Women and on the Rights of the Child.
- d. Support policies, programs, and services that protect victims, hold offenders accountable for their offenses, provide incarceration of and treatment for offenders of domestic violence and advocate for support for family members. (*Minutes*, 2001, Part I, pp.238-239)

Findings: The Presbyterian Washington Office (PWO) has advocated for the reauthorization of the "Violence Against Women Act (VAWA). The February 14, 2005, *Stewardship of Public Life 's Women & Families* publication focused on the VAWA. In addition to this publication, the PWO has consistently sent email "Action Alerts" on the VAWA to members of the Presbyterian Church (U.S.A.).

Visit <http://www.pcusa.org/washington> for more information on the PWO.

D. *Theological Education/Committee on Theological Education (COTE)*

Recommendation D.1.–5., Paragraphs 25.153–.158

The Advisory Committee on Social Witness Policy recommends that the 213th General Assembly (2001) urge the theological seminaries to do the following:

- a. Include domestic violence issues and strategies for detection, treatment, and prevention in their curricula and field education training programs.
- b. Encourage faculties to engage in research on the causes of domestic violence and its physical, psychological, and spiritual impact on the individual and family.
- c. Encourage faculties to engage in a cross-disciplinary study of domestic violence and to analyze the church's role in perpetuating and ending it.
- d. Encourage faculties, students, and alumni to work across disciplines for societal change in areas related to domestic violence.
- e. Continue to include sexual misconduct issues and strategies for detection, treatment, and prevention in their curricula and field education training programs. (*Minutes*, 2001, Part I, p. 241)

Findings: The Congregational Ministries Division (CMD) reported that issues related to domestic violence and sexual misconduct was reported to the Committee on Theological Education (COTE). Each seminary is well aware of these issues and is responding to them in various ways (e.g., domestic violence workshops, pastoral care and ethics courses, and student counseling services, etc.).

Visit <http://www.pcusa.org/seminaries/cote.htm> for more information on the COTE.

E. *Office of the General Assembly (OGA)*

The information for this section was submitted to the Advisory Committee on Social Witness Policy (ACSWP) by the Office of the General Assembly (OGA).

Recommendation F.4., Paragraph 25.170

Direct the Office of the General Assembly to publish the entire report "Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence" with background, bibliography, appendixes, and with a related study/action guide; and, direct the Stated Clerk to distribute it in published form to sessions, middle governing bodies and their resource centers, and libraries of the theological seminaries, making additional copies available for sale to aid study and implementation efforts in the church, and to place the document as a whole on the Web. (*Minutes*, 2001, Part I, p. 242)

Recommendation F.5., Paragraph 25.171

Direct the Stated Clerk to encourage the middle governing bodies, sessions, and individual members to give prayerful attention to this report as a help in responding to domestic violence within intimate relationships in their own homes, congregations, and in the communities where they live and work. (*Minutes*, 2001, Part I, p. 243)

Findings: The Office of the General Assembly (OGA) complied with the action of the 213th General Assembly (2001) by publishing the entire report and encouraging middle governing bodies, sessions, and individual members to give prayerful attention to the report. The report was mailed in September 2001 to stated clerks of the middle governing bodies, resource centers, clerks of sessions, and the libraries of the theological seminaries. Additional copies of the report are available from the Presbyterian Distributions Services (PDS #OGA-01-018). The report can also be downloaded from the Presbyterian Church (U.S.A.)'s Web site at <http://www.pcusa.org/oga/publications/dancing.pdf>.

III. Conclusion

The entities included in this report are to be commended for their efforts to implement the General Assembly's "Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence." The resources they have produced will enhance the efforts of individual members, sessions, and other groups of the Presbyterian Church (U.S.A.) to respond effectively to violence against women and children concerns at the local, state, national, and international levels of government.

In December 2005, the United States Senate and House of Representatives passed the bill renewing the Violence Against Women Act (VAWA) 2005. On January 5, 2006, the president of the United States signed VAWA 2005 Reauthorization into law. This bill includes the following areas as a part of its focus:

- developing prevention strategies to stop the violence before its starts;
- developing culturally and linguistically specific services for communities; and
- broadening VAWA service provisions to include children and teens.

Finally, by supporting bills such as the VAWA 2005, this will enhance the efforts of this branch of the one holy catholic church to end all forms of violence against women and children. Visit <http://www.govtrack.us/congress/bill.xpd?bill=h109-3402> for more information on the VAWA 2005.

*Item 09-05

[The assembly approved Item 09-05. See pp. 50, 51.]

Monitoring Report on the Implementation of the Resolution Calling for the Abolition of For-Profit Private Prisons with Recommendations

The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) reaffirm the action taken by the 215th General Assembly (2003) calling for the abolition of for-profit private prisons and do the following:

1. Approve the "Monitoring Report on the Implementation of the Resolution Calling for the Abolition of For-Profit Private Prisons."
2. Commend the entities listed in this report for their efforts to implement the recommendations included in the "Resolution Calling for the Abolition of For-Profit Private Prisons," and related efforts to reform prison conditions, making sentencing fairer, and ministering with prisoners.
3. Urge the entities of the Presbyterian Church (U.S.A.) to report their ongoing efforts to implement the actions included in the "Resolution Calling for the Abolition of For-Profit Private Prisons" to future General Assemblies.
4. Encourage the members of the Presbyterian Church (U.S.A) to become advocates of God's restorative justice for all God's people in our daily lives and work.

Rationale

This report and its recommendations are in response to the following referral: *Item 07-01. Resolution Calling for the Abolition of For-Profit Private Prisons, Recommendation F.12. That the General Assembly Call Upon the Advisory Committee on Social Witness Policy (ACSWP) to Monitor the Actions Listed Above and Report to the 217th General Assembly (2006) (Minutes, 2003, Part I, pp. 56, 441).*

I. Introduction

The 215th General Assembly (2003) approved the “Resolution Calling for the Abolition of For-Profit Private Prisons” (*Minutes*, 2003, Part I, pp. 56, 439–58). That assembly reaffirmed the position taken by previous assemblies that the ultimate goal of the criminal justice system should be restorative justice. In addition, the assembly raised important ethical issues about for-profit private prisons. For example, the assembly stated that:

... Even if for-profit private prisons could achieve significant cost savings to the taxpayers, which in fact they have not been able to do, they would still be morally unacceptable. Private prisons are not an economic but a deep religious and ethical issue, a cornerstone of our collective work to put justice back into the so-called “criminal justice system. ...” (*Minutes*, 2003, Part I, p. 439)

The 215th General Assembly (2003) also approved a plan for monitoring the implementation of the actions included in the “Resolution Calling for the Abolition of For-Profit Private Prisons.” It called upon the Advisory Committee on Social Witness Policy (ACSWP) to monitor the actions approved in this resolution and to report its findings to the 217th General Assembly (2006) (*Minutes*, 2003, Part I, p. 441).

In the spring of 2005, ACSWP requested data from the appropriate entities of the Presbyterian Church (U.S.A.) regarding their efforts to implement the recommendations included in the “Resolution Calling for the Abolition of For-Profit Private Prisons.” Through this process, the ACSWP learned that the restructuring processes that occurred at the General Assembly Council (GAC) in 2002, 2003, and 2004 had limited the implementation of many of the recommendations included in the resolution. The ACSWP acknowledges the good work of the staff serving with the General Assembly Council (GAC) and the Office of the General Assembly (OGA) of the Presbyterian Church (U.S.A.) during a period of ongoing change and uncertainty. The ACSWP submits its findings to the 217th General Assembly (2006) in this abolition of for-profit private prisons monitoring report and recommendations.

II. Review of the Entities’ Efforts to Implement the Policy

A. *General Assembly Council (GAC)*

The Advisory Committee on Social Witness Policy (ACSWP) received responses from the following entities of the General Assembly (GAC) on their efforts to implement the recommendations included in the “Resolution Calling for the Abolition of For-Profit Private Prisons.” This data was analyzed and a summary of the ACSWP’s findings is presented below.

Visit <http://www.pcusa.org/gac> for more information on the GAC.

1. *Advocacy Committee for Racial Ethnic Concerns (ACREC)*

Recommendation: F. 6.

Urge the Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee for Women’s Concerns (ACWC) to work to ensure that for-profit private prisons are held absolutely accountable to all existing laws and to stringent provisions relating to prisons and the protection of prisoners and that, in the case of failure to show this accountability, contracts with them be terminated. (*Minutes*, 2003, Part I, p. 440)

Findings: The Advocacy Committee for Racial Ethnic Concerns (ACREC) reported that on its web site in the “Issues” category, the following statement is included in the criminal justice section.

The 215th General Assembly (2003) approved a resolution “calling for the abolition of for-profit private prisons.” Part of the resolution calls us to work to ensure that for-profit private prisons are held absolutely accountable to all existing laws and to stringent provisions relating to prisons and the protection of prisoners.

The ACREC’s web site also includes a link to the entire “Resolution Calling for the Abolition of For-Profit Private Prisons.” That report can be downloaded at: <http://www.pcusa.org/oga/publications/private-prisons.pdf>. More information on this issue and other criminal justice concerns is included in the Criminal Justice section of the Justice and Compassion’s web page of the National Ministries Division (NMD) at <http://www.pcusa.org/criminaljustice>.

Visit <http://www.pcusa.org/acrec> for more information on the ACREC.

2. *Advocacy Committee for Women’s Concerns (ACWC)*

Findings: In response to the above recommendation F. 6., the Advocacy Committee for Women’s Concerns (ACWC) reported that it works with the Presbyterian Washington Office (PWO) and has included e-alerts on its web site highlighting this issue and may do so again when the committee receives PWO updates.

Visit <http://www.pcusa.org/womensadvocacy/acwc> for more information on ACWC.

3. *Office of Communication (OC)*

Recommendation: F. 8

Urge all publications and other communications vehicles of the Presbyterian Church (U.S.A.) to develop articles, reports, and other educational materials designed to educate, motivate, and activate Presbyterians to participate in the campaign to abolish for-profit private prisons and in particular in the Lehman Campaign. (*Minutes*, 2003, Part I, p. 440)

Findings: On January 26, 2004, the Presbyterian News Service of the Office of Communication (OC) published an article on “ACSWP hails private-prison resolution.”

The PresbyTel area of the Office of Communication has included information on the resolution in its database to inform its staff as they respond to questions received via the telephone, email, and the PC(USA)’s web site on this topic.

Visit <http://www.pcusa.org/pcnews> and <http://www.pcusa.org/presbytel> for more information on the Presbyterian News Service and PresbyTel.

4. *Presbyterian Peacemaking Program (PPP)*

Findings: In response to the above Recommendation F. 8., the Presbyterian Peacemaking Program (PPP) reported that it would include information on the “Resolution Calling for the Abolition of For-Profit Private Prisons” in the Spring 2006 issues of *Peace Notes* and *Leadership Memo*.

Visit <http://www.pcusa.org/peacemaking/#about> for more information on the PPP.

5. *Presbyterian Washington Office (PWO)*

Recommendation: F. 1.

Direct the Presbyterian Washington Office (PWO), in partnership with the Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee for Women’s Concerns (ACWC) to

- a. work towards comprehensive Federal legislation to completely and permanently ban all for-profit private prisons, jails and detention centers from the United States;
- b. provide, when requested, information on possible resources and expertise so that congregations or middle governing bodies can intervene to prevent the renewal of current federal government contracts with for-profit private prison corporations;
- c. consult and coordinate with other denominations, as well as with ecumenical and interfaith groups, to advocate for the permanent abolition of for-profit private prisons; and
- d. provide information to other levels of the Presbyterian Church (U.S.A.) to educate them on the issue and to encourage their participation in the campaign to abolish for-profit private prisons. (*Minutes*, 2003, Part I, p. 440)

Findings: In the January/February 2004 *Washington Report to Presbyterians*, the Presbyterian Washington Office (PWO) included an article on the “Privatization of Prisons.”

On May 5, 2004, the PWO sent a letter to the United States senators informing them the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) passed a resolution against the continuation of for-profit private prisons in the United States.

Visit <http://www.pcusa.org/washington> for more information on the PWO.

6. *Justice and Compassion Program Area*

Recommendation: F.9. “Encourage the General Assembly Council, through its National Ministries Division, Social Justice program area, to focus Criminal Justice Sunday in 2004 on the campaign to abolish for-profit private prisons” (*Minutes*, 2003, Part I, p. 440).

Findings: The recommendation was implemented. The Social Justice program area sent copies of the resolution with worship resources to all those who requested them for Criminal Justice Sunday February 2004. The resolution was also available for downloading via the Presbyterian Church (U.S.A.)’s web site in time for the February 2004 Criminal Justice Sunday.

7. *Women's Ministries Program Area*

Recommendation F.10. "Urge Presbyterian Women (PW) to make the campaign to abolish for-profit private prisons a focus of their ongoing work" (*Minutes*, 2003, Part I, p. 441).

Findings: Women's Ministries published articles on prison issues in *Horizons*, the magazine for Presbyterian Women. In the November/December 2004 issue, an article was published on "Prison Witness: Called to Bold Action for Peace." The November/December 2003 issue of *Horizons* addressed prison concerns in two articles: "Surprised by God" and "What It Means to Wait." Although these articles did not specifically address the for-profit private prison issue, in the 2003 document the readers were directed to the criminal justice program office for information on the Criminal Justice Sunday 2004. As was stated elsewhere in this report, the Criminal Justice Sunday 2004 materials focused on the "Resolution Calling for the Abolition of For-Profit Private Prisons."

Visit <http://www.pcusa.org/women> and <http://www.pcusa.org/pcusa/horizons> for more information on Women's Ministries and *Horizons*.

B. *Office of the General Assembly (OGA)*

The information for this section was submitted to the Advisory Committee on Social Witness Policy (ACSWP) by the Office of the General Assembly (OGA).

Recommendation: D.

Direct the Office of the General Assembly to publish the entire report, *Resolution Calling for the Abolition of For-Profit Private Prisons*, with background, appendixes, and with a related study/action guide and place the document as a whole on the PC(USA)'s Web site, making available a copy for each requesting session or middle governing body; and, direct the Stated Clerk to notify the entire church it is available on the Web site. (*Minutes*, 2003, Part I, p. 439)

Recommendation: E.

Direct the Stated Clerk to encourage individual members, sessions and middle governing bodies to give prayerful attention to the report as help in study and advocating for the abolition of for-profit private prisons in the communities where they live and work and nationally. (*Minutes*, 2003, Part I, p. 440)

Findings: The recommendations were implemented. The Office of the General Assembly (OGA) published the entire report and placed it on the Presbyterian Church (U.S.A.)'s web site. The OGA makes available copies of the report for each requesting session and/or middle governing body. The inside cover of the printed report indicates that the resolution can be found at <http://www.pcusa.org/oga/publications/private-prisons.pdf>.

In his cover letter for the "Resolution Calling for the Abolition of For-Profit Private Prisons," the Stated Clerk stated that this report and study "is commended for the free Christian conscience of all congregations and the members of the Presbyterian Church (U.S.A.) for prayerful study, dialogue, and action."

III. Conclusion

In the executive summary of a report jointly published by the Coalition Against Private Prisons (CAPP) and Grassroots Leadership (see http://www.grassrootsleadership.org/downloads/GL_Shelby_Alternatives.pdf, the authors write:

While our public jails and prisons have faced budgetary pressures, and continue to need reform, we cannot afford to divest ourselves of the government role in providing highly trained public employees, with higher standards for community accountability than the private for-profit corporations that cater to the needs of highly paid executives and major stockholders. To do so is financially, civically, and morally irresponsible and dangerous. (Kaplan, Dana, and Bob Libal, "Progress or Profit? Positive Alternatives to Privatization and Incarceration in Shelby County," Tennessee, Coalition Against Private Prisons and Grassroots Leadership (2006), p. 3)

This statement provides support in favor of the action taken by the 215th General Assembly (2003) on the "Resolution Calling for the Abolition of For-Profit Private Prisons." That assembly affirmed that the government must play a role in matters related to incarceration. The assembly stated: "We have, along with other citizens, [en]trusted the oversight of this responsibility to our governmental leaders. This must continue to be their responsibility; it cannot be delegated from the public to the private sector" (*Minutes*, 2003, Part I, p. 439).

The entities listed in this report have responded faithfully to the 215th General Assembly (2003)'s directive to implement the "Resolution Calling for the Abolition of For-Profit Private Prisons." They have done so in the midst of a period of decreasing resources for rehabilitation in both the church and society, while many communities compete for prisons to provide employment. Federal, state, and county prisons/jails hold almost two million American citizens in any give year, by far the

highest incarceration rate in the developed world. The Advisory Committee on Social Witness Policy (ACSWP) encourages the whole church to support the efforts of the entities listed in this report (and other appropriate organizations) to abolish all for-profit private prisons.

*Item 09-06

[The assembly approved Item 09-06. See pp. 50, 51.]

Monitoring Report on the Progress of the Implementation of the Transforming Families Policy with Recommendations

The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) reaffirm the action taken by the 216th General Assembly (2004) on the “Transforming Families” policy (Minutes, 2004, Part I, pp. 57, 747–95) and do the following:

1. Approve the “Monitoring Report on the Implementation of the “Transforming” Families” policy.
2. Commend the entities listed in this report for their efforts to implement the actions included in the “Transforming Families” policy.
3. Urge the entities of the Presbyterian Church (U.S.A.) to report their ongoing efforts to implement the actions included in “Transforming Families” to future General Assemblies.
4. Encourage the whole church to advocate for the passage of local, state, national, and international legislation that affirms the well-being of all families and single adults, and is consistent with the policies of the General Assembly of the Presbyterian Church (U.S.A.).

Rationale

This report and its recommendations are in response to the following referral: *Item 10-06. Transforming Families, Recommendation 3.q., That the Advisory Committee on Social Witness Policy Report on Progress It Has Made Implementing These Recommendations to the 217th General Assembly (2006) (Minutes, 2004, Part I, pp. 51, 760).*

I. Introduction

The 216th General Assembly (2004) approved the policy statement on “Transforming Families” (*Minutes, 2004, Part I, pp. 57, 747–95*). This report addressed a variety of contemporary family and single-adults issues (e.g., consumerism, the dramatic rise in single-parent families, transitions in gender role expectations, etc.). In approving this report, the commissioners to the 216th General Assembly (2004) acknowledged the complex challenges that were ahead of the Presbyterian Church (U.S.A.), at every level, in implementing this policy. Nevertheless, in the section of the report on “A Vision of Transforming Families” the commissioners declared:

... 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. (*Minutes, 2004, Part I, p. 758*)

The 216th General Assembly (2004) also directed the Advisory Committee on Social Witness Policy to report on progress it has made implementing these recommendation to the 217th General Assembly (2006) (*Minutes, 2004, Part I, pp. 51, 760*). In the spring of 2005, the Advisory Committee on Social Witness Policy (ACSWP) requested data from the entities of the Presbyterian Church (U.S.A.) regarding their efforts to implement the recommendations included in the “Transforming Families” policy. The ACSWP submits its findings to the 217th General Assembly (2006) in this monitoring report and recommendations.

II. Review of the Entities’ Efforts to Implement the Policy

A. Board of Pensions (BOP)

The Board of Pensions (BOP) responded to the Advisory Committee on Social Witness Policy’s request for a report on its efforts to implement the policy statement on “Transforming Families. This data was analyzed and a summary is presented below.

Recommendation: 3.l.: “That the Board of Pensions make presbyteries, sessions, and plan members more aware of the assistance to facilitate adoptions by pensions plan members” (*Minutes*, 2004, Part I, p. 760).

Findings: The Board of Pensions (BOP) reported that it is addressing this issue through its assistance programs in the following ways:

- The BOP currently provides a \$500 dollar grant from its Relief of Conscience Fund to the parents of every adopted infant child (under one year of age). These payments are automatically made to plan members upon notification to the BOP of the legal adoption of a child. The purpose of the grant is to offset medical costs for a new child.
- In October 2005, the directors of the BOP voted to add an adoption assistance program to its assistance programs. The BOP affirms that an adoption assistance benefit should be made available to Plan members and that it should be based on the cost normally associated with childbirth that is covered under the Medical Plan. The new adoption assistance program went into effective on January 1, 2006.

Visit <http://www.pensions.org> for more information on the BOP.

B. *General Assembly Council (GAC)*

The Advisory Committee on Social Witness Policy (ACSWP) received responses from the following entities of the General Assembly Council (GAC) on their efforts to implement the policy statement on “Transforming Families.”

Go to <http://www.pcusa.org/gac> for more information on the GAC.

1. *Family and Single Adult Ministries*

Recommendation: 3.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.] (*Minutes*, 2004, Part I, p. 759)

Findings: The Family and Single Adult Ministries office published an article on “Single-Parent Households and the Church” in *Ideas Magazine*, Vol. 4, No. 3 (Spring 2005). This article can be downloaded at <http://www.pcusa.org/ideas/05spring/singlehousehold.htm>. It also includes information on other single-parent resources congregations may find useful.

The Family and Single Adult Ministries office also published a “Selected Resources for Family Ministries.” This resource can be downloaded from the Presbyterian Church (U.S.A.)’s Web site at <http://www.pcusa.org/family/resources.htm>. A “Selected Print and Web Resources for Those in Ministries with Families” is linked to this resource and can be downloaded at <http://www.pcusa.org/family/guidance/bibliography.pdf>. The Family and Single Adult Ministries office noted that the document does not include a comprehensive list of resources. Instead, it is based on the topics included in the “Transforming Families” policy.

2. *Presbyterian Washington Office (PWO)*

Recommendation: 3.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. (*Minutes*, 2004, Part I, p. 760)

Findings: The Presbyterian Washington Office (PWO) has complied with the recommendation above. In 2004 and 2005, the PWO published the following articles and distributed them to its Stewardship of Public Life network (and others as requested). These resources addressed concerns raised in the “Transforming Families” policy:

- “Washington Report: January/February 2004”
- “Washington Report: September/October 2004”
- “Outlook 2005: Congress to Focus on Deficit, as Budget Cutters Target Domestic Programs”

- “Outlook 2005: Budget Deficit Inhibits Possibilities for Health Care Reform”
- “TANF Stalls Over Child Care Funding, While Congress Proposes Deep Cuts in Domestic Programs and Waits for Hearings on Social Security”
- “Congress Stalls on Social Security Overhaul and TANF Reauthorization” [Note: TANF stands for Temporary Assistance for Needy Families.]
- “The Family Medical Leave Act—Family Friendly Workplaces”
- “Medicaid and the 2006 Budget”
- President’s Budget Plan for 2006 Reduces Social Programs, While Pushing More Tax Cuts for the Affluent”

Go to <http://www.pcusa.org/washington> for more information on the PWO.

3. *Theological Education/Committee on Theological Education (COTE)*

Recommendation: 3.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. (*Minutes*, 2004, Part I, p. 759)

Findings: The Congregational Ministries Division (CMD) reported that this referral had been referred to the Committee on Theological Education (COTE). Moreover, a search of the theological institutions’ web sites confirmed that the seminaries are addressing family issues in their communities in many ways (e.g., Christian ethics, pastoral care and preaching courses, continuing education seminars, community events, etc.).

Go to <http://www.pcusa.org/seminaries/cote.htm> for more information on the COTE.

C. *Office of the General Assembly (OGA)*

The information for this section was submitted to the Advisory Committee on Social Witness Policy (ACSWP) by the Office of the General Assembly (OGA). It includes the actions taken by the OGA, as of this writing, on the “Transforming Families” policy.

Recommendation: 3.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. (*Minutes*, 2004, Part I, p. 760)

Findings: The Stated Clerk complied with the directive of the 216th General Assembly (2004) listed above. The entire report “Transforming Families” can be downloaded from the Presbyterian Church (U.S.A.)’s web site at www.pcusa.org/oga/publications/transformingfamilies.pdf.

III. Conclusion

The entities included in this report are to be commended for their efforts to implement the General Assembly’s policy on “Transforming Families” during a period of ongoing change and uncertainty both in the church and society. Currently, in light of social service budget cuts at the local, state, and national levels of governments, the well-being of families and single adults does indeed present many moral and ethical challenges for the Presbyterian Church (U.S.A.) to grapple with. Therefore, the Advisory Committee on Social Witness Policy (ACSWP) calls on the whole church to faithfully work together to implement the “Transforming Families” policy. Through this process, each member of the Presbyterian Church (U.S.A.) will be doing her or his part to make this world a better place for families and single adults, and to help them experience the Good News of the Gospel.

***Item 09-07**

[The assembly approved Item 09-07 with comment. See pp. 50, 51.]

Interim Report and Invitation to Study and Celebrate the Centennial of the “Social Creed of the Churches” of 1908

The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006):

1. Receive this interim report of the Social Creed Resolution Team of the Advisory Committee on Social Witness Policy;

2. Direct the Advisory Committee on Social Witness Policy, the General Assembly Committee on Ecumenical Relations, and the Department of Theology and Worship, as designated by the 216th General Assembly (2004), to continue work through that team on educational, liturgical, and ecumenical resources, including the updating of a social creed for the twenty-first century, especially involving church history and Christian ethics departments in colleges and seminaries related to the Presbyterian Church (U.S.A.), coordinating efforts with those of ecumenical partners whenever feasible; and

3. Invite congregations, presbyteries, synods, and educational institutions to study the Social Creed of 1908 with resources prepared in anticipation of the appropriate observance of that influential document’s centennial at the 2008 General Assemblies of the Presbyterian Church (U.S.A.), the National Council of Churches of Christ, the United Methodist Church, and other communions involved.

Comment: The source of the following statement, from paragraph 3 of section title “A Positive Statement of What the Churches Stand For” be cited: “Socialism, in Marxist and non-Marxian forms, is now largely gone, but most developed nations have many more social protections and social equality than the United States, with almost a fifth of its population in poverty and without health insurance.”

Rationale

Introduction

This interim report and recommendations are in response to the following referral: *2004 Referral: Item 08-18. 2004 Referral: Item 08-18. Commissioners’ Resolution. On Celebrating the “Social Creed” of the Churches and Considering a 21st Century Social Creed, Recommendation 3. That the Office of the General Assembly, Advisory Committee on Social Witness Policy, 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—(Minutes, 2004, Part I, pp. 18, 627–29).*

The 216th General Assembly (2004) considered and unanimously approved by voice vote, with amendment, a commissioners’ resolution on celebrating the centennial of the “Social Creed of the Churches” adopted in 1908 at the founding of the Federal Council of Churches, and considering the preparation of a new social creed for the twenty-first century (*Minutes, 2004, Part I, pp. 18, 627–28*). A final report was envisioned for the 218th General Assembly (2008), but a proposal for broader participation and educational and liturgical resources was requested for the 217th General Assembly (2006). This is in answer to that request.

The action of the 2004 General Assembly was in three parts, consistent with the ecumenical, ethical, and educational nature of the original social creed (reprinted following this brief narrative).

1. The Office of the General Assembly was directed to consult with ecumenical partners and the National Council of Churches and other appropriate bodies to find ways to honor the role of the churches in advocating an end to child labor, a six-day week, occupational safety, retirement security, a living wage, and other concerns that “a Christ-like God” was believed to want for all Americans.

2. The Advisory Committee on Social Witness Policy was directed to initiate a survey of key Christian principles to guide twenty-first-century Presbyterians and others in addressing major concerns such as the lack of health insurance, the outsourcing of jobs to countries without human rights or environmental safeguards, and the impact of growing economic inequality on our democracy. It was urged, in doing this, to utilize the Presbyterian Panel, literature surveys, volunteer experts, and past General Assembly statements.

3. Both bodies were directed, in cooperation with the Office of Theology and Worship, to develop recommendations to the 217th General Assembly (2006) concerning ways to celebrate the centennial and to consider the possible goals, basic commitments, and value of an updated social creed for the twenty-first century.

The Social Creed Resolution Team

The ACSWP appointed a Social Creed Resolution Team, which first met October 11–13, 2005. Membership included the following: Gary Dorrien, Nile Harper, Carrie L. Harris, Elizabeth Hinson-Hasty, Ann Rhee Menzie, Richard Poethig, Ronald Stone, Lidia Serrata-Ledesma (chair), with Eugene TeSelle as a consultant historian.

The members of the team represent a broad base of experience and insight, with several experts on church life and witness at the turn of that earlier century and others unfamiliar with what was once a very influential stance of the church (updated four times!). The team reviewed a collection of the previous social creeds and two extensive commentaries on these materials prepared by Presbyterian historians, with response from an Episcopalian deeply familiar with Presbyterian church life and broader theological developments. The relation of the “social creed” as a form of theologically grounded social witness was contrasted with the short foundational ecumenical creeds of the early church, including the Nicene and Apostles’ Creed in *The Book of Confessions*.

The Reformation Era and twentieth century confessions in *The Book of Confessions* themselves contain much ethical instruction on work and commerce drawn from Scripture: any twenty-first century update of the social creed would need to be consistent with that base and more recent General Assembly policy studies. There was clear agreement that the team should continue to ask for suggestions from the church at large, and from specific segments of it, as it does its work. In doing this it will not only publicize what it is doing and make it more persuasive; it will also gain insights that had not occurred to any of the members of the team.

The resolution team also approved a Presbyterian Panel questionnaire circulated in November of 2005, asking for the views of that balanced sample of ministers and elders on the kinds of topics considered in 1908 and in subsequent work of the church, including the 1983 study of the church’s relations with transnational corporations (by which many more Presbyterians are employed than were a century ago). The team, after both study and discussion, was convinced that it is definitely worthwhile to envision preparing a new social creed for the twenty-first century in conjunction with the celebration of its predecessor.

While this conviction was developing among Presbyterians, the United Methodist Church also determined that the centennial of the 1908 creed was worth commemorating and, through its Board of Church and Society, appointed a task force chaired by Bishop Susan Morrison to coordinate that work. Similarly, within the Justice and Compassion Unit of the National Council of Churches, a task force was put together, chaired by Dean Michael Kinnamon of Eden Theological Seminary (a Disciples of Christ minister), including members from the Coptic Orthodox, Methodist, Reformed, United Church of Christ, and (lay) Roman Catholic Churches, staffed by a National Baptist.

Acknowledging the different ways these and other communions may lay claim to the social creed tradition and formulate its relevance for today, the Presbyterian team invited the others to schedule their meetings with some overlap at a common location in March of 2006. The Methodists in particular have retained the tradition of writing a new social creed every four years, and printing the original as well with their current social witness policy statements.

The Presbyterian Heritage

The team recognized that it is not undertaking this task alone or for the first time, and that it should have a practical as well as historical dimension. While we and the other denominations can take pride in having spoken clearly on matters of great social importance years before our constructive proposals were enacted into law, the centennial is not simply to celebrate our being “right” or “ahead of our time.” The 1908 Social Creed was part of a Social Gospel creativity that continued in Christian Realist form after World War I, providing Christian vision of a fairer, more stable economy even during the “Great Depression.”

The Presbyterian church was the first denomination to set up a national-level ministry to workers and immigrants in 1903, which was praised and imitated by other denominations. That office was directed by Charles Stelzle who also developed the Labor Temple for ministry and outreach to workers. General Assemblies of the PCUSA approved adaptations of the social creed in 1910, 1914, 1920, and 1932. Then after World War II, the church both grew and spoke prophetically on justice issues, including racial equality. Marshal Scott, following a mandate from the 1944 General Assembly, established the Presbyterian Institute of Industrial Relations (PIIR) initially at the Labor Temple and then at McCormick Theological Seminary in 1952. Directed by Scott and later by Richard Poethig, it trained a diverse body of ministers and some laypersons committed to research and action for social justice, particularly in industrial and urban areas. Scott and Henry Jones also ex-

tended this work internationally through the urban-industrial mission of the Council on Ecumenical Mission and Relations (COEMAR). The PIIR and the international dimension were then united in the Institute on the Church in Urban Industrial Society (ICUIS), linked to the World Council of Churches and also based at McCormick Seminary. This is not to minimize the sincere spiritual struggle of Christians on all sides of the social changes of the twentieth century.

General Assemblies of all three predecessor churches now reunited made many strong statements during the last century, brought together in the current Social Witness Policy Compilation. Few statements have had the impact of the original social creed, widely affirmed by presidential candidates in 1912, for example, and pre-figuring much important legislation protecting workers, persons with disabilities, and retired persons. Subsequent church witness, however, has not only influenced legislation but included the development of creative programs, such as Hunger, Peacemaking, and Self-Development of People. Newer church efforts encourage investments in ecologically safe development enterprises and purchases of “sweat-free” and “fair-trade” products.

General Assemblies (and many congregations and members) have also endorsed campaigns for economic and social justice that have been both controversial and effective: the Taco Bell boycott, protest against Talisman Oil in Sudan, corporate responsibility efforts including selective divestment from South Africa to help end apartheid, and support for Truth and Reconciliation Commissions in South Africa and several countries in Central America. The social creed concept is not a specific campaign like these, but an expression of core Christian values and goals for how we treat each other in economic and social life. The advocacy and social service efforts by this denomination and others suggest that our members appreciate both strategic and “hands-on” ways to promote justice; the updated social creed envisioned would help affirm these concerns in a concise set of clear Christian commitments.

Many self-described evangelicals in the Presbyterian church and others are equally concerned with issues of economic justice. Jim Wallis of the Sojourners Community is filling churches or auditoriums wherever he speaks. The National Association of Evangelicals adopted, on October 7, 2004, a statement entitled “For the Health of the Nation: An Evangelical Call to Civic Responsibility,” and recently sponsored a book edited by Ronald J. Sider and Diane Knippers, entitled *Toward an Evangelical Public Policy* (BakerBooks, 381 pp., \$24.99 paperback).

Finally, the resolution team noted that in the twenty-first century we are increasingly aware of what is being said by Roman Catholics, Jews, Muslims, and secular movements, and are intentionally more inclusive than was the 1908 Social Creed itself. Yet, in this pluralistic and globalizing environment, the resolution team believes it is the more important to see any revised social creed as an expression of Christian conviction, reflective of Christ’s Good News to all people.

A Positive Statement of What the Churches Stand For

The Social Creed of 1908 was not perfect, and reflected the limits of our church leadership of the time. While it dealt sympathetically with the problems faced by labor, including women and children and immigrants, its perspective was white, Protestant, and middle-class. Our predecessors not only wanted to help lift up those less fortunate, but to give them Sabbath time for worship and family life, free from desperation and degradation. This spirituality was part of its effectiveness, despite its not mentioning other big issues such as lynchings in the South, the Prohibition cause, or support for women’s suffrage. Resolution team members, and all of those engaged in study and reflection across the church, need to remember A Brief Statement of Faith’s word that we “hear the voices of [those] long silenced” as we seek to address effectively the mainstream of our culture (itself increasingly diverse and less Christian) (*The Book of Confessions*, 10.4, line 70).

Allowing for—and seeking to minister to—a very changed context, the resolution team is inclined to follow the example of the 1908 Social Creed in its positive phrasing of what the churches stand “for.” The team has also seen the statements of the World Alliance of Reformed Churches, meeting at Accra, Ghana, in 2004, and the World Council of Churches, affirming the “AGAPE” document at its February 2006 assembly in Porto Alegre, Brazil. These are passionate statements of Christian solidarity in the face of economic globalization pressures and enormous suffering among the poor in many countries. Those affirmations illuminate our understanding of discipleship in world perspective, but they are not the relatively short statement of Christian goals and principles that is a social creed.

For the sake of those who will join in exploring what a social creed would include today, we suggest several major differences, starting with the globalization identified by our ecumenical partners. The 1908 Social Creed dealt with industrialization; much of the U.S. economy is now post-industrial, based on information and seeking maximum flexibility in trading relationships. Back then transportation advances added to the productivity of new inventions; today technological advance is still crucial, but the cyber-mobility of capital has vastly overshadowed the influence of labor. Socialism, in Marxist and non-Marxian forms, is now largely gone, but most developed nations have many more social protections and social equality than the United States, with almost one-eighth of its population in poverty and one-sixth without health insurance. Then the task of reformers was to deal with national problems and gain laws and regulations at the national level; now it is also to deal with transnational problems and seek transnational solutions.

The place of the “mainline” Protestant church has also changed, though the resolution team does not disparage either the potential impact or the concern for integrity that “our” voice still carries. We know many are discouraged about the future, torn between self-doubt and ideological denial of the suffering of others. It is certainly not possible in any one statement by one or more churches to recapture the courageous optimism of the Social Gospel movement, some of whose leaders had as much utopian hope as egalitarian outrage. United States citizens today, in comparison to citizens of most other countries, feel greater insecurity about terrorism and the economic impact of trade and budget deficits. Corruption and cronyism also seem pervasive at the top levels of corporations and government, which leads to a moral cynicism at unshared sacrifices, especially by those involved in the Iraq war. Illegal immigrants, totaling as many as twelve million, though resented by some, also bear large burdens in the low wage sector of the economy. All of these topics are complex: the challenge in a social creed is to focus on the moral issues and affirm constructive directions that reflect the hope of the Gospel.

The Social Creed of 1908 came relatively late in what is called The Progressive Era so that it built consensus on some matters that had been struggled over since the 1880s. It did not give full expression to the sense of outrage and moral demands that had given rise to the era; neither did it say all that could have been said about Jesus’ teachings and the transforming work of the Holy Spirit. Focused as it was, however, the social creed influenced the way Christians and others saw the world of work. Some of the churches’ stands seemed reasonable and decent and were enacted into law—in some cases after being struck down at first by a very conservative Supreme Court. Other elements in that 1908 statement still await fulfillment. Times do change, and expectations of government and corporations and individuals and churches and climates change.

A centennial offers an opportunity to reflect on the process of change, perhaps to count the blessings of some progress, and perhaps also to count the cost of new efforts. The invitation of the commissioners of this 217th General Assembly (2006), should the recommendations above be approved, is that we remember an insightful and encouraging act of witness, and that we try to offer a similar statement of conviction and hope to our time, and to our God.

The Social Creed of 1908
Federal Council of Churches
(Now, National Council of Churches of Christ in the U.S.A.)

We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the Churches must stand—

For equal rights and complete justice for all men in all stations of life.

For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safe-guarded against encroachments of every kind.

For the right of workers to some protection against the hardships often resulting from the swift crisis of industrial change.

For the principle of conciliation and arbitration in industrial dissensions.

For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the suppression of the “sweating system.”

For the gradual and reasonable reduction of the hours of labor to the lowest practical point, and for that degree of leisure for all which is a condition of the highest human life.

For a release from employment one day in seven.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the abatement of poverty.

To the toilers of America and to those who by organized effort are seeking 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.

Item 09-08

[The assembly approved Item 09-08. See pp. 50, 51.]

A Report on "A Reformed Understanding of Usury for the Twenty-First Century"

The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) approve the following:

That entities of the General Assembly, advocacy committees, governing bodies, congregations, and individual members of the Presbyterian Church (U.S.A.):

1. Support efforts to provide more effective and less costly financial services to people who are now forced to utilize high-cost alternative financial resources by:

a. partnering with and supporting legitimate, ethical nonprofit organizations that provide both educational and financial services to those not eligible for mainstream services, including participation in the development of community credit unions;

b. partnering with local community organizations that serve the poor to help them learn about resources in the community that will provide them better opportunities for both saving and borrowing;

c. supporting faith-based investor groups as they seek to change discriminatory lending practices; and

d. becoming knowledgeable about policy recommendations that may help those without lower-cost banking services achieve them.

2. Support and implement education for financial literacy by:

a. learning what organizations, educational materials, and resources are available in their community and on the web;

b. developing or securing appropriate educational materials (with respect to age, culture, and language) and/or educational sessions for children, teenagers, college students, young adults, adults, and seniors that demystify the world of savings, credit, and lending and encourage savings and frugal use of credit cards and loans;

c. urging local and state boards of education to make financial literacy a part of the middle and high school curriculum;

d. encouraging Presbyterian-related colleges, universities, and seminaries to continue to offer education in financial management and to discourage credit card promotion on campus; and

e. encouraging Presbyterian publications to include articles on financial literacy as part of total stewardship of God-given resources.

3. Support and implement church-wide education on the ethics of lending by:

a. utilizing this resolution, including its rationale, as a resource to help congregational members consider how Christian faith and ethics provide guidance in the area of banking and lending;

b. inviting members of communities and congregations knowledgeable about banking and lending to help congregational members understand the facts of predatory lending in their communities;

c. encouraging the Presbyterian Publishing Corporation and the General Assembly Council (Congregational Ministries Division) to develop curricular resources to help members understand their Christian responsibilities with respect to lending practices;

d. learning about state and federal laws, public policy recommendations, and pending legislation related to usury through web sites such as the Washington Office of the Presbyterian Church (U.S.A.) (<http://www.pcusa.org/washington>) and the Center for Responsible Lending (www.responsiblelending.org); and

e. becoming a part of a presbytery's or congregation's public policy advocacy group to learn how to impact legislative changes.

4. Advocate for the change of state and federal policies and legislation that allow lenders to take advantage of either the naïveté or financial plight of borrowers by developing local study/action groups (Presbyterian and ecumenical) with a focus on questionable lending practices.

5. Advocate for federal and state policies

a. that offer incentives to mainstream financial institutions to make their services available to the population typically underserved and forced into exorbitantly expensive alternative financial services; and

b. that regulate the consumer credit counseling industry.

6. Communicate this policy to others by

a. directing the Stated Clerk to publish this "A Reformed Understanding of Usury for the Twenty-First Century" in its entirety on the PC(USA) website, making available a copy for each presbytery, synod, and requesting session, and further notifying the church of its availability online;

b. directing the Stated Clerk to write to federal and state legislatures sharing the principles of this report; and

c. sharing this report with ecumenical partners and other faith groups.

Rationale

I. Introduction

This report and its recommendations are in response to the following referral: *2004 Referral: Item 10-09. On Preparing a Policy Statement on Usury in the United States—From the Presbytery of Utah* (Minutes, 2004, Part I, pp. 60, 798–99).

The 216th General Assembly (2004)'s referred Item 10-09, an overture from the Presbytery of Utah as amended (Minutes, 2004, Part I, pp. 60, 798–99), to the Advisory Committee on Social Witness Policy to investigate the question of usury in the United States and to prepare a resolution for the 217th General Assembly (2006) that would achieve 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. (Minutes, 2004, Part I, p. 798)

A resolution group was formed from across the church representing the church in age, sex, race, and geography. It included persons with backgrounds in administration, banking, biblical studies, theology, ethics, business practices, education, and finance. The Reverend Dr. Cam Murchison served as consultant. It examined the understandings of usury in Scripture, in church history generally, and in *The Book of Confessions* particularly, as well as in the recent history of the United States. It also identified ethical criteria consistent with this Reformed tradition for assessing laws and practices in relation to usury.

II. A Reformed Understanding of Usury for the Twenty-First Century

At the beginning of the twenty-first century, some of the core principles the church has tried to uphold in relation to money lending are the victims of a perverse reversal of moral logic. In too many contemporary lending practices, not only are the poor charged interest (against the theological and ethical wisdom of the church), but they are also charged more interest

than those who live in more favorable economic circumstances. The Reformed tradition yields three primary questions that should be asked in evaluating the “usury quotient” of lending practices and legislation:

1. Does a practice or a law promote financial relationships that take advantage of the financial distress of those economically disadvantaged?
2. Is a practice or a law structured in a manner that balances the economic benefit for both the lender and the borrower?
3. Does a practice or a law lead to the conduct of financial transactions in a fair and just manner, e.g. characterized by truthfulness; nondiscrimination to the borrower; full (and understandable) disclosure; and the absence of coercion?

All three criteria are summed up in the rule of charity, the love of God and neighbor, which the reformers and the confessions judged should govern the question of usury.

III. Biblical/Theological Background

A. *Biblical Considerations*

Several Old Testament texts and one New Testament text have furnished the biblical focus for the church’s concern with usury. Exodus 22:25 is likely the earliest when it focuses the concern in reference to the poor.

If you lend money to my people, to the poor among you, you shall not deal with them as a creditor; you shall not exact interest from them. (NRSV)

A similar concern with charging interest that focuses on the condition of the one needing the loan is found in Leviticus 25:35–36:

If any of your kin fall into difficulty and become dependent on you, you shall support them; they shall live with you as though resident aliens. Do not take interest in advance or otherwise make a profit from them, but fear your God; let them live with you. (NRSV)

Both of these prohibitions against charging interest on loans have in view the distressed economic plight of the borrower, and both make the same judgment that God’s demands of covenant community preclude the practice of charging interest.

Another passage in Deuteronomy 23:19–20 distinguishes between charging interest on loans to fellow Israelites and foreigners:

You shall not charge interest on loans to another Israelite, interest on money, interest on provisions, interest on anything that is lent. On loans to a foreigner you may charge interest, but on loans to another Israelite you may not charge interest, so that the LORD your God may bless you in all your undertakings in the land that you are about to enter and possess. (NRSV)

Even though the prohibition against charging interest on loans was limited to fellow Israelites, a universalizing tendency in Christian theology eventually extended the protection against charging interest to all with whom one had financial dealings.¹ The New Testament provided an explicit warrant for such a broadening of the claim in Luke 6:35:

But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. (NRSV)

Articulated in the context of loving enemies, the widening of the scope of Deuteronomy’s restriction on charging interest was virtually inevitable in Christian consideration of the matter.²

Gradually, however, the church had to wrestle with the changing view of what can be accomplished with money on loan and began to modify the strict prohibition against all interest. From the time of Aristotle, whose influence on Christian thinking was great in this area as well as in many others, money was regarded as sterile and unproductive, so that it seemed a perversion of the natural order of things to charge for its use. With the early developments of capitalist economies, money came to be seen as highly productive and thus the charging of interest seemed less out of accord with the nature of things.

B. *Reformation Developments*

Working in this changing economic context, John Calvin came to believe that usury (charging interest on loans) was acceptable among the rich, but was explicitly constrained when it came to burdening and oppressing debtors. “Hence it follows that usury is not now unlawful, except insofar as it contravenes equity and brotherly union.”³ Albert Hyma adds that for Calvin (and Luther as well), it was always prohibited to charge interest to a poor person, always enjoined by Christ to do unto others as one wanted done to oneself, and always urged that “the desire for personal gain must . . . remain subordinate to that

Christian spirit of brotherly love which seeks to aid the poor and the outcasts, for they are to receive all the property and profit which exceed one's moderate needs."⁴

Thus there appear to have been two limits on usury that continued once the charging of interest had become acceptable. One limit had to do with appropriate ceilings on the amount of interest charged, likely in accordance with some version of the golden rule and the spirit of equity and solidarity. The other limit had to do with the continuation of the prohibition of charging interest to the poor. Those who experienced the greatest amount of economic distress were to be afforded the greatest amount of protection in economic transactions. Loans were becoming categorized in two ways, those that were a matter of economic necessity for the poor and financially stressed (for which charging interest was not appropriate) and those that were a matter of mutual economic opportunity by which transaction both the borrower and lender might improve their economic circumstances (for which charging reasonable rates of interest was appropriate).

C. The Book of Confessions

The authoritative expression of the Reformed tradition for the Presbyterian Church (U.S.A.) is found in *The Book of Confessions*. It manifests this development in the understanding of usury at two particular places where the eighth commandment ("Thou shall not steal") is discussed. The Heidelberg Catechism includes in its listing of what God forbids in this commandment "... all wicked tricks and schemes by which we seek to get for ourselves our neighbor's goods, whether by force or under the pretext of right, such as false weights and measures, deceptive advertising or merchandising, counterfeit money, exorbitant interest, and any other means forbidden by God. He also forbids all greed and misuse and waste of his gifts" (4.110).

Typical of Reformed dealing with the commandments, the Heidelberg Catechism goes on to summarize not only what God forbids but also what God requires in this commandment. "That I work for the good of my neighbor wherever I can and may, deal with him as I would have others deal with me, and do my work well so that I may be able to help the poor in their need" (4.111).

The transition from the prohibition of all interest to the prohibition of exorbitant interest had thus been made in the Reformed theological community by 1562 when the Heidelberg Catechism was completed.⁵ Such "exorbitant interest" was considered an unfair scheme by which a lender tried to extract a neighbor's goods for another's own use. So stealing is at issue even when one operates under the "pretext of right," as when one takes advantage of civil law that allows for one to charge interest at an excessive rate.

The other mention of usury in *The Book of Confessions* occurs in the Westminster Larger Catechism. Adopted in 1647, this catechism opens its consideration of the eighth commandment by reversing Heidelberg's sequence and naming first the "duties required" by the admonition not to steal. These duties include: "faithfulness, and justice in contracts and commerce ... giving and lending freely, according to our abilities, and the necessities of others; moderation of our judgments, wills, and affections, concerning worldly goods; ... frugality; and an endeavor by all just and lawful means to procure, preserve, and further the wealth and outward estate of others, as well as our own" (7.251).

Having stated the positive duties involved, the catechism turns in its next question to the sins that are forbidden by the same commandment. In addition to the explicit citation of "usury," these include: "fraudulent dealing ... injustice and unfaithfulness in contracts ... inordinate prizing and affecting worldly goods; distrustful and distracting cares and studies in getting, keeping, and using them; envying at the prosperity of others ..." (7.252). While the Larger Catechism does not itself define what it means by "usury," the English parliament passed an act in 1571 that outlawed loans earning more than 10 percent interest (while still frowning on all loans charging interest) and another law in 1624 that simultaneously lowered the interest rate to a range of 5 to 9 percent on various kinds of loans (while explicitly legitimating these legal interest charges).⁶ It is reasonable to conclude that the framers of the Westminster standards were fully cognizant of these laws. For Westminster "usury" meant excessive interest and what was excessive had been quantified with relative clarity by legal statutes.

The umbrella of moral concerns under which this exorbitant interest is discussed in both catechisms further suggests that the ethical permission to charge interest does not mean that any charges whatever are acceptable. Both catechisms make explicit reference to concern for the economic well-being of others, and Heidelberg explicitly mentions obligations to the poor. All of this recapitulates Scripture's tendency to prohibit any interest on loans with reference to the plight of the poor. It also echoes Calvin's own insistence that "God has joined and united us together so that we might have a community, for men should not be separate. ... It is too great a cruelty on our part if we see a poor and afflicted man and do not try to help him but rather turn away from him."⁷

Whether charging interest was acceptable depended upon whether it harmed the borrower. In the case of the poor, it seemed obvious that interest on a loan took advantage of their economic distress and thus caused harm. In the case of the loans to provide capital for productive enterprises with promise of return to the borrower (as well as to the lender), no advan-

tage was taken, and thus no harm was caused. Three overlapping distinctions came to be made in dialogue with the scriptural sources pertaining to usury: Gifts to those in need where even the money given was not expected in return; loans to those in economic distress where the money given was to be repaid but without interest; and loans to those undertaking business enterprises in pursuit of economic gain where appropriate levels of interest may justly be charged.

IV. A Brief History of Small-Loan Lending in the United States

To understand the story of “usury” in the American context, it is important to be cognizant of a particular part of lending history in the United States.⁸ It is the history of small-loan lending designed for various domestic financial emergencies as contrasted with large-loan lending designed for both agricultural and home mortgage purposes. In the latter part of the 19th century in the United States, these large loans had a settled place in the lending system, with typical interest limits in the range of 6 percent. However, because of a variety of factors—including Victorian ideas of proper money management—small-loans were often viewed as evidence of financial irresponsibility. Thus large loans were productive, but small ones were stigmatized as evidence that the loan seeker was a spendthrift.

A. *The Development of Illegal Lending*

Since no concession was brooked for legally extending the allowable interest for smaller loans, the economics of the matter made almost inevitable the development of an unofficial, illegal lending system. Two factors collided: the need for workers in the emerging industrial economy to seek small loans in periods of temporary lay-offs (or other emergencies of household finance); and the relatively higher cost of providing such small loans by lending entities that did not have access to cheap capital but had to bear higher risks of default and had higher administrative costs per loan. This forced the lending activity underground and resulted in the almost mythological image of the “loan shark.”

B. *Reform Efforts*

During the early decades of the 20th century, various reform efforts were undertaken to seek to redress the injustices that inevitably flowed from such unregulated and illegal practices. By 1932 a Uniform Small Loan Law had been adopted by twenty-five states that differentiated between allowable interest rates for larger and smaller loans. The fact that regulation rested with the states was an important part of the picture, since states tended to be cautious about allowing interest rates to rise too dramatically, even for the smaller loans that were more costly to administer and service. However, a 1978 Supreme Court decision effectively removed control of interest rates from the states by allowing banks doing business in a state with a higher rate of interest to issue loans to residents of another state (that might have a much lower legal interest rate limit) and collect the higher rate.⁹

C. *Legal and Regulatory Developments*

Although banks had not been associated with small-loan lending for most of the 20th century, focusing instead on the traditional, longer term loans, partnerships between the small-loan lenders and banking institutions made the bank’s exemption available to these lending entities as well. For example, even though a number of states have caps on fees that check cashers may charge, some check cashers formed partnerships with national banks that are permitted to set non-interest charges according to “sound banking judgment.”¹⁰ Because the Office of the Comptroller of the Currency (OCC) takes the point of view that any state laws prohibiting such charges are preempted by the authority of these banks to do business, these partnerships meant that check cashers were able to avoid the state caps on fees. As in the 1978 Supreme Court ruling, this arrangement makes a privilege granted to banks available to the providers of alternative financial services (AFS), the small-loan lenders of yesteryear.

The transference of exemption from interest rate limits from the banks to AFS entities is even more transparent in the case of payday lending. The provisions of the National Bank Act have made it possible for a payday lender to arrange a loan between a bank and a borrower with the applicable interest rate ceiling (if there is one) being that of the home state of the bank—not the ceiling of the state in which the payday lender and the borrower are located. Often, however, the entire loan is immediately purchased from the bank by the payday lender with most risk removed from the bank. “In effect, the lender has ‘rented’ the bank’s name for purposes of making a legal loan.”¹¹

Since the turn of the 21st century these “exporting” practices have been constrained in some important ways. While banking regulators first undertook to provide guidance that explained the risks involved in payday lending, their increasing concern about these risks led the OCC, the Office of Thrift Supervision (OTC), and Federal Reserve Board to terminate these partnerships. However, these decisions were not based so much on a determination to protect consumers but upon a concern for safe and sound business practices. Moreover, FDIC regulated depositories still are free to engage in these partnerships, so the opportunity continues to exist for payday lenders to “rent” exemption from their state’s usury laws.¹²

V. An Understanding of Usury for the 21st Century

The earlier discussion of the biblical and theological background has yielded two features of the church's wrestling with the topic of usury that clearly have continuing relevance. In the first place, even as the church came to terms with the appropriateness of interest charges on loans for commerce, it continued to argue against charging interest to the poor. In the second place, where it did judge that interest on loans was justifiable, it still applied the principles of fairness and justice to the transactions with the result that maximum rates of interest were delineated and the character of the relationship between borrower and lender was defined. As we reconstitute an understanding of usury for the 21st century, we need to keep both things in view.

A. *Questionable Lending Practices*

Ironically, as shown by both the brief history of small-loan lending summarized above and the lending practices that have given rise to the General Assembly's call for this resolution, the picture we confront in the U.S. economy at the beginning of the 21st century should give us pause. The picture includes the following.¹³

- Payday lending that easily entraps people into continuing loans that are very difficult to retire. In some states these lenders have avoided limits imposed by standard usury laws by charging "fees" that are technically distinguished from "interest." In some states the communities surrounding military bases are the special target of these lenders. However, even on very small sums of money, say \$300 carried for a full year, the fees can amount to \$1,365 with the loan balance of \$300 still unpaid at year's end. This is equivalent to an annual rate of 456 percent. Typically the loans are for a period extending to the next paycheck, two to four weeks. But frequently the borrower can only pay off the loan on payday by taking yet another loan until the next payday. The potential for an endless cycle is self-evident. By contrast, the same amount of money borrowed on a 15.5 percent credit card rate for the same period of time would cost a borrower something closer to \$56.

- Check cashing. For many years, check cashers have been used by low-income individuals without bank accounts seeking to conduct basic financial transactions such as cashing checks, paying bills, and wiring funds. While check cashers offer essential services, the fees involved in converting paper checks into cash are high relative to an alternative world in which low-income households would be able to rely more on direct deposit into bank accounts. The industry reports that it processes 180 million checks totaling \$55 billion annually, generating \$1.5 billion in fees. Most of these checks are low-risk payroll or government benefit checks: 80 percent of checks cashed at surveyed check cashers in the 2000 Treasury study were payroll checks, while 16 percent were government benefit checks.

- Predatory mortgage lending typically takes place in the subprime market, targeting people with weak or blemished credit records. A typical predatory mortgage is a refinance of an existing loan with the difference that the new loan is packed with excessive or unnecessary fees and provides no tangible benefit to the borrower. A related problem is the inappropriate utilization of interest only or negative amortization loans. Unfortunately, many of these loans are perfectly legal, and too often they are targeted at the most vulnerable citizens. Often elderly homeowners have been enticed into sub-prime mortgages as a way of dealing with other financial needs, only to end by losing a home that they had owned for years. Predatory mortgage lending drains wealth from families, destroys the benefits of homeownership, and often leads to foreclosure. The Center for Responsible Lending estimates that predatory mortgage lending costs Americans more than \$9.1 billion each year.

- Rent to Own enterprises may sell a \$325 bed for \$1,740 on an installment plan. Such businesses operate by blurring the lines between leasing a bed and buying one on credit, thus avoiding usury laws that cap interest rates and require businesses to disclose what they're charging. The store does not have to report how much it is charging in interest. If a borrower is late with a payment, there is no legal limit to how much interest the store can charge in finance charges, although the company usually repossesses the rental property. Under a typical rent-to-own contract, a consumer may pay as much as \$2,200 over two years to purchase a \$500 TV.

- Refund Anticipation Loans, (RALs) are short-term loans secured by taxpayers' expected tax refunds. Instead of waiting to receive tax refunds, RAL customers borrow against part or all of their expected tax refunds. Consumers pay three fees to get a RAL: a fee for commercial tax preparation, typically \$120; a fee to the commercial preparer to process the RAL, sometimes called a "system administration," "application," or "document preparation" fee, with the average fee being about \$30; and a loan fee to the lender, ranging from approximately \$30 to more than \$100 in 2004. The total amount of these fees can range from \$180 to more than \$250, and eat away at about 10 percent of the consumer's refund. The effective interest rate for RALs ranges from about 70 percent to more than 700 percent, or 94 percent to 1,837 percent if administrative fees are included. Commercial preparer and RAL lenders have been reporting lower annual percentage rates (APRs) by "unbundling" charges from the loan fees.

- Car Title Loans A typical car title loan has a triple-digit annual interest rate, requires repayment within one month, and is made for much less than the value of the car. Title loans are typically made without regard to borrowers' ability to re-

pay. Because the loans are structured to be repaid as a single balloon payment after a very short term, borrowers frequently cannot pay the full amount due on the maturity date and instead find themselves extending or “rolling over” the loan repeatedly. In this way, many borrowers pay fees well in excess of the amount they originally borrowed. If the borrower fails to keep up with these recurring payments, the lender may summarily repossess the car, often stripping borrowers of their most valuable possession and only means of transportation.

- Credit Card Abuses are evident in an economy where credit cards have become a common form of currency for millions of Americans. It has been estimated that between 1989 and 2001 credit card debt in the U.S. almost tripled from \$238 billion to \$692 billion. While some cardholders use their credit for occasional purchases, working families of limited means have come to rely on “plastic” to weather economic downturns or to simply make ends meet. College students and other minors have also become attractive targets for the marketing of cards that contain hidden transfer charges, exorbitant late fees and exploding interest rates. In effect, the credit card industry has identified its ideal customers as those who no longer pay off their balances, but instead grow increasingly indebted to their creditors by making minimum monthly payments that are inadequate to reduce the credit balance. This has become a particular threat to middle class persons as well.

- Overdraft Loans (also called “bounce protection” plans) are offered by banks to low-income consumers. In exchange for covering account overdrafts up to a set dollar limit, banks charge bounced check fees, ranging from about \$20 to \$35 for each transaction. Some banks also charge a per day fee of \$2 to \$5 until the consumer's account has a positive balance. In addition to writing checks, customers can borrow against their bounce protection limit using their debit cards and by making ATM withdrawals. Through a loophole in Federal Reserve rules, institutions do not have to call these bounced check programs extensions of credit, and therefore don't disclose that they are charging people 1,000 percent interest on the loans.

Indeed, practices like these should cause us to wonder if the principles the church has tried to uphold are in danger. In a perverse reversal of moral logic, it appears that not only are the poor charged interest (against the earlier theological and ethical wisdom of the church), but they are also charged more interest than those who live in more favorable economic circumstances. Moreover, the people who experience the sharp edge of this reversal are disproportionately members of nondominant racial ethnic groups as well as of relatively less powerful social classes. The concerns usury raises in the twenty-first century cannot be separated from race and class.

B. *Social Policy of the Presbyterian Church*

There can be little doubt that concern with “usury” belongs squarely in the larger framework of the social policy of the Presbyterian Church (U.S.A.) as it has expressed concern for the poor. The principal small-loans that have focused concern on usury transpire in the domain of alternative financial services, services that by definition have been developed for those who do not participate in the financial mainstream. Whether all the participants in this system technically qualify as “poor,” they do live closer to the margin of financial survival than most in the U.S. economy. *Hope for a Global Future: Toward Just and Sustainable Human Development*, approved by the 208th General Assembly (1996), and *Building Community Among Strangers*, approved by the 211th General Assembly (1999), provide an ample policy base for taking up the concern with usury, inasmuch as they both direct the attention of the church to the way in which debt affects the poor.

With respect to predatory lending, this policy concern has been pursued through the Mission Responsibility Through Investment Committee (MRTI) of the Presbyterian Church (U.S.A.), along with other faith-based investors at the Interfaith Center on Corporate Responsibility (ICCR) and Corporate Analytics. These agencies have sought dialogue with financial institutions on issues sub-prime loans, predatory lending practices, and other business practices that may be discriminatory such as pay day lending, cash advances, and pawn shop lending. Voluntary changes and/or stronger internal policies are sought. If unsuccessful, shareholder resolutions may be filed seeking the support of other investors. The MRTI also monitors regulations and legislation on usury and discriminatory financial practices.

Whether we look at Scripture and its understanding in the Reformed tradition, or at recent Presbyterian Church (U.S.A.) social policy and practice, we find the same consistent ethical appeal: that the economy ought not to be structured in a way that gives all the advantage to those already well situated financially. An adequate understanding of usury for the 21st century will not only focus narrowly on interest rates, but will also look broadly at the integrity of business practices surrounding lending. Both the Heidelberg Catechism and the Westminster Larger Catechism situated the topic of usury in what we would today call business practices. Speaking negatively of “wicked tricks and schemes” and positively of “justice in contracts and commerce” they suggest that a proper understanding of usury for this (or any other century) will attend to the business practices surrounding lending.

C. *Ethical Criteria from the Reformed Tradition*

Three interrelated criteria for evaluating the “usury quotient” of lending practices and legislation emerge in the form of questions that should be asked:

1. Does a practice or a law promote financial relationships that take advantage of the financial distress of those economically disadvantaged?
2. Is a practice or a law structured in a manner that balances the economic benefit of both the lender and the borrower?
3. Does a practice or a law lead to the conduct of financial transactions in a fair and just manner, e.g., characterized by truthfulness; nondiscrimination to the borrower; full (and understandable) disclosure; noncoerciveness?

All three criteria are summed up in the rule of charity, the love of God and neighbor, which the reformers and the confessions judged should govern the question of usury.

D. *Protection*

The first criterion of protecting the poor obviously runs headlong into the fact that poorer people inevitably participate in the more expensive interest rate structure of the alternative financial services industry. The lessons of lending history amply show that attempts to limit the interest rate structure solely by legislation drive the practice underground but do not effectively constrain it. While there clearly need to be legal limits, it is unlikely that such limits will ever be low enough to satisfy this criterion that aims to protect the financially distressed. A more promising way to implement this ethical criterion is not to concentrate solely on legislating interest rates for the alternative financial services industry, but to develop and support efforts that enable the poor to participate in mainstream banking services.

For example, the variety of options that electronic technology may provide for enabling banking opportunities for the “unbanked” are discussed by Michael S. Barr in “Banking the Poor” in *Yale Journal on Regulation*, (Vol. 21:121, 2004).¹⁴ Among the options are avoidance of check cashing costs by providing incentives for banks and businesses to use debit cards coupled with direct deposit. In addition, the possibilities for mainstream banking alternatives to payday loans, e.g. overdraft protection that is not predatory are detailed in Sheila Bair, “Low-Cost Payday Loan: Opportunities and Obstacles” in a report for the Annie E. Casey Foundation.¹⁵ That same foundation also recounts the partnership between Northside Community Federal Credit Union and Northern Trust Bank in Chicago in providing a lower-cost payday alternative loan (PAL) to low-income borrowers that includes incentives to participate in financial literacy classes. The program is much friendlier financially to the borrowers with a loan ceiling of \$500, a \$10 application fee, and an APR of 16.5 percent, resulting in interest payments of about \$25 over six months.¹⁶

E. *Balance*

The second criterion of balanced attention to the opportunities of borrowers and lenders focuses attention on transactions that are transparent about who is getting what from the lending arrangement. The goal is for the borrower to be as clear as the lender about the financial benefit received from the transaction. Here the focus is not simply on the poor, but upon all who participate in the lending arrangement, including the middle class. Obviously many forms of disclosure seek to implement this criterion. Still, there are ample illustrations of lenders finding ways to conceal information relevant to the borrower’s interest. Many subprime loans fail to provide borrowers with full information in a way that can be understood. Because consumers may not be aware of all options available to them, even middle class borrowers sometimes end up with subprime loans though qualified for better ones. “Several researchers have shown that minority families are far more likely than white families to get stuck with subprime mortgages, even when the data are controlled for income and credit rating.”¹⁷

The abuses associated with credit cards also bear scrutiny in light of this criterion. The fact that college students and other minors have also become attractive targets for the marketing of cards that contain hidden transfer charges, exorbitant late fees, and exploding interest rates raises questions about how balanced these transactions are with reference to the interests of the borrower as well as the lender. In effect, the credit card industry has identified its ideal customers as those who no longer pay off their balances, but instead grow increasingly indebted to their creditors by making inadequate minimum monthly payments, scarcely a lending practice that is balanced in its attention to the economic interests of the borrower.

F. *Justice and Fairness*

Finally, the “fair and just” criterion focuses on truthfulness, nondiscrimination, full (and understandable) disclosure, and noncoerciveness. An example of a practice that deserves special examination in the light of this criterion is binding mandatory arbitration (BMA). The BMA is a provision frequently inserted in subprime loans that requires a borrower to waive the right to the legal system to resolve any dispute with the lender that may arise after the loan is closed. The terms of the loan thus require the borrower to agree to an arbitration procedure that lacks the public scrutiny and procedural safeguards that the legal system is designed to guarantee. Such requirements may easily fail the tests of full disclosure and noncoerciveness. Borrowers naturally focus on the interest rates involved and are likely not to be made aware of a BMA provision until the loan is virtually closed. At that point in the process a vulnerable subprime borrower may assume she has no recourse but to hope for

the best. Yet she may have been the coerced victim of nondisclosure. Fortunately government chartered investors have now acknowledged the coercion involved. Freddie Mac officially stopped purchasing loans that included mandatory arbitration provisions in August 2004, and Fannie Mae followed with a similar ban effective October 31, 2004.¹⁸

A particularly egregious example of a practice that hides fees is found in the case of overdraft protection programs. The predatory form of the practice is described by the Center for Responsible Lending:

Institutions that operate fee-based overdraft loan programs extend credit by paying customers' checks, debit card transactions, or ATM withdrawals when customers have insufficient funds in their accounts. The institution pays the amount of the overdraft, often without the consent of the customer, and charges the customer a fee that ranges from \$20 to \$35. When the customer is overdrawing her account through an ATM withdrawal or debit purchase, generally the institution will neither notify the customer of this fact nor give her the option to cancel the transaction. When the customer's next deposit is made to her account, the institution debits the amount of the overdraft, plus the fee. As a result of the high fees and short repayment time, borrowers pay triple- and even quadruple-digit interest rates. For example, if the overdraft loan fee was calculated as an APR, a \$22.50 fee for an \$80 overdraft loan translates into a 1,467% APR for a loan paid back in a week and a 733% APR if the loan is repaid in two weeks.¹⁹

The third criterion with its tests of truthfulness, full disclosure, and noncoercion obliges heirs of the Reformed tradition to raise questions about such practices and to support legislation that will remedy them.

G. *Economic Habits of Borrowers*

There is one more way in which the understanding of "usury" needs to be re-engaged for the 21st century. *The Book of Confessions* not only links usury to the business practices of the lender but also to the economic habits of the borrower, indeed of the whole society of which the borrower is a part. Thus the Westminster Larger Catechism not only states the positive duty for "faithfulness and justice in contracts," but also the positive duty for "moderation of our judgments, wills, and affections, concerning worldly goods" and for "frugality" (7.251). Stating this latter concern in terms of what is forbidden by the eighth commandment, the catechism specifies "inordinate prizing and affecting worldly goods; distrustful and distracting cares and studies in getting, keeping, and using them; envying at the prosperity of others" (7.252). A proper concern with usury in the 21st century cannot rest content with the practices of lenders, but as in the 16th and 17th centuries, must reckon with the habits and behaviors of borrowers.

Throughout the history of reforming the small-loan industry in the U.S. recounted earlier, various efforts were made to provide not only relief from excessive interest but also to provide financial counseling that would make the resort to small loans for financial emergencies less frequent. Although such approaches may have been characterized as having "equal measures of sympathy and paternalism,"²⁰ the fact was that borrower behavior was also considered. Although a borrower's financial habits are decisively limited by the macroeconomic conditions in which they are exercised, they are not irrelevant to the borrower's financial well-being. Indeed, it might be that the emphasis that the personal finance industry developed in the first half of the 20th century on personal financial planning,²¹ was a proper effort by lenders to take into account "procuring and preserving the outward estate" of the borrower.

In any event, some of those who have wrestled more recently with the dilemmas of the relatively poor who are forced to avail themselves of alternative financial services, have continued to see a role at least for encouraging savings that might obviate the need for recourse to payday lenders when financial emergencies arise. In addition to the incentives for financial literacy classes cited in the case of the Northside Community Federal Credit Union's PAL program, Michael S. Barr also argues that strategies to bring low-income persons into the financial services mainstream need to include initiatives designed to increase savings for short-term financial stability and to improve access to less expensive forms of credit where appropriate—"for example, with overdraft protection, account-secured loans, credit cards or loans with automatic withdrawals from pay directly deposited into accounts, but with significantly longer terms than payday loans."²² He also describes America Saves, a program sponsored by the Consumer Federation of America, which combines financial education with low-income savings plans building on self-identified savings goals that could serve as a model for increasing savings among low- to moderate-income families. Barr also believes that nonprofit and faith-based organizations can play important roles in partnering with financial institutions to expand financial education to low-income households.²³

As the church addresses this dimension of the usury question, it may have special theological and spiritual gifts to offer on this side of the equation. The very definition of what constitutes lives of true abundance is the native tongue of the church. To the extent that inordinate appetites contribute to some of the financial dilemmas people experience, there may be a special contribution for the church to make to defining (and resisting) usury in the 21st century.

Endnotes

1. Benjamin N. Nelson, *The idea of usury: from tribal brotherhood to universal otherhood* (Princeton: Princeton University Press, 1949)

2. Other texts that have figured in Christian discussions of the topic include Ezekiel 18:7–13 and Psalms 15:5.

3. Quoted in William J. Bouwsma, *John Calvin: A Sixteenth-Century Portrait* (New York: Oxford University Press, 1988), p. 198.
4. Albert Hyma, “The Economic Views of the Protestant Reformers,” in *Protestantism and Capitalism*, ed. Green, p. 96.
5. This surmise is further supported by the presence of the reformer, Martin Bucer, in debates on usury at Cambridge in 1550. Bucer stressed that the biblical emphasis was on “biting” or iniquitous usury but distinguished between loans at interest of this sort and others that were not objectionable. Cf. Norman Jones, *God and the Moneylenders: Usury and Law in Early Modern England* (Oxford: Basil Blackwell, 1989) pp. 20–23.
6. Cf. *Ibid.* pp. 175 ff.
7. Quote in Bousma, *Ibid.*, p. 201.
8. For a detailed treatment of this history, see Lendol Calder, *Financing the American Dream: A Cultural History of Consumer Credit*, (Princeton: Princeton University Press, 1999).
9. Elizabeth Warren and Amelia Warren Tyagi, *The Two-Income Trap: Why Middle-Class Parents Are Going Broke* (New York: Basic Books, 2003), pp. 128–29.
10. Michael S. Barr, “Banking the Poor” in *Yale Journal on Regulation*, (Vol. 21:121, 2004), p. 148
11. *Ibid.*, p. 151.
12. *Ibid.*, p. 161.
13. Information presented here is largely drawn from summary statements and articles available on the website of the Center for Responsible Lending, www.responsiblelending.org.
14. http://www.assetbuilding.org/AssetBuilding/Download_Docs/Doc_File_698_1.pdf.
15. http://www.aecf.org/publications/data/payday_loans.pdf.
16. <http://www.aecf.org/publications/advocasey/winter2005/paycheck/paycheck3.htm>.
17. Elizabeth Warren, *The Two Income Trap*, pp.135–36.
18. http://www.responsiblelending.org/pdfs/ip008-Case_Against_Arbitration-0205.pdf, p. 2.
19. http://www.responsiblelending.org/pdfs/ip009-High_Cost_Overdraft-0505.pdf
20. Lendol Calder, *Financing the American Dream*, p. 129.
21. *Ibid.*, p. 153: “Through brochures, movies, exhibits, and one-to-one personal advice, licensed lenders now gave instruction in budgeting, investing, and debt-load management.”
22. http://www.assetbuilding.org/AssetBuilding/Download_Docs/Doc_File_698_1.pdf, p. 140.
23. *Ibid.*, pp. 236–237. But for some cautions about the limits of such educational programs, see also this account of why financial literacy will not eliminate predatory lending: http://www.responsiblelending.org/pdfs/pb008-Financial_Literacy-0704.pdf.

Item 09-09

[The assembly approved Item 09-09. See pp. 50, 51.]

A Report on Economic Security for Older Adults

Christians are called to focus first on the common good, not on what is good for only themselves. Both Old and New Testaments enjoin believers to care for their neighbors, especially the less fortunate, but increasingly today’s society finds it acceptable to base decisions on what’s in it for me. From a Christian perspective, this radical individualism is worrisome.

Emphasizing the common good has clear implications for improving the economic security of older Americans. For example, Social Security is not a personal retirement plan but a social insurance program—a compact with other people, other generations, and the United States government. The essence of social insurance is community, that is, we

are all in this together as God's children. It also affirms the responsibility to make health insurance available to all Americans, not just to one's own family.

In this spirit, the Advisory Committee on Social Witness Policy (ACSWP) makes the following recommendations to the 217th General Assembly (2006), to middle governing bodies, congregations, state and federal legislators, various national divisions of this church and ecumenical partners.

1. Reaffirm the principles and recommendations of the prior General Assemblies of the PC(USA) including to:

a. Support and maintain the fundamental structure and intent of Social Security including: that it continue to be universal, compulsory, an earned right, contributory self financed, wage related rather than means tested, protected against inflation, and backed by the full faith and credit of the United States (*Minutes*, 2004, Part I, p. 800).

b. Reaffirm the church's commitment to advocacy for a national medical plan (*Minutes*, 1991, Part I, pp. 810–11)

c. Encourage the church to be diligent in its covenant responsibility to its older members and their caregivers advocating for living wages for all in this important ministry (*Minutes*, 2001, Part I, pp. 49, 280–82).

d. Reaffirm the language of the 1983 paper on the Economic Security of Older Adults, calling for the establishment of a Mandatory Universal Pension System (MUPS). (*Minutes*, 1983, Part I, p. 346)

e. Direct the Stated Clerk to publish this "Report on Economic Security for Older Adults" in its entirety on the PC(USA) website, making available a copy for each presbytery, synod, and requesting session, and further notifying the church of its availability online.

To Individuals:

2. Develop friendships that foster sharing and appreciation of unique qualities and experiences of older adults.
3. Seek to understand and to support elimination of barriers for older adults in achieving economic security.
4. Advocate on behalf of older adults through work and community activities.
5. Take steps toward improving one's own personal retirement security, and to maintain healthy lifestyles.

To Congregations:

6. Encourage congregations to support programs such as: Congregational Health Ministries, Faith Community Nursing, Congregational Care Teams and other caregiver support such as home delivered meals, intergenerational activities, and, to develop knowledge of programs within their communities that can be a resource for aging parishioners.

7. Provide and promote information for and about the needs of older adults, as well as legislation that affects their well-being, economic viability, and access to health care, such as Social Security, Medicare, and Medicaid.

8. Encourage all members to promote social justice through public policy on behalf of older adults and to inform elected officials of their concerns.

9. Promote recognition of the growing shortage of health professionals who work with older adults in assisted living, nursing homes, clinics, and other senior facilities and to support required training in geriatrics for all who work in these settings.

10. Take full advantage of the opportunity to enroll all full- and part-time employees in the pensions plans of the Presbyterian Church (U.S.A.).

To General Assembly units:

11. Encourage the General Assembly Council (through Congregational Ministries Publishing), and the Presbyterian Publishing Corporation to develop study guides to assist Presbyterians of all ages to better understand the aging process and ways to achieve a long, healthy, and secure life.

12. Encourage the General Assembly Council (through Racial Ethnic, Women's and Older Adult ministry units) to educate their constituencies about Social Security, Medicare, and Medicaid.

13. Call on the Presbyterian Washington Office to keep abreast of pending legislation affecting Social Security, Medicare, Medicaid, and health insurance, and to alert elected officials and church members about these policies and recommendations.

14. Call on the Office of National Health Ministries to provide information through its website, publications, and workshops, and training on congregational care, healthful living, and health care access for all people.

15. Call on the Stated Clerk to write the president and Congress:

a. Regarding Social Security, Medicare, and Medicaid and long-term care to:

(1) allay needless anxiety about the future of Social Security by acting to restore the program to long-run financial balance, which aims to strengthen the universal, contributory nature of Social Security;

(2) provide adequate funding for the continuation of Medicare Parts A & B and the implementation of the Medicare prescription drug benefit—Part D, and to carefully monitor this program to assure that costs are contained and that enrollees have access to needed prescription drugs;

(3) preserve the Medicaid program as a safety-net for those who are economically vulnerable, who require assistance to purchase long-term care, and to strongly limit the ability of states to obtain waivers that reduce the population eligible for Medicaid supported services;

(4) take steps to develop a long-term care system that is adequate to meet current and future individual needs, preserves the autonomy of people receiving services, and shares costs equitably among individuals, families, and society, and that is available and affordable regardless of the state in which a person lives;

(5) provide workers in the formal, long-term care system decent wages, benefits, and working conditions;

(6) provide family and other unpaid caregivers assistance needed to carry out their vital role; and

(7) avoid reductions in needs-tested programs, and seek to increase income and asset ceiling limits on programs designed for persons with low income.

b. Regarding pensions and income gaps to:

(1) enable employers to automatically enroll employees in contributory pension plans enabling them to better use these plans to achieve their retirement security needs;

(2) prohibit employers from “freezing” existing defined benefit (DB) pension plans and shifting responsibility for future retirement income to defined contribution (DC) plans that would severely disrupt the ability of many workers to achieve retirement security;

(3) improve the benefits of low-wage workers and widowed and divorced women; and

(4) increase incentives to encourage personal savings.

Rationale

These recommendations are in response to the following referral: *2004 Referral: Item 10-10. On Reaffirming the Importance of Our Nation's Social Insurance System (Social Security and Medicare)—From the Presbytery of Hudson River, Recommendation 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), and in Concert with the Office of Health Ministries U.S.A., Make a Report of the Review to the 217th General Assembly (2006)—(Minutes, 2004, Part I, pp. 60, 800–805).

The 216th General Assembly (2004) approved the following recommendations from *Item 10-10, Overture 04-67, On Reaffirming the Importance of Our Nation's Social Insurance System (Social Security and Medicare) from the Presbytery of Hudson River.*

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). (*Minutes*, Part I, 2004, p. 800)

Abstract

Psalm 71:9 "Do not cast me off in the time of old age; do not forsake me when my strength is spent."

Our society has something never before seen in human history, aging on a mass scale. The prayer by the Psalmist is no longer the hope and the plea and the searching of merely a handful of lucky men and women whose struggles brought them to advanced age. Now we have millions of people who live into their 70s, 80s, 90s, and beyond. We in the United States will have multitudes for whom Psalm 71:9 speaks to the heart.

Millions of people have the luxury and opportunity to continue their quests, personal, social, and spiritual into advanced ages. They must have the material base to do so, the economic resources to have a decent life, and the health to enjoy the extra years granted to them beyond the biblical threescore and ten.

The economic foundations, the pillars supporting older people in the United States, are Social Security, Medicare, savings, and pensions. They are the foundations and the foundations must be strong for millions more to enjoy. Today, there are thirty-five million Americans over the age of sixty-five, about 13 percent of the total population. It is a growing number, bolstered by members of the largest generation in American history, the baby boomers born in the years from 1946 through 1964. By 2030, when even the youngest of the boomers reaches age sixty-five, there will be seventy-five million Americans over the age of sixty-five, or 20 percent of the entire population.

The Presbyterian Church (U.S.A.) has long been on record in support of policies to assure the economic security of older adults. It is time to reaffirm that support, and provide even a broader vision of a just society with prosperity and security for people of all ages.

This document sets out in detail the history of the modern quest for economic security, and its many ramifications in the complex society we now inhabit.

With Social Security, only 10 percent of those over sixty-five live in poverty. The vast majority can live independent lives, not having to depend on their children or other relatives, or to throw themselves at the mercy of charities or the government. They have the dignity that comes with the monthly Social Security check, a payment in retirement they have earned through a lifetime of work. Less than half of workers have a pension on the job. But 96 percent of Americans are covered by Social Security, a tree with a broad network of sheltering branches. They can receive benefits as a retired worker, a spouse or child of a retired worker, a survivor of a retired worker, a disabled worker, or a spouse or child of a disabled worker.

This edifice of social protection must endure. It should be strengthened and supported for the generations to come. For many low paid workers, for many members of minority groups, for many women, the benefits can be relatively meager because their earnings were relatively low in their working years.

We should consider ways to bolster the benefits, so that all retirees of all ethnic groups can enjoy years free of poverty after they are no longer working, so that all women who may have left the paid workforce to raise children, or care for their own aging parents will not suffer an economic penalty for the choices they have made.

Even with the Social Security check as a protection against indigence, there are still too many people struggling. For the frail elderly, many of whom live alone, we should make available affordable housing and extra help when needed to enable them to stay in their own homes.

Medicare, like Social Security, must be protected and sustained to assure that its benefits can be provided to future generations. A chance to visit the doctor when needed, coverage for procedures, surgeries, and hospital stays must continue to be provided. Modern medicine is a wonderful process and blessing, but it is a very expensive one. Costs are ever rising, and

society must make efforts to slow the explosion in costs to assure that everyone can enjoy the benefits. The new prescription drug coverage is welcome, especially for those of low and moderate income who have struggled to pay for their medications. The benefit must be implemented carefully and effectively.

The vision of a just society cannot be satisfied simply with good health coverage for older adults. Justice in the distribution of health care should not simply start at age sixty-five, or when someone is deemed disabled. It should be available to all age groups. Therefore, the reality of forty-five million uninsured Americans is a disturbing reminder of a task still undone. Health security should be available to Americans of all ages.

Introduction

Proverbs 31.9 “Speak out, judge righteously, defend the rights of the poor and needy.”

As early as 1910, a social creed supported “suitable provision for the old age of workers and those incapacitated by injury.” More than thirty years ago, predating the paper on economic justice, the UPCUSA, developed “The Rights and Responsibilities of Older Persons: The Basis for Christian Concern and Action.” The language used in the 1973 document challenges the contemporary church to take action to work for those rights that some thirty years later, are not yet fully attained.

1. The right of older persons to live in community with dignity and self-worth regardless of racial or ethnic background.
2. The right to have financial and material resources to provide for their physical and social well-being, free from harassment, stigma and enforced pauperization.
3. The right to employment without discrimination on the basis of age.
4. The right to the benefits of an adequate health program, and with comprehensive health care.
5. The right to expanded educational and recreational opportunities.
6. The right to die with dignity and with a sense of life fulfillment. (*Minutes*, UPCUSA, 1973, pp. 548, 551–55)

In response to the request of the 193rd General Assembly (1981) of the United Presbyterian Church in the United States of America, the Advisory Council on Church and Society submitted in 1983 a paper on issues related to the Economic Security of Older Adults. When preparing that paper, they found that “the social policy implications of its findings [of economic justice for older adults] were inextricably tied to those of a much larger study of economic policy.”

The 216th General Assembly (2004) revisited the topic of economic security for older adults. The assembly approved a resolution reaffirming the importance of a national health plan. They reaffirmed support for Social Security and Medicare, which were enacted to promote the general welfare, and to assure a guaranteed income and health care for the workers of the United States or their survivors when they reach retirement age, die, or become disabled. In addition, the resolution called for review and update of the 1983 position paper.

In 2005, a resolution group of ACSWP was assigned the responsibility to carry out that review. It quickly saw that policies on (1) Social Security, (2) pensions, and (3) savings were insufficient to fully assure economic security for older adults. Affordable, quality health care had become so essential and so costly that it had to be considered as a fourth “pillar” for a secure retirement.

The financing issues that confront both Medicare and Medicaid are just a part of the larger problem of the soaring cost of health care in this country and the increasing numbers of people who are uninsured. While this paper does not undertake a comprehensive analysis of our health care system, it must conclude that affordable and accessible health care and a sound economy with opportunities for all Americans must be part of the vision and goal for our society.

This paper also does not fully describe those older adults who are on the margins of society, and often outside our mainstream institutions. These persons may be immigrants, whose language or cultural differences create barriers, or the impoverished persons who have had few opportunities for nurture, education, training, and health care, or individuals with health and mental health problems that have robbed them of a future. They may be grandparents caring and sharing fixed incomes with their grandchildren, or rural older adults isolated from community health services. For all these older adults, economic security may depend upon the charity and grace of the church and reviving the covenant between a government and the people.

Theological Perspective

Expression of our love for God through the love and care of others is deeply rooted in our faith. Again and again, beginning in Genesis, by admonition and example, God’s people are reminded to care for those in need: especially the sick, the older adults, the widowed, and the orphaned.

Prophets like Isaiah, Micah, and Amos continued to warn the people when they strayed from God’s purpose for them. “Remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow” (Isa. 1:16–17).

Christ himself in Matthew 25:35 calls those who would inherit the kingdom blessed when they minister to the hungry, thirsty, the stranger, the naked and those in prison. “... 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).

The extended family of biblical times changed with industrialization and the movement of many to cities. John Calvin, recognizing this in the seventeenth century, called for governments, which had authority over these new communities, along with churches and individuals, to participate in providing social and health services for those in need.

Our own *Book of Order* supports this tradition, listing services through which the church and its members participate in God’s activity:

- (a) healing and reconciling and binding up wounds,
- (b) ministering to the ... poor, the sick, the lonely, and the powerless,
- (c) engaging in the struggle to free people from sin, fear, oppression, hunger, and injustice,
- (d) giving itself and its substance to ... those who suffer,
- (e) sharing with Christ in the establishing of his just, peaceable, and loving rule of the world. (*Book of Order*, G-3:300c(3)(a)–(e).)

Within this context we consider our Christian calling to provide economic security for our elderly population.

1. *Early Steps in Establishing Retirement Security*

Social justice for older adults first became a major public concern in the early part of the twentieth century. With the depression of the 1930s, unemployment, homelessness, and poverty were rampant. Older workers, who were frequently destitute, were particularly vulnerable. Private charities and public homes for the poor were often their only resource.

These acute public problems prompted civic and political leaders to call for governments to respond. Newly elected President Franklin Delano Roosevelt proposed Social Security, a national social insurance program to reduce poverty, encourage the retirement of older workers, and achieve family income security.

In his 1932 nomination address, President Roosevelt said, “What do the people of America want more than anything else? To my mind, they want two things: work, with all the moral and spiritual values that go with it; and with work, a reasonable measure of security—security for themselves and for their wives and children. ... These are the spiritual values, the true goal toward which our efforts of reconstruction should lead.”

The enactment and subsequent development of Social Security became a cornerstone in the covenant between the federal government and citizens and became the foundation for economic security for older adults. Private pensions, Medicare and Medicaid were added in the following decades.

The economy is changing again. Thanks to modern medicine, people are living longer. Birth rates have also dropped and the average age of the population is increasing. Jobs are less secure and many employers are paring back employee benefits including defined benefit pensions (DB) and health insurance. Medicaid funding is being cut by federal and state governments. The Medicare Hospital Insurance Trust fund is facing financial shortfalls in 2020 as will Social Security in 2041.

Once again, the social policy implications of economic justice for older adults are inextricably tied to national economic policies. Because of these developments, the role of the church at both the congregational and the national policy level needs to be reassessed.

2. *The Graying of America*

During the twentieth century, the older population grew from three million to thirty-five million and, with the retirement of the baby boom generation, is projected to grow to almost eighty-seven million by 2050. In 2003, nearly thirty-six million people aged sixty-five and over accounted for just over 12 percent of the total population (Older Americans 2004, Key Indicators of Well Being, Federal Interagency Forum on Aging-Related Statistics, www.agingstats.gov/chartbook2004/default.htm, p. xiv).

A major reason has been the increased life expectancy at both age sixty-five and age eighty-five. “Under current mortality conditions, people who survive to age 65 can expect to live an average of nearly 18 more years, more than 6 years longer

than people age 65 in 1900. The life expectancy of people who survive to age 85 today is about 7 years for women and 6 years for men”(Ibid., p. 22).

As the older population grows larger, it will also grow more diverse, reflecting the demographic changes in the U.S. population as a whole over the last several decades ... In 2003, non-Hispanic whites accounted for nearly 83 percent of the U.S. older populations. Blacks made up just over 8 percent, Asians made up nearly 3 percent, and Hispanics (of any race) accounted for nearly 6 percent of the older population. By 2050, non-Hispanic whites are projected to represent only 61 percent of older adult population. (*Older Americans 2004: Key Indicators of Well-Being*, p. 4)

3. *Economic Security in Retirement*

This long-expected aging phenomenon will test the priorities and capacities of our nation and its citizens. To achieve retirement security, four pillars are essential for retirement security: Social Security, pensions and savings, earnings, and health insurance. These “must be strong enough to support the overall weight of expenditure needs in retirement and balanced enough that the structure doesn’t collapse” (*Beyond 50, Auditing the 50+ Ledger*, p. 22; and http://assets.aarp.org/rgcenter/econ/beyond_50_econ.pdf).

For most retirees, the predominant source of income in retirement will continue to be Social Security. It will very likely provide 40 percent of retirement income, on average ... [Social Security] is thus the chief bulwark against poverty for a majority of persons over age 65. Without it, the poverty rate would soar to nearly 50 percent. (Ibid. p.17)

Pension coverage has not increased much among retirees, but the dollar amount of pensions has increased substantially for those who have them, reflecting the significant growth in wages that has occurred among the advantaged workers who have pension coverage. However, pensions provide retirement income to fewer than half of high or middle-income retirees at any given time, and to a small percentage of low-income retirees. (Ibid., p. 17)

For some retirees, “personal savings and net worth have grown robustly in the past several years ... this also underscores the increased risk individuals have to bear for their own well-being in retirement, as they become more dependent on their own skill or luck in investing” (Ibid., p. 17).

On the other hand, neither pensions nor personal savings for retirement is likely among some moderate and low-wage workers. The median income among the working-age population has continued to drop during the past three years, and the minimum wage remains unchanged for the 8th straight year (Center on Budget and Policy Priorities, August 30, Sept. 1, 2005; also online at www.cbpp.org/9-1-05mw.htm).

Economic insecurity due to lack of health insurance grew among pre-retirees in all income groups, especially the lowest income population (*Beyond 50, Auditing the 50+ Ledger*, p. 70).

4. *Poverty and Near Poor*

In 1999, poverty among persons over age sixty-five reached an all-time low of 9.7 percent. However, according to the latest Census Bureau estimates, certain subgroups among older population continue to suffer extraordinarily high rates of poverty, especially women, minorities, and persons living alone. Furthermore, “there are a higher percentage of near-poor and low-income elderly persons—just barely above the poverty line—than there are among younger age groups”(AARP, May 2005, *Beyond 50, Auditing the 50+ Ledger*, p. 28).

a. *Minorities*

The status and resources of many minority older persons reflect social and economic discrimination experienced earlier in life. Many, especially those who have migrated to the U.S., face cultural and language differences as well. Consequently, [these] minority groups ... have increased risks of poor education, substandard housing, poverty, malnutrition and generally poor health. (AARP, *A Portrait of Older Minorities Research Report*, AARP Minority Affairs, November 1995, p.2; and online at <http://www.aarp.org/research/reference/minorities/aresearch-import-509.html>)

For more than a century blacks have experienced income disparities that result in their lower lifetime earnings. ... African Americans had a real median income of \$29,600 compared to \$47,800 for whites in 2003. The unemployment rate was 10.5 percent [for African-Americans] in 2004 compared to only 4.3 percent for whites. (Maya Rockey Moore, Congressional Black Caucus Foundation, Inc., Center for Policy Analysis and Research, “The Social Security Privatization Crisis: Assessing the Impact on African American Families, January 19, 2005, p. 7; or <http://www.house.gov/mcdermott/pdf/SSPrivatizationonAfrican%20American.pdf> and <http://www.census.gov/prod/2004pubs/p60-226.pdf>)

b. *Women*

Three out of four poor older adults are women. Surveys show that the United States has the highest poverty rate of older women in the rich western nations in the Organization for Economic Cooperation and Development, (OECD) (T.M. Smeeding, and S. Sandstrom, 2005. *Poverty and Income Maintenance in Old Age: A Cross National View of Low Income Older Women*, *Feminist Economics* 11(2) (July): pp. 163–97, 2005).

Caregiving for children and aging relatives that require reduced time in the labor force, pay inequities, lack of pensions and savings, and higher out-of-pocket medical expenses, all contribute to impoverishment of women in older years. Divorced or separated, and the very old are among the poorest of older women. “Of these, minority women are likely to experience even greater economic hardship.” Four out of ten widowed, divorced, or women who never married rely on Social Security for 90 percent of their income. Without Social Security’s monthly benefits guaranteed throughout their lives, more than half of older women would fall into poverty (*Social Security in the 21st Century*, Gerontological Society of America, T. Smeeding, C. Estes, L. Glasse, 2000).

c. *Supplemental Security Income*

Supplemental Security Income (SSI) was intended to be a safety net for poor, aged, blind, and disabled persons. The asset eligibility test has not, however, kept pace with inflation. The average, monthly benefit for persons sixty-five years and older is \$360. The SSI primarily serves persons with low education, high likelihood of disability, and limited earnings capacity. Beneficiaries are among the poorest in the country (Social Security Administration, 2006 Schedule Payments).

5. *Social Security*

Today, Social Security insures 96 percent of all workers, plus their dependents and survivors, against life’s adversities.

More than 48 million Americans are now receiving Social Security benefits: 33 million retired workers and dependents, 8 million disabled workers and dependents, and 7 million survivors of deceased workers. Almost 34 million beneficiaries (70 percent) are age 65 or older, 11 million are adults age 18–64, and 3 million (7 percent) are children under the age of 18 (Social Security Administration, *Monthly Statistical Snapshot and OASDI Monthly Statistics*, August 2005).

Social Security is the major source of income for two-thirds of elderly beneficiaries. It contributes 90 percent or more of income for one-third of beneficiaries, and it is the only source of income for 21 percent of them (Social Security Administration, *Fast Facts and Figures About Social Security*, 2005, p. 7).

The Social Security program has always given special consideration to low-wage earners by providing a weighted benefit formula. ... the benefit should be essentially wage-related, paying higher benefits to those who earn more and pay more, nevertheless the replacement of earnings should be on a higher percentage basis for low earners than for middle and high earners. ... the program would not serve the interest of the low-wage earner unless it paid him benefits that were at least enough to make it unnecessary for him to turn to assistance for help. [Bob Ball, *Insuring the Essentials*, Bob Ball on Social Security, (a Century Foundation Book, p 145)]

Without Social Security, half of current beneficiaries would be impoverished.

a. *Milestones in Social Security*

As the Social Security system matured, Congress enacted improvements to protect beneficiaries from inflation and to credit their work at and beyond the full retirement age. Other modifications were aimed at increasing the Social Security Trust Fund. These changes include the following:

- (1) Making early retirement available at age 62 with reduced benefits (enacted in 1956 for women and 1961 for men).
- (2) Adding automatic cost-of-living increases to protect beneficiaries from inflation (1972).
- (3) Adding automatic increases in earnings subject to the payroll taxes (1972).
- (4) Increasing benefits for workers who delay retirement beyond the full retirement age (originally enacted in 1972 and liberalized in 1977 and 1983).
- (5) Gradually raising the full retirement age from 65 years to 67 years (1983). There is some discussion of speeding up this change to encourage people to work longer.
- (6) Eliminating the retirement earnings test above the full retirement age (2000).

In 1983, amendments were recommended, for the most part, by a commission chaired by Alan Greenspan. The number one recommendation of the Greenspan Commission was as follows:

The members of the National Commission believe that the Congress, in its deliberations on financing proposals, should not alter the fundamental structure of the Social Security program or undermine its fundamental principles. The National Commission considered, but rejected, proposals to make the Social Security program a voluntary one, or to transform it into a program under which benefits are a product exclusively of the contri-

butions paid, or to convert it into a fully funded program, or to change it to a program under which benefits are conditioned on the showing of financial need. [Bob Ball, *Insuring the Essentials*, Bob Ball on Social Security, (New York: A Century Foundation Book, 2000), p 170.]

b. *The Future of Social Security*

At present, Social Security is collecting more in taxes than it pays in benefits. The excess is borrowed by the U.S. Treasury, which issues Treasury bonds to Social Security. These bonds totaled \$1.7 trillion at the beginning of 2005, and Social Security receives more than \$90 billion annually in interest from them. Social Security is still basically a pay-as-you-go system, however, as the \$1.7 trillion is a small percentage of total benefit payments (Board of Trustees of the Federal Old-Age and Survivors and Disability Insurance Trust Funds, *2005 Annual Report*, p. 37; also available at http://www.ssa.gov/OACT/TR/TR05/I_intro.html).

In the longer run, demographic changes will strain Social Security financing. Americans are living longer and healthier lives than ever before. When Social Security was created in 1935, a sixty-five-year old had an average life expectancy of 12-1/2 more years; today, it is 17-1/2 years and rising. In addition, seventy-nine million baby boomers will begin retiring in 2008, and in about thirty years there will be nearly twice as many older Americans as there are today. At the same time, the number of workers paying into Social Security will drop from 3.3 per beneficiary today to about 2.1 in 2035 (*Ibid.* pp. 47, 77, and 80).

Social Security's Trustees project that by 2017 Social Security tax income will begin to fall short of outlays, and Social Security will need to begin tapping the trust fund to pay benefits. (*Ibid.* p.8)

Even if Congress did nothing, all benefits promised under current law could be paid until 2041 according to the Social Security actuaries, and about a decade longer according to the Congressional Budget Office. After that time 70-80 percent of benefits could be paid. This is not a crisis, but Social Security does... face a projected long-term deficit. (Henry Aaron, *Church & Society*, May/June 2005, p. 111)

While a number of options have been proposed to deal with the long-term short fall, the 2005 Annual Report of the Social Security Board of Trustees concludes, "The projected trust fund deficits should be addressed in a timely way to allow for a gradual phasing in of the necessary changes and to provide advance notice to workers. The sooner adjustments are made the smaller and less abrupt they will have to be" (Paul Van de Water, *Church & Society*, May/June, 2005, p. 33).

The Social Security actuaries put the deficit at 0.7 percent of GDP averaged over the next 75 years. Congressional Budget Office analysts put the deficit at only .04 percent of GDP. Either estimate could be right. Both are probably wrong. Recent tax cuts will reduce revenues by 2 percent of GDP over the same period, three to five times as much as the projected long-term deficit in Social Security. (Henry Aaron, Brookings Institute, *Church & Society*, May/June, 2005. p.111)

As in the 1983 amendments, a compromise of revenue enhancement and reductions in benefits may be necessary to bring solvency to the Social Security Trust Fund. A number of options have been proposed including:

(1) Raise the maximum wage base for taxation of earnings above the current \$90,000. Currently, 6 percent of all workers earn more than this cap.

(2) Extend coverage to all state and local employees under Social Security, including the approximate 25 percent of state and local government employees whose employers chose not to provide Social Security.

(3) Earmark future proceeds of a revised estate tax above \$3.5 million (per individual, \$7 million per couple) for Social Security.

(4) Raise Social Security taxes.

(5) Raise the age for full retirement benefits. (A fuller discussion of options for Social Security Trust Fund solvency by Virginia Reno and Joni Lavery, National Academy of Social Insurance, can be found in *Church & Society*, May/June, 2005.)

Proposals to set up individual private or personal accounts as part of Social Security would shift money away from the Trust Fund. This diversion of funds would make the income shortfall come sooner and make it even more severe.

6. *Pensions*

Social Security's guaranteed, inflation-protected benefit provides the foundation for retirement income for most Americans. However Social Security, alone, is seldom sufficient to maintain a pre-retirement standard of living. To secure that, pensions and personal savings are essential.

Employer-sponsored pension plans expanded during World War II and continued in the post-war period. These plans were generally of the defined-benefit (DB) type, in which pension benefits are based on a worker's salary and years of service. By the early 1970s almost half of full-time private sector employees had such pension coverage. From 1972–2003, this level of coverage has fluctuated between 43 and 50 percent (*Social Security, Private Pensions, and Retirement: Life Course Flexibility in the United States*, NASI, p. 8). In contrast, 90 percent of full-time public sector employees are in DB plans" (U.S. Department of Labor, Bureau of Labor Statistics, Employee Benefits in State and Local Governments, 1998 [Washington D.C., U. S. Government Printing Office), p. 5]).

Since 1983, when the General Assembly last considered economic security of older adults, the majority of the nation's pension plans have changed dramatically. The number of employers offering DB plans has dropped significantly. Instead, many profit-making employers are offering defined contributions (DC) pension, usually in the form of 401(K) plans. Similar not-for-profit pension programs are 403(B) plans. The DC plans are voluntary contributions by the employee and any contributions made by the employer. In the worker's DC plans the benefit level depends on accumulated contributions and earnings on investments (*Beyond 50*, AARP, p. 35).

The replacement of DB pension plans by DC pension plans is significant for our understanding of pension coverage of retirees. The DB plans have provided retirees with greater certainty about retirement income throughout their lifetime. Furthermore, the employer was responsible for the investment management of the funds. According to one researcher the shift away from the traditional DB plans "has left many families unprepared to meet challenges of retirement. Despite the hype, switchover from DB to DC has not benefited the average family—it has hurt the average family instead" (Edward N. Wolff, *The Devolution of the American Pension System: Who Gained and Who Lost?* The National Academy of Social Insurance, Jan. 2004, p. 19).

In recent years, there have been highly publicized instances of some large companies, such as Bethlehem Steel, U. S. Airways, and United Airways, defaulting on their pension promises. In these cases the Federal Pension Benefit Guarantee Corporation (PBGC) has usually provided some safeguard against total loss of DB pensions to retirees in the event of a default of the employer. However, PBGC has not been able to pay, in full, the companies promised pensions. Funding for PBGC, itself, may be inadequate to cover the number of troubled pension plans. Congressional action would be required to address this problem.

Contrary to DB plans, participation in DC plans is portable (can be rolled into an individual retirement account (IRA) or into the new employer's pension plan. However, 60 percent of 401(K) participants when changing jobs currently take cash payments rather than transfer their account into an IRA, the new employers pension plan, or converting their accounts into an annuity. Furthermore, workers are responsible for choosing their own investments. Thus, the responsibility of financial success or failure is shifted to the employee (*Beyond 50*, AARP, p. 40).

Thirty-one percent of pre-retirees in 1995 reported having a 401(K) plan. Low-wage or part-time employees are much less likely to participate in such plans. "Only about 13 percent of part-time employees in the private sector have pension coverage. In firms with fewer than 10 employees, slightly less than 20 percent of full-time workers are covered" (*Social Security, Private Pensions, and Retirement: Life Course Flexibility in the United States*, NASI, p. 9).

7. Savings

"The distribution of wealth is highly skewed in the U.S., with the top fifth of the population consistently holding more than 80 percent of the total wealth, and the top one percent holding more than 30 percent of aggregate wealth. [Furthermore,] the booming economy of the latter half of the 1990s tended to benefit those who were better off to begin with" (*Beyond 50*, AARP, p. 45). Persons who were low or moderate income workers or who were retirees were less likely to benefit from the improved economy through savings accounts.

"There are also large disparities in net worth between whites and minorities with the net worth of minorities a fraction of that held by whites" (*Beyond 50*, AARP p. 46). As a result, whites are much more likely than black or Hispanics to have income from assets. In 2002, 59 percent of whites age 65 or older had income from assets, compared with about 25 percent of blacks and Hispanics. Aged whites receive 14 percent of their income from assets, while blacks and Hispanics receive only 5 percent from this source (Social Security Administration, *Income of the Population 55 or Older*, 2002, pp. 30, 136).

a. Housing

Decent and appropriate housing is essential to sustaining the health, security, and dignity of all Americans. "Home equity is the largest net worth component for most families except the very wealthiest ... 80 percent of persons 50 and over own their own home. However, 30 percent of low-income retirees have rental housing" (*Beyond 50*, Auditing the 50+ Ledger,

AARP, pp. 47, 68). Less than half of Asian Pacific, African Americans, and Hispanic older adults own their own home. For African Americans, the percentage of home ownership was 47.4 percent and for Hispanics 45.7 percent (2004 U.S. Census).

But many older adults, including those who long ago paid off their mortgage, discover that rising property tax rates are becoming unmanageable. State and local programs of tax abatement or deferral are sometimes an option, although resistance to them is growing (Ray Smith, *The Wall Street Journal Online*). In addition, as many persons “age-in-place” they need to make structural adaptations in their home such as ramps, widening doorways, and safety bars in bathrooms. Local services that provide chore or maintenance for persons who have disabilities may sometimes address this need.

The percentage of the population living alone increases as people grow older and widowhood rates rise. However, appropriate, affordable, and subsidized housing for frail older persons, particularly those who live alone and who have impairments, is still too limited.

b. *Retirement Pattern Changing*

“In 1950, 72 percent of all 65-year-old men were in the labor force. That percentage fell steadily over the next three and half decades,” as employer policies required or encouraged retirement, and Social Security benefits and early retirement became available (*Social Security, Private Pensions, and Retirement: Life Course Flexibility in the United States*, NASI, p. 2). Disability or ill health has also been cited as reasons that some workers leave the labor force.

Mandatory retirement law was first adopted to encourage older workers to retire so that younger workers would be better able to find work opportunities. However, when resistance to this restriction developed, mandatory retirement was eliminated in 1986. Some other policies that were disincentives to employment of older workers have been eliminated also.

Whether because of need for greater income or for personal satisfaction, labor force participation rates of older men stopped declining in the mid 1980s, and has increased a bit in recent years. Today, half of men aged 62–64 and a third of men aged 65–69 are still in the labor force.

The challenge to the continued employment of older women is that fewer women than men work---at all ages. Many women spend a number of years out of the labor force taking care of children. In addition, more women than men work part time. Even when women work full time, they earn less than their male counterparts. . . . Since only a third of women are entitled to benefits based solely on their own earnings record, fewer women than men are able to increase their Social Security benefit by continued work.... However, as more women approach older ages, they are participating in the labor force at higher rates than previous generationsThis trend means that [in the future] women are more likely to earn Social Security benefits on their own. . . .This may help keep women in the labor force. [A. H. Munnell, N. Jivan, *What Makes Older Women Work*, Center of Retirement Research at Boston College, Work Opportunities for Older Americans, Sept. 2005, pp.5–6]

The coming retirement of the baby boomers may generate greater opportunities for the employment of older workers. Some researchers think that their retirement will cause a shortage of workers and propose that employers try to retain their more experienced employees by designing options that permit phasing into retirement. Flexible work schedules or bridge jobs have served as incentives for some workers to stay within the labor force.

8. *Health Care*

Health care in America continues to be expensive, administratively complex, and confusing to consumers. The Census Bureau has announced that the number of persons without health insurance has continued to rise so that 45.8 million Americans were uninsured in 2004. Private employment-based health insurance coverage fell again in 2004, for the fifth successive year (The Center for Budget and Policy Priorities, August 30, 2005). The working poor and persons with low and fixed incomes make up the largest numbers of persons without health insurance. As insurance costs continue to soar and employer-based health coverage falls, some persons of all income levels lose their insurance coverage. Among the uninsured are workers who suffer from untreated health conditions before they become eligible for Medicare. In some cases, medical care then becomes more complicated and costlier.

The 214th General Assembly (2002) approved the *Resolution on Advocacy on Behalf of the Uninsured*. This resolution describes more fully the problems experienced by persons of all ages who are uninsured and who do not have access to good health care.

a. *Medicare and Medicaid*

The rising cost of health care threatens Medicare, Medicaid, and their beneficiaries. Federal and state support for Medicaid has been reduced, and premiums and deductibles for Medicare have been increased. With the retirement of baby boomers, the numbers of Medicare beneficiaries will dramatically increase. “In 2025, the Medicare Part A, (Hospital Insurance) Trust Fund is expected to become insolvent, according to the latest estimates from the 2000 Trustees Reports” (S. Maxwell,

M. Moon, M Segal, *Growth in Medicare and Out-of-Pocket Spending: Impact on Vulnerable Beneficiaries*, Urban Institute, 2001, p. vi.).

Medicare and Medicaid provide greater economic security, have reduced morbidity, and improved the quality of life for beneficiaries. Although the ratio of persons with disabilities has declined, “the numbers of older persons with chronic disabilities has increased from 6.2 million in 1984 to 6.8 million in 1999. Older women report more problems with [disabling] physical functioning than do older men” (Older Americans 2004, *Federal Interagency Forum on Aging-Related Statistics*, pp. 28–29).

Medicare covers thirty-five million Americans age sixty-five and older and more than five million persons of all ages who are disabled. “The income of [Medicare] beneficiaries has lagged behind the growth in health care spending in the past, and will continue that pattern over the next 25 years. Out-of-pocket spending for health care will rise from 21.7 percent of income in 2000 to an estimated 29.9 percent of income in 2025. Elderly beneficiaries in poor health without additional insurance will see a rise in their [out-of-pocket] share from about 44.0 percent in 2000 to an estimated 63.3 percent in 2025” (S. Maxwell, M. Moon, M Segal, *Growth in Medicare and Out-of-Pocket Spending: Impact on Vulnerable Beneficiaries*, The Urban Institute, 2001, p. ix).

Medicaid pays for nursing care, and for elderly people who cannot afford Medicare co-payments and deductibles. In some states, it also provides personal care for the chronically ill, older persons who are poor. Even though the majority of beneficiaries are low-income children and adults, the majority of Medicaid spending is on older adults and people who are disabled.

b. *Medicare Prescription Drug Program*

Medicare began providing coverage for outpatient prescription drugs beginning January 2006 under a new Part D of the program. Beneficiaries may obtain prescription drug coverage either from stand-alone insurance policies or through Medicare managed care plans. Subsidies are available to beneficiaries who qualify based on low incomes and limited assets. However, beneficiaries who are among the lowest income seniors and disabled people are required to pay more for their drugs than they previously did under Medicaid.

Kaiser Family Foundation reports that an estimated 2.4 million Medicare beneficiaries with incomes low enough to qualify for additional subsidies under the new drug benefit are expected to be ineligible for these subsidies because they do not meet the asset test required by law. To qualify for the extra assistance, beneficiaries must have incomes below 150 percent of the federal poverty level (\$14,355 for an individual in 2005) and must have no more than \$10,000 in assets for an individual and \$20,000 in assets for a couple. The value of a home, automobiles, and household furnishings and possessions do not count toward this asset limit. Nearly half of those excluded because of the asset test are widows or widowers (<http://www.kff.org/medicare/upload/Low-Income-Subsidies-for-the-Medicare-Prescription-Drug-Benefit-The-Impact-of-the-Asset-Test-Report.pdf>).

c. *Long-Term Care*

Medicare covers acute care hospitalization and illness. “It covers long-term-care only under limited circumstances—in a skilled nursing facility up to 100 days after a hospitalization or at home for those requiring part-time skilled nursing or therapy services.”

Medicaid finances care only for people with very limited income and resources or those who have exhausted their resources paying for care, and it requires that they contribute virtually all their income and assets toward the costs of care.

...the spousal impoverishment provisions allow community-dwelling spouses of Medicaid beneficiaries residing in long-term care facilities to keep a certain amount of income and resources so that they can provide for themselves. States may recover some of the cost of long-term care and other Medicaid services from the estate of a beneficiary or that of the beneficiary’s surviving spouse. [Sheila P. Burke, Judith Feder, and Paul N. Van de Water (eds.)]. *Developing a Better Long-Term Care Policy: A Vision and Strategy for America’s Future*. Washington: National Academy of Social Insurance, Nov. 2005]

Although neither the home, nor car is counted, this requirement can be very harsh. The community spouse may be left with very limited funds to last over a lifetime.

Informal caregivers (family and friends) remain the backbone of the long-term supportive services system in the United States. They provide the majority of care for older people who need help with activities of daily living. While this care is unpaid, its value has been estimated at approximately \$100 billion. (U. S. Department of Health and Human Services/ASPE, 1998). Although family caregiving is usually preferred by both the family and the beneficiary, out-of-pocket spending by the caregiver can become costly.

The Family and Medical Leave Act (FMLA) is the first U.S. national policy designed to assist working caregivers in meeting their work and caregiving responsibilities. The FMLA allows employees to take up to twelve weeks of unpaid leave to care for an ill family member or newborn child. Since its enactment in 1993, more than fifty million Americans have taken leave under this law (National Partnership for Women and Families, <http://www.nationalpartnership.org/portals/p3/library/FamilyMedicalLeave/FMLAWhatWhoHow.pdf>).

Nonetheless, caregivers often must juggle work with caregiving responsibilities. Some find that they must quit their jobs or reduce their hours of work to provide care. In those circumstances, the caregiver may pay for her generosity with lower retirement income. Low wages and minimal benefits are a major problem for workers in skilled nursing facilities, home care aides, and other paraprofessional staff who work with frail or demented older adults. This problem contributes to the high turnover of staff.

9. *The Board of Pensions of the Presbyterian Church (U.S.A.)*

The Board of Pensions of the Presbyterian Church (U.S.A.) is charged with responsibility to provide a comprehensive package of benefits for participating church workers and to offer financial and retirement housing assistance in time of need to those workers and their families. This Pension Plan is fully funded, with sufficient assets to satisfy all accrued liabilities, which includes commitments to pay pension benefits to active members when they retire and all current retirees and their survivors. Their defined benefit plan is designed to supplement Social Security. The plan provides higher replacement rates for low-wage workers at age sixty-five and offers an early retirement option with reduced benefits.

Its health policy, which supplements Medicare, covers the worker and family and includes a prescription drug plan. In recent years, the rising costs of prescription drugs have forced the Board of Pensions to increase “dues” that are paid by the participants. The Board of Pensions is working with the federal office responsible for the Medicare Prescription Drug program to “make sure we can continue to offer the Medicare Supplement, including its drug benefit, to our participants, and qualify for the plan sponsor reimbursement provided for in the legislation. Those federal dollars will be applied to help offset the subscription dues requirements.” The plan also offers death and disability coverage.

We wish to acknowledge the progressive, comprehensive benefit that the Board of Pensions has designed and manages.

10. *Challenge to Presbyterians to Work for Economic and Health Justice*

For more than thirty years, Presbyterians have lifted up the needs of older adults, especially those who are poor and infirm. As their numbers increase, now and in the future, we are challenged by the words of Proverbs 31:9, “Speak out, judge righteously, defend the rights of the poor and needy.”

For a fuller description of useful steps in advocating for economic and health justice, see Patricia K. Gleich, “Advocacy: The Continuous Circle of Faith to Action,” *Church & Society*, May/June, 2005, pp 135–41.

Item 09-10

[The assembly approved Item 09-10 as amended. See pp. 50, 51.]

Resolution on Just Globalization: Justice, Ownership, and Accountability

Globalization and international trade are realities of today’s world. In this report, globalization is defined as the process by which people, nations, and economies throughout the world become ever more connected and integrated. Although often driven by economics, globalization includes spiritual, cultural, political, and human welfare dimensions. This report and the recommendations are to provide ethical insight for individual Christians and a set of responses for churches and the larger church through its agencies.

As Christians, we understand that what happens to people in the process of being “integrated” is a key criterion by which globalization must be measured. We seek a kind of globalization that reflects justice, community, and the sustainability of creation. Thus we approve measures to (A) strengthen our own discipleship in an international context, and support measures by the community of nations and our own government that will (B) improve international governance, (C) manage technology for the common good, (D) support fair exchange in trade policy, (E) make development assistance more effective, (F) protect workers and vulnerable groups, and (G) encourage congregational, governing body, and missional responses.

From this perspective, the Advisory Committee on Social Witness Policy (ACSWP) submits this report to the 217th General Assembly (2006) and recommends that the assembly approve the report, “Resolution on Just Globalization: Justice, Ownership and Accountability,” for study and with it the following recommendations:

A. In order to join Presbyterian congregations with Reformed and ecumenical Christians worldwide:

1. Receive in fellowship [~~and shared affirmation~~] the paper, “Covenanting for Justice in the Economy of the Earth” of the World Alliance of Reformed Churches (WARC) and the “Alternative Globalization Addressing Peoples and Earth” (AGAPE) paper of the World Council of Churches (WCC) as a way to help members of the Presbyterian Church (U.S.A.) understand how other Christians see us and how we may participate in common works of justice and compassion.

2. Direct the Stated Clerk to publish this report in its entirety on the PC(USA) website, making available a copy for each presbytery, synod, and requesting session, and further notifying the church of its availability online.

3. Direct the Office of the Stated Clerk to transmit this document to our ecumenical partners and appropriate interfaith bodies and to pursue with them a continuing process of dialogue and action on ways to encourage forms of globalization that contribute to justice, peace, and the sustainability of creation.

[4. Direct ACSWP to prepare an accompanying study guide, which would include diverse responses on the issues presented in the paper.]

B. In order to support improved governance in a shared world, through the Office of the General Assembly, the United Nations Office, and other appropriate PC(USA) agencies:

1. Call upon the governments of the G8 countries (the summit group of those with the largest economies) to initiate in all official international trade and development organizations a process by which greater participation in decision-making will be extended to less-developed countries, through adjustments in proportional representation in voting and other measures.

2. Reaffirm the Presbyterian Church (U.S.A.)’s commitment to the rule of international law and objectively high standards for health and safety, security with justice, and environmental protection, specifically by urging the United States Congress and the President to:

a. re-engage the Kyoto Protocol on Greenhouse Gas Emissions as a significant step in protecting the environment and moving towards sustainable development by measuring and reducing carbon dioxide, methane, and other greenhouse gas emissions of the United States, the world’s top emissions producer;

b. support international regulation designed to protect native peoples from cultural and resource exploitation by transnational interests and to protect shared international resources from misappropriation by private interests;

[c. sign and implement the U.N. Convention for the Elimination of All Forms of Discrimination Against Women (CEDAW) treaty;]

[e-] [d.] lead international efforts to establish a small tax on international capital transactions (the so-called Tobin Tax) as a way to discourage currency speculation and stabilize global financial systems; and

[d-] [e.] cooperate more closely with other countries [and] international organizations in creating guidelines and mechanisms to help balance appropriately the interests of transnational corporations and of host or trading nations with weakened internal governance structures.

3. Call upon the Stated Clerk to support a role for U.S. courts as an important venue to seek enforcement of international law and human rights in cases involving transnational corporations.

C. In order to manage technology for the common good, through the offices of the Stated Clerk, the Washington and U.N. Offices, and other appropriate agencies:

1. Concerning Public Domain Intellectual Property:

a. Call upon the United States government and transnational corporations to cooperate internationally to ensure that a much larger portion of medical research and development funds be devoted to diseases prevalent in less-

developed countries and that resulting drugs and treatments be made available to even the poorest persons. The United States should refrain from dissuading other countries from producing drugs needed to fight HIV-AIDS or other epidemics.

b. Support the concept of “public domain intellectual property” through legal research, conferences, and corporate social responsibility efforts by church agencies and advocate similar development of appropriate legislation by Congress, the Executive Branch, and the United Nations; such legislation to protect donations of shareware, open source technology, and other intellectual products for use by disadvantaged peoples and nations.

2. Concerning Agricultural Technology

a. Call upon governments, including our own, to enforce restraints on commercial activity in genetically modified foods until these crops are certified as safe by appropriate international, science-based organizations and in the United States, to include such “GM” food products under the Food and Drug Administration’s jurisdiction for testing and approval.

b. Call upon governments, including our own, to ban the development and marketing of “terminator seeds” because of the genetic and economic risk they entail for the food production system and the livelihoods of farmers.

3. Concerning the Internet:

Direct the Stated Clerk to call upon the Internet Corporation for Assigned Names and Numbers (ICANN) of the United States Department of Commerce to continue its work in increased cooperation with other countries under the aegis of the United Nations.

D. In Order to Support Fair Exchange in International Trade:

1. Call upon the United States and other developed country governments to abandon the use of tariffs and other trade barriers that favor the exports of advanced economies and discriminate against those of poor countries, and to participate in systematic debt relief for poorer nations without requiring massive privatization and other export-platform policies, while seeking to prevent the accumulation of crushing debt by repressive governments.

2. Reaffirm the request of the 215th General Assembly (2003) for the Advisory Committee on Social Witness Policy to continue the monitoring of trade agreements and support for efforts that strive toward international cooperation on fair trade, respect for diversity and common concerns for a peaceful, just, and sustainable world.

E. In support of more effective and substantial development assistance, noting that President George W. Bush offered U. S. support for the eight Millennium Goals for development of the United Nations, September 14, 2005, (see Appendix C and www.millenniumcampaign.org);

1. Urge the U.S. Administration and Congress to commit to full support of the call for developed countries to provide annually seven-tenths of 1 percent (.7 percent) of gross domestic product in economic assistance to less developed countries rather than its current 0.16 percent of gross national product (well below that of all other developed nations), and to appropriate annually such funds beginning by Fiscal Year 2008, without requiring that these aid funds be used to purchase U.S. products (de facto subsidies to U.S. producers).

2. Reaffirm the General Assembly’s 1996 policy encouraging “governmental, nongovernmental, and multilateral development assistance agencies, together with the governments of developing countries, to give high priority to extending and improving educational programs and systems ... such as literacy programs; schools and facilities at all levels; extension programs in sustainable agriculture; training in technologies for energy efficiency, resource conservation, and environmental protection; and adequate preparation and compensation for teachers, specialists, and community-based trainers” (*Hope for a Global Future*, p. 111, Resolution 5).

F. In order to protect workers and financial systems at home and abroad, again through the appropriate agencies of the church:

1. Urge United States government agencies and authorities to increase the minimum wage toward a living wage and enforce minimum wage laws, worker safety regulations, and rights of workers to organize and bargain collectively, in accordance with longtime General Assembly support for such measures, and support the inclusion of similar worker safeguards within all of U.S. bilateral and multilateral trade agreements, as is already the case in European Union trade agreements.

2. Urge U.S. agencies and representatives, as well as individuals and congregations, to engage in efforts to end the sinful exploitation of people, especially children and women throughout the world by forced labor, inhumane working conditions, drug trafficking, prostitution, and other forms of involuntary servitude and degradation.

3. Express continuing concern for social inequities in the current U.S. income tax system and support for equity-based reforms, consistent with previous General Assembly policies (1977, etc.).

~~[4. Call upon the ACSWP to conduct an ethical analysis of present U.S. tax policies and regulations in the global context and in light of prior General Assembly positions, updating the General Assembly's 1977 policy, drawing on a representative group of experts on taxation and government policy, and recommending appropriate remedies in a study paper for the 219th General Assembly (2010).]~~

~~[5.]~~ **[4.]** Urge U.S. government agencies and authorities to enforce provisions of the Sarbanes-Oxley accounting standards and to develop additional transparency for offshore financial transactions possibly designed to launder illegitimate enterprise profits and/or exploit tax havens and tax shelters for corporations and individuals of great wealth.

~~[6.]~~ **[5.]** Challenge congregations, presbyteries, and synods to:

a. Study this report in conjunction with parallel statements by our ecumenical partners in WARC and WCC (printed elsewhere in assembly materials) as a basis of understanding globalization from a world Christian perspective.

b. Develop study sessions that encourage dialogue among members representing business, labor, and community groups to understand better how globalization impacts their own community and lives.

c. Undertake cross-cultural dialogue within their communities as well as through partnerships arranged by the Worldwide Ministries Division with churches and indigenous groups in other countries, in order to understand other cultures and assist them in their struggle for survival.

d. Prayerfully consider their own lifestyle and consumption patterns and the impact of advertising and consumerism on themselves and their children.

e. Become actively engaged in learning about and supporting fair trade and sweat-free products. Advocate in their communities and businesses for vendor contracts that support fair labor practices from suppliers.

f. Become informed about practices of companies in which they hold stock as well as the practices of the U.S. government that shape globalization, using PC(USA) program materials on Mission Responsibility Through Investment (MRTI) and environmental justice among other resources. Plan worship and pray for a just and sustainable world with enough for everyone.

g. Encourage Presbyterians engaged in global production and trade to utilize codes of business ethics for themselves and their subcontractors that protect workers, the environment and host communities and cultures, working with local nonprofit organizations such as ~~[COVERCO]~~ [the Commission for the Verification of Codes of Conduct (COVERCO)] in Central America to monitor workplace conditions and safety~~[, intentionally looking for partner organizations that uphold human rights principles].~~

h. Encourage the following [General Assembly committees and] offices and agencies of the General Assembly Council, as resources allow, to be guided by relevant sections of this report in their work:

(1) The Advocacy Committee~~[s-on]~~ [for] Women's [Concerns,] ~~[and]~~ [the Advocacy Committee for] Racial Ethnic Concerns~~[,]~~ and offices of Justice and Compassion goal area to monitor and advocate against the exploitation of women and children in the work place, unsafe working conditions, drug trafficking and prostitution.

(2) The Office of the General Assembly, the General Assembly Council, and other agencies of the assembly to review their procurement policies to assure vendor compliance with church policy.

(3) Worldwide Ministries Division and its Hunger Program continuing to educate Presbyterians on fair trade, Enough for Everyone, sweat-free and fair trade products, and the plight of Christians worldwide.

(4) Curriculum Development and Presbyterian Publishing Corporation cooperate with ACSWP in the preparation of study and advocacy materials for all ages on the issues of globalization and trade highlighted in this paper.

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Resolution on Just Globalization: Justice, Ownership and Accountability

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I. Introduction

It is the responsibility of the Christian church to be a critical participant in every political and economic system. We are not cheerleaders of any status quo, nor are we believers that every social change is good. We do not believe in globalization; we support a particular kind of globalization that reflects justice, community, and sustainability for all creation. This is the

vision, rooted in Christian faith, that we urge members of the Presbyterian Church (U.S.A.) to advocate in every social, economic, and political arena.

Almost everyone now is familiar with the power of the world market system; yet the Christian tradition speaks of the whole earth as God's household—the *oikoumène*—from the same New Testament Greek word from which we get economics, ecology, and ecumenical. Along with the many wonders of the microchip and instant communication, globalization also brings intensifying economic, technological, educational, and political division among and within countries, including our own United States. Finance capital flows in and out of industries and countries far faster than we can assess the impacts of these shifts; democratic governments can hardly keep up; the diversity of peoples and cultures is threatened; and the spiritual consequences of time pressure and human inequality grow immense.

The biblical vision begins with the picture of one God creating one humanity, and includes God's redeeming work in Christ reconciling across divisions: between us and God, and among human beings. Martin Luther King Jr.'s image of a "world house" was his version of the Bible's vision of a world made new and at peace. We believe that the vision and values of the "world house" are more encompassing than those of the "world market," and we also remember Jesus' warning that "no city or house divided against itself will stand" (Matt.12:25). Hence this study and its recommendations propose ways to overcome the divisions that otherwise mean more economic and environmental vulnerability for generations to come.

The General Assembly's specific assignment was to look at accelerating economic and environmental trends in light of the 1996 policy statement, *Hope for A Global Future*, which anticipated much of what is now commonly called "globalization." The Advisory Committee on Social Witness Policy (ACSWP) appointed a knowledgeable and diverse study team to review past policies, to study recent economic data, and to reflect on the challenges and opportunities they present for Christian faith. Additionally, the General Assembly Committee on Ecumenical Relations asked the advisory committee to help our church respond to statements on globalization produced by the World Alliance of Reformed Churches and the World Council of Churches.

The study team included a program manager in the high tech field, an immigrant director of urban mission programs, two ethicists (one seminary, one college), a senior World Bank human development specialist, an expert in ecumenical theology, the director of an interfaith institute on labor justice, a retired corporate chief executive officer (CEO) who also edited a major business magazine. Support was given by ACSWP staff, with assistance in drafting the document provided by an international development specialist and former missionary (proper names and offices in Appendix B). As is our church's tradition, all but the consultant and staff were volunteers, themselves drafting sections of the study and meeting face-to-face and by conference call five times over an nine-month period. United in faith, these Presbyterians also share broad experience in a globalized world through travel, work, and family connections. Their joint effort in producing this document was also enriched by a range of studies and by previous General Assembly policy statements responding in Christian conscience to various economic, environmental, and political realities.

The theological core of this work is Christian realism about sin, a particular gift of the Reformed tradition to the worldwide Christian community's witness. Because no nation or people or king or pope or company or economic system is without sin, all need accountability. The recipe for this is still in our theological ethos as a church whose polity is rooted in democracy and representation. Democratic accountability is what all power needs, lest it overreach in selfishness or pride. The values of sharing, sufficiency, and sustainability make for a stewardship society more than an ownership society; the image of covenant still reflects both our accountability to God and, by God's grace, the redeeming energy of the Holy Spirit that responds to our needs, giving hope, imagination, new life—and even new institutions.

Globalization describes an all-encompassing and hard-to-define fabric of interconnections. This study understands the term this way:

Globalization is the process by which people, nations, and economies throughout the world become ever more connected and integrated. Although often driven by economics, globalization includes cultural, political, and human welfare dimensions.

In this document, we address globalization's spiritual dimensions from the point of view of our understanding of the scriptural framework of covenantal accountability. We are deeply indebted to the world Christian community, that *oikoumène* that is both the mystical body of Christ and a fragile international network of churches. We offer our work to be part of the study and action called for in recent statements on global economic issues by both the World Council of Churches and the World Alliance of Reformed Churches. We affirm the spiritual solidarity that we have with ecumenical partners and recommend further study of their documents. (See Recommendation A.1.)

This work is guided by fourteen principles drawn from *Hope for a Global Future: Toward Just and Sustainable Human Development*, an extensive policy statement by the 208th General Assembly (1996) (see Appendix A). It is also informed by the larger body of General Assembly reflection on economic life. Particularly relevant to our task were: the *Report on the Church and Transnational Corporations* (1982); *Towards A Just, Dynamic and Caring Political Economy* (1985); *God's*

Work in Our Hands (1995); *We Are What We Eat* (2002); and a set of research papers by ACSWP, (*The Globalization of Economic Life, The Employment Effects of Free Trade and Globalization, Globalization and the Environment, and Globalization and Culture*); *Debt, Jubilee and Two Thirds World*, edited by Peter Sulyok; *Voices from Korea, USA, and Brazil: The Reformed Faith and the Global Economy*, edited by Jean S. Stoner.

Following recommendations for General Assembly action, this report highlights the profound and dynamic moral challenges of the rising global income gap among and within nations, starting with the United States. Assessing and responding to that reality must begin with understanding a complex, interdependent reality that resists ideological simplification. The paper describes the economic framework of globalization focusing on international trade, investment and finance, contrasting new developments with earlier periods. Particular aspects and challenges of globalization are considered before turning to key proposals for improving the framework and governance of global institutions. The role of the church and individual Christians is lifted up, both near the beginning and at the end, pointing to specific recommendations and acknowledging the perspectives of our international ecumenical partners. This report offers a significant challenge to our members and congregations. Responding to God's call is rarely easy but it is always rewarding. United with our ecumenical partners and people of faith around the world, it is possible to shape globalization in ways that reflect justice, community, and sustainability for all creation.

II. Rationale

A. *Theological Prologue on Globalization*

The church has no choice but to be concerned about and involved in contemporary issues of globalization if we are to be faithful to our biblical roots and theological traditions. The Bible knows nothing of a spiritual life distinct from earth, history and human relationships. The opening chapters of Genesis portray a unity in all that God has made. The creation is to be tended, protected and nurtured by its human participants who have unique responsibilities because they bear their Creator's image.

Stewardship, therefore, is the starting point of a biblically inspired understanding of economic issues. A globally organized system of production and consumption cannot be embraced apart from the overriding human responsibility for transmitting the creation as God's gift to successive generations.

Nothing is more characteristic of globalization than the need to facilitate exchanges among peoples and nations with formal agreements. That modern reality is prefigured in the Scriptures by the dominant theme of the covenant. Whether between God and humankind or between family members or near strangers, a covenant involved mutual promises, responsibilities, and commitments. God's covenant with Abraham was not to show favoritism for one person, family, or nation; it embodied a promise for all people.

Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing." (Gen. 12:1,2)

Christians see in Jesus the personification of God's intent to break the bounds of nationality, race, ethnicity, and geography, to include all peoples and nations in the covenant of justice. Covenant theology reminds us that while faith is personal it is never merely individual. We are called to the community of faithfulness that is engaged in doing justice and in seeing that justice is done.

The Greek word *oikos* is the common root of our words economy, ecology, and ecumenical and points to the inseparability of God and God's people from the goal of just social and economic relationships among peoples and nations. If we are to have a global community, it must be based on global justice.

... God, who made heaven and earth, ... who keeps faith forever; ... executes justice for the oppressed; [and] ... gives food to the hungry. (Ps.146:5-7)

... 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)

Economic justice in the human community begins with sufficiency. Biblical faith is not at its heart ascetic. Israel endured the harsh privations of forty years in the desert while forging its understanding of God and community, but the vision was always of a land flowing with milk and honey. Fasting is practiced as a spiritual discipline, but hunger and destitution were never idealized. Poverty was not regarded as a divine blessing but the result of human oppression and unfairness.

Those who oppress the poor insult their Maker, but those who are kind to the needy honor God. The wicked are overthrown by their evil-doing, but the righteous find a refuge in their integrity. (Prov.14:31-32)

Gustavo Gutierrez, John Cardinal O'Hara Professor of Theology at Notre Dame, summarized the biblical tradition's challenge to modernity: "Poverty is an evil, a scandalous condition which in our times has taken on enormous proportions.

To eliminate it is to bring closer the movement of seeing God face to face in union with other humans” (*A Theology of Liberation*, Maryknoll: Orbis, 1973, pp.295–96).

On the other hand, there is no biblical encouragement for unrestrained acquisition. That was one lesson of the dramatic account of manna in the wilderness. Everyone was to have enough, but hoarding turned that which was good, putrid. Money, the modern store of value, does not rot, but it can distort life.

Jesus said, “You cannot serve both God and money” (Matt. 6:24 TEV).

Sin separates us from God. In the biblical witness, this is seldom an abstraction. We do not know God face-to-face, by intuition or by our own initiative. God is revealed to us. God’s own self-revelation in and through history. Separation from God almost always involves separation from other people, from the community. Growing economic disparity between the world’s wealthy few and the impoverished majority is a reality of the present global system. Whether that breach of community is sin or happenstance is a crucial theological question that greatly determines how the church engages the global economic order.

Theologian Reinhold Niebuhr noted that the heart of sin is pride and the lust for power. This will-to-power is the inclination, if not the ability, to insulate oneself from the vicissitudes of life, and ultimately from God, by making all relevant events and persons subject to one’s own will. When vast difference in economic power leads to the ability of the few to “play God” with the lives of others, sin has entered in. That, of course, has been and is the tendency of nations as well as individuals.

Thus says the Lord: “For three transgressions of Israel, and for four, I will not revoke the punishment; because they sell the righteous for silver, and the needy for a pair of sandals...” (Amos 2:6)

Sin makes freedom problematic in the social order. Liberation is a persistent theme of the biblical narrative, whether from the bondage of slavery in Egypt or from the powers of sin and death in the New Testament. Biblical freedom is not about rugged individualism or the unrestrained right of consumption and accumulation. It is about life in community where all can be delivered from the social, economic, political, and spiritual powers that keep life from being everything God intends.

The struggle for freedom from economic oppression is a way of life. Rosemary Ruether, a theologian teaching at Garrett Theological Seminary, put it: “Within the bounds of present life, the struggle itself is its own reward. It is in the process of struggle against debased existence, with the attendant demands for moral sensitizing, self-discipline, and constant resetting of one’s sights upon the vision of salvation that one is closest to the secret of human life” (*The Radical Kingdom*: New York: Harper & Row, 1972, p. 288).

Those who call today for trade and investment free of controls seek a world that is a far cry from the biblical vision of community that provides hope for a just society encompassing the whole inhabited earth. A global economy of biblical dimensions would be a community of shared values and commitments that transcend geographic, political, ethnic, and cultural divisions.

Thus, the church has never accepted a marketplace stripped of moral considerations. The classic economic model of competing self-interests determining most efficiently the price, quantity and quality of goods was still imbued with “moral sentiments” (Adam Smith). But increasingly there is an insistence by some that markets should also be trusted to make all relevant decisions about what is produced, whose needs are met, and how the benefits and burdens of society are shared. Some of the market’s most vigorous advocates thus demand that it be unencumbered political or moral structures and rules.

To imagine a sphere of life from which moral scrutiny is excluded, however, is to abridge God’s sovereignty and create an absolute that rivals God. Biblical faith acknowledges no such rival. An unfettered world market is not a biblical vision. The biblical goal is not maximization of the freedom to seek individual benefit, corporate profit, or national advantage in a global society. As Theologian Emil Brunner reminded us:

The primary purpose of economics willed by God is to minister to human needs, service to life. This implies that the economic order is a means and not an end... (I)t is the duty of each individual...and of the community as such, to see to it that the economic order is not allowed to make itself absolute, or to lose its purpose of service to humanity. (*The Divine Imperative*, London: Lutterworth, 1937, p. 402)

The moral test of today’s globalizing economy is whether it serves the human enterprise and the larger creation. Undoubtedly, international exchange made life easier, more pleasant and more interesting for those with resources to participate. But huge segments of the world’s population do not have such resources. Worse yet, many are further impoverished by the ordinary functioning of the globalizing economy.

That does not necessarily result from mal-intent. The competing demands of a high-consumption society and the constant pressure of stockholders for increased profits in effect commission business activity that will deliver goods at lower prices, without having to know or divulge the economic, social, and environmental consequences. At the level of theory, capitalism is allowed simply to ignore immediate inequities by positing that unfettered competition will resolve them in the long run.

Biblical faith grants no dispensation for the delay of justice. The Jubilee year of forgiven debts (Lev. 25; Luke 4:18–19) illustrates the principle that no economic arrangement is to be allowed to impoverish permanently; the future must not be made hopeless. In that fiftieth year of Jubilee, when land is to be restored to the dispossessed, and seeks to satisfy the promised trend toward inequality. On this model, every system of exchange must be subject to moral critique and intentional transformation. Periodic corrections are to be made to reestablish economic relationships that restore freedom, opportunity, and hope.

Christian hope is not wishful thinking. Simply positing that all will work out well is not prudent when human welfare and the fate of the earth are at stake. Christian hope is in God and God's purposes, not in unalterable and supposedly automatic systems. Christian hope is about God's preferred future, a vision of life glimpsed in the Bible's final chapter:

[Then he] showed me the river of the water of life . . . On either side of the river, is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. (Rev. 22:1,2b)

Abundance and variety, shared in equity and peace, is our global vision. It comes from the One in whom we place our hope. Nothing short of that is acceptable.

In March 2005, the World Council of Churches released a powerful and probing background paper titled "Alternative Globalization Addressing Peoples and Earth." Known widely as "the AGAPE Document," the acronym results in the New Testament word for selfless love. It reminds us that God's unbounded love or grace is ultimately the basis of Christian involvement in economic affairs. In God's love, the beauty and treasure of the earth are given to each generation in trust for God's chosen future. All who share the stewardship, i.e., all 6.5 billion of us, are placed in one another's care. It can truly be said that the Christian economic ethic is one of love not law, yet love is always in danger of becoming the instrument of cheap grace—feeling righteous without doing justice. Thus, we are always goaded by agape, the call to selfless concern, but in global affairs, we must at least as Christians demand well-crafted laws that provide greater fairness as an interim measure, because love never falls short of justice.

When the church addresses economic realities, it does not claim the technical competence of specialized institutions, though it gains insight from members in those organizations. The church as a body can and should, however, engage in an ethical analysis of economic laws, customs, and proposals; denounce morally unacceptable economic outcomes; name the sin that is causing pain; and insist that more fair and humane policies be sought and implemented. That is an authentically biblical task for the community of faith in the economic arena—whether the market is local, national, or global. (Hence, this effort, to analyze the real world, as a part of our faith seeking understanding.)

B. *Globalization in Context*

One of the first acts of humankind in the Genesis creation narrative was to name the other creatures that shared the Edenic economy of the garden. There is a power and even stewardship in naming things. Thus, while all economic orders are human and not divine creations, we face similar issues in naming and defining "globalization." Accepting a common name for a dynamic social reality gives an illusion of consensus that does not exist. "Globalization" has become an international catch phrase to sum up the happenings of the decade of the 1990s and a term to launch an outlook for the twenty-first century. It is more an awareness than a movement or a program. Yet, because it clearly points to a major social phenomenon, we understand the term in this way: "Globalization is the process by which people, nations, and economies throughout the world become ever more connected and integrated. Although often driven by economics, globalization includes cultural, political, and human welfare dimensions."

That last phrase is significant. When the church reflects upon complex social realities our interest is neither academic nor ideological. Where others may regard globalization as an inescapable force of history or technology, we by faith are called to participate in forming the structures of both the present and the future. What happens to people and communities in the process of being "integrated" is the key criterion by which this, or any, social phenomenon should be judged. One need not be an economic determinist to understand that economic forces drive almost all re-castings of social relationships. What we currently call globalization is no exception. Economic decisions, institutions, and power are paramount in creating and manipulating international flows of information, technology, money, people, and expressions of popular culture. That is nothing new. What is new is the speed with which these decisions and actions reverberate around the world and the consequent immediacy of their impact on human life and behavior. This narrows the gap between cause and effect, thereby reducing hu-

manity's scope for thoughtful assessment of these matters and increasing the chances of inadequately informed actions as the pace of change accelerates.

The period from 1870 to 1914 was, even by today's standards, an era of globalization. Harvard historian Niall Ferguson writes,

The mobility of commodities, capital and labor reached record levels; the sea-lanes and telegraphs across the Atlantic had never been busier, as capital and migrants traveled west and raw materials and manufactures traveled east. In relation to output, exports of both merchandise and capital reached volumes not seen again until the 1980s. Total emigration from Europe between 1880 and 1910 was in excess of 25 million. People spoke euphorically of 'the annihilation of distance....'

The last age of globalization resembled the current one in numerous ways. It was characterized by relatively free trade, limited restrictions on migration, and hardly any regulation of capital flows. Inflation was low. A wave of technological innovation was revolutionizing the communications and energy sectors; the world first discovered the joys of the telephone, the radio, the internal combustion engine, and paved roads. The U.S. economy was the biggest in the world, and the development of its massive internal market had become the principal source of business innovation. China was opening up, raising all kinds of expectations in the West, and Russia was growing rapidly. (Niall Ferguson, "Sinking Globalization," *Foreign Affairs*, March/April 2005, pp. 64, 66)

Still, we sense that there is something new in contemporary globalization that goes beyond previous expressions of international business, international travel, and international politics. That newness consists of the potential, if not yet the capability, of individuals, organizations, and business entities to engage one another without the cultural constraints of community or the institutional restraints of the state, and with little regard for geography, history, faith, and culture. The ultimate logic of such globalization would transform the world experience from being an interaction of the peoples of 193 countries and perhaps as many cultures, to that of the interaction of six billion plus individuals. It is a dazzling vision fraught with an immense challenge of social reorganization.

What are we as a faith family to make of this challenge? By its nature, the gospel breaks the bonds between faith and nationhood, and instead perceives the whole world as the arena of God's glory and of human accountability. We, therefore, tend to be internationalist in our outlook and in our hope. On the other hand, our understanding of the biblical vision is that human life cannot be reduced to the sum of individual actions; God calls us to life together, life in community. Does that make us opponents of change and thus enemies of a new age of globalization? Not at all, but it does mean that we insist that globalization, this new way of thinking and acting, as with all previous and present systems, must be measured against our understanding of God's intent in creation and God's pursuit of that intent in history.

The advent of globalization is not the first time the Church and the Reformed tradition have faced what seemed a cataclysmic restructuring of societies. When feudalism was in the process of being replaced by an incipient capitalism, the social structures of a thousand years were being undone. That was the world in which our theological progenitor, John Calvin, lived. He was able to make an uneasy peace with the emerging capitalist order in a way that other reformers were not. The difference lies in Calvin's fundamental, unshakable confidence in the sovereignty of God. Because God is sovereign, Calvin felt no need to defend the old order of feudalism or lament its passing. Because God was sovereign over the emerging order, Calvin could see in it potentially positive values and legitimate opportunities for the exercise of the Christian calling. Peace could be made with market forces, although only a cautious peace.

Calvin's approach to economic life and thought is the principle that no economic system is to be regarded as permanent, absolute, or inevitable. His twenty-first century heirs are not those who insist that laissez-faire principles are above criticism or that a particular kind of globalization is our unalterable future. His true heirs are those who are pragmatic in their insistence that new opportunities and new dilemmas require new approaches to guiding human participation through the chaos of change. But the goal is always the same: to use the economy and all human tools to glorify God through the achievement of God's purpose for all of life and all of creation.

Shortly before he was assassinated, Martin Luther King Jr. called for a global war against the unjust poverty of the world. He asked for a sustained, thoughtful, non-paternalistic program of aid utilizing 2 percent of GNP of the major industrialized nations for ten to twenty years to overcome the poverty that kills. All were interdependent and the poor could be helped without rendering them puppets of the rich. He noted that, "The first step in the world-wide war against poverty is passionate commitment" (*Where Do We Go From Here; Chaos or Community?*, Boston: Beacon Press, 1967, p.178).

That perspective was embraced in 1996 by the 208th General Assembly of the Presbyterian Church (U.S.A.) in its statement, *Hope for a Global Future: Toward a Just and Sustainable Human Development*. It called for just and sustainable human development defined as "the comprehensive enhancement of the quality of life for all, present and future; it necessarily involves the integration of economic, social, political, cultural, ecological, and spiritual dimensions of being" (p.95). Here we focus on a number of current issues of globalization that have economic, social, and political dimensions because it is in such arenas that an authentic biblical and reformed faith must be lived: income gaps within and among nations; international trade,

aid, and investment; employment and workplace concerns; migration of peoples; technology and the ownership of information and ideas; the environment; the politics of ruling, governing, and guiding a global economy.

C. *The Global Income Gap*

Jesus responded to Satan's temptation to turn stones into bread saying, "You shall not live by bread alone...." What he did not say is that humankind can or should live without bread. It is no mystery that "bread" is a modern English slang term for money. In our world, most people cannot live without it either. Who receives how much is more than a matter of score-keeping; it defines the kind of life available and becomes a proxy-measure of human worth in national and global society.

1. *A Nation Divided*

The distribution of wealth and income is not just an economic issue; it is a moral concern even in a country like ours. The nation is rich, but its bounty is shared so unevenly as to make it hard to cling to our historical pride of belief in the basic fairness of our economic system. The U.S. Census Bureau annually reports on how the national income is shared among five equal population segments called quintiles. A report by the Congressional Budget Office for the years 1979-1997 summarized its findings in this way:

Average household income before taxes grew in real terms by nearly one-third between 1979 and 1997, but that growth was shared unevenly across the income distribution. The average income for households in the top fifth of the distribution rose by more than half. In contrast, average income for the middle quintile climbed by 10% and that of the lowest fifth dropped slightly. Furthermore, income growth at the very top of the distribution was greater yet: average income in 1997 dollars for the top one percent of households more than doubled, rising from \$420,000 in 1979 to more than \$1 million in 1997. ("Effective Federal Tax Rates, 1979-1997", Chapter One, Commentary on Figure 1-5)

The Census Bureau makes clear the human impact of all this: In 2003 the number of people living in poverty rose by 1.3 million from the year before to 35.9 million persons. This represents one in every eight of us (12.5 percent). The plight of children under 18 years is worse; 17.6 percent live below the official poverty lines. That is the second highest child poverty rate among the twenty-six nations ranked by *The Economist* magazine; only Mexico is worse (March 5, 2005, p. 104). That cannot be dismissed as merely the effect of several years of a bad economy. While child poverty grew, the heads of America's five hundred biggest companies received an aggregate 54 percent increase in their average total compensation. That brought the figure to just over \$10 million per CEO for the year (Forbes.com). By contrast, a job at the national minimum wage for a forty-hour workweek produced just \$10,712 for the entire year. This vast difference in compensation results from both long-term structural imbalances in the U.S. economy and a value system that seldom challenges them.

There has not been such a concentration of wealth and income in America since the days of the robber barons of the late 19th and early 20th centuries. According to economist Peter Drucker, the disparity between top and bottom incomes has changed from forty-two times to more than five hundred times (Jeffrey Sachs, *An End of Poverty*, Penguin Press, New York, 2005). Sachs further suggests that an increase of just 5 percent for those in the top tax brackets could generate billions of annual tax revenue. By most assessments of the economic data, the gap between the rich and the poor in U.S. society is widening. Some readers, desiring to justify our economic system, point out that America's poor are at least better off than the poor in most countries. If life as a nation were only about survival, that might be enough. But nationhood is not about separate existences, it is about life together.

That sense of wholeness cannot be achieved and maintained in the face of an economic structure that is inured to increasingly separate and different life experiences of those at the top and at the bottom. We in the United States must begin to ask whether we are willing to see forty-seven million of our number continue to have no assured access to medical care and treatment, or 20 percent of our children who are poorly nourished. Can those of us doing well live at peace knowing that vast numbers of others among us are just a paycheck or two away from family or personal disaster?

2. *Consumerism and Personal Responsibility*

When most Americans ask, "How much is enough?" they envision neither mere subsistence nor barebones living. They mean, "How much is enough to live comfortably, or securely, or to be proverbially middle-class?" To that question society has no fixed answer. When sufficiency is reached, more becomes the dream. Enough calories to survive will satisfy only for a while before visions of dinner out at a nice restaurant come to mind. For most people, owning a basic automobile for getting around will not long satisfy when the dream of an SUV seems obtainable. When a better job comes along, the comfortable bungalow quickly gives way to the mini-mansion. A good public school education, once the uniting force of American society, is yielding to more costly private education where personal choice in school-mates or religious ideas can be guaranteed and where gaining an advantage in getting into a "better" university can be presumed.

Such is the quest of "enough" unless it becomes a moral, rather than an economic, quest. In today's rich countries, that requires living against the tide of culture. Consider the moral implications of the following chart.

	\$U.S. Billions
Basic education for everyone in the world	6
Cosmetics in the United States	8
Water and sanitation for everyone in the world	9
Ice cream in Europe	11
Reproductive health for all women in the world	12
Perfumes in Europe and the United States	12
Basic health and nutrition for everyone in the world	13
Pet foods in Europe and the United States	17
Business entertainment in Japan	35
Cigarettes in Europe	50
Alcoholic drinks in Europe	105
Narcotic drugs in the world	400
Military spending in the world	780

Causes of Poverty (<http://www.globalissues.org/TradeRelated/Facts.asp>), June 11, 2005

The actual spending of nations is in large measure the product of the consumption habits and political preferences of individuals and families. Those habits and preferences are not in our nature; we learn, indeed we are taught, to consume in some ways rather than other ways. The media advertising bill in the United States is now more than \$234 billion per year—more than \$800 per person. (www.admedia.org—an on-line resource) More than \$2 billion is spent annually just targeting children. The intent of advertising is not merely to differentiate one product from another but continually to stimulate total consumption. We are taught to want more and need more, to define worth by doing, having, using, and owning. We have moved from the idea that being requires consumption to the notion that consumption defines being. That is a moral leap that changes our relationship to all things and all people.

Few people would likely make a moral argument that it is better or right for people in rich countries to spend more on ice cream or pet food or alcohol or armaments than on pure water, sanitation, basic health, and basic education for the whole world. Nor would most people affirm the rightness of supplying the demand for ever larger homes in the United States while there is a growing deficit of affordable housing for the poor and even the middle class. Yet, that is the consequence of our spending. The market system is not designed to meet human need; it is designed to serve those with needs or desires and the money to act upon them.

a. *Private Consumption and Public Consequences*

The way and the amount we Americans consume make clear that consumption is not just about need or adequacy for life and health. Consumption is also about how we define ourselves and the class to which we aspire. It unites us with some and divides us from others. That is as true of the nation as it is of families and individuals. America is perceived as rich because so many people can and do consume at extraordinary levels as compared to those in most other countries.

The drive to consume more and more is having adverse personal effects. Nearly two-thirds of American adults are overweight or obese due in no small measure to the “super-size me” phenomenon expressed at both fast-food restaurants and home tables. This is fueled by increased incomes and diminished self-control.

The desire or pressure to have more has been a major factor requiring two-income families and longer working hours to finance higher lifestyles at the loss of time to enjoy what one has. The average American worker now spends 350 hours a year more on the job than do their European counterparts (“Culture of Consumption,” *Christian Science Monitor*, June 12, 2003). A more stressful life seems to be a price we are willing to pay for a higher consumption lifestyle.

Private consumption levels also have important implications for the economy as a whole. We have become a society that lives for today and thinks less about tomorrow. Personal savings in America dropped from 10 percent of earnings in 1980 to just 3.7 percent in 2002, mainly to finance increased consumption. Worse yet, most Americans not only spend what they have, they spend what they do not have and may never get. Consumers on average owe almost \$9,000 in credit card debt alone, up by more than half since 1995 (“Culture of Consumption,” *Christian Science Monitor*, June 12, 2003). Federal Reserve Chairman Alan Greenspan noted, “the debt-to-income ratio in the United States has been rising for a least a half century” (<http://www.federalreserve.gov/boarddocs/speeches/2004/20040223/default.htm>) It should be noted that in some cases bankruptcy and credit card debt is caused by lack of adequate health care insurance to cover expensive illness. While that worries many economists, policy makers are afraid to move seriously to curtail debt-driven consumption for fear the entire economy will collapse.

The drive of individual Americans and families to have more and more also has an impact on the global environment, on the way business is done, and ultimately on workers both domestically and in other countries. Consumers want lower prices.

That pushes companies to produce goods more cheaply. In order to do that while defending their market share and profit line, firms seek ways to trim costs—cutting wages, reducing or eliminating health benefits, and increasingly moving production abroad. When competitors do the same, firms are not always careful about the safety of their workplaces or their care of the environment in less developed countries where unions are often weak and national laws often poorly enforced. Thus the insatiable demand of the world's wealthier consumers for more products and services at ever lower prices, coupled with an appetite of corporations and their stockholders for profits, too often creates a downward spiral in the quality of life of the weakest participants in globalization.

b. *Personal Responsibility for Closing the Consumption Gap: Charity and Its Limits*

The reality is that under our present economic system, meeting human need depends heavily on the decision making of those who have more than they need. Until those with more than enough adopt a different set of spending priorities, those at the bottom of rich-country economies and the majority of people around the world will have little hope of meeting minimal human standards of water, food, health care, and education.

The deception in that statement is that it makes it seem that closing the economic gap between classes and nations can be accomplished by the voluntary transfer of funds from those of plenty to those of need. The principle of private philanthropy is powerful in our country. In 2004, charitable giving reached a record of almost \$250 billion, and 70–80 percent of Americans contributed to at least one charity. The nonprofit organizations that are the beneficiaries of that largesse employ 10 percent of the country's labor force; that is twice the number of federal employees. This American commitment to private charity is far greater than in other industrialized countries and is based in part on the assumption that nonprofit organizations undertake some of the functions that are the responsibility of governments in other societies (Giving USA Foundation, <http://www.aafrc.org/gusa/index.cfm>).

It is not surprising, therefore, that charitable organizations have been accorded a special place in the U.S. tax code by making contributions tax deductible to the giver. About 35 percent of American charity dollars go to religious organizations, 14 percent to education, and 1.8 percent to international affairs and development. The remaining 49 percent goes to others of the more than 600,000 entities recognized by the Internal Revenue Service as tax exempt (Giving USA Foundation, <http://www.aafrc.org/gusa/index.cfm>).

The opportunity of a tax deduction for “doing good” has been a boon to nonprofit organizations of all sorts. Churches have joined others in loud protest when, occasionally, it has been suggested that the charity tax-break be rescinded. While many socially useful things are done with tax-subsidized charitable donations, in the aggregate only a small part goes directly to benefit the poor or to help close the nation's income gap.

A major weakness of our tax-supported system of private charity is that individuals are allowed and encouraged to establish their own priorities of need for society. Gifts to elite universities, to ideologically oriented think-tanks, and to churches that never look beyond their front doors are accorded equal tax-break status with disaster relief, food pantries, and job training programs.

People of faith are obliged to invest their personal philanthropy responsibly by seeking opportunities that adhere to recognized ethical standards and deliver maximum funding for good work being done. Effective charities typically have low administrative costs, enabling more of the contribution to reach its intended recipient. They will also typically include recipients in the design process to ensure a good fit between the solution and the problem.

Contributing to charity is certainly one way for persons of faith and conscience to help those in need, but the business of charity may also be oriented toward other less noble goals. The exhortation to help the poor has always been tolerable to the privileged, those who have money to give, because it is left to them individually to decide how much should be given and how that is to be done. The essential relationship between wealth and poverty is left intact.

Thus, people of faith and conscience have another duty to the poor. Charity alone has rarely corrected broad-based social and economic inequity. Where individual effort falls short, good government ought to enter in. That is the second front of the faithful: to urge government efforts to help meet human needs that markets cannot or will not address; to advocate for adequate government budgets, including adequate taxation, to accomplish that task.

Closing the economic gap in the nation and in the world is a moral challenge. As ethicist George Thomas put it over a half-century ago: “Christians must supplement the individualistic ideal of equality of opportunity with the more humane ideal of equality of consideration. This is the principle that everyone should be genuinely taken into account in the distribution of social benefit and should be helped by the state to develop his capacities and fulfill his needs as far as possible” (George Thomas, *Christian Ethics and Moral Philosophy*, NY, Scribner's, 1955, pp. 317–18).

3. *Living in Different Worlds*

Looking beyond our own national situation hardly increases the sense of well-being. The economic divide between more and less developed countries and the gap in the life circumstances of their peoples is even more stark and of greater concern than that within our own country.

A globally integrated economy makes assessment of these inequities more complex. In many cases, encouraging macro-economic news at national levels masks growing inequality among social groups. The total income of the fifty-two countries representing 90 percent of the world's gross domestic product is on the rise. China and India are becoming more powerful international economic actors. Average per capita income in middle-income countries has risen modestly over several years. Even many African economies are showing signs of life. But studies dealing with how the increased national income is being shared are less publicized. There are more cars on city streets, and urban dwellers seem to be consuming more of the things that we in the West assume are good, but what is happening in rural areas where most people eke out a living often remains outside our view.

Clearly hundreds of millions of people are being left behind even with the modest progress reported in national data. The differences between the richest and poorest individuals around the world are growing. Recent data show that the richest 5 percent of people receive one-third of total global income, as much as the poorest 80 percent (Branko Milanovic, *Worlds Apart: Measuring International and Global Inequality*, Princeton University Press, 2005). Per capita income has risen sharply in Asia and the Pacific since 1975 but has actually fallen by about 20 percent in Africa. Over the same period, life expectancy in Africa has returned to the average 45 years characteristic three decades ago. Despite India's new and profitable role in technology outsourcing, more than 40 percent of its people are undernourished. The United Nations Food and Agricultural Organization estimates that 852 million people worldwide share that reality, and more than 5 million children die each year from hunger-related causes. Another eleven million children in developing countries die annually before the age of five, most from diseases medical science knows how to prevent. More than one hundred million children remain out of primary school, 60 percent of them girls, though primary education is widely recognized as one of the most dramatic development solutions available. Although the number of persons living in extreme poverty dropped by more than 20 percent between 1981 and 2001, 1.2 billion people still live on less than \$1 per day, and their average daily income has actually fallen from 64 to 60 cents (World Bank, *World Development Indicators*, 2005.). Even in less poor countries like South Africa, most people struggle. There, almost half the Black majority population is unemployed and more than 55 percent live in poverty (Data from the South African Institute of Race Relations).

As summed up by *The Economist* magazine:

Hundreds of millions of people in the world are forced to endure lives of abject poverty—poverty so acute that those fortunate enough to live in the United States, or Europe or the rich industrialized parts of Asia can scarcely comprehend its meaning. Surely there is no more commanding moral imperative for people in the West than to urge each other, and their governments, to bring relief to the world's poorest. (March 13, 2004)

This is not just a matter of benevolence for rich countries; it is in our own self-interest that the global economic gap be closed. No amount of tax money spent on the military or homeland security can insulate us from a world of desperate and angry people. Assuming that the world can be intimidated indefinitely into accepting an unfair sharing of the earth's resources and humanity's ingenuity is both moral bankruptcy and political shortsightedness.

It is not enough to soften poverty's edge in our own country. Jesus' teaching that the neighbor is beyond, as well as within, the community of faith and nation transforms the way we think about the world. We shall not fully experience God's shalom, and the world cannot be at peace, until the economic order(s) under which we live contribute to a sense of wholeness and well being among peoples and nations. There may be legitimate debates about how that can best be done, but there can be no debate about the need for addressing the human desperation present in the world's economic divide.

D. *Economic Tools of Globalization*

National economies are being integrated into something resembling an increasingly seamless network for the exchange of money, products, services, and to a lesser extent people. This results mainly from the economic interests of governments, the profit-seeking drive of corporations and, to some degree, the acquisitiveness of ordinary people. Whether the traditional international economic tools of trade, investment, and aid can be bent to serve the end of a just and sustainable economy that bridges the divides of geography, politics, cultures, and generations is the issue before both church and world. The faithful proclamation and living out of the biblical demands of justice, compassion, and the stewardship of creation can be a powerful contribution to the debate about globalization.

1. *International Trade*

Trade has expanded at rates almost double the increase in global income. Between 1979 and 1988, world output grew at an average annual rate of 3.4 percent while trade grew 4.3 percent. In the following decade, income growth fell back slightly while the value of trade grew even faster at a 6.2 percent rate (Data from U.N. and World Bank sources cited by Gordon Douglass, *The Globalization of Economic Life*, ACSWP, 2001, p.3). Breakthroughs in technologies of transportation and communications have created the opportunity for genuine global thinking, marketing, and managing. Whether it is good or sustainable for global trade to continue increasing more than global income is a question that cannot be ignored.

a. *Developing Country Concerns*

Global trade figures include both imports and exports. When looked at from that perspective, the so-called developing countries have seen their share of world trade rise from about a quarter in the 1970s to about a third today. That seems encouraging, but looking only at total trade distorts the economic reality. What a poor country sells is the more crucial element in measuring the benefit being derived. Of the world's exports of goods and services, the advanced industrial countries account for 72 percent, with 28 percent coming from developing countries (International Monetary Fund data cited in *The Economist*, June 4, 2005, p. 98). But, in 2004, China alone accounted for more than 21 percent of the developing world's total. While India has begun to increase sharply its share of global trade, mainly in technology and services, other developing countries are struggling just to maintain their position, and African countries as a whole continue to lose ground.

For developing countries, the drive of current trade agreements for specialization of exports creates additional security risks as these countries lose their ability to be self-sufficient in some core areas such as feeding their own citizens. This results in making nations dependent on dynamics beyond their control. Trade agreements tend to favor larger countries that can more quickly adapt to changing global conditions such as new technologies or new international suppliers. The resulting changes by trading partners often leave developing countries vulnerable to an oversupply of their traditional export products and to a shortfall of export earnings. Consider the case of Madagascar. In this southern Africa country of fourteen million people, 70 percent live in poverty. Eighty-eight percent of the labor force is involved in agriculture and depends on a few traditional crops. Natural vanilla has been the largest export earner. The world market price of \$180 per kilo in 2004 dropped to \$50 per kilo in 2005 despite a good harvest and high expectations of increased export earnings ("Madagascar: Economy continues to grow," IRINNews.org, a publication of the United Nations Office for Coordination of Humanitarian Affairs, http://www.irinnews.org/report.asp?ReportID=47538&SelectRegion=Southern_Africa&SelectCountry=MADAGASCAR.) Instead, the nation was devastated by a surge of sales of imitation vanilla, a technology against which it could not compete and over which it had no control. Rich country consumers benefited from lower prices while poor country farmers and national budgets were crushed.

Developing countries hoped that the July 2005 meeting of the G8 industrialized nations would make significant breakthroughs on several fronts that affect them. There was some encouraging news on debt reduction and aid, but on trade, the most important issue of all, nothing has changed. Poor and developing countries are left with many concerns about the current state of international trade. Key among them are these:

- ◆ Despite all the talk about "free" trade in the U.S. and other developed countries, their trade barriers still remain high to many of the products of developing countries. The mechanisms vary from discriminatory tariffs against processed and manufactured goods from developing countries to subsidies for domestic agriculture that make similar products from abroad noncompetitive. A World Bank release ("Global Economic Perspective," September, 2003) notes, "Industrial countries charge on an average 1.0 percent on their sales to other industrial countries while exporters from South Asia pay 8.0 percent." Meanwhile, developed country governments channel nearly \$1 billion per day into subsidizing their farmers. Such barriers are no small matter. The World Bank concludes that "a trade deal that addresses the concerns of developing countries could spur growth and reduce the number of people living in poverty by as much as 144 million by 2015."

- ◆ Many poor countries are still disproportionately dependent on the export of foods and basic commodities whose prices continue to lag in world markets. Oil is the major exception, but most developing countries are importers, not exporters of oil. The real price of agricultural commodities has declined over the past forty years, and several other commodities exported by developing countries fell in the late 1990s to their lowest levels since the Great Depression (Food and Agriculture Organization, "Commodity markets: global trends, local impacts," 2005). World commodity prices have recovered from post-2000 lows, but it remains to be seen whether that will be a permanent improvement or merely another temporary rise in the global trade rollercoaster. The long-term reality is that farm subsidies by developed countries and their control of the processing of agricultural commodities has kept prices paid to farmers in less developed countries artificially low and prevented them from sharing fairly in international trade.

- ◆ Recent decades have brought a dramatic change in the very nature of international trade as an exchange which governments control to a system increasingly managed by large corporations to benefit their own profitability. This "signals a

transfer of power and control away from national governments which, for all their failures, can be influenced by the general public” (op.cit., Douglass, p.4).

♦ Poor countries, especially in Africa, continue to fall behind in education; that bodes ill for their gaining a larger place in a global trading system increasingly driven by developments in technology.

At the December 2005 World Trade Organization (WTO) meeting in Hong Kong there was an agreement that “substantial” cuts would be made in export subsidies by the end of 2013. Rich countries are to eliminate tariffs and quotas by 2008 on 97 percent of their import categories for goods from the world’s fifty poorest countries and on cotton as well. Additionally, rich countries are to provide aid to poor countries to help them adjust to international competition. At this writing, it is unknown whether the United States Congress will agree to these proposals or if it will be implemented worldwide.

When looking at the trade concerns of developing countries, it seems clear that *Hope for a Global Future* was and still is right in its conclusion, “Trade rules that enable affluent nations to profit at the expense of poor nations or that do not contribute substantially to the reduction of poverty in all nations cannot be accepted ethically” (p.26).

b. *U.S. Perspectives on International Trade*

The plural in “perspectives” is important because there is no single, national viewpoint. In recent decades, both Democratic and Republican administrations have been leaders in efforts to liberalize the global trade environment to allow a freer flow of goods, services, and investments. That has not been a hard position to take given the general advantages that trade brings to the U.S. national economy. Not all those affected, however, share in that general economic benefit. Congress, being more sensitive to local economic concerns, has been more divided.

Much of the national debate about trade in recent years has focused on ratification of hemispheric agreements negotiated by the White House. The NAFTA (North American Free Trade Agreement) was finally approved by Congress in 1993 after a long and fractious political struggle and became the model for creating special trade ties with other countries in the hemisphere and beyond. The goal was to eliminate tariffs and other trade barriers, establishing a common set of rules that could not be superseded by the laws or actions of any one country. Proponents insisted that NAFTA would have dramatic, positive effects for the Mexican economy and for consumers in all three countries without adversely affecting U.S. agriculture and manufacturing. Critics in the United States insisted that NAFTA, as negotiated, would greatly increase the mobility and flexibility of U.S. corporations, undercut environmental standards, provide an incentive for moving production jobs from the U.S. to Mexico, weaken U.S. commitments to good working conditions and workplace safety by creating competition with sweatshop conditions abroad, and force down wages in U.S. manufacturing by facilitating trade with unequal partners.

After ten years of NAFTA, there is still no resolution to these conflicting perspectives, but the following data are significant: (Data from official U.S. and Mexican sources cited in Sarah Anderson and John Cavanagh, “Rethinking the NAFTA Record,” Institute for Policy Studies, Washington D.C., October 2004)

- Total trade among the three countries has more than doubled;
- Net direct foreign investment in Mexico has increased fivefold;
- The value of Mexican exports to the United States has increased almost threefold;
- Mexican manufacturing wages declined by 9 percent while productivity rose by nearly 50 percent;
- The small United States trade surplus with Mexico in 1994 fell to a \$40.6 billion deficit in 2004. (U.S. exports grew slightly, but those of Mexico grew far more);
- Wages in the United States have increased only slightly despite low unemployment and high corporate profits;
- More than 400,000 U.S. workers have qualified for NAFTA trade adjustment benefits;
- Mexican immigration to the United States has remained high with funds sent back to their families a major stimulus to the Mexican economy.

None of this is to indicate that NAFTA is the sole cause of such realities. There are undoubtedly many factors involved. But such data indicates that NAFTA has fallen far short of its promised benefits to the three countries that are signatories.

Despite this mixed record, the United States government has not slowed its attempt to expand NAFTA-like arrangements to other areas. After contentious debate, the U.S. Senate narrowly approved the Central America Free Trade Agreement (CAFTA) as one step further south. The Andean-FTA negotiations are following the same lines, and the logic would be fulfilled by the Free Trade Area of the Americas (FTAA), which would make the whole hemisphere (minus Cuba) a single trade zone. Discussions began in 2003 for the United States-South Africa Customs Union free trade area (U.S.-SACU FTA) to extend the bilateral and multilateral agreement strategy to other areas of the world.

With each extension, the resistance to ratification has stiffened. Large-scale U.S. agriculture interests argue for protection of such crops as sugar, soybeans, and cotton from cheaper production areas. Workers continue to fear that wages and jobs are threatened by unfair labor practices in some countries, and that gets a political hearing in states and congressional districts that are doing poorly in the globalizing economy. Textile manufacturers want their U.S. markets protected. Many environmentalists are concerned that hard-won standards will be lost if adequate safeguards are not included in the trade agreements. Economists of almost all stripes worry increasingly about the effect on the national economy of a growing trade and balance of payments deficit, an issue dominated currently far more by concerns about trade with China than with other countries.

The General Assembly of the PC(USA) opposed NAFTA and CAFTA as originally negotiated. *Hope for a Global Future* captured the underlying concern in a single sentence, “The goal is not free trade, but just and sustainable trade” (p.26). In the end, most criticisms and fears about the push for liberalizing trade come down to the question of whether the sharing of potential benefits needs to be shaped and directed or whether we can simply trust the workings of an unfettered market alone to serve fairly the interests of all. Various General Assemblies have shown little confidence that unguided economic mechanisms will shape a just society. That spirit was captured in the 2003 assembly’s statement on the Free Trade Area of the Americas:

[The assembly] demand[s] that all trade agreements incorporate workers rights, human rights, food safety, and environmental standards, and that they allow governments and sovereign indigenous peoples to regulate corporations to protect the common good. (*Minutes*, Part I, 2003, p. 618)

Optimal exchange occurs between societies that share similar social and economic goals and institutions. Critics of the U.S. strategy of merely expanding the number of bilateral and multilateral trade relationships maintain that it fails precisely because the focus is solely on moving goods, services, and money. Many point to the approach of the European Union (EU) as a more sound strategy because it is based upon the assumption of a much broader social commitment. European Union states are to comply with high standards on labor rights, gender equity, racial discrimination, health, safety, and environmental issues. By setting a floor of expectation for the region’s social and environmental policies, the EU has tried to encourage a high-road path to development instead of facilitating competition based on exploiting conflicting and weak standards in individual states. Though not yet legally binding, these standards are invoked in EU directives and regulations that are to be reflected in national legislation (Sarah Anderson and John Cavanagh, “After the FTAA: Lessons from Europe for the Americas,” *Foreign Policy in Focus*, June 23, 2005, International Relations Center and Institute for Policy Studies, Washington, D.C.).

The position of the faith community regarding trade agreements and other economic issues is rooted in lifting up the vision of a just, compassionate, and environmentally sustainable society as the model of global community that should be pursued in all types of international relationships.

2. *Private International Investment*

The step from international trade to foreign corporate investment is natural and unavoidable in our global economy. More than one-third of all U.S. imports and exports, for example, occur between divisions and subsidiaries of the same company. That creates a circumstance where “trade” is less an exchange between countries than an exercise in the internal logic of enterprise about how goods should be priced and where profits will be allowed to accumulate to reduce tax liability. Often that means taking advantage of weak governments, poor legislation, and desperate or venal public officials. When governments offer extraordinary tax incentives or exemption from environmental regulations to attract foreign corporations, their citizens and communities risk betrayal by greed, corruption, or misleading counsel in the guise of development advice or even economic theory.

Along with trade, private investment represents the other major factor in international economic relationships. On any given day, \$1.2 trillion crosses national borders. Only a percent or so relates to long-term business investment. This small share is nevertheless a powerful force in the global economy. By far, most of these productive investments are made by a few hundred corporations.

In 1970, there were seven thousand transnational corporations (TNCs). Now there are 64,000 with 870,000 affiliates around the world. Most of those firms are relatively small, but the aggregate sales of the largest two hundred alone equals more than a quarter of the value of the world’s total output of goods and services. Comparing the national income of coun-

tries and the sales of large corporations, fifty-two of the world's one hundred largest economic actors are corporations; only forty-eight are countries (op. cit., Anderson and Cavanagh, p.38). Although national income figures and corporate sales figures are not totally comparable, such comparisons still give a sense of the importance of transnational corporations in the global economy.

Most of this foreign investment results from the companies of one rich country operating in another rich country. France, Germany, Japan, the United Kingdom, and the United States account for almost two-thirds of the assets of transnational corporations abroad. Even so, almost one-third of these investments are made in less developed countries. Foreign investment flows fell sharply after the stock bubble burst in 2000 but picked up again in 2004. The so-called emerging economies received \$279 billion, an increase of 32 percent from the year before and the highest level since 1997. That amount far exceeds the \$47.8 billion in development aid of all sorts and from all sources (*The World Factbook*, CIA, Washington, DC, March 2005).

Not surprisingly, investment by transnational corporations has been highly sought by developing countries desperately seeking ways to create jobs, gain access to modern technology, and garner a larger share of money to be made from the sale of products in the world market. A handful of countries, mostly in Asia, have captured most of that investment over the years. Currently China and India rank number one and two as the location of foreign investment in manufacturing (*The Economist*, January 22, 2005, p. 106).

But transnational corporations are not development organizations. Their decisions about where and how much to invest are driven by determinations about how to profit from the location of raw materials, the cost of labor, gaining access to developing country markets, and utilizing favorable tax structures. Thus, the corporate interests can be antithetical to the espoused goals of countries involved. Developing nations may want jobs, but wherever TNCs produce they tend to use the same labor-saving technologies developed for their home markets. Developing countries may seek a toehold in the world of modern technology, but corporations have a vested interest in preserving proprietary knowledge. Developing countries seek tax revenues while corporations want to minimize tax liability and may facilitate that by using third-country tax havens to shelter earnings from realistic taxation anywhere.

The issue in all this is not illegality or corporate mal-intent but the mismatch of goals. This creates opportunities for transnational corporations to root themselves in the cracks between nation states where mechanisms to safeguard the public good do not exist. More than thirty years ago, Richard Barnet and Ronald Muller argued that TNCs represent the first serious attempt to rationalize the world economy (*Global Reach*, Simon & Schuster, NY, 1974). Changes since then have done nothing to undermine that assertion. One noteworthy shift is that no longer do all transnational firms hale from rich countries. The World Bank estimates that companies from developing countries made \$40 billion of foreign direct investment in 2004. Following the pattern of older transnational corporations, about two-thirds of those investments are in advanced industrial countries and one-third in less developed countries like themselves. Many of these new transnationals, like the old, use global tax minimization strategies to enlarge and shelter their profits. A report by the United Nations Commission on Trade and Development (UNCTAD), for example, notes that about two-thirds of Brazil's \$53 billion of overseas investments in 2002 was to be found in bank havens like the Cayman Islands, the Bahamas, and the British Virgin Islands. Economic development is occurring, but the quest for corporate profitability clearly takes precedence over the needs of poor countries and peoples.

The global vision of many transnational firms is one that makes company interests paramount and seeks to build a world to accommodate itself. If we choose a world where the effects of this kind of self-interested activity are minimized, the power of moral suasion may have some effect, but changing and enforcing the allowed standards of performance will likely be greater. In the end, the issue is that corporations, as in all human institutions, are driven by interests larger than those of individuals who manage them and therefore need to be governed by appropriate principles and structures. More about this in our discussion of governance.

3. *International Finance*

Nothing so exemplifies economic globalization as the huge growth of international financial markets. As noted previously, on average, \$1.2 trillion moves across national borders every day, literally at the speed of light. That is a new reality of recent years that has had a variety of economic and social consequences—some unsettling, some perverse.

a. *Capital Flows and Financial Stability*

The idea and practice of the free flow of capital is not new. Indeed, a century ago it was the norm. The great worldwide depression of the 1930s ended that, and most countries placed limits on the purchase of foreign securities and how much their citizens could invest abroad. By the 1970s, the depression seemed a dim memory, and the vast amount of newly generated petrodollars that had to be recycled into the economy created pressures for a more liberal attitude toward global capital movements. Economic expansion was occurring in several countries, particularly in Asia, and American financial institutions

wanted a larger share of the action and the profits. United States politicians were more than willing to accommodate. In 1985, President Reagan declared, “Our task is to knock down barriers to trade and foreign investment and the free movement of capital.” President George H.W. Bush built on that spirit in pressing Latin America for free and open capital markets as “crucial to achieving economic growth and lasting prosperity.” The Clinton Administration took that agenda and made it a worldwide goal, the universal economic solution, and the necessary standard for all countries of all sizes and of all circumstances (Nicholas D. Kristof with David E. Sanger, “How U.S. Wooded Asia to Let Cash Flow In,” February 16, 1999—Second of a four part *New York Times* series on “Global Contagion”).

Thus, the new economic world of the free movement of capital was born. Developing countries were encouraged by aid agencies and international institutions to finance long-term projects with international, hard currency loans, leaving governments vulnerable to a freefall in local currency devaluations. Hundreds of billions of dollars flowed into developing countries in just a few years with little concern about the need for them to reform, strengthen, or modernize their banking structures or increase government oversight. Without those changes, billions of dollars were just as free to flow out when property, stock, and export growth bubbles burst because they were built more on hopes akin to pyramiding schemes than on analysis. Foreign speculators registered huge profits and sought to protect them by pulling out of vulnerable countries like Indonesia, Thailand, and South Korea even at a huge financial and human cost to their people. That saved some of the speculators’ investments but it fueled an economic disaster for people and governments. Disillusioned by the experience in Asia, speculators soon began pulling finance capital out of most developing countries, including all of Latin America, even though conditions were quite different and on the whole more economically sound.

Calls for liberalization of international markets remain at the heart of U.S. foreign policy and few countries dare to venture into debate about increasing governmental controls over capital flows. The general explanation is that the markets have learned their lesson; governmental regulation is not necessary; investors are now more cautious. The same argument has been made before only to be followed by other market excesses when memory dims or the hunger for profit overwhelms sound judgment. Unless “learning our lesson” is accompanied by changes in the way markets are allowed to function, human greed will find ways to subvert their supposed self-correcting mechanisms.

It has often been suggested that market adjustments are needed to act as disincentives to speculative capital movements that threaten both economic development and banking institutions. One of the proposals much debated by economists and policy makers was made more than two decades ago by Nobel Laureate James Tobin. He posited that speculative investments would be far less attractive if a small transaction tax were placed on all international capital movements. (He suggested a tax of one-half to one percent.) Accumulated funds would be used to offset sudden capital outflows like the Asian contagion of the late 1990s and thus strengthen the international banking system. Others have suggested that an accumulation of funds beyond that need might be used to promote economic development in poor countries that are left undercapitalized by both private investment and multilateral aid.

Others insist that beyond such market-administered corrections, there is a need to take a step back from the principle of international trade liberalization and reassert the legitimacy of national or regional regulation, particularly of capital movements. A larger measure of stability in international finance will serve both more- and less-developed countries. Many observers worry greatly that even the United States is not sufficiently protected from the results of sudden capital movements. Two decades ago, the United States was the world’s largest creditor. Now it is the world’s largest debtor. The growing trade and balance of payments deficits are being financed heavily by foreign government holdings of U.S. government securities. Should any of the large foreign holders, such as China, decide to pull their money out, it might well precipitate a panic akin to that faced by Asia in the late 1990s. Economic globalization has a downside even for today’s apparent winners.

All this recalls the wisdom of the moral framework adopted by *Hope for a Global Future*: “No nation should responsibly tolerate totally free trade for it would permit economic enterprises to act independent of the social matrix of accountability... Governments, as the social instruments of order and justice, have the responsibility to establish rules that protect the common good from abuse” (op.cit., p.26).

b. *Debt and Development Assistance*

It has long been recognized that market structures alone will not end poverty and foster economic development in the poorest countries. As a result, for decades, governments, private banks, and multilateral financial institutions encouraged scores of poor countries to try to jumpstart their economies on borrowed money. The lenders paid scant attention when unsound economic advice, misdirected investment, and blatant corruption by bureaucrats, dictators, and their cronies made repayment of loans impossible without taking a devastating toll on the lives and hopes of ordinary people. Instead of recognizing the moral bankruptcy in that logic, new loans were made to pay interest on old loans to keep alive the fiction that the debts could be repaid. The price of denial has been incalculable human damage and the delaying of sound development in the countries most in need of it.

Many of the effects of the debt crisis have had a disproportionate effect on women. For instance, the promotion of export-oriented crops has privileged male farmers who engage in larger scale farming at the disadvantage of female farmers who tend to farm smaller plots of land for food for their families. Also, given the fact that women worldwide are disproportionately responsible for caregiving, government cutbacks on social service (prompted by structural adjustment loan requirements) such as healthcare, childcare, and maternity benefits significantly impacted women's workload and responsibilities.

Some critics—including our ecumenical partners, as noted in the 2004 document of the World Alliance of Reformed Churches—have argued that creating an un-payable debt-load for poor countries was not just bad judgment but a conscious strategy to strengthen domination of the global economy by powerful interests and institutions of the industrialized countries. This has been documented by John Perkins, business school graduate, covert operative for the U.S. National Security Council and overt employee of an international consulting firm. He promoted development projects in developing countries on borrowed money, most of which ended up as payments to large U.S. construction companies. That, he maintains, was the real purpose and result of massive loans to poor countries in the 1970s, '80s and '90s (*Confessions of an Economic Hit Man*, Berrett-Koehler, NY, 2004).

By 1997 more than forty American churches and development organizations joined the global Jubilee 2000 movement calling for outright cancellation of the debt of the poorest countries by the new millennium. That was unthinkable according to most officials in government treasury offices and at the International Monetary Fund (IMF) and World Bank. Their mantra was, "A debt is a debt, and it must be paid." It has taken almost a decade, but finally the denial is ending. There is a growing consensus that the debts cannot be repaid.

It is not enough, however, to end the burden of past debt. New financial resources must be made available to give hope and opportunity to the poorest countries. That, according to British Prime Minister Tony Blair, "is the fundamental moral challenge of our time." There is some encouraging evidence that message is reaching other policymakers and may be translated into programs that can make a difference.

The United Nations Millennium Development Goals to end extreme poverty and its program for their implementation are inspiring. But in the end, the U.N. must convince the governments of wealthy countries to commit the necessary funds to make it happen. Last year's G8 summit of industrialized countries made rhetorical commitments that will be meaningful if carried out. The promises add up to an additional \$50 billion per year in aid (beyond the \$79 billion provided in 2004 by the twenty-two largest donor nations). President Bush has said that the United States will provide \$25 billion in additional aid to Africa, though he has registered doubts that the poorest countries can usefully spend such dramatic increases. Such ambivalence reflects a gap in commitment to do whatever is necessary to reduce poverty.

Despite these encouraging announcements, foreign development assistance provided by most of the rich countries still falls far below the long-standing U.N. target of 0.7 percent of gross domestic product. This is the level estimated to be necessary to alleviate poverty and launch genuine economic development with broad-based social benefits. The current average is 0.2 to 0.4 percent of GDP, representing a shortfall of about \$100 billion per year below the modest U.N. target. Of twenty-two donor nations, only the five Scandinavian countries and Luxembourg are meeting the U.N. challenge. While the U.S. gives the largest amount of aid, it remains last as a percentage of national income, giving only 0.16 percent (less than one-sixth of one percent). President Bush has made verbal commitments that would improve that, but nothing becomes real until Congress appropriates the funds and the administration actually spends them. That may prove politically difficult when hurricane relief efforts, security concerns, and other domestic programs are pitted against international aid in the context of a growing federal budget deficit. The budget becomes a moral battleground between declared intention and actual performance as well as between powerful private interests and the common good.

For decades, some critics have maintained that the main reason the U.S. has a foreign assistance program is that it is a vehicle for promoting the sale of U.S. weapons, food, construction equipment, and technical services. A U.N. study (July 2005) confirms that most countries, including the United States, require that a major portion of aid funds be spent on purchases from the "donor" country. That results in poor countries having to pay 25 to 40 percent more for goods and services than if they were free to shop the world market ("Tied Aid Strangling Nations," Inter Press Service News Agency, July 6, 2005). Without these restrictions, the same level of aid would increase the amount of goods and services that can be acquired.

Clearly, if Americans agree with Prime Minister Tony Blair that ending extreme poverty in the world is "the fundamental moral challenge of our time," we need a great awakening.

c. *A Footnote on Getting Capital to the Very Poor*

It is right to lament the small amount of money rich countries share with poor countries when measured as a percentage of average income or of government revenues. But dispensing a \$100 billion or so per year is no small task even when shared by agencies of a score of governments, the IMF, the World Bank, and numerous regional development banks. One of the di-

lemmas is that it takes about as much work on the part of lenders to process a million dollar loan as for a \$1,000 loan. With the responsibility of moving hundreds of millions of dollars, loan officers in traditional banking institutions have a vested interest in dealing with fewer customers and larger loans. That means that it is difficult to get money into the hands of small businesses that have the best record of lifting families out of poverty.

That was the reality grasped by Professor Muhammad Yunus in Bangladesh three decades ago. First as an experiment and then as a formal institution, the Grameen Bank began lending small sums to the very poor who had no collateral and qualified for no help from ordinary banks, much less were they known to international lending institutions. Through 2004, the Grameen Bank has disbursed almost \$500 million in loans to 3.8 million borrowers at little or no interest to establish small businesses. This model of micro-credit has been particularly helpful for addressing women's poverty with 96 percent of Grameen's small businesses owned by women. These loans are often offered to individual women or women's collectives to support the purchase of sewing machines or other supplies that enable women in poverty to create a small surplus of baked goods or clothing that helps to support her family. There has been a 99 percent repayment rate over the years and a small profit has been earned for the bank's depositors. Professor Yunus is quoted as saying, "There are 1.3 billion people on this planet who go through the extreme misery of poverty. If we could somehow bring credit to them, they would take charge of their own lives. They would take responsibility and change their own lives. Why don't we do it?" (Noted at a Brigham Young University website for a conference on micro-credit.)

The World Council of Churches embraced that vision and founded the Ecumenical Development Cooperative Society in 1975 to facilitate micro-credit lending. Today, under its new name, Oikocredit provides more than \$1 million a year in small loans through four hundred project partners. This translates into capital for the very poor who would have no chance of obtaining a loan through commercial banks and would be thought to be poor risks at best. Nevertheless, Oikocredit experiences a 91- to 92-percent rate of payback. The loan funds come from investors, individuals, and churches, who make capital available at a sub-market rate of return. In twenty-eight years, every investor has recovered both principal and interest. But the best advertisement for micro-lending is the endless stream of stories of lives, families, and communities that have been changed for the better by having access to small amounts of credit.

Such stories are inspiring, but they should not be misapplied. Extending micro-credit from private sources to poor individuals is not a substitute for making large amounts of capital available to poor countries for projects of health, education, agricultural, and infrastructure development that serve the common good. Supporting productive international assistance involves both efforts to see that funds are properly used and that sufficient funds are provided by rich countries to make the transformation of economic life possible for entire nations.

E. *Globalization—Issues in Transformation*

It is beyond dispute that globalization is having a transformative effect on national economies, human societies, individual persons, and the creation itself. But transformation does not imply assured progress, nor do its benefits fall evenly upon all people and nations.

1. *Economic Migration*

Migration is older than history. It is so important in our faith history, from Abraham's journey out of Ur, to the prophets of the exile, to the Holy Family's flight to Egypt, that one writer speaks of "The Bible: The Ultimate Migration Handbook" (Joan M. Maruskin, *Church & Society*, July/August 2005). Under duress in one place, people, sometimes in vast numbers, have sought refuge elsewhere. Some have fled slavery, political persecution, or starvation. More have felt that life must surely be better somewhere else and made their way there.

One of the great asymmetries of economic reality is that even policymakers who vehemently insist on the unqualified benefits of free trade almost always limit it to the movement of goods and capital. The logic seldom extends to the free movement of labor. No country allows unrestricted entry to all. Still it is estimated that 175 million people, about 3 percent of the world's current population, have moved across country borders and stayed longer than twelve months. That number would likely increase if governments opened their borders and if the cost of travel did not keep millions more from trying their luck abroad. Even so, present numbers do not compare with the 10 percent of the world's population estimated to have emigrated in the 19th century (Jagdish Bhagwati, *In Defense of Globalization*, Oxford, NY, 2004, p. 209). The great bulk of these movements represent economic migration—the search for a better life, for work, for income. But the economic benefits are not limited to the workers themselves. Immigrants living in the United States in 2003 sent \$41.1 billion back to families in their home countries. Worldwide such remittances amount to some \$80 billion a year. That is an economic contribution to poor countries far greater than all forms of official development aid (World Bank, *Global Development Finance 2003*, Washington, 2004, p. 198).

There are more than fifteen million foreign workers in the United States, approximately 12 percent of the country's labor force (Mary M. Kritz and Douglas T. Gurak, "Immigration and a Changing America," Russell Sage Foundation, 2005, p.1). About one-third are here without official documentation. Some come with a plan to work and save for a few years and then return home with an economic stake to begin a new kind of life. Some actually fulfill that aspiration, but many others who came to make money find that they have made a life here. Somewhere else may still in some sense be the home of memory and of the heart, but self-identification has become entwined with their new homeland. Many take extraordinary risks to come here to work. The news media and our own churches and ministries in the Southwest remind us regularly of the hundreds who die each year in deserts or cargo containers trying to make their way to a job and surer future. Half of the undocumented persons in this country, however, did not sneak across our borders; they came in as perfectly legal tourists or students or workers who simply overstayed their visas and disappeared into U.S. society.

When we Americans think of economic migrants, the vision that most often comes to mind is that of laborers stooping in fields, mowing lawns, cleaning houses and offices, waiting tables, doing construction. But many immigrants, legal and otherwise, do endure great hardships without legal recourse. That is only part of the migration story. Doctors, nurses, medical technicians, engineers, computer specialists, and other highly skilled workers have become an increasingly important part of the immigrant labor force. Like many other countries, the United States has made it much easier for the highly skilled to gain legal entry to work than for the poor and untrained. Emma Lazarus' sentiment on the pedestal of the Statue of Liberty, "...Give me your tired, your poor, your huddled masses yearning to breathe free..." is no longer the message of U.S. immigration, nor of any other rich industrial country for that matter. There is a strong preference for those who bring skills that can boost the national advantage in today's global economy.

In light of these comments, it is tempting to argue that economic migration is generally a win-win scenario: American employers get the help they need, often at a much lower price; foreign workers gain a better wage; families "back home" gain spending power; home country governments gain a larger tax base; willing skilled workers from abroad strengthen the U.S. economy by filling in deficiencies in the labor pool; immigrant workers even pay U.S. taxes of various sorts. The problem, of course, is that nothing has been said about American workers.

Employers often argue that immigrant labor only takes jobs Americans do not want or where there are not enough persons with the requisite skills to fill the available positions. To that American workers, or their unions, might respond, "Pay a living wage for those jobs and many of them would be filled. Stop employers from using a worker's illegal status as a weapon; protect immigrant workers from exploitation, and they too will insist on better wages and working conditions. American workers ought not to be forced to compete against workers from countries so poor or unjust that any U.S. wage above mere subsistence is a bonanza."

The L-1 visa program is another example of immigration law undercutting American labor. It allows companies abroad to transfer employees from overseas to branches or subsidiaries in the United States where they may legally be contracted out to other American companies. Critics note that in many instances they are actually replacements for more demanding U.S. workers (Becky Gillette, "Foreign Workers, U.S. jobs a complicated mix," *Mississippi Business Journal*, November 10-16, 2003, p.1). More commonly, the magnet of American higher education brings highly skilled, foreign-born persons into the U.S. labor market. More than 70 percent of international students who earn a Ph.D. here remain in the United States. This may be a boon to American productivity, but the home countries see it from the other side as a brain drain that takes away highly skilled persons, undercuts the national development of their homeland, and delays the country's repositioning in the global economy.

In 1980 the Presbyterian Church in the United States (PCUS) General Assembly adopted a statement on "Labor Relations" with these among its principles: for all persons the opportunity and responsibility for productive work; for all persons the right to be paid adequately and treated with fairness and dignity; the right of all workers, except those on whom national or community security depends, to join labor organizations and participate in collective bargaining; and the necessity for the church to view economic issues from the side of the lowly and oppressed. Those principles are still valid and should not be abandoned in the face of a surge of labor from abroad.

2. *American Jobs*

The greater transformation that globalization has brought to the labor market relates to production abroad of goods for the U.S. market and the outsourcing of service functions and jobs to other countries.

The production of goods internationally by American companies for import into the United States is not new. United States firms establishing export platforms in countries with low cost labor like Mexico, South Korea, or Indonesia goes back for more than thirty years and now accounts for more than 40 percent of U.S. imports. Newer is the highly successful business model of major U.S. merchandisers contracting with companies abroad to produce virtually their entire line of in-house brands. The rapid growth of such relationships has depended on highly developed technologies of communication and trans-

portation that did not exist previously. The result of these developments has been an erosion of U.S. jobs in manufacturing, information services, and high-tech design and science-related sectors.

Globalization is forcing a restructuring of the American labor market to accommodate this transformation of the American economy. It has been and still is a painful process. For decades manufacturing plants have anchored the economies of neighborhoods, small towns, and cities. When a plant moves, entire communities are devastated. Lacking employment alternatives, workers often depart, causing local businesses to lose customers and towns to lose their tax base. This wrenching adjustment process began in the 1980s and continues today.

The manufacturing sector, especially in the north, was highly unionized. Thus, the loss of industrial jobs has contributed to the decline in the percentage of workers organized in unions. As the power of unions has decreased, their ability to voice worker interests and to influence national policies on income distribution, social safety nets, and workplace standards has been weakened. In the process, the lower socioeconomic population in our society has lost an important platform for participating in the give and take of democratic debate on issues of national interest.

Some companies that have thus far maintained their plants in the United States have used the threat of moving production overseas as leverage to reduce wages and benefits while resisting labor organization. When workers consider establishing a local union, more than 70 percent of employers in the manufacturing sector respond by threatening to close the plant (Kate Bronfanbrennar, "Uneasy Terrain: The Impact of Capital Mobility on Workers, Wages and Union Organizing." *Report for the U.S. Trade Deficit Review Commission*, Washington, D.C., September 6, 2000).

The withering of the manufacturing sector and decline of workers' bargaining power are important factors in explaining why the number of good jobs in the United States continues to fall in spite of the country's growing economy, higher levels of education among American workers, and increasing labor productivity. An October 2005 study found that only 25 percent of jobs in this country can be considered "good jobs," defined as paying at least \$32,000 a year and offering health care and pension benefits. Poverty rates in America are rising in large part because 75 percent of the jobs generated by our strong economy are not good jobs (John Schmitt, "How Good Is the Economy at Creating Good Jobs?" *Center for Economic Policy Research*, Washington, D.C., 2005, p. 3).

Job loss and income erosion are not just a phenomenon of the manufacturing sector. In the past decade, new information technologies have enabled a rapid rise in outsourcing of services by U.S. businesses. We have grown accustomed to the interesting accents of person on the telephone, as airline reservations are as likely to be handled by someone in India or Jamaica as in a U.S. hub city. Medical and legal recordkeeping is on a similar path. Elderly patients in New York City may now be reminded to take their medicines by someone using a beeper system from half a world away. Computer data entry is being shifted via the Internet from rich countries to poor countries where labor is cheap for people who do not speak English well but who can type the letters of its alphabet rapidly and accurately. Sophisticated software design can now be done in India for a fraction of the cost of similar work in the U.S.

Most of us marvel at the technology that makes such things possible and enjoy the cost saving it brings but seldom think about Americans whose jobs have been lost in the transition. When only manufacturing jobs were at stake, the conventional wisdom was that displaced workers would be employed elsewhere in the vibrant U.S. economy. Most do find work but often at lower pay, reduced pension benefits, or less medical coverage. Millions of workers, especially older ones, never recover from this experience. Studies by the Institute for International Economics (IIE) conclude that the lifetime cost to a worker affected by trade-related job loss is about \$240,000 (Gary Clyde Hufbauer and Paul L.E. Grieco, "The Payoff from Globalization," Op-Ed, *Washington Post*, June 7, 2005). Now that globalization is displacing a broader range of service, technical, and professional personnel, we can soon expect to see the same human scenario of loss played out at higher income levels.

These studies conclude with this moral and policy challenge to the American public: "The past three decades of trade liberalization and economic integration have proceeded without much government involvement... In a democratic society, the winners may well need to compensate the losers..." (Job Loss from Imports: Measuring the Costs," IIE, Washington, D.C.). Compensating losers in the creative destruction of globalization is good and necessary, but it is not enough. What is required is a new vision for the whole society in which jobs for all and rising incomes at the bottom become priorities of the national economy, the U.S. government and the American people.

Labor, corporate America, and government must leave behind the old model of assuming that a fair sharing of economic benefits will emerge most efficiently from an unending struggle among them. Instead, workers, employers, investors, and government must think together about how best to shape a future that will bring a more just distribution of benefits to our society. Job re-training, lifelong learning incentives, and trade adjustment assistance should be part of this discussion. Unions and government may need to reframe their objectives, and consequently their roles, in response to the human welfare challenges of globalization. Progress in this area would enable our country to become a more creative and compassionate participant in the emerging global society that no single set of interests and no one country can be allowed to dominate.

3. *Workers and Workplaces in Poor Countries*

a. *Corporations and Sweatshops*

Corporations have long engaged in a global search for lower labor costs that will translate into lower prices, improved profit performance and bigger markets. Export platforms in low wage areas have resulted in lost manufacturing jobs in the U.S. and new work opportunities in some countries abroad. More than a few companies have made it part of their business model to resist raising wages by moving to wherever they can produce equally well and less expensively. Mass merchandisers, who do not want to risk public disgrace by being involved directly in sweatshop production, may count on contracting with local owners or third-country suppliers who will drive even harder bargains with labor than they might themselves. Not all production for the global market comes from sweatshops, but the wages and working conditions in many situations can only be described as draconian. Are they worse than other options in those countries? Probably not, and often export platforms become a magnet for workers because they are considered a better opportunity than the next best alternative in that country. However, if we are to have a global system of production, that is not enough. It should be based upon the progress of workers over the last hundred years in the most progressive countries and not upon an attempt to retreat from those improvements. As rich country consumers, we have the moral right to be assured that our lifestyle and the profits of companies in our society will not be subsidized by unfair wages and unsafe or inhumane working conditions.

Some companies have sought to disassociate themselves from the sweatshop image by adopting corporate codes of conduct that pledge more enlightened ways. That may be progress, but whether and how such codes are actually enforced in workplaces abroad is a crucial issue. Some firms have accepted the challenge that outside groups, including some church-related organizations, must be given full workplace access to verify compliance not only with the law but with the company's professed code.

For example, in Central America, a nonprofit organization called COVERCO (Commission for the Verification of Codes of Conduct) works with clothing company GAP and audits its subcontractors, reporting violations and suggesting remedies. According to a GAP executive interviewed for this report, the result is improving their "bottom line" because when the workers are more satisfied with working conditions, their productivity and quality of work rises.

b. *Child Labor*

It is hard to know whether the situation of child labor is better or worse than revealed in an International Labor Organization (ILO) study of a decade ago. In reporting it, the *Wall Street Journal* (November 12, 1996) title alone is staggering, "Estimate of Child-Labor Levels Triples" over previous assumptions. Some 250 million children between the ages of 5 and 14 are at work in developing countries, almost half working full-time. Globalization didn't create this situation, but clearly it has not diminished it either. Most children work in agriculture, not in family gardens but producing for markets including export from the cane fields of El Salvador, the cotton fields of Egypt, and the cacao plantations of Africa. Others labor in mines and seldom see the light of day. Tens of thousands more children are involved in sewing rugs, soccer balls, clothing, and countless other items for international markets. Darkest of all, tens of thousands more each year are abducted or sold into the virtual slavery of bonded labor and end up tied to machines, sent abroad as household servants, subcontracted out as street beggars, or channeled into prostitution.

In some parts of the world, children may be sent into bonded labor for as little as a \$15 upfront payment to parents; many never accumulate enough to buy their children back. Wages for these child workers are often eaten up by withholdings for room and board and fines for slow work or production errors. What begins as scandalously low-wage labor too often ends as life indistinguishable from slavery.

How can this happen? And how can it be changed? Most experts agree that the cycle begins with the destitution of parents who have no land, no marketable skills, and no reliable job. They are so poverty stricken that the small income stream from children at work often seems the only way to stave off deprivation of the entire family or even starvation. Many assume that, as promised by contractors, children sent to far away cities or abroad are receiving a better opportunity than if they had stayed with families. Employers sometimes claim that a child's small size and nimble fingers qualify them for work adults could not do as well. But as the ILO's expert on child labor says, "Employers are willing to hire children not only because they are cheaper but because they are more docile" (*Wall Street Journal*, November 12, 1996). That is, children do not know enough to protest their exploitation—the pittance paid, the wages withheld, the dangerous working conditions, and being cast aside when no longer of use.

Most experts agree that the world's scandal of child labor will be resolved only when poverty stricken families have better options. Attempts to purge child labor from the global market by sanctions alone will not suffice. There is an equal need for incentives that are at least as great as those that child employers promise.

c. *Women in the Global Workforce*

Economic globalization's impact on women has been both extraordinary and troubling. Our global production and marketing system has brought with it a vast expansion of women working outside the home for pay. In many countries that is nothing short of a cultural revolution that, at the personal level, millions of women have found profoundly liberating.

Personal income not only allows personal consumption; it also confers new prestige for daughters in traditional societies that have usually regarded sons as the best hope for economic security. That millions more women are now earning paychecks is not just a personal matter. In most developing countries, family cohesiveness regards an income for any family member as a benefit to all. Typically, daughters who work are more dutiful than sons in sending money home.

Women now make up 1.1 billion of the world's 2.8 billion paid workforce, and their number has increased by more than 18 percent in the past ten years. Growth has been especially strong among young women in developing countries. That is not mere happenstance. Like child workers, women can be hired for less and counted on to be more docile than men. With fewer economic options, young women may value their jobs more than most men and thus do what they must to keep them. For many that has meant enduring sexual harassment from male supervisors, lower wages than men, and a firmly fixed glass ceiling that allows little room for advancement.

The prevalence of economic, sexual, and physical abuse of women workers is far greater when they enter domestic service. That is particularly so if it involves going to another country where being foreign only adds to a woman's vulnerability to abuse of all sorts. In the extreme, recruitment for work abroad is too often a ruse for placing young women into brothels. The growth of sex tourism as a part of the dark side of globalization has made trafficking in women for prostitution a growth industry.

Globalization is not directly responsible for creating these conditions that affect women so significantly and so negatively. But business firms have too often allowed and profited from them, and governments have too often been indifferent. It is fair to say that neither public nor private entities have done enough to change the reality. Crafting ways to minimize globalization's negative impact on women and to maximize its potential benefits is the work of our time. Not to do so will continue to deprive the whole world of the industry and creativity of half the human society being shunted aside in many countries. But that cannot be the work of the western or economically dominant peoples or nations alone. It must be an effort that reaches across cultural divides.

4. *Cultural Diversity vs. Homogenization*

The expansion of global production models and global markets has long been paralleled by fear that it comes only at the price of people embracing the culture of the dominant countries. An example of the dilemma is the impact of globalization on indigenous peoples. Critics charge that the constant search for land and resources by firms producing for export has pushed indigenous peoples further and further into forests to preserve their traditional ways, or forced them to "modernize," perhaps even taking jobs with the companies and making them partners in despoliation. Either way, their culture is forever changed and perhaps disappears entirely. How one feels about that depends on whether either modernity or culture preservation is regarded as a universal value. Some scholars and activists who worry about the genocide of cultures insist that economic interests must not have free reign in restructuring societies.

This is the extreme example, but in some sense, every country has traditions, mores and institutions that are threatened by the rules and homogenizing potential of globalization.

- The emergence of mega-malls in poor as well as rich countries does not mean that the world is one but that those who have the buying power to participate may have created class bonds stronger than those of nation, language, religion, or history.

- English is the common parlance of global commerce from trade agreements to computer software, and its adoption affects most of the world. Many of those who must adapt see the introduction of English for commercial convenience as a devaluation of their own culture.

- Media giants package news for sale to global markets and in the process determine what people in vastly different circumstances will focus on as important and often shapes their perspective as well.

- The American-dominated TV and film industry provides engaging entertainment that often embodies moral and cultural values at odds with those espoused in much of the world—individuality over community and family, indulgent sexuality over restraint, nudity over modesty, and violence as both problem and solution in modern society. Domestic producers in many countries fear being snuffed out by the sheer power of Hollywood. Some countries have reacted strongly to preserve a

place for their own industries. France established a 10 percent cinema surtax to use as a subsidy for French filmmaking. South Korea went to a quota system that required movie houses to screen Korean films at least 146 days per year (Bhagwati, p.177). Such actions are technically against World Trade Organization (WTO) rules, and U.S. officials have made threats against countries that fail to open their movie and TV screens fully to American productions.

- Singapore is the quintessentially ordered society. A few years ago, it outlawed chewing gum as a public nuisance only to be forced by the WTO to rescind the ban on grounds that it was an illegal restraint of trade.
- Food and culture purists everywhere deride McDonalds, yet it leaps cultural barriers in a single bound in establishing itself as a business icon in virtually every part of the world.

Such examples might seem merely quaint if they were not symbols of deep underlying concerns.

- Will western production styles change the nature of religion in Muslim countries by making the obligatory five-times-per-day prayer ritual difficult if not impossible to observe?
- Will trade rules ultimately compel countries to accept irradiated or genetically modified foods as the price of membership in the WTO even if there are cultural, economic, and environmental and health reasons to oppose them?
- Is it inescapable that the western ideal of individualism will ultimately replace extended family loyalties and communitarian models of ownership and use?
- Will the pressure of economic privatization and capital requirements disallow state ownership in the development of key industries like oil, mining, and utilities?
- Will “democratization” demand the embracing of minimalist government with little or no official role for social and economic planning?
- Must participating in globalization mean trusting in free markets to mediate effectively and fairly all human concerns that have an economic dimension?

Those are not only questions of today’s developing countries. In many ways they embody concerns of the churches about the allocation of power in society and about how much confidence to place in powerful institutions, whether economic or political. That is an issue taken up more fully in a later section of this statement on governance. A study on *Globalization and Culture* prepared for the Advisory Committee on Social Witness Policy (ACSWP) begins with this sentence: “The Presbyterian Church (U.S.A.) affirms cultural diversity as a matter of conviction and modesty” (Ruy O. Costa, 2003, p.1). The notion of modesty is important. It is a reminder that we have a theological bias against giving absolute status to institutions or social theories—even our own. Compelling cultural conformity or closing out options are risks to be avoided. Cultural diversity is a gift that should not be bartered away in the name of globalization.

5. *Stewardship of the Environment*

No topic is more germane to globalization than the stewardship of the natural environment. The earth’s regenerative capacity and its ability to sustain life as we know it is called into question more and more each day. General Assemblies have frequently addressed environmental themes. Of particular note are the 1990 statement, “On Restoring Creation for Ecology and Justice” and the 1996 document *Hope for a Global Future*. The range and gravity of the issues has not diminished, and our Reformed faith has not altered its commitment to just human relationships within a sustainable environment.

a. *Population and Consumption*

Global population did not rise to one billion people until about 1800. There are now 6.5 billion people in the world. That is projected to rise to 8.8 billion in twenty years and to more than 10 billion by 2037 (World Population Clock). And, from now until the year 2030, virtually all that growth will be in the so-called less developed countries. Scholars and activists have worried for decades about how many people the earth can sustain. What regularly escapes notice is that consumption in countries like ours is having an even greater impact on the environment than added numbers of people. The 1.3 billion of the world’s population who live in the developed nations account for 86 percent of total private consumption expenditures while the remaining 5.3 billion people make do with the other 14 percent. Strikingly, the poorest 20 percent of the world’s population gets only 1.3 percent of total consumption expenditures (*U.N. Human Development Report 1998*).

What this all means is that the world can’t afford many more people like us. The math is eye-opening. It takes six hectares of land per person (approximately fifteen acres) to maintain a U.S.-European consumption style. The problem is that

there are only 1.7 hectares of productive land for each person now living (Richard Robbins, *Global Problems and the Culture of Capitalism*, Allyn and Bacon, 1999). Furthermore, lumping American consumers together with others is deceptive. For instance, if we look only at energy consumption, one of the most crucial factors in economic development, the average American not only uses 309 times what the average Ethiopian uses, or twenty-six times the average Indian, or thirteen times the average Colombian, but twice as much as the average German—one of the world's richest countries (Measured by per capita Btu use in 2003 as reported by the Energy Information Administration, U.S. Department of Energy, www.eia.doe.gov).

What is truly alarming is that the amount and style of American consumption is being exported as part of the model of globalization. People are learning to consume differently. Our example and advertising are taking hold almost everywhere. While imitation may be the sincerest form of flattery, it is in this case also a threat to the ecosystem. The Worldwatch Institute estimates that there are now 1.7 billion members of “the consumer class,” i.e., people who can afford to buy regularly in the global shopping mall. Half of those live in the developing world. India and China are the new wonders of the economic age, and only a small percentage of that third of humanity have made the transition to life defined by consumption. What will it mean when the majority joins in and when other countries do likewise? Yet development as we know it depends precisely on that happening.

A quarter century or so ago, issues like these were prominent on the agenda of the church and the larger society. A decade of extraordinary economic growth and half a decade of national security turmoil and war have diverted our attention. Perhaps it is time again to find our voice about the ethics of population and consumption in the stewardship of a sustainable earth. That is the challenge to our denomination by the World Alliance of Reformed Churches: “We invite member churches to receive and respond to our common witness...[which declares in part] We reject the culture of rampant consumerism and the competitive greed and selfishness of the neoliberal global market system, or any other system, which claims there is no alternative” (“Covenanting for Justice in the Economy and the Earth,” Accra, Ghana, July 3–August 13, 2004).

b. *Pollution and Resources*

Around the world and throughout history, economic enterprise has regarded the environment as a free-good, an inexhaustible source of supplies with an unlimited capacity to absorb waste and toxicity. Each day makes it more evident that it is not true. The 1996 General Assembly policy statement *Hope for a Global Future* expressed the deep concern of the church about the degradation of the environment resulting from massive failures to handle the problem of pollution as a truly global reality. It laid down the principle that “If all people on this planet are moral equals, responsibilities cannot stop at the water’s edge.” Good national policies are not sufficient if our economic activity elsewhere fouls the earth from some other place and puts the lives of poor people in poor countries disproportionately at risk because no one is watching or insisting on higher performance. One suggestion made in the 1996 statement was that firms should be required to do full-cost pricing. “The true costs of production should be measured to include not only the usually reported costs of a business or governmental entity, but also the costs of externalities that damage the environment and may lead to countervailing public expenditures for, say, health-care and clean-up costs” (p.49). Ten years later, it is important to note that there has been no evident progress toward that goal.

It may also be time to consider a corollary of full-cost pricing. We are accustomed to a market system that rewards countries for the rapid exploitation of resources. We have not yet grasped the need for designing economic mechanisms to support decisions not to exploit especially crucial areas. For example, the Brazilian rainforest may possess up to half of all life species thought to exist. Through its varied and abundant vegetation it also produces a vast amount of the earth’s oxygen supply. Yet, there is no serious international effort to find ways to entice Brazil into nondestructive uses of this area. From a moral perspective, it would be ideal for the Brazilian government to undertake the sacrifice as an offering of love to God and the human family. But that will not happen. No one people can be expected to bear such economic and political costs alone. If the nonuse or controlled-use of resources in such regions is important to global well-being, there must be mechanisms designed to help share the burden among the human population best able to bear it. *Hope for a Global Future* put the issue aptly, “A new strategy must be found to engage the developing world in a full and trusting partnership to ensure the protection and rejuvenation of biological diversity”(p.55). We are a long way from making globalization a trusting partnership of peoples and their governments.

c. *Climate Change*

The most politically visible attempt to take a global approach to a major environmental issue was the U.N. protocol on Climate Change initiated in Kyoto, Japan, in 1997. Eventually signed by 141 countries, it entered into force in 2005 and commits the industrial nations of the world to a 5.2 percent reduction of greenhouse gas emissions by 2012. Each of those countries agreed to specific targets and dates of compliance. The United States, which contributes more than a quarter of all greenhouse gases to the atmosphere, and Australia were not among the signers. One of the first acts of the Bush administration upon entering office in 2001 was to withdraw from the Kyoto process. (An earlier Senate vote had failed to ratify U. S. signing of the protocol.) President Bush said at the time: “I will not accept a plan that will harm our economy and hurt

American workers.” Later elaboration made clear the administration’s rejection of the idea that developing countries should be even temporarily exempted from making reductions in their polluting activities. In other words, we reserve the right to exempt ourselves even as we insist that others be held accountable.

Less than six months after Kyoto entered into force without the United States, the Bush Administration, in July 2005, announced a separate agreement among six countries—the U.S., Australia, China, India, South Korea, and Japan—to combat global warming through promotion of clean energy technologies. This is regarded by most of the world’s environmental community and many political observers as only a gesture designed more to counter international criticism of the U.S. and Australia than to contribute to clean air. Two factors make it hard to take the action seriously. First, there are no specific commitments; no targets, no benchmarks, no timetables. In other words, each country is free to act or not act as its short-term economic and political interests are best served. (Japan, however, as a signer of Kyoto is committed to a 6 percent reduction of greenhouse gases.) That is not an approach that inspires confidence given the poor record of voluntary compliance for the sake of the world when there are sacrifices to be made.

Second, the six-nation agreement is based on cooperating to invent, develop, and sell technologies that will reduce air pollutants. Clearly, such technologies will be needed as a part of long-term transformation. But that need not undercut immediate results that can be had from changes in consumer lifestyle and widespread adoption of cleaner production technologies that already exist. Particularly unnerving is that nuclear power facilities are considered along with wind, solar, hydropower, and geothermal power as desirable technologies. Given the still unresolved dilemmas about the centuries-long, absolutely secure storage required for nuclear waste and growing anxieties about nuclear proliferation, that seems an unsafe and unwise decision. Furthermore, this approach ultimately depends on commercial markets as the best and most reliable arbiter of the most far-reaching social decision humanity is called upon to make. General Assemblies of the church have often acknowledged the important role markets can play in allocating resources efficiently, but that has not been assumed to mean that buyers and sellers can be expected to take into full account the interests of all humanity, all generations, and all creation.

F. *Technology and the Ownership of Ideas*

Globalization is not an alternative word for international activity. It is not just about trade across national boundaries or the availability of goods from far away. Nor does globalization mean cosmopolitanism—feeling comfortable with people from other places, the ability to speak other languages, experiencing international travel, and enjoying various ethnic cuisines. Such realities have long existed, at least for some. Globalization is a new way of thinking about the world and relating to it; technology is its nervous system. It is what allows and promotes the first realistic attempt to engage in global, real-time management of money, production systems, and marketing strategies, as well as the daily experience of news, entertainment, and cross-cultural expression. That does not mean that we all consciously choose that kind of globalization; nevertheless, it is the reality that in many ways affects the lives of almost everyone everywhere.

It is more than symbolic that globalization as a new way of thinking about the world began less than fifty years ago with the invention of the semiconductor chip whose etched electronic pathways are consciously brain-like. The microchip is both the hardware and symbol of the technology that is creating globalization. As with other transforming technologies of the past, however, the impacts are uneven and often unfair. Much of globalization is about ideas and information, who has access to them, and who owns them. This is essentially the debate over intellectual property rights, an already contentious issue destined to be even more so until resolved by international agreement.

Here we reflect on three technology-related globalization issues with social and moral significance.

1. *Food and Agriculture*

General Assemblies have frequently expressed deep concern about the need to develop and protect an agricultural system that provides an adequate, safe, and locally acceptable food supply for all of the world’s people, and to do so in ways that are environmentally sustainable. Those statements have contained measured criticisms of: the growing domination of the food sector by huge agribusiness corporations and trading companies; a push for cash crops over production for local consumption; large scale agriculture that squeezes out small farm operators and makes rural communities unviable; chemically destructive approaches to cultivation; pesticide usage with poisonous effects on human beings and the ecosystem; water-intensive agriculture that endangers water tables and imposes shortages on the rest of society. We acknowledge and affirm those criticisms while focusing on other issues that are particularly relevant to the present globalization debate and that have received less attention from other assemblies.

Genetically modified (GM) foods have become a great divide in economic globalization. Genetic modification is achieved by combining genes from different plants, animals, or bacteria to attain an organism with a set of desired characteristics. The potential benefits touted by some scientists and corporate developers are of staggering significance: the quick improvement of crop yields, pest resistance, or herbicide tolerance to a degree not attainable by traditional methods. Even more

far reaching are claims that GM crops can be manipulated to produce synthetic substances. For Africa, that could mean sweet potatoes bred resistant to a virus threatening to decimate this basic food of the poor. Rice might be genetically engineered to carry increased iron and vitamins helping to end chronic malnutrition in many Asian countries. “On the horizon are bananas that produce human vaccines against infectious diseases such as hepatitis B; fish that mature more quickly; fruit and nut trees that yield years earlier; and plants that produce new plastics with unique properties” (Human Genome Project Information, August 4, 2005).

However, GM techniques may also threaten human health, the environment, and the economy. New substances from combining the DNA of different organisms may create new and dangerous allergic responses to the genetically new foods and products. Plants bred to be resistant to pests or herbicides may see those characteristics transferred to wild plants with disastrous consequences for the delicate balance of local and regional ecosystems. There is also the risk that the complex science and expensive technology involved will increase the control that a small number of biotechnology corporations already have over the world’s agriculture.

The development and growth of GM crops has been largely a Western Hemisphere phenomenon with 63 percent of world plantings in the U.S., 7 percent in Canada, and 25 percent in Argentina and Brazil together. In Europe there has been a huge public outcry opposing “Frankenfoods” and the European Union has created high bureaucratic hurdles to receiving approval for member countries to grow and market such crops. Corporate developers and their political backers hoped that a large British field test of GM rape seed would convince the public not only that GM food is safe for human consumption but that it would also benefit wildlife in the growing area because of a lower utilization of herbicides. The final report issued in early 2005 proved just the opposite, concluding that both birds and plants would suffer if the new seeds were grown widely in the United Kingdom (UK) (*The Guardian Unlimited*, June 14, 2005).

Still, even in Europe GM foods are making inroads. More significantly, China, which currently plants only 4 percent of the world’s GM crops, may be ready to set a new course. A member of the Chinese Academy of Science says that half of the country’s agricultural produce will be genetically modified by 2015 (Ibid.).

A related issue of great concern is the development of so-called “terminator seeds.” By a number of technologies, seeds can be produced that grow plants to maturity but whose seeds will not germinate when replanted. The result will be to end the centuries-old practice of saving a portion of a crop as seed for next year’s planting. Farmers who intentionally or accidentally plant such seeds would become annually dependent on the purchase of seeds from suppliers. No convincing arguments have been made that such a system will result in more or better food. Its sole purpose appears to be increased profits to the seed industry. While “terminator technology” has not yet been commercialized, and some companies have disavowed the intent, firms continue to obtain patents for the technology.

Internationally, the 1995 Trade-Related Aspects of Intellectual Property Rights Agreement (TRIPs) requires that all inventions be patentable. The World Trade Organization (WTO) does allow member states to exempt animals and plants from patenting, but this exemption does not extend to new plant varieties—including those produced using GM technologies (Genetically Modified Food—General Principles: Approved by the 38th General Council of the United Church of Canada—August 2003).

2. *Pharmaceuticals and the Health of the Poor*

Poor countries bear 90 percent of the burden of the world’s diseases. Yet the pharmaceutical industry devotes only 3 percent of its research and development budget to those ailments. The rest goes to meeting health needs in wealthier countries (*The Economist*, April 16, 2005, p.69). This mismatch is not accidental; it is the direct result of the legal right of companies to allocate their energies and resources according to their perception of where there will be the greatest profit. The health, and in many cases the survival, of hundreds of millions of people ultimately depends upon redirecting the world’s medical research and development efforts. There is some progress being made through international organizations and private foundations, which firms seem quite willing to encourage while devoting themselves almost entirely to drugs that can be marketed at a larger profit.

An even more scandalous situation revolves around the pharmaceutical industry’s determination to exercise patent and intellectual property rights to deny the trading of generic drugs that are of immediate use to poor countries. The most dramatic example concerns drugs known to be effective in treating HIV/AIDS. The disease has reached pandemic proportions in Africa with twenty-seven million sufferers including 80 percent of the world’s children with the disease. Given their vulnerability in many societies, women are fast on their way to becoming the majority of people infected with HIV. Indeed, already globally women make up 60 percent of 15-24-year olds who are HIV+. Virtually all infected persons will die without lifetime treatment. In addition, fifteen million children are AIDS orphans—about half of all orphans in southern Africa. Several countries in Asia seem to be on a similar track and only a few years behind.

The same drugs that have proven effective in controlling AIDS in the U.S. at a cost of \$10,000 to \$15,000 per year were also available in Africa. But for countries that spend an annual average of only \$10 per person on all health care, the availability was meaningless. Under immense public pressure, firms agreed to cut prices in Africa. But even “slashing the cost” to \$350 per person per year remained irrelevant in countries where the common wage may be only a dollar or two a day. Clearly a cheaper supply was the only hope. But when the South African government planned to undertake the production of generic AIDS drugs, then-U.S. Vice-President Gore actually threatened trade sanctions to prevent the action. That was likely a political response to the intense lobbying efforts of pharmaceutical firms in the United States. In South Africa itself, thirty-nine drug firms went to court to challenge legislation that would have authorized ignoring patents on life-saving drugs. In the end, the firms withdrew the action in the face of a global public relations disaster that regarded them as more interested in preserving profits than in saving human life.

Most countries in southern Africa do not have the technical capacity or the capital to undertake a major generic drug production program. But India does, and it has been supplying effective and inexpensive generic copies of AIDS cocktails to Africa. Pharmaceutical companies have fought such exports quite simply because they effectively put a cap on their profits. For the moment, they seem to have won. In 2005 the Indian legislature passed a bill that prohibits domestic firms from making low-cost generic drugs that are under patent abroad. That action is widely seen as an attempt to ensure that India does not run afoul of World Trade Organization (WTO) rules.

It is noteworthy that pharmaceutical firms are now cooperating in cutting their prices on antiretroviral drugs in poor countries—to as low as \$150 per person per year in some cases (*The Economist*, July 2, 2005, p.70). Given the huge number of victims and the fact that the drug regime will have to continue for a lifetime, that still represents a profitable opportunity for products whose development costs have long since been covered by the high prices in rich countries. Thus, the major social issue remains unresolved. How long and to what level of profitability should the possessors of knowledge and patents be able to extend their “rights” in the face of human desperation? And who gets to decide?

3. *Intellectual Property in the Computer World*

A similar, though less dramatic, situation exists in the computer world. Microsoft has long been involved with legal disputes over its dominance in the personal computer world. For a majority of computer manufacturers, Windows is the only operating system that can be offered to consumers when they purchase a new system. This can be attributed to Windows’ user-friendly interface. But Microsoft’s use of bundled software (several programs sold together) has created a monopoly by not allowing competitors to incorporate their software with Windows. Microsoft does not allow manufacturers to remove any programs in its bundled software and substitute it with a competitors equal.

Like the pharmaceutical industry, Microsoft has been successful in lobbying the U.S. government to press its own understanding of intellectual property protection into international trade through the WTO. That means that any violation of U.S. intellectual property rights can be punished by internationally imposed trade sanctions. It is such actions that have caused noted Columbia University economist Jagdish Bhagwati to condemn some corporations and the U.S. government for transforming the WTO into “a royalty collection agency” (*In Defense of Globalization*, Oxford, NY, 2004, p. 182).

In recent years, “open source” software has become more accessible to the general public (Mozilla’s Firefox browser, for example). Several governments, such as Brazil and Venezuela, have recently made the decision to move all government computer systems to “open source” technology. This could be costly for Microsoft, as it depends on a large amount of government sales. What makes this “open source” movement worthy of note here is that it embodies an alternative way of thinking about the ownership and sharing of ideas.

Society is struggling with conflicts between the Internet’s extraordinary ability to distribute information almost without cost and the need to offer some measure of respect and compensation to artists, inventors, and the holders of copyrights and patents. That is not at issue for this paper. Open source technology relies on individual, voluntary contributions by thousands of programmers. Each one’s work builds on and is reviewed and corrected by others and made available without cost to anyone who cares to use it. Living as we do in a culture of the privatization and commercialization of almost everything, it is reasonable to ask, “Why would people give away what might be sold?” The answers surely are as varied as the persons involved. But the reality leads to hopeful new thoughts about the economic enterprise. In an article dealing with the exchange of the tools of technology, Yochai Benkler suggests that there is here the “outline of the contours of social sharing as a third mode of organizing economic production, alongside markets and the state” (“Sharing Nicely: On Shareable Goods and the Emergence of Sharing as a Modality of Economic Production,” *Yale Law Journal*, November 2004, p. 357).

Much of globalization is about ideas and information, who has access to them and who owns them. It concerns intellectual property (IP) rights, the extent to which ideas and information (as opposed to inventions) can be patented and then marketed, legal recourse, and the conditions under which these ideas can be sold to or shared with others. At the international

level, this decision-making process takes place mainly in discussions on the General Agreements on Trade in Services (GATS) conducted under the auspices of the World Trade Organization (WTO).

In the area of intellectual property, we lack a legal categorization equivalent to “public domain” that would permit critical ideas or knowledge to be universally accessible for the advancement of the general welfare of all peoples and nations. Dire public health issues such as AIDS, vaccines, or global pandemics illustrate the ethical need for this legal status. Establishing such a new legal category would create an “open source” repository for the publicly funded research results of all nations, for folk knowledge or products of indigenous culture generated by communities, for discoveries in global resources such as the oceans, for patented knowledge of vital benefit to the universal common good, and for private discoveries that may be charitably donated for the good of humankind.

If new technologies of communication and access to information can lead the emerging global society to think more in terms of sharing ideas than of owning them for private profit, we may be on a corrective path of economic activity. According to economist Jeffrey Sachs, “The beauty of ideas is that they can be used over and over again without being depleted” (Jeffrey Sachs, *An End of Poverty*, Penguin Press, New York, 2005, p. 41). That would be far more in keeping with the church’s ethic of community and stewardship than an economic model based on an endless competition of all against all for private gain.

4. *Globalization and Education*

Broad-based education in poor countries is the key to their people gaining access to the new world of information technology. Education is also being reshaped by globalization. Around the world, the content and structure of primary, secondary, and higher education are being recast to boost the productivity of domestic workforces in the quest to achieve international competitiveness. As this occurs, the goals of education inch away from broad knowledge and understanding towards skills competency and performance. Whether it is “No Child Left Behind” in the United States or the “Bologna Process” in European higher education, the strategy is the same: To mold strategically a nation’s human resources as the most critical single variable for improving performance within a globally competitive, knowledge-based economy.

Higher education is where the impacts of globalization are the most pronounced. In the past, knowledge was considered a universal public good that was made readily available in book form to scholars engaged in a collective search for “truth.” Today, knowledge is becoming a tradable commodity as universities stake out their intellectual property rights in response to pressures for ever greater cost-effectiveness. The quest for knowledge evolves away from a collective human undertaking towards a more competitive and individual pursuit. In addition, as knowledge expands exponentially, books become an inefficient means of communicating it. In their place, the Internet has emerged as a global repository of knowledge that can only be accessed through the much more expensive means of information and communications technologies. Although some developing countries have benefited from the Internet and telecommunications, many poor countries are struggling to enter the digital age. Those that make progress may find it to be temporary as their equipment becomes outdated. In short, competitively productive nations forge an ever-widening gap in knowledge, research, and technology between themselves and less competitive countries that translates into an expanding divide in wealth, opportunity, welfare, and lifestyle.

Among developed nations such as Australia, the United Kingdom, and the United States, higher education has become big business. The export of educational services through distance education and the recruitment of fee-paying foreign students seeking a first-world education have created a global “trade” in higher education that constitutes a \$4 billion market. More importantly, globalizing higher education enables countries with quality educational programs to identify the “best and the brightest” of other nations and recruit them into their own economies. Such competition in human capital development creates a vicious cycle in which the intellectual resources of poorer countries are skimmed off to the advantage of wealthier societies. Promotion of trade in higher education figures on the agenda of the current round of WTO negotiations on the General Agreement on Trade in Services (GATS).

Implications for worldwide education emerge from the current dynamics of globalization. One is that English is becoming the language of education, particularly at the higher levels. University classes taught in English are offered in such diverse places as Chile, Mexico, the Netherlands, and Sweden. Another is that the brain drain is accelerating as the competition for human talent heats up. An estimated 30 percent of all university graduates in Africa have left the continent, creating an almost insurmountable shortfall in local leadership, management, and professional skills. Third, as knowledge becomes a commodity, research becomes a business activity. Research priorities reflect perceived business opportunities rather than societal needs. New consumer goods for the rich arrive in a bountiful stream even as the needs of the poor, such as malaria eradication, struggle to find research funding. Fourth, the current form of globalization supports the private provision of education, particularly at the higher educational levels. In many African countries, enrollments in private universities are growing faster than those in public institutions. But cost-efficient behavior usually leads private universities to concentrate on inexpensive disciplinary areas in high demand. These commonly include accounting, business administration, computer science, economics, law, and social sciences. One result is that developing countries regularly confront skills deficits in engi-

neering, medicine, natural sciences, nursing, and areas of applied technology essential for economic and social advancement. In these and other ways, even seemingly local activities such as education are impacted.

G. *Controlling, Governing or Guiding Globalization*

The corollary questions to “Who can participate in a global society and how?” are “Who is benefiting?” and “Who is in charge?” The suspicion exists broadly that globalization is being managed to benefit the few, not the many, and certainly not the environment or future generations.

1. *Counting on Corporations as Global Managers*

The hallmarks of globalization in the post-Cold War period have been the virtual disappearance of planned economies, the expansion of a free trade philosophy, and the continued growth of transnational corporations that root themselves in the cracks between governments. Such companies have positioned themselves in the post-Cold War world, even more than before, to be the chief actors in a global economy. They have the legal rights of persons and despite their size and social influence, generally speaking have no assigned duties in society beyond complying with the laws of the countries where they operate. Many believe that unattended market forces will inevitably benefit everyone. Others, including many in the churches, believe that corporations should have a positive social effect beyond profitability.

Where corporations are small, there is little distinction between what is expected of moral individuals and what is expected of the businesses they own. But difficulties mount in the world of huge international enterprises. When there are thousands of “owners” and when even millions of dollars in shares may amount to a fraction of a percent of a firm’s worth, even the best-intentioned investor will have little impact on company policy.

Churches realized early on that if there were to be a change in the policies of large corporations it would have to come through management, not through owners. The hope was that socially sensitive individuals high in the corporate system could be convinced to impress their values on the organization. But that is seldom an effective strategy for changing complex organizations or society as a whole. It fails to take into account the fact that social responsibility carries an economic cost. If one company assumes that cost and others do not, that firm will be placed at a competitive disadvantage and may not survive.

It is nevertheless important for the church to urge its members to live their business lives at the highest moral level and to do their best to steer corporations in that same direction. But to do nothing more is to abandon good people and even good companies to amoral market structures and immoral competition. The greatest help that the church can give in support of more socially sound corporate activity is to combine moral suasion with determined effort to establish a legal framework that will require all corporations, whether or not they are headed by morally sensitive persons, to act in ways that contribute to the common good.

The Economist concluded a 2005 special section on “The Good Company” with these words:

The proper guardians of the public interest are governments, which are accountable to all citizens. It is the job of elected politicians to set goals for regulators, to deal with externalities, to mediate among different interests, to attend to the demands of social justice, to provide the public goods and collect the taxes to pay for them, to establish collective priorities where that is necessary and appropriate, and to organize resources accordingly.

The proper business of business is business. No apology required. (p. 22)

One might almost applaud, or at least accept, such logic if it had gone one step further. What we have a right to expect from corporations, and the people made wealthy by them, is that they will abstain from using their money and power to dictate or undermine the very activities said to be the responsibilities of government. It is not acceptable for corporations or groups they finance to write legislation or regulations favorable to them, or to distort the political process to the detriment of individuals, communities, the environment and the sustainable existence of future generations with the vast amount of money now going into campaigns and lobbying. Indeed, it is justifiable to fear that American democracy as we have known it is in peril.

Human life and dignity are also sometimes imperiled by corporate actions. Some companies engage in activities that exploit or violate the human rights of their workers and of those whose land they seek to possess. The Alien Tort Claims Act (ATCA) of 1789 grants jurisdiction to U.S. Federal courts over any dispute where it is alleged that the “law of nations” or norms of international law are broken. This is significant because it allows foreign victims of serious human rights abuse abroad to sue the perpetrators in U.S. courts whenever the perpetrator is properly served within the borders of the United States. In a handful of cases, the ATCA has been used in lawsuits against U.S. corporations that are accused of knowingly benefiting from serious human rights abuse. If these suits are allowed to proceed, then ATCA could become a powerful tool to increase corporate accountability. Under this law, the Presbyterian Church of Sudan, founded by the PC(USA) more than

one hundred years ago, is suing the Talisman Energy Corporation for allegedly engaging in a campaign with the Sudanese government that included torture, death squads, and other human rights violations against Sudanese nationals.

In interpreting the definition of “law of nations” under the ATCA, courts have looked to current universally accepted norms of international human rights law. In 1979, the U.S. Supreme Court acknowledged that deliberate torture perpetrated with “official authority” violated a norm of international law. The Court has more recently acknowledged that the ATCA reaches conduct of private parties (such as corporations or individuals) provided that the conduct is taken under “the color of state authority,” i.e., with apparent governmental or official approval, or that it violates a norm of international law that is recognized as extending to the conduct of private parties.

It follows that violation of certain basic human rights intrinsically violates the norm of international law. Corporate entities that directly engage in genocide, systematic killing, enslavement for profit, religious persecution, death squads, racism, or torture clearly violate the norm of international law. In addition, corporate entities that knowingly engage in trade with powers or parties that carry out such atrocities may also violate the norm of international law. Such corporations should be held accountable for their actions.

2. *Nations Amid Empire—Country Governments as Global Managers*

There are some 193 countries in the world; most have almost no influence over the forces of globalization that shape and sometimes misshape their reality. This is the situation that moved the World Alliance of Reformed Churches to state:

...we see that the current world [dis]order is rooted in an extremely complex and immoral economic system defended by empire. In using the term “empire” we mean the coming together of economic, cultural, political and military power that constitutes a system of domination led by powerful nations to protect and defend their own interests. (“Covenanting for Justice in the Economy and the Earth,” 24th General Council, July 30–August 13, 2004)

One suspects that the WARC statement was being polite in its use of the plural “nations.” Most of the world clearly regards the United States as the current imperial power. We may wince at that and say it isn’t true, or that we never intended it that way, or that we only want to do good in the world. But since the end of the Cold War, Americans have reveled in the fact that we are “the sole surviving superpower.” President Clinton referred to this country as “the indispensable nation” (Second Inaugural Address, January 20, 1997). And his Secretary of State Madeleine Albright made it very clear that the phrase was not to be understood only economically and culturally: “If we have to use force, it is because we are America. We are the indispensable nation.” Conservative patriarch Irving Kristol summed it up neatly, “What’s the point of being the greatest, most powerful nation in the world and not having an imperial role?” (From an interview by Corey Robin, “Grand Designs,” *Washington Post* Op-Ed., May 2, 2004). President George W. Bush’s administration has made clear that while the U.S. values the support of allies, it will not hesitate to act alone in the nation’s self-defined “security” interest. The preemptive war in Iraq is one example of that logic; so too is the U.S. withdrawal from the Kyoto treaty on climate change because it wasn’t good for the American economy. Likewise, American exceptionalism was boldly asserted in the threat to withdraw peacekeepers from Bosnia unless the U.S. was granted an exemption from jurisdiction of the International Criminal Court.

It is not surprising that U.S. globalization strategies based on a combination of American exceptionalism and unilateralism continue to alienate other countries large and small, rich and poor, allies and rivals. A 2005 poll by the Pew Global Attitudes Project—the most respected of international opinion surveys—is indicative of America’s sagging reputation and the increase of anti-Americanism abroad. Pew asked respondents in sixteen countries to give favorability ratings to five nations: the U.S., France, Germany, Japan, and China. America was at the bottom of everyone’s list except India, Poland, and China. More than half of respondents from ten of the fifteen countries surveyed (excluding the U.S. itself) viewed the U.S. unfavorably—in many cases by wide margins. Throughout Europe, China was more popular than the United States. Half or more of all respondents (except those from the U.S.) wanted Europe to be more independent of the United States, and huge majorities thought the world would be better off if America had a military rival (*The Economist*, June 25, 2005, p.35). It is sobering to realize that so many people in so many countries prefer the risk of warfare among nations to what they regard as a world under American hegemony. These sentiments are clearly shared by our Christian brothers and sisters as seen in the documents on the global economic order by the World Alliance of Reformed Churches and the World Council of Churches.

Amid the dark attitudes expressed in the Pew poll were also some clues about what might change world opinion about our country. People in all sixteen countries surveyed indicated that U.S. action in helping victims of the Asian tsunami impressed them favorably, and most also supported the call by President Bush for democracy in the Middle East (Ibid.). Clearly, the world recognizes the value of American ideals and the potential for the positive use of America’s economic power. There is, however, a longing for those traits to be harnessed to a truly internationalist vision rather than an imperialist vision.

For example, in 2005, the New Mexico-based International Relations Center and the Washington-based Institute for Policy Studies jointly initiated a project aimed at setting a better course for American participation in the global community. It

was launched with a document titled, “A Global Good Neighbor Ethic for International Relations.” The introduction includes these words:

Global Good Neighbor principles are easily understood, because they are not drawn from foreign policy journals or ideological tracts. These principles reflect our basic values, our golden rules, our personal responsibility, our common sense, and our human decency. They are principles based on everyday practice of good neighbors. (p.2)

The fourth of seven principles states, “As the world’s foremost power, the United States will be best served by responsible global leadership and partnership rather than seeking global dominance” (p.11). One of the authors of the document said to the press:

Adopting a Global Good Neighbor ethic doesn’t mean joining or leaving the conservative, liberal, progressive, left, or right political camps. All that it means is that you believe, as [Franklin D.] Roosevelt did, that everyday good neighbor practices—self-respect, mutual respect, and a spirit of cooperation—are the proper starting points for mutually beneficial international relations.” (Tom Barry, IRC Policy Director, Media Advisory, May 16, 2005)

The alternative to empire is not the renunciation of power but a change in the way power engages the world. The U.S. role should be that of a large and important participant in a global reality that is greater than any one government, country, or people. Its size and wealth may, for the time being, grant the United States the position of “first among equals,” but that does not convey the right of being the global rule maker or the right to live above the rules. The admonition of the Old Testament sage is as apt for nations as for individuals, “...humility goes before honor” (Prov. 15:33b).

3. *The Existing International Institutions—Ordering a Global Economy*

The narrow interests of business may not necessarily encompass the common good. Individual governments have proven no match for the extraordinary mobility of capital in a global economy. Small and weak states have no leverage; large and powerful ones are so wedded to the economic interests of business that they become its international facilitators. Thus, if some measure of restraint, control, and guidance of the global economy is to be established, it must be through international institutions.

Recognition of the need for multilateralism is not new. More than sixty years ago, as World War II neared its end, representatives of the Allies met in Bretton Woods, New Hampshire, to craft actions to keep the world from returning to the “beggar-thy-neighbor” trade and currency policies that led the world into the Great Depression and war and left whole countries in shambles. It was clear that nations would have to act collaboratively.

Bretton Woods established two international institutions to help shape and stabilize the envisioned global economy—the International Monetary Fund (IMF) and the World Bank. The General Agreement on Tariffs and Trade (GATT), was an addition to the Bretton Woods framework.

Since the Bretton Woods Allies regarded finance as the key issue of the post-war world, it is not surprising that they preserved for themselves control of the IMF and the World Bank through a weighted voting mechanism related to the size of national economies and the amount of contributed capital. For example, France, Germany, United Kingdom, and the U.S.A. each have their own representative and independent votes, whereas fifty African nations share a single representative and cast a single vote.

The IMF was given two principal tasks: monitoring currency exchange rates so as to prevent countries from seeking a trade advantage by devaluing their currencies; and stabilizing the global economy by making emergency loans to countries with short-term balance-of-payments difficulties. Together these actions served to create and maintain a better climate for business development and the integration of the world on that basis.

The World Bank was tasked with provision of low-cost financing for large-scale national investment projects. It initially focused on post-World War II reconstruction in Europe but subsequently expanded to engage the developing countries.

Those institutions may have been admirably suited to the needs of developed countries left devastated by war. But as international focus shifted to countries that were historically poor and economically ill-equipped to participate in an increasingly global economy, the International Monetary Fund and the World Bank took on new functions.

In the 1970s and 1980s, the IMF became the economic disciplinarian of poor countries. Arguing that economic restructuring was necessary for growth, it began to insist that those governments adopt a more or less standard set of policies: reduced government subsidies of social welfare programs; export promotion (including a devalued currency and lowered wages); encouraging a favorable business climate (including privatization of state-owned firms); and liberalized financial markets (including the free convertibility of currency and foreign participation in the banking sector).

If the intent of these policies was really to help countries repay international loans through more rapid economic growth, they were a spectacular failure. The IMF loans were of small consequence, but IMF approval soon became the condition for loans from the World Bank, private lenders, and some governments as well. Structural adjustment lending to poor countries became a kind of pyramid scheme with new loans used to pay interest on old loans without retiring them or admitting that the debts were un-payable at any morally acceptable level of human sacrifice. Whatever the declared intent, the result of World Bank and International Monetary Fund actions has been to reshape poor countries to make them a better fit for the ideology of dominant countries that promotes the business environment, foreign trade, and smaller government.

The professed goal of GATT was to remove trade barriers established by individual countries. From the beginning, it sought to establish the principle that all countries must treat products from all participating countries equally. The original concern about the exchange of goods was expanded to include trade in services and intellectual property when the organization was transformed into the World Trade Organization (WTO) in 1995. The WTO has been relentless in pressing smaller and poorer countries to open their markets to the industrialized world. It has been much less attentive to pressing rich countries to abandon agricultural subsidies (e.g., sugar) and industrial protectionism (e.g., textiles) that would open those markets more fully to less developed countries. Effectively, the WTO's ability to enforce economic sanctions on noncompliant states has become a tool of the economically and politically powerful in maintaining an asymmetrical and unfair global economic system.

Bretton Woods was right in assuming that the world has changed, that individual nation states cannot cope with the new reality, and that there must be new mechanisms to bring order to the chaos of globalization. But order defined by the self-interest of powerful actors is not enough. We of biblical faith insist that a global economic system must serve justice and compassion as well as order.

4. *Reshaping International Institutions—Managing Together*

Justice is not a static term; it cannot be defined once and for all but must be made to live amid constantly changing historical realities. Karen Lebacqz makes the innovative suggestion that we begin by considering injustice. “A mirror held up to our world reflects the rupture of justice and reigning injustice. That is why injustice must be the beginning point” (*Justice in an Unjust World*, Minneapolis: Augsburg, 1987, p.11). A major dimension of economic justice that must concern us today is the extraordinary mobility of capital in the narrow service of a small percentage of the world's population, among states individually incapable of countering it, and assisted by inadequate international institutions.

In light of the fact that fifty-two of the world's one hundred largest economic actors are corporations—the others are nation states—David Korten's harsh judgment is too painfully relevant to be ignored:

The triumph of global capitalism means that more than half the world's one hundred largest economies are centrally planned for the primary benefit of the wealthiest one percent of the world's people! It is a triumph of privatized central planning over markets and democracy. Even more, it is the triumph of the extremely wealthy over the remainder of humanity. (Cited in William D. Heffernan and Mary K. Hendrickson, “Multi-National Concentrated Food Processing and Marketing Systems and the Farm Crisis,” American Association for the Advancement of Science Symposium, Boston, February 14–19, 2002—David Korten holds both an M.B.A. and Ph.D. from the Stanford University School of Business.)

Globalization as we are experiencing it is undoing some of the most positive developments of capitalism during the past century. In our own country income and wealth are becoming more concentrated; the number of people is increasing who work full-time but still live below the poverty line; health and pension benefits are being bargained away or taken away; even persons employed full-time are among the homeless. But such losses in countries like ours are dwarfed by the human condition of the vast majority of the poor in scores of countries who are simply being left behind by globalization as we know it. Gustavo Gutierrez put it plainly: “In the Bible poverty is a scandalous condition inimical to human dignity and therefore contrary to the will of God” (*A Theology of Liberation*, Orbis: Maryknoll, N.Y., 1973, p.291).

Professor Ethan Kapstein notes that the problems of both rich and poor countries can and should be addressed by the international community simultaneously (Ethan B. Kapstein, “A Global Third Way: Social Justice and the World Economy,” *World Policy Journal*, Winter 1998–99). They are related by the fact that under the present system, capital enters and leaves countries with little accountability. In the process, capital is not paying a fair share of the costs of governments from which it benefits. Multinational firms learned long ago to use transfer pricing to move profits to where they will be taxed the least. Banks and financiers took note and have made use of offshore accounts for the same purpose. What is needed is an internationally coordinated tax policy that would diminish the ability of corporations and financiers to play one government off against another to avoid paying their fair share of social costs. Reserves generated in this way could be employed to reduce the social and environmental costs of globalization. Beyond some agreed upon minimum tax shared by the global community, countries would be free to tax more for purely national purposes. That parallels the situation in the U.S. where states regularly tax corporations independently of their federal tax liability.

The idea of international taxation for international activities is not new. Nobel laureate economist James Tobin has suggested a small transaction tax on global capital movements to reduce speculation that threatens currencies and governments. Environmentalists have frequently called for an emissions tax as an incentive for corporations to pollute less. Chile already requires foreign investors to pay a heavy penalty if they withdraw their funds from the country in less than a year. And Vito Tanzi, an IMF economist, has favored an international tax policy that would help minimize corporate tax avoidance.

Others favor establishing a valued added tax (VAT) on all international trade in goods and services. A substantial portion of the revenues could be channeled to developing countries for investment in human development. The portion reaching more developed countries could be used for retraining of workers displaced by globalization.

To achieve such core social goals, Professor Kapstein proposes asking each country to define an acceptable social minimum within its borders and then agree to have an international agency perform an annual review of progress. Results might affect the use of the revenues from international taxation of capital as well as the amount and type of international aid

Kapstein suggests that the IMF undertake the responsibility of taxing capital movements and that the World Bank assume the oversight of distributing them for social benefit. It may be possible to re-task the Bretton Woods institutions in such a way, but given the broad criticism they have received, it may be better to begin anew with institutions poor countries help devise and run. Clearly, controlling graft and corruption would be a major challenge in any plan for the massive transfer of economic resources internationally.

Our purpose here is not to advocate for a particular design but to raise our voice insisting that the time is long past to find ways to have international capital movements become a major source of revenues to be used mainly if not exclusively in poor countries for ending poverty, preserving life, strengthening social safety nets, and protecting the environment.

Money is certainly not the only factor in globalization that needs a new direction and more thoughtful international management for the public good. But we are mindful of the saying of Jesus that “where your treasure is, there your heart will be also” (Matt. 6:21). In a society that has made money the measure of almost everything, lamenting massive human misery and the economic poverty that maintains it is mere platitude unless accompanied by an effective way to collect and use large amounts of money to improve the human condition.

That is not a task that can be accomplished by traditional models of aid. When profits are channeled to offshore accounts or become taxable by some one government it becomes almost impossible politically to re-aggregate and reapply those funds in large enough amounts to undertake the serious but achievable work of ending massive human misery and poverty. When rich nations accede to a plan of assessing a small international tax on internationally generated revenues, other joint commitments for managing the global commons more effectively will follow more easily. Where human treasure is, the policies of nations will surely follow.

H. *What's in a Name—Neoliberalism*

This statement began by recalling the Genesis narrative about naming the creatures and noting the almost mystical power that naming conveys. Similarly, though unrelated to God's creative activity, naming our economic system has been a problem for at least the last half century. Many Americans have flinched at the formal designation “capitalism” because that term has been used pejoratively by the system's critics. So, in the common mind, ours is simply “the economic system” as though there is not and cannot be any other.

The foregoing pages describe elements of the present circumstance of globalization, but they do not give a name to the political-economic system that drives it. Neoliberalism is the term widely used in the rest of the world, but seldom heard in economic conversations in the United States. Again, this is because it is a name used by critics as shorthand for international economic relationships seen to favor rich nations and powerful economic actors in the absolute faith that benefits will inevitably trickle down to all. Lacking a better alternative, neoliberalism is the name that we too shall use.

1. *The Practice of Neoliberalism*

At the intellectual level, neoliberalism is a political-economic philosophy that seeks to establish in the global context the underlying values of classical economics and liberal political ideas crafted for a time when the borders of nations largely defined the sphere of human activity.

From the beginning, the theory of capitalism has been based on the idealized freedom of the individual to seek his or her own benefit without having to consider the welfare of others. It was assumed that competing self-interests would limit the power of all and, without any planning or intervention of the state, create the common good. No advanced industrial society has found that to be the case in the real world. Vast differences in power and ability among individuals undermined economic

theory and threatened political stability. The rise of Keynesian economics following the Great Depression and World War II marked the formal recognition that modern governments had to intervene to smooth out the problems of capitalism.

Neoliberalism has risen as a philosophy or policy since the 1970s, which seeks to rescind that consensus. Its goal is to limit state intervention in the economy and to use the surviving powers of governments to promote free trade, free markets, and the free movement of capital without reference to the size of the economic actors, the social results of enterprise, or the impact on individuals in any of the countries involved. Under the neoliberal philosophy, economic actors are relieved of any concern about fairness in the distribution of wealth and income or other social consequences of their actions. It is simply posited that free and open markets, coupled with unrelenting competition, will guarantee that everyone everywhere—workers, investors, corporations, and nations—will ultimately be appropriately compensated for their economic contribution. Note, however, that “appropriate” does not necessarily mean equal, adequate, fair, or proportional compensation.

Proponents of neoliberalism are convinced that applying laissez-faire economic principles at the international level will lead to economic development by creating close ties between rich and poor countries through trade and investment. Transnational corporations, it is assumed, will become the channels for the transfer of both money and technology that are requisites for the poor to become rich. Neoliberalism also assumes that governments are incompetent in the sphere of business and should therefore privatize their resource base and production operations. Furthermore, it is expected that governments will minimize social welfare expenditures to promote fiscal responsibility, repay international debt, develop economic infrastructure, allow the free entry and exit of capital, and provide a labor pool at wages that will attract foreign investment.

The principles of neoliberalism can be found in the policies of the so-called Washington Consensus, which is shorthand for the International Monetary Fund, the World Bank, and the United States Treasury, the prime actors in defining the terms of economic globalization. They have exercised their powers so confidently in the past quarter century as to give the impression that there can be no debate about the essentials of economic development or the rightness of their policy prescriptions.

That is far from true. None of the economic success stories of recent years can be traced to the implementation of neoliberal principles. Neither Japan, China, India, the Asian Tigers, nor even Chile made their economic leaps by adhering to the passive government, market-friendly, free capital movement, and open-door trade policies counseled by the Washington Consensus. These countries have indeed integrated themselves into the global economy, but they followed different formulas often involving such elements as state intervention, export subsidies, protection of infant industries, control of capital convertibility, guided foreign investment, and even government ownership of key industries.

Global economic problems of recent years and the constraints of international debt have caused some of these countries to accede increasingly to the Washington Consensus one-size-fits-all requirements. However, that hardly constitutes an endorsement of the wisdom of those policies. It only attests to the power of those institutions and their willingness to exploit the weakness of individual developing countries facing complex and dehumanizing economic choices.

2. *Neoliberalism—An Ideology Rejected*

Over a decade ago, Japan’s Overseas Economic Cooperation Fund issued a white paper questioning the structural adjustment policies of the IMF and World Bank that required a dramatic opening up of the economies of poor countries and imposed harsh conditions on their people and institutions. The claimed goal of those policies was to speed development through global integration, a presumed necessary step in attaining a more efficient economy. In part, the Japanese white paper stated, “In the 1980’s, economic theory as well as economic policy were heavily oriented toward the pursuit of efficiency... What is now needed is a policy well balanced between efficiency and fairness, in order to improve the welfare of the entire society” (Quoted in William Greider, *One World, Ready or Not*, Simon & Schuster, NY, 1997, p. 278.).

Neoliberalism, what we commonly call “the economic system,” seeks to make the whole world an integrated mechanism of production and consumption where the self-interest of economic actors is granted free rein in the assumption that competition will make everything work out well in the end. The real intention is to make a world freely accessible to those who already have the most power—a handful of countries, a few hundred thousand wealthy individuals, and the few hundred large corporations and financial institutions they control. The result of more than a quarter century of neoliberalism has been to increase the economic disparity between rich and poor within countries and between them. The poorest are simply being left behind at an increasing rate. Continuing in the same path will or can produce a different result. If fairness is the goal, a different economic model will be required.

But looking for alternatives, or even acknowledging the possibility of such, is not within the makeup of neoliberalism. In commenting, the World Alliance of Reformed Churches made this judgment:

This is an ideology that claims to be without alternative, demanding an endless flow of sacrifices from the poor and creation. It makes the false promise that it can save the world through the creation of wealth and prosperity, claiming sovereignty over life and demanding total allegiance, which amounts to idolatry. (“Covenanting for Justice in the Economy and the Earth,” Accra, Ghana, July 30–August 13, 2004, p. 2)

Any system that makes absolute demands and that places itself beyond question, adjustment, or replacement has assumed a status that Christians accord only to God.

I. *An American Church and the American Nation in a Global Society*

The 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) acknowledges that we are enthusiastically part of the global Christian community. We are thankful for the witness of our ecumenical partners in matters of faith and economic justice. We receive with gratitude the strong statement of the World Alliance of Reformed Churches, “Covenanting for Justice in the Economy and the Earth” (Accra, Ghana, 2004) (<http://warc.jalb.de>). That and the World Council of Churches 2005 background document “Alternative Globalization Addressing Peoples and Earth” (AGAPE) have challenged and guided this assembly in making our own statement on seeking justice amid the complexities of globalization.

As a participant in the global community of faith and the world ecumenical community, we recognize both our bias and the peculiar responsibility we have as an American church for speaking faithfully within the social, economic, and political context of the United States. It is that reality that we primarily seek to address and help reshape.

It has become commonplace in this country and abroad to recognize the uniquely powerful position of the United States in the global community—economically, militarily, and culturally. In a 2004 book, former Secretary of State Zbigniew Brzezinski argued that America can choose to lead the world or dominate it, but it cannot do both. There is an almost biblical ring to the author’s image that America must choose between being a city on a hill or a fortress on a hill. The United States should, therefore, treat globalization not as a doctrinal issue but as an opportunity to elevate human existence through multi-lateral commitments. “To do otherwise,” Secretary Brzezinski says, “risks isolating America in the face of growing hostility to its economic agenda” (*The Choice*, Basic Books, N.Y., 2004).

The globalization movement creates a historical moment when the moral vision of economic justice and practical politics can converge if we have the faith and the imagination to make it so. But there is nothing foreordained about that. Globalization left uncorrected could as well become the battlefield of predatory capitalism and the ultimate expression of social Darwinism.

The United States government can play a huge role in moving the world toward the positive vision if its present hegemonic moment is seen as an opportunity to set aside the protection of narrow economic interests and unilateral politics backed by unchallengeable military power, in favor of a commitment to uncompromising multilateralism. That does not mean abandoning to others the basic decisions about global society. It merely means having confidence that the best in the American experience is attractive and compelling enough to be persuasive in the competition of ideas in international forums and institutions.

It is the responsibility of the biblical faith community to be critical participants in every political and economic system in which it finds itself. We are not cheerleaders of the status quo, nor are we believers that every social change is good. We do not believe in globalization; we believe in a particular kind of globalization that reflects justice, community, and the sustainability of creation. That is the vision that we urge members of this church to advocate in every social, economic, and political arena.

Globalization is a reality that cannot be repealed even if that were our preference. The political issue before us is how to manage globalization in order to generate benefits for the common good. Can the nations craft a system that works for all? The moral question, and therefore the theological issue, is whether globalization can be made to serve the poor first rather than last or not at all.

APPENDIX A

Hope for a Global Future: Toward Just and Sustainable Human Development

Approved by the 208th General Assembly (1996)

Published by the Office of the General Assembly (Louisville, Ky.), 1996 (OGA-96-013)

Principles

PRINCIPLE: The satisfaction of basic needs is indispensable for human development. Sufficiency for all requires that poverty be eradicated and that the affluent live more frugally (p. 96).

PRINCIPLE: Human rights are essential to the expression of human dignity and are fundamental to the quest for human development. These rights include satisfaction of basic biophysical needs, physical security, moral and spiritual autonomy, mental and cultural development, social participation in defining and shaping the common good, due process, environmental protections, and the common good itself (p. 100).

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PRINCIPLE: Women's rights—to a secure livelihood, to freedom from oppressive domination, to education, and to safe contraception within broadly available health care—are an essential component of just and sustainable human development (p. 102).

PRINCIPLE: Public participation of all persons in the decisions that affect their lives and well-being is a fundamental human right (p. 104).

PRINCIPLE: Commitment to human development requires a commitment to effective governance capable of encouraging order, assuring justice, and promoting the common good (p. 106).

PRINCIPLE: Education is a basic human right and is essential to human development, because it enhances human capacities, improves opportunities, and widens the range of choices (p. 109).

PRINCIPLE: Overpopulation is neither just nor sustainable. Procreation is a deeply felt human right that must be balanced with the responsibility to preserve environmental quality and long-term sustainability and to make sufficient sustenance available to all (pp. 111–12).

PRINCIPLE: Human life and well-being depend upon the flourishing of other life and the integrity of the life-supporting processes that God has ordained (p. 115).

PRINCIPLE: Environmental sustainability requires agricultural sustainability, which is necessary for human survival and well-being, now and for the long-term future (p. 117).

PRINCIPLE: Authentic human development does not come in a single, fixed pattern. There are differences in cultural and worship practices that express the same universal values of justice, integrity of the person, solidarity, and sustainability (p. 120).

PRINCIPLE: Peacemaking is essential for human development and for the church's faithfulness to Christ. It requires actions to reduce militarization and to address the unmet needs that aggravate tensions (p. 124).

PRINCIPLE: The repayment of debts and interest at the expense of the basics of life raises serious questions of justice. The burden of debts must be shared equitably in ways that reduce poverty, protect the environment, and avoid perverse incentives in the future (p. 128).

PRINCIPLE: In an interdependent world, no nation can be fully independent of other nations, and no nation should be overly dependent on other nations. This means that the international trading system must incorporate the basic norms of social justice and environmental sustainability, rather than depend solely on the norms and outcomes of free trade (p. 131).

PRINCIPLE: The purpose of development assistance is to equip people and communities through financial and technical means to implement their own plans for just and sustainable development (p. 137).

APPENDIX B Members of the Resolution Team on Trade Monitoring

Kim Bobo, executive director, Interfaith Committee for Worker Justice, Chicago, Illinois
Elder. Founder and executive director of the National Interfaith Committee for Worker Justice, the leading national organization that mobilizes religious support for low-wage workers and rebuilds partnerships with the labor movement. Coauthor of *Organizing for Social Change*, Bobo previously worked for Bread for the World and the Midwest Academy.

Ruy O. Costa, executive director, Episcopal City Mission, Boston, Massachusetts
Elder. Born in Brazil, with theological study at the Presbyterian Seminary at Campinas and his Ph.D. from Boston University. Dr. Costa has been a teacher and ecumenical administrator, most recently of nonprofit housing facilities and advocacy programs, and of community economic development programs. He also works with the Brazilian immigrant community in Boston.

Clifford Grum, president (retired), Temple-Inland, Inc., Diboll, Texas
Elder. Retired chairman and chief executive officer of Temple-Inland Inc. For three years he was publisher of *Fortune* magazine and then served as executive vice president of Time Inc. until Temple-Inland was spun-off in 1983. In 1991, he was elected chairman of the board of Temple-Inland Inc. He served as Temple-Inland's CEO until his retirement in January 2000. Grum is a past director for the Texas Association of Business & Chambers of Commerce and has served on the board of trustees for Austin College. He sits on the boards of directors of Tupperware Corporation and Trinity Industries, Inc.

Ayn Lavagnino, manager of Environmental Programs, Camas, Washington
Elder. Lead for Missions at East Woods Presbyterian Church, a new church development in Vancouver, Washington. In her role as manager of environmental programs for Hewlett-Packard's Imaging & Printing products, Ayn drives the strategies and programs required to deliver safe, legal, and environmentally optimal products to market. A recent mission trip to Guatemala brought home the tangible reality of the mixed effects of globalization on developing communities. (She resides in Camas, Washington, with her husband Albert and two spunky cats.)

Lewis Mudge, professor (retired), Berkeley, California

Minister. Robert Leighton Stuart Professor of Theology, emeritus, San Francisco Theological Seminary and the Graduate Theological Union, Berkeley. A theological ethicist, author or editor of six books, Dr. Mudge, previously taught at Amhurst College, was academic dean of McCormick Seminary, and served as secretary for Theological Studies of the World Alliance of Reformed Churches.

Rebecca “Toddie” Peters, assistant professor, Elon, North Carolina

Minister. Distinguished emerging scholar and assistant professor of Religious Studies at Elon University in North Carolina. She is an ordained PC(USA) minister and her books on the subject include *In Search of the Good Life: The Ethics of Globalization*, which won the 2003 Trinity Prize, and *Justice in a Global Economy: Strategies for Home, Community, and World*, which is being published by Westminster/John Knox, Fall 2006.

William (Bill) Saint, senior human development specialist, World Bank, Washington, D.C.

Elder. Senior World Bank human development specialist (Africa Region) since 1990. Previously served with the Ford and Rockefeller Foundations in both Africa and South America, on agriculture and rural development, as well as higher education policy.

Ronald Stone, professor (retired), Pittsburgh, Pennsylvania

Elder. John Witherspoon Professor of Christian Ethics, emeritus, Pittsburgh Theological Seminary. Author of sixteen books and editor of several others in ethics and theology. Founder, Theological Educators for Presbyterian Social Witness.

Walter Owensby, consultant, Potomac Falls, Virginia

Minister. Retired associate for International Issues, PC(USA)’s Washington Office. Trained as a development analyst and minister, he has served as a pastor, mission worker, and teacher.

Gwen Crawley, staff, Louisville, Kentucky

Elder. Interim coordinator, Advisory Committee on Social Witness Policy (ACSWP). Crawley has managed healthcare and medical mission programs in the private sector and for the Presbyterian Church (U.S.A.). She is editing an issue of *Church & Society* magazine on globalization timed to coincide with the presentation of “Resolution on Just Globalization: Justice, Ownership and Accountability to the 217th General Assembly (2006).

Christian Iosso, staff, Louisville, Kentucky

Minister. Coordinator, Advisory Committee on Social Witness Policy (ACSWP). Previously, pastor of the Scarborough (N.Y.) Presbyterian Church, part-time college professor and staff to the General Assembly Mission Council of the United Presbyterian Church.

APPENDIX C

United Nations Millennium Development Goals

By 2015, all United Nations Member States have pledged to:

1. Eradicate extreme poverty and hunger
 - ✧ Reduce by half the proportion of people living on less than a dollar a day
 - ✧ Reduce by half the proportion of people who suffer from hunger
2. Achieve universal primary education
 - ✧ Ensure that all boys and girls complete a full course of primary schooling
3. Promote gender equality and empower women
 - ✧ Eliminate gender disparity in primary and secondary education preferably by 2005, and at all levels by 2015
4. Reduce child mortality
 - ✧ Reduce by two thirds the mortality rate among children under five
5. Improve maternal health
 - ✧ Reduce by three quarters the maternal mortality ratio
6. Combat HIV/AIDS, malaria and other diseases
 - ✧ Halt and begin to reverse the spread of HIV/AIDS
 - ✧ Halt and begin to reverse the incidence of malaria and other major diseases
7. Ensure environmental sustainability
 - ✧ Integrate the principles of sustainable development into country policies and programmes; reverse loss of environmental resources
 - ✧ Reduce by half the proportion of people without sustainable access to safe drinking water
 - ✧ Achieve significant improvement in lives of at least 100 million slum-dwellers by 2020
8. Develop a global partnership for development
 - ✧ *Develop further an open trading and financial system* that is rule-based, predictable and non-discriminatory. Includes a commitment to good governance, development and poverty reduction—nationally and internationally

- ✧ *Address the least developed countries' special needs.* This includes tariff- and quota-free access for their exports; enhanced debt relief for heavily indebted poor countries; cancellation of official bilateral debt; and more generous official development assistance for countries committed to poverty reduction
- ✧ *Address the special needs of landlocked and small island developing States*
- ✧ *Deal comprehensively with developing countries' debt problems* through national and international measures to make debt sustainable in the long term
- ✧ In cooperation with the developing countries, develop *decent and productive work for youth*
- ✧ In cooperation with pharmaceutical companies, provide *access to affordable essential drugs* in developing countries
- ✧ In cooperation with the private sector, make available, the *benefits of new technologies*—especially information and communications technologies

For more information on the Millennium Development Goals, see Road Map towards the Implementation of the United Nations Millennium Declaration at www.un.org/millenniumgoals.

ACWC ADVICE AND COUNSEL ON ITEM 09-10

Advice and Counsel on Item 09-10, the “Resolution on Just Globalization: Justice, Ownership, and Accountability”—From the Advocacy Committee for Women’s Concerns (ACWC).

The Advocacy Committee for Women’s Concerns advises Item 09-10, the Resolution on Just Globalization: Justice, Ownership, and Accountability, be approved with the following amendments to strengthen the recommendations:

1. Amend Recommendation B.2 to insert the following as B.2.c and accordingly reassign the following items under B.2: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“c. sign and implement the U.N. Convention for the Elimination of All Forms of Discrimination Against Women (CEDAW) treaty;”

“~~e.~~ d. lead international efforts to establish a small tax on international capital transactions (the so-called Tobin Tax) as a way to discourage currency speculation and stabilize global financial systems; and

“~~d.~~ e. cooperate more closely with other countries and international organizations in creating guidelines and mechanisms to help balance appropriately the interests of transnational corporations and of host or trading nations with weakened internal governance structures.”

2. Amend Recommendation F.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. Call upon the ACSWP in consultation with ACWC to use a gender lens, to conduct an ethical analysis of present U.S. tax policies and regulations in the global context and in light of prior General Assembly positions, updating the General Assembly’s 1977 policy, drawing on a representative group of experts on taxation and government policy, and recommending appropriate remedies in a study paper for the 219th General Assembly (2010).”

3. Amend Recommendation F.6.d 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.]

“d. Prayerfully consider their own lifestyle and consumption patterns and the impact of ~~advertising and consumerism~~ the sexualization of persons by media and/or marketing, on themselves and their children.”

4. Amend Recommendation F.6.g 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.]

“g. Encourage Presbyterians engaged in global production and trade to utilize codes of business ethics for themselves and their subcontractors that protect workers, the environment and host communities and cultures, working with local non-profit organizations such as ~~COVERCO~~ the Commission for the Verification of Codes of Conduct (COVERCO) in Central America to monitor workplace conditions and safety intentionally looking for partner organizations that uphold human rights principles.”

5. Amend Recommendation F.6.h. 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.]

“h. Encourage the following [General Assembly committees and] offices and agencies of the General Assembly Council, as resources allow, to be guided by the relevant sections of this report in their work:

“(1) The Advocacy Committee~~[s-on]~~ [for] Women’s [Concerns,] [and] [the Advocacy Committee for] Racial Ethnic Concerns~~[,]~~ and offices of Justice and Compassion goal area to monitor and advocate against the exploitation of women and children in the work place, unsafe working conditions, drug trafficking and prostitution.”

Rationale

The Advocacy Committee for Women’s Concerns (ACWC) finds the “Resolution on Just Globalization: Justice, Ownership and Accountability” [Item 09-10] insufficient in its examination of gender in relation to its study of globalization. We urge the Advisory Committee on Social Witness Policy (ACSWP) to consider a more thorough study of the gendered aspects of globalization in the future. Recognizing the recommendations are a solid beginning toward that work, ACWC has offered amendments that will strengthen that work in regard to women’s concerns.

1. In the interest of “health and safety” sought by the recommendation, pursuing an international standard for ensuring and securing the health and safety of women is within ACWC’s area of concern. The United States is not a signatory of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) treaty, despite the fact that, to date, 181 countries have signed it. The Presbyterian Church (U.S.A.) supports universal ratification of CEDAW, also called the Women’s Convention. This treaty is a legal landmark document establishing that women are entitled to all human rights. In 1979, the convention was adopted by the General Assembly of the United Nations. The 199th General Assembly (1987) requested the Stated Clerk to urge all senators to vote in favor of the ratification of CEDAW in Paragraphs 35.124–.129 (Minutes, 1987, Part I, p. 584). The General Assemblies of 1988, 1992, and 1996 also urged US ratification. Once a country has ratified the Women’s Convention and joined the global movement to end discrimination against women, it has the option to become part of the Committee on CEDAW, it also has the option to submit reports to the UN on their own programs on equal rights for women and, therefore, provide the chance for citizens to voice praises and concerns on women’s rights. Ecumenical leaders, including the PC(USA) Stated Clerk Clifton Kirkpatrick, signed a letter in 2002 stating:

While the United States is a leader in the human rights arena, there are still many instances of gender inequality in the U.S. that need to be addressed. We have learned from U.S. government reports that women are still discriminated against in employment opportunities. One example is "A New Look Through the Glass Ceiling: Where are the Women?" compiled by the U.S. General Accounting Office in January 2002.

We uplift the words of First Lady Laura Bush on International Women’s Day 2002: "Our dedication to respecting and protecting women’s rights in all countries must continue if we are to achieve a peaceful, prosperous, and stable world." The ratification of this Convention is a clear step towards this goal. (See www.pcusa.org/peacemaking/un/cedaw-support for the whole statement)

2. The ACWC has among its responsibilities to monitor General Assembly and General Assembly Council (GAC) actions, resources, and reports. Using a gender lens in this work can be particularly valuable and there is interest for ACWC in this examination of the tax code. When the “joint income tax filing” for married couples was added in 1948, a “secondary earner” bias was also introduced into the U.S. tax code. With the realities of women earning an average of \$0.77 for every dollar a man in the same job earns, the reality in most families is that women are the secondary earners. Secondary earners are taxed at a higher rate and that creates disincentives for the persons earning less, often women.

3. The increasingly sexualized portrayals of men, women, and children in advertising and media promote exploitation, minimize humanity, and homogenize diversity. Sexualizing women and their images to sell things is an old phenomenon, but the more recent trends to sexualize children/adolescents and now even men cannot be regarded as a positive move toward equality.

4. The Commission for the Verification of Codes of Conduct (COVERCO) is but one example of an excellent partner for this work. The ACWC applauds the work COVERCO has done to focus on issues of freedom of association, gender and discrimination, and child labor. There are other organizations that model inclusive leadership and work for just and equitable conditions for all workers. For example: the Mexico Solidarity Network, located in Chiapas, Mexico, is an indigenous worker justice organization that models shared leadership and supports women’s economic development and leadership. This organization stands in contrast to a surrounding culture that does not value women equally. Partnerships intentionally created with organizations that value diversity and are culturally proficient improve our own work toward becoming a beloved community.

5. This recommendation has an error of fact. The advocacy committees have separate functions and are entities of the General Assembly. This amendment makes those points more clear.

Item 09-11

[The assembly approved Item 09-11 as amended. See pp. 50, 51.]

Resolution on Human Rights in a Time of Terrorism and Torture

The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006) do the following:

1. Approve the “Resolution on Human Rights in a Time of Terrorism and Torture,” and direct the Stated Clerk to make the recommendations and background available on the website of the Presbyterian Church (U.S.A.), www.pcusa.org, and distribute copies to sessions and middle governing bodies for study and action;
2. Affirm that the General Assembly of the Presbyterian Church (U.S.A.) opposes the use of torture and all forms of ‘cruel, inhuman, or degrading’ interrogation by all agencies, employees, or agents of the United States government[, and all foreign governments and/or combatants, and] supports the application of the Geneva Conventions to all enemy soldiers and the humane treatment with due process for all combatants held by U.S. forces anywhere in the world, and supports the provisions of the Bill of Rights and the principles of judicial review and congressional oversight over Executive branch operations, now including counterterrorism, Homeland Security, and domestic surveillance programs, both classified and publicly acknowledged;
3. Endorse congressional and judicial remedies for the use of torture and illegal detention by agencies of the U.S. government, such as the appointment of a special counsel, open hearings, appropriate investigation, and legislation outlawing the use of “extraordinary rendition” and extraterritorial prison facilities.
4. Request the Stated Clerk and the Moderator of the 217th General Assembly (2006) to include salient concerns of this report in any public summary of the actions of the assembly directed to public officials, ecumenical partners, and church leaders;
5. Encourage members, sessions, presbyteries, and synods to pray for all victims of human rights abuse and those who persecute them, particularly in their observances of Human Rights Day (each December 10), to seek ways to assist these victims and prevent further abuse of others;
6. Authorize the Office of the Stated Clerk, as in the case of conscientious objectors, to express support for the principled refusal on grounds of Christian conscience by Presbyterian military, intelligence, and other personnel who are asked to participate in coercive and/or covert detention of prisoners;
7. Authorize the Stated Clerk, in consultation with the Advisory Committees on Litigation and the Constitution and the Advisory Committee on Social Witness Policy, to express support for the protection of the right of privacy for U.S. citizens against intrusion by government or private entities; and
8. Urge all Presbyterians, while being attentive to issues of human rights related to U.S. policy and practice, to continue to advocate for human rights in the many places around the world where those rights are in jeopardy.

[Financial Implications: (2006): \$0; (2007): \$14,560; (2008): \$0 (Per Capita—OGA)]

Rationale

I. Introduction

For the past eighteen years, the Advisory Committee on Social Witness Policy (ACSWP) and its predecessor bodies have worked with the Worldwide Ministries Division (WMD), the Office of Corporate Witness, the Presbyterian Washington Office (PWO), and the Presbyterian United Nations Office (PUNO) to provide a brief overview of human rights concerns around the world. This resolution on Human Rights focuses on the United States, as our nation has gone from being a leader in the cause of human rights to a cause for alarm among democratic nations. None of the observations in this report are pleasant to make, nor are they meant to delineate the full scope of human rights’ concerns in the world. Ongoing, entrenched human suffering and pervasive abuse of power continue to plague the peoples of the world.

This resolution follows the biblical model provided by the prophet Amos, who surveyed the countries around Judah with judgments attributed to God, before turning to Jerusalem. Amos summarizes the sins of each of the nations and warns, “... for three transgressions ... and for four, I [God] will not revoke the punishment” (Amos 2:6). He addresses his greatest grief to

his own nation: “[Woe to] those who are at ease in Zion ... O you that ... bring near a reign of violence ... you have turned justice into poison and the fruit of righteousness into wormwood” (Amos 6:1, 3, 12). We also feel the weight of Jesus’ words, “... first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor’s eye” (Matt. 7:5).

The policy basis for this resolution is strong, as human rights concerns of the assembly date back well before the church’s advocacy for the Universal Declaration of Human Rights. A strong sample comes from the 1937 assembly:

“Every person being thus infinitely valuable in the sight of God, all are to be regarded as equally entitled to the rights granted by society or inherent in them as human beings... Personality being of infinite worth, there are areas of personal life which no state, no economic or social force should be authorized to invade. The claims of the totalitarian state to dominion over all the acts and thoughts of its subjects must be rejected. Freedom of thought and its expression, freedom of assembly, freedom of religious worship, and freedom of conscience that commands one to act in obedience to God and not in submission to man-made decree, must be preserved as the foundation statutes of a Christian brotherhood.” (*Minutes*, PCUSA, 1937, Part I, p. 217)

Past General Assembly Human Rights Reports also contain valuable Bible studies and human rights documents.

War remains the chief cause of widespread human rights violations, though acts of terrorism are also dramatic violations of human rights by non-State actors. There are also cultural factors such as female genital mutilation in parts of Africa and selective abortion in parts of Asia that discriminate against women.

In Africa, the Darfur region of the Sudan remains a major concern of the international community, as massive displacement of Black Sudanese groups by Arabs from the northern part of that country continues, using rape and even slavery as means for a kind of “ethnic cleansing.” Border areas of Chad are reportedly also being terrorized. Civil warfare in Liberia appears to have stopped; warfare continues in parts of the Congo, on the Ethiopian/Eritrean border, in parts of Somalia and Sierra Leone. (Trade in “conflict diamonds” is also being more regulated.) The government of Meles Zenawi in Ethiopia is blamed for violently refusing to cede power to an elected government, for massacres on June 8 and November 1–5, and for the imprisonment of 100,000 or more civilians in concentration camps. In Nigeria, relatively low-level warfare between Christian and Muslim regions has ended. Zimbabwe remains a dictatorship under Robert Mugabe with forced displacement of shantytowns and widespread malnourishment.

In the Middle East, the war with terrorism has come to Iraq, although there are signs that the constant bombings of civilians and U.S. troops are part of a simmering civil war, as well as resentment of the occupation. In Lebanon, after the assassination of former Prime Minister Rafik Hariri, Syrian troops withdrew. There have also been votes and other steps toward democracy in Lebanon, Jordan, Saudi Arabia, and Egypt, all of which have also experienced terror attacks. Recent National Assembly elections in Egypt took place amid several violent confrontations by the country’s security forces against supporters of Muslim Brotherhood-affiliated candidates. Nevertheless, a significant number of seats in the assembly were gained by the Brotherhood who, on the one hand, have expressed openness to dialogue with the country’s Christians but whose campaigns, on the other hand, had manifested flagrant ill will towards them. In Egypt also, the government’s decision to deport large numbers of Sudanese refugees after incidents of violent assault by the police, was troubling to human rights observers. In Palestine, Israel continues to annex territory it has occupied since 1967, in defiance of international law. Israel’s unilateral withdrawal of settlements in Gaza, without negotiation on the West Bank and Jerusalem and while retaining controls on Gaza’s borders and resources, continues to cause pessimism about the revival of a “peace process.” The poor and less-educated population of Gaza are themselves seeing intra-Arab violence. Some militant factions continue to shoot mortars into Israeli settlements and send suicide bombers into Israel proper, although the security barrier (or “wall”)—generally built on Palestinian land—has reduced the number of suicide bombers.

In Latin America, a war continues in Colombia between a one-time liberation movement and a mixture of government and paramilitary forces, with U.S. observers and drug war operatives active mainly in areas controlled by the government. Human rights work among the 5 million or so displaced persons is itself dangerous, as a recent series of Presbyterian News Reports describes. (See six part series by Alexa Smith, www.pcusa.org/pcnews.) Haiti remains a failed state with high levels of violence since the removal of Jean-Bertrand Aristide, under whom there had been violence on a much lesser scale. Guatemala still suffers from violence, especially against Mayan Indians and sometimes involving Presbyterian church members and leaders. Native peoples also suffer in the Amazon River basin in fights over resources, with tribal, religious and human rights leaders killed. Peru continues to have limits on democracy. (See the film “State of Fear” based on that country’s truth and reconciliation commission after 2002.) Others would point to Venezuela as emulating Cuba, but the Hugo Chavez government seems most concerned about intervention from the outside. Brazil, Argentina, and Chile, especially with Pinochet, are all dealing still with the legacies of brutal dictatorships in the 1960s–80s.

In Asia, Afghanistan remains in part a war zone, and women’s rights in particular are limited outside the capital of Kabul. Past reports have noted dictatorships participating in the “war on terror” while oppressing their own citizens, such as Uzbekistan and Turkmenistan. Similar criticisms have been aimed at Azerbaijan and Kazakhstan. Partly due to earthquake

tragedies, the Kashmir region has not been a flashpoint between India and Pakistan. Pakistan, Bangladesh, and to a lesser extent, India, continue to have human rights problems, in part due to weak rural legal systems, caste prejudice, and religious discrimination. Cultural prejudice against women leads to some violence and, in the case of girl babies, some selective abortion occurs due to the availability of ultrasound. Christians constitute minorities under pressure in these and many other countries, partly due to their being the most widespread religious group in the world. (See “Washington Discovers Christian Persecution,” *New York Times*, 12/21/97.)

Terrorism has struck Bali; the Tsunami has caused great damage but less warfare in Christian and Muslim minority regions of Indonesia. Sri Lanka remains riven by Tamil-Sinhalese tensions, with danger of increased hostilities. Nepal also faces low-level warfare, through Maoist rebels. In the Philippines, pastors and members of the United Church of Christ have been targeted for their work on labor and human rights, while low-level warfare against Muslim groups continues on the island of Mindanao. (Detailed material on the Philippine situation is available from the Asia-Pacific area office and ACSWP.)

Officially Communist nations continue to practice or condone human rights abuses: North Korea remains a closed society, with much starvation and malnutrition. China’s legal and judicial authorities, while improving since Tiananmen Square’s suppressions, are still linked to widespread use of extreme interrogation and deprivation of due process, especially in rural areas. After some years of thawing relations with the United States, Cuba imprisoned critics of its regime who received funding from U.S. government agencies. Myanmar, formerly Burma, remains a dictatorship and closed society.

In Europe, there have been steady improvements despite continued problems. This is most dramatically affirmed in the case of Ukraine, where a democratically elected president was poisoned with dioxin but has survived to run his nation despite continued social tensions. United Nations (UN)/North Atlantic Treaty Organisation (NATO) peacekeepers continue to patrol in the Kosovo province of the former Yugoslavia, but some war criminals from the most violent period of ethnic cleansing are being prosecuted. Turkey, possibly an entrant to the European Union in the near future, has moderated its treatment of its Kurdish minority and some dissident writers.

From this brief survey, it is clear that despite widespread international acceptance of the concept of human rights, the actions of governments dramatically limit their exercise. Preemptive legal and extralegal approaches by the U.S. government since 9/11/01 have changed not only U.S. practice but that of some allies: Philippines, Uzbekistan, Saudi Arabia, Israel, Nigeria, Colombia, Haiti, Indonesia, Pakistan, even Mexico. As noted above, in some regions of the world participation in the “war on terror” can become part of a rationale for prosecuting domestic opponents and opposition groups, or allowing them to be targeted by paramilitary and/or “death squad” units. These government opponents and targets are sometimes members of Christian or other religious minorities.

Past human rights updates have described the strengthening of concepts of religious rights, social and cultural rights. The church has also noted the pressure that religious discrimination in some forms of Islamization have put on Christian minorities in some Muslim countries, and how state religions discriminate and penalize Christians in some non-Muslim countries as well such as Sri Lanka, India (in certain provinces), and Israel (in certain respects). Today, however, Christianity as associated with America is being linked with violations of the Geneva Conventions and efforts to circumvent human rights generally. This makes the situation of Christian minorities more precarious and weakens evangelism by all Christians.

There are other forms of human rights violations in the world, including bonded child labor, the trafficking of children and women, and the mistreatment of immigrants. With the General Assembly’s recent shift to biannual meetings, we encourage Presbyterians to shift with us to website-based reporting for urgent and the most up-to-date information. This resolution focuses upon human rights concerns that have come to the fore regarding U.S. policy and practice, both in dealing with persons incarcerated in the context of efforts to curtail terrorism and in dealing with U.S. citizens, as well. Some of these concerns are delineated below and are reflected in the recommendations placed before the 217th General Assembly (2006).

II. Human Rights and the United States

A. *Torture and Detention*

Though the headlines have varied, the message has been too often: torture is back, and in American uniform and interrogation rooms. Press stories worldwide have included: the picture of the hooded Iraqi in cruciform position, mocked by wires attached to his near naked body, now a global media icon; names with new meanings such as Abu Ghraib, Baghram Airbase, Guantanamo Bay; alleged secret prisons in Egypt, Saudi Arabia, Uzbekistan, Eastern Europe, as well as Afghanistan and Iraq; Central Intelligence Agency (CIA) agents abducting suspects in one country and sending them to another (“extraordinary rendition”); presidential advisors writing legal defenses of the use of physical and psychological coercion; and public strategies to circumvent the Geneva Conventions and U.S. Constitutional law by indefinite detention without trial in extraterritorial military facilities.

Does the Christian Church remain silent? No, and Presbyterians have joined together to speak out. (See *Call to Say "No!" to Torture* www.pcusa.org/peacemaking/torturestatement.htm.) Conferences on torture in light of the Christian faith have been held in Florida and at Princeton Theological Seminary, and survivors of torture have addressed congregations and presbyteries in several areas.

What we say about the intentional cruelty of U.S. soldiers, spies, and shadowy “contractors” is what we have said about the same cruelty by others: it degrades us all, and must be renounced and repented of before the Living God, whose eye sees into every hidden cell and secret budget allocation. Our basis for speaking: Jesus Christ, the head of the Church, was tortured to death, first by being flogged, and then by a slow form of capital punishment. Thus we join countless patriots in saying: “This is not America.” But deeper down we know, too: “This is not Christian.”

The last two years have been marked by a movement from contradictory official denials as torture photos surfaced, to definitions of interrogation that are themselves tortured, and in some cases to the promotion and appointment to higher rank and office of those who authorized torture and had authority over places where it was and may still be practiced. Several low-ranking soldiers have been disciplined; one general retired; and another choosing retirement rather than the public review required for promotion. The number of reported deaths of prisoners in U.S. custody in Iraq and Afghanistan stands at 108 (<http://www.cbsnews.com/stories/2005/03/16/terror/main680658.shtml?CMP=ILC-SearchStories>). The U.S. military has acknowledged numerous suicide attempts and hunger strikes in Guantanamo Bay, where in early February of 2005 thirty prisoners were being kept alive by feeding tubes (*New York Times*, February 9, 2006). Other governments have protested U.S. policy and have extracted their nationals from U.S. prisons. The Red Cross and UN agencies have sought unfettered access to these detention centers, often without success (www.boston.com/news/world/europe/articles/2005/11/03/red_cross_seeks). In point of fact, the Red Cross repeatedly sought to alert the U.S. military command in Iraq and the Department of Defense to credible reports of torture at Guantanamo Bay and Abu Ghraib, reports that were ignored or suppressed.

As late as December 2005, Vice President Richard Cheney and Defense Secretary Donald Rumsfeld sought to permit continuance of torture in interrogations of terror suspects by CIA operatives and to exempt those interrogators and related military personnel from potential prosecution for war crimes or violations of U.S. military codes of conduct. A few public figures have defended the use of extreme physical pressures to obtain vital information, with some contrasting our practices with the beheadings, targeted assassinations, and suicide bombings of others. While the not-so-random cruelty of fanatics and use of missiles and mortars in civilian areas may be more vicious and violent than the abuse of individuals in U.S.-controlled prisons, such justifications for torture set the bar of civilized behavior quite low and expose our own captured service personnel to similar mistreatment. America has lost much of both its honor and its credibility. Efforts to exempt U.S. citizens and military personnel from jurisdiction of the International Criminal Court, and to weaken that court itself, only underline the indefensible nature of U.S. policy. These matters also remain important because the U.S. government maintains prisons around the world, with 14,767 in prison in Iraq alone as of February 15, 2006 (*New York Times*, 2/15/06)

The church stands by its moral and theological arguments, applicable abroad as at home:

... While the Christian Faith in itself cannot provide the details of a good justice system, it can and should speak about the fundamental *motives* and final *goals* of a criminal justice system ... and some criteria for evaluating actual practices ... (*Minutes*, PCUS 1978, Part I, pp. 194–95)

We reaffirm the actions that previous General Assemblies have identified as necessary to bring justice and compassion into the fabric of the prison system. (*Minutes*, 1988, Part I, p. 1028)

There is the pragmatic argument that evidence provided by extreme methods is generally much less reliable than that of standard U.S. police procedure. Alleged evidence for Saddam Hussein’s Weapons of Mass Destruction programs, for example, came in part from one individual, Ibn Al-Shaykh Al-Libi, put through extreme measures (*New York Times*, Douglas Jehl, 12/9/05; also *Newsweek* and *The New Yorker*). In other countries, as past human rights updates have described, the purpose of torture is not actually to extract intelligence but to break the sense of self; it is a form of intimate, humiliating terror, a crime against the human spirit and God’s image in us. Neither does such torture prevent terrorism, as the Israeli Government of Ehud Barak determined when it formally ended the practices of extreme interrogations on Palestinians and Lebanese.

Patriotic Americans may wonder at how such a major ethical problem could develop so quickly in so many areas. Some believe that legal opinions such as that of August 1, 2002, developed by now-Attorney General Alberto Gonzales and others, which narrowly defined torture as pain “equivalent in intensity to the pain accompanying serious physical injury, such as organ failure, impairment of bodily function, or even death” had immediate effect, ratcheting up the amount of brutality that would not be considered torture. Others see the refusal of judicial process or visitation by the Red Cross or UN monitors allowing abuses to grow unchecked, especially in secret locations. While the removal of legal controls or accountability may have helped create a climate of impunity for U.S. and private security interrogators so lax that digital photography was widespread (more so than has been made public), two government reports and the testimony of survivors indicate that the prac-

tices of torture were widespread and routine. (See “Making Torture Legal,” Anthony Lewis, *The New York Review*, 7/15/04 and “Abu Graib: The Hidden Story,” Mark Danner, *The New York Review*, 10/7/04)

One of the panels, headed by James Schlesinger, whose members were chosen by Defense Secretary Rumsfeld, determined that “CIA’s detention and interrogation practices contributed to a loss of accountability at Abu Ghraib,” though it did not have the authority to investigate the CIA itself. The other panel, also reporting in July of 2004, was headed by Major General George Fay and interviewed at least twenty-five military intelligence officers and private contractors. That report, as summarized by Catholic Church human rights researchers James Hodge and Linda Cooper:

...details some forty-four incidents, including the stripping, hooding and sodomizing of detainees; subjecting them to temperature extremes; leading them around naked on leashes; and attaching electrical wires to their genitals. In one case, two naked youths were terrorized by snarling, unmuzzled military dogs held by military personnel who competed to try to make the teenagers defecate.” In the Fay report’s own words, “what started as nakedness and humiliation, stress and physical training, carried over into sexual and physical assaults.”

Human Rights Watch confirms that U.S. forces in Iraq, Afghanistan and Guantanamo Bay have “used interrogation techniques including hooding, stripping detainees naked, subjecting them to extremes of heat, cold, noise and light, and depriving them of sleep—in violation of the Geneva Conventions and the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment. This apparently routine infliction of pain, discomfort and humiliation has expanded in all too many cases into vicious beatings, sexual degradation, sodomy, near drowning and near asphyxiation (“water-boarding”—ed.). Detainees have died under questionable circumstances...”

Writing in the *New England Journal of Medicine* (July 2004), Robert J. Lifton writes of mounting evidence that “U.S. doctors, nurses and medics have been complicit in torture and other illegal procedures in Iraq, Afghanistan and Guantanamo Bay... [They have]... turned over prisoners’ medical records to interrogators who could use them to exploit the prisoners’ weaknesses and vulnerabilities,” including physical and psychological conditions.

Hodge and Cooper build on the work of Alfred McCoy, author of *Closer Than Brothers*, a book on the influence of CIA torture methods in the Philippine military, to outline the development and spread these techniques.

The basic techniques—the use of stress positions, sensory deprivation and sexual humiliation—are aimed at making victims feel responsible for their own pain and suffering...while it appears less abusive than physical torture, the psychological torture paradigm causes deep psychological damage to both victims and their interrogators, who can become capable of unspeakable physical cruelties.

The results of the CIA torture experiments (drawn from research funded in the 1950s in university psychology departments) were codified in 1963 in a secret manual known as “KUBARK Counter-intelligence Interrogation” (used widely in Vietnam in the Phoenix Program)...In 1983, the KUBARK manual provided a model for the CIA’s “Human Resource Exploitation Training Manual,” whose methods were used by the ...U.S.-trained Honduran Battalion 3-16 during the tenure of then-U.S. ambassador to Honduras John Negroponte, now ambassador to Iraq.

About the same time, the CIA compiled the ‘Psychological Operations in Guerrilla Warfare’ for the Nicaraguan contra commandos...Six manuals, also linked to a CIA program, were used at the U.S. Army’s School of the Americas and distributed across Latin America by Army Mobile Training Teams in the 1980’s. They advocated everything from executions of guerrillas to extortion, coercion and false imprisonment...” (*National Catholic Reporter*, Nov. 5, 2004, p. 12).

Human rights organizations have copies of these manuals, but additional documentation was discovered by *The New York Times* (in particular in a 1988 interview with Florencio Caballero, a former torturer), the *Baltimore Sun* (via a lawsuit in 1995), and by Representative Joseph Kennedy in his five-year effort to close the “School of the Americas.” Space does not permit further descriptions of techniques of “debility, dependence, and dread,” or the phenomenon of “ghost detainees,” some killed during interrogation, whose identities and locations are never released but whose existence was confirmed in the Fay and Schlesinger reports. (Note: Hodge and Cooper’s book, *Disturbing the Peace: The Story of Father Roy Bourgeois and the Movement to Close the School of the Americas*, Maryknoll: Orbis, 2004, contains much additional information.) Descriptions of the process of “extraordinary rendition” only magnify the concerns about due process and humane treatment, as in those cases suspects are spirited from one country for interrogation in another country usually known for human rights abuses. (See “Outsourcing Terror,” Jane Meyer, *The New Yorker*, 2/14–21/05)

B. *The Fate of the Guantanamo Bay Prisoners*

It has been more than four years since about four hundred of the five hundred plus current prisoners were put in prison without trial. Some of the alleged Al Qaeda or Taliban members were captured on the battlefield; some were obtained by offering rewards or bounties to warlords, as was the first prisoner to be tried before a military tribunal in *Hamdan v. Rumsfeld*. Readers may remember the treatment of John Walker Lindh, “the American Taliban,” who was initially kept naked and without food or medical attention, but then due to his citizenship, was given a legal hearing and negotiated sentence. After lengthy diplomatic protest, several British, Australian, and other nationals were also released; over time other prisoners have been sent back to prison or freedom in less influential countries of origin.

The U.S. Government has classified the prisoners on Guantanamo as “illegal enemy combatants” outside the jurisdiction of the Geneva Conventions concerning prisoners of war and, as Guantanamo Bay is on Cuban territory, outside the jurisdiction of the Bill of Rights and U.S. Constitutional law. Thus the Bush Administration has taken upon itself to develop a number of unique legal categories and proceedings, justified by its own definitions of the requirements of the “war on terror.” After a Supreme Court ruling that some kind of hearings be held (under the ancient right of habeas corpus, requiring some

public justification for imprisonment), President Bush issued a three-page Presidential Order establishing tribunals of between three and seven military officers selected by the Administration to judge the captives (November 13, 2001). Two-thirds majorities are required for sentences of up to life imprisonment; unanimous votes are required for the death penalty (*New York Times*, January 8, 2006, Magazine, p. 51).

The conduct of these tribunals—if allowed by the Supreme Court—is important to us as Christians because of our equal standing as creatures before God, and Jesus’ clear urging that we “love our enemies,” whether or not they are brought to repentance. Doubts about the Administration’s capacity or intent to provide impartial justice would not only reflect on the reputation of the United States as a nation of laws, but on the responsibility of Christians who participate in proceedings that appear to deny captives their rights. Christians in other countries may suffer for our perceived sins; on a larger scale, the attractiveness of the democratic project of America will be further diminished, particularly in the Muslim world.

Eight features of the trials raise questions about the growth of Executive power and even “privilege” (a phrase not found in the Constitution):

1. The U.S. Congress, constitutionally authorized to declare war and convene military tribunals, had no role in the creation of the Guantanamo tribunals, their definition of war crimes, rules for evidence gathered by coercive means, etc.
2. Because evidence might be classified intelligence obtained by secret means, detainees may not know the full nature of accusations against them and their potential jeopardy.
3. The U.S. judiciary would have no role: appeals would go before three military judges chosen by the secretary of defense.
4. The likely charge of conspiracy, without evidentiary safeguards, may tend to serve as a “catch-all” equalizing the seriousness of offenses of all accused, despite widely varying levels of culpability. Thus international law and recent (1996 and 1997) congressional definitions of war crimes did not include, “conspiracy.”
5. Unlike genocide, for example, terrorism itself is not a settled part of international law.
6. The long delays in providing limited legal access for a limited number of prisoners have created a climate of deepened anti-Americanism and fatalism among many in the prison camp. Their doubt concerning American justice breeds distrust of their lawyers, thereby weakening their cases. As of December 30, 2005, more than thirty detainees were being forced to prevent their hunger strikes from leading to further suicides.
7. While a single appeal of the legality of the tribunals goes forward, the U.S. Senate voted on that same December 30 to deny all Guantanamo prisoners the right of habeas corpus. This amendment by Senator Lindsay Graham to a defense bill, now called the Detainee Treatment Act of 2005, provides congressional support for depriving the prisoners of due process.
8. On the U.S. military side, slow or no due process creates a legal limbo without an exit strategy, for not only is “justice delayed, justice denied,” but Islamist hatred of U.S. “domination” puts our troops constantly at risk. (These points are drawn from numerous reports on the tribunals and legal status of Guantanamo detainees, including: *Time* 6/20/05 and *New York Times* 12/19/05)

C. *Increased Surveillance of U.S. Citizens Without Court Warrants*

In late December of 2005, *The New York Times* published information it had held for many months concerning the Bush Administration’s practice of spying on U.S. citizens and groups without warrants. In addition to secret wiretaps and spying on approximately 150 anti-war and other activist groups, the president signed a directive to circumvent the secret court already set up to grant permission for large scale electronic surveillance, typically done on a smaller scale in past administrations. The admissions and defenses of these practices appear to contradict the president’s earlier assurances that the USA Patriot Act would not permit spying on U.S. citizens without court warrant. For these reasons and others, Congress has limited the renewal of the Patriot Act’s manifold expansion of Federal Bureau of Investigation (FBI) and CIA powers for six months from mid-December.

Starting soon after September 11, 2001, the president authorized the National Security Agency (NSA), itself begun in absolute secrecy under President Truman in 1952, to monitor the personal communications of U.S. citizens without going to the special court set up to provide warrants. Operating out of Yakima, Washington, and Sugar Grove, West Virginia, the NSA routinely intercepts all international communications (*The New York Times*, “The Agency that could be Big Brother,” by James Bamford, December 25, 2005, 4:1). What the Bush Administration has done is to extend a practice called “data min-

ing” to cover “hundreds, perhaps thousands” of people whose communications may fit into a pattern or otherwise reveal connections to terrorist groups.

In 1978, following the abuses of the Nixon Administration and the investigations of foreign and domestic intelligence gathering by the Senate (headed by Senator Frank Church), Congress established a Foreign Intelligence Surveillance Court (or FISA) to which government agencies would need to show “probable cause” to receive authorization to conduct wiretaps and other surveillance. In twenty-seven years, approximately 19,000 warrants have been granted; only five were denied, and of these only one appealed to the Foreign Intelligence Court of Review. Thus there seems to be little cause for circumventing a body that has been very willing to authorize government surveillance already. The FISA court is also ready to act on emergency requests, making it hard to justify years of surveillance as “emergency measures” occasioned by the “war on terror.”

Despite the apparent curtailment of similar Defense Department operations of this kind in 2002 (the Total Intelligence Awareness program run by Ret. Admiral John Poindexter) in 2004 the General Accounting Office identified fifty-two agencies and departments using or planning “data mining” techniques, with the Department of Defense reporting the largest number. “These departments and agencies reported 199 data-mining efforts, of which 68 are planned and 131 are operational” (*The New York Times*, December 25, 2005, 4:4). While one can assume that some of these efforts are essentially computer searches of mounds of unclassified data, the classified searches may not fall under any judicial or legislative review as to their scope and justification.

The Senate Judiciary Committee is currently investigating how the president’s spying directive affects the Fourth Amendment against “illegal searches and seizures.” In addition to requesting information from senators or representatives, concerned Presbyterians may look at the government oversight section of the website of the Electronic Privacy Information Center, or the American Civil Liberties Union. In addition to expanded electronic surveillance at home, the Department of Homeland Security and more local police bodies have been conducting more surveillance of anti-war and other protest groups, from the Catholic Worker to PETA, or People for the Ethical Treatment of Animals, to bicycle demonstrations in New York City (*New York Times*, 12/25/05, 4:4).

D. *Human Rights and the Criminal Justice System of the United States*

Here we briefly set the civil liberties concerns above in the context of ongoing concerns within the U. S. criminal justice system, concerns that predate responses and reactions to terrorism.

As noted in previous human rights updates, there are widely varying standards for legal assistance, sentencing guidelines, and prison conditions among the states in the United States. Financial ability affects the quality of legal representation, as one would expect; the overall U.S. criminal justice system favors punitive rather than restorative or rehabilitative responses. Hence the United States has the highest percentage of its citizens in prison of any nation on earth, vastly different than other developed nations, though U.S. rates of crime and gun violence are higher as well. Former felons are also in many cases deprived of their right to vote after their debt to society has been paid. The percentage of Black, Hispanic, and Native American convicts is also much higher than their proportion of the overall population. The U.S. is also unique among developed nations in using the death penalty, a practice opposed since 1959 and 1966 respectively in the former United Presbyterian and Presbyterian Church in the United States, and in 1977 and 1985.

The disparity among racial ethnic groups extends to Death Row. In 1976, thirty-eight states began to reinstitute the death penalty, which had been judged “cruel and unusual” punishment. Since then, more than one thousand executions have taken place. From data on the first 983 of those executed (www.deathpenaltyinfo.org/factsheet) can be gathered the following statistics and information:

- The twelve states without a reinstated death penalty are Alaska, Maine, Minnesota, Vermont, Hawaii, Massachusetts, North Dakota, West Virginia, Iowa, Michigan, Rhode Island, and Wisconsin. The District of Columbia also has no death penalty.
- In 96 percent of the states where there have been reviews of race and the death penalty, there was a pattern of either race-of-victim or race-of-defendant discrimination, or both (Prof. David Baldus report to the American Bar Association (ABA), 1998).
- 98 percent of the chief district attorneys in death penalty states are white; only 1 percent are black (Professor Jeffrey Pokorak, *Cornell Law Review*, 1998).
- A sophisticated statistical study in Philadelphia found that for similar crimes committed by similar defendants, blacks received the death penalty at a 38 percent higher rate than all others (The Death Penalty in Black and White—Death Penalty Information Center, 1998).

- A comprehensive study on the death penalty in North Carolina found that the odds of receiving a death sentence rose by 3.5 times among those defendants whose victims were white (Professor Jack Boger and Dr. Isaac Unah, University of North Carolina, 2001).

A summary of the Presbyterian Church (U.S.A.)'s position on the death penalty may be found in a recent statement by the Stated Clerk issued on December 2, 2005, that reaffirmed the Presbyterian Church (U.S.A.)'s strong witness on human rights concerns related to the criminal justice system. In his statement, he reaffirmed this branch of the body of Christ's policy positions against capital punishment. In addition, he "call[ed] on all the leaders of state governments to cease the practice of capital punishment in the United States of America." (For the full text of the Stated Clerk's statement go to www.pcusa.org/oga/newsstories/cappunishment.htm.)

There has been some progress at least in the administration of the death penalty. DNA evidence is being used to overturn convictions of innocent people. The Supreme Court has raised the age at which one can be executed to eighteen, and mentally-retarded perpetrators may appeal their convictions on that ground, assuming the provision of competent legal assistance.

Related to the treatment of prisoners, the 215th General Assembly approved a *Resolution Calling for the Abolition of For-Profit Private Prisons* (go to www.pcusa.org/oga/publications/private-prisons.pdf). That assembly stated:

In a humane society, in a democratic society, there are some things that can never be for sale, even and especially when they involve "one of the least of these followers of mine." Even if for profit private prisons could achieve significant cost savings to the tax-payer, which in fact they have not been able to do, they would still be morally unacceptable. Private prisons are not an economic but a deep religious and ethical issue, a cornerstone of our collective work to put justice back into the so-called "criminal justice system." The moral concern and authority of the faith community make it critical that our voices be heard and our weight be felt. (*Minutes*, 2003, Part I, p. 439)

The 217th General Assembly (2006), like its predecessors, calls for fair and humane criminal justice policies. This assembly urges the members of the Presbyterian Church (U.S.A.) to continue to work to ensure that the rights of all people are equally protected (victims and offenders). To do otherwise would go against our Reformed tradition's teaching. The church of Christ is called to be Christ's faithful evangelist "... engaging in the struggle to free people from sin, fear, oppression, hunger, and injustice" (*Book of Order*, G-3.0300c(3)(c)).

Appendix A Selected Human Rights Organizations

The following organizations provide action strategies and/or research information on human rights violations. This list highlights only a few of the best-known organizations. Survey the members of your study group or congregation. You will probably discover that some of them are already affiliated with human rights organizations in your region or community. We encourage you to learn more about all those groups and consider which ones may be most helpful to you as you carry on your concerns of human rights.

Amnesty International. U.S.A.—National Office <http://www.amnestyusa.org> and <http://www.amnesty.org/>
5 Penn Plaza
New York, NY 10001
(212) 807-8400

Center for Human Rights <http://www.un.org/rights/dpi1774e.htm>
New York Liaison Office, Room S-2914
United Nations
New York, NY 10017
(212) 963-5931

Church Folks for a Better America <http://www.cfba.info> & [Coalition for Peace Action](#)
(A project of the Peace Action Education Fund)
40 Witherspoon Street
Princeton, NJ 08542
(609) 924-5022 fax: (609) 924-3052

Department of State
Country Reports on Human Rights Practices <http://www.state.gov/g/drl/hr>

Superintendent of Documents
P.O. Box 371954
Pittsburgh, PA 15250
(202) 512-1800

09 ASSEMBLY COMMITTEE ON SOCIAL JUSTICE ISSUES

The U.S. Department of State submits an annual report on human rights practices around the world to the U.S. Senate Committee on Foreign Relations and the U.S. House of Representatives Committee on Foreign Affairs. The report is usually available at the end of January of the year following the year about which the report is made.

Human Rights Watch <http://www.hrw.org>

485-5th Ave.
New York, NY 10017
(212) 972-8400

Human Rights First <http://www.humanrightsfirst.org>

330-7th Ave., 10th Floor
New York, NY 10001
(212) 629-6170

National Security Archive <http://www.gwu.edu/~nsarchiv>

Suite 701, Gelman Library
The George Washington University
2130 H Street, NW
Washington, D.C., 20037
Phone: 202/994-7000 - Fax: 202/994-7005

International Committee Against Torture <http://incat.org/index.php>

The Coalition of International NGOs Against Torture (CINAT) <http://www.apr.ch/cinat.htm>.

This coalition includes the following members:

- [Amnesty International \(AI\): amnestyis@amnesty.org](mailto:amnestyis@amnesty.org)
- [The Association for the Prevention of Torture \(APT\): apt@apt.ch](mailto:apt@apt.ch)
- International Commission of Jurists: info@icj.org
- [The International Federation of Action by Christians for the Abolition of Torture \(Fi.ACAT\) fi.acat@wanadoo.fr](mailto:fi.acat@wanadoo.fr)
- [The International Rehabilitation Council for Torture Victims \(IRCT\) irct@irct.org](mailto:irct@irct.org)
- [The World Organisation against Torture \(OMCT\) omct@omct.org](mailto:omct@omct.org)
- [The Redress Trust \(REDRESS\) redresstrust@gn.apc.org](mailto:redresstrust@gn.apc.org)

Presbyterian Church (U.S.A.) Groups

Presbyterian United Nations Office <http://www.pcusa.org/peacemaking/un/index.htm>

777 United Nations Plaza, 12th Floor
New York, NY 10017
212-697-4568
212-986-3002 (fax)

Presbyterian Washington Office <http://www.pcusa.org/washington/>

Elenora Giddings Ivory, Director
110 Maryland Avenue N.E., Suite 410
Washington, DC 20002
202-543-1126
202-543-7755
eivory@ctr.pcusa.org

Corporate Witness, National Ministries Division

Vernon Broyles, Associate
Presbyterian Church (U.S.A.)
100 Witherspoon Street
Louisville, KY 40202-1396
1-800-728-7228, ext. 5812
502-569-8116 (fax)
vbroyles@ctr.pcusa.org

Advisory Committee on Social Witness Policy

Belinda Curry, Associate
Presbyterian Church (U.S.A.)
100 Witherspoon Street
Louisville, KY 40202-1396
1-800-728-7228, ext. 5813
502-569-8041 (fax)
bcurry@ctr.pcusa.org

Worldwide Ministries Division
Presbyterian Church (U.S.A.)
100 Witherspoon Street
Louisville, KY 40202-1396

Central/West Africa: Doug Welch, ext. 5353, dwelch@ctr.pcusa.org
Southern/East Africa: Jon Chapman, ext. 5352, dchapman@ctr.pcusa.org
Latin America/Caribbean: Maria Arroyo, ext. 5315, marroyo@ctr.pcusa.org
Middle East/Europe: Victor Makari, ext. 5314, vmakari@ctr.pcusa.org
Central/South/Southeast Asia: Raafar L. Zaki, ext. 5973, rzaki@ctr.pcusa.org
East Asia/Pacific: Insik Kim, ext. 5354, ikim@ctr.pcusa.org

Human Rights Updates

Copies of the 1989–2002 updates may be accessed via the *Minutes of the General Assembly* or may be purchased from the Presbyterian Distribution Center (PDS) by calling 1-800-524-2612)

Human Rights Update 2002–2003 (*Minutes*, 2003, Part I, pp. 39, 613)
www.pcusa.org/publications/human_rights02-03.pdf

Human Rights Update 2003–2004 (*Minutes*, 2004, Part I, pp. 91, 918–62)
www.pcusa.org/publicationis/human_rights2003-04.pdf

Appendix B Primary Documents and Other Resources

Constitution for the United States of America
http://www.constitution.org/constit_.htm

The Bill of Rights (First Ten Amendments of the Unites States Constitution)
<http://usinfo.state.gov/usa/infousa/facts/funddocs/billeng.htm>

Universal Declaration of Human Rights
<http://www.un.org/Overview/rights.html>

Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief
http://www.unhchr.ch/html/menu3/b/d_intole.htm

International Covenant on Civil and Political Rights
http://www.unhchr.ch/html/menu3/b/a_ccpr.htm

Other resources:

Chart: Four Geneva Conventions and Protocols (available at www.pcusa.org/acswp)
Chart: International Instruments on Human Rights (available at www.pcusa.org/acswp)

Item 09-12

[The assembly answered Item 09-12 by the action taken on Item 09-15. See pp. 50, 51.]

On Developing Ways to Promote Humane Reform of National Immigration Laws—From the Synod of the Southwest.

The Synod of the Southwest overtures the 217th General Assembly of the Presbyterian Church (U.S.A.) to:

1. Recognize that our present national immigration policies are not working effectively along our southern border with Mexico. Rather than stemming the tide of illegal immigration, the policies have had the unintended consequences of increasing deaths in the desert, the perpetuation of illegal status of whole groups of persons within our borders, and a huge challenge to all of our legal, medical, social, and economic systems.

2. Express our sincere appreciation and respect for Archbishop Roger Mahony and the Roman Catholic Archdiocese of Los Angeles for their leadership and strong commitment to support humanitarian aid to immigrants in Christ's name even if such compassion should bring conflict with secular law;

3. Urge all our synods, presbyteries, and congregations to discover other communities of faith and people of conscience to enter into intentional dialogue with them to develop ways to promote humane reform of national immigration laws. Such dialogue should be based upon

a. a theological confession that all of us, our institutions and laws, fall short of the intentions of God, and need to be constantly reviewed and reformed;

b. biblical affirmation that God's bias for the powerless, the stranger, the poor and hungry compel us as disciples to form our legal processes so that all persons are cared for as beloved children of God;

c. our conviction as citizens that border security is important, our country needs to have clear, just, and constitutional immigration laws and policy;

d. the belief that just immigration laws, which protect human life, support the integrity of families, are possible, and can establish legal guest worker programs that benefit both the U.S. economy and worker's families, and address the root causes of illegal immigration; and

e. an increasingly larger view that immigration is not just a problem along our southern border, but is global and historic in its dimensions, and calls for systemic solutions.

Concurrence to Item 09-12 from the Presbytery of Sierra Blanca.

ACREC ADVICE AND COUNSEL ON ITEM 09-12

Advice and Counsel on Item 09-12—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 09-12 deals with humane reform of national immigration laws, and was sent by the Synod of the Southwest.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises that Item 09-12 be answered by the action taken on Item 09-15.

ACWC ADVICE AND COUNSEL ON ITEM 09-12

Advice and Counsel on Item 09-12—From the Advocacy Committee for Women's Concerns (ACWC).

Item 09-12 calls for humane reform of national immigration laws.

The Advocacy Committee for Women's Concerns concurs with the Advocacy Committee for Racial Ethnic Concerns' (ACREC) advice and counsel.

Item 09-13

[The assembly disapproved Item 09-13. See pp. 50, 51.]

On Irish Adoptions—From the Presbytery of Long Island.

The Presbytery of Long Island overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to direct the Stated Clerk to communicate with the civil government and Roman Catholic Church in Ireland our disappointment in the failure to provide information to adoptees separated from their birth mothers due to overseas adoption. Further, that the Stated Clerk encourage the civil government of Ireland and head of the Roman Catholic Church to make information freely available to those seeking their biological parents and families.

Rationale

In the 1940s and 1950s, the civil government and the Roman Catholic Church in Ireland collaborated to send 2,000 babies, born out of wedlock, to the United States for adoption without parental consent.

These adoptees are seeking to find their birth parents, and are being delayed or stopped by both civil and church authorities withholding or covering up vital information.

These adoptees should be allowed to locate their birth parents and families without Irish government or Roman Catholic Church interference.

While the Irish government is not legally bound to reunite families, there is a moral obligation to render assistance in reuniting families torn apart due to the ethos of the time.

Item 09-14

[In response to Item 09-14, the assembly approved an alternate resolution. See pp. 50, 51.]

On Appointing a Task Force to Assess the Effects of Government Faith Based Initiatives—From the Presbytery of New York City.

The Presbytery of New York City overtures the 217th General Assembly (2006) to direct the Moderator to appoint a nine-member task force to work with synods, presbyteries, and the Washington, D.C. office to assess the effects on witness to society of government faith-based initiatives and other vehicles by which Presbyterian churches and groups closely affiliated with congregations accept moneys from government bodies, with particular attention to contracts affecting public education; to gather information by congregation on the proportion of government contracts and moneys to individual church budgets; and to recommend guidelines on the acceptance of such moneys, especially with regard to public schools, charter schools, after-school programs, tutoring programs, and other such services for public school children; and to assess what guidelines and recommendations should be brought forward to the General Assembly.

In response to Item 09-14, the 217th General Assembly (2006) approved the following alternate resolution:

The 217th General Assembly directs the Advisory Committee on Social Witness Policy (ACSWP), in consultation with the Presbyterian Washington Office and appropriate program staff, to

- 1. assess the effects on Christian witness to society of government faith-based initiatives and other vehicles by which Presbyterian churches and groups closely affiliated with congregations accept moneys from government bodies, with particular attention to contracts affecting public education;**
- 2. consider means to gather information by congregations on the proportion of government contracts and moneys to individual church budgets;**
- 3. examine the effectiveness of publicly supported programs in Presbyterian churches, in consultation with presbyteries and synods; and**
- 4. recommend to the 218th General Assembly (2008) guidelines on the acceptance of such moneys, especially with regard to public schools, charter schools, after-school programs, tutoring programs, and other such services for public school children.**

[Original Financial Implications: (2006) \$7,275; (2007) \$17,430; (2008) \$10,325 (Per Capita—OGA) [Assembly Action: (2006): \$0; (2007): \$0; (2008): \$0]

Rationale

How government moneys affect congregational life, mission, historic commitments, and social witness needs careful and systematic study, guidelines, and possible action by the General Assembly.

COGA COMMENT ON ITEM 09-14

Comment on Item 09-14 from the Committee on the Office of the General Assembly.

Item 09-14 relates to the appointment of a task force.

Under the Standing Rules of the General Assembly, a request to create a task force is treated as a request to create a special committee. The Standing Rules (K.1.a) provide that the purpose of a special committee must be one that cannot be undertaken by the work of an existing entity.

The Committee on the Office of the General Assembly (COGA) advises that the cost of a task force such as proposed in Item 09-14 is \$35,030 over the period 2006–2008.

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.

ACSWP ADVICE AND COUNSEL ON ITEM 09-14

Advice and Counsel on Item 09-14 – From the Advisory Committee on Social Witness Policy (ACSWP)

Item 09-14 from the Presbytery of New York City calls for a study and possible recommendations on the public funding of faith-based initiatives, particularly as this use of tax money affects public education.

The Advisory Committee on Social Witness Policy (ACSWP) advises that an alternate resolution to Item 09-14 be approved as provided below:

“The 217th General Assembly directs the Advisory Committee on Social Witness Policy (ACSWP), in consultation with the Presbyterian Washington Office and appropriate program staff, to

“1. assess the effects on witness to society of government faith-based initiatives and other vehicles by which Presbyterian churches and groups closely affiliated with congregations accept moneys from government bodies, with particular attention to contracts affecting public education;

“2. consider means to gather information by congregation on the proportion of government contracts and moneys to individual church budgets;

“3. examine the effectiveness of publicly supported programs in Presbyterian churches, in consultation with presbyteries and synods; and

“4. recommend to the 218th General Assembly (2008) guidelines on the acceptance of such moneys, especially with regard to public schools, charter schools, after-school programs, tutoring programs, and other such services for public school children.”

Rationale

The ACSWP concurs with the intent of Item 09-14 and because it is a matter of social witness policy, suggests a more usual and less costly approach to such a study and resolution than a Moderator’s task force.

The Office of the General Assembly and the General Assembly Council provided a resource packet on “Faith-based Initiatives & Charitable Choices” in 2001 (PDS #74-360-01-307), drawing on guidance from ACSWP, several program offices, and the Offices of Constitutional and Legal Services. That packet reviewed theological, legal, polity, and church-state issues but public education was not included because early faith-based initiatives dealt primarily with social service programs. The packet could be updated to include information on educational programs.

The first director of the White House Office of Faith-Based and Community Initiatives, John J. DiIulio Jr., now at the University of Pennsylvania, has recently summarized the issues in this growing but controversial area of public expenditure. In “The challenge for faith-based initiatives” (April 27, 2006), Professor DiIulio notes:

For more than three decades, the Supreme Court has permitted government to partner with sacred places that serve civic purposes so long as no public funds are expended for sectarian worship, instruction or proselytizing. Under the Civil Rights Act of 1964 and related laws, houses of worship have the right to take religion into account in hiring...plus a limited ‘ministerial exemption’ to do so in their capacity as community-serving non-profit organizations eligible for public funds.

On efforts to allow public support for proselytizing, however:

The public supports equal treatment, not special treatment. Surveys find about three-quarters agreeing that program beneficiaries ‘should have a variety of options’ including religious providers...But three-quarters also oppose public funding for religious programs that ‘only hire people of the same faith’ or require beneficiaries ‘to take part in religious practices.’

Most religious programs that serve needy children, youth and families are faith-based, not faith-saturated. As reports by Harvard University's Saguaro Seminar have suggested, their real civic claim to fame is not converting vulnerable people to a particular religion but mobilizing faith-motivated volunteers who serve needy people without regard to religion.

The work of sociologist of religion Robert Wuthnow, as well as that of DiIulio and others, explores the religious, administrative, and institutional factors affecting church receipt of public monies and private grants for social services. As the presbytery's overture suggests, the impacts of such funds on our Reformed identity, congregational life, and educational mission can be significant and are worthy of study for the larger church.

Item 09-15

[The assembly approved Item 09-15 as amended. See pp. 50, 51.]

On Advocacy and Welcome for All Immigrants—From the Presbytery of New York City.

The Presbytery of New York City overtures the 217th General Assembly (2006) to do the following:

1. Reaffirm the 216th General Assembly (2004)'s "*Resolution Calling for a Comprehensive Legalization Program for Immigrants Living and Working in the U.S.*"

2. Affirm that our denomination—mindful of the current realities and threats to our belief system—not sway from our solidarity with, and pledge of service to, all of our brothers and sisters regardless of their race, creed, color, nationality, or residency status.

3. Affirm those Presbyterian congregations and presbyteries that are already standing alongside immigrants and are actively engaged in acts of compassion, empowerment, and advocacy.

4. Challenge each Presbyterian congregation and presbytery to embrace a comprehensive approach to "advocacy and welcome" for immigrants that includes, at the very minimum

~~[a. compassionate responses to immediate human needs;~~

~~[b. creative empowerment of immigrants and courageous advocacy for effective and systemic policy changes, such as a plan for undocumented migrants to achieve legal status;~~

~~[c. a guest worker program with a path to permanent residency;~~

~~[d. transparent access to visas to unify families;~~

~~[e. a call for increased wages for workers of United States owned companies in other countries;~~

~~[f. a call for greater economic development in poor countries to decrease the economic desperation, which forces the division of families and migration.]~~

[a. an opportunity for hard-working immigrants who are already contributing to this country to come out of the shadows, regularize their status upon satisfaction of reasonable criteria, and, over time, pursue an option to become lawful permanent residents and eventually United States citizens;

[b. reforms in our family-based immigration system to significantly reduce waiting times for separated families who currently wait many years to be reunited;

[c. the creation of legal avenues for workers and their families who wish to migrate to the U.S. to enter our country and work in a safe, legal, and orderly manner with their rights fully protected; and

[d. border protection policies that are consistent with humanitarian values and with the need to treat all individuals with respect, while allowing the authorities to carry out the critical task of identifying and preventing entry of terrorists and dangerous criminals, as well as pursuing the legitimate task of implementing American immigration policy.

[e. a call for living wages and safe working conditions for workers of United States-owned companies in other countries;

[f. a call for greater economic development in poor countries to decrease the economic desperation, which forces the division of families and migration.]

5. Affirm the right of each congregation, presbytery, and our denomination as a whole, to speak out clearly and constantly to the media and others regarding the PC(USA)'s call to serve all those in need and to stand with the oppressed, our refusal to be deferred from this mandate, and our willingness to break laws that forbid us to live out our responsibilities to God and to our brothers and sisters who do not have U.S. residency documents.

6. Encourage [~~Presbyterian~~] legislators serving in the House and Senate to actively work across party lines to [~~defeat this proposed legislation while actively working across party lines to achieve more amicable legislation that resolves the conflicts surrounding immigration policy issues~~] [achieve legislation that is consistent with the principles stated in Recommendation 4 above].

7. Affirm the PC(USA)'s commitment to providing sanctuary to anyone in need of safe space, food, or shelter.

8. Advocate these positions through the Washington Office of the PC(USA) and the Office of the Stated Clerk, including amicus curiae briefs, if necessary.

9. Direct the General Assembly Council, through its National Ministries Division, to create and facilitate a network of "immigrant welcome" churches that agree with the affirmations of this overture.

10. Reaffirm that we must find ways to ensure that "marginalized persons" in our society—citizen or not—are not pitted against each other.

~~[11. Reaffirm that the words "justice for all" within our country's Pledge of Allegiance do not represent an either/or proposition.~~

~~[12. Reaffirm that we Presbyterians take the positions stated within this overture because it is right in God's eyes, we can trace our denomination's faith heritage back to its roots in another land and, for the vast majority of us, we can also trace our family heritage back to roots in another land, making all of us immigrants in one form or another.~~

[11. Express our grave concern about the negative impact of the growing effort to make the border more secure through building walls designed to move migrant patterns further into the more dangerous part of the borderlands, by increasing the number of federal agents, and by deploying armed National Guard to the already volatile region.

[12. Commend the visionary efforts of programs such as Just Coffee, Just Trade Centers, and micro-credit programs that strengthens communities and enables people to stay in their homeland through economic development.

[13. Urge presbyteries to develop and implement strategies, policies, and protocols.

[a. to educate their congregations and membership with regard to ministries with immigrant peoples consistent with Item 10-05 ("Resolution Calling for a Comprehensive Legalization Program for Immigrants Living and Working in the United States") approved by the 216th General Assembly (2004), ministries with

[i. undocumented people,

[ii. asylum seekers,

[iii. women and children trafficked into the U.S.A.,

[iv. immigration detainees, and

[v. documented people with immigration issues;

[b. to empower those ministries at a local and presbytery-wide level;

[c. to encourage and support immigrant communities to organize on their own behalf relative to the list of issues in Recommendation 13.a. above.]

Rationale

It is our long-standing church belief that “God sends the church in the power of the Holy Spirit to share with Christ in establishing God’s just, peaceable, and loving rule in the world. ... Justice is the order God sets in human life for fair and honest dealing and for giving rights to those who have no power to claim rights for themselves” (*Book of Order*, W-7.4001–4002).

This long-standing belief is supported by the biblical vision of “doing justice” which calls for “supporting people who seek the dignity, freedom, and respect they have been denied, working for fair laws and just administration of the law” (*Book of Order*, W-7.4002c–d).

This long-standing belief is additionally supported by the biblical vision of “welcoming the stranger in the land, seeking to overcome the disparity between rich and poor, bearing witness against political oppression and exploitation, redressing wrongs against individuals, groups, and peoples ... in this nation and in the whole world” (*Book of Order*, W-7.4002e.–h.).

The church is called “to engage those structures and systems which create or foster brokenness and distortion. Christians respond to these calls through acts of advocacy and compassion, through service in common ministries of the church, and through cooperation with agencies and organizations committed to these ends” (*Book of Order*, W-7.3003).

The law and the prophets repeatedly call us to care for those in need and to welcome the “stranger in our land.”

The children of Israel were strangers in the land of Egypt and were commanded by God to remember each year that “once you were strangers in the land of Egypt.”

Jesus and his family resided in Egypt as “strangers in the land.”

Jesus taught of the inherent value of all peoples, whether or not they are native to our shores, particularly through the parable of the good Samaritan (Luke 10:30–37).

Jesus calls us to respond to God’s love by loving and serving all the people of God’s world.

There are an estimated 11.5 million to 12 million undocumented persons living in the margins of our society (many of whom had no choice but to leave their home countries where they could no longer support themselves or their families).

The United States House of Representatives has sent to the Senate legislation that, among its many measures, would make it a felony to offer humanitarian assistance to undocumented persons as well as erect walls on our borders to prevent access to our country.

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 deals with advocacy and welcome for all immigrants, and was submitted by the Presbytery of New York City.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises that Item 09-15 be approved with the following amendment:

1. Delete Recommendations 4.c. and d.
2. Amend Recommendation 6 as follows: [Text to be deleted is shown with a strike-through and in brackets; text to be added or inserted is shown as italic with an underline and in brackets.]

“Encourage Presbyterian legislators serving in the House and Senate to work actively across party lines to defeat [~~this~~] proposed legislation [~~while actively working across party lines~~] [*that would make it a felony to offer humanitarian assistance to undocumented persons and*] to achieve more amicable legislation that resolves the conflicts surrounding ‘immigration policy issues.’”

Rationale

The Advocacy Committee for Racial Ethnic Concerns (ACREC) commends the Presbytery of New York City for bringing Item 09-15 for consideration and action by the 217th General Assembly (2006). This overture is consistent with actions

taken by previous General Assemblies in support of humane immigration policies that “express hospitality and openness to the gifts that immigrants bring to our society.”

The ACREC advises that Recommendations 4.c. and d. are addressed more adequately in the *Resolution Calling for a Comprehensive Legalization Program for Immigrants Living and Working in the United States*, which calls for “the establishment by law of a comprehensive legalization program for undocumented persons already living and working in the United States” and “reform of current immigration policies and procedures to ensure a more timely and humane process.” (See *Resolution Calling for a Comprehensive Legalization Program fro Immigrants Living and Working in the United States*, Minutes, 2004, Part I, pp. 737, 738, and 746).

ACWC ADVICE AND COUNSEL ON ITEM 09-15

Advice and Counsel on Item 09-15—From the Advocacy Committee for Women’s Concerns (ACWC).

Item 09-15 calls for advocating for and welcoming all immigrants.

The Advocacy Committee for Women’s Concerns concurs with the Advocacy Committee for Racial Ethnic Concerns’ (ACREC) advice and counsel.

Item 09-16

[The assembly approved Item 09-16 as amended. See pp. 50, 51.]

On Being Faithfully Engaged in the Ministry of Ending Homelessness—From the Presbytery of New York City.

The Presbytery of New York City overtures the 217th General Assembly (2006) to do the following:

1. Affirm those Presbyterian congregations who are already actively engaged in acts of compassion, empowerment, and advocacy alongside those who are homeless.

2. Challenge each Presbyterian congregation to embrace a comprehensive approach to ending homelessness that includes compassionate responses to immediate human needs, creative empowerment of homeless individuals, and courageous advocacy for effective and systemic policy changes, such as [housing production] developing and maintaining affordable (i.e. Section 8) housing. homelessness prevention, service provision, and promotion of livable incomes; and specifically, we challenge each congregation to

a. honor the dignity and full humanity of those who are homeless and impoverished, and include them as fully equal and respected members of the congregation and in information-gathering and/or decision-making processes in the congregation’s responses to homelessness;

b. root the congregation’s work to end homelessness in faithful acts of prayer, worship, stewardship, study, and education;

c. actively identify and collaborate with other faith communities, nonprofit agencies, business and government entities at municipal, local, state, and national levels in order to maximize effectiveness; and

d. utilize existing resources on homelessness developed by the Presbyterian Church (U.S.A.) since 1997 under the Women’s Ministries program area, the Presbyterian Hunger Program, and the Urban Ministries program area, as well as resources developed by the Presbyterian Network to End Homelessness.

3. As Presbyterian congregations engage in acts of compassion, empowerment, and advocacy, the 217th General Assembly (2006) also does the following:

a. [Directs the Advisory Committee on Social Witness Policy to work in collaboration with the Presbyterian Hunger Program, the Urban Ministries Program, the Washington Office, the Presbyterian Health, Education, and Welfare Association, and the Presbyterian Network to End Homelessness in order to develop a comprehensive and creative policy on ending homelessness. This policy should include initiatives at all levels of the church and government and pay particular attention to the production of affordable housing, the prevention of homelessness, the provision of supportive services, and the promotion of livable incomes that enable families and individuals to live with dignity and to participate fully in society.]

[That the 217th General Assembly (2006) direct the Advisory Committee on Social Witness Policy (ACSWP) to study and update policy on ministry with the homeless in consultation with Presbyterian Hunger Program, Urban Ministries Program, the Presbyterian Washington Office, Presbyterian Health, Education and Welfare Association, Advocacy Committee for Racial Ethnic Concerns, Advocacy Committee for Women's Concerns, and the Presbyterian Network to End Homelessness, and bring a resolution with recommendations to the 218th General Assembly (2008).]

b. Directs the Advisory Committee on Social Witness Policy to consult with other denominations, the National Council of Churches, and the World Alliance of Reformed Churches regarding their initiatives to end homelessness.

c. Directs the Advisory Committee on Social Witness Policy to report a proposed policy on ending homelessness and provide recommendations for the implementation of this policy to the 218th General Assembly (2008) so that the Presbyterian Church (U.S.A.) may be more faithfully engaged in the ministry of ending homelessness.

[Financial Implications: (2006): \$11,464; (2007): 42,292; (2008): 29,821 (Per Capita—GAC)]

Rationale

“God sends the church in the power of the Holy Spirit to exercise compassion in the world, feeding the hungry, comforting the grieving, caring for the sick, visiting the prisoners, freeing the captives, sheltering the homeless, befriending the lonely” (*Book of Order*, W-7.3001).

“... The call [to compassion] is accepted as the faithful respond in prayers of confession and intercession, in acts of self-offering, and in offering material goods to be shared in ministries of compassion” (*Book of Order*, W-7.3002).

“... The church is also called to engage those structures and systems which create or foster brokenness and distortion. Christians respond to these calls through acts of advocacy and compassion, through service in common ministries of the church, and through cooperation with agencies and organizations committed to these ends. ...” (*Book of Order*, W-7.3003).

God makes continual provision for the poor in God's Law, given to the leaders of Israel and embodied in Christ's life and teaching.

Millions among us find themselves homeless in the United States, which is the most visible and egregious sign of the fact that 37 million people in the United States live below the poverty line, including one in every six children (U.S. Census Bureau), a number that continues to grow even as the national economy grows, increasing disparities between rich and poor.

In response to increased awareness and concern regarding homelessness on the part of Presbyterian congregations and others, a grassroots coalition, the Presbyterian Network to End Homelessness, was established in 2004.

ACSWP ADVICE AND COUNSEL ON ITEM 09-16

Advice and Counsel on Item 09-16—From the Advisory Committee on Social Witness Policy (ACSWP).

Item 09-16, from the Presbytery of New York City, overtured the 217th General Assembly (2006) to develop a policy on ending homelessness.

The Advisory Committee on Social Witness Policy (ACSWP) advises that Item 09-16 be approved with the following amendment and comment:

Amendment:

Replace the final three paragraphs of the recommendation section with the following:

“Directs the Advisory Committee on Social Witness Policy (ACSWP) to study and update policy on ministry with the homeless in consultation with Presbyterian Hunger Program, Urban Ministries Program, The Presbyterian Washington Office, Presbyterian Health, Education and Welfare Association, Advocacy Committee for Racial Ethnic Concerns, Advocacy Committee for Women's Concerns, and the Presbyterian Network to End Homelessness, and bring a resolution with recommendations to the 218th General Assembly (2008), including pastoral, ecumenical and public policy approaches to ending homelessness.”

Comment:

1. Currently, as the economic gap continues to widen between the rich and poor in the United States, there is an encouraging movement in a number of major cities to develop policies aimed at ending homelessness within the next decade, and a growing emphasis upon mobilizing resources and forming new partnerships to work toward ending homelessness.

2. Some of the largest city governments, however, are taking resources from social services that prevent homelessness [ending or decreasing support for established and highly successful programs such as WIC (Women, Infants, Children), day care for the persons with mental disabilities, federally funded Section 8 rental housing subsidies, and programs for battered women, etc.] and then finding funds to remove the homeless from city streets.

3. Many hundreds of Presbyterian congregations are engaged in creative ministry with homeless persons, families and individuals. There is a reservoir of knowledgeable professionals and compassionate volunteers within many presbyteries that could be called upon for expert testimony to help the church form a more up-to-date policy. The most comprehensive current policy statement on housing and homelessness is “A Call to Renewed Ministries in Housing,” 1981, accompanied by the study paper, “Lazarus at the Gate” (*Minutes*, UPCUSA, 1981, Part I, pp. 384–97).

ACREC ADVICE AND COUNSEL ON ITEM 09-16

Advice and Counsel on Item 09-16—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 09-16 deals with being faithfully engaged in the ministry of ending homelessness. It was submitted by the Presbytery of New York City.

The Advocacy Committee for Racial Ethnic Concerns concurs with the advice of the Advisory Committee on Social Witness Policy (ACSWP).

ACWC ADVICE AND COUNSEL ON ITEM 09-16

Advice and Counsel on Item 09-16—From the Advocacy Committee for Women’s Concerns (ACWC).

Item 09-16 is on being faithfully engaged in the ministry of ending homelessness.

The Advocacy Committee for Women’s Concerns concurs with the Advocacy Committee for Racial Ethnic Concerns’ (ACREC) advice and counsel.

*Item 09-17

[The assembly approved Item 09-17. See pp. 50, 51.]

On Requesting That Federal Funds to Pay for Hurricane Relief Not Reduce Existing Programs Needed for Poor or Vulnerable Citizens—From the Presbytery of the Twin Cities Area.

The Presbytery of the Twin Cities Area overtures the 217th General Assembly (2006) to request that the Federal Government provide funds sufficient to pay for the rebuilding assistance authorized by Congress and that such funds not reduce existing programs needed for poor or vulnerable citizens, and that copies of this resolution be sent to the president of the United States, the vice president of the United States, and all members of Congress.

Rationale

The Presbytery of the Twin Cities Area is asking that the 217th General Assembly (2006) approve the above recommendation.

Hurricanes have caused billions of dollars in damages to the southern United States, with special hardships borne by the poor and underinsured.

The affected people and properties will need substantial financial assistance.

The government is proposing that the Federal budget be slashed and the proceeds be used to pay for hurricane damages.

Most of the budget cuts will adversely affect the poor, the children, and the elderly.

ACREC ADVICE AND COUNSEL ON ITEM 09-17

Advice and Counsel on Item 09-17—From The Advocacy Committee for Racial Ethnic Concerns.

Item 09-17 requests that federal funds pay for hurricane relief so as not to reduce existing programs needed for poor or vulnerable citizens. It was submitted by the Presbytery of the Twin Cities Area.

The Advocacy Committee for Racial Ethnic Concerns advises approval.

ACWC ADVICE AND COUNSEL ON ITEM 09-17

Advice and Counsel on Item 09-17—From the Advocacy Committee for Women’s Concerns (ACWC).

Item 09-17 is requesting that federal funds pay for hurricane relief and not reduce existing programs needed for poor or vulnerable citizens.

The Advocacy Committee for Women’s Concerns concurs with the Advocacy Committee for Racial Ethnic Concerns’ (ACREC) advice and counsel.

Item 09-18

[The assembly answered Item 09-18 by the action taken on Item 09-15. See pp. 50, 51.]

On Urging Presbyteries to Educate and Empower Congregations and Membership for Ministry with Immigrant Groups and Individuals in the United States—From the Presbytery of Mid-Kentucky.

The Presbytery of Mid-Kentucky recommends that the 217th General Assembly (2006) of the Presbyterian Church (USA) do the following:

1. Urge its presbyteries to develop and implement strategies, policies, and protocols
 - a. to educate their congregations and membership with regard to ministries with immigrant peoples consistent with Item 10-05 (“Resolution Calling for a Comprehensive Legalization Program for Immigrants Living and Working in the United States”) approved by the 216th General Assembly (2004), ministries with
 - undocumented people;
 - asylum seekers;
 - women and children trafficked into the U.S.A.;
 - immigration detainees; and
 - documented people with immigration issues;
 - b. to empower those ministries at a local and presbytery-wide level.
 - c. to encourage and support immigrant communities to organize on their own behalf relative to the list of issues in 1.a. above.
2. Request that presbyteries share their strategies, policies, and protocols with the General Assembly offices on Immigration Issues and with the National Ministries Division (NMD).
3. Direct the General Assembly offices on Immigration Issues and the NMD share those strategies, policies, and protocols with presbyteries throughout the church.

Rationale

The church is called by Jesus Christ to minister to the hungry, the thirsty, the stranger, the naked, the sick, and the prisoner (Matt. 25:35–46). The Old Testament provides clear mandates to offer hospitality to the stranger (Lev. 19:33–34; Deut. 10:18–19). The church’s ministry and mission seek to be faithful expressions of justice and compassion.

Though we have been instructed that the law has been made for people and not people for the law, Presbyterians ministering to immigrant communities may face serious legal consequences. With new and changing legislation on immigration-related issues, church members assisting immigrants need to be informed about the contents of the legislation, legal and ethical consequences of such ministry, church-state issues, human rights, and provisions for sanctuary.

Immigration law in the United States significantly affects how churches and pastors minister to immigrant peoples and individuals. The current system does not provide a comprehensive legalization system for undocumented people, does not permit family reunification, and does not ensure humane and just treatment for workers.

In the Presbyterian Church (U.S.A.), the presbytery is responsible “to develop strategy for the mission of the church in its area consistent with G-3.0000” (G-11.0103a). The 216th General Assembly (2004), in Item 10-05 (“Resolution Calling for a Comprehensive Legalization Program for Immigrants Living and Working in the United States”), called upon its members and governing bodies to advocate for “the reform of current immigration policies and procedures to ensure a more timely and humane process.”

We see the current immigration situation as a God-given opportunity for Presbyterians to serve and witness to the needs of these immigrants. Such ministry will also encourage and further the ministry of our multicultural churches.

ACREC ADVICE AND COUNSEL ON ITEM 09-18

Advice and Counsel on Item 09-18—From the Advocacy Committee for Racial Ethnic Concerns.

Item 09-18 deals with urging presbyteries to educate and empower congregations and membership for ministry with migrant groups and individuals in the United States. It was submitted by the Presbytery of Mid-Kentucky.

The Advocacy Committee for Racial Ethnic Concerns advises that this item be answered by the action taken on Item 09-15.

Item 09-19

[The assembly approved Item 09-19. See pp. 50, 52.]

In light of the Presbyterian Church (U.S.A.)’s theology and practice, the Advocacy Committee for Racial Ethnic Concerns recommends that the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) do the following:

- 1. Reaffirm the use of consumer action (e.g. boycotts and public protest) in the struggle for economic justice.**
- 2. Acknowledge that such action may be called for in the ongoing Campaign for Fair Food.**
- 3. Authorize the General Assembly Council to approve Presbyterian Church (U.S.A.) participation in such consumer actions if it is taken in accord with existing Presbyterian Church (U.S.A.) criteria and in concert with our partners in the Alliance for Fair Food.**
- 4. Promote this resolution through preaching, education, and participation in the Campaign for Fair Food by all settings of the Presbyterian Church (U.S.A.) through periodic mailings to congregations and the use of resources available on www.pcusa.org/fairfood.**

**Resolution in Support of Ongoing Partnership Work with the
Coalition of Immokalee Workers and the Campaign for Fair Food**

God Has Created a World Where There Is Enough for Everyone

God has created a world in which there is enough for everyone to live and thrive (Genesis 1). Walter Brueggemann, biblical scholar of the Old (First) Testament, insists that the “beginning point for God ... is the wonder and goodness of crea-

tion,” and that creation itself is an “exuberant, lyrical, doxological expression of gratitude and amazement for the goodness and generosity of God. The theme that recurs is generosity and abundance. There is enough! There is more than enough!”ⁱ

However, most Florida farmworkers picking tomatoes are earning sub-poverty wages. According to the Department of Labor, their wage (40–45 cents per 32 pound bucket) has remained stagnant for more than twenty-five years and their median annual income (\$7,500) is below poverty level.ⁱⁱ In addition to sub-poverty wages, farmworkers work 10–12 hour days in pesticide-laden fields, have no right to overtime pay, no sick leave, no benefits, and no right to organize. Some farmworkers are held in modern-day slavery: they are held against their will and forced to work, often in isolated labor camps, receive little or no pay, are watched by guards, and endure actual violence or threats of violence.ⁱⁱⁱ

Presbyterians confess that “life is a gift to be received with gratitude and a task to be pursued with courage. [People are] free to seek ... life within the purpose of God: to develop and protect the resources of nature for the common welfare, to work for justice and peace in society, and in other ways to use [their] creative powers for the fulfillment of human life” (*The Book of Confessions*, “The Confession of 1967,” PC(USA), 9.17).

We Are Stewards of God’s Creation

Created in God’s image, the Divine has appointed us stewards of creation, which includes our economic life. Such stewardship involves discernment and decision-making such that our words and actions reflect our belief in God’s sovereignty and good purpose for creation. “God alone is to be obeyed. Christians are first to ask of the economic system not whether it is most efficient or productive of economic goods, as important as that is, but how it reflects the purpose of God for creation” (*Christian Faith and Economic Justice*, PC(USA), *Minutes*, 1984, Part I, p. 370, paragraph 29.081).

Mexican, Guatemalan, and Haitian farmworkers came together in 1993 to form the Coalition of Immokalee Workers to address sub-poverty wages and violence in the fields. Recognizing they faced numerous barriers to achieving their goals because of race, ethnicity, and immigrant status, the farmworkers not only joined together, they also reached out to the religious community. Soon after, they were awarded a Self-Development of People grant through the Peace River Presbytery (where Immokalee is located). Unlike other workers in other industries, farmworkers are explicitly excluded from the National Labor Relations Act, so the growers that employ them are under no legal obligation to dialogue with them. Local Presbyterians in the Peace River and Tampa Bay presbyteries accompanied the farmworkers during work stoppages, marches, and hunger-strikes that drew attention to the exploitative conditions in the fields. While through these actions the CIW was able to end violence in the fields of the Immokalee, Florida, region, the sub-poverty wages and terrible working conditions persisted.

The Church Shall Promote Social Righteousness

As Presbyterians, we affirm that “the promotion of social righteousness” is one of the great ends of the church (*Book of Order*, G-1.0200). Therefore, the church is called to correct, in its own life and in the life of the world, practices and systems that exploit humanity or nature. We are reminded that as Christians “... We are not only to share our resources individually with one another; we are to help fashion institutions which foster justice and well-being in the community” (*Christian Faith and Economic Justice*, PC(USA), *Minutes*, 1984, Part I, p. 375, paragraph 29.132).

As Florida Presbyterians accompanied the farmworkers, they and the workers grew to believe that significant change could realistically be achieved by approaching the problem from the top of the agri-food industry supply chain—not only with the growers, but with the grower’s clients, retail food buyers like fast food companies, and groceries, who profited from worker exploitation in the form of low-cost tomatoes.^{iv}

Our Consumer Decisions Bear Witness to and Serve God and God’s World

As Christians who are also consumers in the marketplace, we have a particular responsibility to ensure that our decisions to purchase or refrain from purchasing goods and services build rather than diminish the well-being of humanity and the earth, particularly because these practices are expressions of our faith. “...Our consumer decisions should be shaped by our beliefs, should translate or be a ‘sign’ of those beliefs in the world of commerce. Christians understand this in terms of stewardship, our responsibility to use possessions as witness to and in service of the Lord of the Church and the world” (*Minutes*, UPCUSA, 1979, Part I, p. 253, “Boycotts: Policy Analysis and Criteria).

To this end, the Presbyterian Church (U.S.A.) and its predecessor bodies have, at various times, engaged in consumer boycotts. Some examples include:

- ◆ a boycott of those products made by child labor (1937),
- ◆ a boycott of public accommodations that discriminate because of race (1960),

- ◆ a boycott of table grapes in support of the UFW (1973),
- ◆ a boycott of Nestle Corporation for promoting infant formula in the developing world where its preparation endangered the lives of infants (1978),
- ◆ a boycott of J.P. Steven’s Corporation for deliberately precluding workers’ right to organize (1979),
- ◆ a boycott of Taco Bell restaurants and products to establish socially responsible purchasing practices by the fast-food corporation and end the exploitation of farmworkers in the company’s tomato supply-chain (2002).

The Coalition of Immokalee Workers (CIW) discovered that Taco Bell was a major purchaser of tomatoes from Immokalee, Florida. When Taco Bell did not respond to multiple letters and phone calls requesting that they address exploitation among their tomato suppliers, the workers called for a consumer boycott of Taco Bell in 2001. The Presbytery of Tampa Bay brought an overture to support the Taco Bell Boycott to the 214th General Assembly (2002) where it was approved.

Many Presbyterians and congregations prayed, fasted, wrote letters, protested, and provided hospitality or material support to the coalition as they sought to establish socially responsible purchasing by Yum! Brands, Taco Bell’s parent company, based in Louisville, and the largest fast-food company in the world.^v Over the almost three years that the PC(USA) participated in the boycott, the Office of the Stated Clerk and the coordinator of the boycott convened several rounds of talks between executives of Yum! Brands and the CIW.

In March 2005, the Coalition of Immokalee Workers reached a precedent-setting agreement with Yum! Brands, which established

- ◆ the first-ever direct, ongoing payment by a fast-food industry leader to farmworkers in its supply chain to address substandard farm labor wages (nearly doubling wages for farmworkers that harvest for Taco Bell’s Florida suppliers);
- ◆ the first-ever enforceable code of conduct for agricultural suppliers in the fast-food industry (including the naming of the CIW, a worker-based organization, as an investigative body for monitoring worker complaints);
- ◆ market incentives for agricultural suppliers willing to respect their workers’ rights, even when those rights are not guaranteed by law;
- ◆ 100 percent transparency for Taco Bell’s tomato purchases in Florida (Yum! Brands has committed to provide records of their tomato purchasing to the CIW in order for the workers to monitor the agreement).

Further Yum! Brands agreed to work together with the Coalition of Immokalee Workers to promote the principles established in the agreement throughout the retail food industry. The General Assembly Council and the Office of the Stated Clerk have publicly commended Yum! Brands and the CIW on this landmark victory for human rights.

In Our Christian Vocation and the Covenant of Work We Shall Bless Our Neighbors and Uphold Mutual Responsibility

The Scots Confession speaks of engaging in work that honors God and is “to the profit of our neighbor” The works that profit our neighbor include “to save the lives of the innocent, to repress tyranny, to defend the oppressed...to deal justly with all...in word and deed, and finally, to repress any desire to harm our neighbor...and these are most pleasing and acceptable to God...Acts to the contrary are sins (*The Book of Confessions*, The Scots Confession, Chapter XIV, 3.14).

In 1995 the Presbyterian Church (U.S.A.) produced a statement on vocation and work entitled, *God’s Work in Our Hands*, which reminds us that the covenant of work entails “mutual responsibility between employers and employees, producers and consumers... None of us works independently. Employees, employers, and customers need each other, depend upon each other, and owe each other help beyond the letter of the law... Our partners in work, even when we cannot see them or know them personally, deserve our respect and our attention to their needs” (*God’s Work in Our Hands*, p. 10, 1995). Further, “all sectors of society—including labor, management, and government—must be engaged in the task of economic renewal of our life together. The Presbyterian Church (U.S.A.) should play a significant role as a catalyst for conversation among these sectors” (Ibid, p. 18).

The Coalition of Immokalee Workers helped the church and consumers across the country understand how we are connected to one another and how we can work together to create systems that are more just and ensure the human rights of those who are most vulnerable. At the celebratory press conference announcing the agreement between CIW and Yum! Brands, Clifton Kirkpatrick, Stated Clerk of the General Assembly, reminded the church and the wider public that “the significance of this agreement is in the promise it holds for transforming the entire fast-food industry and the responsibility it confers on each one of us as consumers to walk with CIW and Yum Brands into this future. Together we must ensure that this momentous first step charts a sure and clear path for other major fast-food buyers to follow.”^{vi}

Accordingly, the Stated Clerk of the General Assembly has written to McDonald's, Burger King, and Subway encouraging the companies to implement the principles established in the CIW-Yum! Brands agreements within their own supply chains.

As Ambassadors of Christ's Reconciling Love, the Church Is Called to Challenge and Heal the World

In continuity with the Torah and in the tradition of the Hebrew prophets, our Savior Jesus Christ, a poor man himself, challenged the powers and principalities of his day to recognize the dignity of every person and to create communities and practices that promoted justice, dignity, and human flourishing by his teaching, healing, and example. In so doing, Christ reconciled the world to God and called us to be ambassadors of that love in action.

Through God's 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 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" (*The Book of Confessions*, The Confession of 1967, 9.44a, (PC(USA), 1967).

Through his birth, ministry, death, and resurrection, Jesus Christ redeemed not only people and nations, but powers and principalities, that once again, God's good purpose for creation might be known. We are called to be ambassadors of Christ's reconciling love in this world, that the gospel might be known and bear fruit (*The Book of Confessions*, The Confession of 1967, 9.45b, (PC(USA))).

The reconciliation of [humankind] through Jesus Christ makes it plain that enslaving poverty in a world of abundance is an intolerable violation of God's good creation. Because Jesus identified himself with the needy and exploited, the cause of the world's poor is the cause of his disciples. ... The church calls [all people] to use [their] abilities, [their] possessions, and the fruits of technology as gifts entrusted to [them] by God for the maintenance of [their] families and the advancement of the common welfare. ... A church that is indifferent to poverty, or evades responsibility in economic affairs, or is open to one social class only, or expects gratitude for its beneficence makes a mockery of reconciliation and offers no acceptable worship to God. (*The Book of Confessions*, The Confession of 1967, 9.46c (PC(USA), 1967)

In March 2005, the Coalition of Immokalee Workers wrote a public letter to the Presbyterian Church (U.S.A.), lifting up how the church has been a true partner in our common struggle for fair food and human rights.

Together we have achieved a historic victory for human rights for farmworkers and set a precedent for change for the entire fast-food industry. ... Throughout this struggle, the Presbyterian Church (U.S.A.) has worked with us, side by side. You supported the boycott, facilitated our process of negotiations with Yum Brands; you were with us in our hunger strikes, you supported the truth tours and welcomed us in your congregations; you put the words of the Bible into action. And for us as farmworkers, to see that, it is more than just the church "standing with us" in our struggle—it is about becoming people who are a part of one community, struggling together for the same goals. ... The church was absolutely necessary in this struggle because you have a lot of power especially in the eyes of corporations. And you had more connections with their human side. Executives of corporations are members of congregations. And farmworkers are church people also. Your ability to connect both with executives and with farmworkers as people of faith, allowed a point of encounter between worlds that were in conflict but that were able to find, in this case through the church, a reconciliation.

Because of the relationship of trust and respect developed through the boycott between the CIW and the Presbyterian Church (U.S.A.) the CIW invited the church to be founding member of the Alliance for Fair Food, which continues the work for corporate socially responsible purchasing and human rights in the agricultural industry. In September 2005, the General Assembly Council voted to become a founding member of this alliance of religious, human rights, student, international, and community organizations that are working in partnership with the CIW.

In conjunction with other allies of the CIW, in November 2005, the Stated Clerk of the Presbyterian Church (U.S.A.) issued a public statement critiquing McDonald's public refusal to implement the important principles of accountability, transparency achieved in the CIW-Yum! Brands agreement within its own supply chain, and its resistance to working with the CIW. In continuity with the church's public witness on fair food, the Office of the Stated Clerk continues to call upon all retail food corporations to ensure the human rights of farmworkers in their supply chains.

Endnotes

i. "The Truth of Abundance: Relearning Dayenu," in Brueggemann, *The Covenanted Self*, Patrick Miller, ed., Minneapolis, Fortress Press, 1999, p. 108.

ii. [*Findings from the National Agricultural Workers Survey \(NAWS\): A Demographic and Employment Profile of United States Farmworkers*. U.S. Department of Labor, Office of the Assistant Secretary for Policy, Office of Program Economics, Research Report No. 8, March 2000.](#)

iii. See "Nobodies," by John Bowe (April 21-28, 2003 edition of the New Yorker Magazine) on modern day slavery in the Florida fields and corporate food purchasing. The Coalition of Immokalee Workers has worked with the Justice Department and the FBI to prosecute six cases of slavery in recent years and freed more than one thousand slaves. Slavers have served time in prison. However slavery

continues to flourish in the agricultural industry. “Others at a higher level of the fruit picking industry seem complicit in one way or another with how these activities occur,” US District Judge K. Michael Moore said while handing down the sentences in the Ramos slavery case in 2003 (Palm Beach Post, 11/21/03).

iv. Oxfam America reports “Whereas in 1990 grower-shippers received 41% of the retail price of tomatoes, by 2000 they were receiving barely one quarter...Squeezed by buyers of their produce, growers pass on the costs and risks imposed on them to those on the lowest rung of the supply chain: the farmworkers they employ. Many farmers view their labor expenses as the only area where they are able to make significant cuts.” (*Like Machines in the Fields: Workers without Rights in American Agriculture*, Oxfam America, 2004, p.35).

v. Yum! Brands owns Taco Bell, KFC, Pizza Hut, Long John Silver’s and A & W Restaurants.

vi. “Agreement reached between the Coalition of Immokalee Workers and Yum Brands: *Stated Clerk calls for end to Taco Bell boycott*,” Released March 7, 2005, delivered March 8, 2005 at press conference.

Item 09-20

[The assembly approved Item 09-20 as amended. See pp. 50, 52.]

Commissioners’ Resolution. On Declaring Suicide Bombing a Crime Against Humanity.

That the 217th General Assembly (2006) approve the following declaration and action:

We, the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) declare that any suicide bombing, no matter who is the perpetrator or the target, constitutes a crime against humanity.

While international law, through various treaties and international consensus affirms the criminality of such acts when linked to a government, it is crucial that the church and the world affirm the culpability of individuals and groups that assist in carrying out suicide bombings [and terrorism] through financial or logistical support and that civil or military authorities who fail to exercise adequate powers of control over perpetrators and fail to take appropriate measures, be held accountable. The international community and faith community as a whole are obligated to prevent and call for international judicial prosecution of all those aiding and abetting these crimes.

We instruct our Moderator and Stated Clerk to encourage our leaders in the U.S.A., our ecumenical partners, our interfaith partners, the National Council of Churches, the World Council of Churches, and the United Nations Security Council to make suicide bombing a matter of declaration and legislation under national laws, and to raise this issue with all appropriate international agencies as appropriate.

We hereby pledge and instruct the Stated Clerk of the Presbyterian Church (U.S.A.), the Washington Office of the PC(USA), and the Presbyterian UN representatives to take every opportunity to publicly and officially condemn suicide bombings [and terrorism] and to help empower victims of such attacks to be able to bring those who plan and inspire suicide bombings [and terrorism] to the bar of international justice. Further to instruct the Stated Clerk to notify the United Nations, the World Court, the U.S. State Department, Amnesty International, Human Rights Watch, and other appropriate human rights organizations of the 217th General Assembly (2006)’s position on this topic, and ask for their collaboration in amending international law, especially international criminal court elements of crime; Article 7 entitled “Crimes Against Humanity.”

Rationale

Terrorist suicide bombings have killed and maimed tens of thousands of targeted innocent civilians around the globe. Bombings have attacked civilian populations in Argentina, London, Lebanon, Jordan, India, Pakistan, Spain, Israel, Egypt, Iraq, Bali, the U.S.A. (airplane bombing of World Trade Center Towers and Pentagon), Russia, Indonesia, Morocco, Saudi Arabia, and Yemen. Human rights law and world law should reflect the gross evil of suicide terrorist bombing; and justly condemn the:

Evil of those who would manipulate poverty, brainwash, make financial promises, and use coercion to recruit suicide terrorist bombers;

Evil of those who would design and manufacture belts, shoes, or other concealments used in suicide terrorist bombing;

Evil of those who would finance such efforts;

Evil of those states and organizations that endorse, support, and encourage such activities; and,

Evil of targeting civilians in direct violation of Geneva and Rome conventions.

This resolution builds on our prior General Assembly statements:

- Core Value from the Advisory Committee on Social Witness Policy (ACSWP) Social Policy Compilation, Chapter Five: Human Rights: 1977 Statement—*Minutes*, UPCUSA, 1977, Part I, p. 119.

Whereas, every Christian judgment must begin with confession of our own involvement, both in general and in particular, in evil done and good left undone; and

Whereas, *violence done to life or dignity of men and women in any land for any cause, whether by established authorities or those who oppose them, is an offense to God and persons and an injury to the most basic human rights*; [emphasis added]

Therefore, the 189th General Assembly (1977):

1. *Calls upon all members of the church as Christians and as citizens to concern themselves with all victims of oppression, injustice and terrorism, whether governmental or revolutionary, and seek in solidarity to support such by their prayers, their public witness, and where possible, their personal aid and encouragement; and*
2. *Directs the representatives of the church to pursue indefatigably through governmental, ecclesiastical, or any other channel open to them in this or other lands this concern, testimony, and commitment of our church;*[emphasis added]

- The General Assembly has a responsibility to speak out on injustice in the world: (From the ACSWP Social Policy Compilation, Chapter One: Theological Basis for Social Action—“1958 Statement—*Minutes*, UPCUSA, 1958, Part I, p. 537)

Confessing our faith that God, who is Creator of all things, is sovereign over his creation, and that no area of life—personal, social, political, or economic—is beyond his rule and redemption;

Believing that God, who has spoken in many and diverse ways to his people, and through his people to the world, still speaks today, and that his word, decisively and uniquely revealed in Jesus Christ, is one of both judgment and mercy;

Believing that God’s word and will are today most critically revealed as the Scriptures illuminate the social, political, and economic order, and that his judgment and mercy are more particularly manifest in the struggle for human rights,

The General Assembly:

Affirms its conviction that neither the church as the body of Christ, nor Christians as individuals, *can be neutral or indifferent toward evil in the world*;

- The General Assembly’s responsibility is not just national but international. (From ASCSWP Social Policy Compilation, “Chapter Three: International Affairs”)

ACSWP Introduction

The Presbyterian churches entered the post world war years with a new sense of the “smallness” of the world, and the interrelatedness of its nations and peoples. Issues of international scope have come to occupy a primary place in the concerns addressed by the General Assemblies. General Assemblies have, since 1945, supported action in the fields of foreign policy,

- The basic human right is the right to life, and our involvement in support and encouragement of the United Nations is also outlined in ACSWP compilation: “Chapter Five: Human Rights”

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

Therefore, we affirm that

1. *Religious freedom is a universal human right. ...*
3. *Governments have responsibility to promote and protect religious freedom and should*
 - a. *give specific protections concerning religious freedom in their official policies, constitution and practices;*
 - b. *give full cooperation to the UN in the performance of its responsibilities for protecting human rights; and should not*
 - c. *co-opt, manipulate, or constrain religious practice by any persons, groups, or religious bodies except as may properly be necessary for the protection of human rights for all; ...*[emphasis added]

- Religiously motivated suicide bombing is to not be affirmed as it violates the human rights of others, as shown in 3.c. above.

Summary: This resolution adds specificity and action to our prior commitments to human rights, encouragement of responsible UN law, and makes clear the General Assembly's position on suicide bombing. It also makes clear that not only are governments responsible for their corporate actions, but nongovernmental, transnational, and other associations of individuals, those who finance them, and those who provide material support should also be subject to international law. International justice is one means of breaking the cycle of attack and revenge among groups of people.

Jan Armstrong, Presbytery of Santa Barbara
Noel Anderson, Presbytery of San Joaquin

ACSWP ADVICE AND COUNSEL ON ITEM 09-20

Advice and Counsel on Item 09-20—From the Advisory Committee on Social Witness Policy.

Item 09-20 urges the General Assembly to declare suicide bombing a crime against humanity.

The Advisory Committee on Social Witness Policy (ACSWP) advises that Item 09-20 be disapproved.

Rationale

1. Regarding crimes against humanity, the United Nations Development and Human Rights Section reported on June 15, 2006, that the draft statute defining crimes against humanity included the following prohibited acts: murder; extermination; enslavement; deportation or forcible transfer of population; torture; rape or other sexual abuse; persecution of groups; enforced disappearance of persons; inhumane acts causing serious injury, detention, imprisonment, or deprivation of liberty in violation of international law. To single out a particular form of terrorism for condemnation in a context in which other crimes against humanity are committed is one-sided.

2. Existing General Assembly policy condemns violence against civilians in any form (*Minutes*, 1997, Part I, 562).

3. The modern phenomenon of suicide bombing has been condemned by representatives of Muslim, Jewish, and Christian communities in the Middle East and in the United States of America.

4. The biblical witness on suicide and war is complex. It includes Saul's suicide and Samson's pulling down a Philistine temple on himself and others.

5. In its discussion of living in a time of terrorism and violence, the 216th General Assembly (2006) made the following statement on 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 [from *Faithful Living in a Time of Violence and Terrorism: A Study Guide on the Resolution on Violence, Religion, and Terrorism, 216th General Assembly (2004) Presbyterian Church (U.S.A.)*]

6. In approving the principles of just war teaching, the 210th General Assembly (1998) explicitly regarded any direct attacks upon civilian populations as a violation of justice and therefore immoral (*Minutes*, 1998, Part I, 456–59).

7. The policy of selective, phased divestment to decrease violence in the Israeli-Palestinian situation was carefully designed by MRTI to reduce the funding of violence against civilians in the Israel-Palestine conflict regardless of the perpetration of the crime by either side. The action of the 216th General Assembly and MRTI have made clear this church's condemnation of violence against civilians through governmental, nongovernmental, corporate, or personal agents.

8. The Presbyterian Church (U.S.A.) has affirmed the International Criminal Court of Justice as the appropriate venue for the prosecution of the immoral and criminal acts of bombings of civilians. The 211th General Assembly (1999) affirmed the need for international mechanisms for the administration of justice capable of addressing major categories of crime with consistent application for all countries (*Minutes*, 1999, Part I, 435).

ACREC ADVICE AND COUNSEL ON ITEM 09-20

Advice and Counsel on Item 09-20—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 09-20 on declaring suicide bombing a crime against humanity.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) concurs with the advice and counsel of the Advisory Committee on Social Witness Policy (ACSWP).

Item 09-21

[The assembly approved Item 09-21 as amended. See pp. 50, 52.]

Commissioners' Resolution. On Raising the Federal Minimum Wage.

That the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.), through the Stated Clerk of the PC(USA), communicate to all members of Congress its desire that legislation to increase the minimum wage be swiftly passed and [accurately] [at least] reflect the increase in the cost of living since the last minimum wage increase in 1997, with the goal of a wage level sufficient to lift full-time workers out of poverty]. Additionally, middle governing bodies, local congregations, and individuals are encouraged to support efforts to increase the minimum wage at [federal,] state[,] and local levels as well. [Presbyterians are also encouraged to take advantage of the resources and advocacy opportunities of the National Council of Churches' Let Justice Roll' campaign.]

Rationale

Presbyterian General Assemblies have repeatedly called for just wages for workers. As early as 1910, the assembly called for a "Living Wage" as part of the ecumenical Social Creed of the Churches, pioneering the whole concept of "living" or "family" wages.

The 98th General Assembly (1958) "encourage[ed] business and labor leaders to recognize their responsibility for the well being of persons in such matters as sufficient wages, health, housing and other living conditions" (*Minutes*, PCUS, 1958, Part I, p. 226).

The 183rd General Assembly (1977) "...Reaffirm[ed] the actions of previous General Assemblies supporting the right of every employable person to a job, decent and safe working conditions, and a salary adequate to meet at least his or her basic needs" (*Minutes*, UPCUSA, 1977, Part I, p. 126).

The 120th General Assembly (1980) said, "... In view of our theological understanding of economic and social justice we affirm for all persons the right to be paid adequately and treated with fairness and dignity ..." (*Minutes*, PCUS, 1980, Part I, pp.229-30).

The *Book of Order* of the Presbyterian Church (U.S.A.) states, "The Church is called to be Christ's faithful evangelist...participating in God's activity in the world through its life for others by...engaging in the struggle to free people from sin, fear, oppression, hunger, and injustice" (*Book of Order*, G-3.0300c(3)(c)). Moreover, the policy statement on God's Work in Our Hands: Employment, Community, and Christian Vocation affirms 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....

The minimum wage was enacted at the federal level through the Fair Labor Standards Act of 1938, which also set standards for overtime pay and child labor, and was designed to eliminate "labor conditions detrimental to the maintenance of the minimum standard of living necessary for health, efficiency and general well-being of workers."

The federal minimum wage has remained at \$5.15 an hour since September 1997, representing more than eight years at \$5.15 an hour while the cost of living continues to rise. This has resulted in the minimum wage doing the opposite of what the Fair Labor Standards Act intended, by keeping minimum wage workers in "labor conditions detrimental to the maintenance of the minimum standard of living necessary of living necessary for health, efficiency, and general well-being of workers."

By way of example, in 1991, family health coverage cost one fourth of the yearly income of a minimum wage worker. By 2005, family health coverage cost \$10,880 at a time when the minimum wage was (and continues to be) \$10,712.

Not only does the current minimum wage keep hard working individuals locked in poverty, it sends the message that honest work is less profitable, and therefore less desirable than many illegal money-making schemes. In a society that prides

itself as being guided by the rule of law, this is a devastating double message to be sending to impressionable young people who live on the economic edge.

Jack Cabaness, Presbytery of Northern New England
Barbara Smith, Presbytery of Detroit

ACSWP and ACWC ADVICE AND COUNSEL ON ITEM 09-21

Advice and Counsel on Item 09-21—From the Advisory Committee on Social Witness Policy and the Advocacy Committee for Women's Concerns.

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Women's Concerns (ACWC) advise approval of Item 09-21 with the following amendments: (Text to be deleted is shown with a strike-through; text to be added or inserted is shown with an underline.)

“That the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.), through the Stated Clerk of the PC(USA), communicate to all members of Congress its desire that legislation to increase the minimum wage be swiftly passed and ~~accurately at least~~ reflect the increase in the cost of living since the last minimum wage increase in 1997, with the goal of a wage level sufficient to lift full-time workers out of poverty. Additionally, middle governing bodies, local congregations, and individuals are encouraged to support efforts to increase the minimum wage at federal, state, and local levels as well. Presbyterians are also encouraged to take advantage of the resources and advocacy opportunities of the National Council of Churches' "Let Justice Roll" campaign.”

Rationale

The statement is in conformity with the following policies of the General Assembly:

The 1987 Statement:

3. Urges members, presbyteries, and synods to monitor plans for welfare reform on the state and national levels, paying particular attention to welfare-to-work proposals, urging that:
 - a. welfare-to-work programs be voluntary rather than mandatory;
 - b. employment training be for jobs that will pay a living wage;
 - c. the focus be on job creation where jobs at a living wage do not exist, whether through self-development or through public service jobs;
 - d. adequate child care and transportation be provided to people in training programs; and
 - e. continued health benefits for parents and children be made available to persons as they re-enter the work force.

The 1988 Statement:

In light of the growing disparity in household income and the past positions of General Assemblies, the 200th General Assembly (1988):

Urges the President and Congress of the United States to raise the minimum wage to its historical level of 50 percent of the average non-supervisory, nonagricultural wage and provide for regular increases that will keep the minimum wage at an adequate level to lift people out of poverty.

Urges the President and Congress of the United States to oppose further cuts in social programs that benefit and to increase support for programs unable to serve all eligible persons due to lack of funds.

The number of people living in poverty has increased each of the last three years. Single women and children make up 70 percent of those who live below the poverty line. The overall growth in the national economy has not been appropriately shared by those in the lower income levels.

The real value level for the minimum wage in 1968 was equivalent to \$9.05 in 2006, a similar amount that most living wage ordinances are calling for today. It is expedient that all efforts to increase the minimum wage to a living wage begin.

***Item 09-22**

[The assembly approved Item 09-22 as amended. See pp. 50, 52.]

Commissioners' Resolution. On Calling All Presbyterians to Take Positive and Immediate Steps to Live Carbon Neutral Lives.

That the 217th General Assembly (2006) does the following:

1. [Declares this to be a “Resolution” according to the definitions provided in Section 1 of the “Forming Social Policy” guidelines of the General Assembly, applying the “1981 Energy Policy” to the current environmental circumstances, until the Advisory Committee on Social Witness Policy (ACSWP) brings a recommended new energy policy to the 218th General Assembly (2008).] **[Direct the Advisory Committee on Social Witness Policy to make a study of personal responsibility and carbon-neutrality available as a working paper on the website of the Presbyterian Church (U.S.A.) as soon as possible, in order to share its concrete, effective action steps for Presbyterians to take to reduce their energy consumption. This working paper will highlight the threats posed by accelerated climate change and lift up ways for individuals, families, and congregations to reduce emissions of carbon dioxide and other gases produced in heating, air conditioning, transportation and food production, packaging, and shipment. In addition, this paper will suggest policy measures being considered in greater depth by the Advisory Committee on Social Witness Policy and several consultant theological ethicists and political scientists for eventual report to the 218th General Assembly (2008).]**

2. Finds that the Christian mandate to care for creation and the biblical promise of the restoration of right relationships between God, human beings, and the rest of creation impels and inspires us to act to reduce our energy usage.

3. Finds that the urgency, injustice, and seriousness of this issue calls us as Christians to act NOW and to act boldly to lead the way in reducing our energy usage.

4. Strongly urges all Presbyterians to immediately make a bold witness by aspiring to live carbon neutral lives. (Carbon neutrality requires our energy consumption that releases carbon dioxide into the atmosphere be reduced and carbon offsets purchased to compensate for those carbon emissions that could not be eliminated.)

5. Directs the ACSWP to make the current draft of the report and recommendations, “A Christian Witness on Energy” available to all Presbyterians, and to the General Assembly Council, at the earliest possible time in order to share its concrete, effective action steps for Presbyterians to take to reduce their energy consumption.

6. Directs the General Assembly Council to assign the appropriate staff to inform all Presbyterians, governing bodies, and churches of the urgent need for them to reduce their energy consumption and the injustice of our current energy practices while ACSWP completes its work.

7. Directs the General Assembly Council, upon receipt of “A Christian Witness on Energy” report, to assign the appropriate staff to prepare an implementation plan for a church-wide carbon neutral program.

8. Calls upon all Presbyterians to take this seriously, to pray asking for God’s forgiveness and guidance, to study this issue, to calculate your carbon emissions, to educate others, and to use less energy, striving to make your life carbon neutral.

Rationale

It is the consensus of the scientific community that human activity is rapidly changing the natural environment in measurable ways through the destructive effects of climate change (commonly called global warming).

Global climate change is predominantly caused by our burning of fossil fuels, like coal, oil, and natural gas, which emit greenhouse gases, and accelerating faster than predicted just a few years ago.

Global climate change is directly causing or contributing to harmful changes including but not limited to:

1. Ice sheet and glacial melting at alarming rates;
2. Rising sea levels that, by the end of this century, will encroach or cover many of the world’s coastal communities and lands where more than half of the world’s population currently resides;
3. A 30 percent weakening of the Gulf Stream in the last twelve years;
4. Episodic coral reef die-off worldwide threatening traditional fisheries, a major food source for many;
5. Island nations, such as Tuvalu, to seek refuge in other countries for their entire populations due to sea level rise;
6. Water shortages and severe droughts in Africa;
7. Record number of killer storms worldwide, leaving more than a thousand people dead and 3,500 missing as of April 2006 from Hurricane Katrina alone, and billions of dollars of damage in multiple states;

8. A violation of the rights of entire populations, such as the Alaskan Inuit, to maintain their traditional culture of hunting and fishing on which their lives depend;

9. Hundreds of species to face extinction—from Arctic polar bears to tropical tree frogs—due to habitat changes.

A growing number of scientists now suggest that we have perhaps only a decade's grace period to reduce our energy usage before these devastating effects start to become irreversible.

We Americans are champion energy consumers, using 40 percent of the world's oil and emitting 25 percent of the world's greenhouse gases, even though we are less than 5 percent of the world's population.

We have the knowledge, skills, and resources to reduce our energy consumption and switch to alternative energy sources that are less harmful to the environment.

Prompt action and leadership by individuals, organizations, communities, states, and countries can keep global climate change from becoming much worse.

The president of the United States has called upon the nation to reduce its dependence on fossil fuels.

Previous General Assemblies (1981, 1998, 1999, and 2003) passed overtures, resolutions, and policies addressing our unjust energy practices, calling us to develop frugal lifestyles reducing our energy consumption; and urging the United States to sign the Kyoto Treaty and to lead in reducing carbon emissions to combat global warming.

A recent Presbyterian Panel survey indicates that majorities of us believe our energy consumption contributes to global climate change; most agree that energy conservation reflects values of the Christian Reformed faith. Yet less than 50 percent of us have taken even the simplest steps to reduce our energy consumption.

The Advisory Committee on Social Witness Policy's energy report (in response to General Assembly *Overture 02-57. On Revising the Denominational Policy on the Issue of Energy*) has a draft of the report that will be presented at 218th General Assembly (2008).

We feel called to offer a bold, faithful, concrete plan for action in the meantime to address the urgency of climate change and our excessive energy consumption before the 218th General Assembly (2008).

Bob Crabtree, Presbytery of Florida
Dale Francis, Presbytery of Lake Erie

ACSWP ADVICE AND COUNSEL ON ITEM 09-22

Advice and Counsel on Item 09-22—From the Advisory Committee on Social Witness Policy.

The Advisory Committee on Social Witness Policy advises that Item 09-22 be approved with amendment:

1. Delete the text of Recommendation 1. and insert the following in its place:

“1. Declares this to be a “Resolution” according to the definitions provided in Section 1 of the “Forming Social Policy” guidelines of the General Assembly, applying the “1981 Energy Policy” to the current environmental circumstances, until the Advisory Committee on Social Witness Policy (ACSWP) brings a recommended new energy policy to the 218th General Assembly (2008). Direct the Advisory Committee on Social Witness Policy to make a study of personal responsibility and carbon-neutrality available as a Working Paper on the website of the Presbyterian Church (U.S.A.) as soon as possible, in order to share its concrete, effective action steps for Presbyterians to take to reduce their energy consumption. This Working Paper will highlight the threats posed by accelerated climate change and lift up ways for individuals, families and congregations to reduce emissions of carbon dioxide and other gases produced in heating, air conditioning, transportation and food production, packaging and shipment. In addition, this paper will suggest policy measures being considered in greater depth by the Advisory Committee on Social Witness Policy and several consultant theological ethicists and political scientists for eventual report to the 2008 General Assembly.

2. Delete Recommendations 5. and 7. and re-number the subsequent recommendations.

The Advisory Committee on Social Witness Policy also advises that the assembly affirm Recommendations 2., 3., 4., 6., and 8., and all but the last two of the Rationale paragraphs.

Rationale

The commissioners' resolution on climate change, personal responsibility, and carbon neutrality calls for an interim statement on these important matters prior to the completion of the more comprehensive resolution on energy policy called for by the 214th General Assembly (2002). The Advisory Committee on Social Witness Policy appreciates the sense of urgency of the commissioners, who recognize that the assembly has already spoken several times on climate change or global warming. What is new in the commissioners' resolution is the request that a resource on how to live "carbon-neutral" lives be made available online and otherwise in anticipation of the full energy report in 2008. The Advisory Committee on Social Witness Policy can do this, while making clear that the current draft report and other materials lack sufficient theological and geopolitical content for a full resolution. The energy resolution team that produced a report focused on personal responsibility and carbon-neutrality was appointed by the Advisory Committee on Social Witness Policy and thanked for its work in late 2005. Because that document has not been completed, and has not been made available to commissioners, we believe it would best be termed a working paper but nonetheless made publicly available as the commissioners request.

At this time, the Advisory Committee on Social Witness Policy is concerned not only with the raw fact of rapid climate change, but with the enormous political and economic interests involved in our current dependency on carbon-based fuels. Our nation is engaged in one significant war related, in part, to oil, and our country is particularly the focus of antipathy from large sections of the Islamic world. China and other developing economies are gaining in strength and increasingly competing for energy resources and geo-strategic advantage. Commissioners may note, then, that the report envisioned by the 214th General Assembly (2002) will be substantially broader than this background resource.

ACREC ADVICE AND COUNSEL ON ITEM 09-22

Advice and Counsel on Item 09-22—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 09-22 on calling all Presbyterians to take positive and immediate steps to live carbon neutral lives.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) concurs with the advice and counsel of the Advisory Committee on Social Witness Policy (ACSWP).

***Item 09-23**

[The assembly approved Item 09-23. See pp. 50, 52.]

Commissioners' Resolution. On Abandoning Mountaintop Removal of Coal.

That the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) urge state and federal agencies that regulate mining practices, as well as coal companies themselves, to abandon the practice of mountaintop removal coal mining and work to meet our nation's energy needs in a manner that is just, sustainable, and consistent with Christian values.

Rationale

Jesus instructed Christians in the Sermon on the Mount in Matthew 7:12, "In everything do to others what you would have them do to you; for this is the law and the prophets."

Mountaintop removal is a mining technique that involves demolishing up to 700 feet of elevation of mountain to reach seams of coal and then dumping mining waste in valleys below.

This mining practice drastically alters the landscape in and around homes and communities in Appalachia.

This altered landscape has dramatically increased flooding in communities near these mining sites. For instance, the town of McRoberts, Kentucky, flooded five times in eighteen months after mountaintop mining began operation above their town.

Hundreds of lives have been lost and thousands of families have lost homes and property in recent floods and many of these families still live in emotional exile to their roots in temporary residence from which there seems to be no end in sight.

The quality of life for families near mining sites is decreased due to the threat of floods, continual blasting, dust, and falling rock and this situation has forced families to live in fear for their lives and property or to abandon their family home place and leave a lifetime of memories.

Mountaintop removal coal mining contributes to a cycle of poverty that has created high unemployment, high illiteracy rates, record numbers of school closings, and a lack of opportunity in areas where coal is produced by mountaintop removal.

Mountaintop removal coal mining destroys both the beauty and productive capacity of the land thus eliminating future or alternative economic opportunities for the families of Appalachia.

God instructs us to "... not defile the land in which you live, in which I also dwell ..." (Num. 35:34).

We are instructed in James 4:17 to turn away from sin.

Mountaintop removal coal mining has buried 724 miles of streams and destroyed up to a million acres of forested mountains in Appalachia.

Streams, mountains, and forests damaged by mountaintop removal coal mining can never be restored to support the community of life that God created.

The Evangelical Lutheran Church in America, the United Methodist Church, the Episcopal Church, the Catholic Conference of Eastern Kentucky, and the Presbytery of Salem of the Presbyterian Church (U.S.A.) have passed resolutions concerning mountaintop mining.

Ray Mims, Presbytery of Salem
Charles Norris, Presbytery of Salem

Item 09-24

[The assembly approved Item 09-24. See pp. 50, 52.]

Commissioners' Resolution. On the "Return to the Earth" Program.

That the 217th General Assembly (2006) endorse and encourage participation by PC(USA) congregations in the "Return to the Earth" program of the Mennonite Central Committee, which seeks the return of unidentifiable remains of American aboriginal peoples and enables a process of education and reconciliation between Native and non-Native peoples.

Rationale

For many years, Native American lands, including burial grounds, were confiscated by the Federal government in order that those lands could be utilized for other purposes. Both the 1906 Antiquities Act and the 1979 Archaeological Resources Protection Act asserted that Indian bones and sacred objects found on federal land are the property of the U.S. However, in 1990, Congress enacted the National Graves Protection and Repatriation Act, which required the return of human remains and objects to Native American tribes and nations from which they came. Presently, more than 100,000 human remains still exist in a variety of repositories, unable to be identified as belonging to a specific tribe and are listed as "culturally unidentifiable" because they cannot be conclusively linked to any federally documented group.

One effort to address this problem was the establishment of a series of regional cemeteries. These cemeteries will receive an allocation of culturally unidentifiable Native Americans for burial. Thus, these remains will not necessarily be buried in their original homeland near their tribe of origin. Nevertheless, the remains will have a proper and reverent burial and the interred will be treated reverently and lovingly by Native Americans organized to receive them and will finally rest in Native American homelands.

We seek for churches to engage in study and conversation about restorative justice and to partner with Native Americans in repatriating aboriginal remains. Actions of support and assistance may include monetary donations, advocacy on behalf of

repatriation, the construction of small cedar burial boxes (ossuaries), and the sewing of linen burial cloths. These will be needed for the thousands of funerals that will be conducted.

The bones of Joseph were carried from Egypt during the Exodus journey because our ancestors in faith considered it important that those remains have a final resting place in their ancestral homeland. This biblical heritage can help us to understand the desire of our Native American brothers and sisters to provide honorable burial for their ancestors.

For more information see: <http://www.rfpusa.org/>

Leroy Ford, Presbytery of The Western Reserve
Chris Lieberman, Presbytery of Santa Fe

ACREC ADVICE AND COUNSEL ON ITEM 09-24

Advice and Counsel on Item 09-24—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 09-24 on the “Return to the Earth” Program.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises that Item 09-24 be approved.

Item 09-Info

Advisory Committee on Social Witness Policy Agency Summary

1. *Assigned Responsibilities: Strengthening Presbyterian Social Witness*

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 redemptive purpose in our particular time and place in history. The Advisory Committee on Social Witness Policy (ACSWP)’s work is to discern what it means to proclaim and embody the Gospel in relation to contemporary society. In this work, the ACSWP and its task forces draw upon a great wealth of resources:

- the voices of the biblical text;
- the wisdom of theological discourse;
- the guidance of the Reformed confessions;
- the tradition of past policy statements;
- the insights of sociopolitical disciplines;
- the advice of members and all governing bodies of the church;
- the insights of people who are poor, victims of existing policies, and those who have not had a voice in councils of the church; and
- the counsel of ecumenical partners. (*Minutes*, 1993, Part I, p. 769).

Social witness can occur at many different points: in a church session, in a presbytery, in an advocacy group, in the participation of Christians in mission, in a meeting of the ecumenical church, in an individual Christian’s brave refusal to “go along” with injustice.

For Presbyterians, however, 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 needs of congregations, middle governing bodies, and the General Assembly, ACSWP members find guidance in the Mission Statement quoted above. Theologically grounded ethical reflection is part of the salt and light of the Gospel of Jesus Christ. The ACSWP engages with the grassroots in assisting

the General Assembly to discern what it means to proclaim and embody the Gospel in a world that remains too grim for too many.

Making a personal social witness begins with very individual ways of growing and developing as a Christian—prayerfully studying the Scriptures, being inspired by Jesus, the prophets, and courageous stands of the church, gaining insight from past ethical witness, connecting one’s faith with others in the Christian community, and then being faithful in the world beyond the church. The ACSWP seeks to be a partner in the ministry of reconciliation, for “each member [who] is the church in the world...” (*The Book of Confessions*, The Confession of 1967, 9.38).

The churchwide work of the ACSWP is based on ethical guidance from the Scriptures, *The Book of Confessions*, and the *Book of Order*. The 1993 General Assembly policy statement, *Why and How the Church Makes a Social Policy Witness*, provides extensive documentation of key biblical passages and is a useful document in congregational interpretation of the ACSWP and its mission.

All of those biblical texts 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. Our historic confessions, the work of theologians, and the actions of 216 General Assemblies have reaffirmed that message. Our faithfulness as Reformed Christians means action.

Procedures and Personnel

In support of the work of the assembly, the ACSWP is given direct access to the assembly as it meets biennially. Between sessions of the assembly, the ACSWP also assists the General Assembly Council (GAC), the Office of the General Assembly (OGA), and other agencies of the church as their work involves the development and interpretation of social witness policy.

The committee carries out its responsibilities in four major ways. They are the

1. development and recommendation of new social witness and policy for approval by the General Assembly;
2. interpretation and communication of the General Assembly’s social witness and policy, both to the church and the world at large;
3. rendering of advice and counsel to the entities and governing bodies of the church on matters of social witness policy throughout the year; and
4. rendering of advice and counsel to the General Assembly when it meets as a governing body.

The ACSWP 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*, “On Forming Social Policy.” This policy development requires depth of theological reflection, breadth of input, diversity of insight, and equity of participation in the 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 (ACSWP) consists of twelve members, nine of whom are at-large members elected by the General Assembly from the whole church and three who are General Assembly Council members. Members are: Donna C. Bradley, Tucson, Ariz.; Dianne L. Briscoe, Denver, Colo.; Sue Dickson (vice-chair), Ashland, Ohio; Charles F. Easley Sr., Atlanta, Ga.; B. Gordon Edwards, Stillwater, Okla.; Esperanza Guajardo, San Antonio, Tex.; Nile Harper (chair), Fridley, Minn.; Ronald J. Kernaghan, Pasadena, Calif.; Lewis S. Mudge, Berkeley, Calif.; Ronald H. Stone, Pittsburgh, Pa.; Jack M. Terry, Minneapolis, Minn. Leslie Klingensmith, an at-large member from Silver Springs, Maryland, resigned from the committee in the fall of 2005 for family reasons. Her replacement had

not been named at the time of this writing. Staffing for the committee includes Christian Iosso, coordinator; Belinda M. Curry, associate; Bonnie M. Hoff, senior administrative assistant; and Daniel Gilliam, senior administrative assistant.

In 2005, ACSWP expressed its appreciation to former Coordinator Peter A. Sulyok for his faithful leadership and work on more than one hundred social policy documents during twelve years of service; and ACSWP thanked Interim Coordinator Gwen M. Crawley for her eight months of excellent service. In 2004, appreciation was expressed to Senior Administrative Assistant Marilyn LaFountain for her five years of faithful service.

2. *Accomplishments*

The Advisory Committee on Social Witness Policy (ACSWP) 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 can be downloaded from the worldwide web at (www.pcusa.org/acswp).

The ACSWP 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 one policy statement, four resolutions, one interim report, four monitoring reports, and one statement in response to ecumenical partner concerns:

- Living into the Body of Christ: Towards Full Inclusion of People with Disabilities;
- Report on “A Reformed Understanding of Usury for the Twenty-First Century”;
- Report on Economic Security for Older Adults;
- Resolution on Just Globalization: Justice, Ownership, and Accountability;
- Human Rights Resolution;
- Monitoring Report on the Implementation of the Problem Pregnancies and Abortion Policies with Recommendations;
- Monitoring Report on the Implementation of Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence with Recommendations;
- Monitoring Report on the Implementation of the Resolution Calling for the Abolition of For-Profit Private Prisons with Recommendations;
- Monitoring Report on the Progress of the Implementation of the Transforming Families Policy with Recommendations;
- Interim Report and Invitation to Study and Celebrate the Centennial of the Social Creed of the Churches of 1908;
- Statement on Taiwan and China

In preparation of this year’s major policy statement, the Task Force on “Harvesting Seeds of Justice: Ministering in Church and Society with Persons Who Have Disabilities” completed its work in the spring of 2005. This task force worked to develop the proposed policy and recommendations for the church to work for justice with persons living with disabilities, both within the church and the wider social order. The ACSWP took ownership of the task force’s report on “Living into the Body of Christ: Towards Full Inclusion of People with Disabilities” at its summer 2005 meeting. A synod consultation on this report was held in the fall of 2005 and their contribution was integrated into the report.

To prepare an upcoming policy statement, the ACSWP appointed the members of the Task Force on “Comprehensive Serious Mental Illness” at its winter 2005 meeting. This task force will develop proposed policy and recommendations for the church to work for justice with persons living with mental illness, again both within the church and society. The task force has held three meetings. The Research Services office of the General Assembly Council (GAC) assisted the task force in the development of a Presbyterian Panel Survey on Mental Illness. This document was sent to the panel members in the winter of 2006. The task force also developed a churchwide feedback study guide to stimulate dialogue

at all levels of the Presbyterian Church (U.S.A.) on mental illness concerns. This document was published and made available to the church by the ACSWP in early 2006. The committee maintains its concern for the development of two future new policy task forces related to earlier General Assembly referrals on end of life issues and genetics.

Not all of ACSWP's work goes directly from a task force or resolution team to the assembly. While the committee seeks to ensure the final decision-making authority of commissioners, sometimes studies and resolutions are circulated and "field-tested" for comment and broader church involvement. Such is the case of two current studies on energy and bioethics, where past General Assemblies called for updating the 1981 statements. These reports are "The Power to Speak Truth to Power" and "The Nature and Value of Human Life," both basically sound, but twenty-five-plus years old. The ACSWP is also exploring ways to use the new web technologies to enhance the communal conversation and consensus-building that strengthens our shared social witness.

The ACSWP published the following reports: *Resolution on Allegations of Child Sexual Abuse Against Educators with Study Guide* (PDS 68-600-05-003), *Resolution Calling for a Comprehensive Legalization Program for Immigrants Living and Working in the United States with Study Guide* (PDS 68-600-05-001) *Report and Recommendations on Limited Water Resources and Takings with Study Guide* (PDS 68-600-05-004) *Iraq: Our Responsibility and the Future* (PDS 68-600-05-002). These resources are also available on the Web (www.pcusa.org/acswp). The committee also published a video in Spanish on *Connecting Diversity in Community: Race, Class, Gender, Religion (Construimos Comunidad entre Personas Diferentes: Raza, Clase Social, Género, Religión)* (PDS 68-600-05-006).

In addition, the committee assisted in the publication of four other reports. The policy statement on *Transforming Families* (OGA-04-093) and the *Human Rights Update 2003–2004* (OGA-04-046) was published by the Office of the General Assembly. These report are on the Web (www.pcusa.org/oga/publications.htm). The *Resolution on Africa: A Guide for Study and Reflection* (PDS 74-280-04-004) was published by the Worldwide Ministries Division (WMD) in partnership with the Presbyterian Peacemaking Program (PPP) of the Congregational Ministries Division (CMD) and ACSWP. This report is available on the Web (www.pcusa.org/wmd/resources.htm). The document, *Faithful Living in a Time of Violence and Terrorism: A Study Guide on the Resolution on Violence, Religion and Terrorism* (PDS 70-270-04-025), was published by the Presbyterian Peacemaking Program in conjunction with Congregational Ministries Publishing and ACSWP. This report is available on the Web (www.pcusa.org/peacemaking/pubs/pubs).

The ACSWP works collaboratively with the divisions and other entities of the General Assembly Council, having liaison members from each division and from the Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee for Women's Concerns (ACWC). When possible, the committee spends time with church members, relevant presbytery committees, and with ecumenical members during its meetings. Such opportunities occurred in 2004 and 2005.

The ACSWP combined its summer and fall 2004 meetings. This meeting was held in the Middle East (Lebanon, Syria, Jordan, Israel/Palestine, Egypt) October 15–29, 2004. In addition to conducting its regular business for ACSWP, the committee's purpose for holding a meeting in this region was to:

- Deepen its knowledge of the issues in the Middle East;
- Focus on the Presbyterian Church (U.S.A.)'s historic attention to the issues in Israel/Palestine by exploring from the ground-up what the next initiatives might be in peacemaking and the prospects of partnership, with special attention to the possibilities of congregational work teams and economic development;
- Better understand the U.S. role in the Middle East, especially regarding the war in Iraq;
- Examine in greater depth and sensitivity interfaith issues and understandings, which impact U.S. foreign policy concerns affecting the "war against terrorism" and in considerations for nation-building in post-war Iraq;
- Hear firsthand Middle Eastern perspectives from various stakeholders in the area to enhance the Advisory Committee on Social Witness Policy's ability to offer support and solidarity with our church partners in the area, the Middle East Council of Churches; and
- Provide hands-on opportunity to work with Middle East Christians in projects furthering God's justice in community.

In March 2005, ACSWP and General Assembly Council (GAC) members B. Gordon Edwards and Esperanza Guajardo presented a power-point program to the full GAC on ACSWP's Middle East trip.

09 ASSEMBLY COMMITTEE ON SOCIAL JUSTICE ISSUES

The ACSWP 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 (TEPSW). This group is composed primarily of Christian ethicists currently or formerly serving in seminaries and other educational institutions related to the Presbyterian Church (U.S.A.). In the fall of 2004, the TEPSW met at McCormick Theological Seminary, Chicago, Illinois. The 2005 meeting was held on the campus of Hartford Seminary in Hartford, Connecticut. The 2006 meeting will be held at Princeton Theological Seminary.

The ACSWP will focus on emerging social witness issues and priorities at its summer meeting. Other responses by the committee to General Assembly work may be found in the responses to referrals report.

Item 10-01

[The assembly approved Item 10-01 as amended. See pp. 49, 50.]

On Late-Term Pregnancy—From the Presbytery of Redstone.

The Presbytery of Redstone overtures the 217th General Assembly (2006) to declare the following:

[The church has a responsibility to provide public witness and to offer guidance, counsel, and support to those who make or interpret laws and public policies about abortion and problem pregnancies. Pastors have a duty to counsel with and pray for those who face decisions about problem pregnancies. Congregations have a duty to pray for and support those who face these choices, to offer support for women and families to help make unwanted pregnancies less likely to occur, and to provide practical support for those facing the birth of a child with medical anomalies, birth after rape or incest, or those who face health, economic, or other stresses.]

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

["In life and death, we belong to God." Life is a gift from God. We may not know exactly when human life begins, and have but an imperfect understanding of God as the giver of life and of our own human existence, yet we recognize that life is precious to God, and we should preserve and protect it. We derive our understanding of human life from Scripture and the Reformed Tradition in light of science, human experience, and reason guided by the Holy Spirit. Because we are made in the image of God, human beings are moral agents, endowed by the Creator with the capacity to make choices. Our Reformed Tradition recognizes that people do not always make moral choices, and forgiveness is central to our faith. In the Reformed Tradition, we affirm that God is the only Lord of conscience—not the state or the church. As a community, the church challenges the faithful to exercise their moral agency responsibly.]

[When an individual woman faces the decision whether to terminate a pregnancy, the issue is intensely personal, and may manifest itself in ways that do not reflect public rhetoric, or do not fit neatly into medical, legal, or policy guidelines. Humans are empowered by the spirit prayerfully to make significant moral choices, including the choice to continue or end a pregnancy. Human choices should not be made in a moral vacuum, but must be based on Scripture, faith, and Christian ethics. For any choice, we are accountable to God; however, even when we err, God offers to forgive us.]

We affirm that the lives of viable unborn babies—those well-developed enough to survive outside the womb if delivered—ought to be preserved and cared for and not aborted. In cases where problems of life or health of the mother arise in a pregnancy, the church supports efforts to protect the life and health of both the mother and the baby. When late-term pregnancies must be terminated, we urge decisions intended to deliver the baby alive. We look to our churches to provide pastoral and tangible support to women in problem pregnancies and to surround these families with a community of care. We 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 loving, Christian, adoptive families.

This General Assembly holds this statement as its position on a Christian response to problems that arise late in pregnancies. We find it to be consistent with current General Assembly policy on Problem Pregnancies and Abortion (1992), [and supersedes General Assembly statements of 2002 and 2003] ~~[and declare that it supersedes and replaces all other statements]~~ on late-term pregnancies and abortion.

[Financial Implication of (2006): \$0 ; (2007): \$4,800 ; (2008): \$0 (Per Capita-GAC)]

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; James 1:27), and forbidden to shed innocent blood (Jer. 7:6), 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)

Our General Assembly has affirmed as policy (approved in 1992) that "... after human life has begun, it is to be cherished and protected as a precious gift of God" (*Problem Pregnancies and Abortion*, PC(USA), Office of the General

Assembly, 1992, p. 11; see also *Minutes*, 1992, Part I, p. 369, paragraph 27.102). The assembly also affirmed that “The strong Christian presumption is that since all life is precious to God, we are to preserve and protect it” (*Problem Pregnancies and Abortion*, p. 11; see also *Minutes*, 1992, Part I, p. 368, paragraph 27.100).

In addition to the support for the preservation of life in Scripture, our confessions, and church policy, sound and common medical practice favors delivery over abortion as a safer and more humane method of terminating a late-term pregnancy.

Particularly in pregnancies 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. Both mother and baby benefit physically and spiritually from live birth.

Today, in the United States, there are more than two million couples waiting to adopt a child. Many of these waiting couples are willing to adopt babies with medical problems and other special needs. The church should encourage and undergird this desire among its own members to minister to the needy and vulnerable among us.

Since General Assemblies have addressed the matter of late-term abortion several times and have a statement that has been so modified that it is unclear in intent, this new statement is meant to provide the church with a clear moral and pastoral position.

Concurrence to Item 10-01 from the Presbytery of Shenango.

Concurrence to Item 10-01 from the Presbytery of Lake Erie (with Additional Rationale).

Rationale

The church’s support for the protection of human life is based on Scripture and guidance found in *The Book of Confessions*, which affirm the teaching of Scripture.

We are created in the image of God (Gen. 1:27; Job 10:8–12), and as such, God places higher value on human beings than the rest of His Creation. As image bearers, we are distinct from the rest of creation (Gen. 1:26; Gen. 2:20; Ps. 8:5), and stewards of everything else God created (Gen. 1:26–30; Gen. 2:19–20; Ps. 8:6–8; *The Book of Confessions*, 3.02; 4.006; 6.023; 7.010).

Conception is considered a blessing of God (1 Sam. 1:1–20), and as the fruit of the love between a husband and a wife is one evidence of God’s love and sovereignty (Gen. 4:1; Gen. 29:30–33). Scripture refers to conception as the moment of our beginning (Gen. 4:1; Gen. 21:2; Gen. 29:33, 34, 35; Gen. 30:7; 1 Sam. 1:20; Matt. 1:20, 21). God speaks of us as being known, cared for, protected, and loved by Him before birth (Ps. 139:13–16; Jer. 1:4, 5; Eccl. 11:5; Job 31:15), and often announced His specific purpose for individuals before their birth (Gen. 16:11, 12; Gen. 25:23; Isa. 49:1; Jer. 1:4, 5; Matt. 1:18–25).

God forbids the killing of innocent human life (Gen. 9:5, 6; Ex. 20:13; Ezek. 20:31; Amos 1:13; Lev. 18:21; Jer. 32:35; *The Book of Confessions*, 7.246), and requires us to protect and care for the needy and the helpless (Prov. 24:11, 12; Ps. 10:17, 18; Ps. 41:1; Matt. 18:10; *The Book of Confessions*, 4.111; 5.114), which applies to innocent life in every case (*The Book of Confessions*, 7.245, 7.246).

The General Assembly has affirmed as policy that:

“After a human life has begun, it is to be protected and cherished 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.” (From *Problem Pregnancies and Abortion*, the General Assembly’s current policy, adopted in 1992, p. 11.)

ACSWP ADVICE AND COUNSEL ON ITEM 10-01

Advice and Counsel on Item 10-01—From the Advisory Committee on Social Witness Policy (ACSWP).

Item 10-01 asks the 217th General Assembly (2006) to affirm a statement on late-term pregnancy as its Christian response to problems that arise late in pregnancies, and to declare that this statement supercedes and replaces all other statements on late-term pregnancies and abortion.

The Advisory Committee on Social Witness Policy (ACSWP) advises that Item 10-01 be disapproved with the following comment:

“The concerns raised in Item 10-01 are already present in current policy. *The Statement on Post-Viability and Late-Term Abortion* approved by the 214th and 215th General Assemblies (2002 and 2003), respectively, and reaffirmed by the 216th General Assembly (2004), 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.).

Rationale

While the Advisory Committee on Social Witness Policy recognizes the gravity of the moral issues that are raised by Item 10-01, we recommend that this overture be disapproved.

The 204th General Assembly (1992) approved the following statement that addressed various alternatives to abortion:

Presbyterian churches are urged to consider expanding or offering such resources as adoptive services, homes for pregnant women who lack the necessary financial and emotional support for childbirth and child rearing, and pregnancy counseling. In 1986, the General Assembly of the PC(USA) took a step in this direction in recommending that resource centers be set up for alternatives to abortion within each presbytery (*Minutes*, 1992, Part I, p. 372).

We also note resources listed and data on Presbyterian opinion in the ACSWP monitoring report (10-04), which looked particularly at problems involving post-viability fetus and delivery.

The *Statement on Post-Viability and Late-Term Abortion*, reaffirmed by the 216th General Assembly (2004), provides a Reformed theological context for decision-making and clearly points to the duties of the pastor and congregation for ministry. 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; and
- Our decisions are sometimes flawed, and we trust in God’s forgiveness.

ACWC ADVICE AND COUNSEL ON ITEM 10-01

Advice and Counsel on Item 10-01—From Advocacy Committee for Women’s Concerns (ACWC).

Item 10-01 asks the 217th General Assembly (2006) to affirm a series of statements related to the termination of late-term pregnancies, to authorize them as the church’s position on these issues, and to declare that they replace all current statements on late-term pregnancies and abortion.

The Advocacy Committee for Women’s Concerns advises that the 217th General Assembly (2006) disapprove this overture with the following comment:

The concerns raised in Item 10-01 have been considered by previous General Assemblies and are addressed in current policy. The 217th General Assembly (2006) reaffirms the current *Statement on Post-Viability and Late-Term Abortion* (2003). This statement, along with the four booklets on problem pregnancy*, developed by Women’s Ministries and the

Advocacy Committee for Women's Concerns, should be more widely circulated and used by members of the Presbyterian Church (U.S.A.) in their ministries.

Rationale

The church's current policy affirms "that life is precious to God, and we should preserve and protect it." It further states that "the ending of a pregnancy after the point of fetal viability is a matter of grave moral concern" that "may be undertaken only in the rarest of circumstances...when necessary to save the life of the woman, to preserve the woman's health in circumstances of serious risk to the woman's health, to avoid fetal suffering as a result of untreatable life-threatening medical anomalies, or in the cases of incest or rape." (*Statement on Post-Viability and Late-Term Abortion*, 2003, p. 2)

General Assembly policy statements recognize that the "church does not purport to know all the circumstances a woman and her family may face that may make the decision to end a pregnancy even after the fetus could be independently viable a moral choice. The more grave the threat to the woman's life and health, the more likely it is that ending the pregnancy may be the more moral choice...Such decision-making should be left to the woman and her medical and spiritual advisors" (*Statement on Post-Viability*, 2003, page 7).

The church has encouraged support for women in problem pregnancies, as expressed in policy statements and resources such as the ones listed below. Furthermore, the church has long emphasized alternatives to abortion, including adoption, as a way of reducing the number of abortions (*Report of the Special Committee on Problem Pregnancies*, 1992, p. 14).

Approval of Item 10-01 could negate the careful work of recent General Assemblies and overturn the current cautiously worded statement, which recognizes that the intensely personal decisions individual women face "do not fit nearly into medical, legal, or policy guidelines" (*Statement on Post-Viability and Late-Term Abortion*, 2003, p. 2). Current policy is the result of years of thoughtful committee deliberation and best represents the moral ground which Presbyterians have prayerfully struggled to find. This overture would undo all of that work, and it should be disapproved.

**Problem Pregnancy: There's Always a Father; Problem Pregnancy: When Pregnancy Involves Loss; Problem Pregnancy: When No Choice Is Easy; and Problem Pregnancy: When You Need the Wisdom of Solomon.* These resources are available from Presbyterian Distribution Services, 800-524-2612.

Item 10-02

[The assembly disapproved Item 10-02. See p. 50.]

On Financial Support for or Against Abortion—From the Presbytery of Beaver Butler.

The Presbytery of Beaver-Butler overtures the 217th General Assembly (2006) to direct its offices and entities immediately to cease funding of any group that supports or advocates either for or against abortion and instead encourage PC(USA) congregations and members to voluntarily support organizations and ministries that best reflect the convictions of those individuals and congregations; and that the General Assembly Council report to the 218th General Assembly (2008) the steps taken to effect this overture.

Rationale

Current General Assembly policy encourages acceptance of all points of view about abortion as a moral decision: "The Presbyterian Church (U.S.A.) encourages an atmosphere of open debate and mutual respect for a variety of opinions concerning the issues related to problem pregnancies and abortion" ("Problem Pregnancies and Abortion" (1992), p. 10.) and "We also urge the General Assembly Council and the presbyteries to affirm procedures by which particular churches may be assured that their mission funds will not be used in violation of conscience on this issue" (Ibid, p. 16).

Churches and individuals in our denomination are divided on the morality of abortion. Some support a "pro-life" position, some a "pro-choice" position. Church policy acknowledges that. Churches and individuals in our denomination should be free, under our current abortion policy, to support the views and organizations that best reflect their convictions.

The General Assembly should not presume to use the mission and/or per-capita funds of Presbyterians to promote either side of this division in our church, but should take care to provide for freedom and exercise of conscience on the matter.

This overture allows for support either for or against abortion as our local churches and individuals are led. It encourages the discussion for which our church policy calls. It honors all views. It places the decisions at the lowest governing body

level of our denomination. It is not coercive; rather, it offers Presbyterians assurance that they may contribute to the General Assembly without the burden of having their consciences violated.

Concurrence to Item 10-02 from the Presbytery of Shenango.

ACSWP ADVICE AND COUNSEL ON ITEM 10-02

Advice and Counsel on Item 10-02—From the Advisory Committee on Social Witness Policy (ACSWP).

Item 10-02, overture from the Presbytery of Beaver-Butler, calls for the 217th General Assembly (2006) to direct its offices and entities to take steps to cease funding of any group that supports or advocates for or against abortion yet encourages congregations and individuals to voluntarily support entities that reflect their convictions.

The Advisory Committee on Social Witness Policy (ACSWP) advises that Item 10-02 be disapproved.

Rationale

Item 10-02 should be disapproved because it would restrict General Assembly entities' ability to work for justice in partnership with a variety of religious and secular groups that share our mutual concerns in relation to matters of abortion, family planning, sex education, disease prevention, and population control.

The issues of choice regarding abortion and choice of financial support of abortion raised by Item 10-02 have been addressed by previous General Assemblies. The 189th General Assembly (1977) of the UPCUSA stated that "Agencies of the General Assembly ... may participate in and support ecumenical groups and coalitions of religious and public organizations, advocate with public policy processes and with institutions of society, etc." (*Minutes*, UPCUSA, 1977, Part I, p. 437).

Studies of Presbyterian opinion conducted by the Presbyterian Research Services indicate strong majorities of elders and ministers support the General Assembly's polices in these areas.

As women's reproductive healthcare options continue to come under attack, now more than ever, it seems imperative that Presbyterians strengthen our commitment to work for justice in partnership with other religious and secular groups that share our concerns.

ACWC ADVICE AND COUNSEL ON ITEM 10-02

Advice and Counsel on Item 10-02—From the Advocacy Committee for Women's Concerns (ACWC).

Item 10-02 asks the 217th General Assembly (2006) to direct its offices and entities to cease funding of any group that advocates either for or against abortion and encourages the voluntary support of organizations and ministries that reflect the convictions of individual members and congregations.

The Advocacy Committee for Women's Concerns (ACWC) advises that Item 10-02 be disapproved.

Rationale

None of the offices and entities of the Presbyterian Church (U.S.A.) support or advocate for or against abortion. The Advocacy Committee for Women's Concerns supports the General Assembly policy (1992), which

- regards the large number of abortions in this society as "a grave concern to the church,"
- presumes that abortion "ought to be the option of last resort,"
- recognizes that we have "agreement and disagreement on the issue of abortion,"
- affirms "the ability and responsibility of women, guided by the Scriptures and the Holy Spirit, in the context of their communities of faith, to make good moral choices in regard to problem pregnancies,"

- encourages “an atmosphere of open debate and mutual respect for a variety of opinions concerning issues related to problem pregnancies and abortion,”
 - states that “the considered decision of a woman to terminate a pregnancy can be morally acceptable, though certainly not the only or required decision,” and
 - concludes that “by affirming the ability and responsibility of a woman to make good moral choices regarding problem pregnancies, the Presbyterian Church (U.S.A.) does not advocate abortion but instead acknowledges circumstances in a sinful world that may make abortion the least objectionable of difficult options.” (Taken from the *Report of the Special Committee on Problem Pregnancies and Abortion*, 1992, pp. 10–11).
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Item 10-03

[In response to Item 10-03, the assembly approved an alternate resolution. See p. 50.]

On Standing Clearly Against the Practice of Abortion While Extending the Love of Christ to Those Who Have Suffered Its Practice—From the Presbytery of Mississippi.

The Presbytery of Mississippi overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to do the following:

1. Affirm that God alone is the “author and giver” of life and reveals in Scripture that the miracle of life begins at the moment of conception. Therefore, the church opposes the practice of abortion (the premature ending of a pregnancy with the intent to end the life of the embryo or fetus by means of surgical intervention or administration of medications, or any other method that leads to a similar result), except when abortion is necessary (a) to protect the life of the mother as determined by a competent, licensed physician, where the continuation of the pregnancy would, more likely than not, result in either the mother or the unborn child not surviving continuation of the pregnancy; and (b) in cases of rape and incest where there is a finding by a competent, licensed physician that carrying the unborn child to term would, more likely than not, result in serious, long-lasting, and debilitating mental and emotional distress of the mother.
2. Acknowledge that individuals are confronted with unwanted pregnancies in a number of circumstances, including: pregnancy of a minor child; pregnancy of those believing they are incapable or unable to provide properly for the care and Christian nurture of the child. The church lovingly welcomes those individuals and seeks to share their burden with compassion. All members of the church are urged to minister to those contemplating abortion by prayerfully seeking the guidance of Scripture and offering counsel and assistance to ensure the child receives loving care and Christian nurture.
3. While not condoning abortion, extends the love of Christ to those who have suffered its practice.

In response to Item 10-03, the 217th General Assembly (2006) approved the following resolution:

To commend the Presbytery of Mississippi for its use of group discernment concerning abortion, and recommend that all presbyteries create task forces to replicate their process of prayer and study, that hearts and minds may be open to God’s wisdom through Scripture, other resources, and one another, and to direct the Stated Clerk of the General Assembly to communicate this action to the presbyteries.

Rationale

Resolutions previously passed by the General Assembly of the Presbyterian Church (U.S.A.) have led to a general belief by members of the church and the public at large that the Presbyterian Church (U.S.A.) approves the practice of abortion, even partial-birth abortion, going so far as to oppose any limit on abortion (*Minutes*, 1992, Part I, pp. 372–73).

The Presbyterian Church (U.S.A.) confesses in the *Book of Order*:

1. That “God created the heavens and the earth and made human beings in God’s image, charging them to care for all that lives” (G-3.0101).
2. That “the Church of Jesus Christ is the provisional demonstration of what God intends for all of humanity” (G-3.0200).
3. That the Church is called to participate in God’s activity in the world through its life for others by, among other things, ministering to the needs of the powerless. G-3.0300c.

4. That “the Church is called to undertake this mission even at the risk of losing its life, trusting in God alone as the author and giver of life” G-3.0400.

God has revealed through the Scriptures:

1. That as the author and giver of life, God has known each one of us even before we were formed in the womb, Jer. 1:5; Ps. 139:13; that God has created each of us, male and female, in His image, in the image of God all people have been created, Gen. 1:27; and that God has set us apart to be his subjects, having made us the objects of His compassion and grace, even before our birth, Ps. 22:10.

2. That having been made in the image of God, the Word of God commands us that we shall not kill, Ex. 20:13; that this Commandment requires that we use all lawful endeavors to preserve our own life and the life of others and also forbids us to take our own life or the life of our neighbor unjustly, or to undertake any act that would tend toward the unjust taking of another person’s life, *The Book of Confessions*, “Shorter Catechism,” 7.067–.069.

3. That God watches out for, protects, and defends the cause of all people, including, the weak, the afflicted, the fatherless, and the oppressed, and God listens to their voiceless cries in order that man, who is of the earth, may terrify them no more, Ps. 10:14, 17–18.

4. That God calls His Church to do these things on behalf of the Kingdom of God so that the will of God might be done on earth, and when doing so, to remember that God also calls us to speak up for those who cannot speak for themselves, Prov. 31:8.

5. That God charges us as members of his Church not to oppress or to do any wrong or violence to, among others, the fatherless, Jer. 7:6 and 22:5; and that between life and death, God has commanded us to choose life so that we may come to love God, follow his Word, listen to his voice, and hold fast to him, as the Lord of our life, Deut. 30:19–20.

The church has spoken out and forbidden the practice of abortion even as it stood in the midst of a society and government that condoned abortion and in doing so, has distinguished itself and set itself apart from virtually all civil governments that down through history have condoned practices of abortion, infanticide, and involuntary sterilization based on a variety of doctrines and beliefs that are a scandal to the compassion and grace that God, as the author and giver of life, has for all his people as well as a scandal to his active work, message, and ministry of reconciliation which God in the name of his son, Jesus Christ, calls us as his Church to undertake in all relationships of life (Excerpts from *The Book of Confessions*, “The Confession of 1967”).

“The church comes under the judgment of God and invites rejection by man when it fails to lead men and women into the full meaning of life ... or withholds the compassion of Christ from those caught in the moral confusion of our time” (*The Book of Confessions*, The Confession of 1967, 9.47).

Comments found on Items 11-01 and 11-02 by the Advisory Committee on Social Witness Policy at the 216th General Assembly (2004), stated, “women have the ability and responsibility for making good moral choices regarding a problem pregnancy,” and “The church should support a woman’s decision regarding a problem pregnancy, whatever her decision may be.” Those resolutions also call for furnishing information and papers on the subject and for counseling.

The PC(USA) should stand clearly against the practice of abortion and, as an even greater witness, extend the compassion and ministry of Christ’s church to those people who are considering such a decision or have been affected by its practice.

[Note: Some of the above language is from an overture from the Presbytery of Upper Ohio Valley to the 216th General Assembly (2004). That overture called for insertion of similar language in the *Book of Order*, and it was defeated at that General Assembly, and some quotes from the Advisory Committee on Social Witness Policy are taken from the “Rationale” in recommending disapproval of the overture (*Overture 04-5*, Item 11-01 found in the *Minutes* of the 216th General Assembly [2004]).

ACSWP ADVICE AND COUNSEL ON ITEM 10-03

Advice and Counsel on Item 10-03—From the Advisory Committee on Social Witness Policy (ACSWP).

Item 10-03, overture from the Presbytery of Mississippi, calls on the 217th General Assembly (2006) to stand clearly against the practice of abortion while extending the love of Christ to those who have suffered its practice.

The Advisory Committee on Social Witness Policy (ACSWP) advises that Item 10-03 be disapproved.

Rationale

Over the past thirty years, General Assemblies of the Presbyterian church have consistently affirmed that

the considered decision of a woman to terminate a pregnancy can be a morally acceptable, though certainly not the only or required, decision. Possible justifying circumstances would include medical indications of severe or mental deformity, conception as a result of rape or incest, or conditions under which the physical or mental health of either woman or child would be gravely threatened (*Minutes*, 1992, Part I, p. 368).

The position of the church affirms the right of women to make their own considered choices about abortion, in consultation with their medical and spiritual advisors. These matters have been treated extensively by prior General Assemblies and have been the subject of in-depth studies of considerable sensitivity and comprehensiveness.

Since all life is precious to God, we are to preserve and protect it. Abortion ought to be an option of last resort. The PC(USA) does not advocate abortion, but instead acknowledges circumstances in a sinful world that may make abortion the least objectionable of difficult options threatened (*Minutes*, 1992, Part I, p. 368).

ACWC ADVICE AND COUNSEL ON ITEM 10-03

Advice and Counsel on Item 10-03—From the Advocacy Committee for Women’s Concerns (ACWC).

Item 10-03 asks the 217th General Assembly (2006) to oppose the practice of abortion with limited exceptions and minister to those who have contemplated or experienced abortion.

The Advocacy Committee for Women’s Concerns (ACWC) advises that the 217th General Assembly (2006) disapprove this overture.

Rationale

Current General Assembly policy (1992) recognizes that Presbyterians have both agreement and disagreement on the issue of abortion. This overture refers to a general belief by members and the wider society that the Presbyterian Church (U.S.A.) approves the practice of abortion when in fact, our policy “does not advocate abortion but acknowledges circumstances in a sinful world that may make abortion the least objectionable of difficult options.” Furthermore, our policy states that “abortion ought to be an option of last resort,” and “the large number of abortions is a grave concern to the church.”

Presbyterian policy on abortion is grounded in the strong Christian presumption that “all life is precious to God.” While Presbyterians hold “varying points of view about when human life begins,” those holding these varying points of view agree that “after human life has begun, it is to be cherished and protected as a precious gift of God.”

Because problem pregnancies are the result of many complicated circumstances, Presbyterians recognize that “we have neither the wisdom or authority to address or make decisions about each situation.” Therefore, “we affirm the ability and responsibility of women, guided by the Scriptures and the Holy Spirit, in the context of their communities of faith, to make good moral choices in regard to problem pregnancies.” While “the considered decision of a woman to terminate a pregnancy can be a morally acceptable decision, we do not advocate the practice of abortion as the only or required decision.

This overture contends that the Presbyterian Church (U.S.A.) does not oppose any limit on abortion, while in fact, our policy states “abortion should not be used as a method of birth control,” for “gender selection only or solely to obtain fetal parts for transplantation.” It also expresses disturbance by “abortions that seem to be elected only as a convenience or to ease embarrassment” (*Report of the Special Committee on Problem Pregnancies and Abortion*, 1992, pp. 10–11).

The 214th General Assembly (2002) approved a policy stating, “the ending of a pregnancy after the point of fetal viability is a matter of grave moral concern to us all.” Because “humans are empowered by the spirit prayerfully to make significant moral choices, including the choice to continue or end a pregnancy,” late-term abortions “may be undertaken only in the rarest of circumstances and after prayer and/or pastoral care and counsel, when necessary to save the life of the woman, to preserve the woman’s health in circumstances of a serious risk to the woman’s health, to avoid fetal suffering as a result of untreatable life-threatening medical anomalies, or in cases of incest or rape” (*Statement on Post-Viability and Late-Term Abortion*, 2002, p. 2).

Previous General Assemblies have sought to educate congregations about Presbyterian policy and provide resources for pastoral care in local congregations. In response to an action of the 216th General Assembly (2004), information about the following resources was sent to every Presbyterian congregation:

- *Problem Pregnancy: When You Need the Wisdom of Solomon*
- *Problem Pregnancy: When No Choice Is Easy*
- *Problem Pregnancy: There's Always a Father*
- *Problem Pregnancy: When Pregnancy Involves Loss, and*
- *Statement on Post-Viability and Late-Term Abortion.*

These resources reflect the historical policy statements of the General Assemblies and are available from Presbyterian Distribution Services (1-800-524-2612). The Advocacy Committee for Women's Concerns encourages use of Presbyterian resources and widespread education on Presbyterian abortion policy.

Item 10-04

[The assembly approved Item 10-04 as amended. See p. 50.]

Monitoring Report on the Implementation of the Problem Pregnancies and Abortion Policies with Recommendations

The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) ~~[reaffirm the previous General Assemblies' policies on problem pregnancies and abortion and do the following]:~~

1. ~~[Approve]~~ **[Receive]** this **"Monitoring Report on the Implementation of the Problem Pregnancies and Abortion Policies."**

2. **Commend the entities listed in this report for their efforts to implement the General Assemblies' problem pregnancies and abortion policies and recognize that the policies concerning problem pregnancies and abortion are not clearly understood by the public and media, and in an effort to help clarify and interpret the current PC(USA) policies, the 217th General Assembly (2006) calls upon its agencies to ensure an even-handed and fair representation of its current policies.**

3. **Urge the entities of the Presbyterian Church (U.S.A.) to report their ongoing efforts to implement the General Assemblies' problem pregnancies and abortion policies to future General Assemblies.**

Rationale

This report and its recommendations are in response to the following referral: 25.087. *D. Monitoring Report on the Implementation of General Assembly Policy on Abortion, Recommendation 6.a., That the 212th General Assembly (2000) Direct the Advisory Committee on Social Witness Policy to Develop a Monitoring Report on the Implementation of the Problem Pregnancies and Abortion Policies Every Five Years, Beginning in 2005, and Report to the Appropriate General Assemblies (Minutes, 2000, Part I, pp. 34, 265).*

I. Introduction

The 212th General Assembly (2000) approved the "Monitoring Report on the Implementation of General Assembly Policy on Abortion" (*Minutes, 2000, Part I, pp. 34, 264–76*). In the report it was affirmed:

Overall, the entities of the church have been in compliance with the General Assemblies' policies on problem pregnancy and abortion in what they have said. (*Minutes, 2000, Part I, p. 275*)

It was also acknowledged in the report that "there was no monitoring in place for the overall implementation of the General Assemblies' policies on problem pregnancy and abortion over time" (*Minutes, 2000, Part I, p. 276*). In response to this concern, the 212th General Assembly (2000) "Direct[ed] the Advisory Committee on Social Witness Policy to develop a monitoring report on implementation of the problem pregnancies and abortion policies every five years, beginning in 2005, and report to the appropriate General Assemblies" (*Minutes, 2000, Part I, p. 265*).

It should be noted that in addition to this monitoring survey, Presbyterian Research Services periodically assesses support for the General Assembly's policies on problem pregnancies and abortion. Consistent with previous majorities of Presbyterians supporting the primary role of the woman's conscience in decisions on pregnancy termination, the August 2001 Presbyterian Panel opinion survey found majorities permitting post-viability abortion; to save a mother's life (elders, 96 percent; pastors, 98 percent), incest or rape (69 percent; 61 percent), to protect mother's health (63 percent; 60 percent), severe birth defect (56 percent; 39 percent), physician so advises (46 percent; 50 percent).

In the spring of 2005, the Advisory Committee on Social Witness Policy (ACSWP) requested materials from the appropriate entities of the Presbyterian Church (U.S.A.) regarding their efforts to implement the recommendations included in the "Monitoring Report on the Implementation of the Abortion Policies" approved by the 212th General Assembly (2000). The ACSWP affirms the good work of the entities of the church to implement the General Assemblies' policies on problem pregnancies and abortion. The ACSWP submits its findings to the 217th General Assembly (2006) in this problem pregnancies and abortion monitoring report with recommendations.

II. Review of Entities' Efforts to Implement the Policy

A. *Board of Pensions (BOP)*

The Board of Pensions (BOP) responded to the Advisory Committee on Social Witness Policy (ACSWP)'s request for a report on its efforts to implement the General Assemblies' policies on problem pregnancies and abortion. This data was analyzed and a summary of the ACSWP's findings is presented below.

Recommendation: The response the BOP submitted to the ACSWP addressed a concern raised in the findings of the "Monitoring Report on the Implementation of the Problem Pregnancies and Abortion Policies" (2000) that "the board could include appropriate policy segments about the decision-making process in its information publications" (*Minutes*, 2000, Part I, p. 273).

Findings: The BOP reported that each year in its Healthcare Summary of the Medical Plan for each Plan member the following information is provided on Reproductive Health Coverage:

- Subject to Plan limits, prescribed birth control through the Prescription Drug Program and medically necessary in vitro fertilization procedures are covered services.
- Consistent with the Presbyterian Church (U.S.A.)'s affirmation of the ability and the responsibility of a woman to make good moral choices regarding problem pregnancies, the Medical Plan reimburses medical costs for abortion procedures. The Presbyterian Church (U.S.A.) further affirms that abortion should not be used as a method of birth control, for gender selection only, or solely to obtain fetal parts for transplantation (*Minutes*, 1992, Part I, p. 368).
- "When an individual woman faces the decision whether to abort a pregnancy, the issue is intensely personal, and may manifest itself in ways that do not reflect public rhetoric, or do not fit neatly into medical, legal, or policy guidelines. Humans are empowered by the spirit prayerfully to make significant moral choices, including the choice to continue or end a pregnancy. Human choices should not be made in a moral vacuum, but must be based on Scripture, faith, and Christian ethics. For any choice, we are accountable to God; however, even when we err, God offers to forgive us. The ending of a pregnancy after the point of fetal viability is a matter of grave moral concern to us all, and may be undertaken only in the rarest of circumstances and after prayer and/or pastoral care, when necessary to save the life of the woman, to preserve the woman's health in circumstances of a serious risk to the woman's health, to avoid fetal suffering as a result of untreatable life-threatening medical anomalies, or in cases of incest or rape" (*Minutes*, 2002, Part I, p. 628).
- Churches and employing organizations that object, as a matter of conscience, to the use of their dues for such costs may apply for Relief of Conscience. Moneys offset from Medical Plan dues of employers that have applied for and received Relief of Conscience are deposited in the Board of Pensions' Assistance Program and, when sufficient funds are available, grants are given to parents of adopted infants for unreimbursed medical expenses. For more information regarding this administrative policy, contact the Board of Pensions at 800-773-7752 (800-PRESPLAN).

Go to <http://www.pensions.org> for more information on the BOP.

B. *General Assembly Council (GAC)*

Several entities of the General Assembly Council (GAC) provided the Advisory Committee on Social Witness Policy (ACSWP) materials on their efforts to implement the General Assemblies' policies on problem pregnancies and abortion. The results of the ACSWP's findings are listed below.

In each case, the entities listed were responding to this overall recommendation:

Recommendation: 25.082, 1.

Accept the “Monitoring Report on the Implementation of General Assembly Policy on Abortion” and direct the Stated Clerk to refer it together with the “Report on Problem Pregnancies and Abortion Prepared for the Problem Pregnancies Monitoring Team on the Advisory Committee on Social Witness Policy” (by Margaret Jendrek, January 12-14, 2000) to the following entities: Office of the General Assembly; Board of Pensions; Presbyterian Washington Office; Women’s Ministries of the National Ministries Division; and Presbyterians Affirming Reproductive Options (PARO), a network of PHEWA (*Minutes*, 2000, Part I, pp. 264–65).

Go to <http://www.pcusa.org/gac> for more information on the GAC.

1. *Presbyterians Affirming Reproductive Options (PARO), a Network of the Presbyterian Health, Education and Welfare Association (PHEWA)*

Findings: Presbyterians Affirming Reproductive Options (PARO), a network of the Presbyterian, Health Education and Welfare Association (PHEWA), has advocated the General Assemblies’ policies on problem pregnancies and abortion. The PARO submitted to the ACSWP the following publications that demonstrate its commitment in support of the positions taken by the General Assemblies’ on these social witness issues:

- Brochure on “Supporting the General Assembly Pro-Choice policy and protecting your religious and personal freedom.” (English and Spanish version)
- Articles published in the PHEWA’s Quarterly Newsletter (2001–2004) focused on these topics.
- A member of PARO served as the content editor for the November/December 2002 issue of *Church & Society* magazine on “The Challenge of Choice: Presbyterians and *Roe v. Wade*.”
- The Social Justice Biennial Conferences of the PHEWA, held in 2003 and 2005, included workshops on these topics.
- Periodically PARO sends “Action Alerts” and “Updates” on problem pregnancies and abortion concerns to its constituents.
- In 2000, PARO partnered with the Presbyterian Child Advocacy Network (PACN) of PHEWA in the production of the resource on *Nurturing The Children of God: The Call to Foster Parenting & Adoption* (PDS #72-650-00-001).

Go to <http://www.pcusa.org/phewa> for more information on the PHEWA and its networks.

2. *Presbyterian Washington Office (PWO)*

Findings: The Presbyterian Washington Office has advocated the General Assemblies’ policies on problem pregnancies and abortions in the following ways:

- Through communications to the United States Congress;
- Through the publication of articles on these topics in the “Women & Family” issues of the *Stewardship of Public Life*
- Through email “Action Alerts; and
- Through articles periodically published on its web site (e.g., “Putting Prevention First: Reduce Abortion” <http://www.pcusa.org/washington/issuenet/wf-040518>, and “Support for Family Planning Funding for the United Nations Population Fund” <http://www.pcusa.org/washington/issuenet/wf-040205>, etc.).

3. *Women’s Ministries (WM)*

Findings: In 2004, the Women’s Ministries office of the National Ministries Division (NMD) collaborated with the Office of the General Assembly (OGA) to publish the following resources on the Presbyterian Church (U.S.A.)’s web site at <http://www.pcusa.org/overture2004-10>:

- *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?*
- *When Pregnancy Involves Loss: Helping Others Face Problems Pregnancies*

There is also a link to the “Statement on Post-Viability and Late-Term Abortion” approved by the 215th General Assembly (2003) on this web page.

C. *Office of the General Assembly (OGA)*

The information for this section was submitted to the Advisory Committee on Social Witness Policy (ACSWP) by the Office of the General Assembly (OGA). It includes recent actions taken by the OGA to implement the General Assemblies’ policies on problem pregnancies and abortion.

Go to www.pcusa.org/oga for more information on the OGA.

Findings: The Office of the General Assembly (OGA) has complied with the mandate it received from the 212th General Assembly (2000) regarding the referral listed above. The Stated Clerk of the Presbyterian Church (U.S.A.) reported to the Advisory Committee on Social Witness Policy (ACSWP) that the “Monitoring Report on the Implementation of General Assembly Policy on Abortion” together with the “Report on Problem Pregnancies and Abortion Prepared for the Problem Pregnancies Monitoring Team of the Advisory Committee on Social Witness Policy” was referred to all the entities named in the recommendation listed above.

In 2004, the Stated Clerk and the Moderator of the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) sent a pastoral letter to congregations on the issue of problem pregnancy, and referred them to the four resource booklets noted above consistent with the policies of the church, published by Women’s Ministries, National Ministries Division (NMD). As stated under the Women’s Ministries heading of this report, those four resources, plus the pastoral letter, and the “Statement on Post-Viability and Late-Term Abortion” approved by the 215th General Assembly (2003) are available on the Presbyterian Church (U.S.A.)’s Web site at www.pcusa.org/overture2004-10.

Periodically, the OGA receives letters from individuals on the topics of problem pregnancies and abortions. The Women’s Ministries office and the OGA have often worked together to develop a response to these persons based on the General Assemblies’ policies on problem pregnancies and abortions. Included with the materials the ACSWP received from the OGA was a copy of a letter the Stated Clerk sent to the moderator and members of a session regarding the action taken by the 214th General Assembly (2002) on late-term abortions.

III. Conclusion

The entities listed in this report are to be commended for their efforts to implement the General Assemblies’ policies on problem pregnancies and abortion in a climate of decreasing staff and financial resources. The complexity of these issues challenges the entities of the Presbyterian Church (U.S.A.) to give prayerful consideration to the General Assemblies’ policies on these topics as they do the following:

- Advocate these policies at the local, state, national and international levels of government.
- Develop resources to assist the whole church in grappling with the moral and ethical issues these topics pose.

Therefore, the whole church is encouraged to pray for these entities as they seek to comply faithfully with the General Assembly’s policies on problem pregnancies and abortion, as well as for those persons making decisions on these matters.

***Item 10-05**

[The assembly approved Item 10-05 as amended. See pp. 49, 50.]

On Teen Suicide and Self-Injury—From the Presbytery of St. Augustine.

The Presbytery of St. Augustine overtures the 217th General Assembly (2006) to request appropriate agencies within the church to do the following:

1. Engage in theological and moral discourse that addresses the social, psychological, health, and spiritual dimensions of suicide [and self-injury among youth];
2. Produce new and/or publicize existing resources and provide opportunities to raise awareness in church leaders of the issues, causes, and prevalence of suicide and self-injury among youth;
3. Promote churchwide awareness of the problems of self-harm and suicide amongst youth through participation in national suicide prevention month, congregational education through worship and sermons, and implement other educational opportunities that address the range of mental health and spiritual concerns associated with suicide [and self-injury among youth]; and
4. Include consideration of youth suicide and self-injury in the ongoing ~~[revision of the 1981 study “Nature and Value of Human Life”]~~ [work] being done by the Advisory Committee on Social Witness Policy [(ACSWP)’s Task Force on Comprehensive Serious Mental Illness].

Rationale

The presbytery, in making this overture, affirms the following facts and convictions:

- That the Holy Scriptures in both Old and New Testaments bears witness to the Creator’s love for life; and
- That the community of God’s people are called to support and love one another; and
- That the church of Jesus Christ is called to confront suffering in God’s world with compassion and energy; and
- That there is increasing evidence that social, political, and family pressures exist that impact youth in ways which stress their capacities for healthy adjustments; and
- That many youth do not possess adequate maturity or support systems to help them understand and/or adapt to many of these challenges; and
- That many youth suffering from despair and confusion question the value of life and living, act out in risky and self-destructive ways, and disconnect themselves from church and family care; and
- That suicide is the third leading cause of death in persons 15 to 25 years of age in the United States, preceded only by accident and homicide, and that there are 10 suicides for every 100,000 youth each year;¹ and
- That social and religious stigma may discourage open dialogue about the multiple factors related to suicide thus impairing research and education; and
- That knowledge, energy, and commitment are needed by our society and communities of faith to confront and effectively reduce the tragedy of suicide in God’s world.

Endnote

1. American Association of Suicidology. (2004). *Youth suicide fact sheet*. Washington, D.C.; retrieved September 20, 2005, from <http://www.suicidology.org/associations/1045/files/YouthSuicide.pdf>. The Jed Foundation. (2005); retrieved September 23, 2005, from <http://www.jedfoundation.org/>. Minino, A.M., Arias, E., Kochanek, K.D., Murphy, S.L., Smith, B.L. (2002). Deaths: Final data for 2000. *National Vital Statistics Reports*, 50(15), Hyatsville, MD: National Center for Health Statistics.

GAC (CMD) COMMENT ON ITEM 10-05

Comment on Item 10-05—From the General Assembly Council (Congregational Ministries Division).

Honest Talk About Suicide is the current resource addressing this issue. It introduces you to young people whose lives have been touched by suicide. Readers hear their stories and learn to recognize the warning signs and how the community of faith is responding to this important topic. The office continues to explore the needs for additional resources.

ACSWP ADVICE AND COUNSEL ON ITEM 10-05

Advice and Counsel on Item 10-05—From the Advisory Committee on Social Witness Policy (ACSWP).

Recommendation 4 of Item 10-05 calls for the Advisory Committee on Social Witness Policy (ACSWP) to “Include consideration of youth suicide and self-injury in the ongoing revision of the 1981 study ‘Nature and Value of Human Life.’”

The Advisory Committee on Social Witness Policy (ACSWP) advises that Item 10-05 be approved with amendment:

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

“4. Include consideration of youth suicide and self-injury in the ongoing ~~revision of the 1981 study “Nature and Value of Human Life”~~ work being done by the Advisory Committee on Social Witness Policy (ACSWP)’s *Task Force on Comprehensive Serious Mental Illness.*”

Rationale

The Advisory Committee on Social Witness Policy (ACSWP)’s Task Force on “Comprehensive Serious Mental Illness” is currently working on a proposed policy statement on mental illness concerns. Youth suicide and self-injury are two of the concerns this group is focusing on in its deliberations. The task force is studying these issues because teen suicide is the third leading cause of death among teenagers. In addition, the National Youth Violence Prevention Resource Center (NYVPRC) states that more than 90 percent of teen suicide victims have a mental disorder (e.g., depression, and/or a history of alcohol or drug abuse). (See “Teen Suicide” on the National Youth Violence Prevention Resource Center’s website at <http://www.safeyouth.org/scripts/teens/suicide.asp>).

ACREC ADVICE AND COUNSEL ON ITEM 10-05

Advice and Counsel on Item 10-05—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 10-05 calls for the implementation of strategies to address the issues, causes, and prevalence of suicide and self-injury among youth. This overture was submitted by the Presbytery of St. Augustine.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises Item 10-05 be approved with the following amendment (*in italics*).

Add a new Recommendation 5. to read as follows:

“5. *Include the experience and perspectives of youth in communities of color in the moral and theological discourse on this issue, produce resources for education, worship, and awareness promotion that equip the church to respond to the needs of youth in racially and culturally diverse communities in a culturally proficient manner.*”

Rationale

The National Youth Violence Prevention Resource Center (NYVPRC) reports that the suicide rate among Native American male youth is more than double the overall rate for male youth ages ten to nineteen (19.3 per 100,000 vs. 8.5 per 100,000). The NYVPRC also reports “the suicide rate has been increasing most rapidly among African American males ages 10 to 19—more than doubling from 2.9 per 100,000 to 6.1 per 100,000 from 1981 to 1998.” And in 1999 “a national survey of high school students found that Hispanic students, both male and female, were significantly more likely than white students to have reported a suicide attempt (12.8% vs. 6.7%). Among Hispanic students, females (18.9%) were almost three times more likely than males (6.6%) to have reported a suicide attempt” (Youth Suicide fact sheet, NYVPRC, 2002, available at <http://www.safeyouth.org/scripts/facts/suicide.asp>).

Many factors contribute to these alarming disparities in youth suicide rates, including environmental conditions and individual risk factors. Responding to the needs of youth in racially and culturally diverse communities requires paying attention to the particular needs of diverse communities as well as incorporating cultural proficiency into more general education resources and prevention efforts.

ACWC ADVICE AND COUNSEL ON ITEM 10-05

Advice and Counsel on Item 10-05—From the Advocacy Committee for Women’s Concerns (ACWC).

Item 10-05 concerns teen suicide and self-injury and asks the 217th General Assembly (2006) to request appropriate agencies within the church to promote awareness and provide resources on these issues.

The Advocacy Committee for Women’s Concerns (ACWC) advises that Item 10-05 be approved and referred to ACWC and other appropriate church entities for study and resourcing.

Rationale

The Advocacy Committee for Women’s Concerns would welcome working on the recommendations of this overture. One of our responsibilities is to resource and to advise the General Assembly and the General Assembly Council on issues of concern to women. Teen suicide and self-mutilation are major concerns to women, because self-injury is far more prevalent among young women than young men.¹ Also, the issue is closely related to the trauma of childhood sexual abuse. The earlier the abuse began, the more severe the mutilation.²

The Advocacy Committee for Women’s Concerns has experience with a related issue and produced an excellent study, *Sisters of Mercy, Daughters of Grace: Presbyterians and Prostituted Women*, Witherspoon Press, Louisville, 2003. There are numerous other fine resources to help congregations engage in theological and moral discourse on all the ramifications of teen suicide, among which is *Counseling Troubled Youth* by Professor Robert C. Dykstra, a Presbyterian pastor and seminary professor.

Endnotes for ACWC Advice and Counsel

1. Alderman T. *The Scarred Soul: Understand and Ending Self-Inflicted Violence*. Oakland, New Harbinger, 1997.
2. Miller, D *Woman Who Hurt Themselves: A Book of Hope and Understanding*. New York, Basic Books, 1994.

Item 10-06

[The assembly approved Item 10-06 as amended. See pp. 49, 50.]

Living into the Body of Christ: Towards Full Inclusion of People with Disabilities

The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.):

1. **Approve the Introduction and “A Vision of Living into the Body of Christ”:**

I. Introduction

This report with recommendations is in response to the following referral from the 211th General Assembly (1999): “Direct the Advisory Committee on Social Witness Policy, in consultation with appropriate entities, to develop a comprehensive disabilities policy, including learning disabilities, disabilities prevention, and all other disabilities identified by the Resolution on ‘Disabilities Concerns,’ and report to the 217th General Assembly (2005) [2006]” (*Minutes*, 1999, Part I, pp. 41, 308–309). The Advisory Committee on Social Witness Policy received further instructions from the 213th General Assembly (2001): “Direct the Advisory Committee on Social Witness Policy to instruct its task forces on disabilities and serious mental illness to include the dimension of domestic violence and its impact in their respective work” (*Minutes*, 2001, Part I, pp. 61, 239). The Advisory Committee on Social Witness Policy (ACSWP) subsequently appointed two task forces to address these matters given their wide scope. This report and recommendations focus specifically on the issues explored by the task force on disabilities, while another team focuses on Christian faith in relation to serious mental illness.

The General Assembly is invited to begin where its advisory committee began, by affirming that the church include children, youth, and adults with disabilities, while acknowledging that not every Christian community recognizes its potential for ministry. Hence, a task force of volunteers was asked to develop policy and recommendations for the church to work for justice with persons who have disabilities, both within the church itself and the wider social order. A consultation with informed Presbyterians drawn from the synods enriched the work. This policy of the Presbyterian Church (U.S.A.) confirms that the church—the Body of Christ—is to be a fully inclusive body in all dimensions of its life. To that end, the policy begins with a necessarily comprehensive set of recommendations.

Please note that “people” or “persons” are always spoken of first, before mention of “with disabilities,” or a similar phrase, throughout the opening “vision,” the recommendations section, and the background study rationale on which the recommendations are based. This “people first” language expresses the priority of our shared humanity. And for us as Christians, it underlines that our primary identity is found in Christ, not in social labels or medical designations.

II. “A Vision of Living into the Body of Christ”

As the body of Christ, we are to welcome everyone to the banquet Feast of God’s love in this world. The Feast of God’s love is open to all and fully inclusive of people from all pathways of life.

We envision a church in which the designation or naming of a person’s disability is less important than who that person is as one of God’s people.

We envision a church in which everyone welcomes and reflects diversity and inclusiveness in worship, education, fellowship, service, justice, leadership, and evangelism.

We envision a church in which all the members of the body of Christ honor, respect, nurture, and support the gifts, talents, and services of every other member.

We envision a church in which every child of God can realize her/his full potential, and through which society is consistently engaged and challenged to become more inclusive.

We envision a church that embodies the creative movement from awareness, through accessibility and integration, to full inclusion, and thus bears healing witness to the world.

We envision the Presbyterian Church (U.S.A.) as a leader in promoting and manifesting this vision of a just world, serving with and empowering people with disabilities to engage in this ongoing work.

This vision of living into a fuller experience of the Body of Christ illuminates the Presbyterian Church (U.S.A.)’s commitment to the full inclusion of people with disabilities in every aspect of life; living into this vision draws us closer to the fulfillment of God’s redemptive will “on earth as in heaven.”

2. Approve the recommendations

The Advisory Committee on Social Witness Policy (ACSWP) makes the following recommendations to the 217th General Assembly (2006), to the General Assembly Council (GAC) and its entities, to the Office of the General Assembly (OGA) and its entities, to the middle governing bodies, to sessions, to local leaders and members, to the Board of Pensions (BOP), to the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. (PILP), to the Presbyterian Publishing Corporation (PPC), and to the Presbyterian Theological Institutions and those related to the Presbyterian Church (U.S.A.) by covenant agreement:

a. The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006):

(1) Affirm the witness of “That All May Enter” (1977), especially in light of its advocacy for greater access to churches and church-related institutions for people with disabilities.

(2) Approve the following recommendations related to “Living into the Body of Christ: Towards Full Inclusion of People with Disabilities”:

(a) approve the policy statement and recommendations;

(b) receive the background sections and appendixes;

(c) approve the report as a whole for churchwide study and use;

(d) direct the Stated Clerk to publish the entire report “Living into the Body of Christ: Towards Full Inclusion of People with Disabilities” with appendixes and a related study/action guide; distribute it to the middle governing bodies, resource centers, sessions, libraries of the theological seminaries; and make additional copies available for sale to aid study and implementation efforts in the church; and

[Financial Implication of \$43,875 for 2007 (Per Capita Budget—OGA)]

(e) commend the members of the Task Force on “Harvesting Seeds of Justice: Ministering in Church and Society with Persons Who Have Disabilities,” the Synod Consultation on Living into the Body of Christ:

Towards Full Inclusion of People with Disabilities, the staff of the Advisory Committee on Social Witness Policy (ACSWP), and the many individuals and groups who offered comments and suggestions in the development of this report on behalf of the whole church.

b. The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006) urge the Presbyterian Church (U.S.A.) and its membership to do the following:

(1) Give prophetic witness regarding issues related to people with disabilities, recognizing ~~some~~ that disability concerns are a matter of social justice~~.] [that intersect with a wide variety of other areas, including but not limited to:~~

~~[(a) race, gender, ethnicity, sexual orientation, age, and class;~~

~~[(b) housing, employment, transportation, and community involvement;~~

~~[(c) immigration and acculturation, demographic changes in urban and rural communities, and challenges facing local institutions (e.g., schools, hospitals, social service agencies, judicial systems, etc.);~~

~~[(d) medical care, family planning (including reproductive choice), and end-of-life issues;~~

~~[(e) domestic violence, including physical and sexual abuse;~~

~~[(f) bioethics, genetics, and other new medical technologies; and~~

~~[(g) interreligious dialogue, international peace processes (especially in light of war-related disabilities), and global health initiatives.]~~

(2) Be an advocate with and on behalf of people with disabilities at all levels of church and society, locally, nationally, and internationally.

c. The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006) direct the General Assembly Council (GAC) to do the following:

(1) Facilitate, with the middle governing bodies, a strategy to educate, train, research, and provide advocacy for people living with disabilities and their families in church and society by assisting them in developing guidelines and training procedures for use by church leaders in local congregations.

(2) Facilitate, with the middle governing bodies, a strategy to invite and encourage people living with disabilities to seek leadership and employment positions throughout the church.

(3) Encourage the committees on representation and nominating committees at all levels of the church to consult with the Social Welfare Organizations office of the National Ministries Division (NMD) in engaging people living with disabilities into active governing body service.

(4) Encourage support of the efforts of the PC(USA)'s ecumenical partners' work (e.g., the World Council of Churches (WCC)'s Ecumenical Disability Advocates Network (EDAN) formed during the 8th Assembly of the WCC at Harare, Zimbabwe, in December 1998) to provide for the place, presence, and full inclusion of persons with disabilities in the Church Universal.

(5) Encourage the entities of the General Assembly (GA), the middle governing bodies, and congregations to assure that their meetings and meeting venues are accessible to and welcoming of people with disabilities.

(6) Encourage the Congregational Ministries Division (CMD) to support inclusive education throughout the church, supporting adaptations of current educational practices and materials as well as intentionally designing inclusive curricula.

(7) Encourage the Worldwide Ministries Division (WMD) to continue its support of the efforts of the PC(USA)'s partner churches and other appropriate organizations regarding persons with disabilities.

(8) Direct the offices of the Racial Ethnic Congregational Enhancement, Middle Eastern Ministries, Immigrant Group Ministries, and Evangelism and Racial Cultural Diversity, in partnership with the racial ethnic caucuses, the coordinating councils and networks of these offices, in partnership with the Social Welfare

Organizations office of the National Ministries Division (NMD), and with all governing bodies of the Presbyterian Church (U.S.A.), to develop strategies for the full and faithful implementation of this policy.

(9) Direct the Social Welfare Organizations office of the National Ministries Division (NMD) to continue to support existing programs and congregations seeking to cultivate inclusive ministries with people living with disabilities.

(10) Direct the Presbyterian Washington Office (PWO) of the National Ministries Division (NMD) (and other appropriate General Assembly entities) to

(a) convey disability policy concerns to political leaders and church members;

(b) monitor legislation addressing these concerns at the federal level, and to notify Presbyterians when they have an opportunity to influence such legislation;

(c) affirm the historical strides made through the following federal legislation: the Architectural Barriers Act (1968), the Rehabilitation Act (1973), the Education for All Handicapped Children Act (1975, amended 1977), the Americans with Disabilities Act (1990), the Individuals with Disabilities Education Improvement Act of 2004 (IDEA), and the Work Incentives Improvement Act (1999); and

(d) support new legislative initiatives that affirm the full humanity and advance the full inclusion of people with disabilities working whenever possible with other churches and organizations with similar goals.

(11) Direct the Presbyterian United Nations Office (PUNO) of the Congregational Ministries Division (CMD) (and other appropriate General Assembly entities) to convey disability policy concerns to the appropriate leaders in the United Nations.

d. The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006) urge the synods, and presbyteries to continue to explore ways to make their campgrounds, lodges, and retreat centers physically and programmatically accessible to people with disabilities, and commends those who have already invested heavily in these improvements.

e. The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006) urge pastors, sessions, and congregations do the following with and on behalf of people with disabilities:

(1) Work to foster and maintain positive attitudes towards people with disabilities.

(2) Encourage the self-advocacy and self-determination and full participation of people with disabilities in congregational life, spiritually, physically and programmatically.

(3) Seek ways to advocate for prevention of disabling conditions, including but not limited to those caused by violence, accidents, or addictions.

(4) Seek ways to advocate for improved quality of life for people with disabilities.

(5) Encourage congregations to engage people with disabilities and their families in developing strategies for implementing this policy and to resist the temptation to make such individuals and families solely responsible for administering such strategies for their congregations.

(6) Become aware of, and work with local organizations outside the church that can assist efforts on behalf of people with disabilities.

(7) Support the effort of caregivers within their congregations.

(8) Encourage congregations to monitor the items above using an annual audit form designed by the Presbyterians for Disabilities Concerns (PDC) network of the Presbyterian Health, Education and Welfare Association (PHEWA).

(9) Encourage churches, though they are exempt from many of the provisions of the American Disabilities Act (ADA), to seek to satisfy the requirements of the law.

(10) Commends those who have already engaged in advocacy and invested heavily in these improvements.

f. The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006) encourage the National Ministries Division (NMD) to disseminate this report to colleges and universities through the offices that serve the various areas of higher education: collegiate ministries/student ministries; racial ethnic schools and colleges; the National Network of Presbyterian College Women; and the Association of Presbyterian Colleges and Universities, and encourage institutions to become more intentional in developing curricula, teaching methods, admission and recruitment policies, hiring practices, and policies affecting students that create a more welcoming and supportive climate for persons living with disabilities.

g. The Advisory Committee on Social Witness Policy (ASCWP) recommends that the 217th General Assembly (2006):

(1) Gratefully recognize the faithful efforts and accomplishments that the theological institutions related to and in covenant agreement with the Presbyterian Church (U.S.A.) through the General Assembly's Committee on Theological Education (COTE) have made in regard to people living with disabilities.

(2) Urge these institutions, through COTE, to identify and include people living with disabilities in theological education, giving consideration to, and facilitating strategies for implementing more inclusive continuing education, chapel worship, spiritual formation programs, academic practices, and reasonable accommodations all in terms of people living with disabilities by encouraging seminaries to consult with Presbyterians for Disabilities Concerns (PDC) and/or the PC(USA)'s disabilities consultants.

h. The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006) urge the Leadership and Vocation area of the National Ministries Division (NMD) to include resources for committees on preparation for ministry and committees on ministry that assist people living with disabilities as they go through the call process.

i. The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006) encourage the Presbyteries' Cooperative Committee on Examinations to provide reasonable accommodations for the ordination exams for people living with disabilities.

j. The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006) do the following:

(1) Affirm the importance of the ministry of the Board of Pensions (BOP) of the Presbyterian Church (U.S.A.) in serving Plan members living with disabilities, as well as Plan members charged with care for spouses or children with disabilities, through the design and administration of its Benefits Plan and Assistance Program.

(2) Urge the BOP to continue to be

(a) sensitive to and thoughtful about the time demands that compliance with Benefits Plan requirements for documentation of medical status and medical needs place on families already strained by a disabling condition;

(b) reasonable in its requests for medical documentation and proactive in assisting families with compliance;

(c) timely in its actions and communications, so that Plan members and their families are well-informed about their participation status with the Board of Pensions;

(d) in direct communication with Plan members living with disabilities, so that the Board of Pensions may have a full appreciation of their particular circumstances and needs, leading to holistic care for the person and the family; and

(e) in partnership with employing organizations and national and local church leadership in coordinating the scope of the Medical Plan and the Assistance Program in order to offer appropriate care for all Plan members.

k. The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006) require the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. (PILP) to do the following:

(1) Encourage congregations to explore “Special Incentive Loans” for accessibility and new technology projects.

(2) Continue the regular review and improvement of processes by which congregations may pursue loans to make their facilities and resources more accessible and inclusive of people living with disabilities.

l. The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006) urge the Presbyterian Publishing Corporation (PPC) to do the following:

(1) Encourage its authors to use language such as “People First” that is sensitive to the needs of people living with disabilities in new publications.

(2) Encourage its authors to include examples of the contributions of people with disabilities in their manuscripts.

(3) Encourage its authors to promote inclusion throughout the life of the church, at all levels of worship, education, and mission, and seek to promote justice with people living with disabilities in society and the world.

m. The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 217th General Assembly (2006) instruct the General Assembly Nominating Committee (GANC) to encourage the middle governing bodies to increase the percentage of qualified people living with disabilities serving on General Assembly level committees by 1 percent per year through 2016.

Rationale

This report with recommendations is in response to the following referral: *1999 Referral: 25.038 Response to Recommendation Directing the Advisory Committee on Social Witness Policy, in Consultation with Appropriate Entities, to Develop a Comprehensive Disabilities Policy, Including Hearing Disabilities, Disabilities Prevention, and Other Disabilities Identified by the Resolution on “Disability Concerns” and Report to the 217th General Assembly (2005)—From the Advisory Committee on Social Witness Policy (Minutes, 1999, Part I, pp. 41, 308–309).*

The recommendation read as follows:

Direct the Advisory Committee on Social Witness Policy, in consultation with appropriate entities, to develop a comprehensive disabilities policy, including learning disabilities, disabilities prevention, and all other disabilities identified by the Resolution on ‘Disabilities Concerns,’” and report to the 217th General Assembly (2005) [2006]” (*Minutes*, 1999, Part I, pp. 41, 308–309).

The Advisory Committee on Social Witness Policy received further instructions from the 213th General Assembly (2001): “Direct the Advisory Committee on Social Witness Policy to instruct its task forces on disabilities and serious mental illness to include the dimension of domestic violence and its impact in their respective work” (*Minutes*, 2001, Part I, pp. 61, 239). This report and recommendations focus specifically on the issues explored by the task force on disabilities, while another team focuses on Christian faith in relation to serious mental illness.

Introduction

Access Your Heart

Please include us.
It hurts to be excluded.
A quick hi and a hug are not enough.
We need real inclusion.
When will you understand?

We are all members of the body of Christ.
Some of us communicate in different ways.
Some of us see differently.
Some of us behave in ways we can’t control.
Some of us learn at different speeds.
Some of us need wheelchairs.
Some of us walk differently.
Some of us hear less.
Some of us never get to come to church.
Some of us are just left out.

We are all members of Christ’s family.
Why can’t you be more welcoming?

We are all in need of a church which welcomes and accepts us for who we are.
We are made in God's image.
When you forget to include us you are forgetting to include God.

Access is more than ramps and accessible bathrooms.
The hearts of everyone need to be open and welcoming.
When hearts are open we can really be a family in Christ.
Open your heart.
And let us in.

Sarah Nettleton (© 11/08/00)

The purpose of the recommendations above and the background to follow is to enable churches to welcome people with disabilities and to advocate with them for justice both within the church and in society. Justice in the Reformed perspective is marked by the exhibition of social righteousness in conduct, covenant, and relationships. It takes form in social structures that permit the flourishing of all of God's people. Therefore, full inclusion for people living with disabilities requires compassion and the establishment of a just social reality. The church exhibits its love for neighbor in the full participation of people living with disabilities, giving integrity to our advocacy for justice in the world. Seeking always the fullest life of the church, we further encourage our church to explore with other denominations new ways to embrace persons living with disabilities.

In this report, the following areas are covered:

First, having shared some stories that frame the need for the report, we outline a biblical and theological argument for total inclusion of people with disabilities into the very body of Christ, framing this argument within the historical commitment of the Presbyterian Church (U.S.A.) to justice within local communities, nations and the world.

Second, we briefly review the history of the Presbyterian Church (U.S.A.) in terms of how this denomination has approached issues facing persons with disabilities in the past.

Third, we close with additional stories of hope and despair to highlight the challenge facing the denomination in being the fully inclusive body of Christ in the world today.

A. *From Exclusion to Accommodation—Stories on the Road to Full Inclusion*

The need for these recommendations is best revealed in stories of those who feel excluded from the church, marginalized not by their disabling conditions, but by community. In the interest of privacy, and in an effort to make their stories more universal, the names of individuals have been changed or removed.

- A young family celebrated the birth of their premature son, "Bill." As he grew, Bill was diagnosed with a variety of disabilities and remained medically fragile. Except for a sloping, gravel sidewalk to the educational wing, the church was inaccessible. The boy's mother's hopes for an accessible church were completely dashed when the church landscaped the lawn, removed the sidewalk, and replaced it with a garden and a flight of stairs. One day, the mother was struck by a startling reality: If her son died, the church could not welcome his friends, his wheeling buddies. In that moment, she knew the church could not meet the basic ministry need of a funeral for her son. She and her family began to look for another church home, but fortunately remained Presbyterian. They found a church that was not only physically accessible, but whose church family had open hearts as well. Bill was embraced as a full participant in all the ministry programs of the church, was mentored by a teenager, and even sang in the choir. Now able to attend Sunday school, he was no longer relegated to the nursery. At last he was able to be a typical nine-year old boy, nurtured in the love of Christ.

- "Karen" was admitted to and enrolled in a seminary, sometime in the 1980s. Her mobility was such that she couldn't access the classroom on the third floor, so a separate classroom was arranged, just for her. A closed-circuit television was placed in a room on the first floor, with hookup so she could see her classmates and professor upstairs; and a direct phone line was installed, so she could communicate. That was the best accommodation the seminary could provide. Her peers found a way to do better: After a few days, other students joined her in her first floor classroom—and thus were, despite the building, in community with her.

- "Elizabeth," an extremely expressive twenty-eight-year-old, full-of-life woman, was in a group of a dozen young adults with developmental disorders; members of the church had been meeting with them frequently for more than four years. With the exception of just a few, most of the group were primarily unchurched, but still had some sense of a spiritual belief or need. After a period of time, several of the young adults, including Elizabeth, expressed a desire to join in Sunday worship. On the day they all came to join in the service, communion was being celebrated. One of the older women in the group passed the bread to Elizabeth saying, "this is the body of Christ, broken for you." Elizabeth, breaking the quiet reverence of the moment, joyfully exclaimed, "For ME?!!!" Joyfully indeed.

- Two men with visual impairments, one of whom completely blind, regularly stood with rigid posture during the singing of most hymns. Mary could see them from the balcony. Soon she and the “special” bell choir director—special because it was a chime choir for adults with disabilities—included the two men. The women learned how to cue the two men through a third person, rather than directly cueing the other ringers, most of whom had developmental disorders. In a short time, the blind ringer was able to anticipate his part in the rehearsed music, and assist in keeping the rhythm intact. What a blessed outcome—to be able to participate fully in the music of the church. At a birthday party several days later, the blind man had said, “It was the most fun I’d ever had!” How sad when a bystander said, “Can you imagine how barren their lives are?”

- A mother asked the church to purchase a pediatric high-rise for the commode for her son, at a cost of \$29.99. Meanwhile, the church was already involved with an extensive renovation project, at a cost of more than \$185,000. But when the renovation was complete, nothing had been done to make the commode accessible for her son. The mother spoke up for her son; the church failed to listen.

B. *Where the Church Has Been and Where It Needs to Go*

Disabilities vary in terms of cause, effect, and proportion; and perspectives among individuals living with a disability are similarly diverse. Just as not all so-called “able-bodied” persons think alike, persons with disabilities do not speak with one voice. In order to explore the complexities of experience, gifts, needs, and insight, it is essential to engage voices of diverse individuals at every level of conversation: theological and practical, congregational and national.

The Presbyterian Church (U.S.A.) has defined persons with disabilities as follows:

Persons with disabilities are a diverse group of individuals who have a physical or mental impairment that substantially limits one or more major life activities, such as relating, caring for one’s self, performing manual tasks, walking, seeing, hearing, speaking, breathing, learning, and working. (*Minutes*, 1991, Part I, p. 630)

As stated in the prospectus for this policy:

The church cannot stand in judgment of persons with disabilities, regardless of the origins of their disabling conditions. The church, following the example of Jesus Christ, must recognize that all persons—those with and without disabilities—have spiritual gifts and natural abilities that contribute to the work and the glory of God. Moreover, the church is a sent community. We are sent forth from our communities of worship to help in the transformation of our whole world. We are called to work for a just society. Our ministry in the world is to help overcome injustices by bringing about change in the attitudes and structures of society that are barriers to full participation in our common life by all the people of God. (ACSWP, “Prospectus for a Task Force of the Advisory Committee on Social Witness Policy on ‘Harvesting Seeds of Justice: Ministering in Church and Society with Persons Who Have Disabilities,’” 2000, p. 2.)

Further,

God calls the church to do justice, and new policy and recommendations should address the need to help individual Christians and congregations work for justice through effective advocacy independently or with organizations or faith groups having related goals. (*Ibid.*, p. 4)

The Apostle Paul’s declaration that the Church is the body of Christ is central to the way people with disabilities and people without disabilities may perceive, understand, and learn to live more fully, personally, and communally, in and as Christ’s community with one another. As members, “one of another,” Paul tells us that we are integrally related, members with one another in this mysterious, wondrous, yet very true and real body of Christ (see Rom. 12:5, 1 Cor. 12:14, and Eph. 4:11, NRSV). (Note: The issue of language and “disability” will be covered throughout this policy, using different and current ways of talking and writing about a disability. Because all disabilities are political, decided upon by the body politic—in this case, the United States—that has authority over the lives of all people, determining the naming, classification categories, and treatments, we understood the fluidity of all labels and categories. This document will use both “persons first” language, and in some cases “deaf persons,” “deaf people,” “blind people,” or “blind persons,” which are commonly used among people who are deaf or who are blind.)

Paul states that the social divisions of his day and age—the division between Jews and Greeks, slaves and masters, women and men—are not applicable in this body, in which “. . . we were all made to drink of one Spirit” (1 Cor. 12:13, NRSV). The ways that all societies have labeled, categorized, classified, described, and thus divided people—be it along ethnic and racial lines, economic class, or gender (male and female; see Gal. 3:28, NRSV)—are contrary to the Kingdom of God. God’s visionary hope for this body transcends our human-constructed divisions within the church and within the world. Our work for justice within the church is never limited to the church itself. As such, the church is called to confront the barriers that deny all people—people with disabilities as well as people without—full participation in life.

In describing the roles and functions within the body of Christ, Paul declares that God does not exclude anyone from any of the gifts, services, or activities within the life of the church. There is no mention that one had to have certain intellectual

gifts, physical abilities, social adaptation abilities, or sensory systems (e.g., what the body does to accommodate itself in space) for any part, place, role, or function to be members of the body of Christ. All that matters is that the Spirit of God is present in our collective life together, having drawn us together by a Holy tether “so we, who are many, are one body in Christ, and individually we are members one of another” (Rom. 12:5, NRSV).

Finally, we are all called, regardless of our abilities or limitations, to grow and live into the body of Christ, with Christ as the head of the body of which we are members. No one is excused from this gladsome task of discipleship, being and becoming a disciple of Christ. We must all, individually and communally, “. . . grow up in every way into him who is the head, into Christ . . . [promoting] the body’s growth in building itself up in love” (Eph. 4:15–16, NRSV). As the body of Christ, it is our responsibility to remove all barriers and share the Gospel. In so doing, we reveal to the world a glimpse of God’s Kingdom, challenging all social systems and constructs that deny the full humanity of any person. Equally, the Gospel is a challenge to those of us with disabilities ourselves to grow in discipleship and service of others.

The Presbyterian Church (U.S.A.) rightly understands, openly acknowledges, and publicly confesses that it is not yet fully inclusive with and of people with disabilities as the body of Christ. “Living Into the Body of Christ: Towards Full Inclusion of People living with Disabilities” challenges the church to be not more inclusive, but to be a fully inclusive body of believers, united in Christ, and a living witness to the entire world.

C. *Theological and Historical Reflections: Being the Body of Christ*

As disciples of Jesus Christ, we are committed to working towards full integration of our worship, education, fellowship, counseling, and all other activities. Further, we are called to fulfill the Great Ends of the Church that call Presbyterians to “the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world” (*Book of Order*, G-1.0200). In order to do this important work of the Gospel where we worship, work, learn, and live, it is essential to be rooted in the biblical imperative for us to be a fully inclusive church. To that end, we are guided by the following theological truths.

1. *Imago Dei: All Persons Created in the Image of God*

We believe that all people—regardless of our abilities or limitations, or what any society labels as an ability or disability—are created in the image of the Creator God, created to be in relationship with God and one another.

In Genesis 1:1–2:4a (NRSV), (this is understood to be the Priestly or “P” account of the creation story) the story of creation, it is written that “. . . God created humankind in [God’s] image, in the image of God [God] created them; male and female [God] created them. . . . God saw everything that [God] had made, and indeed, it was very good” (Gen. 1:27, 31, NRSV).

To be created in the image of God means that humankind is created with the potential of relationships, of creative use of power, and of freedom of choice within limits, which are all necessary for humankind to do all God wants and desires us to do. God delights in the relationship of Creator and creation, Creator and creatures, wanting all people to live as fully as possible in a relationship that is based upon a free, loving, gracious commitment, and invitation [Brett Webb-Mitchell, *Unexpected Guests at God’s Banquet: Welcoming People with Disabilities into the Church* (New York: Crossroad Publishing Company, 1994), p. 53]. All people are created in the image of God is the basis for human equality.

2. *The Old Testament: God Calls Israel to Be Inclusive of People with Disabilities*

In the history of ancient Israel there are at least two different perspectives on treatment of people with disabilities. Overall, we have the scriptural heritage of our current knowledge of the complex lives of people with disabilities, lacking in scientific understanding, and sometimes prone to attribute disabilities to sin.

For example, there are holiness laws that were strict about what would be offered on the sacrificial altar in worship of God. An animal with a blemish of any kind might not be offered to God (Lev. 22:22, NRSV). Like animals, people with disabilities are also unable to present an offering to God in the Temple: “. . . No one of your offspring throughout their generations who has a blemish may approach to offer the food of his God. For no one who has a blemish shall draw near, one who is blind or lame, or one who has a mutilated face or a limb too long, or one who has a broken foot or a broken hand, or a hunchback, or a dwarf, or a man with a blemish in his eyes or an itching disease or scabs or crushed testicles” (Lev. 21:17–20, NRSV). While such passages as this from Leviticus describe a social order based on degrees of separation and purity many in the church today would find normal daily living skills highly restricted by such cultic laws.

Yet there are passages that call the people of Israel to be kind and care for people with disabilities. For example, among the pilgrims who were moving for forty years in the wilderness, we read that “Cursed be anyone who misleads a person who

is blind on the road. All the people shall say, ‘Amen.’” (Deut. 27:18, NRSV), or the passage from Leviticus: “You shall not revile the deaf or put a stumbling block before the blind; you shall fear your God: I am the Lord” (Lev. 19:14, NRSV) (Ibid., pp. 53–55).

Furthermore, in Isaiah God says,

... I will bring your offspring from the east, and from the west I will gather you; I will say to the north, “Give them up,” and to the south, “Do not withhold; ... everyone who is called by my name, whom I created for my glory, whom I formed and made.” Bring forth the people who are blind, yet have eyes, who are deaf, yet have ears! Let all the nations gather together, and let the peoples assemble. ... You are my witnesses, says the Lord, and my servant whom I have chosen, so that you may know and believe me and understand that I am he. (Is. 43:5–6a, 7–10, NRSV).

The Old Testament witness in these passages is clear: the people who are considered disabled are to be included among the throng of followers who are under the covenant of God’s love, promise, and hope. Note that various leaders of the people of Israel throughout the Old Testament have lived with a disability: Jacob with his physical limitations; Moses with his language problem; Naaman with leprosy; Mephibosheth with his physical disability, et al. In choosing these most-unlikely people to be leaders of the Israelites, our attention is on the ways that God uses those the rest of us would not necessarily choose to be vessels of God’s message of love for all creation. God is the premier advocate and defender of the place and presence of people with disabilities among the chosen people of Israel, reaching out to those who seek justice from any prejudice against them (Ibid., p. 56).

3. *Being the Body of Christ with One Another*

While the Old Testament provides laws, commandments, blessings, and words encouraging the people of Israel to take care of people with disabilities among them, these words come alive, gain flesh, muscle, and bone, in the living Good News, Jesus Christ, especially among people whom the world calls disabled. Indeed, it is through Jesus’ explicit ministry with people with disabilities that justice becomes a reality.

According to all Gospel accounts, Jesus continually kept company and surrounded himself with the outcasts of Jewish society, including people with disabilities. The Gospels are full of parables and situations where Jesus is living among those whom, even today, we would categorize as persons with disability. For example, in stories of humility and hospitality, Jesus tells the story of a wedding banquet, in which the host is to be sure not to invite just one’s friends or kin, especially the rich neighbor, “... in case they may invite you in return, and you would be repaid. But when you give a banquet, invite the poor, [people with disabilities, especially people with physical disabilities], and blind [persons]” (Luke 14:13, NRSV). [Please note that the text in the NRSV reads “those who are crippled, the lame, and the blind” (Luke 14:13).] The image of the wedding banquet upends the community’s expectation, offering a glimpse of the heavenly table where those who were once at the margins are fully included and enjoy places of great esteem.

Jesus constantly surrounded himself with and moved among people with either obvious or hidden disabilities as evidenced in the following stories: the man with leprosy (Mark 1:40–45, NRSV), the woman hemorrhaging (Mark 5:34, NRSV), two men who are blind (Matt. 9:27–32, NRSV), the calling of Zacchaeus (Luke 19:1–10, NRSV), sitting with people who are blind (John 9, NRSV), or the healing of the “one who was mute” (Matt. 9:32–34, NRSV). Jesus practiced a ministry of being with others, not a ministry of always doing to or for others, even in his healings.

Alongside these narratives, Jesus himself challenges what some have called “victim theology,” in which the “person with a disability is blamed for their lack of faith, which accounts for their disabilities not being healed; accuse the person of possessing demons, which must be exorcized; say that through the sufferings of persons with disability God shows forth God’s glory and power; or blame disability on either the sins of parents or of a [person with a disability]” (Arne Frison and Samuel Kabue, *Interpreting Disability: A Church for All and for All* [Geneva, Switzerland: World Council of Churches, 2004], pp. 21–22). In such a theological move, the “burden for healing is on the person with a disability, causing further suffering and continued alienation from faith communities” (John 9:2, NRSV), (Ibid., p. 22).

We understand that, for each person with any kind of disability, the relationship between healing and a person’s limitation is “both ambivalent and ambiguous.” The biblical witness regarding healing is tentative, relative, ambivalent, ambiguous, and ongoing. Healing can bring joy and relief. “It can also bring pain, frustration, and serious theological questions” (Ibid.).

Yet within the scope of salvation history, it is important to remember that God in Christ is the self-revelation of God throughout all eternity. The God who is love became the living embodiment of that love in becoming human, in the person of Jesus Christ. In his healing of others, Jesus directs our attention to the liberating, reconciling, empowering love of God. We focus on a portion of a person’s life, like a disabling condition, while Jesus brings wholeness to the individual, serving as a unique sign of God’s salvation in that healing moment, and always in the context of relationship: God the Creator with humankind, God’s creation. [Note: What is interesting about these healing narratives is that we do not read what Jesus

cleansed or healed anyone so thoroughly that they never got sick again or did not die from some other cause. It was just in that moment, at that time, in certain circumstances, that God in Christ chooses to reveal the healing nature of God's unequivocal love.]

Theologian Dorothee Soelle writes about the extraordinary ability that Jesus models for us in being able to identify with people who are sick or have disabilities, being there for the sufferer's sake, because Jesus also suffered. God in Christ heals us all of our brokenness and limitations by taking on our wounds, tears, and aches of humanity. Jesus thus fulfills the Old Testament Scriptures, taking on our infirmities and bearing our diseases (Isa. 53:4, Matt. 8:17, NRSV). Jesus willingly takes upon himself the burdens of humanity, transforming the dross of life by the hope of a new creation and a new world, imbuing in each person dignity, worth, self-respect, and love.

In his ministry of being with others, Christ took upon himself the wounds and sorrows of the human race. God in Christ is present in the person who is ill, has a disability, or lives with chronic pain. In the act of caring with and for one another, we know, in a deep and significant way, the living God, who is our hope and future.

We stress that the love of God, and the God who is love, are known through such acts of humility, generosity, and care; it is in relationships with others that we also know God in deep and significant ways. It is important to point out that Scripture does not say that the one with a disability cannot be the caregiver, or that the person who is considered "sick" is not able to reciprocate.

Throughout the Gospels, God shapes a people to live in community, as the Church, in full inclusion of people with disabilities. Through the ministry of Jesus, we witness a new day, a new approach towards and with people living with disabilities. We are to be a people who live with each other's strengths and weaknesses, abilities and limitations, living in solidarity with one another. We come to understand that the "weakest" brother or sister is sometimes the strongest. As the hymn goes, "Bind us together Lord, with cords that cannot be broken... Bind us together in love. There is only one God, there is only one King; there is only one body, that is why we sing." (Bob Gillman, "Bind Us Together," *Sing the Faith* (Louisville, KY: Geneva Press, 2003), Hymn 2226.)

4. *The Great Banquet Feast: On Earth as It Is in Heaven*

Along with Jesus' ministry of presence with people with disabilities, Jesus offered a "sneak peek" into the ways of God's reign, with various parables. One of the most significant parables of God's realm, displaying full inclusion of people with disabilities among God's people, is the parable of the Great Banquet Feast (Luke 14: 15–24, Matt. 22:1–14, NRSV). The importance of such parables such as the "Kingdom of God parable" is that we are reminded, as we pray the Lord's Prayer, that we should be living on earth as it is in heaven (Matt. 6:10, NRSV). [Scholars understand that the Kingdom of God may also be understood to be "Dominion of God," "God's realm," or "the reign of God."]

This parable turns on its head the way in which we perceive persons with disabilities. It describes in detail and points out to all followers of Christ that in the Realm of God, those whom society sees as the outcasts—the "disabled ones"—are truly the wisest who kindly and graciously accept the invitation to be part of God's realm (Webb-Mitchell, op.cit., p. 91).

This powerful parable may truly influence our ecclesiological imagination, encouraging us to find ways to welcome people with disabilities in light of the Host's invitation that unlabeled the disabled. Because we live in communities sustained by the stories we find within Holy Scripture, and because the Scriptures are anew in the presence of people living with disabilities, we all discover anew what is revealed in these Scriptures. Being part of God's kingdom on earth, determines how we are to live with one another on earth: as welcomed "banquet guests" of God's Realm. This is our call and our witness to the world.

5. *The Body of Christ: Many Members, One Body*

Theologian Dietrich Bonhoeffer believed that the visible church is the body of Christ today:

The body of Christ can only be a visible body, or else it is not a body at all. This is a result of the incarnation: God in Christ came into his own as a baby in Bethlehem. Christ's body is both the ground of our faith and continual assurance of that faith as we are caught up into eternity by the act of God as members of the body of Christ. [Dietrich Bonhoeffer, *Cost of Discipleship*, (New York: Macmillan Press, 1975), pp. 263, 277.]

Being members, one of another, given the parable of the Banquet, we are given a basis for common action so that our Christian community of life more closely reflects our shared vision of God's Realm (Webb-Mitchell, op. cit., pp. 91–92). In Paul's letter to the Romans, even though we are children of Adam (collectively), because of the life, death, and resurrection of Jesus Christ, we read that "... our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him" (Rom. 6:6–8, NRSV). All have died with Christ and now find ourselves in Christ. "While the image of

God in Adam (the old humanity) was marred ... we are [now] in God's image because we are in Christ" (Thomas Aquinas, *Summa Theologiae* [Westminster, MD: Christian Classics, 1991], p. 454).

In *Interpreting Disability: A Church of All and for All*, we read that if Christ is the true image of God, then being in Christ is being in the body of Christ, in which we become part of the true image of God. This is essentially a corporate image; a body is made up of many members, all of whom bring different contributions to the whole (1 Cor. 12, NRSV, Rom. 12, NRSV) (Fritzon and Kabue, op. cit., p. 17).

Given that we are members of the body of Christ, what does it mean to be fully inclusive of people with disabilities in the modern world?

a. *Being the Body of Christ*

In Paul's references to the body of Christ—whether it is his letter to the Romans, Corinthians, Colossians, or reportedly the Ephesians—there are no remarks regarding who can or cannot be part of this body. People are not relegated to any one body "part" because of a person's ability or visible limitation. The Holy Spirit alone chooses which role or function, gift or service, each person contributes within this united body.

This body has no division or hierarchy based upon one's gender, economic class, or ethnic or national heritage (Gal. 3:28, NRSV). These divisions existed in the time that Paul was writing to the Corinthian Church. We could quickly add contemporary divisions which have kept people apart (Ibid., p. 25). Our unity, our common ground, is our being baptized into the one body, where "... we are all made to drink of one Spirit" (1 Cor. 12:13, NRSV).

b. *Sharing Roles, Gifts, Services, and Talents in the Body of Christ*

It should be no surprise that the person living with a disability brings to the body of Christ his or her God-given gifts. In a congregation where one is shown acceptance and love, in loving relationship with one's family, friends, and members of Christ's body, each person's potential gift, talent, or service may be realized, and in doing so, God will be glorified.

Moreover, against our culture's inflated individualism of this day and age we are confronted by the Spirit of God who calls us into community. We are to share our gifts, talents, and services with one another, as Christ shared his life, his love, with us. The sense of one being the "lone pioneer" and buying into the need to be self-sufficient, the "pull yourself up by your own bootstraps" model of living, is not present in this model of ministry or living together in the body of Christ.

Rather, the life we live is one in which we refer and defer to the gifts, talents, and services of the body of Christ. It is a life of dependence upon God and interdependence with one another. The church is called to embrace the gifts, talents, and services of all people and to free individuals and communities to live as agents of God's justice in the world.

c. *Being the Body of Christ with People with Disabilities: In Unity and Solidarity*

This is our future: in the body of Christ, with the elimination of all barriers, boundaries, divisions, categories, and classifications, there is no longer "us" versus "them" in the body of Christ. The goal of this policy is to eliminate classifications and embrace our true unity in Christ. Further, the Presbyterian Church (U.S.A.) is called to confront systems and structures throughout society that perpetuate all such forms of injustice.

For example, as the surrounding society created special schools for persons with disabilities, or segregated classrooms in public schools for people with disabilities, so too did the church: we created special classrooms for people with disabilities, and special churches and chapels on state institution grounds. To this day, there are still special worship services for people with developmental disorders throughout the country, held at different times and places than Sunday morning worship. Likewise, there are still segregated Sunday school classes with special curricular that mirror the material written and the approach taken in 1950s and 1960s America.

In the 1970s, many school districts dealt with special education through a "mainstreaming" approach. Mainstreaming involved the following practice: placing a child with a disability into a public classroom with his or her peers throughout most of the day, making no special adaptations per se in the classroom itself, and offering remedial courses in another corner of the classroom or a special education classroom in another part of the building. Again, the church in many ways followed this approach, merely placing a person with a disability in Sunday worship, Sunday school, adult Bible studies, and youth groups, with no adaptations on behalf of the person with a disability or the congregation per se. This approach still did not erase the "us" versus "them" mentality. It is worth noting that not all parents of children with special needs are in favor of mainstreaming. Some feel their children receive more focused attention when schooled separately, while others prefer to have

their children fully integrated into the larger classroom; it is important to recognize this difference and wherever possible offer both options.

From the late 1980s until today, “inclusion” is the central strategy of special educators and social activists in the “disability community.” [Note: We use this term with quotations because we recognize there is not a homogeneous community of “the disabled,” but a collective or network of many groups of people with disabling conditions, who do not necessarily agree with one another about many issues regarding the place, presence, treatment, education, health care, or language about and of people with disabilities.] Inclusion involved rearranging not only the classroom’s physical layout, but the entire curriculum and class of students as well. A classroom that is inclusive will function as a community, a model of the larger society. The goal is to see that people with disabilities and those without disabilities will relate to one another not as “us” versus “them,” but as “we,” as a community of learners that recognizes the contributions, gifts, and abilities of every member.

Among many advocates on behalf of people with disabilities, including people with disabilities, the motto in regards to civil rights is “nothing about us without us,” arguing that the very person with a disability is to be included in all discussions regarding the overall life of persons with a disability. We are proposing that we go further: bringing the future into today, by proposing that there be no more “us” and “them,” but that we live in the “we-ness” of the body of Christ. That is the solidarity, the unity that we aim for in the Presbyterian Church (U.S.A.). Indeed, it is the solidarity we seek throughout the world.

d. *Striving for “A More Excellent Way”*

So how do we become a fully inclusive body of Christ? We do so by striving for “the greater gift...the more excellent way” (1 Cor. 12:31, NRSV), e.g., agape love. Agape love is an act of the will. As Frederick Buechner reminds us, “When Jesus tells us to love our neighbors, he is not telling us to love them in the sense of responding to them with a cozy emotional feeling. ... On the contrary, he is telling us to love our neighbors in the sense of being willing to work for their well-being even if it means sacrificing our own well-being to that end, even if it means sometimes just leaving them alone” (Frederick Buechner, *Wishful Thinking* [New York: Harper Row, 1973], p. 54).

The need to be in community with people with disabilities, who have often times been excluded from the church, must be addressed, confessed, righted, and affirmed by congregations in the Presbyterian Church (U.S.A.). In so doing, we gain credibility and deepen our integrity in our prophetic witness to the larger world. Paul himself knew of his own “strengths and weaknesses,” acknowledged his own “thorn in the flesh,” and thanked God for the conversion and call experience that temporarily disabled him.

e. *The Body of Christ: Growth for All*

In Ephesians 4:15–16 (NRSV), the writer states that “... we must grow up in every way into him who is the head, into Christ ... [promoting] the body’s growth in building itself up in love.” Growth is an integral part of being the body of Christ, of which all the members are to partake. No one is excused from the growth of the awareness of the Spirit’s indwelling within this body, and how that awareness enables the body itself to grow more deeply, expanding into the horizon of God’s love.

The title of this policy, “Living into the Body of Christ,” was written with the emphasis of the dynamic, innate sense of growth and aliveness that being a member of the body of Christ is all about. We honor and expect that we are all on the road, on a pilgrimage, of being and becoming members, one of another, in the body of Christ, itself growing and building up in the love of God. This love is made palpable in the relationships we have with one another.

Growing in the body of Christ lifts up the question: how do we teach and learn? In the past two hundred years, growing in faith has often been equated with the acquisition of knowledge or information. Such practices as rote memorization of Bible verses, the recitation of creeds and confessions, and theological learning in a structured classroom setting with rows of students listening to a lecturer, while appropriate for some, are not achievable for others. Because of this academic focus (a blessing and curse for some Presbyterians), many times people with emotional disorders, behavioral disorders, learning disabilities, developmental disorders (such as autism and mental retardation), sensory and hearing impairments, and speech and language problems, have been excluded from Christian education, exiled in nursery classrooms or in other activities that fail to stimulate or nurture their spiritual lives.

The education, nurture, and growth of Christians are more than individual acquisitions of facts or information. For example, in recent years the focus of much education in the life of the church for people of all ages has been Christian practices. This renewed focus on Christian practices not only embraces the communal or congregational aspects of education but may also be a way forward for a Christian formation that fully includes people with all kinds of abilities and limitations.

6. *Reconciliation in the Body of Christ: The Confession of 1967* [The Confession of 1967—Inclusive Language Text, (Louisville, Ky.: Presbyterian Church (U.S.A.), Office of Theology and Worship, 2002), 9.01–.56]

Even though we read that the body of Christ consists of many members (1 Cor. 12:14, NRSV), in which all members should honor and respect one another, there are some members with disabilities who have been dishonored, considered dispensable, and treated with disrespect and open disregard within the church. Such experiences have led to dissension, protest, anger, frustration, sadness, unbelief, hurt, indignation, and a sense of haunting despair among many people with disabilities, their friends, family, and advocates, towards the church.

This is not the first time that the Presbyterian Church (U.S.A.) (and its predecessors) found such tension and dissension between people with disabilities and those who are able-bodied. During the 1960s, during the height of racial tension in the United States, the United Presbyterian Church in the United States of America (UPCUSA) created and affirmed The Confession of 1967. In Part II, “The Ministry of Reconciliation,” Section A. The Mission of the Church, 4.”Reconciliation in Society,” the following is written:

In each time and place there are particular problems and crises through which God calls the church to act. The church, guided by the Spirit, humbled by its own complicity and instructed by all attainable knowledge, seeks to discern the will of God and learn how to obey in these concrete situations. The following are particularly urgent at the present time.

a. God has created the peoples of the earth to be one universal family. In his 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 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. (Ibid., 9.44 a.)

As Presbyterians, we believe that along with overcoming the barriers between sisters and brothers based upon racial or ethnic differences, “real or imaginary,” that there has been a barrier separating people who are considered by the world to be disabled and those who are not disabled. This wall was torn down by Jesus Christ. “For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us” (Eph. 2:14, NRSV). As the body of Christ, the Church is called to tear down the dividing walls that exist in society as well.

The Confession of 1967 continues:

b. The reconciliation of humankind through Jesus Christ makes it plain that enslaving poverty in a world of abundance is an intolerable violation of God’s good creation. Because Jesus identified himself with the needy and exploited, the cause of the world’s poor is the cause of his disciples...A church that is indifferent to poverty, or evades responsibility in economic affairs, or is open to one social class only, or expects gratitude for its beneficence makes a mockery of reconciliation and offers no acceptable worship to God. (Ibid., 9.46 c.)

This paragraph is instructive in that it echoes the passages from Scripture already highlighted in this policy: “Because Jesus identified himself with the needy and exploited, the cause of the world’s poor is the cause of his disciples” (Ibid.). For us to remain indifferent to those who are needy, in this case those with disabilities who have been marginalized and disenfranchised from various parts of society, is to make a “mockery of reconciliation and offers no acceptable worship of God” (Ibid.). If the chief end, chief purpose of our creation, is to glorify God, (The Shorter Catechism, *The Book of Confessions* [Louisville, KY: Presbyterian Church (U.S.A.), 2004], 7.001), then we must, as Christians shaped by the theological heritage of the Reformed tradition, work towards justice, committing to and working with people with disabilities in every part of the life of the Presbyterian Church (U.S.A.), in every part of society, and indeed, in every part of the world.

We are thus called to be advocates in the wider society, working with others with disabilities, their family, friends, associates, and advocates, for the full-inclusion of people in all parts of social life. In doing so, the church looks “beyond all partial achievement ... to the final triumph of God”—full participation in life abundant.

D. *Historical Context*

1. *A Brief History of People with Disabilities in the Presbyterian Church (U.S.A.)*

A sense of widespread injustice emerged in the 1960s within society. Driven largely by parents of children with disabilities, advocates drew attention to major needs: for special educational programs; targeted health care programs; and increased economic opportunities, including for adult-children. Institutions with people with certain disabling conditions were experimenting with “group homes,” and supervised living arrangements, and more people with disabilities were finding their voices and demanding justice. The “Special Olympics” and “Paralympics” were being organized for the first time. Along with the civil rights movements of African Americans and women’s groups in the 1960s, other designated “minority groups” were gaining political muscle and presence, be it in the surrounding society or in the church.

In 1970 and 1973 the General Assemblies of the United Presbyterian Church in the United States of America (UPCUSA) made two brief references regarding the needs and concerns “for the mentally retarded.” In those days, there was not much in the way of any organization that met or addressed the needs of persons with disabilities in the denomination. The same was

true in the Presbyterian Church in the United States (PCUS). Furthermore, no curriculum by any of the major denominational publishing houses addressed the Christian educational, pastoral care, fellowship, or worship needs of persons with disabilities. Accessibility issues were largely unaddressed in a uniform manner by all denominations. The place and presence of people with disabilities in our culture and society, however, started to shift, and, in due time, changed drastically in the latter part of the 1970s. As a result, in 1977 the 189th General Assembly of the UPCUSA adopted (as revised) *Overture 16. On Responding to the Concerns of the Handicapped* ["That All May Enter" (TAME)]. This report was meant to be "a resource for congregations looking for ways to address the issue of disabled persons in our community" (From *That All May Enter* document's inside cover page [Louisville, Ky.: Presbyterian Church (U.S.A.), 1989]). [This report was adopted by the 189th General Assembly (1977), United Presbyterian Church in the United States of America (*Minutes*, UPCUSA, 1977, Part I, pp. 99–102).]

When this document was written, approved, and published, very few churches of any denomination had published a policy paper on disability. The document itself was, in part, a response to the meeting of the World Council of Churches (Nairobi, Kenya, 1975), which adopted the first general statement of purpose related to the "role of the church and the ³³handicapped" (Ibid., p. 15). Harold Wilke's *Creating the Caring Congregations* (Nashville, Tenn.: Abingdon Press, 1980) remains a milestone in the literature on persons with disabilities in the Church. The Reverend Harold Wilke of the United Church of Christ (UCC) created the Healing Community Project in 1973 as a national interfaith and interdenominational ministry to the religious community. Its purpose was to create new models of ministry "with the disabled, as well as with others in our society who are alienated from the mainstream of life for whatever the reasons" (Ibid., p. 15). With "That All May Enter," the UPCUSA shared leadership in thinking theologically and acting prophetically to welcome people living with disabilities into congregational life, and in advocating for greater justice for people with disabilities in the larger society. Throughout the years since then, many other Protestant denominations, including the United Church of Christ, the United Methodist Church, the Episcopal Church (USA), the Evangelical Lutheran Church of America (ELCA) (and its predecessors), plus the Roman Catholic and Orthodox churches have used this document in crafting their own policies.

Since the adoption of "That All May Enter" in 1977, many congregations have responded to its challenge to ensure that all may physically enter into the life of a Presbyterian congregation. And the church as a whole was continually challenged to advocate for the full civil rights of persons with disabilities in the surrounding society.

Since Presbyterian reunion in 1983, General Assemblies of the Presbyterian Church (U.S.A.) have adopted a new confession, a new catechism, and a number of policies and resolutions that influenced the lives of people living with disabilities in the church. Issues from domestic violence to restorative justice have been examined theologically, analyzed through social policies, and become more visible in the whole church's social witness. Indeed, many of these policies, from peacemaking to environmental issues, abortion to persons living with HIV/AIDS, are issues that also concern people with disabilities in the church and in the world.

While people with disabilities have been recognized within the Presbyterian Church (U.S.A.) and have had the case made for their being welcomed into the lives of congregations, there has been a more significant proactive movement by and with persons with disabilities in the United States. With the passage of various federal, state, and county laws in the United States, as well as new funding, medical and educational research, and the civil rights movement among persons with disabilities, people living with disabilities no longer are fighting simply for more than physical access. People with disabilities demand nothing less than to be fully included into the lives of their neighborhoods, communities, health care centers, workplaces, schools, stores, restaurants, places of governmental services, and religious institutions.

For example, building on Section 504 of the Rehabilitation Act of 1973, prohibiting discrimination against people with disabilities in all federally funded services including transportation, the "Education for All Handicapped Children Act" was passed in 1978. This federal law provided moneys to establish free and appropriate education for all children. And in 1990, the "Americans with Disabilities Act" (ADA), heralded by many as the "civil rights bill" for people with disabilities, became law. We encourage churches, though they are exempt from many of the provisions of the ADA, to seek to satisfy the requirements of the law in providing accessible facilities and reasonable accommodations to all persons living with disabilities.

Along with various federally mandated public laws and pending bills that address the housing, employment, health, retirement, and educational rights of persons with disabilities, there has also been a social movement among many people with disabilities and their families, friends, and advocates towards securing equal justice and equal rights for all people. The politics of disability rights has taken form in various social movements: the self-advocacy movement, e.g., "People First" (See Appendix C, "People First Language"); the self-determination movement; the planned or ad-hoc deinstitutionalization program of large state-run institutions; the euthanasia or "right to die," "right to live," and "Not Dead Yet" debates; concern about domestic abuse of people with disabilities; the abortion debate; and the rights of those people who have been affected by the persistent spread of HIV/AIDS. All of these issues and social movements raised concerns among people with

disabilities and allies who are rightfully demanding nothing less than full-inclusion in all areas of society, including religious institutions of all faiths.

The emergence of computer technology since 1977 has given many (but not all) people a new means of communicating with one another. Most important, advanced computer technology has been a breakthrough innovation for many people with disabilities, who were once silent and silenced because of their inability to express themselves, letting their voices and opinions be heard and known.

In the fields of medicine and various therapies, there have been great advances. Issues about “quality of life” have become more prominent in all health care discussions. Amid new therapies, inventions of new drugs, the rise of Eastern medicines and therapies, and the possibility of living longer, there are not only more people living with disabilities, but there are therapeutic regimens that may enable people to live longer, fuller lives, regardless of ability. New prosthetics and redesigned wheel chairs, often with sophisticated electronics, are giving people new freedoms in the areas of mobility and movement.

Deinstitutionalization has also had a large effect upon the life of communities. Whereas many children and adults with disabilities were once placed in private or state-run institutions, deinstitutionalization has become a widespread movement in many states. [People like Wolf Wolfensberger and others have written extensively on this movement, whose roots are in the Scandinavian countries. Burton Blatt’s *Christmas in Purgatory: A Photographic Essay on Mental Retardation* (Syracuse, N.Y.: Human Policy Press, 1974) depicts the demeaning living situations in such state-run facilities. Providing homes for persons with disabilities remains a basic and critical need in this country, although much progress has been made in supporting individuals in living in the community, rather than in institutions. The proportion of individuals with developmental disorders living in homes for one to six persons has increased to 65 percent; settings for seven to fifteen persons comprise 12 percent, and 23 percent live in institutional settings of more than sixteen persons. There is wide variation by state in the use of institutional settings, which severely limits choices for many individuals. In Mississippi, for example, 49 percent of the persons with developmental disorders receiving residential settings live in large institutions. Residential services across the country are funded almost entirely with Medicaid funds, allowing states to leverage matching state and local funds effectively. If Medicaid funding continues to be threatened on the state and federal levels, however, the effects on these supports for persons with disabilities would be devastating.] Deinstitutionalization promoted the presence of persons with disabilities in our neighborhoods and communities, closing down enormous warehouse-like institutional facilities. New group homes sprung up in urban and suburban neighborhoods, often facing fights from their neighbors without disabilities who feared that the presence of people with disabilities would bring down house values. New group homes still face resistance and zoning challenges in various neighborhoods, but not as often as years ago. Some communities welcome people with disabilities with open houses and welcome mats rolled out for one and all. Yet many churches around these group homes have not welcomed people with disabilities. In response to this neglect and, in some cases actual inhospitable acts, some people with disabilities have remained unaffiliated with any local church.

Marriage among people with disabilities, including people living with mental retardation, is no longer seen as unusual. Couples are moving into neighborhoods and into supervised independent living apartments, houses, and townhouses. With improvements in availability and accessibility, people with disabilities have access to a variety of options: jobs and housing, places of worship, theaters, restaurants, parks, self-advocacy, and political gatherings. Most important, by moving into neighborhoods, people with disabilities are moving next door to our churches and parishioners. Yet mass transportation on Sunday mornings is often a major problem for people with disabilities who live on their own, where public transportation schedules may be restrictive or where such transportation may not exist at all.

Architecturally, there are more buildings, including churches, mosques, and synagogues, which are adapted or designed with the hope that people with disabilities will be part of the worshipping community. There have been advances not only in architectural design and technology, but also in attitudes or transformed perceptions of people’s worth and the importance of diversity, such that many are more welcoming of people living with disabilities who once faced many barriers. There is increased attention in the field of architecture generally towards so-called universal design, which improves access for all people, e.g., curb cuts, ramps, and electric doors are beneficial to mothers with strollers, workers with heavy equipment, etc.

Some deaf people regard themselves as members of a cultural and language minority, more similar to an ethnic minority, rather than individuals with a disability. Some deaf see their deafness, language, and their culture as a gift from God. In Washington, D.C., there is a statue of President Franklin D. Roosevelt, who had polio, now portrayed as seated in his wheelchair. There have been innovative theater productions of Broadway musicals, along with countless television series, that focus on the place and presence of people with disabilities in this world. Very Special Arts, Art “Brut,” and art by people with disabilities have been seized upon by the art world, with new exhibitions drawing art critics’ praises. [Gerry Hendershop, a consultant on disability statistics and Senior Research Advisor to the National Organization on Disabilities, does an excellent job in pulling together art exhibits with artwork by people with disabilities.]

Colleges and universities created special education majors in departments and schools of education where none existed in the 1950s. Alongside special education and remedial education programs in private and public education, there has been a rise in the number of occupational, physical, speech, music, art, dance, and drama therapies in the United States. Ongoing research on families with children with disabilities has mushroomed, and there are more parent-to-parent gatherings and parent support groups. Meanwhile, educational programming happens earlier and earlier in the life of a child with a disability, with early intervention programs and other identifying programs, often as soon as the baby with a disabling condition is born.

There has been an explosion of new diagnoses and re-drawn definitions of what constitutes a disability. In the 1950s, less than one hundred disabilities or diagnostic-labels were designated in the Diagnostic and Statistical Manual: Mental Disorder (DSM) (*Diagnostic and Statistical Manual: Mental Disorders*, First Edition [DSM]. Washington, D.C.: American Psychiatric Association, Mental Hospital Service, 1952). Today, the fourth revision of the DSM includes over three hundred diagnostic-labels (*Diagnostic and Statistical Manual of Mental Disorders*, Fourth Edition, Text Revision [DSM-IV-TR®]. Washington, D.C.: American Psychiatric Association, 2000). An even more expansive list of disabling conditions may be found in: *The International Classification of Diseases*, Ninth Revision, Clinical Modification (ICD-9-CM). Hyattsville, MD: National Center for Health Statistics, 2005. The labels themselves have changed: in the 1960s someone with a low I.Q. was mentally retarded, with various subgroups under that; today the label is “developmentally delayed,” with mental retardation and autism as subgroups. Furthermore, countries differently label and name the same condition (e.g., what is “mental retardation” in the United States is a “learning disability or difficulty” in England).

2. *The Presbyterian Church (U.S.A.) Today: We've Come a Long Way, But Still Have Far to Go*

The Presbyterian Church (U.S.A.) has not responded consistently to the rapidly developing opportunities and issues facing people living with disabilities in the current context. Many of the national meetings of the various groups of the Presbyterian Church (U.S.A.) are difficult for people with disabilities to attend, let alone participate or be major presenters. Many of our retreat centers and presbytery-owned campgrounds are physically inaccessible to people with disabilities. Our curricula in our Sunday schools, seminaries, and colleges are often not inclusive.

However, there are signs of hope emerging in the denomination. For example, the Presbyterian Church (U.S.A.)'s Social Welfare Organizations office of the National Ministries Division (NMD) contracts with disability consultants who advise the whole church in areas regarding mobility, hearing, visual, and developmental disabilities. The Presbyterians for Disability Concerns (PDC), a network of the Presbyterian Health, Education and Welfare Association (PHEWA), reaches out to include people living with disabilities in leadership roles in church and society. The PDC produces newsletters, an annual Access Sunday Packet, and other disability resources.

Some Presbyterian churches are architecturally accessible to people with primarily physical disabilities, with more ramps and elevators in existing structures, along with spaces for wheelchairs among the rows of church pews. Some are welcoming to people with visual impairments with large print materials and to the blind with signs in Braille. Some are accessible to people with hearing impairments or who are deaf with sign-language interpreters available at worship. And some congregations have programs that are inclusive of people with developmental, emotional, and behavioral disorders in worship, fellowship events, youth groups, and Sunday school. But the numbers of our churches that have met these needs is still radically in need of expansion. We need to embrace accessibility as an arm of evangelism, in order to reach out and embrace those who are still being excluded by existing barriers.

Some of our national retreat centers have ramps for people using wheelchairs, smoother walkways, more accessible rooms, bathrooms, and other amenities, with accessibility studies having been completed at some of these centers. Similarly, the theological institutions related to the Presbyterian Church (U.S.A.) are making efforts to become more accessible for people with disabilities, especially people with physical or sensory impairments, and for some students with learning disabilities. And some colleges related to the Presbyterian Church (U.S.A.) are increasingly accessible to people with particular disabilities. But again, more needs to be done.

E. *Stories of Growing Hope and Continuing Despair*

Having covered the general history of the church and society in which persons with disabilities have a growing presence and place, it is important to understand what it means to live life with a disability in the Presbyterian Church (U.S.A.). For example, 14 to 20 percent of the memberships of our churches are people who self-identify as persons with disabilities, and the number of people with disabilities in the country at large is rising.

But these statistics fail to show the ups and downs of the lives of people with disabilities, along with their families and friends, advocates, and health service professionals. Since 1977, when the denomination approved the statement “That All

May Enter,” we have been a denomination enriched and shaped by stories like the following. May these stories of hope and despair give rise to action.

- “Tommy,” a young person with autistic behaviors, was welcomed into the church’s confirmation class by the young associate pastor of the church where he attended, leading to Tommy’s confirmation into the fuller life of the church. But this was prompted by his mother’s advocacy to include Tommy in Sunday school and worship.
- “Julie” belonged to a church that was unable to meet the special needs of her deaf eight-year-old triplets, who felt unwelcomed and left out of Sunday school. But Julie is among the more fortunate parents, privileged to be in a church with a member who has a background in education of the deaf, and is willing to teach the triplets. As a result, not only are the children participating in Sunday School and worship, but the entire family feels embraced by the church community (Evan H. Silverstein, “Hearing the Deaf,” *Presbyterians Today*, vol. 91, no. 5 [June 2001], p.19).
- A church fellowship hall in any-town America had been built on a split level. As a result, the members with mobility disabilities could not join with their brothers and sisters in fellowship. Recognizing not only the physical barrier, but the emotional separation, the church decided to lower the floor, making one level floor throughout the building. Now the congregation is one people, worshipping side-by-side in body and heart.
- Meanwhile, the Presbyterian Washington Office (PWO) tracks federal legislation that is supportive of the self-determination and self-advocacy movements that are central towards the full-inclusion of persons with disabilities in the wider society. This includes monitoring Medicaid funding that provides health service for more than fifty million individuals, including low-income Americans and people with disabilities; monitoring federal legislation that affects housing and employment opportunities for people with disabilities; and monitoring any changes in the Americans with Disabilities Act (ADA). And yet, sadly, people with disabilities have been the victims of harassment and hate crimes since the passage of the ADA in 1990. We need to expand our support of people with disabilities by preparing for incidences of backlash.
- “Fran” contracted polio when she was a teenager. She routinely discovers sanctuaries where she is unable to move her wheelchair to a place where she does not stick out because there is no distributed wheelchair seating in most churches.
- Another young person with multiple disabilities, “Molly” shares her frustration over how hard it is for Christians to practice what Christ preached. She felt like the token disabled young person in youth groups where she attended meetings, but was ignored by other young people. She no longer attends the church youth groups.
- A pastor whose daughter lives with Down’s syndrome told of how appalled she was at a Presbyterian camp where she heard a young person say, “God, sometimes you’re so stupid! You act like you have Down’s syndrome or something.”

Conclusion: The Body of Christ Moves Forward

The parable of the Great Banquet Feast concludes, “... Go out into the roads and lanes and compel people to come in, so that my house may be filled” (Luke 14:23, NRSV). The master of the house—God—sends the servant—Christ—to go out and bring more to the household, which was not completely full. To this very day, there is still plenty of room, and we are sent out by Christ into this world to compel people to come in.

All people are invited to come and be part of this Banquet Feast, God’s Realm. Our task, as the body of Christ, is a moral and ethical act, a gracious gesture, of Christian community: to be the welcoming and fully inclusive body of Christ. In so doing, we show forth not only a model of the kind of church Christ calls us to be but also the kind of community God longs for all the world to share: a community where all people are welcomed and blessed. Infused with a passion for the Gospel, the Good News, God’s Spirit thrusts us out into the world as God eagerly awaits one and all, anticipating with love and joy, our good company as we enjoy God and live fully with one another. Led by God’s Spirit, the whole Church not only embodies the justice love of God but prophetically challenges the world to accept and embrace the full humanity of all people.

Appendix A

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Appendix B

The Journey of the Task Force on “Harvesting Seeds of Justice: Ministering in Church and Society with Persons Who Have Disabilities”

The Task Force on “Harvesting Seeds of Justice: Ministering in Church and Society with Persons Who Have Disabilities” was appointed by the Advisory Committee on Social Witness Policy (ACSWP) in response to the referral the committee received from the General Assembly, “to develop a comprehensive disabilities policy, including learning disabilities, disabilities prevention and all other disabilities identified by the Resolution on “Disabilities Concerns ...” (*Minutes*, 1999, Part I, pp. 41, 308–309). The charge for this task force did not, however, include issues facing people with severe mental illness, which will be addressed by the ACSWP’s Task Force on “Comprehensive Serious Mental Illness.”

The task force included clergy, elders, and laymen and laywomen, young and old, and racial ethnic members. Members of the task force included: Geraldine Adams-Jones, Ellen Gillespie, Dorothy Jean Henderson, David Kiely, Joo Hai Kang, Sue Montgomery, Sarah Nettleton, Nancy Olthoff, David Swihart, Ruth West, Trace Haythorn (chair), Brett Webb-Mitchell (writer and consultant). Margaret P. Elliott resigned from the task force for family and work reasons. Staff support was provided by Peter A. Sulyok, former coordinator, Advisory Committee on Social Witness Policy (ACSWP), and Belinda M. Curry, associate for policy development and interpretation, Advisory Committee on Social Witness Policy (ACSWP).

The task force worked for three years, meeting together five times in various locations to gather information and to grapple with disabilities issues and the church’s role in addressing these concerns. The first meeting was November 2002 in Louisville, Kentucky. This was an orientation for the task force, in which they examined the prospectus and heard from members of the Presbyterians for Disability Concerns (PDC) network. The task force agreed to meet in a variety of contexts throughout the country to afford the members the best listening opportunity for both the blessings and challenges that people with disabilities face in the PC(USA). The task force changed the title of the proposed policy from “Harvesting Seeds of Justice: Ministering in Church and Society with Persons Who Have Disabilities” to “Living into the Body of Christ: Towards Full Inclusion of People with Disabilities.”

The second meeting was March 2003 in Minneapolis, Minnesota. The task force met with pioneers in ministries to and with people with disabilities.

The third meeting was October 2003 in Washington, D.C. The task force met with policymakers, advocacy groups, and legislators.

The fourth meeting was April 2004 in Pasadena, California. The task force met with community advocates and seminary representatives from Fuller Theological Seminary.

The fifth meeting was November 2004 in Hunt, Texas. The task force received and edited the first draft of the proposed policy. The task force received and edited two additional drafts of the proposed policy statement in February and May 2005.

Throughout the years the task force conducted focus groups in their hometowns as well as at the 216th General Assembly (2004) in Richmond, Virginia. The task force was intentional in listening for the breadth and depth of concerns of, by, and for people with disabilities. The task force was also involved in helping design The Presbyterian Panel’s May 2004 Survey on “Disabilities Issues.” Feedback from this survey was taken into consideration by the task force in the development of the proposed policy statement on “Living into the Body of Christ: Toward Full Inclusion of People with Disabilities.”

In addition to its work as a task force, the chair and several members of the task force shared in presentations of its work to the Advisory Committee on Social Witness Policy (ACSWP) at its summer meeting in 2005, to a Synod Consultation on Living into the Body of Christ in the fall of 2005, and to the commissioners to the 217th General Assembly (2006).

Appendix C People First Language

The issue of language is of high importance among people living with disabilities, and thus should be for all of us. For example, many people with disabilities remember days when all people with disabilities were considered “handicapped,” referring to the begging gestures of putting one’s cap in the hand and asking for alms. To this day, there are many publications that do not use “person-first” or “people first” language: putting people in front of the disabling condition.

What further complicates this issue is the following: in some countries, mental retardation is a learning difficulty, or a learning disability, but a learning disability in the United States is not mental retardation. The other complicating variable is that the language of what is a disability continually changes, given the lobbying efforts of disability groups, or what the United States Congress or citizen-groups of persons with disabilities choose to be known by. Again, the deaf culture has chosen not to be considered disabled.

We invite all who write, preach, teach, conduct workshops, or speak in an ecclesial or public context about people living with disabilities to consider the following: First, is our knowing that someone has a disability an important part of referring to that person? Second, if knowing that someone is disabled is important, how would the person with a disability want her or his disability to be addressed or known?

*Item 10-07

[The assembly approved Item 10-07. See pp. 49, 50.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 217th General Assembly (2006) grant a two-year extension for the completion of *Alternate Resolution to 2002 Referral: Item 13-07. Recommendation That the General Assembly Council, Office of Theology and Worship, Implement Commissioners’ Resolution 01-22. On a Churchwide Dialogue on End-of-Life Issues (Minutes, 2001, Part I, pp. 49, 498)—From the 214th General Assembly (2002) (Minutes, 2002, Part I, pp. 71, 654)*. Due to budget and staff reductions in the Office of Theology and Worship, the response to this referral has been delayed. Plans are underway in partial fulfillment of the resolution through a major conference on end-of-life issues to be held at Duke University before the 218th General Assembly (2008).

Rationale

This recommendation is a response to the following referral:

Alternate Resolution to 2002 Referral: Item 13-07. Recommendation That the General Assembly Council, Office of Theology and Worship, Implement Commissioners’ Resolution 01-22. On a Churchwide Dialogue on End-of-Life Issues (Minutes, 2001, Part I, pp. 49, 498)—From the 214th General Assembly (2002) (Minutes, 2002, Part I, pp. 71, 654).

Item 10-08

[The assembly approved Item 10-08 as amended. See pp. 49, 50.]

On Affirming MRTI’s Advocacy Efforts with Pharmaceutical Companies That Have Not Granted Licenses on Life-Saving Medications That Treat Diseases of Poverty—From the Presbytery of the Pacific.

The Presbytery of the Pacific overtures the 217th General Assembly (2006) to affirm the Mission Responsibility Through Investment (MRTI) work[ing] plan and its [advocacy] efforts with [the] pharmaceutical companies [who] [which] still have not granted patent licenses on life-saving medications that treat [the] [certain] diseases of poverty (HIV/AIDS, tuberculosis, and malaria), and recommends consultation and coordination with the staff teams and resolution teams on HIV/AIDS remediation (Item 08-06) and Malaria reduction (Item 11-27)].

Rationale

The global community’s fight against diseases of poverty must be a comprehensive effort that addresses both prevention and access to treatment issues. As Christians, our Lord Jesus calls us to proclaim release to the captives. Given God’s

compassion, this would seem to include those being held in the bonds of poverty and disease. The essential medicines needed to treat our HIV positive brothers and sisters in the developing world are beyond the reach of millions who need them. According to the UNAIDS 2005 report on the AIDS pandemic, sub-Saharan Africa continues to be the most affected region. Since the previous UNAIDS report, another three million of our sisters and brothers have contracted HIV in Africa. This represents 64 percent of the new cases.

The World Health Organization's "3 by 5 plan" (3 million people by 2005) and President Bush's Emergency Plan for AIDS have more than doubled the number of people who have gained access to antiretroviral medications, from four hundred thousand to one million. Despite these efforts, only one third of people living with HIV have access to these life-preserving medications. There are at least two million people facing a terminal illness because they cannot access the antiretroviral medications.

This is due in part to the patents that the pharmaceutical companies hold on these medications. Unless the pharmaceutical companies grant some licenses for the drug patents they hold, these medications will continue to be too costly for millions of subsistence farmers living on about one dollar a day. Several PC(USA) mission personnel and the MRTI (Mission Responsibility Through Investment) have identified access to healthcare as a critical issue in our fight against diseases of poverty (HIV/AIDS, tuberculosis, and malaria). This overture affirms the MRTI working plan to file shareholder resolutions that call for licenses to be granted for these essential medications that combat diseases of poverty. These measures will dramatically increase our sister's and brother's access to these medications at more affordable prices. Such efforts may be made in conjunction with the ICCR (Interfaith Council on Corporate Responsibility), which has already sponsored shareholder resolutions to this effect with several of the leading pharmaceutical companies.

ACSWP ADVICE AND COUNSEL ON ITEM 10-08

Advice and Counsel on Item 10-08—From the Advisory Committee on Social Witness Policy (ACSWP).

Item 10-08 requests support for investment responsibility measures to help provide affordable medications to treat pandemic illnesses in poorer countries.

The Advisory Committee on Social Witness Policy (ACSWP) advises approval of this item with amendment as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“The Presbytery of the Pacific overtures the 217th General Assembly (2006) to affirm the Mission Responsibility Through Investment (MRTI) work plan and its advocacy efforts with pharmaceutical companies ~~who~~ which still have not granted patent licenses on life-saving medications that treat ~~the~~ certain diseases of poverty (HIV/AIDS, tuberculosis, and malaria), and recommends consultation and coordination with the staff teams and resolution teams on HIV/AIDS remediation (Item 08-06) and Malaria reduction (Item 11-27).”

Rationale

As is recognized in two other items of assembly business on HIV/AIDS (Item 08-06) and malaria in sub-Saharan Africa (Item 11-27), lack of funds means lack of medical intervention to prevent the spread of pandemic illnesses. This overture sees one part of the solution to include the licensing of appropriate medical patents to allow the low-cost production of these medications for developing nations.

The process by which the Presbyterian Church (U.S.A.)'s Mission Responsibility Through Investment (MRTI) Committee works does not start with shareholder proposals. It begins with research and correspondence with companies whose stock is held by the church's investment agencies, the Board of Pensions and the Presbyterian Foundation. These entities were established by the General Assembly to manage funds for ministers and programs of the church. Their representatives cooperate in implementing General Assembly policy through the MRTI Committee, which also includes representatives from the General Assembly Council, the Advocacy Committees for Women's and Racial Ethnic Concerns, and the Advisory Committee on Social Witness Policy.

The Committee on MRTI bases its approach to companies on the concerns of the General Assembly, such as this one for the "diseases of poverty" described in this overture's rationale. If dialogue does not yield some progress or an acceptable agreement with a company or companies, then MRTI may recommend submitting a shareholder proposal or resolution calling for a change in company policy. Often, even a relatively small percentage of the shareholder's proxy votes at an annual meeting can affect corporate policy. At the same time, commissioners should know that virtually any corporate social responsibility effort could lead to divestment, if the church felt a continuing business practice to be so clearly against the Gospel that church entities should not profit from it.

The presbytery forwarding this support for MRTI's work in this area is clearly familiar with both the corporate social responsibility approach and the public health issues involved.

ACREC ADVICE AND COUNSEL ON ITEM 10-08

Advice and Counsel on Item 10-08—From the Advocacy Committee for Racial Ethnic Concerns.

Item 10-08 deals with affirming MRTI's advocacy efforts with pharmaceutical companies that have not granted licenses on life saving medications that treat diseases of poverty. It was submitted by the Presbytery of the Pacific.

The Advocacy Committee for Racial Ethnic Concerns advises approval.

***Item 10-09**

[The assembly approved Item 10-09 as amended and with comment. See pp. 49, 50.]

Commissioners' Resolution. On Closing the Chef Menteur Landfill in New Orleans.

That the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) do the following:

1. Support the Citizens for a Strong New Orleans East in their effort to close the operation of the Chef Menteur landfill and preserve New Orleans for the communities [of color] that have traditionally resided there.

Comment: The concern here is for all humanity, not only people of color.

2. Urge that the Stated Clerk convey this message to the City of New Orleans, the Louisiana Department of Environmental Quality, and the Waste Management Inc.

3. The Advocacy Committee on Racial Ethnic Concerns will continue to explore ways of addressing issues resulting from the Katrina disaster by consulting with the Advisory Committee on Social Witness Policy (ACSWP), the Advocacy Committee for Women's Concerns (ACWC), Peacemaking, Presbyterian Disaster Assistance (PDA), the Office of Black Congregational Enhancement, and other related entities that will ensure the Presbyterian Church (U.S.A.)'s appropriate response to these issues.

Rationale

The week of June 12–16, 2006, has been designated as a National Week of Solidarity to support the Citizens for a Strong New Orleans East in their effort to save New Orleans East for the communities of color that have historically resided there by closing the operation of a landfill intended to store environmentally toxic debris resulting from Hurricane Katrina.

The City of New Orleans and Waste Management Inc. have decided to create and operate a landfill for Hurricane Katrina debris at 16600 Chef Menteur Highway, proximate to the communities of New Orleans East, all of which were displaced by Hurricane Katrina.

Hurricane Katrina debris contains vast amounts of environmental toxins, including building materials containing asbestos and nearly 5 millions gallons of toxic household waste including paint, chlorine bleach, drain cleaner, and the like.

This landfill is not appropriately safeguarded against incoming groundwater seepage, which will mix with environmental toxins from the Katrina debris and will be pumped into an adjacent canal that flows directly into a largely Vietnamese community in New Orleans East and, as a result, will result in the permanent displacement of this community that has only now begun to rebuild.

This landfill is also approximately eighty feet away from Bayou Sauvage, the largest urban wildlife refuge in the country and will likely contaminate and destroy this delicately balanced ecosystem.

There are other nearby landfill sites that are readily available and protected against groundwater seepage so are more appropriate sites to store Katrina debris that are not being used in order to save costs for the City of New Orleans, the Louisiana Department of Environmental Quality, and the Waste Management Inc., the company contracted to haul the debris and operate the site.

10 ASSEMBLY COMMITTEE ON HEALTH ISSUES

The Presbyterian Church (U.S.A.) believes that cost savings and profit should not be prioritized over the communities and people living in those communities.

Norman Fong, Presbytery of San Francisco
Daniel Davis, Presbytery of Northern Kansas

Item 11-01

[The assembly answered Item 11-01 with an alternate resolution and comment. See p. .]

On Rescinding and Modifying Certain Actions of the 216th General Assembly (2004) Regarding the Israeli-Palestinian Conflict—From the Presbytery of Mississippi.

The Presbytery of Mississippi respectfully overtures the 217th General Assembly (2006) to approve the following:

1. The 217th General Assembly (2006) reaffirms the 216th General Assembly (2004) for its concern for “a just resolution of the conflict between Israel and the Palestinians,” its support of inspired initiatives that could advance the prospects of peace in the Middle East, and for moving the Presbyterian Church (U.S.A.) to think deeply and speak publicly about what makes for peace. While the desire for peace is reaffirmed, some of the means for achieving peace advocated by the 216th General Assembly (2004) were not appropriate and, in light of changing circumstances, should not be implemented. They should be rescinded or, in some cases, significantly modified to advance more effectively and fairly the cause of peace as in the recommendations that follow.

2. The 217th General Assembly (2006) believes that two of the items contained in the overtures approved as Item 12-01 (*Minutes*, 2004, Part I, pp. 64–66) undermine the cause of peace because (a) the language is unnecessarily harsh and accusatory; (b) the tone and prescriptions are arrogant and condescending towards the parties involved; (c) the viewpoint expressed suggests bias in favor of the Palestinian cause and prejudice against Israel; and (d) advocacy of phased selective divestment is punitive rather than redemptive—particularly in light of the rapidly changing circumstances on the ground. Accordingly, paragraphs 5 and 7 of Item 12-01 are hereby repealed, rescinded, and declared null and void. Those paragraphs to be repealed, rescinded, and declared null and void read as follows:

“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.

“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.”

3. The 217th General Assembly (2006) believes that the overture expressed as Item 12-02 (*On Calling for an End to the Construction of a Wall by the State of Israel*, see *Minutes*, 2004, Part I, pp. 853–54) is too broad in scope and does not further the cause of peace. Item 12-02 is a blanket condemnation of the security wall being built by the State of Israel. The 217th General Assembly (2006) does not believe that the Presbyterian Church (U.S.A.) should tell a sovereign nation whether or how it can protect its borders or handle matters of national defense. The problem with the security wall, in 2004 and presently, is its location. The 217th General Assembly (2006) supports fair criticism of the security wall insofar as it illegally encroaches into the Palestinian territory and fails to follow the legally recognized borders of Israel since 1949 demarcated by the Green Line. Accordingly, Item 12-02 of the 216th General Assembly (2004) is hereby rescinded in its entirety, and the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) requests the Stated Clerk to make known to the president of the United States, the members of Congress of the United States, the prime minister of the State of Israel, and the president of the Palestinian Authority its desire to see the parties establish an agreed boundary along the Green Line, unless the parties otherwise mutually agree. To the extent that the security barrier encroaches upon Palestinian land that was not part of Israel prior to the 1967 war, the barrier should be dismantled and relocated unless both sides shall otherwise agree.

4. The 217th General Assembly (2006) believes that two of the actions taken by the 216th General Assembly (2004) in Item 12-03 (*On Confronting Christian Zionism*, see *Minutes*, 2004, Part I, pp. 855–61) are confusing, potentially misleading, and extremely harmful to our relationships with Jews. Blanket condemnation of the ideology technically defined as “Christian Zionism,” in the present context, causes great confusion and harm. The claim that “Christian Zionism does not represent the majority of American Christians and the faith of the Presbyterian Church (U.S.A.)” is misleading and incendiary. Rather than condemn particular expressions or theological understandings, the 217th General Assembly (2006) supports the call to study and reflect more deeply on this complex biblical and theological subject about which reasonable people of good faith can and do disagree. A pastoral letter from the Stated Clerk prior to such churchwide study and reflection is premature and ill advised. Accordingly, subparagraphs 1 and 2 of Item 12-03 are hereby repealed and rescinded.

The repealed and rescinded paragraphs read as follows:

“1. Call upon the Stated Clerk to issue 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 inform current government officials that Christian Zionism does not represent the majority of American Christians and the faith of the Presbyterian Church (U.S.A.)”

5. The 217th General Assembly (2006) (a) acknowledges the enormous historical and political complexity and challenges of peacemaking between Israel and Palestine; (b) recognizes and celebrates the fact that great strides towards peace have been made by the elected leaders of Israel and of the Palestinian Authority; (c) wishes to encourage all sides in this conflict to work together for peace and justice; and (d) seeks to nurture and support the peace process in a way that expresses confidence and concern for Israeli interests as well as Palestinian interests. Accordingly, the 217th General Assembly (2006) seeks to avoid advocating particular and specific solutions, and instead advocates the rebuilding of trust and confidence on both sides. We recommend and embrace the balanced approach of the Sharm el-Sheikh Fact-Finding Committee, also known as The Mitchell Report (May 4, 2001, <http://home.mindspring.com/~fontenelles/mitchell.htm>), which analyzed the conflict from the perspectives of Palestinians and Israelis and framed its recommendations as “recommendations” to both the Government of Israel and the Palestinian Authority. This avoids the appearance of one-sidedness and places the responsibility squarely on both sides to work for peace. The Mitchell Report is careful to speak in principle and not to insist on specific solutions: “It is not within our mandate to prescribe the venue, the basis or the agenda of negotiations. However, in order to provide an effective political context for practical cooperation between the parties, negotiations must not be unreasonably deferred and they must, in our view, manifest a spirit of compromise, reconciliation and partnership, notwithstanding the events of the past seven months.” This is the tone the Presbyterian Church (U.S.A.) wishes to take to promote the cause of peace and the things that make for peace.

6. The 217th General Assembly (2006) believes that, in the future, it would be better for the church to engage in discussion and dialogue before votes on significant theological or social positions are taken. The damage done to Presbyterian-Jewish relations could have been minimized had the church been encouraged to debate and discuss the overtures that, in their cumulative effect, have been construed as anti-Israel. Many churches first learned of these actions from Jewish friends. This is not good process and does not further the peace, unity, or purity of the church. Accordingly, the 217th General Assembly (2006) directs the Stated Clerk to refer all future overtures that might reasonably be expected to damage the relationship with Jews to the presbyteries for a period of study and reflection before voting to approve or reject such overtures.

In response to Item 11-01, the 217th General Assembly (2006) approved the following alternate resolution and comment:

After careful consideration of the overtures brought before the Assembly Committee on Peacemaking and International Issues of the 217th General Assembly (2006), we offer the following recommendations.

1. We acknowledge that the actions of the 216th General Assembly (2004) caused hurt and misunderstanding among many members of the Jewish community and within our Presbyterian communion. We are grieved by the pain that this has caused, accept responsibility for the flaws in our process, and ask for a new season of mutual understanding and dialogue.

To these ends, we replace the instructions expressed in Item 12-01 (*Minutes*, 2004 Part I, pp. 64–66) Recommendation 7, which reads

“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.”

with the following:

“7. To urge that financial investments of the Presbyterian Church (U.S.A.), as they pertain to Israel, Gaza, East Jerusalem, and the West Bank, be invested in only peaceful pursuits, and affirm that the customary corporate engagement process of the Committee on Mission Responsibility Through Investments of our denomination is the proper vehicle for achieving this goal.”

2. Direct Mission Responsibility Through Investment (MRTI) to ensure that its strategies for engaging corporations with regard to Israeli and Palestinian territories

a. Reflect the application of fundamental principles of justice and peace common to Christianity, Islam, and Judaism that are appropriate to the practical realities of Israeli and Palestinian societies.

b. Reflect commitment to positive outcomes.

c. Reflect awareness of potential impact upon the stability, future viability, and prosperity of both the Israeli and Palestinian economies.

d. Identify affirmative investment opportunities as they pertain to Israel, Gaza, East Jerusalem, and the West Bank.

3. We call upon the church:

a. To work through peaceful means with American and Israeli Jewish, American and Palestinian Muslim, and Palestinian Christian communities and their affiliated organizations for an end to all violence and terror against Palestinian and Israeli civilians.

b. To work through peaceful means with American and Israeli Jewish, American and Palestinian Muslim, and Palestinian Christian communities and their affiliated organizations to end the occupation.

c. To work through peaceful means with American and Israeli Jewish, American and Palestinian Muslim, and Palestinian Christian communities and their affiliated organizations towards the creation of a socially, economically, geographically, and politically viable and secure Palestinian state, alongside an equally viable and secure Israeli state, both of which have a right to exist.

d. To encourage and celebrate efforts by individual Presbyterians, congregations, and judicatories of our church to communicate directly and regularly with Jewish, Christian, and Muslim communities, sponsor programs likely to improve relations among Christians, Jews, and Muslims, and engage in peacemaking in the Middle East.

4. The 217th General Assembly (2006) does not believe that the Presbyterian Church (U.S.A.) should tell a sovereign nation whether it can protect its borders or handle matters of national defense. The problem with the security wall, in 2004 and presently, is its location. The 217th General Assembly (2006) supports fair criticism of the security wall insofar as it illegally encroaches into the Palestinian territory and fails to follow the legally recognized borders of Israel since 1967 demarcated by the Green Line. To the extent that the security barrier violates Palestinian land that was not part of Israel prior to the 1967 war, the barrier should be dismantled and relocated.

5. Recognizing that the situation on the ground in the Israel-Palestine area is rapidly changing, the General Assembly Council (GAC) is directed to carefully monitor ongoing developments of the situation in the Middle East and to examine the policies of the PC(USA) related to the Middle East, in order to make a comprehensive report to the 218th General Assembly (2008).

6. Instructs the Stated Clerk to communicate Recommendations 1. through 5. above to the United States' president, vice president, secretary of state, and members of Congress; to Israeli and Palestinian leaders in the Middle East; to the membership of the Presbyterian Church (U.S.A.); to leadership of Christian, Jewish, and Muslim faith bodies and denominations in the United States and the Middle East with whom we are in communication.

Comment: The assembly received twenty-six overtures pertaining to the Middle East. The recommendation is the result of the General Assembly's honest and sincere effort to address the issues and concerns that appeared in the overtures in a comprehensive and concise document.

Rationale

The Presbytery of Mississippi subscribes to the *goal* of peacemaking reflected in the actions of the 216th General Assembly (2004), but cannot accept or support some of the means advocated by that General Assembly. We call on the great church of Jesus Christ to obey St. Paul's exhortation "Let us then pursue what makes for peace and for mutual upbuilding" (Rom. 14:19). The paired prescriptions of phased selective divestment and wholesale condemnation of the security wall fail to make for peace and mutual upbuilding. They fail to grapple fairly with historical complexity, are overbroad, produce

pernicious side-effects and unintended consequences, and function more punitively than redemptively. While the goal of peace for Israel and Palestine is laudable, the means are accusatory, one-sided, simplistic, and punitive.

As a matter of conscience, the congregations comprising the Presbytery of Mississippi cannot support divestment as an economic sanction against American companies legally doing business in Israel and/or Palestine. The underlying purpose of divestment is to inflict economic hardship and harm on companies doing business in Israel or Palestine. In clear cases—like genocide or apartheid—such action can be justified. In the present situation, however, where there is justice and injustice on both sides, it is unjustified and inappropriate.

The price of phased selective divestment falls disproportionately on one party to this conflict, namely Israel. Such remedies do not make for peace. The use of economic sanctions as a weapon in peacemaking puts the Presbyterian Church (U.S.A.) in the position of a judge passing judgment and imposing a sentence rather than a partner for peace. To rank and file members of the church, it appears arrogant, condescending, and punitive. Such actions, however well intentioned, do not make for peace.

Blanket condemnation of the security wall does not further the peacemaking process. The wall may be, for now, a necessary evil to deter attacks and counterattacks. To criticize the encroachment of the wall into Palestinian territory is legitimate. To tell a nation that it cannot protect its borders or defend its people from mortar or suicide bombers is naïve, arrogant, and hypocritical. The United States has protected borders to prevent illegal immigration. To tell Israel that it does not have the right to protect itself against enemy attack is simply wrong.

The Presbytery of Mississippi does not share the blanket condemnation of “Christian Zionism.” Reasonable Christians can and do read the Bible differently in respect of God’s promises to Israel. We realize that the position taken by the 216th General Assembly (2004) is specific and highly technical. However, in the context of the present Israeli-Palestinian conflict, it suggests, and creates the appearance of a stand against Israel. Thus, Item 12-03, passed by the 216th General Assembly (2004), creates more problems than it solves and is potentially misleading to the public. It is appropriate to call on the church to study this difficult and complex matter. It is improper to make blanket condemnation of positions that many Reformed Christians hold in good faith and with good biblical support. If we are to bear witness to the Truth, our public pronouncements must be carefully drawn so as not to misrepresent or mislead our position with respect to Israel. Greater clarity and charity is called for here.

The Presbytery of Mississippi objects to the negative and partisan tone of the overtures that condemn Israel’s role in the conflict. If our denomination wishes to encourage both sides to pursue the things that make for peace, we suggest a tone and balanced approach reflected in the report of the Sharm el-Sheikh Fact-Finding Committee, popularly known as The Mitchell Report (May 4, 2001). This report analyzes the conflict from several perspectives, acknowledges culpability and responsibility on both sides, frames its prescriptions as “recommendations,” and does not attempt to dictate or advocate specific foreign policy solutions. We believe this tone is much more consistent with the biblical role of peacemaking and the ministry of reconciliation than the strident, accusatory tone expressed in the overtures of the 216th General Assembly (2004). If the Presbyterian Church (U.S.A.) wishes to be taken seriously as a mediator, it must avoid the appearance of partisan politics and find ways to address both sides of the conflict. We believe this is the role to which God is calling us.

Finally, the Presbytery of Mississippi deeply regrets the fact that the overtures approved by the 216th General Assembly (2004) were not widely circulated or discussed in the larger church in advance of their approval. The reaction from Jewish communities and many Presbyterian members who typically do not follow General Assembly matters closely attests to the advisability of discussing and reflecting on weighty matters *before* overtures are approved. Items 12-01, 12-02, and 12-03 seem more like advocacy of a determined minority than the product of considered debate, reflection, and judgment of the larger church. The unintended consequence of rushing to judgment (and action) is to destroy trust in the decision-making process and in those leaders who are supposed to shepherd that process. Therefore, we call on the General Assembly Council to adopt a policy and set in place a procedure to refer controversial subjects to the presbyteries for a period of discussion and reflection in advance of taking a binding vote. Had this been done in 2004, Presbyterians could have discussed the issues among ourselves and with our ecumenical partners and Jewish friends in an atmosphere of trust and inquiry rather than after-the-fact in a defensive and highly charged atmosphere of suspicion and broken trust.

Concurrences to Item 11-01 from the Presbyteries of Central Florida, Peace River, Salem, and Santa Barbara.

Concurrence to Item 11-01 from the Presbytery of Kendall (with Additional Rationale).

Rationale

The Presbytery of Kendall is grateful for the historic commitment of the Presbyterian Church (U.S.A.) to support the things that make for peace between Israelis and Palestinians, and for her continuing desire to serve in the role of peacemaker. However, we believe that the actions taken by the 216th General Assembly (2004) neither make for peace nor contribute to constructive peacemaking. We believe that the church would have been better served had it followed a process similar to the one outlined in the work of the Theological Task Force on Peace, Unity, and Purity of the Church before proposing or taking any action in the matter.

For decisions that have a significant impact on the life of the church, particularly those that are complex or potentially divisive, time is needed for corporate study of Scripture, gathering of information, prayerful reflection, mutual questioning, careful listening, and collective weighing of options. For clearer discernment of the mind of Christ, and for the sake of the unity of the church, all voices should be heard, including those who may be affected by the potential outcome of a decision. (*The Final Report of the Task Force on Peace, Unity, and Purity of the Church to the 217th General Assembly (2006)*, page 30, lines 855–860).

There is no more complex or potentially divisive issue in our time than that of the conflict between the State of Israel and the Palestinian Authority.

These actions of the 216th General Assembly (2004) were initiated by a committee of the General Assembly. The actions proposed therefore reflect the intent of the committee that developed them. This is entirely within the procedures provided for by the General Assembly. However, bringing forward an action of this magnitude through that process makes it ripe for breeding mistrust. Unlike overtures to amend the *Book of Order*, awareness of the content or scope of the committee's proposed actions is limited until they are published at the time of the assembly. Commissioners who must cope with a voluminous assembly docket within severe time limitations can neither adequately grasp the implications of, nor fully comprehend the consequences of, the decision they are asked to make. Add to that the support of staff and emotionally laden appeals from proponents of the actions. It is not an unreasonable perception that the assembly's decisions were made in response to one-sided orchestrated advocacy. The result is an erosion of trust, not in the commissioners, but in the integrity of the General Assembly process itself.

With respect to the corporate study of Scripture, no thoughtful study guides were developed in consultation with the Office of Theology and Worship for use across the church prior to taking such action. Such a study should focus, among other Scriptures, on the Apostle Paul's wrestling in the Book of Romans with the complexities of the identity and role of Israel in the unfolding of God's purposes.

With respect to the gathering of information, the message communicated to the assembly was that the proposed actions were consistent with previous General Assembly actions taken on the Middle East conflict. The leveraging of economic power through a process of phased, selective divestment was declared an effective strategy for bringing about positive change in the face of continued injustice. There were allusions to other places, including South Africa, where this strategy has been effective. The information not presented to the assembly was that these actions are contrary to the conclusions of every major fact finding commission and the reports of other major religious communities involved in the conflict. Offering unilateral support to either side of the conflict is not an effective strategy for bringing about positive change, as subsequent events on the ground have shown. The book, *Obstacles to Peace—A Reframing of the Palestinian-Israeli Conflict*, authored by a Jewish professor at Ben Gurion University in Jerusalem, Jeffrey Halper, and sponsored by the Israeli Committee Against House Demolitions (ICAH), concludes with the following:

Our goal, however, is promoting a win-win approach which addresses the fundamental needs and grievances of each party. Only on such a firm and just foundation can a re-framing offer a way out (p.80).

With respect to prayerful reflection, we assume the good intentions of those who brought the resolution forth. However, no matter how prayerful and well-intentioned an individual or group may be, it is still possible to be short-sighted and err "through the frailty inseparable from humanity" (*Book of Order*, G-1.0307). The effect of the assembly's action has been to position the church ideologically with one side over against the other. In so doing, we have diminished our ability to speak effectively to both sides and to the different groups within the two sides, to truly serve as a peacemaker.

With respect to mutual questioning, we cannot equate floor debate in an assembly gathering with the thorough vetting that a complex divisive issue like this deserves. Further, by calling on the assembly to declare that Christian Zionism is inconsistent with Reformed Theology, the innuendo is that anyone objecting to these actions is, therefore, espousing Christian Zionism. The assembly action describes Christian Zionism as making use of "idiosyncratic interpretations of scripture to undergird a certain reading of current events...and to generate support for specific political goals...." This is a theological straw man. It is a technique to label opposition to these actions with a theological pejorative. Most importantly, this characterization minimizes the theological complexity of the question of the mystery of Israel in God's purposes. This complexity is reflected in the writings of prominent Reformed theologians.

In Romans 11, we are introduced to the still deeper mystery that God's rejection of Israel is not final... Paul then goes on to confess that the gifts and call of God are irrevocable (Romans 11:29). Even if Israel is faithless, God is faithful (Romans 3:3-4). His rejection of his people is not final but only provisional. In the "No" of God's rejection is hidden the "Yes" of his election. Those whom God elected to be his witnesses will by no means be permanently discarded. Indeed, even in their rejection they continue to be signs of the mercy and power of God among the Gentiles... Nowhere in the New Testament is it asserted that the Jewish people as a whole are under some irremediable curse because of their rejection of Jesus Christ. (Donald G. Bloesch, professor of Theology Emeritus, Dubuque Theological Seminary, *The Last Things* (IV Press, 2004), pp. 201-203.

With respect to careful listening, it is clear from the response within the Presbyterian Church (U.S.A.) that the actions of this assembly do not represent the views of all Presbyterians. For the sake of the unity of the church, and in order that all voices should be heard, the 217th General Assembly (2006) should rescind the actions of the 216th General Assembly (2004), until a process has been put in place that will involve the whole church in thoughtful and prayerful consideration of this complex and divisive issue.

With respect to collective weighing of options, the univocal message was that phased selective divestment has been and therefore will become a proven, responsible strategy to address injustice. Apparently little consideration had been given to the possible unintended consequences that would result from the assembly's actions. The denomination and its highest officials have been in crisis management mode, reacting after the fact to the flood of concern and criticism from within the church and the broader community that has arisen since news of the assembly's action first became public.

Our prayer is that the actions of the Presbyterian Church (U.S.A.) might once again become a witness to God's love in Jesus Christ, and of God's longing for justice for all peoples affected by this conflict, and that its actions might never again be so demonstrably biased toward either side.

ACSWP ADVICE AND COUNSEL ON ITEMS 11-01-11-22; 11-23, 11-24, 11-34, 11-39, and 11-41.

Advice and Counsel on Items 11-01 through 11-22; 11-23, 11-24, 11-34, 11-39, and 11-41—From the Advisory Committee on Social Witness Policy (ACSWP).

Items 11-01 through 11-22 all concern the action of the 216th General Assembly (2004) on the initiation of a program to review Presbyterian financial investments as they affect the peace process in the Palestine-Israel conflict and in the need for a comprehensive policy development regarding the Middle East.

The Advisory Committee on Social Witness Policy (ACSWP) advises as follows:

1. That all of these overtures be referred to the Moderator's proposed working group (if approved) to advise ACSWP on possible policy recommendations for the 218th General Assembly (2008) and for advice to the Mission Responsibility Through Investment (MRTI) Committee as it carries through on the work mandated by the 216th General Assembly (2004).
2. Answer Item 11-24, overture from the Presbytery of New York City, to produce a substantive resource document on the Middle East by the action taken on Item 11-23.
3. Approval of Item 11-34, overture from the Presbytery of Newark, as it continues and commends the work of MRTI in continuity with existing Presbyterian policy.
4. Approval of Recommendation 3 of Item 11-21, overture from the Presbytery of Missouri Union, to direct the Board of Pensions and the Presbyterian Foundation to explore and identify profitable investments that will benefit both the Israeli and the Palestinian economies by giving special consideration to companies that create equitable employment and whose business is to the benefit of both Israeli and Palestinian societies.
5. Commend those corporations, non-governmental organizations (NGOs) and programs working directly to develop economic opportunities and cooperation for Palestinians, Israelis, and others in the Middle East, including those listed in Item 11-13 from the Presbytery of New Brunswick.

Rationale

The rationale for the continuation of MRTI's work of financial engagement in a nonviolent means of changing political-economic policies is grounded in the theologies of Reformed economic responsibility, the Christian Realist tradition forward from Reinhold Niebuhr's *Moral Man and Immoral Society* (1932), the Christian civil rights struggle in this country, and the thirty-five-year history of MRTI's engagement with economic power. Overall, churches and universities and more recently pension funds have influenced corporate decisions in many positive ways, nationally and internationally.

Studies of Presbyterian opinion conducted by the Presbyterian Research Services indicate broad acceptance of the General Assembly's policies in the areas of Christian investment and social responsibility. The Presbyterian church has been engaged in corporate responsibility work since 1971, and in 1984 approved a general study on "The Divestment Strategy: Principles and Criteria" (*Minutes*, 1984, Part I, p. 193–94). This reported stated that ". . . divestment of holdings in a particular firm or class of firms is both part of the normal management of funds and potentially an occasion for Christian witness to God's call for justice and a renewal of society" (*Minutes*, 1984, Part I, p. 194).

The ACSWP endorses the rationale of the Presbytery of Chicago's overture, Item 11-09, which is supportive of this policy:

The Presbyterian Church (U.S.A.) affirms its consistent advocacy for a two-state solution in support of the self-determination of the Israeli and Palestinian peoples, to be expressed through recognized states within the pre-June 1967 borders, living side by side in peace, justice, equality and reconciliation; and

The Presbyterian Church (U.S.A.) recognizes the urgency of the political realities in the Middle East, such that, with each passing day, the possibility of a just and peaceful two-state solution might be lost; and

The Presbyterian Church (U.S.A.) acknowledges, in order to achieve such a two-state solution, there is the need for a just resolution to the following: adjudication of the status of Palestinian Jerusalem; conflicting religious claims with regard to the land; equal access to Jerusalem and Bethlehem for Christians, Jews and Muslims; the final status of Jerusalem.

The destiny of these two peoples—Palestinian and Israeli—are inextricably linked. Ultimately it will be the people of the Middle East who will have to bring justice and peace to their sacred and troubled land. This overture affirms the long-standing desire of Presbyterians to support these two peoples in their efforts to express their own self-determination. At the same time, it recognizes the seriousness of the fact that the current social, political and economic conditions of these two peoples are not equal.

This overture affirms that Presbyterians want the financial assets of their denomination only invested in peaceful pursuits. It provides that funds identified through the MRTI process as contributing to the suffering of Israelis and Palestinians are to be reinvested in peaceful pursuits within the region that will achieve this important goal.

Presbyterians have long held to the view that persons of good will, with faith in God and earnestness of purpose, may often come to different conclusions in pursuit of the same goals, but that God nevertheless calls us all to work together with respect for one another. As a Church, we must pursue these ends with an openness to the working of God's spirit and a sense of humility when considering the alternative visions of others in the fulfillment of justice and peace. At the same time we must maintain our own integrity in finally determining what we believe God is calling us to be and to do.

Acknowledging that there are significant differences about how to best be supportive of justice and peace in the Middle East, this overture provides the Presbyterian Church (U.S.A.) the best and most strategic opportunities for partnership with American and Israeli Jewish, American and Palestinian Muslim, and Palestinian Christian communities in this endeavor.

This approach can galvanize the largest majority of Presbyterians at all levels of the Church for significant advocacy for justice and peace in the Middle East, while sending a clear message to all the people of the Middle East that we desire justice and peace for all of God's family and we wish to apply a single standard of justice to resolve the current political problems of this region.

This "rationale" is consistent with *Resolution on Israel-Palestine: End the Occupation Now* of the 215th General Assembly (2003).

ACREC ADVICE AND COUNSEL ON ITEM 11-01

Advice and Counsel on Item 11-01—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 11-01 will rescind and modify certain actions of the 216th General Assembly (2004) regarding the Israeli-Palestinian conflict. It was submitted by the Presbytery of Mississippi.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises item 11-01 be disapproved.

Rationale

The ACREC rejects the notion that any criticism of the government of Israel is anti-Semitic, anti-Jewish, or anti-Israel, and is opposed to singling out the Jews (or any other group) by approving a unique policy for dealing with them. Numerous past General Assembly resolutions have affirmed Israel's right to exist, condemned Palestinian violence, and called upon Palestinians to employ nonviolent means in their aspirations for independence. The accusation of the General Assembly's decision as "one-sided" is baseless and unfair. Further, this item fails to take into consideration Presbyterian relations with other parties involved—namely Palestinian Christians and Muslims, Christian and Muslim Middle Eastern immigrants here in the USA, as well as all other people who care about peace in the Middle East.

This item would have the PC(USA) take a neutral stance on the Israeli-Palestinian conflict, and “place the responsibility squarely on both sides.” The ACREC affirms that the church is called to take a principled, ethical stance, based on Christ’s example and the teachings of Scripture. Neutrality gives tacit support to the stronger party, regardless of whether that party is right or wrong. Neutrality fails to name the perpetrators as perpetrators. Further, when neutrality is interpreted as inaction, it gives implicit approval to both perpetrators and victims to resort to atrocities. The church should not take a neutral stance toward Palestinian suicide bombers; and should not take a neutral stance toward the Israeli occupation of Palestine. Rather, the church needs to be a prophetic voice for justice and peace. Divestment is a nonviolent strategy that has produced positive results in past conflicts as Desmond Tutu has noted in the South African context.

Although actions taken by the 216th General Assembly (2004) evoked negative responses, the church should not become anxious or fretful by reactions to its principled positions and social witness. Moreover, the church should not fail to speak out and act on behalf of the victims in this conflict (Palestinian and Israeli) for fear of upsetting our Jewish neighbors.

The theological base of Christian Zionism is Dispensationalism, which does not accord with Presbyterian and Reformed principles of biblical interpretation. Dispensationalism encourages the view that the existence of the modern state of Israel is essential to a multistage divine plan. It thus confuses the relationship between the Jews as the people of God and the political entity of Israel as a nation state. Reformed tradition has always concluded that they are not necessarily mutual. It seems, in fact, Israel as a state stands in contradiction with the biblical principles on which Judaism rests.

GAC COMMENT ITEM 11-01

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

The Office of the General Assembly has received more than two-dozen overtures related to the actions of the 216th General Assembly (2004) regarding Israel and Palestine. The General Assembly Council (GAC), with guidance from an informal group convened by Rick Ufford-Chase, Moderator of the 216th General Assembly (2004), at the request of the GAC, has carefully reviewed these overtures and submits the following comment and advice to the 217th General Assembly (2006).

Comment

The General Assembly Council recognizes the goodwill and concern for peace and justice reflected in all the overtures. The intense debate occasioned by the actions of the 216th General Assembly (2004) regarding “phased, selective divestment” from companies whose products, activities, or services support the violence of the conflict in Israel and Palestine is grounded in the inescapable reality that as Presbyterians we have deep, meaningful, and historic ties with many of the primary players in the conflict.

Our Christian partners in the region ask Presbyterians to hear and act on their grave concerns about the injustice of the occupation. They are clear that a peaceful resolution of the conflict will be unattainable as long as the occupation continues to make it impossible for Palestinians to create a viable state that offers genuine hope for their children’s future. The church’s own mission experience in the region impresses upon us that no Palestinian can be secure in the midst of the violence and daily oppression that define the military and economic occupation of the West Bank.

Our Jewish partners, both in the United States and Israel, are clear that no legitimate peace can be possible without a guarantee that the State of Israel will be respected by all of the surrounding nations in the region, or without genuine safety for the citizens of Israel who live under the constant threat of attack against civilians. Further, they have worked hard to help Presbyterians understand that we must “go the extra mile” in an attempt to stand against a two-thousand-year history of Christian violence against the Jews that culminated in the Holocaust.

Our partners in both Israeli and Palestinian peace organizations have continued to call on the Presbyterian Church (U.S.A.) to find ways to support their positive efforts for reconciliation and the creation of a lasting, just, and durable peace that will allow their peoples to live together in two viable, side-by-side states.

Presbyterians have learned that most people—including many of our own members—who care deeply about these matters find it difficult, perhaps even impossible, to articulate the concerns and desires of one of our partners in this entrenched conflict without denying the validity of the concerns of the other. This is perhaps our greatest challenge, a critical balancing act as we continue to move across the high-tension wire of working to be a genuine partner for peace in the region.

The General Assembly Council notes the following concerns, many of which are broadly shared across our denomination, for careful attention by the 217th General Assembly (2006) as it considers these overtures:

- Many Presbyterians are fully committed to the ongoing support of our Christian partners in the Middle East who have called on us to continue the sensitive and careful implementation of the work of the Mission Responsibility Through Investment (MRTI) committee as regards the action of the 216th General Assembly (2004) to engage those corporations in which we hold stock about our social witness policy.

- Many Presbyterians are extremely concerned about the actions of the 216th General Assembly (2004)—especially regarding the specific language of “divestment”—and its unintended meaning and consequence for our Jewish sisters and brothers.

- Many Presbyterians are calling on the 217th General Assembly (2006) to encourage the exploration of alternative investments that promote peace (especially joint efforts by Palestinians and Israelis), strengthen the economies in Israel and the occupied territories, and work toward a viable, two-state solution.

- Some Presbyterians have called on us to empower a working group to continue to work intentionally on these matters with special attention to the following concerns:

- The quickly changing political realities in both Israel and Palestine;

- The need to build consensus around our core values as people of faith, even when some of those core values may appear to be in contradiction with one another;

- A commitment to strengthen and support all efforts to build positive understanding and relationships within and among Jews, Christians, and Muslims in Israel and Palestine, in the Middle East, and in the United States.

The General Assembly Council urges the 217th General Assembly (2006) to keep in careful balance all of the tensions we have noted above as it sorts its way through the various proposals and overtures.

Advice

As commissioners and advisory delegates wrestle with these sensitive issues, the General Assembly Council advises the 217th General Assembly (2006) to:

1. Empower the Moderators of the 216th and 217th General Assemblies (2004 and 2006) to create a working group of seven members that will:
 - a. Carefully monitor ongoing developments of the situation in the Middle East;
 - b. Intentionally listen to Presbyterians and our Christian, Jewish, and Muslim friends in the Middle East and the United States;
 - c. Develop guidance that honors each of their concerns as the Presbyterian Church (U.S.A.) considers how to move forward on these sensitive issues; and
 - d. Report its findings to the 218th General Assembly (2008), in conjunction with the General Assembly Council.

We urge the Moderators of the 216th and 217th General Assemblies (2004 and 2006) to ensure that the working group be made up of Presbyterians who are committed both to our continuing accompaniment of Palestinian Christians who seek the end of the occupation and to the deepening of our historic and ever-living relationship with our Jewish and Muslim sisters and brothers. Further, we advise that any guidance or recommendations on next steps from the working group be forwarded directly to the General Assembly Council for its consideration by February 2008. Given that the working group is not tasked with developing policy, any recommendations or comments the members may wish to make regarding policy should be referred to the Advisory Committee on Social Witness Policy.

2. Refer any overture—including overtures and commissioners’ resolutions not yet received—that may affect the investment policy of the PC(USA) or that calls for boycott of or divestment in a specific company, country or region, to the MRTI committee for their recommendation to a future General Assembly, through the General Assembly Council.

3. Encourage the Board of Pensions, the Presbyterian Foundation, and the MRTI committee to explore new or existing alternative investment possibilities that promote peace and strengthen the economies both in Israel and the occupied territories, and to report their findings to the 218th General Assembly (2008). We give this advice in humility, noting the serious fiduciary responsibility of these two partner agencies and seeking genuine partnership as we explore any possibilities cooperatively.

Rationale

In encouraging the formation of such a task force, we note the following:

- The important work of the MRTI committee is proceeding deliberately. We urge the 217th General Assembly (2006) to acknowledge that the MRTI committee's work cannot and will not result in the selling of any corporate stock until (at least) the deliberation of the 218th General Assembly (2008).
- The political situation in both Israel and Palestine is changing extremely quickly, and we believe it would be helpful to have a group that is tasked with working to follow, interpret, and understand the potential impact of those changes.
- We are convinced that our church would benefit greatly from a serious effort to listen to one another and seek a solid consensus for our actions in the delicate task of peacemaking in this troubled region of the world. The alternative is an "us vs. them" debate that misses the fundamental reality that most Presbyterians care deeply about the issues of peace and justice in Israel and Palestine.

In the end, we are clear that Jesus calls us to just such an effort in peacemaking. In the second chapter of Philippians, we are told that Paul's deepest desire for the church is to "make my joy complete," calling us to "be of one mind, having the same love, being of one accord, and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others."

It is clear that, somehow, Christ calls us to stand with our Palestinian sisters and brothers—Christian and Muslim—and our Jewish sisters and brothers as each cries out for justice. We can stand with those bold and courageous leaders on both sides of this contentious debate who insist that there is a way to share the land of our forefathers and foremothers in peace and security with one another.

May it be so.

BOP COMMENT ON ITEMS 11-01–11-22; 11-23, 11-24, 11-34, 11-39, and 11-41.

Comment on Items 11-01 through 11-22; 11-23, 11-24, 11-34, 11-39, and 11-41—From the Board of Pensions.

In all its corporate actions, the Board of Pensions strives to support the mission of the Presbyterian Church (U.S.A.), including the social witness policies approved by the General Assembly. Sometimes there is apparent conflict between the social witness desires of the denomination and our legal duties to members of the Benefits Plan. It is clear that our mutually approved long-term policies and procedures have worked well to avoid conflict and we urge the General Assembly to take no actions that would displace these very helpful policies and procedures.

The General Assembly has delegated oversight responsibility for Benefits Plan and Assistance Plan moneys to the Board of Pensions. This responsibility makes the Board of Pensions a "fiduciary," a status that carries both certain duties and the potential for certain liabilities if carried out improperly. This delegation and separation of oversight duties is intended to relieve the General Assembly from both fiduciary duties and liabilities. The Board of Pensions, acting through its board of directors, chooses the actual investment managers and determines how the money is allocated among various classes of securities to achieve the long-term investment objectives required of the Plans. The Board of Pensions does not select specific investments (either to buy or to sell): security selection is the job of the investment managers themselves.

As indicated below, managers of individually managed portfolios are made aware of our social witness policy and are required to justify to the Board of Pensions any deviation from that policy.

These are all important separations of roles and responsibilities that are in the best interests of commissioners, of the denomination, of the Benefits Plan, and of Plan members.

For these reasons, the General Assembly does not direct the Board of Pensions to divest the portfolio of an investment held by the Benefits Plan and does not direct that the Board of Pensions affirmatively invest in any specific security.

The General Assembly does, however, determine the social witness policies of the church, including how they pertain to investments of money held by or under the aegis of the Presbyterian Church (U.S.A.). It does advise the Board of Pensions (and the Foundation) and it does urge us to take certain actions from time to time. We in turn are mindful of the General Assembly's wishes.

To confuse this important definition of roles and responsibilities would risk potential liability to the General Assembly, and possibly incur more investment risk for the Pension Trust and other benefits and assistance assets than would otherwise be desirable. We cannot, and the General Assembly would not have us avoid or compromise our legal duties and threaten the security of the Benefits Plan and Assistance Program.

There are two specific duties for us to consider when it comes to the question of divestment.

First, the Board of Pensions has a "duty of loyalty" to act in the sole and exclusive interests of the Benefits Plan members. That means our decisions must be in the interests of that group taken as a whole, not in the interests of the Board of Pensions, and not in the interests of some other group or some special part of the church. The Board of Pensions has established procedures that it believes are completely faithful to this obligation.

Second, the Board of Pensions has a "duty of care" to see to it that sufficient funds are available to keep the promises made to Plan members, both current and future. Selling or buying securities based on social witness principles alone could easily translate into taking on too much or too little risk at any given point in time. The board of directors has adopted detailed investment policies governing the allocation of the Plan's investments in various asset classes and the selection of managers for those asset classes. This allocation is the primary way we manage investment risk. The investment managers are responsible for the selection of individual investment holdings. We are responsible for selecting the investment managers, and this selection process is another of our risk management tools, and is an equally important separation of duties.

The result is that the Board of Pensions must make its own, independent judgments based on its legal duties of loyalty and care.

Having said that, it is our often-expressed objective to support the declared social witness policies of the denomination as best we can. Fortunately, specific policies on divestment adopted by the General Assembly in 1984 have served our mutual interests well, have promoted a united voice, and have avoided conflicts within the denomination.

Divestment

The Board of Pensions participates in the church's Mission Responsibility Through Investment (MRTI) activities. Under the 1984 policies of the General Assembly, the denomination's Committee on Mission Responsibility Through Investment recommends that a company be added to the General Assembly's divestment list after several steps. Three of those steps include

1. undertaking a thorough and comprehensive research of the company's involvement in an objectionable practice,
2. engaging the company in constructive dialogue about those practices through meetings and submission of shareholder resolutions; and
3. it is determined that no lesser alternative to divestment is available.

Ultimately the General Assembly determines, upon receiving such a recommendation, what is the effective social witness action for the church and its entities to undertake (including divestment or affirmative investment).

The General Assembly has long recognized that the divestment practice of the Board of Pensions is one of a "prohibition of ownership" rather than one of an "immediate sale" of securities listed for divestment.

When and if a security is added to the divestment list (there are currently 390 securities on the list), the Board of Pensions has adopted a formal process to ensure that the failure to own the security will not harm the financial soundness of the Plan.

At this point, there are two levels of decision because of the differing responsibilities and accountabilities of the decision-makers.

The first decision is for an investment manager. The investment manager must decide whether *not owning* a divestment list security will harm their portfolio results. If it decides that failure to own *will not* harm results, there is no issue as to portfolio performance, and the security is not held. Since, as a general rule our investment policies provide for observance of the General Assembly's divestment policies, if the manager decides that failure to own *will* harm portfolio performance, it must ask us and provide justification for an exception.

The second decision now becomes one for the Board of Pensions. It is inappropriate for us to fail to act. In other words, we are obligated to independently decide whether or not to initiate divestment, or to grant an exception.

In the event of a request for exception, if the investment committee determines that the request is reasonable and appropriate in the context of our duty of care, it may grant the exception. Currently, there is only one security held by the Board of Pensions under an approved exception request.

For example,

Stock A is placed on the divestment list for the first time. Manager X owns Stock A. When the divestment list is updated, we advise Manager X that Stock A may be held as a part of their normal investment program until such time as the security becomes part of the manager's sell discipline for all clients. Any subsequent purchase requires an exception from the Board of Pensions.

If a manager does not own the stock, any purchase requires an exception.

From time to time, securities are removed from the divestment list, and managers are so advised.

Affirmative Investment

The duties of care and loyalty apply equally as limitations on the purchase of securities. In addition, the separation of roles and responsibilities between the Board of Pensions and our investment managers is breached when we begin telling our investment managers to actively purchase specific securities. At that point we become portfolio managers ourselves, and to date that is not a responsibility we have undertaken because it would impose additional regulatory burdens and administrative expenses on the Plan that we have chosen to avoid.

Shareholder Resolutions and Proxy Voting

We do hold a small portfolio of securities outside the Benefits Plan specifically at the request of the Committee on Mission Responsibility Through Investment in order that the church can use these shares to propose shareholder resolutions from time to time. These holdings are at minimum levels required to submit shareholder resolutions.

It is also appropriate to note that the Board of Pensions does vote all shares held by or through us in accordance with the actions of the Committee on Mission Responsibility Through Investment.

The Board of Pensions respectfully requests that the commissioners take this comment into account when considering the several overtures on divestment or affirmative investment proposed to the 217th General Assembly (2006). The processes in place have served us well for more than twenty years, and will continue to serve us well going forward.

Item 11-02

[The assembly answered Item 11-02 by the action taken on Item 11-01. See pp. 43, 44.]

On Divestment In Multinational Companies Doing Business in Israel—From the Presbytery of the James.

The Presbytery of the James respectfully overtures the 217th General Assembly (2006) to approve the following:

1. The 217th General Assembly (2006) reaffirms the 216th General Assembly (2004) for its concern for "a just resolution of the conflict between Israel and the Palestinians," its support of inspired initiatives that could advance the prospects of peace in the Middle East, and for moving the Presbyterian Church (U.S.A.) to think deeply and speak publicly about what makes for peace. While the desire for peace is reaffirmed, some of the means for achieving peace advocated by the 216th General Assembly (2004) were not appropriate and, in light of changing circumstances, should not be implemented. They should be rescinded or, in some cases, significantly modified to advance more effectively and fairly the cause of peace.

2. The 217th General Assembly (2006) believes that Recommendation 7 of the alternate resolution that was approved in response to Item 12-01 by the 216th General Assembly (2004) (see *Minutes*, 2004, Part I, pp. 64–66) undermines the cause of peace because advocacy of phased selective divestment is punitive rather than redemptive, particularly in light of the rapidly changing circumstances in Israel. Accordingly, Recommendation 7 of the alternate resolution approved in response to Item 12-01 is hereby repealed, rescinded, and declared null and void.

3. The 217th General Assembly (2006) (a) acknowledges the enormous historical and political complexity and challenges of peacemaking between Israel and the Palestinians; (b) recognizes and celebrates the fact that great strides towards peace have been made by the elected leaders of Israel and of the Palestinian Authority; (c) wishes to encourage all sides in this conflict to work together for peace and justice; and (d) seeks to nurture and support the peace process in a way that expresses confidence and concern for Israeli interests as well as Palestinian interests. Accordingly, the 217th General Assembly seeks to avoid advocating particular and specific solutions and instead advocates the rebuilding of trust and confidence on both sides.

4. The 217th General Assembly (2006) urges governing bodies, congregations, and other groups of Presbyterians to follow the example of the Theological Task Force on Peace, Unity, and Purity and other groups that, in the face of difficult issues, have engaged in processes of intensive discernment through worship, community-building, study, and collaborative work.

Rationale

The Presbytery of the James subscribes to the goal of peacemaking reflected in the actions of the 216th General Assembly (2004), but cannot accept or support the means advocated by Recommendation 7 of the alternate resolution that was approved in response to Item 12-01. We call on the great church of Jesus Christ to obey St. Paul’s exhortation “Let us then pursue what makes for peace and for mutual upbuilding” (Rom. 14:19). The plan of phased selective divestment fails to make for peace and mutual upbuilding. It fails to grapple fairly with historical complexity, is overbroad, produces pernicious side effects and unintended consequences, and functions more punitively than redemptively. While the goal of peace for Israel and Palestinian Authority is laudable, the means as exhibited by Recommendation 7 are one-sided, simplistic, and punitive.

As a matter of conscience, some of the congregations comprising the Presbytery of the James cannot support divestment as an economic sanction against American companies legally doing business in Israel and/or areas under the Palestinian Authority. The underlying purpose of divestment is to inflict economic hardship and harm on companies doing business in Israel or areas under the Palestinian Authority. There are some cases where such economic sanctions can be justified. In the present situation, however, where there is justice and injustice on both sides, it is unjustified and inappropriate.

The price of phased selective divestment falls disproportionately on one party to this conflict, namely Israel. Such remedies do not make for peace. The use of economic sanctions as a weapon in peacemaking puts the Presbyterian Church (U.S.A.) in the position of a judge passing judgment and imposing a sentence rather than a partner for peace. To some rank and file members of the church, it appears arrogant, condescending, and punitive. Such actions, however well intentioned, do not make for peace.

Finally, the Presbytery of the James deeply regrets the fact that Recommendation 7 of the alternate resolution to Item 12-01, which was approved by the 216th General Assembly (2004), was not widely circulated or discussed in the larger church in advance of its approval. The issue of divestment of companies engaged in commerce in Israel was not widely discussed prior to the 216th General Assembly (2004) and caught many congregants off guard after they first read about it in *The Wall Street Journal*. It is the belief of some of the congregations within the Presbytery of the James that peacemaking resolutions presented at General Assemblies should “speak to” the church, not “speak on behalf” of the church, and certainly not to “take action on behalf” of the church without first building consensus. Had this peacemaking initiative been distributed before the 216th General Assembly (2004), Presbyterians could have discussed the issues among ourselves and with our ecumenical partners and Jewish friends in an atmosphere of trust and inquiry rather than after-the-fact in a defensive and highly charged atmosphere of suspicion and broken trust. The consequence of approving the divestment action without building consensus has been to seriously damage trust in the decision-making process and the connectional nature of the Presbyterian system of governance.

Concurrences to Item 11-02 from the Presbyteries of Central Florida and Huntingdon.

ACSWP ADVICE AND COUNSEL ON ITEM 11-02

Advice and Counsel on Item 11-02—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ITEM 11-02

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC comment on Item 11-01.

BOP COMMENT ON ITEM 11-02

Comment on Item 11-02—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-03

[The assembly answered Item 11-03 by the action taken on Item 11-01. See pp. 43, 44.]

On Being Fair and Just on Issues Regarding Divestment and Investment—From the Presbytery of Florida.

The Presbytery of Florida overtures the 217th General Assembly (2006) to be fair, evenhanded, and just in their language and actions in decisions regarding divestment and investment.

Rationale

We affirm the spirit and sentiment of the 216th General Assembly (2004) regarding the Middle East.

We believe the perception within the church and in the world is that the actions of the 216th General Assembly (2004) were biased against Israel.

We believe the General Assembly should go out of its way to appear fair and evenhanded.

The situation in the Middle East is fluid and changing daily and efforts toward peace are being made by both Palestinians and the government of Israel.

ACSWP ADVICE AND COUNSEL ON ITEM 11-03

Advice and Counsel on Item 11-03—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ITEM 11-03

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-03

Comment on Item 11-03—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-04

[The assembly answered Item 11-04 by the action taken on Item 11-01. See pp. 43, 44.]

On Issues Affecting Israelis and Palestinians, and the 216th General Assembly Divestment Action—From the Presbytery of New Covenant.

The Presbytery of New Covenant overtures the 217th General Assembly (2006) to approve the following resolution and communicate its results as indicated herein:

The Presbyterian Church (U.S.A.)

1. Reaffirms its long-standing work for peace, security, dignity, and constructive cooperation among the nations, peoples, and faiths in the Middle East.
2. Reaffirms the long-standing principle that discipline and order should work always for building up and restoring constructive relationships of all of God's peoples rather than approaches that would tear down or diminish them.
3. Recognizes and expresses deep concerns for Palestinian Christians, Palestinian Muslims, Jews, and other Israeli citizens and visitors who have been so deeply harmed by the Israeli-Palestinian conflict.
4. Reaffirms the right of the State of Israel to exist; the right of the Palestinian people to self-determination and establishment of a separate and sovereign state; and the right for both Israeli and Palestinian peoples to live in security and peace, to have economic viability, and to be afforded the dignity due all God's people.
5. Reaffirms its condemnation of terrorism and any acts of destruction against innocent people—be they Israeli or Palestinian; be they Muslim, Jewish, Christian, or people of other faiths.
6. Acknowledges the recent progress toward peace and endorses the balanced approach to a lasting peace proposed by the Sharm el Sheikh Fact Finding Committee in The Mitchell Report (May 4, 2001). (See Item B.3. in "Rationale" below.)
7. Ceases those activities authorized by the alternate resolution to Item 12-01 of the 216th General Assembly (2004) that dealt with the issues of divestment as indicated below:
 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. (*Minutes*, 2004, Part I, p. 66)
8. Instructs the Mission Responsibility Through Investment Committee and the General Assembly Council to cease consideration of divestment that grew out of the 2004 action on the alternate resolution to Item 12-01, Recommendation 7; to focus its considerations on Palestinian and Israeli reinvestment for a positive, helpful, and peaceful future rather than punitive acts of divestment; and to consider criteria for future investments weighted toward those companies that are planning and/or carrying out economic benefits in both Israel and the Palestinian Territories through such items as (1) increasing job opportunities, (2) increasing social and health-care infrastructures, and/or (3) involving collaborative and cooperative ventures between currently or previously conflicted peoples.
9. Instructs the Stated Clerk to communicate Recommendations 1. through 8. above to the United States' president, vice president, secretary of state, and members of Congress; to Israeli and Palestinian leaders in the Middle East; to the membership of the Presbyterian Church (U.S.A.); to leadership of Christian, Jewish, and Muslim faith bodies and denominations in the United States and the Middle East with whom we are in communication.

Rationale

A. Basic Principles, Assumptions, and Related Actions

As Presbyterians, we have a long history of supporting the safety, security, and peaceful resolution to the complex issues that have divided peoples of the Middle East in general and the Israeli and Palestinian peoples in particular. We reaffirm that history and the following basic assumptions:

1. We have had a long-standing involvement in working for peace, security, dignity, and constructive cooperation among the nations, peoples, and faiths in the Middle East.
2. In our own governance we affirm a long-standing principle that discipline and order should always be used for building up and restoring constructive relationships of God's people rather than working in ways that would tear down or diminish them. (See *Book of Order*, D-1.0000 through D-1.0103.)
3. We have affirmed the rights of both Israeli and Palestinian peoples to exist, to live in security and peace, to have economic viability, and to be afforded the dignity due to all God's peoples—Jews, Muslims, and Christians. We agree with the Presbytery of Mississippi's statement that it "subscribes to the goal of peacemaking reflected in the actions of the 216th General Assembly (2004), but cannot accept or support some of the means advocated by the General Assembly. We call on the great church of Jesus Christ to obey St. Paul's exhortation, "Let us then pursue what makes for peace and for mutual upbuilding" (Rom. 14:19).
4. We have condemned terrorism and any acts of destruction against innocent people—be they Israeli or Palestinian; and be they Muslim, Jewish, Christian, or people of other faiths. We agree with the November 22, 2004, statement of the Fourth Presbyterian Church of Chicago's Session as follows: "We unequivocally condemn both death and other harm perpetrated against innocent Israeli citizens by Palestinian terrorist organizations and the death and other harm perpetrated against innocent Palestinian citizens by Israeli action."
5. We have supported the current Israeli-Palestinian peace process and urged all governments and parties to continue their progress toward a state of lasting security, peace, and stability.

Those are significant principles and actions of our Presbyterian Church (U.S.A.)—ones that are in keeping with the basic tenets of our Christian faith. We affirm these principles with Recommendations 1 through 9 of the overture.

B. *Reforming Past Actions*

We believe that the intent of the 2004 alternate resolution to Item 12-01 was to promote peace and justice in the Middle East. However, in light of the subsequent, widespread response from Presbyterian and Jewish communities and in light of the current progress of Israel and Palestinians toward pursuing the roadmap to peace, we find that the 2004 alternate resolution to Item 12-01 needs to be readdressed and reformed for the following reasons.

1. During the 216th General Assembly (2004), the overture and alternate resolution to Item 12-01 was based on limited information with insufficient consideration of all the complexities and injustices from all sides of the conflict. It also served to intensify finger-pointing and more division rather than to promote reconciliation.
2. The approval of the alternate resolution to Item 12-01 (especially Recommendation 7, which called for a divestiture process that was focused solely on Israel) engendered significant, widespread, negative response after enactment within both our own Presbyterian denomination and Jewish communities. It resulted in our church's being viewed as anti-Semitic by a wide range of Jewish voices and others with whom we previously had warm and cordial relationships.
3. Divestment does not help the plight of Palestinians affected by the conflict. And economic sanctions in Israel will also negatively affect the lives of Palestinians. The Mitchell Report of the 2001 Sharm el Sheikh Fact Finding Committee reviews the history of events that led to renewed violence in 2000, documents the failure of both parties to limit escalation of violence, and makes recommendations about how to proceed. (For the full seventeen-page report, see the U. S. State Department web site at www.state.gov/p/nea/rls/rpt/3060.htm) The report states, "The Government of Israel and the Palestinian Authority must act swiftly and decisively to halt the violence. Their immediate objectives then should be to rebuild confidence and resume negotiations." It does not point the finger at either party, but calls for both parties to take steps to "END THE VIOLENCE," "REBUILD CONFIDENCE," and "RESUME NEGOTIATIONS."

Since the change in leadership of the Palestinian Authority, these steps have begun in earnest. The Mitchell Report affirms that, "Given the high level of hostility and mistrust, the timing and sequence of these steps are obviously crucial. This can be decided only by the parties." Only restoration of trust, an end to violence, and sincere negotiation will help the Palestinians.

4. We support the significant guiding principle of the Sharm el Sheikh Fact Finding Committee that they "should strive to steer clear of any step that will intensify mutual blame and finger pointing between the parties" and believe the Presbyterian Church (U.S.A.) should endorse this principle in dealing with the delicate Middle East conflict. We must not become a divisive force, but rather a healing force. Divestment, if carried out, could be counterproductive in the State of Israel's current withdrawal from Palestinian territories as well as counterproductive to the ongoing peace process. The

Presbyterian Church (U.S.A.) does not want to engender enmity and resistance on the part of Israel or on the part of the Palestinians in their path to peace.

5. In a complex and multilayered global economy in which interlocking companies constantly take over other companies and in which large corporations have subsidiaries all over the world, it is both naïve and uninformed to imagine that the Presbyterian Church (U.S.A.) never unintentionally profits from or engages in corporate activities we would call sin. We own shares in companies that engage in salacious advertising and that promote sex and violence on American television. To expect the Israeli government or targeted corporations to be above reproach while neither our church nor our nation is above reproach is both hypocritical and un-Christian.

6. The General Assembly's approach in Recommendation 7 of the 2004 alternate resolution to Item 12-01 is clearly outside our long-standing Presbyterian principle that discipline and order should work always for building up and restoring constructive relationships of all of God's peoples rather than approaches that would tear down or diminish them.

For all these reasons, this 2006 overture (1) calls for abandoning the 2004 General Assembly action that ordered the divestment study and process related to the Israeli-Palestinian issues, and (2) instructs the Mission Responsibility Through Investment Committee and the General Assembly Council to cease consideration of divestment that grew out of the 2004 alternate resolution to Item 12-01, Recommendation 7.

C. *Supporting Long-Term Solutions*

We strongly believe that we as American Christians have a responsibility to support long-term peaceful solutions to the issues that confront all peoples and nations of the Middle East as well as our world as a whole. We also believe that those responsibilities need to be acted out in ways that are consistent with building up rather than tearing down. That translates into using our resources of influence, expertise, time, energy and money in ways that will be positively productive (not punishing), investing (not divesting) for the peaceful future of both Israelis and Palestinians, and helping all affected move toward a future with peace, security, and dignity for all.

Helpful criteria for future investments could include weighted investment considerations for those companies that are planning and/or carrying out ventures in both Israel and the Palestinian Territories that would provide economic benefits such as (1) increased job opportunities, (2) increased social and health-care infrastructures, (3) rebuilt homes, farms and businesses, and/or (4) collaborative and cooperative ventures between currently or previously conflicted peoples.

This 2006 overture will hopefully enable use of our financial resources more in keeping with the basic practices of our faith.

And in order for all the actions of the 2006 overture to have an impact beyond our own investment activities, they need to be communicated to all parties indicated in Recommendation 9 of this overture.

To these ends we pledge our support and pray the larger church's action.

ACSWP ADVICE AND COUNSEL ON ITEM 11-04

Advice and Counsel on Item 11-04—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-04

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-04

Comment on Item 11-04—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-05

[The assembly answered Item 11-05 by the action taken on Item 11-01. See pp. 43, 44.]

On Suspension of Divestment Resolution—From the Presbytery of Eastern Virginia.

The Presbytery of Eastern Virginia respectfully overtures the 217th General Assembly (2006) to propose that the resolution from the 216th General Assembly (2004) regarding phased, selective divestment of stocks be suspended.

Rationale

It is our prayer that our denomination will seek balanced, positive overtures for peace in the Israeli-Palestinian conflict, instead of directing negative actions at only one of the involved parties.

ACSWP ADVICE AND COUNSEL ON ITEM 11-05

Advice and Counsel on Item 11-05—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-05

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-05

Comment on Item 11-05—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-06

[The assembly answered Item 11-06 by the action taken on Item 11-01. See pp. 43, 44.]

On Divestment and Israel—From the Presbytery of San Francisco.

The Presbytery of San Francisco overtures the 217th General Assembly (2006) of the PC(USA) to take the following actions:

1. Reaffirm the 216th General Assembly (2004) decision to initiate a process of phased, selective divestment of multinational corporations that contribute to the construction of the separation barrier, profit from the Israeli occupation of the West Bank, or Palestinian violence. Request divestment from selected corporations where, according to Mission Responsibility Through Investment (MRTI), dialogue and shareholder actions have not produced satisfactory results.

Rationale

The occupation of the West Bank continues unabated, taking more land and isolating Palestinians from one another and their livelihood, undercutting the possibility of a viable economy. Action by the 217th General Assembly (2006) is required to carry forward the process initiated by the 216th General Assembly (2004).

2. Direct the MRTI to recommend opportunities for investment in joint Palestinian-Israeli ventures, including those provided by organizations such as Oikocredit, which benefit both peoples.

Rationale

This action demonstrates the historic commitment of the PC(USA) to the well-being of both Israel and Palestine, and expresses our hope for mutual cooperation and a just solution to the conflict between the two peoples.

3. Direct the Presbyterian Peacemaking Program to offer study tours for members and congregations of the PC(USA), as well as interfaith groups, that incorporate visits and interaction with both Israelis and Palestinians, especially meeting with those working toward peace and reconciliation.

Rationale

Many tours to the Holy Land visit only Israel or only Palestine and provide a one-sided version of the conflict between these two peoples. This overture seeks to correct this imbalance by providing study tours to see and hear all sides of the story.

ACSWP ADVICE AND COUNSEL ON ITEM 11-06

Advice and Counsel on Item 11-06—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-06

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-06

Comment on Item 11-06—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-07

[The assembly answered Item 11-07 by the action taken on Item 11-01. See pp. 43, 44.]

On Actively Fostering Peace, Reconciliation, and Community Development Between Israelis and Palestinians—From the Presbytery of New York City.

The Presbytery of New York City overtures the 217th General Assembly (2006) to urge the Committee on Mission Responsibility Through Investment, the Worldwide Ministries Division, the Presbyterian Peacemaking Program, the Advisory Committee on Social Witness Policy, and all other appropriate bodies within the Presbyterian Church (U.S.A.), to actively foster peace, reconciliation, and community development between Israelis and Palestinians. This should involve the intentional use of the funds of the church in two ways to support social, economic, and cultural integration of their communities: first, to explore ways to partner with nongovernmental organizations, and to support church-related mission efforts, that seek to promote the peaceful and productive living together of Jewish, Christian, and Muslim Israelis and

Palestinians; and, second, to explore ways to invest in for-profit enterprises that actively engender peaceful cooperation by Israelis and Palestinians in the Middle East through such enterprises' own hiring practices, specific projects, and specific investments.

[Original Financial Implication: (2006) \$0; (2007) \$6,000; (2008) \$0 (Mission—Unrestricted)] [Assembly Action: (2006) \$0; (2007) \$0; (2008) \$0]

Rationale

“Blessed are the peacemakers” (Matt. 5:9).

This overture advances the goal of peace between Israelis and Palestinians expressed by many prior General Assemblies. Since at least 1948, Presbyterians have sought peace in the Middle East through a “return to the principle of faithful devotion to the welfare, needs, and rights of both the Jewish and Arab peoples” (160th General Assembly (1948)).¹ Consistent with this plea, prior General Assemblies have approved numerous resolutions unequivocally affirming Israel’s right to exist within secure borders (1969, 1974, 1977, 1983, 1989),² and seeking peace and reconciliation between Israelis and Palestinians, e.g., Resolution on Urging Sustainable Peace Between Israelis and Palestinians, 214th General Assembly (2002).³

This overture advances the goal of mutual respect between and among Christians (and particularly Presbyterians) and our Jewish and Muslim brothers and sisters. The means for the church to accomplish the ends of peace and reconciliation between Israelis and Palestinians are many. In addition, as thoughtful documents such as the 1987 position paper adopted for study and reflection by the 199th General Assembly (1987) on “Towards a Theological Understanding of the Relationship Between Christians and Jews,” and the actions on Islamic study taken by the 198th and 199th General Assemblies in 1986 and 1987 indicate, the Presbyterian Church (U.S.A.) is committed to continuing and deepening relationships with Jews and Muslims. In the past two years, however, the discussion of the issue of peace and reconciliation between Israelis and Palestinians, and the related issue of the relation of the Presbyterian Church (U.S.A.) with Judaism in particular, has been focused heavily on whether and how the Presbyterian Church (U.S.A.) should sell certain investments as a means to accomplish these ends. The General Assembly action, “Resolution on Israel and Palestine: Initiating Divestment and Ending Occupation,” 216th General Assembly (2004),⁴ regardless of its merits, has directed more attention within the church to resolving conflicts between Israelis and Palestinians in the Middle East. However, both the content of the resolution and the process by which it was approved caused genuine distress in the Jewish community in the United States and damaged relationships between Jews and Presbyterians. The Presbyterian Church (U.S.A.) is and must continue to be committed to healing these relationships, whether it continues to pursue a policy of divestment or not.

This overture does not depend on or preclude other choices to accomplish the ends of peace and reconciliation in the world. Whatever the conscience of any member or body of the church with respect to support for or opposition to divestment as a peacemaking strategy, the Presbyterian Church (U.S.A.) is also committed to the consideration of other means to peace through investment. For example, the 183rd General Assembly (1971) of the United Presbyterian Church in the U.S.A. saw, in the command of the Confession of 1967 that the church “commend to the nations as practical policies the search for cooperation and peace,” a need to implement this truth through Corporate and Social Responsibility Investment Policy Guidelines.⁵ Five years later, the 116th General Assembly (1976) of the Presbyterian Church in the U.S. approved Investment Policy Guidelines for the General Assembly Mission Board of the Presbyterian Church in the United States.⁶ Those guidelines provided that the church should consider “[c]ontributions toward peace and humanitarian concerns rather than excessive reliance on military solutions to human, social, or economic problems at home and abroad.”⁷ As to investor actions, those guidelines also listed as the first action for consideration the decision of “[i]nvesting or declining to invest.”⁸ While the 197th General Assembly (1985) adopted a plan of “[p]hased, selective divestment” as a particular process for addressing issues raised by the 196th General Assembly (1984) in relation to existing holdings in corporations doing business in South Africa,⁹ the Presbyterian Church (U.S.A.) has never rejected the primacy of initial investment decisions as a means of social responsibility and peacemaking.

This overture does not depend on or preclude other choices that may be made to accomplish the ends of peace and reconciliation between Israelis and Palestinians. In addition to its general position on investment policy actions, from time to time the Presbyterian Church (U.S.A.) has also been specific about investment and funding for peace between Israelis and Palestinians in ways other than divestment. For example, the Advisory Committee on Social Witness Policy recommended to the 209th General Assembly (1997), with respect to issues of peace in the Middle East, that “the United States government, other governments, the United Nations, international development agencies and financial institutions, and private entities, ... cooperate fully in building more productive, sustainable, self-reliant, and socially equitable agricultural systems throughout the Middle East.”¹⁰ Similarly, that committee recommended that “the international community generally ... provide greater technical assistance and financial investment for appropriate water infrastructure in the region.”¹¹ The General Assembly approved these recommendations. Yet while many who support this overture believe that such positive investment offers a better strategy than divestment for using the resources of the Presbyterian Church (U.S.A.) to further peace and reconciliation

between Israelis and Palestinians (while at the same time rebuilding relationships between the church and Jewish and Muslim communities), this overture is independent of that question.

This overture does not improperly restrict the kinds of investments that may be used to accomplish the ends of peace and reconciliation between Israelis and Palestinians. Consistent with the past actions described above, and with the larger views of the seminal 1974 General Assembly position that “Israel should assure full political rights and the right to effective participation in public life to all Israeli Arabs” and “Arab countries should assure and foster full participation by minority religious, ethnic, and national communities in political, social, and economic life,” (186th General Assembly of the United Presbyterian Church in the U.S.A.(1974)),¹² the current General Assembly should urge positive financial investment and funding in efforts likely to bring Israelis and Palestinians together. This should include not only nongovernmental activity, but investment in for-profit businesses, and recognizes that such investment can be part of a peacemaking process. For example, reports made in 2004 declared that more than 60 percent of all Palestinians are unemployed (e.g., Statement by the Reverend Jennifer Butler, co-chair of the NGO Working Group on Israel/Palestine on behalf of the International Coordinating Network on Palestine (United Nations, Nov. 29, 2004)).¹³ Companies whose hiring policies foster reduction of such unemployment and the integration of Israeli and Palestinian workers—Christian, Muslim, and Jewish—on equal terms should, all other things being equal, be favored for investment over companies with poorer policies or results. The current overture urges such consideration in investment and funding.

This overture does not directly affect the work or budget of a General Assembly entity. Although this overture does not require or forbid any expenditure or change any existing duty of any General Assembly entity, the proponents of this overture would expect to consult on this overture with the Committee on Mission Responsibility Through Investment, the Worldwide Ministries Division, the Presbyterian Peacemaking Program, and the Advisory Committee on Social Witness Policy.

Endnotes

1. See [http://index.pcusa.org/NXT/gateway.dll/socialpolicy/chapter00005.htm/section00011.htm/sub-section00034.htm?f=templates\\$fn=document-frame.htm\\$3.0\\$g=\\$x=\\$sup=1\\$nc=1950\\$vid=default](http://index.pcusa.org/NXT/gateway.dll/socialpolicy/chapter00005.htm/section00011.htm/sub-section00034.htm?f=templates$fn=document-frame.htm$3.0$g=$x=$sup=1$nc=1950$vid=default).
2. See, e.g., <http://www.pcusa.org/stepstowardpeace/history.htm>.
3. See <http://www.pcusa.org/worldwide/israelpalestine/sustainablepeace.htm>.
4. See <http://www.pcusa.org/worldwide/israelpalestine/israelpalestineresolution.htm#1>.
5. See <http://www.pcusa.org/mrti/pdf/1971-responsible-investing.pdf> (quoting subsection 9.45).
6. See <http://www.pcusa.org/mrti/pdf/1976-responsible-investing.pdf>.
7. *Id.* (“Social Factor Criteria” subsection e).
8. *Id.* (“Investor Actions” subsection 1).
9. See <http://www.pcusa.org/mrti/whatisdivestment.htm>.
10. See <http://www.pcusa.org/worldwide/israelpalestine/resolution.htm> (“Recommendations” subsection 1(f)(1)).
11. *Id.* (“Recommendations” subsection 1(g)(3)).
12. See [http://index.pcusa.org/NXT/gateway.dll/socialpolicy/chapter00005.htm/section00011.htm/sub-section00034.htm?f=templates\\$fn=document-frame.htm\\$3.0\\$g=\\$x=\\$sup=1\\$nc=1950\\$vid=default](http://index.pcusa.org/NXT/gateway.dll/socialpolicy/chapter00005.htm/section00011.htm/sub-section00034.htm?f=templates$fn=document-frame.htm$3.0$g=$x=$sup=1$nc=1950$vid=default).
13. See <http://www.pcusa.org/peacemaking/un/solidarity.pdf>.

ACSWP ADVICE AND COUNSEL ON ITEM 11-07

Advice and Counsel on Item 11-07—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-07

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-07

Comment on Item 11-07—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-08

[The assembly answered Item 11-08 by the action taken on Item 11-01. See pp. 43, 44.]

On Pursuing Our Historic Vision of Peace in the Middle East, and on Suspending for Two Years the Phased, Selective Divestment Process—From the Presbytery of Seattle.

The Presbytery of Seattle respectfully overtures the 217th General Assembly (2006) to approve the following resolution:

The 217th General Assembly (2006) of the Presbyterian Church (U. S. A.) resolves to do the following:

1. Pursue faithfully and consistently our historic vision of peace and security for all peoples of the Middle East region.
2. Suspend for two years the “phased, selective divestment process” initiated by the 216th General Assembly (2004) in order to build up a relationship with groups among Palestinians and Israelis who are actively working for peace.
3. Encourage congregations and other entities of the PC(USA) to initiate engagement with companies, not-for-profits, nongovernmental organizations (NGOs), and diplomatic efforts that promote a just and lasting peace in the region.
4. Reaffirm the PC(USA) support for a two-state solution to the present conflict, believing that Palestinians have a right to freedom, security, and self-governance within their own state and, further, that such a state must be established within safe and secure borders and be economically viable.
5. Reaffirm the commitment of the PC(USA) to the vitality and well-being of the state of Israel, and maintain Israel’s right to exist as a state and Israel’s right to defend itself against terrorism and acts of violence that threaten its security.
6. Encourage and applaud efforts by individual Presbyterians, congregations, and judicatories of our church to communicate directly and regularly with Jewish, Christian, and Muslim communities, sponsor programs likely to improve relations among Christians, Jews, and Muslims, and invest in the peace of the Middle East.

Rationale

A large majority of Israelis and Palestinians prefer peace with their neighbors, rather than violence and war, and are ready to make hard sacrifices to achieve it. We as Presbyterians who believe in and promote peace ought to offer them encouragement and support.

The Presbyterian Church (U.S.A.) has given longstanding support to a just and lasting peace in the Middle East, and we believe that our church can play a positive role in fostering Middle East peace. However, the action taken by the 216th General Assembly (2004) regarding a process of selective divestment in companies doing business with Israel caused considerable division and distrust, both within our church and within the Jewish community, both in the United States and in Israel.

It is wrong to single out Israel by means of that policy, when other states and parties in the region are also guilty of serious human-rights violations that can and must be addressed. This decision distracts the PC(USA) from its historic commitment to a two-state solution to the conflict.

This overture would correct the actions taken in 2004, which have caused so much disruption, moving instead in a positive and productive way toward a just, equitable, and lasting settlement of the problems in the Middle East.

ACSWP ADVICE AND COUNSEL ON ITEM 11-08

Advice and Counsel on Item 11-08—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-08

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-08

Comment on Item 11-08—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-09

[The assembly answered Item 11-09 by the action taken on Item 11-01. See pp. 43, 44.]

On Justice and Peace in the Middle East—From the Presbytery of Chicago.

The Presbytery of Chicago, having engaged in a seventeen-month intensive study and dialogue process with regard to the actions of the 216th General Assembly (2004), and with reference to Item 12-01, respectfully overture the 217th General Assembly (2006) to commit to the following:

1. To have those financial investments of the Presbyterian Church (U.S.A.), as they pertain to Israel, Gaza, East Jerusalem, and the West Bank, be invested in only peaceful pursuits, and affirm that the customary Committee on Mission Responsibility Through Investments process of our denomination—in conjunction with appropriate reinvestment of funds where necessary—is the proper vehicle for achieving this goal.

2. To encourage the church at all levels (congregations, presbyteries, synods, and General Assembly) to undertake trips with members of the American and Israeli Jewish, American and Palestinian Muslim, and Palestinian Christian communities to Israel, Gaza, East Jerusalem, the West Bank, as well as the broader region, for educational community relations and advocacy purposes.

3. To work through peaceful means with American and Israeli Jewish, American and Palestinian Muslim, and Palestinian Christian communities and their affiliated organizations for an end to all violence and terror against civilians.

4. To work through peaceful means with American and Israeli Jewish, American and Palestinian Muslim, and Palestinian Christian communities and their affiliated organizations to end the occupation of the West Bank and East Jerusalem.

5. To work through peaceful means with American and Israeli Jewish, American and Palestinian Muslim, and Palestinian Christian communities and their affiliated organizations towards the creation of a socially, economically, geographically, and politically viable Palestinian state, alongside an equally viable Israeli state.

Rationale

The Presbyterian Church (U.S.A.) affirms its consistent advocacy for a two-state solution in support of the self-determination of the Israeli and Palestinian peoples, to be expressed through recognized states within the pre-June 1967 borders, living side by side in peace, justice, equality, and reconciliation.

The Presbyterian Church (U.S.A.) recognizes the urgency of the political realities in the Middle East, such that, with each passing day, the possibility of a just and peaceful two-state solution might be lost.

The Presbyterian Church (U.S.A.) acknowledges, in order to achieve such a two-state solution, there is the need for a just resolution to the following: adjudication of the status of Palestinian Jerusalem; conflicting religious claims with regard to the land; equal access to Jerusalem and Bethlehem for Christians, Jews, and Muslims; the final status of Jerusalem.

The destiny of these two peoples—Palestinian and Israeli—are inextricably linked. Ultimately it will be the people of the Middle East who will have to bring justice and peace to their sacred and troubled land. This overture affirms the long-standing desire of Presbyterians to support these two peoples in their efforts to express their own self-determination. At the same time, it recognizes the seriousness of the fact that the current social, political, and economic conditions of these two peoples are not equal.

This overture affirms that Presbyterians want the financial assets of their denomination only invested in peaceful pursuits. It provides that funds identified through the MRTI process as contributing to the suffering of Israelis and Palestinians are to be reinvested in peaceful pursuits within the region that will achieve this important goal.

Presbyterians have long held to the view that persons of good will, with faith in God and earnestness of purpose, may often come to different conclusions in pursuit of the same goals, but that God nevertheless calls us all to work together with respect for one another. As a church, we must pursue these ends with an openness to the working of God's spirit and a sense of humility when considering the alternative visions of others in the fulfillment of justice and peace. At the same time we must maintain our own integrity in finally determining what we believe God is calling us to be and to do.

Acknowledging that there are significant differences about how to best be supportive of justice and peace in the Middle East, this overture provides the Presbyterian Church (U.S.A.) the best and most strategic opportunities for partnership with American and Israeli Jewish, American and Palestinian Muslim, and Palestinian Christian communities in this endeavor.

This approach can galvanize the largest majority of Presbyterians at all levels of the church for significant advocacy for justice and peace in the Middle East, while sending a clear message to all the people of the Middle East that we desire justice and peace for all of God's family and we wish to apply a single standard of justice to resolve the current political problems of this region.

ACSWP ADVICE AND COUNSEL ON ITEM 11-09

Advice and Counsel on Item 11-09—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-09

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-09

Comment on Item 11-09—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-10

[The assembly answered Item 11-10 by the action taken on Item 11-01. See pp. 43, 44.]

*On Rescinding the Actions of the 216th General Assembly as They Apply to Divestment of Stock in Caterpillar, Inc.—
From the Presbytery of Great Rivers.*

The Presbytery of Great Rivers overtures the 217th General Assembly (2006) to do the following:

1. Rescind the actions taken by the 216th General Assembly (2004) as they apply to divestment of stock in Caterpillar Inc.

Rationale

The 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) approved a series of resolutions designed to promote “a just resolution of the conflict between Israel and the Palestinians.” Item 12-01 instructed the Mission Responsibility Through Investment (MRTI) Committee of the PC(USA) to “initiate a process of phased, selective divestment in multinational corporations operating in Israel.”

The action of the 216th General Assembly (2004) focused on companies providing the kind of equipment to Israel that does not ultimately affect the outcome of the conflict. The action supporting divestment talks was perceived by many as an attempt to damage corporate reputations. The action has, instead, damaged the reputation of the PC(USA).

The PC(USA) has given longstanding support to a just and lasting peace in the Middle East, and we believe that our church can play a positive role in fostering Middle East peace. Such actions require a fair, objective, and balanced approach to addressing key issues in the dispute. The action by the 216th General Assembly (2004) regarding possible divestment from some companies doing business with Israel fails to meet that test and, in fact, causes considerable division and distrust within the PC(USA) and between the PC(USA) and the Jewish community.

A policy of divestment is punitive in nature. While divestment might, under certain circumstances, be a useful tool for social change, it is wrong to single out Israel as the object of a “divestment” policy when other states and parties in the region are also accused of serious human rights violations that can and must be addressed. To divest from Caterpillar based upon debatable and questionable criteria is a distortion of the truth and reflects an unjust bias. This decision distracts the PC(USA) from our denomination’s historic commitment to a two-state solution to the conflict.

We believe Palestinians have a right to freedom, security, and self-governance within their own state and, further, that such a state must be established within safe and secure borders and be economically viable, consistent with PC(USA) support for a two-state solution to the present conflict.

Consistent with the PC(USA)’s commitment to the vitality and well-being of the state of Israel in awareness that only a strong Israel can be a partner in a lasting peace, we believe in Israel’s right to exist as a state and in Israel’s right to defend itself against terrorism and acts of violence that threaten its security.

The action to instruct MRTI to divest in specific companies for alleged complicity in the struggle between the State of Israel and the Palestinians was beyond an internal administrative or governance issue of the General Assembly and, as such, was taken without sufficient research, debate, or education of the membership of the PC(USA).

2. Recognize Caterpillar for its responsible actions as a global corporate citizen.

Rationale

Caterpillar is a good corporate neighbor, both globally and locally. It has a long-standing commitment of employee adherence to a worldwide code of conduct, reaffirmed over the past thirty years by each incoming chairman. In fact, Caterpillar was one of the first companies to develop a code of conduct and testified before a committee of Congress as to its belief that all employees adhere to an ethical code of behavior. The Better Business Bureau recently recognized Caterpillar as a Torch Award winner for advocating adherence to a strong code of corporate ethics and business practices.

Caterpillar is a member of the Dow Jones Sustainability World Index that recognizes companies for a focus on social responsibility, for sustaining the environment, and for strong financial results. In 2003, Caterpillar became the first engine manufacturer to offer a complete line of 2004 model year clean diesel engines fully compliant and certified by the U.S. Environmental Protection Agency. The company has developed breakthrough engine technology (known as ACERT ®) that

reduces emissions from its products; has set emission reduction targets for its facilities below those set forth in the Kyoto Protocol; and has established a new major business division focusing on expanding remanufacturing, aiding the environment by recycling millions of tons per year of its own and other companies' products.

The company has been a leader in its support for the United Way and has encouraged employees to serve on leadership committees of the national United Way. Most recently, the company announced a dollar-for-dollar match of employee contributions, a move that will increase support from \$3 million per year to \$6 million per year.

The Caterpillar Foundation has embarked on the largest sustainability partnership in The Nature Conservancy's history (\$12 million) that will demonstrate fresh water management practices for major river systems on three continents. The company was an original founder of Tropical Forest Foundation and is involved in a demonstration project on sustainable forestry practices in Asia and South America.

Caterpillar managers take active leadership roles in community, civic, charitable, and nonprofit organizations. For example, Caterpillar CEOs served as chair of the National Salvation Army Advisory Board, chair of the World Methodist Council Achieving the Vision Endowment, chair of Easter Seals Rehabilitation and Family Services Center, and board member of Carnegie Endowment for International Peace. Others have demonstrated leadership in establishing extraordinary giving levels by being founders of the Salvation Army's William Booth Society, the Red Cross' Clara Barton Society, and United Way's Alexis de Tocqueville Society. Senior managers have led Habitat for Humanity projects and business units have built several homes. Hundreds of other employees are leading efforts in countless projects of all kinds on every continent.

Caterpillar products make progress possible—from providing potable water and sanitation facilities in third world villages; to infrastructure required for economic improvement in developing countries; to providing power generation to hospitals in Cuba, China and Iraq; to disaster relief and recovery in southeast Asia and the Gulf coast of the U.S. After the devastating tsunami in Asia and Hurricane Katrina, Caterpillar matched their employees giving to these disasters with 100 percent matching funds. Earthmoving equipment was sent to Asia and Louisiana. Other assistance to the Gulf region included helping to install power modules to power pumps to remove water from the city and to provide power to about 200 homes, increasing shuttles to the Gulf Coast from distribution centers so parts can be delivered sooner, waiving expedited charges for parts delivered to dealers in Mississippi and Louisiana, and donating equipment to help rebuild levees.

For fifty consecutive years, Caterpillar has held a spot on the Fortune 500 list, one of only 71 companies to do so of the nearly 1,900 that have made the list at least once. It provides tens of thousands of jobs, operates responsibly, and manages its businesses in a way that offers its shareholders a solid return on their investment.

3. Instruct the PC(USA) to pursue a peacemaking strategy of proactive engagement and selective investment in companies, not-for-profits, nongovernmental organizations (NGOs), and diplomatic efforts that are likely to promote a just and lasting peace in the region.

Rationale

This positive approach supports the historic pronouncements of the General Assembly with regard to the objective of peace in the region.

ACSWP ADVICE AND COUNSEL ON ITEM 11-10

Advice and Counsel on Item 11-10—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-10

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-10

Comment on Item 11-10—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-11

[The assembly answered Item 11-11 by the action taken on Item 11-01. See pp. 43, 44.]

On Instructing MRTI with Regard to Divestment, and Affirming Our Desire of Previous Assemblies for a Just Resolution of the Conflict in the Middle East—From the Presbytery of Sierra Blanca.

The Presbytery of Sierra Blanca respectfully overtures the 217th General Assembly (2006) to approve the following:

The 217th General Assembly (2006) of the Presbyterian Church (U.S.A.)

1. Instructs Mission Responsibility Through Investment (MRTI) to cease the process authorized by the alternate resolution to Item 12-01 of the 216th General Assembly (2004) of phased selective divestment in multinational corporations operating in Israel.
2. Instructs MRTI to explore investment opportunities in both Israel and Palestine that might lead to a helpful and constructive contribution that supports the peace process and the promotion of social righteousness.
3. Affirms the expressed desire of previous years' Presbyterian Church (U.S.A.) General Assemblies for peace and security for both Israeli and Palestinian people, and for a just resolution of conflict in the Middle East in ways that exhibit the kingdom of Heaven to the world.
4. Directs the Stated Clerk to communicate Recommendations 1. through 3. above to leadership in Israel and Palestine; leadership of Christian, Jewish, and Muslim faith communities in the U.S.A. and Middle East; and membership of the Presbyterian Church (U.S.A.).

[Original Financial Implication: (2006) \$0; (2007) \$6,000; (2008) \$0 (Mission—Unrestricted)] [Assembly Action: (2006) \$0; (2007) \$0; (2008) \$0]

Rationale

The great ends of the church are the proclamation of the gospel for the salvation of humankind; the shelter, nurture and spiritual fellowship of the children of God; the maintenance of divine worship; the preservation of the truth; the promotion of social righteousness; the exhibition of the kingdom of Heaven to the world. (*Book of Order*, G-1.0200)

The action called for by Recommendation 7. of the alternate resolution to Item 12-01 (2004) is punitive rather than redemptive, tears down rather than builds up. In the Great Ends we are called to things that build up as the primary mission of the church.

The 2004 action has served not only to cause division and turmoil within our own membership, but has caused dissension in our interfaith relationships with the Jewish community. It has given the appearance of being partisan politics, which have no place in the Christian pulpit.

Section G-1.0305 of the *Book of Order* notes that, as Presbyterians, we believe “that there are truths and forms with respect to which men [sic] of good characters and principles may differ. And in all these we think it the duty both of private Christians and societies to exercise forbearance toward each other.”

When disagreement has been so strong among our communion regarding Item 12-01 from 2004, when the complexities of a global economy probably mean none of us can be without some error in our investment decisions, when the decision of the previous assembly meant to lead to peace but may want reconsideration after two years of reflection and debate, “forbearance toward each other” probably means we need to rescind that decision.

One of the principles found in Presbyterian discipline and order is that “The power that Jesus Christ has vested in his Church ... [is] for redeeming, not for punishing. It should be exercised as a dispensation of mercy and not of wrath so that the

great ends of the Church may be achieved ..." (*Book of Order*, D-1.0102). A constructive investment policy more fits that purpose.

ACSWP ADVICE AND COUNSEL ON ITEM 11-11

Advice and Counsel on Item 11-11—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-11

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-11

Comment on Item 11-11—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-12

[The assembly answered Item 11-12 by the action taken on Item 11-01. See pp. 43, 44.]

On Calling for the Suspension of the Phased, Selected Divestment Process and for a Reevaluation of Investment Strategies in the Middle East—From the Presbytery of the Twin Cities Area.

The Presbytery of the Twin Cities Area overtures the 217th General Assembly (2006) to direct the General Assembly Council, through its Mission Responsibility Through Investment Committee,

1. to suspend the implementation of the process that may lead to phased, selective divestment of church funds and to reevaluate any divestment in light of new information and changing realities in the Middle East, through a transparent process equitable to both Palestinian and Israeli hopes and concerns; and
2. to expand the Mission Responsibility Through Investment function to include recommending investment as a constructive step in working toward peace and justice.

Rationale

In the annals of history, Jewish people have suffered in unique and unimaginable ways. Since its inception in 1948 the nation of Israel has never been without enemies sworn to its destruction, opposed to its very existence. Any critique of the nation of Israel must always be grounded in this reality, lest it thoughtlessly stir the world's hatred for Jewish people, which history shows is never far beneath the surface.

The Presbyterian Church (U.S.A.) has worked and prayed for justice and peace for all the peoples of the Middle East (Jewish, Muslim, and Christian), in particular advocating a two-state solution for Israel and Palestine in which both would enjoy viable economies and secure borders. However, we do not see evidence that the 216th General Assembly (2004), while appropriately affirming the principles of Mission Responsibility Through Investment, gave adequate attention to the concerns and voice of Jewish communities, either American or Israeli, or took into account Israel's need for security in the absence of peace agreements.

Furthermore, political realities in the Gaza Strip and West Bank have changed significantly since the action of the 216th General Assembly (2004).

ACSWP ADVICE AND COUNSEL ON ITEM 11-12

Advice and Counsel on Item 11-12—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-12

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-12

Comment on Item 11-12—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-13

[The assembly answered Item 11-13 by the action taken on Item 11-01. See pp. 43, 44.]

On Working to Resolve the Israeli-Palestinian Conflict—From the Presbytery of New Brunswick.

On (a) the acknowledgement and commendation of inter-community peacemakers working to resolve the Israeli-Palestinian conflict, (b) the approval of specific contribution and investment actions by the Presbyterian Church (U.S.A.) as a complement to the corporate engagement process approved by the 216th General Assembly (2004), and (c) related actions as described below, the Presbytery of New Brunswick overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to do the following:

1. Reaffirm the Presbyterian Church (U.S.A.)’s long-standing support of actions that would lead to peace for Israelis and justice for Palestinians.
2. Acknowledge and commend the intercommunity peacemakers in both the Jewish and Palestinian communities, including the members of the Parents Circle—Families Forum, the residents of Neve Shalom/Wahat al-Salam (“The Oasis of Peace”) near Jerusalem, and Father Elias Chacour, the founder of Mar Elias Educational Institutions in Ibillin.
3. Acknowledge and commend the Reverend Marthame Sanders and Elizabeth Sanders for their Presbyterian mission service to the Christian community in Zababdeh on the West Bank from August 2000 to December 2003.
4. Ensure an ongoing Presbyterian Church (U.S.A.)-endorsed mission presence in the West Bank, Gaza, and East Jerusalem that would support existing indigenous Christian communities.
5. Approve target annual financial contributions of at least \$5,000 over the next two years to the Parents Circle—Families Forum, with such contributions coming, in whole or in part, from either the Presbyterian Church (U.S.A.) or its member synods, presbyteries, and congregations.
6. Approve target annual financial contributions of at least \$25,000 over the next two years to Neve Shalom/Wahat al-Salam (“The Oasis of Peace”) with such contributions coming, in whole or in part, from either the Presbyterian Church (U.S.A.) or its member synods, presbyteries, and congregations.
7. Approve target annual financial contributions of at least \$250,000 over the next two years to Mar Elias Educational Institutions with such contributions coming, in whole or in part, from either the Presbyterian Church (U.S.A.) or its member synods, presbyteries, and congregations.

8. Approve target annual investments of at least \$100,000 over the next two years in microcredit development programs in the West Bank, Gaza, and East Jerusalem, as approved by the Mission Responsibility Through Investment Committee, from either the Presbyterian Church (U.S.A.) or its member synods, presbyteries, and/or congregations.

[The “target” contribution and investment references herein represent the goals of this overture but do not imply a formal or binding commitment on the part of the donating parties.]

9. Approve long-term investments from the investment funds of the Presbyterian Church (U.S.A.) of at least \$2,500,000 (or that amount withdrawn from companies under the divestment process, whichever is greater) in international, Israeli, and/or Palestinian companies that are engaged in economic activities supporting peace in the region as determined by the Mission Responsibility Through Investment Committee.

10. Encourage member synods, presbyteries, and congregations of the Presbyterian Church (U.S.A.) to participate in the Partner Program of Churches for Middle East Peace (CMEP).

Rationale

The Israeli-Palestinian peace process is in a pivotal but easily misinterpreted stage.

While some events reported by the news media can appear to be relatively positive, it is important to remember that, at the same time, actions not supportive of the peace process are continuing.

These actions can only be mitigated by prayer and ongoing strategic actions on the part of the peacemakers, including, prayerfully, the Presbyterian Church (USA). As Jesus has taught us, “Blessed are the peacemakers, for they will be called children of God” (Matt. 5:9, NRSV).

In addition to (1) maintaining the world’s focus on the Israeli-Palestinian issue, (2) encouraging constructive debate and policies, and (3) motivating both corporations and governmental entities to take the difficult steps toward a real peace, the Presbyterian responsibility includes the need to support the peacemakers in the region.

The Families Forum (www.theparentscircle.com)

is the operational apparatus of the Parents’ Circle organization [based in Ramat-Efal and East Jerusalem]. Members of the Forum include hundreds of Israeli and Palestinian bereaved families who have lost, as a result of the Israeli-Arab conflict, a first-degree family member and accepted the principles and objectives of the Forum. The Families Forum acts to prevent further bereavement that is threatening the Israeli society and the peoples in the region as a result of the absence of peace. The Forum members believe in putting an end to occupation; termination of hostility and in achieving a political settlement agreed upon by all sides by means of reconciliation and communication between the two peoples and through mutual consideration and respect of each others’ national and legitimate aspirations. The Forum members act to influence, through various means, the public and policy makers to prefer the way of peace to that of war; to adopt moves towards mutual reconciliation; to deepen education to democracy and to internalize the awareness against the use of bereavement to deepen hostility between peoples.⁽ⁱ⁾

Donations to this group from Presbyterian institutional sources in 2005 were under \$1,000.

Founded in 1978 and located midway between Tel Aviv and Jerusalem, Neve Shalom/Wahat al-Salam (“The Oasis of Peace”) (www.oasisofpeace.org) is

a community of 50 families, half Palestinian and half Jewish, all with Israeli citizenship. Democratically governed by an elected secretary general and secretariat (mayor & city council), the village’s mission is to demonstrate that Jews and Palestinians can live together as equals. During even the most difficult times in Israel, the residents of the village are committed to this ideal. Through their various departments and educational projects, they reach out to the surrounding communities, involving all those who want to participate in lectures, workshops, and classes that further the work of peace among Palestinians and Jews.⁽ⁱⁱ⁾

Donations to this group from Presbyterian institutional sources in 2005 totaled approximately \$1,800.

The Mar Elias Educational Institutions (MEEI)(www.meei.org) is a cluster of educational institutions that was founded by Father Elias Chacour in the village of Ibillin as a way “to create opportunities for vocational training, build competent leadership in the Arab community, and foster greater understanding of issues related to Christians, Muslims, Jews and the Druze living together in peace in the Holy Land.”⁽ⁱⁱⁱ⁾ Presbyterians were instrumental in founding Pilgrims of Ibillin (www.pilgrimsofibilin.org), a U.S.-based support organization for MEEI. In addition, two mission volunteers from Nassau Presbyterian Church in Princeton, New Jersey, currently are serving at the MEEI campus. Donations to MEEI from Presbyterian institutional sources in 2005 totaled approximately \$150,000.

There is also a Presbyterian responsibility to respond to the tremendous economic investment needs in the region, especially in the Palestinian community. Both micro-credit and corporate investments would be appropriate actions in this

context. The Presbyterian Church (U.S.A.) is already a significant denominational investor in such micro-credit programs in other parts of the world via Oikocredit, an international Christian credit organization that was founded in 1975 by the World Council of Churches.

In turn, the Presbyterian Church (U.S.A.) has long promoted constructive policy recommendations dealing with the Israeli-Palestinian conflict through its support of Churches for Middle East Peace (www.cmep.org), a Washington, DC, based coalition of twenty-one public policy offices of national churches and agencies which works to share with public officials the common policy perspectives and long Middle East experience of its member bodies. The intent of the CMEP Partner Program is “to build direct relationships with key Christian organizations and congregations nationwide to strengthen [its] ecumenical voice and advocacy work.”^(iv)

Finally, an action taken by the 216th General Assembly (2004) (the alternate resolution to Item 12-01) has attracted criticism, some of it still based on misunderstandings or misinterpretations of what the original resolution said.

When the concern within the American Jewish community over this action is well and accurately articulated, there is deep compassion in Presbyterian hearts. But, too often, Presbyterians have been confronted with the argument that any criticism of the Israeli government is, on its face, anti-Semitic. We reject that argument, just as we reject the argument that criticism of the United States government is unpatriotic or, for that matter, anti-Christian.

Darrell L. Guder, the author of *Patterns of Missional Faithfulness*, talks about the risks that a “contrast” religious community sometimes needs to take in this world to be faithful to the Gospel and to the teachings of Jesus. Sometimes these risks involve disagreements with friends from other faith communities. Sometimes these risks mean putting our commitment to peace and justice ahead of the discomfort we may feel in discussing difficult issues with people we love and respect.

The Presbyterian voice, indeed, is being heard in the Israeli-Palestinian debate. Let us continue to take actions that will help lead to a resolution of the Israeli-Palestinian conflict, let us complement the process initiated by the 216th General Assembly (2004) with constructive contributions and investments in the region, let us continue to discuss our motives and hopes with our interfaith friends, and let us always be faithful to our Christian commitment to peace and justice.

Endnotes

- (i) website reference (http://www.theparentscircle.com/Pages.asp?page_id=4)
- (ii) website reference (http://oasisofpeace.org/about_village.htm)
- (iii) website reference (www.meei.org)
- (iv) website reference (<http://www.cmep.org/partner/cmeppartners.html>)

ACSWP ADVICE AND COUNSEL ON ITEM 11-13

Advice and Counsel on Item 11-13—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-13

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-13

Comment on Item 11-13—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-14

[The assembly answered Item 11-14 by the action taken on Item 11-01. See pp. 43, 44.]

On Peace in the Middle East—From the Presbytery of Baltimore.

The Presbytery of Baltimore respectfully overtures the 217th General Assembly (2006) to do the following:

1. Pursue faithfully and consistently its historic vision of peace and security for all the peoples in the Middle East.
2. Reaffirm the PC(USA) support for a two-state solution to the present conflict.
3. Rescind Recommendation 7 of the Resolution Urging Peace Between Israel and Palestine (*Minutes*, 2004, Part I, pp. 64–66); and refer the 2004 Resolution (without Recommendation 7) to the Mission Responsibility Through Investment Committee (MRTI); direct that MRTI review Presbyterian investments in multinational corporations doing business in the Middle East to determine whether their actions are antithetical to the stated aim of the resolution to achieve a “just resolution of the conflict between Israel and the Palestinians”; and direct MRTI, where appropriate, to make recommendations to the General Assembly Council in accordance with existing General Assembly guidelines for socially responsible investment.
4. Initiate a planning process that will result in investments and grants to support those groups among Palestinians and Israelis who are actively working for peace throughout the region.
5. Actively encourage Presbyterians, through local, national, and international educational projects, to forge ongoing relationships with Jews and Muslims that overcome our ignorance and suspicion of one another.

Rationale

The Presbyterian Church (U.S.A.) has given longstanding support to a just and lasting peace in the Middle East and we believe our church needs to play a positive role in fostering Middle East peace. However, the action by the 216th General Assembly (2004) calling for divestment from some companies doing business with Israel caused painful divisions within our church and with the Jewish community.

By singling out Israel as the focus of selective divestment, the strategy of divestment has generated fear and distrust among our Jewish neighbors and therefore precludes the formation of broad-based interfaith coalitions that can make substantive and cooperative contributions to the region.

The historic position of the Presbyterian church has recognized the anguish on the part of both Palestinians and Israelis. It has consistently acknowledged the legitimate claims of both, and has strived to pursue its vision of peacemaking without championing one side at the expense of the other. However, the divestment overture of the 216th General Assembly (2004) singles out Israel for censure without adequately acknowledging that other countries and parties in the region need to be held accountable for serious human rights violations. While divestment can be a useful tool for social change, it is wrong to single out Israel as the object of a divestment policy when other states and parties in the region are also guilty of serious human rights violations that can and must be addressed. This strategy distracts the PC(USA) from our denomination’s historic commitment to a two-state solution to the conflict.

While the implementation of a divestment policy attempts to change the behavior of selected companies by filing shareholder resolutions, the roots of the conflict among Palestinians and Israelis remain unaddressed and the threat of economic punishment contributes to a climate of hostility and unwittingly undercuts the positive changes within the political landscape, most notably the withdrawal of Israelis from Gaza.

We affirm that Palestinians have a right to freedom, security, and self-governance with their own state and, further, that such a state must be established within safe and secure borders and be economically viable. At the same, time we reaffirm the PC(USA)’s commitment to the vitality and well-being of the state of Israel in awareness that only a strong Israel can be a partner in a lasting peace.

Since a large majority of Israelis and Palestinians prefer peace with their neighbors, rather than violence and war, and are ready to make hard sacrifices to achieve it, the 217th General Assembly (2006) needs to call on the whole church to pursue a peacemaking strategy of proactive engagement and selective investment of time, talent, and financial resources in companies, not-for-profits, nongovernmental organizations (NGOs) and diplomatic efforts that are likely to promote a just and lasting peace in the region.

We encourage and applaud efforts by individual Presbyterians, congregations, and judicatories of our church to engage in dialogue with Jewish and Muslim communities and to sponsor programs likely to cultivate cooperation among all parties seeking peace in the Middle East. Presbyterians applaud the Israeli withdrawal from Gaza while, at the same time, urging Israel not to expand but reduce settlements in the West Bank. We call for a concerted effort on the part of our government to give whatever assistance is necessary to help Palestinian leaders to replace violence against Israel with positive initiatives toward peaceful coexistence. We are committed to policies that provide substantive and balanced support to both Israelis and Palestinians in the quest to establish a just and lasting peace in this volatile region.

While the World Council of Churches has adopted a strategy of divestment, several other denominations have rejected the use of economic threats to force political change. Instead they are developing an alternative approach that seeks to heal wounds and reduce tensions among both Palestinians and Israelis by calling for investments of time, energy, and resources in the region. The Presbyterian Church (U.S.A.) needs to express its commitments in a balanced and positive way that affirms the prospects of peace and the promise of collaborative engagement.

ACSWP ADVICE AND COUNSEL ON ITEM 11-14

Advice and Counsel on Item 11-14—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-14

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-14

Comment on Item 11-14—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-15

[The assembly answered Item 11-15 by the action taken on Item 11-01. See pp. 43, 44.]

On Being Pro-Palestinian and Pro-Israeli—From the Presbytery of Tampa Bay.

The Presbytery of Tampa Bay overtures the 217th General Assembly (2006) to do the following:

1. Seek ways to be truly Pro-Palestinian and Pro-Israeli in its statements and actions related to the conflicts in the region.
2. Condemn recent statements by some leaders in the Middle East calling for the destruction of Israel, and, therefore, reaffirm Israel's right to exist and the Palestinians own right for a sovereign state.
3. Urge Presbyterians to build upon our historic and existing partnerships with Christian Palestinians, and other people of faith in the region, and to build new partnerships for ministry, peace, and justice in the Middle East.
4. Direct that the process of phased, selective divestment ("Resolution on Israel and Palestine, 216th General Assembly, Recommendation 7") be stopped and move towards further partnership with Palestinian and Israeli organizations that work together for peace, education, and economic development in Gaza, the West Bank and Israel.

5. Organize interfaith groups, which would include Presbyterians, ecumenical partners, Muslims and Jews from the United States, in order to travel together to the Middle East, seeking a spirit of understanding, cooperation, and peace both in the region and at home.

Rationale

Resolutions made by the 216th General Assembly (2004) related to Israelis and the Palestinians sought to encourage a means of moving forward toward peace in the Middle East. In this process, we have taken many steps backwards in our relationship with the Jewish community, and with others, who believe our resolutions were not balanced in the way they viewed the conflicts in the region. We do commend the General Assembly for its statements regarding the hope and faith of our Palestinians Christian partners in the face of despair.

ACSWP ADVICE AND COUNSEL ON ITEM 11-15

Advice and Counsel on Item 11-15—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-15

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-15

Comment on Item 11-15—From the Board of Pensions.

Please see BOP comment on Item 11-01.

***Item 11-16**

[The assembly approved Item 11-16. See pp. 43, 45.]

The General Assembly Council, through the National Ministries Division and the Committee on Mission Responsibility Through Investment, recommends that the 217th General Assembly (2006) do the following:

1. Direct the Stated Clerk to communicate with corporations doing business in Israel and Palestine urging them to
 - a. ensure that principles of equal employment opportunity and workplace diversity are followed in their facilities;
 - b. incorporate explicit reference to internationally recognized human rights and labor standards, such as the International Declaration on Human Rights or the International Labor Organization of the United Nations, in their codes of conduct and policies to guide their practices;
 - c. seek ways to promote education, public policy, and economic development that can lead to a just peace and respect for human rights in Israel and Palestine.

2. That the Committee on Mission Responsibility Through Investment (MRTI) be allocated financial resources to hold one additional committee meeting in 2007 and additional dialogue meetings with corporations in 2007.

[Financial Implication: (2006) \$0; (2007) \$20,150; (2008) \$20,150 (Mission—Unrestricted)]

Rationale

These recommendations are in response to the following referral: *2004 Referral: Item 12-01. On Supporting the Geneva Accord, Recommendation 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—From the General Assembly Council (Minutes, 2004, Part I, pp. 64–66, 851).*

The Committee on Mission Responsibility Through Investment (MRTI) carried out a careful process. Initially, MRTI reviewed the 1984 General Assembly policy on the use of divestment as a strategy for socially responsible investing, and the criteria for consideration of any recommendation for divestment. Also reviewed was the 1985 General Assembly policy describing the process of phased, selective divestment. At its first meeting following the General Assembly, MRTI identified General Assembly policy positions on the obstacles to a just peace in Israel and Palestine. These included the ongoing violence perpetrated by Palestinians and Israelis against innocent people; the Israeli occupation of the West Bank, Gaza, and East Jerusalem in violation of the Fourth Geneva Convention and United Nations resolutions; the presence of Israeli settlements in the occupied territories; the construction of the separation barrier; and the need for a viable Palestinian economy to enhance the possibility of a successful Palestinian state. These General Assembly policies were incorporated into criteria to focus the research into corporations that may be profiting from involvement in any of the obstacles to a just peace. The MRTI also adopted a clear statement on the process of progressive engagement of any such companies that noted the cycle of dialogue, shareholder resolutions, and proxy voting, and more dialogue before MRTI would be in any position to consider recommending possible divestment action to the General Assembly. This was reported to the General Assembly Council (GAC), and publicized widely.

The MRTI conducted research to determine which corporations, if any, were involved with the criteria. In August 2005, MRTI reviewed the research to select from all the companies identified an initial group of companies to engage. These were Caterpillar, Citigroup, ITT Industries, Motorola, and United Technologies. The MRTI also maintained contact with various ecumenical partners that were committed to engaging companies on the issue of their involvement in Israel and Palestine. These included the Episcopal Church, the Evangelical Lutheran Church in America, and the United Church of Christ.

The MRTI began the process of contacting and meeting with the companies, dialogue with the presbyteries where the companies are headquartered, and continued interpretation of the process to the church and the general public. The MRTI has also worked ecumenically on strategies for proactive investment in the region by churches and corporations in consultation with James Wolfensohn, special envoy for Gaza Disengagement, whose charge includes helping to rebuild the Palestinian economy.

ACSWP ADVICE AND COUNSEL ON ITEM 11-16

Advice and Counsel on Item 11-16—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-16

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-16

Comment on Item 11-16—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-17

[The assembly answered Item 11-17 by the action taken on Item 11-01. See pp. 43, 45.]

On Proceeds from the Sale of Divested Holdings—From the Presbytery of Transylvania.

The Presbytery of Transylvania overtures the 217th General Assembly (2006) to ensure that whenever such a divestment occurs, then whatever proceeds are realized from the sale of those holdings be reinvested in corporations whose business in Israel is positive, helpful, and peaceful.

Rationale

The 216th General Assembly (2004) requested the Mission Responsibility Through Investment Committee (MRTI) to initiate a process of phased selective divestment in multinational corporations operating in Israel and expressed its opposition to the security barriers separating Israelis and Palestinians.

Some Jewish leaders and organizations believe that the resolutions of the 216th General Assembly (2004) reflect an attitude of anti-Semitism.

Comments by Presbyterian Church (U.S.A.) leaders indicated that anti-Semitism or bias against the nation of Israel and the Jewish people was not the intent of any resolution at the 216th General Assembly (2004), and has no place within the life of the Presbyterian Church (U.S.A.).

ACSWP ADVICE AND COUNSEL ON ITEM 11-17

Advice and Counsel on Item 11-17—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-17

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-17

Comment on Item 11-17—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-18

[The assembly answered Item 11-18 by the action taken on Item 11-01. See pp. 43, 45.]

On the Sale of Divested Holdings—From the Presbytery of Chicago.

The Presbytery of Chicago overtures the 217th General Assembly (2006) to approve that if— as a result of the alternate resolution of the 216th General Assembly (2004) taken July 2, 2004, on Item 12-01, (*Minutes*, 2004, Part I, p. 66, Paragraph 7), referring to Mission Responsibility Through Investment Committee (MRTI) with instructions to initiate a process of phased, selective divestment in multinational corporations doing business in Israel—the Presbyterian Church (U.S.A.) should sell any of its holdings in any corporation doing business in Israel, whatever proceeds are realized from the sale of those holdings be reinvested in corporations or other entities in Israel and Palestine whose work reflect the Hebrew injunction of “tikun olam—to repair the world.”

Rationale

“How very good and pleasant it is when kindred live together in unity” (Ps. 133:1).

The Session of the Fourth Presbyterian Church of Chicago has adopted a resolution expressing its intention to propose through the Presbytery of Chicago that should the Presbyterian Church (U.S.A.), as a result of the General Assembly’s action, sell any of its holdings in any corporation doing business in Israel, whatever proceeds are realized from the sale of those holdings be reinvested in corporations doing business in the region whose activities benefit the human condition.

The Fourth Presbyterian Church of Chicago advocates the positive approach of investing for peace in entities doing business in Israel and Palestine, using an investment criterion that can be embraced by all people, being guided by the prophetic injunction for justice (Amos 5:24: “... Let justice roll down like waters ...”) and the Talmudic concept of “tikum olam”—to repair the world.

The human mission to repair the world articulated in Jewish scriptures is also of a piece with the theological views of other faiths, including our own Christian faith, regarding humankind’s responsibilities for justice and peace.

Numerous opportunities to help carry out and encourage this mission abound in Israel and Palestine.

ACSWP ADVICE AND COUNSEL ON ITEM 11-18

Advice and Counsel on Item 11-18—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-18

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-18

Comment on Item 11-18—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-19

[The assembly answered Item 11-19 by the action taken on Item 11-01. See pp. 43, 45.]

On Pursuing Investment Strategies to Promote Peace Between the Israeli and Palestinian People, While Affirming the Importance of Maintaining Healthy Relationships Among Presbyterians, Jews, and Muslims in the U.S.A.—From the Presbytery of National Capital.

The Presbytery of National Capital overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to continue investment strategies that promote peace between the Israeli and Palestinian people and seek prosperity for peoples of both nations by doing the following:

1. Direct the Mission Responsibility Through Investment (MRTI) to ensure that its strategies for engaging corporations with regard to Israeli and Palestinian territories are consistent with the following principles:

a. They should reflect the application of fundamental principles of justice and peace common to Christianity, Islam, and Judaism that are appropriate to the practical realities of Israeli and Palestinian societies.

b. They should reflect commitment to positive outcomes.

c. They should reflect awareness of potential impact upon the stability, future viability, and prosperity of both the Israeli and Palestinian economies.

2. Urge the Board of Pensions and the Presbyterian Foundation, as changes are made in their investment portfolios pursuant to directives of the 216th General Assembly (2004), to consider the following opportunities for positive impact upon peace in the region:

a. Explore profitable investments that involve multinational companies working cooperatively in both the Palestinian and Israeli economies or that involve cooperation between Palestinian and Israeli companies.

b. Give special consideration to investment in companies (1) that create equitable employment for both Israelis and Palestinians, (2) whose business is to the mutual benefit of both Israeli and Palestinian societies, (3) whose business in the region builds capacity in the Palestinian and Israeli economies, and (4) that introduce joint ventures between Palestinians and Israelis or companies that supply and support them.

3. Urge governing bodies and individuals within the PC(USA) to express their commitment to peace and justice for Israelis and Palestinians by considering these principles when investing their own funds, while continuing to engage in dialogue with similarly committed Jewish, Christian, and Muslim partners.

4. Direct the Stated Clerk of the PC(USA) to work with our international ecumenical and interfaith partners in Europe and the United States to press countries that provide financial support to Palestinians and/or Israelis to use their assistance to encourage progress towards a long-term peace and to discourage acts of terrorism and violations of human rights. Transparent accounting of this support should be required of all recipients.

5. Direct the General Assembly Council to coordinate PC(USA) initiatives related to future investment in development in the region and to provide support for the task force assigned by the 216th General Assembly (2004) in Item 12-09 to create a Palestine Mission Network and to authorize a feasibility study for the future development of Palestine. In addition, direct the General Assembly Council to provide wide visibility for these efforts and for other accomplishments in the work of peace through development.

6. Direct the General Assembly Council to engage in active dialogue with other Christian denominations and faith traditions that have taken similar actions to end violent conflict and to promote peace between Israelis and Palestinians.

Rationale

Continuing violent conflict between Israelis and Palestinians profoundly affects believers in three of the world's major faith traditions—Christianity, Judaism, and Islam.

The situation of hostilities between peoples with whom Presbyterians have established steadfast bonds compels us to respond.

Presbyterians have witnessed acts of aggression, terrorism, and threats of terrorism by Palestinians against innocent Israelis. At close range, Presbyterian have also witnessed the suffering of innocent Palestinians as the result of war, displacement, expansion of settlements by Israelis, and the recent introduction of a separation barrier onto Palestinian territory with far-reaching consequences for the future of the region.

Presbyterians abhor and condemn terrorism and violence carried out by individuals, groups, and governing bodies on both side of this conflict. Each incident inflicts injury upon a group with whom Presbyterians have special connection. Presbyterians also deplore expressions of anti-Semitism, both anti-Semitism directed against Jews and anti-Semitism directed against Arabs.

Presbyterians of the PC(USA) cherish our long and faithful commitment to our Jewish partners. We acknowledge God's irrevocable covenant relationship with the people of Israel and affirm our unwavering support for the secure existence of a viable and prosperous state of Israel, a position that has been reiterated over the decades since 1948.

Similarly, Presbyterians have enduring connections with Palestinians, including longstanding bonds of faith with Palestinian Christians and committed relationships with Palestinian Muslims. These drive from continuous Presbyterian mission presence in the Middle East since 1823, including medical, educational, and religious programs. The concern of the

PC(USA) for the plight of Palestinian Muslims flows from our commitment to Christian-Muslim interfaith relationships. The PC(USA) consistently has affirmed the hope for a viable, just, secure, and prosperous Palestine.

In response to God's calling to believers, Presbyterians are compelled to discern where their actions might bring healing and resolution between Israelis and Palestinians.

Consequently, Presbyterians have struggled over how we might contribute to end hostilities between Israelis and Palestinians. Actions of the 216th General Assembly (2004) were designed to apply the good offices and resources available to the PC(USA) to halt violence. Now we are calling for active measures to promote peace.

The efforts of the 216th General Assembly (2004) of the PC(USA) to address the Palestinian-Israeli crisis resulted in great consternation and a sense of betrayal among our Jewish partners, drawing attention to the importance of sustaining and deepening the dialogue between Presbyterians and Jews. The actions also launched a moral discourse regarding the positive role of the church in critical situations, highlighting what actions are appropriate and might be effective in influencing the situation toward peace in the region.

Presbyterians living in the United States are called to communicate with partners who practice Christianity, Judaism, and Islam to express and experience the kind of mutual respect envisioned among all people of the Abrahmic faiths, i.e., deepening dialogue, growing tolerance of distinct practices in worshipping God, and a keen awareness of the vital links all believers share with co-religionists around the world.

We share with our Jewish and Muslim brothers and sisters a common vision for the future of the Middle East and a hope for peace and prosperity throughout the region. Specifically, we should pursue positive investment strategies in order to achieve the following:

- A reaffirmation of respect and affection for one another and respect for one another's faith;
- An end to violence and conflict in the land that is precious to Jews, Muslims, and Christians; and
- A vision of two nations, Israel and Palestine, coexisting peacefully within mutually respected borders, both nations thriving and participating fully in the world economy and community.

Actions taken by the PC(USA) at the 216th General Assembly (2004) were crafted to help realize this vision. Strategies suggested here presume that continuing steps toward peace should be carried out in sustained dialogue with Jewish, Christian, and Muslim partners as events unfold and new opportunities arise.

Concurrence to Item 11-19 from the Presbytery of Mission.

ACSWP ADVICE AND COUNSEL ON ITEM 11-19

Advice and Counsel on Item 11-19—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

ACREC ADVICE AND COUNSEL ON ITEM 11-19

Advice and Counsel on Item 11-19—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 11-19 directs MRTI to pursue investment strategies in Israeli and Palestinian territories consistent with principles of justice and peace while affirming the importance of maintaining healthy relationships among Presbyterians, Jews, and Muslims in the U.S. This overture was submitted by the Presbytery of National Capital.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises Item 11-19 be approved.

Rationale

Actions of the 216th General Assembly (2004) clearly intended to address the occupation of Palestine as the underpinning (though not the only) cause of violence in that region. After numerous statements by the previous General Assembly since the beginning of the Israeli-Palestinian conflict went unnoticed or ignored, it is logical and important for the

church to take active measures to promote peace and the biblical principles of justice. The church's witness and peacemaking efforts should not be in words only, but in deed as well.

Many Jewish organizations (such as Gush Shalom, Jewish Voice for Peace, Tikun, Not in My Name, and European Jews for a Just Peace) as well as other Christian denominations (including the World Council of Churches, as well as many American, European, and African denominations) agree that a carefully thought out, biblically based divestment process could have a positive effect in persuading Israel to change policies toward the Palestinians that are contrary to international law and formal resolutions of the United Nations Security Council, and biblical principles of justice.

Both investment and divestment are needed strategies to bring about justice and peace in this conflict. While a positive investment strategy can be constructive and provide short-term benefits, it fails to identify and address the root causes of the perpetuation of the conflict, and does not oppose the expansion of Israeli settlements in Palestinian territories.

Recognizing that the PC(USA) alone cannot affect movement toward a just peace in this conflict, ACREC encourages the 217th General Assembly (2006) to call upon the Stated Clerk and the General Assembly Council to coordinate with other U.S. denominations and ecumenical partners investment and divestment strategies, and to engage in active dialogue with other Christian denominations and faith traditions that have taken similar actions to end the conflict and to promote peace between Israelis and Palestinians.

The ACREC calls the General Assembly's attention to the fact that the General Assembly Council, as assigned by the 216th General Assembly (2004), has created a Palestine/Israel Mission Network, and has completed a feasibility study for the future development of Palestine. It is important that the 217th General Assembly (2006) direct the General Assembly Council to implement the recommendations suggested in the feasibility study, and provide wide visibility for this network and its activities.

GAC COMMENT ON ITEM 11-19

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-19

Comment on Item 11-19—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-20

[The assembly answered Item 11-20 by the action taken on Item 11-01. See pp. 43, 45.]

On Moving from a Divestment Strategy to a Strategy of Investment in Business That Promotes Peace and Reconciliation Between Israelis and Palestinians—From the Presbytery of Sheppards and Lapsley.

The Presbytery of Sheppards and Lapsley respectfully overtures the 217th General Assembly (2006) to do the following:

1. Pursue faithfully and consistently its historic vision of peace and security for all the people in the Middle East.

2. Move from the divestment strategy of the 216th General Assembly (2004) to a strategy of investment in businesses, not-for-profit programs, NGO's (nongovernmental organizations), and diplomatic efforts that are likely to promote peace and reconciliation between Israelis and Palestinians. In that regard, to the extent that the 216th General Assembly (2004) authorized the Mission Responsibility Through Investment Committee (MRTI), or any other PC(USA) body, to implement a strategy of divestment from Israel, that authority is hereby rescinded.

Rationale

The Presbyterian Church (U.S.A.) has given longstanding support to a just and lasting peace in the Middle East and we believe that our church can play a positive role in fostering Middle East peace. However, the action by the 216th General Assembly (2004) regarding possible divestment from some companies doing business with Israel caused considerable division and distrust within our church and within the Jewish community.

While divestment might be a useful tool for social change in some circumstances, it is wrong to single out Israel as the object of a “divestment” policy when other states and parties in the region are also guilty of serious human rights violations that can and must be addressed. In today’s global economy, it is also difficult to identify individual companies whose products aid in carrying out objectionable government programs, but which are not also supplying products for worthwhile humanitarian activities.

This policy distracts the PC(USA) from our denomination’s historic commitment to a two-state solution to the conflict. Since a large majority of Israelis and Palestinians prefer peace with their neighbors, rather than violence and war, and are ready to make hard sacrifices to achieve it, the 217th General Assembly (2006) instructs the PC(USA) to pursue a peacemaking strategy of proactive engagement and selective investment of time, talent, and financial resources in companies, not-for-profits, NGO’s, and diplomatic efforts that are likely to promote a just and lasting peace in the region.

Believing that Palestinians have a right to freedom, security, and self-governance within their own state and, further, that such a state must be established within safe and secure borders and be economically viable, the 217th General Assembly (2006) reaffirms the PC(USA) support for a two-state solution to the present conflict.

The 217th General Assembly (2006) reaffirms the PC(USA)’s commitment to the vitality and well-being of the state of Israel in awareness that only a strong Israel can be a partner in a lasting peace and we believe in Israel’s right to exist as a state and Israel’s right to defend itself against terrorism and acts of violence that threaten its security.

We encourage and applaud efforts by individual Presbyterians, congregations, and judicatories of our church to engage in dialogue with both the Jewish and Palestinian communities. We believe that Presbyterian concerns about the Middle East can be more cogently articulated and more effectively advanced by working with our Jewish and Palestinian neighbors and by developing substantive projects at home and in the Middle East that harness the talents and resources of all our religious communities.

ACSWP ADVICE AND COUNSEL ON ITEM 11-20

Advice and Counsel on Item 11-20—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-20

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-20

Comment on Item 11-20—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-21

[The assembly answered Item 11-21 by the action taken on Item 11-01. See pp. 43, 45.]

On Continuing Investment Strategies That Promote Peace Between the Israeli and Palestinian People While Seeking Prosperity for Both Nations—From the Presbytery of Missouri Union.

The Presbytery of Missouri Union overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to do the following:

1. Continue investment strategies that promote peace between Israeli and Palestinian people and to seek prosperity for peoples of both nations by recognizing that:

a. Israel is a free and independent democracy in the Middle East, with 1,500,000 of its citizens being of Arab descent, out of an approximate 5,500,000 total population. The Arab-Israeli citizens have their own representation in the Israeli Knesset. The major world religions, Judaism, Muslim, and Christianity, are represented in the Israeli people. The Israeli's should be allowed to defend themselves against the onslaught of terrorism unprecedented anywhere in the world, without the interference of groups seeking to destroy them simply because of their Jewish heritage or groups seeking to follow through with politically correct ideas.

b. The Palestinians are a diverse people, both Christian and Muslim, free to choose their own government and establish their own statehood, but whose economy is nearly inextricably tied to the Israeli economy, and that any pressure to affect the Israeli economy does as much or more damage to the Palestinian economy as to the Israeli economy.

c. Israel has begun a process of removal of settlements from lands occupied as a result of their defense of the attacks taken against them by their neighbors in the 1967 war, and has fully withdrawn from the Gaza area already.

d. Terrorism in any form, in any place is abhorrent and contrary to the Word of God. Our God is a God of peace and in no way should our actions as individuals, congregations, presbyteries, synods, or as the General Assembly, be construed to be either anti-Semitic or anti-Arab in nature.

e. Christ charged us to be His followers and if we are to be His followers we are to reach out in love to both parties and affect relationship of peace, love, and harmony where little of each currently exists.

2. With the above understandings in place, direct the Mission Responsibility Through Investment Committee (MRTI) to review its previous findings as were directed by the 216th General Assembly (2004), and search for avenues of meaningful dialogue that will reflect positive outcomes for both Israeli and Palestinian people that reflect awareness of potential impact upon the stability, future viability, and prosperity of both economies. The MRTI committee is directed and the Board of Pensions and Presbyterian Foundation are requested to report back to the 2007 Fall General Assembly Council meeting and to the 218th General Assembly (2008).

3. Direct the Board of Pensions and the Presbyterian Foundation to explore and identify profitable investments that will benefit both the Israeli and the Palestinian economies by giving special consideration to companies that create equitable employment for both Israelis and Palestinians and whose business is to the benefit of both Israeli and Palestinian societies.

Rationale

The continuing violence in the region is a detriment to all people of the region and the world's major faith traditions—Christianity, Islam, and Judaism.

Economic pressure should be used by positive investments in both economies. By only using negative economic pressure on the Israelis, it affects the Palestinians to a greater degree since their economies are so entwined.

ACSWP ADVICE AND COUNSEL ON ITEM 11-21

Advice and Counsel on Item 11-21—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-21

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-21

Comment on Item 11-21—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-22

[The assembly answered Item 11-22 by the action taken on Item 11-01. See pp. 43, 45.]

On Pursuing Investment Strategies to Promote Peace Between the Israeli and Palestinian People, While Affirming the Importance of Maintaining Healthy Relationships—From the Presbytery of Giddings-Lovejoy.

The Presbytery of Giddings-Lovejoy overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to continue investment strategies that promote peace between the Israeli and Palestinian people and seek prosperity for peoples of both nations by doing the following:

1. Affirm that peace in the Middle East will come when all governments recognize the sovereignty of all nations in the region. Specifically, there must be recognition of the rule of law and the right of the nations of Israel and Palestine to exist and govern themselves and bear arms to defend their countries from internal and external threats, especially the threat of terrorism. Terrorism has no moral basis and must be condemned by all nations in word and deed. It is our belief that basic principles of reciprocity and mutuality are the necessary foundations for the pursuit of investment strategies.

2. Direct the Mission Responsibility Through Investment Committee (MRTI) to ensure that its strategies for engaging corporations with regard to Israeli and Palestinian territories are consistent with the following principles:

a. They should reflect the application of fundamental principles of justice and peace common to Christianity, Judaism, and Islam that are appropriate to the practical realities of Israeli and Palestinian societies.

b. They should reflect commitment to positive outcomes.

c. They should reflect awareness of potential impact upon the stability, future viability, and prosperity of both the Israeli and Palestinian economies.

3. Urge the Board of Pensions and the Presbyterian Foundation, as changes are made in their investment portfolios pursuant to directives of the 216th General Assembly (2004), to consider the following opportunities for positive impact upon peace in the region:

a. Explore profitable investments that involve multinational companies working cooperatively in both the Palestinian and Israeli economies or that involve cooperation between Palestinian and Israeli companies.

b. Give special consideration to investment in companies (1) that create equitable employment for both Israelis and Palestinians, (2) whose business is to the mutual benefit of both Israeli and Palestinian societies, (3) whose business in the region builds capacity in the Palestinian and Israeli economies, and (4) that introduce joint ventures between Palestinians and Israelis or companies that supply and support them.

4. Urge governing bodies and individuals within the PC(USA) to express their commitment to peace and justice for Israelis and Palestinians by considering these principles when investing their own funds, while continuing to engage in dialogue with similarly committed Jewish, Christian, and Muslim partners.

5. Direct the Stated Clerk of the PC(USA) to work with our international ecumenical and interfaith partners in Europe and the United States to press countries that provide financial support to Palestinians and/or Israelis to use their assistance to encourage progress towards a long-term peace and to discourage acts of terrorism and violations of human rights. Transparent accounting of this support should be required of all recipients.

6. Direct the General Assembly Council to coordinate PC(USA) initiatives related to future investment in development in the region and to provide support for the task force assigned by the 216th General Assembly (2004) in Item 12-09 to create a Palestine Mission Network and to authorize a feasibility study for the future development of Palestine. In addition, direct the General Assembly Council to provide wide visibility for these efforts and for other accomplishments in the work of peace through development.

7. Direct the General Assembly Council to engage in active dialogue with other Christian denominations and faith traditions that have taken similar actions to end violent conflict and to promote peace between Israelis and Palestinians.

Rationale

The Palestinian election in January of this year raised grave concerns, which intensify the need to find ways to halt violence and promote peace. The actions of the 216th General Assembly (2004) presupposed both Israeli and Palestinian governments denouncing terrorism in word and deed.

Continuing violent conflict between Israelis and Palestinians profoundly affects believers in three of the world's major faith traditions—Christianity, Judaism, and Islam.

The situation of hostilities between peoples with whom Presbyterians have established steadfast bonds compels us to respond.

Presbyterians have witnessed acts of aggression, terrorism, and threats of terrorism by Palestinians against innocent Israelis. At close range, Presbyterians also have witnessed the suffering of innocent Palestinians as the result of war, displacement, expansion of settlements by Israelis, and the recent introduction of a separation barrier onto Palestinian territory with far-reaching consequences for the future of the region.

Presbyterians abhor and condemn terrorism and violence carried out by individuals, groups, and governments on both sides of this conflict. Each incident inflicts injury upon a group with whom Presbyterians have special connection.

Presbyterians deplore expressions of anti-Semitism, both anti-Semitism directed against Jews and anti-Semitism directed against Arabs.

Presbyterians of the PC(USA) cherish our long and faithful commitment to our Jewish partners. We acknowledge God's irrevocable covenant relationship with the people of Israel and affirm our unwavering support for the secure existence of a viable and prosperous state of Israel, a position that has been reiterated over the decades since 1948.

Similarly, Presbyterians have enduring connections with Palestinians, including longstanding bonds of faith with Palestinian Christians and committed relationships with Palestinian Muslims. These derive from continuous Presbyterian mission presence in the Middle East since 1823, including medical, educational, and religious programs. The PC(USA)'s concern for the plight of Palestinian Muslims flows from our commitment to Christian-Muslim interfaith relationships. The PC(USA) consistently has affirmed the hope for a viable, just, secure, and prosperous Palestine.

In response to God's calling to believers, Presbyterians are compelled to discern where their actions might promote healing between Israelis and Palestinians.

Consequently, Presbyterians have struggled over how we might contribute to ending hostilities between Israelis and Palestinians. Actions of the 216th General Assembly (2004) were designed to apply the good offices and resources available to the PC(USA) to halt violence. Now we are calling for active measures to promote peace.

The efforts of the 216th General Assembly (2004) of PC(USA) to address the Palestinian-Israeli crisis resulted in great consternation and a sense of betrayal among our Jewish partners, drawing attention to the importance of sustaining and deepening the dialogue between Presbyterians and Jews. The actions also launched a moral discourse regarding the positive role of the church in critical situations, highlighting what actions are appropriate and might be effective in influencing the situation toward peace in the region.

Presbyterians living in the United States are called to communicate with partners who practice Christianity, Judaism, and Islam to express and experience the kind of mutual respect envisioned among all people of the Abrahamic faiths, i.e., deepening dialogue, growing tolerance of distinct practices in worshiping God, and a keen awareness of the vital links all believers share with co-religionists around the world.

We share with our Jewish and Muslim brothers and sisters a common vision for the future of the Middle East and a hope for peace and prosperity throughout the region. Specifically, we should pursue positive investment strategies in order to achieve:

- a reaffirmation of respect and affection for one another and respect for one another's faith;
- an end to violence and conflict in the land that is precious to Jews, Muslims, and Christians; and
- a vision of two nations, Israel and Palestine, co-existing peacefully within mutually respected borders, both nations thriving and participating fully in the world economy and community.

Actions taken by the PC(USA) at the 216th General Assembly (2004) were crafted to help realize this vision. Strategies suggested here presume that continuing steps toward peace should be carried out in sustained dialogue with Jewish, Christian, and Muslim partners as events unfold and new opportunities arise.

ACSWP ADVICE AND COUNSEL ON ITEM 11-22

Advice and Counsel on Item 11-22—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-22

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-22

Comment on Item 11-22—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-23

[The assembly answered Item 11-23 by the action taken on Item 11-01. See pp. 43, 45.]

On Directing ACSWP to Constitute a Task Force to Draft a New Statement on Middle East Policy—From the Presbytery of Eastern Virginia.

The Presbytery of Eastern Virginia overtures the 217th General Assembly (2006) to do the following:

1. Direct the Advisory Committee on Social Witness Policy (ACSWP) to constitute a task force to draft a new and comprehensive statement of General Assembly policy regarding the Middle East for consideration by the 218th General Assembly (2008), using the procedures outlined in "Forming Social Policy" (in the *Manual of the General Assembly*)—except as provided otherwise below.

2. Direct that the membership of the task force shall be comprised as follows: One member shall be designated by each presbytery that has sent an overture relating to the Middle East to at least one of the two most recent General Assemblies (the 216 [2004] and 217 [2006]), or that concurred with such an overture. Among those presbyteries not having sent or concurred

with such overtures, each presbytery that has an official mission partnership with a partner church body in the region shall designate one member. The ACSWP shall designate four other members of the task force, two from among the elected members of the ACSWP and two from other nominees received from the church. The ACSWP shall take care to see that members of the task force reflect the diversity of theological and political convictions within the Reformed tradition as it relates to the Middle East.

3. Direct that two additional persons shall be invited to participate in all task force meetings with voice but no vote. One shall come from a mainstream Jewish organization that has criticized past General Assembly resolutions relating to the Middle East, but recognizes the right of self-determination for Palestinians. The other shall come from a mainstream Muslim organization that has criticized the state of Israel, but does not favor its destruction. The Stated Clerk, in consultation with the Worldwide Ministries Division, shall designate these two persons.

4. Direct that the task force shall compile an on-line bibliography related to the Middle East, providing information and various viewpoints on a range of countries and topics in the region. Among the topics to be considered are: the theological basis for Christian engagement in the Middle East; the state of partner churches in the region; the challenges to Christian evangelism in word and deed there; violations of religious freedom and other human rights; the fomenting of hatred and discrimination against minority ethnic and religious groups; poverty and its causes in the region; lack of education and health care; the rights of women and children and other vulnerable persons; military occupations and other impositions of government without the consent of the governed; nuclear proliferation and other threats by states to destroy their neighbors; terrorist acts against non-combatants and the states and organizations that sponsor such attacks; threats of environmental degradation; visions for how conflicts within and between nations in the region might be reconciled and a greater measure of justice and peace might be achieved; examples of how the Presbyterian Church (U.S.A.) and its mission partners might make steps in those directions.

5. Direct that the task force shall solicit input from members of the Presbyterian Church (U.S.A.) ecumenical partners in the Middle East and a range of Muslim and Jewish groups concerned about the region.

6. Direct that the task force shall prepare a proposed policy statement with recommendations and background information addressing concerns such as those raised in Recommendation 4. above.

7. Direct that the work of the task force shall be funded and staffed with resources already allocated to the Advisory Committee on Social Witness Policy and the Worldwide Ministries Division.

8. Direct that, pending approval of a new policy statement on the Middle East, the “process of phased selective divestment in multinational corporations doing business in Israel” initiated by the 216th General Assembly (2004) be suspended.

[Original Financial Implication: (2006) \$11,464; (2007) \$80,292; (2008) \$26,821 (Per Capita—GAC)] [Assembly Action: (2006) \$0; (2007) \$0; (2008) \$0]

Rationale

The standards for “forming social policy” in the *Manual of the General Assembly* specify: “A ‘policy statement’ establishes the fundamental principles that guide the denomination’s social witness. From this policy base a strategy is developed, a program is defined, and personal social witness is empowered. The most current policy document produced in conformance with the requirements 2.a.–g. of this document and adopted by a General Assembly shall be the policy in force” (*Manual of the General Assembly*, 2006, Forming Social Policy, p. 77).

The Presbyterian Church (U.S.A.) has not approved a comprehensive policy statement on the Middle East since the former United Presbyterian Church in the U.S.A. did so in 1974.

It appears that this 1974 statement remains the “policy in force” that should “guide the denomination’s social witness” on the Middle East today.

It is self-evident that vast changes have occurred in the state of the Middle East since 1974.

Since 1974, General Assemblies have approved a long series of resolutions on the Middle East, most of which have been narrowly focused on a few nations and a few problems in the region, particularly the conflict between Israel and the Palestinians and the two wars with Iraq.

Few of these resolutions identify any basis in the broader 1974 policy statement.

It is not clear that the current Presbyterian Church (U.S.A.) strategy for the Middle East is, in fact, developed from the policy base of 1974, nor that programs are defined or personal social witness empowered on the basis of that thirty-year-old statement.

There is need for a fresh and relevant policy statement that will guide a mission strategy for the 21st century.

The most recent resolutions of a General Assembly (the 216th General Assembly (2004)) relating to the Middle East were approved after relatively brief debate, yet these same resolutions then generated unexpected controversy and division with the denomination and in its interfaith relations.

The majority of commissioners did not seem to understand that these resolutions were venturing into new political territory nor did they appreciate that their actions would be perceived as “unbalanced” by some.

This is an appropriate moment to take a broader view of a range of issues in the entire region and to study the extent that the Presbyterian Church (U.S.A.) is taking steps in particular situations that fit into a larger vision of peace, justice, and freedom, and the exhibition of the Kingdom of Heaven throughout the Middle East.

COGA COMMENT ON ITEM 11-23

Comment on Item 11-23—From the Committee on the Office of the General Assembly.

Item 11-23 proposes to form a task force to draft a new statement on Middle East Policy.

The Standing Rules of the General Assembly (K.1.a) require that commissions or special committees can only be undertaken if the work cannot be done by an existing corporation or entity under its assigned responsibilities. A request for a task force is treated under the Standing Rules as a request for a special committee.

The Presbyterian Church (U.S.A.) has created an existing comprehensive policy on Middle East issues, developed over the last half century, recommended by numerous study groups, and approved by and affirmed by many assemblies. The present concerns addressed in Item 11-27 addresses a small part of a well-developed policy.

The Committee on the Office of the General Assembly (COGA) advises that the assembly should carefully consider whether or not it wishes to begin over again. If the assembly should desire to start from the beginning, it should consider whether the proposed membership and associated costs can be realistically borne within existing budget allocations to the Advisory Committee on Social Witness Policy (ACSWP) and the Worldwide Ministries Division (WMD).

At this writing, it is unclear how costs would be allocated. However, we believe that the total costs of this proposal would be \$154,350 over the period 2006–2010.

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.

ACSWP ADVICE AND COUNSEL ON ITEM 11-23

[Also see ACSWP Advice and Counsel on Item 11-01]

Advice and Counsel on Item 11-23—From the Advisory Committee on Social Witness Policy (ACSWP).

Item 11-23 from the Presbytery of Eastern Virginia calls upon the 217th General Assembly (2006) to direct the Advisory Committee on Social Witness Policy (ACSWP) to constitute a task force to draft a new statement on Middle East Policy. This Advice and Counsel would also constitute an answer to Item 11-24 from the Presbytery of New York City.

The Advisory Committee on Social Witness Policy advises approval of Item 11-23 with the following amendments:

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

“1. Direct the Advisory Committee on Social Witness Policy (ACSWP) to constitute a task force [*or resolution team*] to draft a new and comprehensive statement of General Assembly policy regarding the Middle East for consideration by the

218th General Assembly (2008), using ~~[the]~~ procedures outlined in “Forming Social Policy” (in the *Manual of the General Assembly*) ~~[except as provided otherwise below].~~

~~“[2. Direct that the membership of the task force shall be comprised as follows: One member shall be designated by each presbytery that has sent an overture relating to the Middle East to at least one of the two most recent General Assemblies (the 216th and 217th), or that concurred with such an overture. Among those presbyteries not having sent or concurred with such overtures, each presbytery that has an official mission partnership with a partner church body in the region shall designate one member. ACSWP shall designate four other members of the task force, two from among the elected members of the ACSWP and two from other nominees received from the church. ACSWP shall take care to see that members of the task force reflect the diversity of theological and political convictions within the Reformed tradition as it relates to the Middle East.]”~~

~~“[3. Direct that two additional persons shall be invited to participate in all task force meetings with voice but no vote. One shall come from a mainstream Jewish organization that has criticized past General Assembly resolutions relating to the Middle East, but recognizes the right of self-determination for Palestinians. The other shall come from a mainstream Muslim organization that has criticized the state of Israel, but does not favor its destruction. The Stated Clerk, in consultation with the Worldwide Ministries Division, shall designate these two persons.]”~~

~~“[4.] [2.] Direct that the task force shall compile an on-line bibliography related to the Middle East, providing information and various viewpoints on a range of countries and topics in the region. Among the topics to be considered are: the theological basis for Christian engagement in the Middle East; the state of partner churches in the region; the challenges to Christian evangelism in word and deed there; violations of religious freedom and other human rights; the fomenting of hatred and discrimination against minority ethnic and religious groups; poverty and its causes in the region; lack of education and health care; the rights of women and children and other vulnerable persons; military occupations and other impositions of government without the consent of the governed; nuclear proliferation and other threats by states to destroy their neighbors; terrorist acts against non-combatants and the states and organizations that sponsor such attacks; threats of environmental degradation; visions for how conflicts within and between nations in the region might be reconciled and a greater measure of justice and peace might be achieved; examples of how the Presbyterian Church (U.S.A.) and its mission partners might make steps in ~~[these]~~ *[positive]* directions.”~~

~~“[5.] [3.] Direct that the task force *[or resolution team]* shall solicit input from members of the Presbyterian Church (U.S.A.) ecumenical partners in the Middle East and a range of Muslim and Jewish groups concerned about the region.”~~

~~“[6.] [4.] Direct that the task force *[or resolution team]* shall prepare a proposed policy statement with recommendations and background information addressing concerns such as those raised in Recommendation [4-] [3.] above.”~~

~~“[7. Direct that the work of the task force shall be funded and staffed with resources already allocated to the Advisory Committee on Social Witness Policy and the Worldwide Ministries Division.]”~~

~~“[8. Direct that, pending approval of a new policy statement on the Middle East, the ‘process of phased selective divestment in multinational corporations doing business in Israel’ initiated by the 216th General Assembly (2004) be suspended.]”~~

Rationale

The Advisory Committee on Social Witness Policy (ACSWP) commends the Presbytery of Eastern Virginia for bringing Item 11-23 for consideration and action by the 217th General Assembly (2006). The ACSWP notes to this assembly that the most recent Middle East policy statement, *Resolution on the Middle East*, was approved by the 209th General Assembly (1997). (See *Minutes*, 1997, Part I, pp. 66, 68, 560–84.) Thus, it is appropriate in this new millennium for the church to review, rethink, and broaden its current policies on the Middle East as it seeks to do ministry in partnership with the people in this region (Christians, Jews, and Muslims). The Middle East contains both complicated zones of conflict and war and interconnected ancient and living cultures that contribute to the common good of all humanity. A comprehensive analysis of the Middle East must look at religious, cultural, and geopolitical trends common to areas from Northern Africa to South West Asia.

Item 11-23 rightfully acknowledges that the ACSWP is the appropriate General Assembly entity to develop a new policy statement on the Middle East, always working cooperatively with Worldwide Ministries and drawing on a broad range of experts. As currently written, the overture includes overly specific recommendations regarding who should be included in the membership of this new task force. These recommendations are out of harmony with the policy on *Why and How the Church Makes a Social Policy Witness*, which states: “A task force called to develop a policy statement shall be appointed from nominees submitted from the church” (*Minutes*, 1993, Part I, p. 769). The General Assembly’s current policy encourages

nominations from all presbyteries in the church and widespread consultation and testing of documents. In this case, recommendations would also be welcomed from the Moderator's working group on Israel and Palestine (if approved).

Therefore, the ACSWP advises that Item 11-23 be approved as amended to ensure that its policy work is consistent with the church's current policy formation process, and to ensure that the work of this proposed task force is distinct from the ongoing work of the Mission Responsibility Through Investment (MRTI) committee.

ACREC ADVICE AND COUNSEL ON ITEM 11-23

Advice and Counsel on Item 11-23--From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 11-23 directs ACSWP to constitute a task force to draft a new statement on Middle East policy and suspends "the process of phased selective divestment in multinational corporations doing business in Israel." It was submitted by the Presbytery of Eastern Virginia.

The Advocacy Committee on Racial Ethnic Concerns (ACREC) advises Item 11-23 be approved with the following amendments (shown in italics and with brackets).

1. Insert a new Recommendation "2.a." to read as follows:

"[2a. Composition of the task force shall recognize the vastness of the Middle East as a region and the diversity of peoples and issues within it. Representation on the task force should reflect that there are 14–18 million Christians in the Middle East, including Orthodox, Catholic, Protestant, and Pentecostals. There are Arabs, Jews, Armenians, Assyrians, Copts, Samaritans, Kurds, Acadians, and Berbers—to name but a few. There are many religions, and hundreds of sects. Further, there are at least 6 million Middle Eastern immigrants here in the U.S., about half of whom are Christians and many are members of PC(USA) congregations.]"

2. Delete Recommendation 8.

~~"[8. Direct that, pending approval of a new policy statement on the Middle East, the 'the process of phased selective divestment in multinational corporations doing business in Israel' initiated by the 216th General Assembly (2004) be suspended.]"~~

Rationale

While the idea of updating our policy on the Middle East has its merits, ACREC believes that a comprehensive policy statement on the Middle East must address the broad diversity of peoples and the full complexity of the issues in the region. It will require widespread consultation, a sense of history, and attention to diverse voices to address the issues fully.

The urgency of the political realities in Israel and Palestine—a reality that means daily humiliation under oppressive occupation for Palestinians, and lack of security for both Palestinians and Israelis—demand action. In the face of such injustice, ACREC affirms that the church is called to take a principled, ethical stance based on Christ's example and the teachings of Scripture. Neutrality gives tacit support to the stronger party, regardless of whether that party is right or wrong. Neutrality fails to name the perpetrators as perpetrators. Further, when neutrality is interpreted as inaction, it gives implicit approval to both perpetrators and victims to resort to atrocities. The church should not take a neutral stance toward Palestinian suicide bombers; and should not take a neutral stance toward the Israeli occupation of Palestine. Rather, the church needs to be a prophetic voice for justice and peace. Divestment is a nonviolent strategy that has produced positive results in past conflicts. The ACREC affirms the action of the 216th General Assembly (2004) calling for a "process of phased selective divestment in multinational corporations doing business in Israel."

GAC COMMENT ON ITEM 11-23

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

Item 11-24

[The assembly answered Item 11-24 by the action taken on Item 11-01. See pp. 43, 45.]

On Creating a Task Force on the Middle East to Produce a Substantive Resource Document—From the Presbytery of New York City.

The Presbytery of New York City overtures the 217th General Assembly (2006) to establish a Task Force on the Middle East¹ to produce a substantive resource document to guide policy and inform future resolutions and actions of the PC(USA) in the region. The membership of this task force shall represent a cross-section of opinions and commitments within the national church on the issues and contexts of the Middle East, with a particular focus on the Israeli-Palestinian conflict, as well as a range of skills and expertise (e.g., theology, social ethics, comparative religion, history, international relations, economics, etc.). The task force shall consult with representative voices from the American Jewish and Arabic communities (especially Palestinian Americans), as well as from Israeli Jews, Israeli Arabs, Palestinians (both Muslim and Christian) living in the West Bank and Gaza, and Lebanese Christians.

The resource document should include the following:

1. A documentary history (along with a narrative summary) of the ecumenical and interfaith relationships, statements, and actions of the PC(USA) and its antecedent denominations in the Middle East.
2. A regional history of the Middle East from the end of World War I to the present day, with a particular emphasis on the history of the region currently known as Israel and the Palestinian Territories, including an annotated bibliography.
3. A specific history of the modern Zionism movement, including an annotated bibliography.
4. A reference guide of the major parties and entities active in the region, including nongovernmental organizations (NGOs) and religious organizations (e.g., the Likud party, Hezbollah, Middle East Council of Churches).
5. Annotated links and references to other reputable sources of information.

On the basis of the resource document, the task force shall formulate broad guidelines expressing the overarching commitments of the PC(USA) to a just and lasting peace in the region. Future statements and actions by the General Assembly or the General Assembly Council (GAC) (or any of their subordinate entities) that are related to the region shall follow these guidelines unless the guidelines are altered first by action of the General Assembly.

The task force shall make its report to the 218th General Assembly (2008). This report shall include a reflection on their process, the reference document, the guidelines, and recommendations for usage of the resource and for keeping it current.

[Original Financial Implication: (2006) \$12,400; (2007) \$47,880; (2008) \$18,450 (Per Capita—OGA)] [Assembly Action: (2006) \$0; (2007) \$0; (2008) \$0]

Rationale

The helpfulness of a resource document to guide policy formation, particularly public statements and actions, seems clear; more educated commissioners can formulate policy more thoughtfully and communicate their intentions more effectively.

The actions of the 216th General Assembly (2004) related to the Israeli-Palestinian conflict highlight this need. Those actions have created significant divisions both within our church and between us and our Jewish brothers and sisters. Many who took or supported those actions seemed caught unawares by the intensity of the reaction from the Jewish community (and from within the church). Yet, if one has a reasonable familiarity with the history of the conflicts and its touchstones, one would have realized that phrases such as “the right of refugees to return to their homeland”² cannot be used casually or without clear explanation and not provoke such a reaction. While this would not have eliminated a strong emotional reaction from Jewish community, it would have mitigated against the response. Given the high tensions and enormous complexities of issues in the region, to the point where history itself is hotly debated, the need for such a comprehensive guide for future action is clear.

Second, the unexpected media firestorm arising from the 216th General Assembly (2004) proved very difficult to address, not only because the General Assembly made little or no provision for a media response plan, but because there were not clear resources for local pastors and sessions to go to in answering simple questions like, “what is the history of the

PC(USA)'s involvement in the region? Are they anti-Israel?" While steps have clearly been taken in recent months to provide more contextual information,³ we believe that the envisioned task force will simultaneously provide broader and more substantive resources along with a greater sense of credibility because of the transparency of the writing process and the diversity of the writers.

Third, we believe that the production and acceptance of broad guidelines for PC(USA) policy based on this thorough contextual analysis will not only provide consistency and accountability for church statements and actions, but it will provide an easily accessible summary of the PC(USA)'s hopes for the region and our goals for our role there. This summary will help us as we work to reestablish our bona fides that are being questioned by some within the church and the Jewish community, who perceive or suspect that there is a more insidious agenda at work than our fervent desire for a just and lasting peace.

Endnotes

1. While the major emphasis here is on the Israeli-Palestinian conflict, it is recognized that this conflict cannot be understood in isolation from the context of the greater Middle East. Hence, the broader title is employed to give the task force a broader mandate.

2. See action 4b of Item 12-01 of the 216th General Assembly (2004), which was also a reiteration of the "End the Occupation Now" action of the 215th General Assembly (2003), posted at <http://www.pcusa.org/worldwide/israelpalestine/israelpalestineresolution.htm#1>

3. We note the resources now posted at <http://www.pcusa.org/worldwide/middleeast.htm>, and especially those at <http://www.pcusa.org/worldwide/israelpalestine/resources.htm>.

COGA COMMENT ON ITEM 11-24

Comment on Item 11-24—From the Committee on the Office of the General Assembly.

Item 11-24 relates to the formation of a task force to produce a resource document on the Middle East.

The Standing Rules of the General Assembly (K.1.a) require that commissions or special committees can only be undertaken if the work cannot be done by an existing corporation or entity under its assigned responsibilities. A request for the creation of a task force is treated under the Standing Rules as a request for a special committee.

The Committee on the Office of the General Assembly (COGA) advises that a task force, appointed by the 217th General Assembly (2006), would have financial implications of \$78,730 to the Per Capita Budget over the period 2006–2008. The intent of this item might be more properly met through a task force or subcommittee appointed by the General Assembly Council to develop these materials.

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.

ACSWP ADVICE AND COUNSEL ON ITEM 11-24

Advice and Counsel on Item 11-24—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-23.

GAC COMMENT ON ITEM 11-24

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

***Item 11-25**

[The assembly approved Item 11-25 as amended. See pp. 43, 45.]

On Condemning International Trafficking in and Sexual Exploitation of Children—From the Synod of the Northeast.

The Synod of the Northeast respectfully overtures the 217th General Assembly (2006) to do the following:

1. Condemn international trafficking¹ in and sexual exploitation of children, which affects 2 million children annually.
2. Direct the General Assembly Council, through its National Ministries Division, its Justice and Compassion mission area, and the associate for Child Advocacy to raise awareness within our presbyteries and local churches and to
 - provide educational resources and reference lists, and
 - network with other groups advocating on this issue, including ECPAT.²
3. Direct the General Assembly Council~~[, through its Worldwide Ministries Division,]~~
 - to educate mission workers about the issue of international trafficking in children and sex tourism;
 - to familiarize staff and personnel with this issue.
4. Recommend to synods and presbyteries that their members become educated on this issue and engage in advocacy and action to end exploitation of all children around the world
 - providing resource centers with resources and reference lists;
 - conducting seminars such as the Presbyterian U.N. Seminar on this topic sponsored by the Synod of the Northeast in August 2005.
5. Direct the Stated Clerk of the General Assembly and the Moderator of the General Assembly to send a written communication to the members of U.S. Senate urging that the U.S. ratify the U.N. Convention on the Rights of the Child.
6. Direct the Stated Clerk of the General Assembly and the Moderator of the General Assembly to send a written communication to the members of U.S. Congress supporting federal legislation “End Demand for Sex Trafficking” (H.R. 2012 and S.937), which has already been introduced.
7. Direct the Stated Clerk of General Assembly and the Moderator of the General Assembly to send a written communication to the general secretary of the United Nations
 - commending the High Office on Human Rights and UNICEF for their diligent global efforts to protect children from international trafficking and sexual exploitation;
 - supporting ratification and enforcement of international laws that protect children, such as the International Labour Organization’s (ILG) Convention No. 182 that prohibits the worst forms of child labour, the Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children, and the Protocol to the Convention on the Rights of the Child on the sale of children, child prostitution, and child pornography;
 - requesting the World Health Organization to consider the impact of international trafficking of children and sexual exploitation of children as they consider and deal with health issues related to the HIV/AIDS global pandemic.
8. Urge members of the Presbyterian Church (U.S.A.) not to do business with companies in the travel and tourism industry [and other companies in international trade] that have not signed the “Code of Conduct for the Protection of Children from Commercial Exploitation in Travel and Tourism,” seeking ethics to be linked with economics, as in the boycotting of South African products and companies during Apartheid or the “Nestle Boycott” during the 1980s [and make that list available to all presbytery stated clerks].

9. Request the General Assembly to continue to provide support of and funding for ECPAT in its work of advocating on behalf of children who are sexually exploited and in caring for child victims of sex tourism. [Presbyterian Women and PCUSA entities in the Synod of the Northeast have previously given grant funds to ECPAT.]

10. Direct the Stated Clerk of General Assembly and the Moderator of the General Assembly to send letters of appreciation to the three U.S. companies who have signed the Code of Conduct: The Carlson Corporation and Radisson for their courage and leadership in signing the Code of Conduct, as well as the travel agencies in Boston and Philadelphia, which have also signed.

Rationale

Two million children are victims of sexual exploitation and 1.2 million children are trafficked annually (which is 2½ times the population of the city of New Orleans).

One hundred ninety-two of the 194 member states of the U.N. have ratified the Convention on the Rights of the Child, the only exceptions being Somalia and the U.S.³

Only three U.S. companies have signed the “Code of Conduct for the Protection of Children from Commercial Exploitation in Travel and Tourism,” yet an estimated one-fourth of international child sex tourists are Americans.

The international demand for children in the sex trade is high because of the belief that children are less likely to be infected with HIV/AIDS.

The 1994 Crime Bill (the Violent Crime Control and Law Enforcement Act) makes it illegal for a U.S. citizen to travel overseas in order to engage in sexual acts with a minor, but few Americans know of its existence, and it is not strongly enforced.

The 2000 Trafficking Victims Prevention Act offers some protection for children brought to this country in the sex trade, however it is difficult to enforce and victims are hard to identify. Also it does not protect U.S. children.

Sex tourists usually believe it is legal and culturally acceptable to sexually exploit children in other countries, and often state that the impoverished children benefit by the payment received.

Trafficking is a global problem affecting large number of children every year. Children and their families are often lured by the promise of better employment and a more prosperous life far from their homes.⁴

Child trafficking is lucrative and linked with criminal activity and corruption. Children who have been trafficked face a range of dangers, including violence and sexual abuse. They are even arrested and detained as illegal aliens—often with little or no access to their parents or other support services.⁵

The PC(USA) has been a leader in child advocacy and working against trafficking in children and needs to continue our commitment to put faith into action.

Endnotes

1. Definition of Trafficking from UNICEF Factsheet: Trafficking refers to the illegal transport of human beings, in particular women and children, for the purpose of selling them or exploiting their labor.

2. ECPAT’s work is to “End Child Prostitution, Child Pornography and Trafficking of Children for Sexual Purposes.” The original acronym came from “End Child Prostitution in Asian Tourism.”

3. President Clinton signed the convention in 1995 with the intent it be ratified, but it has yet to be presented to the full Senate because it remains in the Senate Foreign Relations Committee. Opponents of the convention claim it might enable the U.N. to usurp national and state sovereignty, undermine parental authority, allow and encourage children to sue parents or have abortions, or enable the U.N. to dictate how we raise and teach our children. These fears are false. For fuller information and facts see www.childrightscampaign.org/crcfacts.htm or contact ECPAT www.ecpatusa.org (718) 935-9192.

4. UNICEF Factsheet: “Trafficking”

5. UNICEF Factsheet: “Trafficking”

Concurrences to Item 11-25 from the Presbyteries of New Brunswick, Northern New York, Southern New England, Susquehanna Valley, Utica, and West Jersey.

ACSWP ADVICE AND COUNSEL ON ITEM 11-25

Advice and Counsel on Item 11-25—From the Advisory Committee on Social Witness Policy (ACSWP).

Item 11-25 asks the 217th General Assembly (2006) to condemn international trafficking and sexual exploitation of children. Item 11-25 also requests several actions to raise awareness of this issue and to support federal legislation and international laws to protect children from trafficking and sexual exploitation.

The Advisory Committee on Social Witness Policy (ACSWP) advises that Item 11-25 be approved.

Rationale

The Reformed teachings of the church lead us to speak out against injustice particularly for those who have no voice themselves. Children, in particular, have no voice to speak out against the injustices they suffer. As set out particularly in the affirmation of *Why and How the Church Makes a Social Policy Witness*:

We affirm the authority of Scripture for our faith and life, not only as individuals but also as a witnessing community in the world.

The trafficking and sexual exploitation of children is a tremendous and alarming global problem that needs to continuously be unmasked and which demands action.

ACWC ADVICE AND COUNSEL ON ITEM 11-25

Advice and Counsel on Item 11-25—From the Advocacy Committee for Women’s Concerns (ACWC).

Item 11-25 asks for specific action of the PC(USA) in condemning international trafficking in and sexual exploitation of children.

The Advocacy Committee for Women’s Concerns (ACWC) advises Item 11-25 be approved.

Rationale

The Advocacy Committee for Women’s Concerns is called to be a voice of justice and advocacy for women in the Presbyterian Church (U.S.A.) and around the world. International trafficking, the illegal transport of human beings, particularly women and children, for the purpose of selling them or exploiting their labor, and the sexual exploitation of children is a huge global business (see *Profiting from Abuse*, Unicef, November 2001) that particularly dehumanizes women and children, the primary victims, but also men, the primary perpetrators. It destroys the lives of the “the least among us.” All exploitation is unjust because it is a misuse of power.

The Advocacy Committee for Women’s Concerns commends the overture’s detailed rationale and asks commissioners to especially note these three points:

- 192 of 194 member states of the U.N. have ratified the Convention on the Rights of the Child, the only exceptions being Somalia and the U.S.
- Only three U.S. companies have signed the “Code of Conduct for the Protection of Children from Commercial Exploitation in Travel and Tourism,” yet an estimated one-fourth of international child sex tourists are Americans.
- The PC(USA) has been a leader in child advocacy and working against trafficking in children and needs to continue our commitment to put faith into action.

ACREC ADVICE AND COUNSEL ON ITEM 11-25

Advice and Counsel on Item 11-25—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 11-25 deals with condemning international trafficking in and sexual exploitation of children. It was submitted by the Synod of the Northeast.

The Advocacy Committee for Racial Ethnic Concerns concurs with the advice of the Advocacy Committee for Women's Concerns (ACWC).

***Item 11-26**

[In response to Item 11-26, the assembly approved an alternate resolution. See pp. 43, 45.]

On Expressing the Church's Concern for the People of Haiti—From the Presbytery of Tropical Florida.

The Presbytery of Tropical Florida overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to express to the president and the Congress of the United States of America the church's concern for the people of Haiti, to request the president and the Congress to address the political and social situation in Haiti with the resources available to our nation, to provide for welcome and relief for Haitian refugees, and to cease the current practice of immediate deportation of those who are attempting to escape the horror that exists in that troubled country.

In response to Item 11-26, the 217th General Assembly (2006) approved the following alternate resolution:

That the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) do the following:

- 1. Express to the president and Congress of the United States the church's concern for the people of Haiti.**
- 2. Request the president and Congress**
 - a. to address the political and social situation in Haiti with the resources available to our nation;**
 - b. Provide for welcome and relief for Haitian refugees;**
 - c. Cease the current practice of immediate deportation of those who are attempting to escape the horror that exists in that troubled country and admit Haitians in temporary protected status.**
- 3. Call upon the United States government to adopt a Haiti policy that is friendly toward the political empowerment of the vast majority of Haitian citizens, who are poor, often disenfranchised, and systematically excluded from participation in political life.**
- 4. Call upon the United States government to be generous in its trade agreements and financial aid to Haiti, providing assistance without imposing conditions that are deleterious to Haiti's economic health, self-government, and independence.**
- 5. Give thanks for the life and dignity of all human beings, especially those whose condition of poverty and oppression is contrary to the will of God as expressed by Jesus Christ, our Lord.**
- 6. Reaffirm the support of the Presbyterian Church (U.S.A.) for the right of all people, in particular those of Haiti, to self-government and the free exercise of democratic processes without interference from other nations, including agents of the United States.**
- 7. Reaffirm previous actions taken by the General Assemblies of the Presbyterian church in relation to the people of Haiti.**
- 8. Call on the members of the Presbyterian Church (U.S.A.) to continue to pray and advocate for peace, stability, and justice for Haiti and its people.**

Rationale

The mission of the Presbyterian Church (U.S.A.) has historically included ministries of compassion to hurting people and social justice to opposed peoples.

The people of the nation of Haiti are suffering from a combination of natural disasters, economic depression, and political unrest and chaos.

The government of the United States of America has the power to influence changes in international situations through both political and economic means.

The United States of America takes pride in its historical welcome to immigrant peoples, including “your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teeming shore; send these, the homeless, tempest tossed to me.”

ACSWP ADVICE AND COUNSEL ON ITEM 11-26

Advice and Counsel on Item 11-26—From the Advisory Committee on Social Witness Policy (ACSWP)

This Advice and Counsel also answers Item 11-38.

Item 11-26 calls for the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to express concern for the people of Haiti.

The Advisory Committee on Social Witness Policy (ACSWP) advises that an alternate resolution to Item 11-26 be approved. The alternate resolution uses recommendations adapted from both Item 11-26 and Item 11-38. Text would read as follows:

“The 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) does the following:

- “1. Express to the president and Congress of the United States the church’s concern for the people of Haiti.
- “2. Request the president and Congress to address the political and social situation in Haiti with the resources available to our nation.
- “3. Provide for welcome and relief for Haitian refugees.
- “4. Cease the current practice of immediate deportation of those who are attempting to escape the horror that exists in that troubled country.
- “5. Give thanks for the life and dignity of all human beings, especially those whose condition of poverty and oppression is contrary to the will of God as expressed by Jesus Christ, our Lord.
- “6. Reaffirm the support of the Presbyterian Church (U.S.A.) for the right of all people, in particular those of Haiti, to self-government and the free exercise of democratic processes without interference from other nations, including agents of the United States.
- “7. Reaffirm previous actions taken by the General Assemblies of the Presbyterian Church in relation to the people of Haiti.
- “8. Call upon the United States government to adopt a Haiti policy that is friendly toward the political empowerment of the vast majority of Haitian citizens, who are poor, often disenfranchised, and systematically excluded from participation in political life.
- “9. Call upon the United States government to be generous in its trade agreements and financial aid to Haiti, providing assistance without imposing conditions that are deleterious to Haiti’s economic health, self-government, and independence.
- “10. Call on the members of the Presbyterian Church (U.S.A.) to continue to pray and advocate for peace, stability, and justice for Haiti and its people.”

Rationale

The recommendations above adapted from Items 11-26 and 11-38 are consistent with previous actions taken by the General Assemblies of the Presbyterian Church (U.S.A.) in relation to Haiti, especially the action taken by the 204th General Assembly (1992) *On Haitian Refugees* (*Minutes*, 1992, Part I, pp. 74, 81, 918–19). That action, recognizing the linkage between conditions in Haiti and the flow of refugees, bears updating today. The recommendations approved in 1992 offer strong policy support in favor of Items 11-26 and 11-38. Those recommendations include the following:

The 204th General Assembly (1992):

1. Call[ed] on the president and United States government to:
 - a. Suspend immediately the high seas interdiction and forced return of Haitian refugees;
 - b. Ensure the fair, consistent, generous, and expeditious consideration of all requests by Haitians for asylum and/or safe haven in this country;
 - c. Admit as refugees, with the right to work, such Haitians with a well-founded fear of persecution;
 - d. Admit in Temporary Protected Status (TPS), with the right to work, such other Haitians at risk;
 - e. Call on the United Nations high commissioner for refugees to implement more fully the protection mandate in relation to the exodus of persons from Haiti;
 - f. Support the restoration of constitutional order and democratic government in Haiti, so that the people of Haiti, with the active support of the international community, can bring peace, stability, and justice to their nation;
2. Call(ed) upon our governing bodies and congregations of the Presbyterian Church (U.S.A.) to:
 - a. Pray for the country and people of Haiti;
 - b. Work closely with the Refugee Program of the Presbyterian Church (U.S.A.) and of Church World Service and Witness; (*Minutes*, 1992, Part I, pp. 74, 81, 919).

In addition to the policy listed above, the theological and ethical principles that guide this denomination's work on immigration and refugee issues also offer support in favor of the recommendations included in Items 11-26 and 11-38. These theological and ethical principles challenge us to empathize with the struggles of our refugees, asylum seekers, and immigrant sisters and brothers, especially the following:

Principle 5: Christians have the responsibility to challenge and to shape government policy regarding refugees, asylum seekers, and immigrants.

Principle 6: Love of neighbor requires Christians to seek justice for refugees, asylum seekers, and immigrants.

Principle 7: Faithfulness to Christ means Christians always live in tension with national values and policies. (*Resolution on Transformation of Churches and Society Through Encounters with New Neighbors*, *Minutes*, 1999, Part I, pp. 32, 353,366)

Therefore, in light of the policies cited above and the situation described in Item 11-38, the Advisory Committee on Social Witness Policy (ACSWP) advises approval of all of these measures.

ACREC ADVICE AND COUNSEL ON ITEM 11-26

Advice and Counsel on Item 11-26—From the Advocacy Committee for Racial Ethnic Concerns.

Item 11-26 expresses the church's concern for the People of Haiti. It was submitted by the Presbytery of Tropical Florida.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises that Item 11-26 be approved.

Rationale

People from Haiti are taking a great risk in trying to leave their country looking for a safer place to live and to survive due to the chaotic situation their country is experiencing. They are immediately deported when they are arrested trying to enter the U.S. The policy of the U.S. government with the people from Haiti is not in accord with the policies being used for other countries. Citizens from other countries are being treated differently than Haitians. When others are in similar situations, they are given temporary protected status asylum or other considerations while in the U.S.

Item 11-27

[The assembly approved Item 11-27 as amended. See pp. 43, 45.]

On Appointing a Special Committee to Explore the Radical Reduction of the Impact of Malaria in Sub-Saharan Africa—From the Presbytery of Northern New York.

The Presbytery of Northern New York overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to explore the radical reduction of the impact of malaria in sub-Saharan Africa.

- To this end, an extra commitment opportunity will be formed to create a special committee [that] shall be composed of persons appointed by the Moderator of the 217th General Assembly (2006), who shall also extend an invitation to representatives from our Sub-Saharan African church partners who shall be full participants (for a total of up to eight persons) ~~[the Moderator the Church of Central Africa Presbyterian to appoint committee members from the CCAP who shall be full participants].~~

- The committee will seek to create a framework for collaboration with a broad partnership of civic, health, philanthropic, and other organizations. It would not only seek to address the ravages of malaria, but also: (1) work with partners to establish relationships and protocols that would facilitate both fiscal responsibility and fidelity of participation for collaborators; (2) identify how a large-scale, multi-organizational effort would be managed and reviewed; and, (3) identify specific difficulties minimizing success in previous efforts to combat malaria.

- A report detailing an international plan of action will be presented to the 218th General Assembly (2008).

[• To this end, the extra commitment opportunity mentioned above will also be used to fund an associate position for funds development for the diseases of poverty (such as malaria, TB, and AIDS) in the international context. This position shall be funded for an initial three-year term.]

[Original Financial Implication: (2006) \$0; (2007) \$33,715; (2008) \$28,630 (Mission—Unrestricted)] [Assembly Action: (2006) \$0; (2007) \$0; (2008) \$0]

Rationale

The Presbytery of Northern New York is convicted by the ravages of malaria—causing the death of 1.2 million people in sub-Saharan Africa annually.

Malaria is a disease whose impact is most potent in the parts of the world that are both rural and extremely poor; pregnant women, children under the age of five, and the elderly are the most vulnerable and comprise the vast majority of the fatalities; for those who survive, malaria is a lifelong condition. Only with cooperation and coordination can we reach this deeply into suffering.

Current estimates from the “Roll Back Malaria” Partnership suggest there is currently \$250 million being spent worldwide to combat malaria, where \$1.8 billion is needed.

The Presbytery of Northern New York believes God is calling the PC(USA) to play a specific role in gathering the strength of many to end the ravaging destruction of malaria in sub-Saharan Africa.

We believe the devastation of malaria is so enormous and the cost so massive, no one will be able to truly make a difference alone. If a special committee were tasked to create the framework for a broad partnership built upon sustainable mission in Africa and utilizing models of public health that have achieved recognized success, then the challenge will be met with the necessary leverage.

Extreme poverty, the scale of the disease, and the challenges of sub-Saharan Africa all necessitate an effort beyond the PC(USA).

Jesus said it only takes a little yeast to leaven the whole loaf. We cannot solve malaria or effect the necessary change on our own. Yet, through Jesus Christ, we can be the leaven who raises the whole.

GENERAL ASSEMBLY COUNCIL COMMENT ON ITEM 11-27

Comment on Item 11-27—From the General Assembly Council.

The General Assembly Council (GAC) urges that no action be taken on Item 11-27.

The General Assembly Council affirms the Christian concern demonstrated by the Presbytery of Northern New York for our brothers and sisters in Africa, whose lives are ravaged by malaria, and the GAC commends the Presbytery of Northern New York for bringing this issue before the General Assembly.

This overture calls for a broad response to the toll of malaria, seeking to reduce malaria “in sub-Saharan Africa,” and it states that a report detailing an “international plan of action” will be presented to the next General Assembly. However, the overture appears to focus its implementation on only one country, Malawi. It is not clear if the committee mandated by the overture is to include members from many nations of sub-Saharan Africa, or from only Malawi.

The GAC believes that concentrating the responses called for by this overture in the specific areas of sub-Saharan African where PC(USA) already has strong partnerships would be more efficient and more effective than trying to mount a campaign to combat malaria in a vast and widely diverse region. The PC(USA) is already providing ongoing support for these church partners as they work to combat malaria. Central to that work is the NetWorkers Malaria Prevention Program of International Health Ministries, which enjoys strong support from Presbyterian Women, and has disbursed more than \$375,000 to our church partners, to fund their malaria prevention education activities and provide bed nets.

The GAC affirms the proposed involvement of civic, health, and philanthropic organizations, and recommends that such collaboration be led by PC(USA)’s partner, the Church of Central Africa Presbyterian. It appears feasible that such collaboration could, as the overture suggests, build on successful public health models and leverage support by working collaboratively. The GAC urges that such collaborative efforts be aimed at a multifaceted approach to alleviating the impact of malaria, including environmental controls, education, preventive medications and treatment drugs, and bed nets.

We question, however, the creation of a large, and potentially expensive, committee structure for carrying out this work. We perceive that, to be effective, such a committee would need to meet several times, both in the U.S. and in Africa. Significant budget would be necessary, depending on the size of the committee and the number and location of its meetings. This budget cannot be funded from current GAC resources, and therefore this endeavor would have to be self-funded by its participants, the presbytery, or external sources from which funding can be sought.

We recommend a less expensive alternative that would require no action by the General Assembly: the creation a self-funded network of members, congregations, and presbyteries interested in working with African partners to address malaria-related issues.

The GAC, specifically the International Health Ministries Office, would be able to resource such a network with background information on successful malaria prevention projects (as well as those that have not been successful) and with any assistance needed in working with our partner, the Church of Central Africa Presbyterian.

COGA COMMENT ON ITEM 11-27

Comment on Item 11-27—From the Committee on the Office of the General Assembly.

Item 11-27 proposes appointing a special committee.

The Standing Rules of the General Assembly (K.1.a) require that commissions or special committees can only be undertaken if the work cannot be done by an existing corporation or entity under its assigned responsibilities.

The Committee on the Office of the General Assembly (COGA) advises that Item 11-27 is programmatic in its intent and should be referred to the General Assembly Council. The financial implication for the GAC mission budget to create a special committee of the General Assembly to accomplish this proposal would cost a total of \$75,730 over the period 2006–2008.

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.

ACWC ADVICE AND COUNSEL ON ITEM 11-27

Advice and Counsel on Item 11-27—From the Advocacy Committee for Women’s Concerns (ACWC).

Item 11-27 calls for the appointment of a special committee to explore the radical reduction of the impact of malaria in sub-Saharan Africa.

The Advocacy Committee for Women’s Concerns (ACWC) advises that Item 11-27 be referred to the General Assembly Council, Worldwide Ministries Division, for review and possible action/implementation.

Rationale

The Advocacy Committee for Women’s Concerns believes this overture deserves thorough consideration. Pregnant women, children under five, and the elderly are more vulnerable and comprise the vast majority of the fatalities. The ACWC recognizes the financial significance if the overture is implemented. Therefore, ACWC believes a review by the General Assembly Council, Worldwide Ministries Division, of this overture, including consultations with partner churches in Africa such as the Church of Central Africa-Presbyterian, and especially the women in leadership positions in that church, could be incorporated into Worldwide Ministries Division work.

ACREC ADVICE AND COUNSEL ON ITEM 11-27

Advice and Counsel on Item 11-27—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 11-27 deals with appointing a special committee to explore the radical reduction of the impact of Malaria in Sub-Saharan Africa. It was submitted by the Presbytery of Northern New York.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) concurs with the advice of the Advocacy Committee for Women’s Concerns (ACWC).

***Item 11-28**

[The assembly approved Item 11-28 as amended. See pp. 43, 45.]

On Supporting the Peace Process in Sudan—From the Presbyteries of Trinity and Shenango.

The Presbyteries of Trinity and Shenango overture the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to reaffirm our denomination’s close connections to Sudan for more than 100 years; to raise awareness of the need to continue advocating for peace in Sudan and for pressure on the government of Sudan¹, National Congress Party, to assure its compliance with the terms of the Comprehensive Peace Agreement (CPA)²; and to explore the appropriateness of taking measures against any companies selling war materiel to the government of Sudan by recommending to the General Assembly that it add~~ing~~ their names to the divestment list of the Committee on Mission Responsibility Through Investment (CMRTI) [General Assembly], stating as follows:”

1. Direct the Stated Clerk to send greetings to our ecumenical partners, the New Sudan Council of Churches and the Sudan Council of Churches, and to our church partners, the Sudan Presbyterian Evangelical Church and the Presbyterian Church of Sudan, thanking God for their courageous and faithful witness to Our Lord Jesus Christ; commending them for their work toward reconciliation that provides an environment for good governance; and affirming our solidarity with them as they increase their capacity for evangelism and the establishment of schools and other community projects necessary to civil society.

2. Encourage all Presbyterians to pray for a just peace for all the people of Sudan; to raise awareness of genocide in Sudan, planned and paid for by the government of Sudan, which continues to the present against the southern and marginalized people of Sudan, including Darfur and eastern Sudan; and to make their voices heard by the leaders of our government, including the president of the United States, secretary of state, members of Congress, and the U.S. ambassador to the United Nations, on behalf of continued sanctions against the government of Sudan until a just and lasting peace exists for all people of Sudan.

3. Direct the Committee on Mission Responsibility Through Investment (CMRTI) to explore the appropriateness of recommending to the General Assembly that it add~~ing~~ to its divestment list those companies

profiting from the sale of armaments, helicopters, tanks, and other war materiel to the government of Sudan until those companies either suspend their operations in Sudan or a just and lasting peace exists for all people of Sudan.

[4. In view of the massive suffering in the Sudan, we recommend that the General Assembly Council be authorized to act on behalf of the General Assembly on the MRTI's recommendation and to do so with all due speed.]

Rationale

Blessed are the peacemakers, for they will be called children of God (Matt. 5:9). Ties between Presbyterians in the United States and Presbyterians in Sudan go back more than a century to when the Sudan Presbyterian Evangelical Church was organized in northern Sudan and the Presbyterian Church of Sudan was organized in the south as a result of the partition of the country under the Anglo-Egyptian Condominium. Three presbyteries of the Presbyterian Church (U.S.A.) are in specific partner relations with Presbyterians in Sudan, and seven mission personnel are presently assigned to Sudan.³ Furthermore, our partners in Sudan have again called on the Presbyterian Church (U.S.A.) to take action to bring peace and justice to Sudan.⁴

The 209th General Assembly (1997) of the Presbyterian Church (U.S.A.) approved *Overture 97-75. On the Situation in the Sudan and Our Response to That Situation*, to draw attention to the genocide in southern Sudan and request Presbyterians to intercede with prayer, mission personnel, finances, and advocacy with the United States government.

The 212th General Assembly (2000) of the Presbyterian Church (U.S.A.) recommended, in response to *Commissioners' Resolution 00-6. On Investment in Sudan*, that CMRTI explore the appropriateness of complete divestment from Talisman Energy, Inc., a Canadian-based company whose oil revenues helped underwrite the government of Sudan's genocide on the people of southern Sudan. Talisman Energy, Inc. was added to CMRTI's divestment list. In 2002, Talisman suspended its operations in Sudan and later sold its stake.⁵

The 213th General Assembly (2001) of the Presbyterian Church (U.S.A.) approved *Commissioners' Resolution 01-12. On the Civil War in Sudan*, in support of passage by Congress of the Sudan Peace Act of 2002 (SPA). The SPA, intended to encourage good-faith peace negotiations between the government of Sudan and representatives of southern Sudan under threat of sanctions, became law October 21, 2002. The Comprehensive Peace in Sudan Act of 2004, which expanded the SPA by explicitly adding Darfur, became law December 23, 2004. Despite extensive documentation of human rights abuse, systematic rape, arbitrary killings, and the denial of safe passage to agencies for the delivery of humanitarian assistance, however, the situation in Darfur, in particular, remains intractable due to the financing and organizational support afforded the Janjaweed (proxy militias) by the government of Sudan, all to the end of terrorizing internally displaced Sudanese by the hundreds of thousands and all nongovernmental agencies that would venture to provide them basic humanitarian assistance.

After years of delays by the government of Sudan and the persistence of international negotiating teams, the CPA was signed in Sudan on January 9, 2005. The CPA includes eight separate protocols, including those dealing with wealth sharing, power sharing, and autonomy for Southern Sudan. Under the CPA, a Government of National Unity (GNU) has been formed for the six-year transitional period, with Southern Sudan governed autonomously. At the end of the six-year interim, a referendum will be held on the issue of a unified Sudan or secession of the South. For all of the CPA's provisions concerning the government of Sudan to be implemented in a timely manner vigilant monitoring and continuous pressure to overcome the inertia of the government of Sudan's reluctance to share power and wealth will be necessary.⁶

Sudan's long running civil war intensified during the late 1990s, as the government of Sudan waged a ruthless genocide against southern and other marginalized peoples, seeking to transform Sudan's traditional agricultural economy to one based on petroleum exploration and production. The escalation of the genocide, funded by expanding oil revenues, resulted in millions of deaths and millions more being driven by bombs, massacres, and village burnings from their traditional homelands into crowded displacement camps set up in northern Sudan.⁷ By 2004, Sudan's agricultural sector was in ruins, with more than 70 percent of its export earnings deriving from the sale of oil.⁸

During this same time period, member churches of our ecumenical partners, in obedience and discipleship to the teachings of Jesus Christ, began to give the highest priority to justice, peace, reconciliation, and advocacy through a growing movement called the "People-to-People Peace Process."⁹ By striving for reconciliation and peace agreements among tribes and communities of southern Sudan that were engaged in hostilities, raids, looting, and violence against one another, the member churches increased amicable intercommunity relations in southern Sudan. As the peace movement continued to grow, the principles of the People-to-People Peace Process were further developed into the Resource Centre for Civil Leadership (RECONCILE), a program that continues to empower communities for peaceful solutions within the framework of a just civil society.¹⁰

The CPA's six-year interim period presents churches with new needs and opportunities for evangelism, theological training, women's programs, youth work, prison ministries, basic education, and health care. Our church partners should be assured of the readiness of Presbyterians and the Presbyterian Church (U.S.A.) to offer intercessory prayer, advocacy efforts, finances, and trained mission workers to assist them as they rebuild civil society in Sudan.

The Sudan Presbyterian Evangelical Church (SPEC) has grown quickly in recent years as it ministered among the displacement camps in northern Sudan. The SPEC operates two training facilities in the capital, Khartoum, for the preparation of pastors and evangelists: Nile Theological College and Gereif Bible School.¹¹ The Presbyterian Church of Sudan (PCOS), which has also experienced extraordinary growth, is involved in developing the capacity of the churches in education, medical services, and self-sustainability.¹² The Presbyterian Church (U.S.A.), at previous General Assemblies, has called for solidarity with our sisters and brothers in Sudan as they seek the path of peace through the love of Christ. May Presbyterians feel themselves called to join in support of this historic peace process in Sudan by praying for and assisting our Presbyterian partners in Sudan. Many resources have been made available by the Presbyterian Church (U.S.A.), both print and internet resources, for prayer, study, advocacy, and support of peace in Sudan. The Worldwide Ministries Division-Central and West Africa Office, Presbyterian Disaster Assistance, the Presbyterian Peacemaking Program, and the Sudan Advocacy Action Forum all offer resources.¹³

Finally, so that concerned Presbyterians may be aware whether their investment interests are connected to the sale of war materiel to the government of Sudan, the CMRTI should explore whether it would be appropriate to add the names of companies so profiting to its divestment list until such companies suspend their operations in Sudan or until a just and lasting peace exists in Sudan. This measure, when applied to Talisman Energy, Inc. contributed to a successful outcome and the same could be hoped for in regard to companies profiting from the unjust suffering of southern and marginalized Sudanese.

Endnotes

1. "The government of Sudan" as used herein, refers to the National Islamic Front (NIF), which came to power by coup in 1989, also known as the "National Congress Party," the majority party in the Government of National Unity mandated by the Comprehensive Peace Agreement.

2. For the text of the CPA and protocols, see: http://www.usip.org/library/pa/sudan/cpa01092005/cpa_toc.html

3. Trinity, Shenango and Redstone presbyteries are in partner relations with Sudan; mission personnel currently assigned to Sudan are Barry Almy and Elizabeth McCormick, Debbie and Del Braaksma, Joe Dyer, and Sue Ellen Hall. See: <http://www.pcusa.org/missionconnections/profiles/sudan.htm>.

4. Dr. Haruun Ruun, executive director of the NSCC, addressing a Church World Service meeting September 22, 2004, "urged international churches and people of faith to advocate for a peaceful resolution in Sudan . . . He called upon church partners to urge their governments to pressure the Sudan government to commit to the peace agreement [CPA] but also achieve a peaceful resolution in the Darfur region." Anne Walle, Jan Dragin, "Churches Work for Peace." CWS, 09/22/04. See <http://churchworldservice.org/news/archives/2004/09/221.html>

Haruun Ruun later stated on the issue of advocacy the following: "Sudan could not have reached this far in its history without the effective advocacy mounted by the ecumenical partners. Advocacy will continue to be crucial . . . Internationally—to ensure transparency e.g. in the international trade of Sudan's natural resources for the benefit of the people and thus avoid the Angolan and New Guinean experiences and in monitoring the fragile peace to survive." "Reflections on the Way Forward for New Sudan Council of Churches.(NSCC) and Sudan Council of Churches (SCC) in Sudan's New Era," January 18, 2005. [*can be forwarded in PDF format by EKW upon request*]

5. Talisman Energy, Inc. is currently a defendant, along with the Republic of Sudan, in a lawsuit filed in November 2001 in United States District Court for the Southern District of New York (*Case Number 01 CV 9882 AGS*) by the Presbyterian Church of Sudan on behalf of current and former residents of southern Sudan. Talisman is accused of collaborating with the government of Sudan in planning for the disposal of civilians in areas marked for oil exploration and in coordinating military strategy with the government of Sudan that resulted in ethnic cleansing, killings, war crimes, confiscation of property, enslavement, kidnapping, and rape. "Talisman Energy Genocide Case to Proceed," *New York Times*, August 31, 2005.

6. The GNU was to have been announced August 9, 2005, but the unexpected death of Dr. John Garang de Mabior three weeks after his appointment as Sudan's first vice president and president of the Government of Southern Sudan delayed the process. Garang was replaced by Salva Kiir Maryardit, formerly the vice president of the Government of Southern Sudan and Deputy Chairman of the SPLM.

7. "Cross-referenced estimates now demonstrate that [as of 2002] more than 2.5 million persons, and perhaps as many as 3 million persons or more, have died as a direct result of the war. Indirect deaths would be even higher!!" Inside Sudan. The Story of People-to-People Peacemaking in Southern Sudan, New Sudan Council of Churches, October 2002, p. 9.

8. "Traditionally, Sudan's economy has been mainly agricultural—a mix of subsistence farming and production of cash crops such as cotton and gum arabic. With the start of significant oil production (and exports) beginning in late 1999, however, Sudan's economy is

changing dramatically, with oil export revenues now accounting for around 73% of Sudan’s total export earnings.” “Country Analysis Briefs-Sudan.” U.S. Department of Energy. July 2004.

<http://www.eia.doe.gov/emeu/cabs/sudan.html>.

9. “People who took part in the peace conferences were elated with new hopes for peace. The conferences did stop much of the fighting, did reconcile many of the people and did build an atmosphere of understanding and cooperation. The conferences established the intent for peace and began to address practical matters related to realizing and practicing the peace throughout the community. . . . The Peace Conferences were successful but they are not an end in themselves; rather they are a key benchmark finally set in the intense effort of building communities and inter-community relationships.” *Inside Sudan. The Story of People-to-People Peacemaking in Southern Sudan*, New Sudan Council of Churches. October 2002, p. 69.

10. “From Nothing to Nothing. The Challenges of Post War Sudan.” Emmanuel LoWilla, RECONCILE Int. Kampala, Uganda. August 2004. . [can be forwarded in PDF format by EKW upon request]

11. Shenango Presbytery’s web site has more information on SPEC and its projects. See www.shenango.org

12. Trinity Presbytery’s web site has more information on PCOS and its projects. See www.trinity-presbytery.org.

13. Other web sites to check are:

Worldwide Ministries Division, Sudan: <http://www.pcusa.org/worldwide/sudan/> and also, <http://www.pcusa.org/worldwide/sudan/international.htm>

Presbyterian Disaster Assistance, Sudan Response: see <http://www.pcusa.org/pda/response/africa/sudan-index.htm>

Presbyterian Peacemaking Program: <http://www.pcusa.org/peacemaking/pubs/pubs.htm#featured>

Sudan Advocacy Action Forum: <http://www.sudanadvocacy.com/>

Concurrences to Item 11-28 from the Presbyteries of Denver, Northern New England, Redstone, Shenango, and Sheppards and Lapsley.

ACSWP ADVICE AND COUNSEL ON ITEMS 11-28 and 11-37

Advice and Counsel on Item 11-28 and 11-37 – From the Advisory Committee on Social Witness Policy (ACSWP)

Items 11-28 and 11-37 concern the Sudan/Darfur Crisis.

The Advisory Committee on Social Witness Policy (ACSWP) advises that Items 11-28 and 11-37 be approved with comment:

The moral urgency of the situation in Darfur, and now neighboring Chad, constitutes a judgment on those nations, including the United States, which have called the situation a “genocide,” but have done little of consequence to change it. As the overture suggests, weak response by individual governments translates into weakness in international institutions, in this case both the Organization of African States and the United Nations, as well as the International Criminal Court. The particular dynamics of a kind of racial ethnic cleansing involving mass rape and cases of enslavement, as well as mass murder, starvation, and deportation, damage the cause of human rights and weaken international law. Thus the concern of the overtures is well founded. Articles 2–5 of the Universal Declaration of Human Rights state:

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. (See the Universal Declaration of Human Rights, <http://www.un.org/Overview/rights.html>).

A short reference to the Darfur situation is made in the Rationale of Item 09-11, *Resolution on Human Rights in a Time of Terrorism and Torture*, paragraph four, p. 2.

Commissioners are also advised that Item 03-09, if approved, might serve to delay the implementation of the corporate social responsibility measures contained in the overture. Particularly in cases where government action is slow or blocked, the committee advises that such measures involving the church's investment portfolios are a nonviolent form of moral pressure on governments that deny human rights. In this case, there are also environmental factors at work in the development of oil resources for the benefit of only one sector of the population.

ACWC ADVICE AND COUNSEL ON ITEM 11-28

Advice and Counsel on Item 11-28—From the Advocacy Committee for Women's Concerns (ACWC).

Item 11-28 calls on PC(USA) to support the Peace Process in Sudan.

The Advocacy Committee for Women's Concerns (ACWC) advises Item 11-28 and Item 11-37 be joined and be approved.

Rationale

The Advocacy Committee for Women's Concerns (ACWC) is called to be a voice of justice and advocacy for women in the Presbyterian Church (U.S.A.) and around the world. If ever there was an urgent call for advocacy for a peace process, it is Sudan. The Sudanese women have been calling for justice and peace for decades.¹ The Advocacy Committee for Women's Concerns strongly supports Sudanese women in their ongoing work for peace and justice in Sudan and believes immediate action is necessary.

ACREC ADVICE AND COUNSEL ON ITEM 11-28

Advice and Counsel on Item 11-28—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 11-28 deals with supporting the peace process in Sudan. It was submitted by the Presbytery of Trinity.

The Advocacy Committee for Racial Ethnic Concerns concurs with the advice of the Advocacy Committee for Women's Concerns.

***Item 11-29**

[The assembly approved Item 11-29 as amended. See pp. 43, 45.]

Statement on Taiwan and China

“The Advisory Committee on Social Witness Policy recommends that the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) [~~approve~~][receive] the following [report]: “Statement on Taiwan and China.”

“Statement on Taiwan and China

“The Presbyterian Church (U.S.A.) greatly values [and shall maintain] its long-standing relationships with both the Presbyterian Church of Taiwan and the China Christian Council. Both provide a strong witness of the love of Jesus Christ to their people.”

The Presbyterian Church of Taiwan, while not always in the same place as its government, is able to speak out on political affairs. In China, while the public sphere is quite different, the church is able to express its views to the government of the People's Republic (PRC).

Despite the tension between the two governments that may be heightened in the period before the 2008 Olympics in Beijing, there are some hopeful signs:

1. Close to a million Taiwanese business people reside in the People's Republic today. Their children attend Taiwanese schools. Commerce and investment across the Strait amount to more than \$100 billion.
2. Charter flights from mainland China to Taiwan for the Lunar Holiday allow families to celebrate together.
3. Democratic elections for parliament in Taiwan in December 2004 showed that a majority of the people of Taiwan prefer to play it safe with stability.
4. In May, Chinese President Hu Jintao proposed new diplomatic language aimed at ending the decades-old state of hostilities by agreeing to open talks if Taiwan accepted the principle of "two shores, one China" while acknowledging that the two sides might differ precisely on what that term meant. "[This] deliberate ambiguity of the new wording could allow Taiwan's president, Chen Shui-bian, to claim that 'one China' refers to the Republic of China—the formal name of the government in Taipei—or even a loose federation of the mainland and China" (Pan, Philip P. "China Alters Language On Taiwan." *Washington Post*, (May 13, 2005): A01).

So what should Americans do in these circumstances? The advice of James R. Lilley, former head of the American Institute in Taiwan and former ambassador to China, is "There is no need to choose sides between Taiwan and China. You can go along with both."

This certainly conforms with the PC(USA) Worldwide Ministries Division's view of partnership with churches around the world, which honors and respects them, but refrains from becoming involved in their internal politics as it encourages dialogue between the churches toward peaceful solution of their differences.

On another matter, Taiwan understandably desires to become a member of the World Health Organization (WHO). Two circumstances could keep this from happening at this time: (1) Given current international relations, the United States may not be the best advocate for Taiwan's membership. (2) China, as a permanent member of the United Nations Security Council, with veto power, would vote "no" to Taiwan's membership.

Fortunately this will not keep the Center for Disease Control in Taiwan from having fast, expert assistance should there be another epidemic, such as SARS was several years ago. The Center for Disease Control (USA) states that part of its mission is to provide a full range of services to countries in need of its expert assistance. This was the case during the SARS epidemic, and would be the case in the future.

Presbyterians in the United States are asked to continue to pray for the people and churches of China and Taiwan as they seek to resolve their differences in a peaceful way and provide Christian witness and mission in their respective countries.

For further information about the Worldwide Ministries Division's partnership policy and updated news on the situation in China and Taiwan visit the website at <http://www.pcusa.org/worldwide/taiwan>.

Rationale

This report is in response to the following referrals:

2003 Referral: Item 11-13. Commissioners' Resolution 03-9. On World Health Organization (WHO) Observer Status for Taiwan [Calling to Prayer and Action—SARS Epidemic and Taiwan] (Minutes, 2003, Part I, pp. 40–41, 631–33).

2004 Referral: Alternate Resolution to Item 13-01. On Expressing Our Solidarity with the Presbyterian Church in Taiwan and with the Taiwanese People—From the Presbytery of the Pacific. Recommendation 2. Direct the Advisory Committee on Social Witness Policy, in Consultation with the General Assembly Council and the National Taiwanese Presbyterian Council 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—From the 216th General Assembly (2004) (Minutes, 2004, Part I, p. 90).

***Item 11-30**

[The assembly approved Item 11-30. See pp. 43, 45.]

On Promoting a Free, Fair, and Democratic Election in the Democratic Republic of Congo—From the Presbytery of New Hope.

At the request of Congolese Presbyterians, other Congolese people, and their friends around the world, the Presbytery of New Hope overtures the 217th General Assembly (2006) of the PC(USA) to do the following:

- 1. Educate the General Assembly Moderator, the General Assembly Stated Clerk, the General Assembly Council, and the members and clergy of the PC(USA) about conditions in the Democratic Republic of Congo (DRC).**
- 2. Establish a Day of Prayer and Fasting for the people of Congo.**
- 3. Encourage the General Assembly Moderator, the General Assembly Stated Clerk, the General Assembly Council, and the members and clergy of the PC(USA) to advocate that the U.S. Congress do the following:**
 - a. Send a bipartisan congressional delegation to visit the Congo to assess, first hand, ways and means to promote and carry out free, fair, and democratic elections in the Congo.**
 - b. Utilize the resources of the U.S. government for continued and increased support to the U.N. to bring under control remaining armed conflicts that divide people in the DRC.**
 - c. Support the current efforts to bring unity to the Congo as provided by the Global and Inclusive Accord.**
 - d. Utilize the resources of the U.S. government to implement a free, fair, and democratic election in Congo, including financial support now needed to make appropriate preparations for and to carry out the election process.**
 - e. Determine responsible channels for directing the use of this money for its intended purposes.**
 - f. Utilize the influence of the U.S. government to encourage DRC's neighboring countries to support a free and fair election in DRC.**
 - g. Support funding and implementation of a Truth and Reconciliation Commission in Congo after free and fair elections.**
 - h. Support and advocate foreign debt forgiveness for Congo after free and fair elections.**
 - i. Support and advocate, after free and fair elections, aid for educational, medical, transportation, and telecommunications infrastructure.**
 - j. Urge and support the newly elected Congolese government in placing the education of its children and youth as a high priority.**

Rationale

The Presbyterian Church of the Congo, now numbering more than two million members, traces its roots to the 1891 missionary efforts of two U.S. Presbyterians: the Reverend William Shepherd and the Reverend Samuel Lapsley.

Our Presbyterian brothers and sisters in the Democratic Republic of Congo are crying out for our help because the Congolese people are living in deplorable and deteriorating conditions; the levels of poverty and hunger are despicable; illiteracy and unemployment are rampant; diseases like HIV/AIDS are increasing; the infrastructure of the nation is crumbling; and political instability is increasing.

The nation of the Democratic Republic of the Congo has great natural resources, has realized little benefit from this potential national wealth, and needs political stability to encourage development.

The people of the Democratic Republic of Congo (DRC) have not experienced the joy of a free, fair, transparent, and democratic election of their national leaders since receiving independence in 1960.

The people of DRC now urgently are calling for a free, fair, transparent, and democratic election of their national leaders as promised to them by the Inter-Congolese Dialogue, sanctioned by a Global and Inclusive Accord and a Transitional Constitution approved by Congolese negotiators in Pretoria, South Africa, on April 4, 2003.

Many Americans of the faith community, including members of the Presbyterian Church (U.S.A.), and American friends of Congo who have lived in, and/or visited, this great African country in recent years now plead for free and fair elections.

America is seen in the Congo and around the world, as a people who cherish freedom and democratic institutions, and President George W. Bush in his Second Inaugural Address has articulated U.S. policy in support of free elections in every country around the globe.

Europe has donated a large sum of money to support free elections in the DRC, and the United Nations is increasing the number of peacekeeping troops in the DRC.

Education is the foundation of an effectively functioning democracy and economy, consequently, for an election to succeed and a democratic government to continue, the schools of the Congo must be successful.

Concurrence to Item 11-30 from the Presbytery of Baltimore.

ACREC ADVICE AND COUNSEL ON ITEM 11-30

Advice and Counsel on Item 11-30—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 11-30 deals with promoting a free, fair, and democratic election in the Democratic Republic of Congo. It was submitted by the Presbytery of New Hope.

See ACREC Advice and Counsel on Item 11-32.

***Item 11-31**

[The assembly answered Item 11-31 by the action taken on Item 11-30. See pp. 43, 45.]

Regarding the People and Presbyterian Church of the Congo—From the Presbytery of Chicago.

The Presbytery of Chicago, at the request of Congolese Presbyterians, other Congolese people, and their friends around the world, overtures the 216th General Assembly (2006) to support the Congo Presbyterian Church and the people of the Democratic Republic of the Congo in the following manner.

1. Educate the members of the PC(USA) about conditions in the Democratic Republic of Congo (DRC).
2. Encourage PC(USA) churches and presbyteries to become involved in supporting the Congo's election and the ministries of the Congolese Presbyterian Church that address the well-being of the people of Congo: education, health, and economic development.
3. Encourage members of the PC(USA) to urge their legislators to petition the U.S. Congress to do the following:
 - a. Send a bipartisan congressional delegation to the Congo to assess the current situation and promote a fair democratic election.
 - b. Utilize the resources of the U.S. government to increase support to the U.N. to stop armed conflicts that divide and kill people in the DRC.
 - c. Support current efforts to bring unity and peace to the Congo as provided by the global and inclusive accord.
 - d. Provide significant financial support and other needed resources for the Congo's election.
 - e. Determine and utilize responsible channels for directing the use of this money for its intended purposes.

- f. Utilize the influence of the U.S. government to encourage the Congo's neighboring countries to cease their conflict and their interference in the internal affairs of the Congo.
- g. Urge the Congolese government to place the education of its children and youth as a high priority by
 - (1) providing a free, appropriate education in primary and secondary schools;
 - (2) paying teachers living wages.

Rationale

The Presbyterian Church of the Congo, now numbering more than two million members, traces its roots to the 1890 work of the U.S. Presbyterians, the Reverend William Shepherd and the Reverend Samuel Lapsley, who planted the seeds for the current 819 Presbyterian churches, 349 schools, hospitals, universities, and women's training programs that serve the Congolese people.

Our brothers and sisters in the Democratic Republic of Congo (DRC) are crying out for our help because almost 4 million Congolese have died in the last six years due to civil war and its results, and because those who live there are in deplorable conditions, the levels of poverty and hunger are devastating; illiteracy and unemployment are rampant; diseases like HIV/AIDS are increasing; the infrastructure of the nation is crumbling; and the political instability constantly interferes with recovery efforts.

The people of the DRC have not experienced a democratic election since receiving independence in 1960 and are urgently calling for an election promised to them by the Inter-Congolese Dialogue, through the Global and Inclusive Accord and Transitional Constitution approved by Congolese negotiators in Pretoria, South Africa, on April 4, 2003.

There is great potential for civil war to break out in the Congo if an election does not occur in 2006.

There is a growing outcry for a Congolese election and financial support for the Congo by Americans of all faith communities, including Presbyterians, many of whom have lived in or visited the Congo in recent years and have seen the devastation there.

America is viewed by the Congolese and around the world as a nation that supports the development of democracy and President George W. Bush, in his Second Inaugural Address, articulated U.S. policies in support of elections in every country around the globe.

Education is viewed by the Congolese as the most critical building-block of their future democracy and economy; and support for the 108,000 children and youth in Congolese Presbyterian schools is a priority for the Congolese Presbyterian Church. "Universal primary education" was established as an essential human right by the Millennium Declaration of the United Nations in 2000.

The Democratic Republic of the Congo's natural resources flow out of the country to highly developed countries, including the United States, without the benefits of those resources reaching the citizens of the DRC.

Concurrences to Item 11-31 from the Presbyteries of Central Florida and Mission.

ACREC ADVICE AND COUNSEL ON ITEM 11-31

Advice and Counsel on Item 11-31—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 11-31 deals with the people and Presbyterian Church of the Congo. It was submitted by the Presbytery of Chicago.

See ACREC Advice and Counsel on Item 11-32.

***Item 11-32**

[The assembly answered Item 11-32 by the action taken on Item 11-30. See pp. 43, 45.]

On Support for Congolese People in the Democratic Republic of the Congo (DRC)—From the Presbytery of Eastern Virginia.

The Presbytery of Eastern Virginia respectfully overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to do the following:

1. Address in prayer and in action the human suffering and injustices inflicted upon the Congolese people, of whom our Presbyterian brothers and sisters numbering approximately two million are an integral part.

2. At the request of our Congolese brothers and sisters and their friends around the world, let it be resolved that the PC(USA) advocate with the U.S. government:

a. That a bipartisan U.S. Congressional delegation visit the Congo to assess firsthand ways and means to promote and carry out a free, fair, and democratic election in 2006.

b. That the resources of the U.S. government be utilized in implementing a free, fair, and democratic election in the Congo, including financial support now needed to make appropriate preparations for, and to carry out the election process.

c. That responsible channels be found for directing the use of this money for its intended purposes.

d. That the resources of the U.S. government be utilized for continued and increased support to the U.N. in order to bring under control remaining armed conflicts that divide people in the Democratic Republic of the Congo (DRC).

e. That the U.S. government strongly support efforts to bring unity to the Congo as provided by the Global and Inclusive Accord.

f. That after the election of a fairly elected democratic government, foreign debt be forgiven for the new government of the DRC.

g. That the PC(USA) General Assembly establish a day of prayer and fasting in 2006 for our Congolese brothers and sisters in the DRC.

Rationale

In fewer than ten years after Congo became a personal property of King Leopold II of Belgium, Christian churches, starting with the Catholic Church, began to evangelize, educate, and provide health ministries. Early in 1891, the Presbyterian Church in the U.S. arrived by sending two young Presbyterian ministers: one African American from Virginia, the Reverend William Sheppard, and the other white, the Reverend Samuel Lapsley from Alabama.

These two pioneer Presbyterian missionaries formed what is known as the Presbyterian Church of the Congo, which is now a combination of two General Assemblies: the Presbyterian Church in the Congo (CPC), and Presbyterian Church in Kinshasa (CPK). These General Assemblies now exceed two million Congolese members, almost equal to the total membership of the PC(USA).

Presbyterian advocacy for Congolese people traces its roots to the Reverend William Sheppard. Early in his mission work in the Congo, he discovered and exposed human rights abuses of the Congolese by King Leopold II of Belgium.

Congolese human rights abuses existed during the entire seventy-five year rule of King Leopold and the Belgian government, and throughout the entire 32 years of Mobutu's dictatorship. Injustice and human rights abuses continue to the present day.

Twenty-four delegates from the Presbytery of Eastern Virginia, who visited Kinshasa in July of 2004, were touched by the degree of misery and hardship in which they found their Congolese brothers and sisters living. They came back to the United States with broken hearts full of empathy and compassion. They are the eyewitnesses who heard the Congolese asking for our intervention.

Our Scriptures are rich in calling upon people of faith to address the needs of the poor, oppressed, and weak. Our Lord Jesus calls upon us to love our neighbors and to minister to the least of us. “Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world” (Jas. 1:27, NRSV).

The people of the DRC have not experienced the joy of a free, fair, transparent, and democratic election of their national leaders since receiving independence in 1960.

The people of DRC are now urgently calling for a free, fair, transparent, and democratic election of their national leaders as promised to them by the Inter-Congolese Dialogue, sanctioned by a Global and Inclusive Accord and a Transitional Constitution approved by Congolese negotiators in Pretoria, South Africa, on April 4, 2003.

Many Americans of the faith community, as well as American friends of the Congo who have lived in and/or visited this great African country in recent years, now plead for free and fair elections.

In the Congo and around the world, America is seen as a community that cherishes freedom and democratic institutions. In his Second Inaugural Address, President George W. Bush articulated U.S. policy in support of free elections in every country around the globe.

The European Union has donated a large sum of money to support free elections in the DRC, and the United Nations is increasing the number of peacemaking troops in the DRC.

Concurrences to Item 11-32 from the Presbyteries of Central Florida and Utica.

ACREC ADVICE AND COUNSEL ON ITEM 11-32

Advice and Counsel on Item 11-32—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 11-32 calls for the U.S. government to support the Congolese people by sending a congressional delegation to promote free and fair elections in 2006, forgive debt, and support UN efforts for peace and unity in the Congo. It was submitted by the Presbytery of East Virginia.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises Item 11-32 be approved.

Rationale

The ACREC supports the recommendations of this resolution because much of the instability and human rights abuses arose out of the systemic racism inherent to colonialism. As the overture cites:

Congolese human rights abuses existed during the entire seventy-five year rule of King Leopold and the Belgian government, and throughout the entire thirty-two years of Mobutu’s dictatorship. Injustice and human rights abuses continue to the present day.

The historic role of advocacy on behalf of the Congolese in the Presbyterian church is also part of the valuable legacy of African American Presbyterians. As the overture explains, the Reverend William Sheppard from Virginia “discovered and exposed human rights abuses of the Congolese by King Leopold II of Belgium.”

The ACREC urges the Presbyterian Church (U.S.A.) to continue in the tradition of Rev. Sheppard to advocate on behalf of the people of the Democratic Republic of Congo in the face of human rights abuses that have their roots in colonial oppression.

ACWC ADVICE AND COUNSEL ON ITEM 11-32

Advice and Counsel on Item 11-32—From the Advocacy Committee for Women’s Concerns (ACWC).

Item 11-32 calls for supporting the Congolese People in the Democratic Republic of the Congo.

The Advocacy Committee for Women’s Concerns concurs with the Advocacy Committee for Racial Ethnic Concerns’ advice and counsel.

***Item 11-33**

[The assembly approved Item 11-33. See pp. 43, 46.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 217th General Assembly (2006) approve the following:

THE COMMITMENT TO PEACEMAKING

The 217th General Assembly (2006), recognizing the usefulness of the “Commitment to Peacemaking” to the peacemaking efforts of congregations:

1. Commends those sessions that have adopted the “Commitment to Peacemaking.”
2. Recognizes that the Office of the Stated Clerk sends a certificate of commendation to the stated clerk of the presbytery in which the congregation is located for presentation at a stated meeting of presbytery for those sessions that have adopted the “Commitment to Peacemaking.”
3. Requests stated clerks of presbyteries who receive the certificates for sessions that have adopted the “Commitment to Peacemaking” to present them at a stated meeting of presbytery in such a way as to adequately commend the congregation for this achievement.
4. Urges presbyteries to find ways to share and celebrate the experiences of congregations where sessions have adopted and implemented the “Commitment to Peacemaking.”
5. Urges presbyteries and synods also to consider adopting the “Commitment to Peacemaking” in forms appropriate to those governing bodies and commends those governing bodies that have done so.
6. Commends the 71 presbyteries and 6 synods that have 50 percent or more of their congregations whose sessions have adopted the “Commitment to Peacemaking.”
7. Commends presbyteries that have 75 percent or more of their congregations whose sessions have adopted the “Commitment to Peacemaking.”
8. Urges peacemaking committees of the presbyteries to contact the sessions in their presbytery that have not adopted the “Commitment to Peacemaking” to express the importance of this commitment and to urge their adoption of it.
9. Recognizing that the Presbyterian Peacemaking Program maintains a list of those sessions that have adopted the “Commitment to Peacemaking” in order to serve them in their peacemaking efforts, requests that a report be made to the 218th General Assembly (2008) on the number of sessions that have adopted the “Commitment to Peacemaking.”
10. Requests the 217th General Assembly (2006) 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 216th General Assembly (2004), the 217th General Assembly (2006) honors those presbyteries that have reached 50 percent or more of their congregations whose sessions have adopted the “Commitment to Peacemaking” since the 216th General Assembly (2004).

Rationale

This recommendation is in response to the following referral:

2004 Referral: Item 12-07. The Commitment to Peacemaking, Recommendation 9. That a Report Be Made to the 217th General Assembly (2006) on the Number of Session That Have Adopted the “Commitment to Peacemaking”—From the General Assembly Council (Minutes, 2004, Part I, pp. 74, 901).

The “Commitment to Peacemaking” equips Presbyterians as they seek to implement the Mission Work Plan Justice and Compassion goal, “Advocate for peace and nonviolence in accord with General Assembly policy and direction, and aid other governing bodies in peacemaking efforts.”

As of January 9, 2006, 4,523 congregations have adopted the “Commitment to Peacemaking.” The Presbyterian Peacemaking Program will bring an up-to-date report to the General Assembly when it meets in June 2006.

Item 11-34

[The assembly answered Item 11-34 by the action taken on Item 11-01. See pp. 43, 46.]

On Supporting the Continuation of MRTI’s Selective and Careful Process of Corporate Engagement Relating to Human Rights Abuses in Israel and Palestine—From the Presbytery of Newark.

The Presbytery of Newark respectfully overtures the 217th General Assembly (2006) to do the following:

1. Commend the careful and responsible work of the Presbyterian Church (U.S.A.)’s Mission Responsibility through Investment (MRTI) Committee for its selective and careful process of corporate engagement regarding particular business practices as they relate to human rights abuses in Israel and Palestine.
2. Support the continuation of this process including dialogue with corporations, shareholder proxies, shareholder resolutions, and, only if necessary, recommendations for divestment as mandated by the 216th General Assembly (2004)—consistent with the church’s long-standing practice of ensuring its investments are used to further the church’s mission.
3. Express grave concern that over the past two years the peace process has been seriously damaged by the policies and actions of both Israeli and Palestinian leaders.
4. Call upon Israel to stop settlement population growth by means of new immigration in the West Bank, East Jerusalem, and the Jordan Valley; begin a process of substantial settlement withdrawal; end the construction or reconstruction of any defensive barriers or walls beyond the 1967 border and therefore within the Palestinian territory; and end extra-legal assassinations of Palestinians.
5. Call upon Hamas to expressly end violence and disavow the goal of expelling Israel from Palestine; recognize Israel; form a government in coalition with Fatah and other parties for the purpose of creating a viable, independent, peaceful, and secure Palestinian nation.
6. Continue to pursue dialogue among Christians, Jews, and Muslims, including all other stakeholders in the Middle East, thereby continuing the historic recommendations and practices of the Presbyterian Church (U. S. A.).

Rationale

The continuing aggression by Israel on the one hand by means of settlement expansion and military occupation and on the other hand the violent response by Palestinian militant groups to that expansion and occupation are major causes of the continuation and prolongation of the Israel-Palestine conflict. They have led not to negotiation, reconciliation, and security for either Israel or the Palestinians but to an increase in extremism and polarization on both sides of the conflict. The calls by Hamas and other extremist groups for the violent expulsion of Israel and Israelis from all of Palestine are matched by the calls within Israel for the expulsion of Palestinians from all of the West Bank.

The continuing involvement of multinational corporations, as identified by MRTI, whose work contributes to the violence committed by both the government of Israel and the Palestinian Authority greatly endangers the peace process.

The MRTI’s process of research, dialogue, and engagement with corporations, including the filing of shareholder resolutions, has been successful as a means of ensuring that PC(USA) investments are consistent with the church’s moral values, and promotes its mission goals. These goals include peace, social and economic justice, and respect for human rights. The MRTI’s engagement strategies have addressed corporate practices in numerous countries, including Colombia, Iran, Syria, China, Nigeria, Indonesia, Guatemala, Nicaragua, Burma, Equatorial Guinea, Bangladesh, Mexico, and Vietnam.

When the lengthy engagement process does not achieve positive results, MRTI may recommend that the General Assembly place the corporation on the General Assembly divestment list. Previous occasions when divestment recommendations have been made and approved include:

- the traditional policies of no investment in companies involved in tobacco, alcohol, gambling, and pornography,
- limits on investments in military manufacturing corporations,
- most famously in some companies doing business in South Africa during the apartheid regime, and
- most recently the Canadian oil company, Talisman Energy, for its oil exploration and construction of a pipeline in the Sudan.

When considering engagements with corporations, including possible divestment, all stakeholders in the Middle East conflict should be seen as potential subjects of the work of MRTI.

ACSWP ADVICE AND COUNSEL ON ITEM 11-34

Advice and Counsel on Item 11-34—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-34

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-34

Comment on Item 1134—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-35

[The assembly answered Item 11-35 by the action taken on Item 11-01. See pp. 43, 46.]

Phased Selective Divestment: Giving Voice to the Silenced—From the Presbytery of Boston.

The Presbytery of Boston overtures the 217th General Assembly (2006) to do the following:

1. Receive this overture as a statement of thanksgiving for the 216th General Assembly (2004) and its faithful social witness to the Gospel in the approval and implementation of Item 12.01, Initiating Divestment and Ending Occupation.
2. Commend the General Assembly Council for its administration of the assembly's work and the MRTI Committee for its "progressive engagement" of firms whose services or products foster violence and injustice in Israel and Palestine.
3. Continue to work with ecumenical and interfaith partners to complete "phased selective divestment" as a means of engaging corporate entities, government agencies, and the religious community in exploration and dialogue that those long silenced in Palestine and Israel might know justice, freedom, and peace.
4. Continue to develop educational and interpretive materials about this "phased selective divestment" program so that those intrigued and/or aroused by the church's witness might discover a cogent, faithful Christian argument.

Rationale

Through this overture, the Presbytery of Boston expresses its appreciation to the 217th General Assembly (2006) for the social policy witness of the 216th General Assembly (2004) concerning Palestine and Israel. Further, by supporting that

witness, the Presbytery of Boston encourages sessions, presbyteries, and synods to affirm the power and potential of reconciliation in Palestine and Israel. As the Confession of 1967 foretells, our witness can make a difference.

The 216th General Assembly (2004) approved a resolution, “On Israel and Palestine: Initiating Divestment and Ending Occupation,” and instructed the Mission Responsibility Through Investment (MRTI) Committee 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.”

1. *On Social Policy Witness*

The 216th General Assembly (2004)’s resolution and the instructions given the Mission Responsibility Through Investment Committee were prompted by receipt of an overture from the Presbytery of St. Augustine. Social policy witness by governing bodies of the Presbyterian Church (U.S.A.) is an intrinsic component of the church’s mission. (See the Report of the Task Force on Why and How the Church Makes a Social Policy Witness, approved by the 205th General Assembly (1993).) The presbytery was warmly commended for its resolution.

The 216th General Assembly (2004) and the General Assembly Council had little time to prepare for public reaction to the assembly’s actions. Reaction came swiftly and, at times, was negative.

Presbyterian General Assemblies are not made anxious by reaction to the church’s social witness. Nonetheless, the role of Christian leadership can become lonely without the concerted expression of fellowship by sister governing bodies.

2. *On Phased Selective Divestment*

Language approved by the 216th General Assembly (2004) called for “phased selective divestment” of assets currently invested in corporations identified through an ecumenical and interfaith process.

The assembly’s action invokes a tested Reformed process. Since 1984, the Presbyterian Church (U.S.A.) has engaged more than twenty corporations in dialogue over military-related and tobacco manufacture and distribution, and human rights practices—practices that fall short of God’s vision for creation.

Phased selective divestment calls the church to three tasks: education, interpretation, and public witness. First, we are challenged to study, learn, and understand—to become better informed about life in Palestine and Israel. Second, we are asked to become proficient reporters of the realities present in Palestine and Israel. Third, we are to engage in acts of public dialogue and witness including the divestment of assets invested in firms identified as contributing to violence in Palestine and Israel.

Pursuant to social policy witness through investments, the MRTI Committee established criteria for assessment of company behavior:

Activities and products that are used to

- support and maintain Israeli occupation;
- establish, expand, or maintain Israeli settlements;
- support or facilitate violent acts by Israelis or Palestinians against innocent civilians; and
- support or facilitate the construction of the Separation Barrier.

The MRTI Committee identified five companies in which the PC(USA) invests that engage in the activities listed above. These firms are:

- Caterpillar—Manufactures heavy equipment used by Israel to demolish homes, destroy olive trees, and construct roads for Israeli-settler-use-only in occupied territory.
- CitiGroup—Allegedly served as a conduit via Arab banks and terrorist organizations for funds from various charities that were payments to families of Palestinian suicide bombers.
- ITT Industries—Supplies the Israeli military with communications, electronic, and night vision equipment used by its forces in occupied territory.

- Motorola—Develops encrypted wireless communication equipment used by Israeli military in occupied territory and invests in unlicensed cell phone companies that market their products to Israeli settlements but evade payments of millions of dollars in legal taxes that would benefit the Palestinian economy.
- United Technologies—Provides helicopters used by Israeli military for attempted assassination strikes on suspected Palestinian terrorists, often killing innocent civilian bystanders.

Guided by the principals of phased selective divestment, MRTI has begun a conversation with each company. Simultaneously, it has initiated a conversation with the investment committees of General Assembly entities.

3. *On Presbyterian Concerns in Palestine and Israel*

Christians have a historic place within the communities of the Middle East. Believers (the Middle East Council of Churches estimates the number to be between 14 and 16 million) gather in congregations throughout the region. Approximately 75,000 Arab Christians live in the West Bank, Gaza, or East Jerusalem.

The number of Arab Christians, including those in the West Bank, Gaza, and East Jerusalem, is declining. We know this to be the case, in part, because of the number of Arab Christians who now worship in our congregations.

In many of our places of worship, we hear firsthand of conflict between Palestinian and Israeli cultures. Arab Christians witness to the marginalization and silencing of the whole Palestinian community by Israeli security forces as well as violence perpetrated by extremists on all sides. We hear of bulldozers demolishing homes and uprooting farms, and walls severing communication among family members.

The General Assembly of the Presbyterian Church (U.S.A.) has said that a just peace would include “a state of Palestine with safe and secure borders that includes the Gaza Strip, the West Bank, and East Jerusalem in a manner that permits geographical integrity and economic viability” (from “*Steps Toward Peace in Israel and Palestine*”, PC(USA), Resource Sheet 20, February 2005).

Today, approximately 200 Israeli settlements have been established within the geographical area envisioned as a Palestinian state but occupied since the Six Day War of 1967. These settlements are lodged on land taken from Palestinians. Almost 500,000 Israelis now live inside the occupied territories of the West Bank and East Jerusalem. With the backing of the United States government, a system of highways has been constructed in the occupied territories. To further bolster control, concrete walls—in places twice as high as the Berlin Wall—and electric fences now confine Palestinians to “cantons” or enclaves. This wall, 425 miles long, encroaches into Palestinian territory, blocks free movement of Palestinians (even if they are Israeli citizens), and may become the de facto border between Palestine and Israel for the foreseeable future.

It is clear that the Christian community, in particular the Reformed community, has an abiding interest in the just, equitable, and peaceful resolution of the dispute between Palestine and Israel. Our community knows something about the daily dangers faced by Palestinian and Israeli sisters and brothers of multiple faiths working for justice, freedom, and peace. We have not forgotten the captivity of General Assembly Moderator Ben Weir, his suffering and release, and the risks faced by those throughout the region who engage in works of reconciliation today.

A Brief Statement of Faith says:

In a broken and fearful world
the Spirit gives us courage
to pray without ceasing,
to witness among all peoples to Christ as Lord and Savior,
to unmask idolatries in Church and culture,
to hear the voices of peoples long silenced,
and to work with others for justice, freedom, and peace. (*The Book of Confessions*, A Brief Statement of Faith, 10.4, Lines 65–71)

Since it is the church’s vocation to hear the voices of peoples long silenced;

Since it is the church’s mission to work with others for justice, freedom, and peace;

Since assemblies are called to speak truth to power; and

Since there is clear and abundant evidence that our witness is needed;

This presbytery affirms its witness through the preceding recommendations.

Item 11-36

[The assembly approved Item 11-36. See pp. 43, 46.]

On Recognizing the Value of Proactive, Constructive Nonviolence and Establishing Nonviolence Training—From the Presbytery of Baltimore.

The Presbytery of Baltimore overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to approve the following resolution regarding proactive, constructive nonviolence:

Violence permeates America and the rest of the world in the 21st century. It threatens the life and well-being of children and adults everywhere. People, with longing spirits and wounded hearts, look to the church for help in reducing violence and resolving conflicts without using the violent means so destructive to themselves, others, and the environment. The Presbyterian Church (U.S.A.) hereby responds to this need for reducing violence by establishing a program for clergy and church members that teaches the power, tools, and application of the creative, democratic, and liberating nonviolence taught by Jesus, specifically by

1. Directing the General Assembly Council to do the following:

a. Expand the scope of the Presbyterian Peacemaking Program by recognizing and incorporating proactive, constructive nonviolence as an essential part of the peacemaking program.

b. Direct the Presbyterian Peacemaking Program to establish—within existing budgets—and implement a training program for clergy and laypersons that teaches the principles, practices, and application of proactive, constructive nonviolence, thus empowering individuals and congregations with an expanded vision of nonviolence and a readiness to take action. Such a program should include:

(1) Developing and supporting programs, workshops, and retreats in nonviolence training throughout the country.

(2) Preparing facilitators who will organize and implement nonviolence retreats and present nonviolence training for congregations.

(3) A nonviolence training curriculum that recognizes the roots of violence; provides understanding of how nonviolence empowers people; explores the proactive, constructive nonviolence of Jesus; provides the tools and skills for nonviolent action and social change; studies historical and existing dynamic positive social movements; and encourages participants to move into the world with plans for personal and social nonviolent actions and attitudes that foster peace.

(4) A goal of building communities of people trained in nonviolence who can lead families, churches, organizations, and communities committed to peace, justice, and reconciliation.

c. Include on the PC(USA) Webpage a nonviolence network resource page to provide up-to-date information about retreats, training, activities, and internet links to other pertinent web sites.

2. Encouraging each presbytery to recruit a coordinator of nonviolence training to organize and train facilitators and to promote training throughout the presbytery.

Rationale

For seventy-six years the Presbyterian church has recognized that nonviolence is one way that Christians can be faithful: “The Assembly declares its belief that the right and duty of citizenship should not be conditioned upon the test of ability or willingness, contrary to conscience, to bear arms or to take part as a combatant of war” according to the 142nd General Assembly (1930) of the Presbyterian Church in the United States of America. This position has been affirmed by many General Assemblies, most recently by the 215th General Assembly (2003).

In *Peacemaking: The Believer’s Calling* (1980) the General Assembly affirmed that “The church is obedient to Christ when it nurtures and equips God’s people as peacemakers” and specifically recommended that the emerging peacemaking program “Develop leadership at all levels of church life for a peacemaking ministry in the community of the church universal. ...”

In *Christian Obedience in a Nuclear Age* (1988) the General Assembly said, “Nonviolence is both a way of life and a tactical method. As a way of life ... it seeks peacefully to affirm creation, to respect the value and dignity of all human beings, and to recognize the potential for human fulfillment in all of God’s people. As a tactical method, nonviolence asserts the value of peaceful methods of change. ...”

The 212th General Assembly (2000) “Call[ed] upon Presbyterians, individually and in family, congregational, and presbytery settings, to study about and promote the development of a culture of peace and nonviolence at all levels of society.”

And the 216th General Assembly (2004) “Affirm[ed] 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. ...”

It has been the experience of the Presbytery of Baltimore that a training program can instill proactive, constructive nonviolent lifestyle as a powerful, life-enriching, spirit-filled dimension of peace building. Nonviolence training can be successfully integrated into the larger peace and justice program of the Presbyterian Church (U.S.A.) and its inclusion can bring new life, energy, and involvement.

The Baltimore proactive, constructive nonviolence training program, Transforming Violence to Wholeness, was initiated by the Peacemaking in a Violent World Task Group of the Peace and Justice Committee of the Presbytery of Baltimore, with the support of the Synod of the Mid-Atlantic. It began with a nonviolence retreat held in April 2004 in partnership with the Fellowship of Reconciliation (FOR). From that initial training, six people from the Presbytery of Baltimore received advanced training through FOR as facilitators to lead nonviolence programs and retreats. During the past year these facilitators conducted four, twenty-hour nonviolence training retreats and one facilitator retreat. In addition, they have facilitated many shorter workshops and programs.

Attendees have included national staff of the Presbyterian Peacemaking Program and the Presbyterian Peace Fellowship as well as members of fourteen Baltimore Presbyterian churches, and members of twelve other faith groups from nine states.

This program has been well received by the churches of the Presbytery of Baltimore and we commend it to the whole church.

***Item 11-37**

[The assembly approved Item 11-37 as amended. See pp. 43, 46.]

On Advocating for Positive Change in Darfur and All of Sudan—From the Presbytery of the Palisades.

The Presbytery of the Palisades overtures the 217th General Assembly (2006) to use its influence in every possible way to advocate for positive change in Darfur and all of Sudan:

1. We call upon the appropriate agencies within the denomination to make available educational materials that address the political, racial, and religious issues involved.

2. We call upon the Presbyterian Church (U.S.A.) to direct the Committee on Mission Responsibility Through Investment (CMRTI) to review all of its investments to determine if it has any holdings in companies doing business in Sudan. If any such holdings do exist, CMRTI is directed to explore the appropriateness of [recommending to the General Assembly that it] add[ing] to its divestment list those companies profiting from sales [of products other than humanitarian in nature.] to Sudan, until those companies either suspend their operation in Sudan or a just and lasting peace exists for all people of Sudan.

3. We call upon the Presbyterian Church (U.S.A.) to take all other steps it may deem appropriate, and to bring all reasonable influence to bear on the Sudanese government to take the necessary steps to restore peace, stability, and community in all regions of Sudan, but particularly in the region of Darfur, which has been, and continues to be, subject to the extremes of human rights atrocities and genocide.

[4. In view of the massive suffering in the Sudan, we recommend that the General Assembly Council be authorized to act on behalf of the General Assembly on the MRTI’s recommendation and to do so with all due speed.]

Rationale

Since early 2003, the government of Sudan has followed a policy of extreme violence against the Darfur region in the western part of the country.

This violence has included not only a massive campaign of aerial bombardment against civilians, but also government support for Arab militia called Janjaweed, that have been given free rein to murder, rape, pillage, and in all ways destabilize and destroy community life in Darfur.

It is estimated that at least 400,000 Darfurians have lost their lives, more than 2 million are internally displaced, and more than 200,000 have fled to neighboring Chad.

These human rights atrocities, considered a genocide by many, are continuing in spite of numerous United Nations resolutions and an international outcry.

Many multinational corporations are operating in Sudan in cooperation with government-owned corporations and through direct contracts with the regime.

The royalties and other payments from these arrangements continue to enable the Sudanese government to fund the genocide in Darfur.

It is essential to respond to the human rights tragedy there by bringing maximum pressure to bear on the initiation of appropriate corrective measures.

ACSWP ADVICE AND COUNSEL ON ITEMS 11-28 and 11-37

Advice and Counsel on Item 11-28 and 11-37 – From the Advisory Committee on Social Witness Policy (ACSWP)

Items 11-28 and 11-37 concern the Sudan/Darfur Crisis.

The Advisory Committee on Social Witness Policy (ACSWP) advises that Items 11-28 and 11-37 be approved with comment:

The moral urgency of the situation in Darfur, and now neighboring Chad, constitutes a judgment on those nations, including the United States, which have called the situation a “genocide,” but have done little of consequence to change it. As the overture suggests, weak response by individual governments translates into weakness in international institutions, in this case both the Organization of African States and the United Nations, as well as the International Criminal Court. The particular dynamics of a kind of racial ethnic cleansing involving mass rape and cases of enslavement, as well as mass murder, starvation, and deportation, damage the cause of human rights and weaken international law. Thus the concern of the overtures is well founded. Articles 2–5 of the Universal Declaration of Human Rights state:

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. (See the Universal Declaration of Human Rights, <http://www.un.org/Overview/rights.html>).

A short reference to the Darfur situation is made in the *Rationale* of Item 09-11, *Resolution on Human Rights in a Time of Terrorism and Torture*, paragraph four, p. 2.

Commissioners are also advised that Item 03-09, if approved, might serve to delay the implementation of the corporate social responsibility measures contained in the overture. Particularly in cases where government action is slow or blocked, the committee advises that such measures involving the church’s investment portfolios are a nonviolent form of moral

pressure on governments that deny human rights. In this case, there are also environmental factors at work in the development of oil resources for the benefit of only one sector of the population.

ACWC ADVICE AND COUNSEL ON ITEM 11-37

Advise and Counsel on Item 11-37—From the Advocacy Committee for Women’s Concerns (ACWC).

Item 11-37 advocates for positive change in Darfur and all of Sudan.

The Advocacy Committee for Women’s Concerns (ACWC) advises Item 11-37 be approved.

Rationale

The Advocacy Committee for Women’s Concerns is called to be a voice of justice and advocacy for women in the Presbyterian Church (U.S.A.) and around the world. If ever there was an urgent call for advocacy for a peace process, it is Sudan. The Sudanese women have been calling for justice and peace for decades.¹

ACREC ADVICE AND COUNSEL ON ITEM 11-37

Advice and Counsel on Item 11-37—From the Advocacy Committee for Racial Ethnic Concerns.

Item 11-37 deals with advocating for positive change in Darfur and all of Sudan. It was submitted by the Presbytery of the Palisades.

The Advocacy Committee for Racial Ethnic Concerns concurs with the advice of the Advocacy Committee for Women’s Concerns (ACWC).

***Item 11-38**

[The assembly answered Item 11-38 by the action taken on Item 11-26. See pp. 43, 46.]

On Supporting the Democratic Aspirations of the People of Haiti—From the Presbytery of New York City.

The Presbytery of New York City overtures the 217th General Assembly (2006) to:

1. Give thanks to God for the life and dignity of all human beings, especially those whose condition of poverty and oppression is contrary to the will of God as expressed by Jesus Christ, our Lord.
2. Reaffirm the support of the Presbyterian Church (U.S.A.) for the right of all people, in particular those of Haiti, to self-government and the free exercise of democratic processes without interference from other nations.
3. Warn against all lawless or excessive violence in Haiti, whether that of political groups, street gangs, insurgent movements, the Haiti National Police, the United Nations peacekeeping force (MINUSTAH), kidnappers, or common criminals.
4. Express its alarm and disapproval of interference made in recent years by agents of the United States government in Haiti’s constitutional and democratic processes.
5. Call upon the Government of the United States to adopt a Haiti policy that is friendly toward the political empowerment of the vast majority of Haitian citizens, who are poor, often disenfranchised, and systematically excluded from participation in political life.
6. Ask that the United States government be generous in its trade agreements and financial aid to Haiti, providing assistance without imposing conditions that are deleterious to Haiti’s economic health, self-government, and independence.

Rationale

Since Haiti declared its national independence in 1804 after a successful war of rebellion from France, it has been subject to highly oppressive measures, usually of an economic nature but sometimes military, imposed upon it by stronger nations. Since the early 20th century, the dominant force in Haiti's political and economic life has been the United States government.

To speak only of recent troubles: Between 2000 and 2004, the U.S. government and organizations allied with it destabilized Haiti by undermining its democratically elected president, fomenting a crisis that led to a second coup d'état against him. For example, in 2001, the U.S. government initiated a loan-embargo, using its veto power in the Inter-American Development Bank (IDB) board of directors to block release of already approved loans for health care, education, and water—unjustly increasing the hardship of Haiti's people. Although U.S. interference in Haiti's political process has been observed for years by many scholars and reporters, it has received scant attention in major news outlets until a work of investigative journalism published in *The New York Times* in January this year. ("Mixed U.S. Signals Helped Tilt Haiti Toward Chaos: Democracy Undone: Back Channels vs. Policy," by Walt Bogdanich and Jenny Nordberg, January 29, 2006).

The interim government of Haiti that the U.S., France, and Canada, installed in March of 2004 has incarcerated many political prisoners. In spite of the recent presidential election, the democratic process in Haiti is far from secured.

Haitian people need political and economic empowerment more than they need charity. Indeed, the lack of such empowerment and the heavy-handed treatment of the Haitian government by the U. S. government are prime causes of poverty in Haiti.

The people of the United States, by and large, have come to take Haiti's destitution for granted and to view it as irremediable. This overtone is predicated on the belief that the PC(USA) has a responsibility to do what it can to correct these attitudes and to influence the U. S. government to support the democratic aspirations of Haiti's poor, who are its vast majority.

ACSWP ADVICE AND COUNSEL ON ITEM 11-38

Advice and Counsel on Item 11-38—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

ACREC ADVICE AND COUNSEL ON ITEM 11-38

Advice and Counsel on Item 11-38—From the Advocacy Committee for Racial Ethnic Concerns.

Item 11-38 deals with supporting the democratic aspirations of the people of Haiti. It was submitted by the Presbytery of New York City.

The Advocacy Committee for Racial Ethnic Concerns advises approval.

Item 11-39

[The assembly answered Item 11-39 by the action taken on Item 11-01. See pp. 43, 46.]

On Moving to a Strategy of Investment in Businesses that Promote Peace, Justice, and Reconciliation Between Israelis and Palestinians—From the Presbytery of the Western Reserve.

The Presbytery of the Western Reserve respectfully overtures the 217th General Assembly (2006) to pursue faithfully and consistently its historic vision of peace, justice, and security for all the peoples in the Middle East; and to do the following:

1. Move from the divestment strategy of the 216th General Assembly (2004) to a strategy of investment in businesses, not-for-profit programs, nongovernmental organizations (NGO's) and diplomatic efforts that promote peace, justice, and reconciliation between Israelis and Palestinians.

2. Encourage PC(USA) congregations to engage the Jewish and Palestinian American communities through dialogue on issues of mutual concern and by developing projects locally and in the Middle East that harness the talents and resources of our religious communities that promote peace, justice, and reconciliation.

Rationale

The Presbyterian Church (U.S.A.) has given longstanding support to a just and lasting peace in the Middle East and we believe that our church can play a positive role in fostering Middle East peace.

Since a large majority of Israelis and Palestinians prefer peace with their neighbors, rather than violence and war, and are ready to make hard sacrifices to achieve it, the 217th General Assembly (2006) should instruct the PC(USA) to promote a peacemaking strategy that includes selective investment of time, talent, and financial resources in companies, not-for-profits, NGO's, and diplomatic efforts that support a just and lasting peace in the region.

In continuity with many past resolutions of prior General Assemblies, this overture reaffirms that both Israelis and Palestinians have a right to freedom, security, and self-governance within their own state, and, further, such states must be established in conformance with the borderlines existent before the 1967 War. Both states must be economically viable as well as safe and secure.

God's call compels the PC(USA) to work for justice and peace for Israelis and Palestinians by speaking and acting with our witness and resources.

ACSWP ADVICE AND COUNSEL ON ITEM 11-39

Advice and Counsel on Item 11-39—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ON ITEM 11-39

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

BOP COMMENT ON ITEM 11-39

Comment on Item 11-39—From the Board of Pensions.

Please see BOP comment on Item 11-01.

Item 11-40

[The assembly approved Item 11-40 as amended. See pp. 43, 46.]

On Approving One Week of Prayer and Witness with Christians in the Middle East—From the Presbytery of Western New York.

The Presbytery of Western New York overtures the 217th General Assembly (2006) of the PC(USA) to ~~approve~~ recommend that each church and presbytery seriously consider celebrating one Week of Prayer and Witness with Christians in the Middle East during the season between Easter and Pentecost 2007 ~~[to be celebrated in every church and presbytery].~~

Events for this week could include:

- 1. Sunday worship; liturgical resources, stories and visuals to be provided.**

2. **Speakers and mission exchange visits.**
3. **Education; Presbytery forums, adult and young adult education programs, seminary/college “teach ins” (mini-courses), etc.**
4. **A children’s project and youth materials.**
5. **Resources for clergy retreats.**
6. **Information on appropriate Holy Land travel options [that incorporate visits and interaction with both Israelis and Palestinians].**
7. **Craft fairs from Middle Eastern artisans.**
8. **Middle Eastern partnership celebrations and opportunities such as home-building projects and adopt-a-church, or community.**
9. **Congressional accompaniment travel opportunities.**

Rationale

The present crisis in the Middle East has substantially impacted the lives of all who live there. This organized plan will focus the attention of congregations and presbyteries on Christians who endure the struggle of being a minority in their culture. It will offer ideas, plans, and resources to deepen understanding and broaden mission awareness. It will also help those who share these concerns to find each other to interrelate in mission outreach and to develop effective partnerships.

To be staffed by General Assembly Council (Worldwide Ministries Division personnel) and members of the PC(USA) Israel/Palestine Mission Network.

ACREC ADVICE AND COUNSEL ON ITEM 11-40

Advice and Counsel on Item 11-40—From the Advocacy Committee for Racial Ethnic Concerns.

Item 11-40 deals with approving one week of prayer and witness with Christians in the Middle East. It was submitted by the Presbytery of Western New York.

The Advocacy Committee for Racial Ethnic Concerns advises approval.

Item 11-41

[The assembly answered Item 11-41 by the action taken on Item 11-01. See pp. 43, 46.]

On Rescinding the Divestiture Policy to Restore Trust Between Presbyterians, Our Jewish Friends, and the General Public—From the Presbytery of the Mid-South.

The Presbytery of the Mid-South overtures the 217th General Assembly (2006) to protest the Israeli divestiture recommendation made by the 216th General Assembly (2004), which met in Richmond, Virginia. Furthermore, believing that having this recommendation could be harmful to the membership and missions of Presbyterian Church (U.S.A.), the assembly rescinds this policy in the interest of restoring trust between Presbyterians, our Jewish friends, and the general public.

ACSWP ADVICE AND COUNSEL ON ITEM 11-41

Advice and Counsel on Item 11-41—From the Advisory Committee on Social Witness Policy (ACSWP).

Please see ACSWP Advice and Counsel on Item 11-01.

GAC COMMENT ITEM 11-41

Comment on All Overtures Relating to Our Witness for Peace and Expressions of Conscience in Israel and Palestine—From the General Assembly Council.

Please see GAC Comment on Item 11-01.

Item 12-01

[The assembly referred Item 12-01 to the General Assembly Council (Office of Theology and Worship). See p. 14.]

On Creating the Office of Minister of Christian Education—From the Presbytery of Mission.

The Presbytery of Mission overtures the 217th General Assembly (2006) to create the office of minister of Christian education and to direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

1. Shall G-6.0103 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“The Church offices mentioned in the New Testament which this church has maintained include those of presbyters (ministers of the Word and Sacrament, *ministers of Christian education*, and elders) and deacons. (*Ephesians 4:11–12*)”

2. Shall G-6.0106 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. To those called to exercise special functions in the church—deacons, elders, and ministers ~~of the Word and Sacrament~~—God gives suitable gifts for their various duties. In addition to possessing the necessary gifts and abilities, natural and acquired, those who undertake particular ministries should be persons of strong faith, dedicated discipleship, and love of Jesus Christ as Savior and Lord. Their manner of life should be a demonstration of the Christian gospel in the church and in the world. They must have the approval of God’s people and the concurring judgment of a governing body of the church.

“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), 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~~.”

3. Shall G-6.0203 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“When ministers *of the Word and Sacrament* are designated as educators, chaplains, pastoral counselors, campus ministers, missionaries, partners in mission, evangelists, administrators, social workers, consultants, or in other specific tasks appropriate to the ministry of the church, they shall evidence a quality of life which helps to share the ministry of the good news. They shall exercise pastoral care of those for whom they are responsible and shall seek to fulfill their ministry by serving Christ and their fellow men and women, strengthening the church and equipping it for concern and service to the life of the human community. In addition to fulfilling the particular responsibilities to which they are called, they shall participate in a congregation, in their presbytery, and in ecumenical relationships, and shall be eligible for election to the higher governing bodies of the church and to the boards and agencies of those governing bodies.”

4. Shall a new section “G-6.0300 *Ministers of Christian Education*” be added and the subsequent sections, “G-6.0300–.0503,” be re-numbered as “G-6.0400–.0603.” The new section, “G-6.0300,” and subsequent sections, shall read as follows:

“G-6.0300 3. *Ministers of Christian Education*

“G-6.0301

“As the Lord has set aside through calling and training certain members to perform a special ministry of Christian education and has committed to them a form that is primarily educational, the church, through the presbytery, calls them to the responsibility and office of ministers of Christian education. Such ministers shall be members of presbytery, which shall designate them to such work as may be helpful to the church in mission, in the performance of which they shall be accountable to the presbytery. They shall be responsible for participation in the larger ministry of the church in addition to the duties to which they are called and designated by the presbytery. Ministers of Christian education have membership in presbytery by action of the presbytery itself, and maintain their membership in accordance with G-11.0000.

~~“G-6.0302~~

“When ministers of Christian education are designated as educators, chaplains, pastoral counselors, campus ministers, missionaries, partners in mission, evangelists, administrators, social workers, consultants, or in other specific tasks appropriate to the ministry in the church, they shall evidence a quality of life that helps to share the ministry of the good news. They shall seek to fulfill their ministry by serving Christ and their fellow men and women, strengthening the church and equipping it for concern and service to the life of the human community. In addition to fulfilling the particular responsibilities to which they are called, they shall participate in a congregation, in their presbytery and in ecumenical relationships, and shall be eligible for election to the higher governing bodies of the church and to the boards and agencies of those governing bodies.

~~“G-6.0303~~

“In the exercise of pastoral care, ministers of Christian education 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 Christian education may, but cannot be compelled to reveal confidential information. A minister of Christian education may reveal confidential information when she or he reasonably believes that there is risk of imminent bodily harm to any person.

~~“G-6.0300~~ ~~G-6.0400~~ ~~3.~~ 4. Elders

~~“G-6.0301~~ ~~G-6.0401~~ Scriptural Practice

[Text remains unchanged.]

~~“G-6.0302~~ ~~G-6.0402~~ Governmental Responsibilities

[Text remains unchanged.]

~~“G-6.0303~~ ~~G-6.0403~~ Gifts and Requirements

[Text remains unchanged.]

~~“G-6.0304~~ ~~G-6.0404~~ Specific Responsibilities

[Text remains unchanged.]

~~“G-6.0400~~ ~~G-6.0500~~ 4. 5. Deacons

[Text remains unchanged.]

~~“G-6.0401~~ ~~G-6.0501~~ The Ministry and Gifts of Deacons

[Text remains unchanged.]

~~“G-6.0402~~ ~~G-6.0502~~ Responsibilities

[Text remains unchanged.]

~~“G-6.0403~~ ~~G-6.0503~~ Organization

[Text remains unchanged.]

~~“G-6.0404~~ ~~G-6.0504~~ Supervised by Session

[Text remains unchanged.]

~~“G-6.0405~~ ~~G-6.0505~~ Meetings

[Text remains unchanged.]

~~“G-6.0406~~ ~~G-6.0606~~ Related Services

[Text remains unchanged.]

~~“G-6.0407~~ ~~G-6.0507~~ Decision Not to Use Deacons

[Text remains unchanged.]

~~“G-6.0500~~ ~~G-6.0600~~ ~~5.~~ 6. Renunciation of Jurisdiction

[Text remains unchanged.]

~~G-6.0501~~ *G-6.0601* Renunciation of Jurisdiction
[Text remains unchanged.]

~~G-6.0502~~ *G-6.0602* Persistence in Disapproved Work
[Text remains unchanged.]

~~G-6.0503~~ *G-6.0603* Effect of Renunciation”
[Text remains unchanged.]

5. Shall G-6.0501 (or G-6.0601 as renumbered in Recommendation 4. above) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“When a church officer, whether a minister of the Word and Sacrament, *minister of Christian education*, elder, or deacon, renounces the jurisdiction of this church in writing to the clerk or stated clerk of the governing body of jurisdiction, the renunciation shall be effective upon receipt. Renunciation of jurisdiction shall remove the officer from membership and ordained office and shall terminate the exercise of office.”

6. Shall G-7.0102 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“The particular church carries a vital responsibility in the mission of the church. There God’s people perform especially the ministries of worship, proclamation, sharing the Sacraments, *evangelism, education, teaching*, nurture, counseling, personal and social healing, and service. Without this basic ministry to persons, neighborhoods, and communities, and the support given at the congregational level through prayer, personnel, and money, any other significant ministry of the church becomes impossible. Congregations serve as essential mission arms of the presbytery and of the larger church.”

7. Shall G-7.0103 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“The members of a particular church voluntarily put themselves under the leadership of their officers, whom they elect. The session, which consists of the pastor or co-pastors, the associate pastors, *the minister of Christian education*, and the elders in active service, is the governing body in a particular church. The law and government of the Presbyterian Church (U.S.A.) presuppose the fellowship of women and men with their children in voluntary covenanted relationship with one another and with God through Jesus Christ. The organization rests upon the fellowship and is not designed to work without trust and love.

8. Shall G-7.0302a be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“The congregation shall hold an annual meeting and may hold other meetings as necessary. The annual meeting may consider such business as electing officers, hearing reports of the session along with plans for the coming year, hearing reports from the board of deacons and other organizations of the church, and transacting other business as is appropriate. It shall review the adequacy of the compensation of the pastor or pastors *and the minister of Christian education* upon report of the prior review by the session. (G-10.0102n) Public notice of the meeting shall be given on two successive Sundays.”

9. Shall G-7.0304a(2)–(3) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“(2) matters related to the calling of a pastor or pastors *or minister of Christian education*;

“(3) matters related to the pastoral relationship *or relationship with the minister of Christian education*, such as changing the call, or requesting or consenting or declining to consent to dissolution;”

10. Shall G-7.0308 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“Since *neither a minister of Word and Sacrament nor a minister of Christian education* is ~~not~~ a member of the congregation, she or he may not vote in the meeting of the congregation. When there is a tie vote, a *minister of Word and Sacrament* presiding shall put the question a second time. If there is a tie vote again, the motion is lost.”

11. Shall G-9.0101 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“The Presbyterian Church (U.S.A.) shall be governed by representative bodies composed of presbyters; ~~both~~ elders, ~~and~~ ministers of the Word and Sacrament *and ministers of Christian education*. These governing bodies shall be called”

12. Shall G-9.0501b be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“b. Committees of governing bodies above the session shall consist of laypersons, ~~and~~ ministers of Word and Sacrament, *and ministers of Christian education* with at least one half the members being laypersons.”

13. Shall G-9.0503a(1) and (4) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“(1) to ordain ministers of Word and Sacrament *and ministers of Christian education* and to install them in permanent ~~pastoral~~ *called* relations.

“Sections (2) and (3) remain unchanged.

“(4) to visit particular churches, governing bodies, or other organizations of the church reported to be affected with disorder,^d and to inquire into and settle the difficulties therein, except that no commission shall have the power to dissolve a ~~pastoral~~ *called* relationship unless such power has been specifically delegated to it by the appointing body;”

14. Shall G-9.0504a–b be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“a. An administrative commission of a session shall consist of at least two elders and the moderator of the session or other minister of the Word and Sacrament *or minister of Christian education* installed in a permanent relationship within the particular church governed by the session.

“b. Administrative and judicial commissions of presbytery, synod, and the General Assembly shall be composed of ministers of the Word and Sacrament *and/or ministers of Christian education* and elders in numbers as nearly equal as possible.”
[The rest of the text remains unchanged.]

15. Shall G-9.0801a–b be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“a. Each presbytery and synod shall elect a nominating committee broadly representative of the member churches of the presbytery or presbyteries, with a membership of one third ministers of the Word and Sacrament *and/or ministers of Christian education*, one third laywomen, and one third laymen. The nominating committee shall consist of three classes, each serving for a three-year term except where initial classes of one- and two-year terms are necessary to establish regular rotation.

“b. The nominating committee shall nominate persons to fill all vacancies on continuing committees (except the nominating committee), councils, boards, and other bodies that require election by the presbytery or synod. Consideration shall be given to the nomination of equal numbers of ministers of the Word and Sacrament *and/or ministers of Christian education*, lay men, and laywomen (one third each), except that women elders and men elders shall be nominated to the committee on ministry to which presbytery functions may be delegated. (G-11.0501, G-12.0102d, G-13.0111, G-13.0202)”

16. Shall G-10.0101 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“The session of a particular church consists of the pastor or co-pastors, the associate pastors, *ministers of Christian education*, and the elders in active service.^a All members of the session, including the pastor, co-pastors, ~~and~~ the associate pastors, *and ministers of Christian education*, are entitled to vote.”

17. Shall G-11.0101 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“Presbytery is a corporate expression of the church consisting of all the churches^a, ~~and~~ ministers of the Word and Sacrament, *and ministers of Christian education* within a certain district. When a presbytery meets, each church shall be represented by an elder^b commissioned by the session with the following additional provisions:” [The rest of the text remains unchanged.]

18. Shall G-11.0103n be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“n. to ordain, receive, dismiss, install, remove, and discipline ministers,^c to plan for the integration of new ministers into the life and work of presbytery, to establish minimum compensation and benefit requirements for all ~~pastoral calls~~ *called positions ...*”

19. Shall G-11.0103p be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“p. to designate ministers to work as teachers, evangelists, administrators, chaplains, and in other forms of ministry recognized as appropriate by the presbytery. ~~Such as~~ *Ministers of Word and Sacrament* may administer the Sacraments at times and places approved by a governing body, or in conformity to other conditions specified by a governing body. The applicable provisions of W-2.3000, W-2.4000, and W-3.3600 shall be followed;”

20. Shall G-11.0402 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“The presbytery, through its appropriate committee, shall examine each minister or candidate who seeks membership in it on his or her Christian faith and views in theology, the Sacraments, and the government of this church, except as provided in G-14.0314. Every minister seeking membership in a presbytery shall have a ~~call to a pastoral relation~~ *called relationship* within the presbytery, or from a governing body or agency as defined in G-11.0411, for which the receiving presbytery shall give its permission, or shall be honorably retired as defined in G-11.0412.”

21. Shall the first paragraph of G-11.0403 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“A presbytery shall determine the ministers of the Word and Sacrament *and ministers of Christian education* who shall be its continuing members. In making this determination the presbytery shall be guided by written criteria developed by the presbytery for validation of ministries within its bounds. These criteria shall be based upon the description of the nature of ordained office found in G-6.0100 and G-6.0200 and the following standards:”

22. Shall G-11.0403c be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“c. The ministry shall give evidence of theologically informed fidelity to God’s Word. This will normally require the Master of Divinity degree or its equivalent and the completion of the requirements for ordination set forth in G-14.0402 *for minister of Word and Sacrament and the Masters of Christian Education degree or its equivalent and the completion of the requirements for minister of Christian education set forth in G-14.0300.*”

23. Shall G-11.0406a–c be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“a. An active member is a minister ~~of the Word and Sacrament~~ who has been admitted to the presbytery in accordance with G-11.0401, and is now engaged in ministry that complies with all of the criteria in G-11.0403 without exception. An active member may be engaged in a validated ministry within congregations of the church (G-11.0409), in a validated ministry in other service of this church (G-11.0410), in a validated ministry in service beyond the jurisdiction of this church (G-11.0411), or may be honorably retired (G-11.0412). An active member is entitled to take part in the meetings of the presbytery and to speak, vote, and hold office.

“b. A member-at-large is a minister ~~of the Word and Sacrament~~ who has previously been admitted to the presbytery or another presbytery as an active member, and who now, without intentional abandonment of the exercise of ministry, is no longer engaged in a ministry that complies with all the criteria in G-11.0403. A minister may be designated a mem-

ber-at-large because he or she is limited in his or her ability to engage in a ministry fulfilling all of the criteria for a validated ministry because of family responsibilities or other individual circumstances which presbytery recognizes as important. A member-at-large shall comply with as many of the criteria in G-11.0403 as possible and shall be encouraged to become a parish associate in a congregation. A member-at-large is entitled to take part in the meetings of the presbytery and to speak, vote, and hold office. The status of each member-at-large may be granted by the presbytery upon the minister's application and shall be reviewed annually.

"c. An inactive member is a minister ~~of the Word and Sacrament~~ who has previously been admitted to the presbytery or another presbytery as an active member, but is now voluntarily engaged in an occupation that does not comply with all of the criteria in G-11.0403. The presbytery may, at the minister's request or on its own initiative after notifying the minister in person or by certified mail at the last known address, determine that the minister's category of membership is that of inactive member. An inactive member is not entitled to take part in the meetings of the presbytery or to speak, vote, hold office, or serve on committees, except that the inactive member may speak when the matter under consideration concerns that minister. The continued status of each inactive member shall be reviewed annually up to three years. If at the end of three years the minister has not been restored to active membership or membership-at-large, the presbytery shall delete that person's name from the appropriate roll of presbytery and may give that person a certificate of membership to a particular church. (G-11.0414)"

24. Shall G-11.0407 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

"The stated clerk shall maintain ~~four~~ *seven* rolls, one listing the names of all the ministers of the Word and Sacrament who are continuing members of the presbytery and who are active members, one listing the names of all the ministers of the Word and Sacrament who are continuing members of the presbytery and who are members-at large, one listing the names of all the ministers of the Word and Sacrament who are continuing members of the presbytery and who are inactive members, *one listing the names of all the ministers of Christian education who are continuing members of the presbytery and who are active members, one listing the names of all the ministers of Christian education who are continuing members of the presbytery and who are members-at large, one listing the names of all the ministers of Christian education who are continuing members of the presbytery and who are inactive members,* and one listing all Certified Christian Educators and Certified Associate Christian Educators within the bounds of the presbytery who are entitled to the privilege of the floor with voice at all presbytery meetings, and a fifth roll listing those who have been deleted from the other rolls. On or before December 31 of each year, the presbytery shall determine the category of membership of each continuing member in accordance with the relevant sections of this chapter and cause appropriate record of such determination to be made."

25. Shall G-11.0408 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

"A minister of Word and Sacrament *or a minister of Christian education* who is an active member of presbytery may be engaged (1) in a validated ministry within congregations of this church, (2) in a validated ministry in other service of this church, (3) in a validated ministry in service beyond the jurisdiction of this church, or may be (4) honorably retired."

26. Shall G-11.0409 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

"An active *minister of Word and Sacrament* member engaged in a validated ministry within congregations of this church shall serve a particular church or churches as pastor, co-pastor, associate pastor, designated pastor, designated co-pastor, designated associate pastor, stated supply, temporary supply, interim pastor, or interim associate pastor, or organizing pastor as provided in G-6.0202, G-14.0501, and G-14.0513."

27. Shall G-11.0414b be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

"b. Release from the exercise of the ordained office of a minister of the Word and Sacrament *or minister of Christian education* requires a discontinuance of all functions of that office. The designations reverend, minister, pastor, or other similar term shall not be used. The status of a minister who has been so released shall be the same as any church member."

28. Shall G-11.0415b be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“b. A minister of the Word and Sacrament *or minister of Christian education* who has received permission to labor outside the bounds of the presbytery of membership but has not received permission to labor within the bounds of the presbytery of labor shall, after a period of two years, be placed on the inactive roll.”

29. Shall G-11.0502b be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“b. It shall make recommendations to presbytery regarding calls for the services of its ministers. Every call for the services of a minister or candidate in a ~~pastoral relationship~~ *called position* shall be placed in its hands and presented by it to the presbytery with a report as to the call being in order and recommendation as to whether the call shall be placed in the hands of the minister or candidate. Every request by a minister or candidate for the presbytery’s approval of a task appropriate to the ministry, though not a pastoral relationship to a particular church, shall be made by the minister or candidate through the committee and shall be reported by it to the presbytery with recommendation for presbytery’s action.”

30. Shall G-14.0101 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“The persons elected by the church to service in the offices of the church (G-6.0000) shall be ordained to these offices by the church. Ordination is the act by which the church sets apart persons to be presbyters (ministers ~~of the Word and Sacrament~~ or elders) or deacons, and is accompanied with prayer and the laying on of hands. Ordination to the office of minister of the Word and Sacrament *and of Christian education* is an act of the presbytery. Ordination to the offices of elder and deacon is an act of the session, except in the case of the organization of a new church. (G-7.0202)”

31. Shall G-14.0209a be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“a. The members of the church having answered these questions in the affirmative, those to be ordained shall kneel, if able, for prayer and the laying on of hands by the session. Those previously ordained ordinarily shall stand, along with the congregation, if able, for the prayer of installation. The session may invite other elders and ministers ~~of the Word and Sacrament~~ to participate in the laying on of the hands.”

32. Shall G-14.0300 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“3. Preparation for the Office of Minister of the Word and Sacrament *and Minister of Christian Education*”

33. Shall G-14.0301 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“It is important that those who are to be ordained as ministers ~~of the Word and Sacrament~~ receive full preparation for their task under the direction of the committee on preparation for ministry. (G-9.0902) For this purpose, presbyteries shall enter into covenant relationship with those preparing to become ministers ~~of the Word and Sacrament~~. This relationship shall be divided into the two phases of inquiry and candidacy.”

34. Shall G-14.0302 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“The purpose of the inquiry phase is to provide an opportunity for the church and for those who believe themselves called to ministry ~~of the Word and Sacrament~~ to explore that call together in such a way that a decision regarding the inquirer’s suitability for ministry ~~of the Word and Sacrament~~ will be based on knowledge and experience of one another.”

35. Shall G-14.0303a be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“a. A person desiring to become an inquirer shall indicate to the session of the particular church a desire to explore the personal implications of becoming a minister ~~of the Word and Sacrament~~.”

36. Shall G-14.0303g(6) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“(6) a statement of his or her understanding of the task ministers ~~of the Word and Sacrament~~ perform, including an awareness of his or her specific gifts for ministry ~~of the Word and Sacrament~~ and of areas in which growth is needed.”

37. Shall G-14.0304 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“The purpose of the candidacy phase is to provide for the full preparation of persons to serve the church as ministers of the Word and Sacrament *and ministers of Christian education*. This shall be accomplished through the guidance and evaluation of candidates, using learning contacts within a context of supportive relationships.”

38. Shall G-14.0305a be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“a. An inquirer shall apply to the presbytery through the stated clerk to become a candidate for ~~the office of minister of the Word and Sacrament~~ *ministry* through the session of his or her church.”

39. Shall G-14.0305f(1) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“(1) Do you believe yourself to be called by God to the ministry of the Word and Sacrament (*ministry of Christian education*)?”

40. Shall G-14.0305f(4) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“(4) Do you desire now to be received by this presbytery as a candidate for the ministry of the Word and Sacrament (*ministry of Christian education*) in the Presbyterian Church (U.S.A.)?”

41. Shall G-14.0305j be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“j. By the end of the candidacy phase, each candidate to be ordained *to the ministry of Word and Sacrament* shall demonstrate readiness to begin ministry of the Word and Sacrament by”

42. Shall a new section, “*G-14.0305k*” be added to read as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“k. *By the end of the candidacy phase, each candidate to be ordained to the office of minister of Christian education shall demonstrate readiness to begin the ministry of Christian education:*

“(1) *presenting evidence of competence in the fields of religious education theory and practice, theology, Bible, polity, and worship and Sacraments, ordinarily attested by completion of the requirements of G-14.0703a-g and G-14.0311; and evidence of ministerial skill attested in the supervised practice of ministry;*

“(2) *presenting evidence of readiness to participate in a calling presbytery’s plan for transition and of plans for continuing study and growth (G-11.0103n and G-14.0506, last sentence);*

“(3) *expressing theological views compatible with the confessional documents of the church;*

“(4) *expressing understanding of the meaning of the questions required for ordination (G-14.0405) informed by knowledge of the church in diverse settings;*

“(5) *revealing commitment to the ministry of Christian education within the discipline of the Presbyterian Church (U.S.A.) with personal maturity, spiritual depth, and a capacity to respond to the needs of others, including colleagues in ministry;*

“(6) *presenting an outline for a teaching segment together with the contemporary need to which it was addressed and exegetical interpretation of the biblical material out of which the teaching arose as set forth in G-14.0703. This lesson shall be presented before the calling presbytery, or committee thereof, as a part of the appearance of the candidate as set forth in G-14.0402.*”

43. Shall G-14.0310a be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“a. In the final year of theological education or when a candidate *for the ministry of Word and Sacrament* has satisfied the requirements of G-14.0310, and before a candidate may receive a call, the committee on preparation for ministry of the candidate’s presbytery shall conduct a final assessment of the candidate’s readiness to begin ministry. This consultation shall focus on the outcomes of inquiry (G-14.0303g) and candidacy (G-14.0305j) and shall include each of the requirements of certification set forth in G-14.0310b–e. A summary of this assessment shall be reported to the presbytery and shall be transmitted to a calling presbytery when requested. When, in the opinion of the committee on preparation for ministry, a candidate is ready for examination for ordination, pending a call, it shall recommend to the presbytery that the presbytery so certify the candidate. (See G-14.0507.) It may be given authority by the presbytery to certify candidates on behalf of the presbytery with the provision that all such actions shall be reported to the next stated meeting of the presbytery.”

44. Shall a new section “*G-14.0311*” be added and subsequent sections “G-14.0311–.0314” be re-numbered as “*G-14.0312–.0315*,” which shall now read as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“*G-14.0311*

“a. *In the final year of theological education or when a candidate for minister of Christian education has satisfied the requirements of G-14.0311, and before a candidate may receive a call, the committee on preparation for ministry of the candidate’s presbytery shall conduct a final assessment of the candidate’s readiness to begin ministry. This consultation shall focus on the outcomes of inquiry (G-14.0303g) and candidacy (G-14.0305k) and shall include each of the requirements of certification set forth in G-14.0311b–e. A summary of this assessment shall be reported to the presbytery and shall be transmitted to a calling presbytery when requested. When, in the opinion of the committee on preparation for ministry, a candidate is ready for examination for ordination, pending a call, it shall recommend to the presbytery that the presbytery so certify the candidate. (See G-14.0507 and G-110103l.) It may be given authority by the presbytery to certify candidates on behalf of the presbytery with the provision that all such actions shall be reported to the next stated meeting of the presbytery.*

“b. *The candidate’s presbytery shall require a candidate to fulfill the following requirements to be certified as to be ready for examination for ordination, pending a call:*

“*(1) demonstration of readiness to begin ministry of Christian education as required in G-14.0305k;*

“*(2) presentation of a transcript showing satisfactory grades at a regionally accredited seminary, college, or university, together with a diploma and completion of requirements as outlined in G-14.0703;*

“*(3) presentation of satisfactory grades together with the examination papers in the six areas as listed in G-14.0311c.*

“c. *The areas of these examinations are:*

“*(1) Open Book Bible Exegesis. This examination shall assess the candidate’s ability to find and state the meaning of an assigned passage of Scripture. The candidate shall have access to any or all of the following: Hebrew and Greek texts, translations, commentaries, and other exegetical tools, including those which presuppose knowledge of the biblical languages. Using these, he or she shall be asked to state the meaning of the passage, show how he or she arrived at this interpretation, and suggest how this passage might be used in the contemporary life of the church.*

“*(2) Bible Content. This examination shall assess the candidate’s knowledge of the form and content of the Bible.*

“*(3) Theological Competence. This examination shall assess the candidate’s capacity to make effective use of the classical theological disciplines and of the confessional documents of the church in relating the gospel to the faith of the church in the contemporary world.*

“*(4) Worship and Sacraments. This examination shall assess the candidate’s understanding of the meaning and purpose of corporate worship and the Sacraments, familiarity with the Directory for Worship and The Book of Confessions and their application to the life of worshipping communities.*

“*(5) Educational Theory and Practice—This examination shall assess the candidate’s ability to integrate educational theory and practice in the church’s educational ministry.*

“(6) *Church Polity*. This examination shall assess the candidate’s working knowledge of the constitutional structure of the Presbyterian Church (U.S.A.) and the method by which differences are properly resolved and programs to fulfill the mission of the church are determined.

“d. The examinations required in the six specified areas shall be graded by representatives of the presbyteries under the supervision of the Presbyteries’ Cooperative Committee on Examinations for Candidates as provided in G-11.0103m.

“~~G-14.0311~~ *G-14.0312* Transfer of Covenant Relationship
[Text remains unchanged.]

“~~G-14.0312~~ *G-14.0313* Removal from Covenant Relationship
[Text remains unchanged.]

“~~G-14.0313~~ *G-14.0314* Extraordinary Circumstances
[Text remains unchanged.]

“~~G-14.0314~~ *G-14.0315* Location of Ordination
[Text remains unchanged.]

45. Shall G-14.0313a (or G-14.0314a as renumbered in Recommendation 44 above) 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 the inquirer’s or candidate’s presbytery judges that there are good and sufficient reasons why certain of the educational requirements of G-14.0310b(2) or b(3) should not be met by an inquirer or candidate, it shall make an exception only by three-fourths vote of the members of presbytery present. A full account of the reasons for such an exception shall be included in the minutes of presbytery and shall be communicated to the presbytery to which the inquirer or candidate may be transferred. (~~G-14.0311~~ *G-14.0312* and ~~G-14.0314~~ *G-14.0311b(2)*) The successful completion of the course of study specified in such an exception shall fulfill the requirements of G-14.0310b(2) or b(3) *or G-14.0311b(2)*.”

46. Shall the first sentence of G-14.0313b (or G-14.0314b as renumbered in Recommendation 44 above) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“b. The examination requirements of G-14.0310b(4) *or G-14.0311b(3)* shall not be waived until an inquirer or candidate has failed on two attempts to receive a satisfactory grade, unless the inquirer or candidate has a disability, documented by a person or persons of the presbytery’s choice, which disability affects the individual’s test-taking ability.”

47. Shall G-14.0400–.0402 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.]

“G-14.0400 Ordination for the Ministry of the Word and Sacrament *and of Christian Education*

“G-14.0401 Ordination of Candidates

“Ordination for the office of minister of the Word and Sacrament *and minister of Christian education* is an act of the whole church carried out by the presbytery, setting apart a persons to ~~the ministry of the Word and Sacrament~~ *these ministries*. Such a person shall have been in covenant relationship with a presbytery or presbyteries for a period of at least two years including at least one year as a candidate (see G-14.0313c for exception), met the requirements of G-14.0310 together with the completion of the theological degree, and received a call for service to a church or other work in the mission of the church that is acceptable to the candidate and the presbytery.

“G-14.0402 Examination for Ordination

“a. The candidate shall appear before the presbytery in which he or she shall make a brief statement of personal faith and of commitment to the ministry ~~of the Word and Sacrament~~ except as provided in ~~G-14.0314~~ *G-14.0315*. The presbytery, having received certification of a diploma from a theological institution accredited by the Association of Theological Schools and acceptable to the presbytery, having heard the candidate and his or her sermon *for a minister of the Word and Sacrament preached or a lesson presented for a minister of Christian education* before the presbytery or a committee thereof (G-14.0305j(6)), and having received the recommendation of its responsible committee (G-11.0402), shall conduct any further examination of his or her Christian faith and views in theology, the Bible, the Sacraments, and the government of this church as it deems necessary.”

48. Shall G-14.0404a be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“a. The ordination of candidates to the ministry of the Word and Sacrament *and the ministry of Christian education* shall ordinarily take place in the presence of the congregation in which the candidate is a member, and in the place for the regular worship of that congregation.”

49. Shall G-14.0405b(4) 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.]

“(4) Will you be a (minister of the Word and Sacrament, *minister of Christian education*) in obedience to Jesus Christ, under the authority of Scripture, and continually guided by our confessions?”

50. Shall G-14.0405b(9) be amended and a new section “(10)” be added to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“(9) (*For Ministers of Word and Sacrament*) Will you be a faithful minister, proclaiming the good news in Word and Sacrament, teaching faith, and caring for people? Will you be active in government and discipline, serving in the governing bodies of the church; and in your ministry will you try to show the love and justice of Jesus Christ?

“(10) (*For Ministers of Christian Education*) Will you be a faithful minister, guiding the church’s educational program, teaching the faith, and caring for people? Will you be active in government and discipline, serving in the governing bodies of the church; and in your ministry will you try to show the love and justice of Jesus Christ?”

51. Shall G-14.0405d–e 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. The candidate, having answered the questions in the affirmative, shall kneel, if able, and the presbytery shall, with prayer and the laying on of hands, ordain the candidate to the office of (minister of the Word and Sacrament, *minister of Christian education*). The member presiding shall then say:

“(Name) _____, you are now ordained a (minister of the Word and Sacrament, *minister of Christian education*) in the Church of Jesus Christ. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.

“e. Then the members of the presbytery, and others as may be appropriate, shall welcome the new minister in the ministry (of the Word and Sacrament, *of Christian education*). At the conclusion of the ordination service, the new minister may make a brief statement and shall pronounce the benediction.”

52. Shall G-14.0500 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.]

“G-14.0500 5. Calling and Installing Ministers of the Word and Sacrament *and Ministers of Christian Education*”

53. Shall the title of G-14.0501 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.]

“G-14.0501 Pastors, Co-Pastors, ~~and~~ Associate Pastors, *or Minister of Christian Education*”

54. Shall G-14.0501b 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.]

“b. A ~~pastor or associate pastor~~ *minister* shall be elected by the vote of the congregation and the relationship between them shall be established by the presbytery. The call extended to a ~~pastor or associate pastor~~ *minister* shall be approved by the presbytery and cannot be changed except by consent of the presbytery, at the request of the ~~pastor or associate pastor~~ *minister*, or at the request of the church by action of the congregation.”

55. Shall G-14.0502–.0505 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.]

“G-14.0502 Election of a ~~Pastor~~ *Minister*

“a. When a church is without a ~~pastor~~ *minister in any of its called relationships*, or after the effective date of the dissolution of the ~~pastoral~~ relationship, the congregation shall, with the guidance and permission of the committee on ministry, G-11.0502d, proceed to elect a ~~pastor~~ *minister* in the following manner. The session shall call a congregational meeting to elect a nominating committee, which shall be representative of the whole congregation. This committee’s duty shall be to nominate a minister to the congregation for election as pastor, *co-pastor, associate pastor, or minister of Christian education*. Public notice of the time, place, and purpose of the meeting shall be given at least ten days in advance, which shall include two successive Sundays.

“Work of the Committee

“b. The nominating committee shall confer with the committee on ministry as provided in G-11.0502d and when seeking an associate pastor, ~~or~~ *co-pastor, or minister of Christian education*, with the pastor or any continuing co-pastors. Care must be taken to consider candidates without regard to race, ethnic origin, sex, marital status, age, or disabilities. When a church is considering extending a call to a minister of another denomination, the minister shall follow the procedures required in G-11.0400.

“c. When the committee is ready to report, it shall notify the session, which shall call a congregational meeting, giving public notice as required in the paragraph a. above, for the purpose of acting on the report of the nominating committee. The same procedure shall be followed in the selection of an associate pastor *or minister of Christian education*. The action of the congregation, if favorable, shall be presented to the presbytery for its concurrence. If the presbytery concurs, it shall make arrangements for the minister’s installation. A call ~~to a permanent pastoral relationship~~ shall not be issued until it has been approved by the presbytery. (G-11.0502d)

“G-14.0503 Congregational Meeting

“a. When a congregation is convened for the election of a ~~pastor (associate pastor)~~ minister, the moderator of the session appointed by presbytery or some other minister of the presbytery shall preside.

“Vote by Ballot

“b. Following prayer for the guidance of God, the moderator shall call for the report of the nominating committee. Following the report, the moderator shall then put the question: “Are you ready to proceed to the election of a pastor (associate pastor *or minister of Christian education*)?” If they are ready the moderator shall declare the name submitted by the nominating committee to be in nomination. The vote shall be upon the question whether the congregation, under the will of God, shall call the person nominated to be its pastor (associate pastor *or minister of Christian education*), and it shall be taken by ballot. In every case a majority of the voters present and voting shall be required to elect.

“G-14.0504 Larger Parish

“When two or more churches established by presbytery as a larger parish unite in calling a ~~pastor~~ *minister*, the call must specify the support promised by each church. With the approval of presbytery, such a call may be issued by a larger parish council providing for the approval of the churches given in properly called meetings of their congregations, for payment of a total salary from a common parish treasury along with an explanation of the financial agreement between the churches of the parish, and for the annual review of the ~~pastor’s~~ *minister’s* salary by the parish council with provision for a vote thereon by each congregation. When such a call has been issued by a parish council, and approved by the presbytery, each participating church shall be obligated to continue its financial support of the parish for the duration of the ~~pastorate~~ *call*, unless excused by the other participating churches with the approval of the presbytery. The call shall specify that the minister is called to be pastor (associate pastor *or minister of Christian education*) of the churches constituting the parish.

“G-14.0505 Dissent

“On the election of a ~~pastor (associate pastor)~~ minister, if it appears that a substantial minority of the voters are averse to the nominee who has received a majority of the votes, and that they cannot be persuaded to concur in the call, the moderator shall recommend to the majority that they not prosecute the call. If the congregation is nearly unanimous, or if the majority insist upon their right to call a pastor (associate pastor *or minister of Christian education*), the moderator shall forward the call to the presbytery, certifying the number of those who do not concur in the call and any other facts of importance. The moderator shall also inform the person being called of the nature and circumstances of the decision.”

56. Shall G-14.0510a(1) 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.]

“(1) Do we, the members of the church, accept (Name) _____ as our (pastor, associate pastor, *or minister of Christian education*), chosen by God through the voice of this congregation to guide us in the way of Jesus Christ?”

57. Shall G-14.0510a(3) 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.]

“(3) Do we promise to pay her/him fairly and provide for her/his welfare^f as she/he works among us; to stand by her/him in trouble and share her/his joys?^g Will we listen to the word she/he preaches/*teaches*, welcome her/his pastoral care, and honor her/his authority as she/he seeks to honor and obey Jesus Christ our Lord?”

58. Shall G-14.0510b–e 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.]

“Prayer and Laying on of Hands

“b. The members of the congregation having answered these questions in the affirmative, a candidate being ordained and installed shall kneel, if able, and the presbytery shall, with prayer^h and the laying on of hands,ⁱ ordain the candidate to the office of minister of the Word and Sacrament/*minister of Christian education* and install him or her in the particular ~~pastoral~~ *ministerial* responsibility. A minister, previously ordained, who is being installed ordinarily shall stand, if able, for the prayer of installation.

“Statement

“c. The member presiding shall then say:

“(Name) _____, you are now a minister of the Word and Sacrament/*minister of Christian education* in the Church of Jesus Christ and for this congregation. Whatever you do, in word or deed, do everything in the name of the Lord Jesus,^j giving thanks to God the father through him. Amen.

“(For a minister previously ordained say only: You are now a minister of the Word and Sacrament in and for this congregation. Whatever you do, ... etc.)

“Welcome

“d. Then the members of the presbytery, and others as may be appropriate, shall welcome the newly ordained and installed or newly installed minister into their fellowship in the ministry ~~of the Word and Sacrament~~.

“Brief Charges

“e. Persons invited by the presbytery may then give brief charges to the ~~pastor (associate pastor)~~ *minister* and to the congregation^l to be faithful in their relationship and in their reciprocal responsibilities.”

59. Shall G-14.0511–.0512 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.]

“G.-14.0511 Welcome

“After the installation service, the officers and members of the church should come forward to their pastor (associate pastor *or minister of Christian education*) and give him or her an appropriate expression of cordial reception and affectionate regard.

“G.-14.0512 More Than One Church

“The installation of a minister ~~as pastor or associate pastor~~ of more than one church may take place in a joint service, provided each church is present and answers for itself the constitutional questions set forth in G.-14.0510.”

60. Shall the first paragraph of G-14.0513 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.]

“G.-14.0513 Temporary ~~Pastoral~~ *Called* Relations

“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~~ *minister*, or a pastor and one or more associate ~~pastors~~ *ministers*, and there is a vacancy in one of these positions, it may obtain the services of a minister in a temporary ~~pastoral~~ relation. No formal call shall be issued by the congregation and no formal installation shall take place. Temporary ~~pastoral~~ relations are those of stated supply, interim pastor, interim co-pastor, interim associate pastor, *interim minister of Christian education*, temporary supply, or organizing pastor:”

61. Shall G-14.0513b–c 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.]

“Interim Pastor

“b. An interim pastor is a minister *of the Word and Sacrament* invited by the session of a church without an installed pastor to preach the Word, administer the Sacraments, and fulfill pastoral duties 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 *of the Word and Sacrament* 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 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~~ *pastor* may not be called to be the next installed pastor, co-pastor, or associate pastor of a church served as interim pastor or co-pastor.

“Interim Associate Pastor

“c. An interim associate pastor is a minister *of the Word and Sacrament* invited by the session to serve in this position 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 or associate pastor of a church served as interim associate pastor.”

62. Shall a new section, “*G-14.0513d*,” be added and current sections G-14.0513d, e, and f be renumbered and amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“Interim Minister of Christian Education

“d. An interim minister of Christian education is a minister invited by the session to serve in this position while the church is seeking a new minister of Christian education. The session may not secure or dissolve a relationship with an interim minister of Christian education without the concurrence of the presbytery through its committee on ministry. An interim minister of Christian education shall serve for a specified period not to exceed twelve months at a time and may not be called to be the next installed minister of Christian education of a church served as interim.

“Temporary Supply

“~~d. e.~~ A temporary supply may be a minister *of the Word and Sacrament*, a candidate *of the Word and Sacrament*, 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 duties. The session shall seek the counsel of presbytery through its committee on ministry before securing a temporary supply. A temporary supply may not be called to be a pastor or associate pastor of a church served as temporary supply, unless six months have elapsed since the end of the temporary 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.

“Inquirer or Candidate as Temporary Supply

“~~e. f.~~ When a church is without a ~~pastor~~ *minister* or when a ~~pastor~~ *minister* is unable to perform ~~pastoral~~ *ministerial* 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 candidate *of Word and Sacrament* to serve as temporary supply. Appropriate guidance and supervision for such an inquirer or candidate serving as temporary 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.

“Organizing Pastor

“~~f. g.~~ An organizing pastor is a minister *of the Word and Sacrament* or commissioned lay pastor appointed by the presbytery to serve as pastor to a group of people who are in the process of organizing a new Presbyterian church. An organizing pastor may be designated a member of the presbytery administrative staff and is to be hired in accordance with the principles of G-9.0702, G-9.0704, and G-4.0403. This relationship as organizing pastor shall terminate when the new church is formally organized by the presbytery. At that time the new church may, with the approval of the committee on ministry and the presbytery, call the organizing pastor to be its pastor without being required to elect a pastor nominating committee and conduct a pastoral search, or it may choose to elect a pastor nominating committee and conduct a full pastoral search as provided in the Form of Government.”

63. Shall G-14.0514 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.]

“Ordained ministers of other Christian churches may be employed by the session of a particular church in a temporary ~~pastoral~~ relationship, provided that such ministers present to the presbytery credentials of good standing in the ecclesiastical body to which they belong, and provided that presbytery gives its approval to the temporary ~~pastoral~~ relationship.”

64. Shall G-14.0515a be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“a. A parish associate is a minister who serves in some validated ministry other than the local parish, or is a member-at-large, or is retired, but who wishes to maintain a relationship with a particular church or churches in keeping with *his or her* ordination ~~to the ministry of the Word and Sacrament~~. Such persons, already qualified as continuing members of presbytery, may serve as parish associates. The relation shall be established, upon nomination by the pastor, between the parish associate, the session, and the presbytery. The parish associate shall be responsible to the pastor, as head of staff, on an “as needed, as available” basis and with or without remuneration. A parish associate may not be called to be the next installed pastor or associate pastor of a church served as parish associate unless at least six months have elapsed since the end of the parish associate relationship.”

65. Shall G-14.0600–.0606 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.]

“G-14.0600 Dissolution of ~~Pastoral~~ *Called* Relationships

“G-14.0601 By Presbytery

“The ~~pastoral~~ relationship between a pastor, associate pastor, *or minister of Christian education*, and a church may be dissolved only by presbytery.

“G-14.0602 Request by Minister

“The minister may request the presbytery to dissolve the ~~pastoral~~ *called* relationship. The minister must also state her or his intention to the session. In the case of a pastor or associate pastor *or minister of Christian education*, the session shall call a congregational meeting to act upon the request and to make recommendations to presbytery. The presbytery may grant authority to its committee on ministry to dissolve the ~~pastoral~~ *called* relationship and to inform the presbytery in cases in which the congregation and the ~~pastor~~ *minister* concur. If the congregation does not concur, the presbytery shall hear from the church, through the congregation’s elected commissioners, the reasons why the presbytery should not dissolve the ~~pastoral~~ relationship. If the church fails to appear, or if its reasons for retaining the relationship are judged insufficient, the request of the minister may be granted and the ~~pastoral~~ relationship dissolved.

“G-14.0603 Request by Congregation

“If any church desires the ~~pastoral~~ *called* relationship to be dissolved, a similar procedure shall be observed. A congregation, after a duly called congregational meeting, may request presbytery to dissolve its relationship with its ~~pastor~~ *minister*. The pastor shall moderate the congregational meeting (in accordance with G-7.0306) unless he or she deems it to be impractical. The presbytery may grant authority to its committee on ministry to dissolve the relationship and to inform the presbytery in cases in which the ~~pastor~~ *minister* and the congregation concur. If the ~~pastor~~ *minister* does not concur, the presbytery shall hear from him or her the reasons why the presbytery should not dissolve the relationship. If the ~~pastor~~ *minister* fails to appear, or if the reasons for maintaining the relationship are judged insufficient, the relationship may be dissolved.

“G-14.0604

“[This section was stricken by action of the 200th General Assembly (1988).]

“G-14.0605 Pastor/*Minster* Emeritus, Emerita

“When any pastor, ~~or~~ associate pastor, *or minister of Christian education* retires, and the congregation is moved by affection and gratitude to continue an association in an honorary relationship, it may, at a regularly called congregational meeting, elect him or her as pastor (*or minister*) emeritus or emerita, with or without honorarium, but with no ~~pastoral~~ *ministerial* authority or duty. This action shall be taken only after consultation with the committee on ministry of the presbytery concerning the wisdom of this relationship for the peace of the church. This action shall be subject to the approval of presbytery, and may take effect upon the formal dissolution of the ~~pastoral or associate pastoral~~ *ministerial* relationship or anytime thereafter.

“G-14.0606 Officiate by Invitation Only

“Former ~~pastors and associate pastors~~ *ministers* may officiate at services for members of a particular church, or at services within its properties, only upon invitation from the moderator of the session or, in case of the inability to contact the moderator, from the clerk of session.”

66. Shall G-15.0502 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.]

“When a minister *of the Word and Sacrament* of another Christian denomination is called to a work properly under the jurisdiction of a presbytery, the presbytery, after the constitutional conditions (G-11.0404–.0405) have been met, shall recognize the minister’s previous ordination to the office of the ministry. Similar procedures shall be followed in dismissing a minister from this denomination to another.”

67. Shall G-16.0201j–k 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.]

“Ministers of Union Churches

“j. The pastoral relations of the ministers *of the Word and Sacrament* of the uniting churches shall be dissolved automatically by the action of the presbytery in approving this plan, but they may be eligible to be ministers (pastors, or associate pastors) of the union church according to the will of the union church and subject to the approval of the governing bodies.

“Full Members

“k. The minister or ministers *of the Word and Sacrament* of the union church shall be full and responsible members of each governing body of immediate jurisdiction and shall be subject to discipline as provided below in subsection s.”

68. Shall G-16.0201s–t 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.]

“Judicial Cases

“s. The minister or ministers *of the Word and Sacrament* shall be subject to the discipline of the presbyteries or comparable governing body provided that when either shall begin an action it shall invite a committee from the others to join the commissioner, prosecutor, or prosecuting committee in formulating and pressing the charges. In the event of appeal the case shall be finally decided by the highest governing body to which the appeal is taken in the church which commenced the action, and that decision shall be equally binding on the governing bodies of jurisdiction.

“Pension

“t. The minister or ministers *of the Word and Sacrament* shall participate in the denominational pension plan of one of the churches. If the minister is already participating in one plan, membership in that plan shall be retained. If the minister is not a member of any plan, one or the other of the churches’ plans shall be chosen.

69. Shall G-16.0400e 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.]

“e. The minister or ministers *of the Word and Sacrament* of the union church shall be full and responsible members of each governing body of immediate jurisdiction and shall be subject to discipline as provided below in subparagraph m.”

70. Shall G-16.0400m–n 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.]

“Judicial Cases

“m. The minister or ministers of the Word and Sacrament shall be subject to the discipline of the governing body of jurisdiction provided that when one shall begin an action, it shall invite a committee from the others to join the commissioner, prosecutor, or prosecuting committee in formulating and pressing the charges. In the event of appeal the case shall be finally decided by the highest governing body to which the appeal is taken in the church which commenced the action and that decision shall be equally binding on the governing bodies of jurisdiction.

“Pension

“n. The minister or ministers *of the Word and Sacrament* shall participate in the denominational pension plan of one of the several churches. If the minister is already participating in one plan, membership in that plan shall be retained. If the minister is not a member of any plan, one or the other of the churches’ plans shall be chosen.”

71. Shall W-1.4005a be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“a. The minister *of the Word and Sacrament* as pastor has certain responsibilities which are not subject to the authority of the session. In a particular service of worship the pastor is responsible for”

72. Shall W-2.3011b 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.]

“b. A governing body may also authorize the celebration of the Sacrament of Baptism by chaplains or other ministers of the *Word and Sacrament* serving in hospitals, prisons, schools, or other institutions where the governing body has an authorized ministry or an institutional witness, by chaplains ministering to members of the armed forces and their families, and by ministers of the *Word and Sacrament* engaged in new church development under the jurisdiction of the governing body. In all such cases of Baptism, the minister of the Word and Sacrament shall take responsibility that the newly baptized person is enrolled as a member of a particular church. Such enrollment may be arranged in advance in consultation with the session of the church, or the governing body may provide that any such newly baptized member shall be enrolled in absentia as a member of a particular church designated by the governing body and under its jurisdiction or upon the roll held by the governing body until a new church is organized.”

73. Shall W-2.4010 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.]

“It is also appropriate to observe the Lord’s Supper on other occasions of special significance in the life of the Christian community, as long as the celebration of the Sacrament is open to the whole believing community. The Lord’s Supper may be observed in connection with the visitation of the sick and those isolated from public worship as a means of extending the church’s ministry to them. On all such occasions of the celebration of the Sacrament, the Word shall be read and proclaimed. Even though such a celebration may involve only a few members of the congregation, nevertheless it is not to be understood as a private ceremony or devotional exercise, but as an act of the whole church, which shall be represented not only by the minister of the *Word and Sacrament* or the one authorized by presbytery to administer the Sacrament, but also by one or more members of the congregation authorized by the session to represent the church. (W-2.4012; W-3.3609–.3618; W-3.6204)”

74. Shall W-2.4012b 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.]

“b. Chaplains or other ministers of the *Word and Sacrament* serving in hospitals, prisons, schools, or other institutions, and chaplains ministering to members of the armed forces and their families, may administer the Sacrament of the Lord’s Supper when authorized to do so by the governing body which has jurisdiction over the ministry exercised by the particular minister. The terms of the authority to administer the Sacrament of the Lord’s Supper shall be stated in the minister’s terms of call or endorsement.”

75. Shall W-3.3606 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 minister of the *Word and Sacrament* shall use the name given the person to be baptized and shall baptize in the name of the triune God. The baptismal formula is: “_____, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”

76. Shall W-3.3612 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 minister of the *Word and Sacrament* or one presiding shall invite the people to the Lord’s Table using suitable words from Scripture. (W-2.4011) If the words of institution (1 Cor. 11:23–26, or Gospel parallels) will not be spoken at the breaking of bread or included in the prayer of thanksgiving, they are to be said as part of the invitation.”

77. Shall W-4.4001 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.]

“In ordination the church sets apart with prayer and the laying on of hands those who have been called through election by the church to serve as deacons, elders, ministers of the Word and Sacrament, and ministers of *Christian education*. (W.2.1005) In installation the church sets apart with prayer those previously ordained to the office of deacon, elder, ~~or~~ minister of the Word and Sacrament, or minister of *Christian education*, and called anew to service in that office.”

78. Shall W-4.5001 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.]

“When those especially commissioned for specific acts of discipleship; those ordained as deacons, elders, or ministers of the ~~Word and Sacrament~~, or others serving in the church conclude a period of ministry, it is appropriate for the congregation and others associated with the ministry to recognize those person’s gifts and service.”

79. Shall W-6.2005 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.]

“In the service of Baptism the congregation, trusting in the power of the Holy Spirit, and on behalf of the universal Church, pledges responsibility for Christian nurture. (W-2.3013; W-3.3603) The session and the elders are responsible for providing for the development and supervision of the educational program of the church, for instructing church officers, and for developing discipleship among members. (G-6.0304; G-10.0102e, f, h, j, l) The pastor nurtures the community through the ministries of Word and Sacrament, by praying with and for the congregation, through formal and informal teaching, and by example. (G-6.0106; G-6.0202) Some in the community of faith whose special gifts and training have prepared them for a ministry of education are called to the task of leadership in nurture. *The minister of Christian education nurtures the community through the ministries of educating, instructing, and guiding in the Christian faith.* Teachers, advisors, and others appointed by the session guide, instruct, and equip those for whose education and nurture they are responsible. (W-3.3503) Parents or those exercising parental responsibilities share the faith of the church with children. (W-4.3002; W-5.7000)”

80. Shall W-6.3002 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.]

“All Christians are called to care for one another in daily living, sharing joys and sorrows, supporting in times of stress and need, offering mutual forgiveness and reconciliation. This care is primarily offered as the community of faith worships together. It is also provided as people interact in community and as they come together in groups for nurture or to carry on ministries of the church. Elders, deacons, and ~~pastors~~ *ministers* are called to special responsibility for this common pastoral care.”

81. Shall D-12.0104f 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.]

“f. If a ~~pastor~~ *minister* is temporarily excluded from the exercise of the office of ordained minister, the presbytery may, if no appeal from the case is pending, declare the ~~pastoral~~ *called* relationship dissolved.”

82. Shall D-12.0105d 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. If a minister is removed from office without removal from membership, the presbytery shall give the minister a certificate of membership to a Christian church of the minister’s choice. If the minister is a *pastor or minister of Christian education*, the ~~pastoral~~ *called* relationship is automatically dissolved by the censure.”

Rationale

This will be the ordination process for minister of Christian education

This proposal for the creation of the office of the minister of Christian education is not intended to replace the certification process (as outlined in G-14.0700) for those persons who do not feel called to become a minister of Christian education. However, for those persons who do feel called to seek ordination, the process would be as follows:

1. Whether pursuing a master’s degree from a Presbyterian Church (U.S.A.) seminary or its equivalent or taking certification courses accredited by the Presbyterian Church (U.S.A.) Educator Certification Council, the individual desiring ordination will enter the process of Preparation for the Office of the Minister of Christian Education as currently outlined in the *Book of Order* for the Office of Minister of Word and Sacrament (G-14.0300 and following).

2. Upon completion of the educational requirements (G-14.0703a–g), the candidate for ordination to minister of Christian education will take the standard ordination exams of the Presbyterian Church (U.S.A.) with one exception. For the Open Book Bible Exegesis, the candidate will include an outline for a teaching segment as opposed to an outline for a sermon. The candidate will not be required to demonstrate working knowledge of the original language of the text (G-14.0310d(1)). Hebrew and Greek are not required for the master’s of Christian education degree.

3. The committee on preparation for ministry, in its final assessment of a candidate for ordination to minister of Christian education, may require the candidate to demonstrate knowledge of religious education theory and practice by designing a piece of original curriculum and teaching a portion of it.

4. When the committee on preparation for ministry (CPM) has made its final assessment of the candidate’s readiness to begin ministry and certified that all requirements have been fulfilled, a summary of this assessment shall be reported to the

presbytery and shall be transmitted to a calling presbytery when requested. When, in the opinion of the CPM, a candidate is ready for examination for ordination, pending a call, it shall recommend to the presbytery that the presbytery so certify the candidate. (See G-14.0507.)

5. Upon receipt of a call for service to a church or other work in the mission of the church that is acceptable to the candidate and the presbytery, the calling presbytery shall proceed with the ordination as outlined in G-14.0400 and following.

This overture is seeking the creation of a fourth ordained office within the Presbyterian Church (U.S.A.). This office will be called minister of Christian education. This overture is offered because we believe that:

- This office will benefit the life and mission of our denomination.
- This office is in line with our Reformed tradition and polity.

The Presbyterian Church (U.S.A.), as a Reformed body, has historically declared education central to creating faithful disciples of Jesus Christ. This belief is based in the Scriptures and in our theology derived from those Scriptures. In Deuteronomy, the sixth chapter, God's people are reminded,

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. 6:6–9)

In the closing words of the Gospel of Matthew, Jesus commanded that his followers not only make disciples, but that they teach those disciples all that Jesus had commanded. The Apostle Paul lists teaching as one of the gifts given by the Holy Spirit to build up the body of Christ and in his letters to Timothy and Titus mentions his concerns for sound teaching no fewer than eight times.

John Calvin in the *Institutes of the Christian Religion* (4.3.4) mentions a fourth office of “doctor” or teacher. He writes,

Those who preside over the government of the church in accordance with Christ's institution are called by Paul as follows: first Apostles, then prophets, thirdly evangelists, fourthly pastors, and finally teachers [Eph.4:11]. Of these only the last two have an ordinary office in the church; the Lord raised up the first three at the beginning of His Kingdom, and now and again revives them as the need of the times demands.

The nature of the Apostle's function is clear from this command: “Go, preach the gospel to every creature” [Mark 16:15]. ... Next come pastors and teachers, whom the church can never go without. There is, I believe, this difference between them: teachers are not put in charge of discipline, or administering the sacraments, or warnings and exhortations, but only of Scriptural interpretation—to keep doctrine whole and pure among believers. But the pastoral office includes all these functions within itself. (McNeill, John T., ed. Calvin: *Institutes of the Christian Religion* 2. Translated and Indexed by Ford Lewis Battles (Louisville: Westminster John Knox, 1960))

On his return from his Strasbourg sojourn in 1541, Calvin presented a schedule of ecclesiastical organization with four offices: pastor, teacher, elder and deacon. The second order, the teacher, was charged with teaching the faithful in wholesome doctrine. In Puritan New England, the First Church (Congregational) of Boston ordained John Cotton in 1632 to serve as teacher alongside their pastor, John Wilson. The next year, the newly organized Church of Cambridge selected Thomas Hooker as its pastor and Samuel Stone as its teacher.

The centrality of education continues to be witnessed to in our *Book of Order*. In G-5.0102c we are reminded that “...studying Scripture and the faith of the Christian Church” is one of the marks of membership. In G-10.0102e and G-10.0102f sessions are called “to provide for the growth of [the church's] members and for their equipment for ministry through ...educational programs including the church school” and “to develop and supervise the church school and the educational program of the church.” The importance of education is also emphasized by our denomination through the support we offer Union Theological Seminary—Presbyterian School of Christian Education and its ministry of training Christian educators.

The Presbyterian Church (U.S.A.), as a denomination, has been inconsistent in its commitment to Christian education. This inconsistency can be seen in a number of ways:

1. Presbyterian seminaries seldom require that their students take more than a single introductory course in Christian education. This minimal training does not adequately prepare ministers of Word and Sacrament to lead a Christian education program. Additionally, there is no ordination examination testing knowledge of Christian education theories and practices.

2. Most of those who lead Christian education programs in Presbyterian Church (U.S.A.) congregations have little, if any, formal training in Bible, theology or faith development. While these individuals bring great faith and effort to their task, they are limited in both knowledge and experience.

3. We have historically offered limited support, oversight, and compensation to trained Christian educators.

This inconsistency has contributed to the following:

1. A declining level of biblical knowledge among Presbyterians. Anecdotal evidence implies that vast numbers of our members know neither the books of the Bible nor the major stories and themes of Scripture.
2. A declining level of Reformed theological knowledge. Presbyterians today are influenced by a variety of theological views. Popular authors and television evangelists whose doctrine is seldom in line with our own often have as much if not more impact on the theological positions of Presbyterians.
3. A lack of participation by adults in continuing biblical or theological education. The denominational annual statistics show that only a small percentage of adults are engaged in Sunday school or Bible studies.
4. A loss of our children from a life of active adult faith. Many of our children who finish confirmation classes see that moment as a time to exit from the life of the church. It is believed that most of the individuals who leave the Presbyterian Church (U.S.A.) do not go to other denominations, but merely drop out.

These outcomes will only become more acute because:

1. We now live in the post-Christian era. Presbyterians can no longer assume that the dominant culture, either through our educational institutions or social institutions, will teach our children the Christian faith.
2. Many of our members are coming to Presbyterianism from other faith traditions. When they do so they bring with them the values and concepts formed in a variety of traditions not always compatible with our own. Other members are coming from either a minimal or nonexistent religious background, thus requiring intensive discipleship.
3. Presbyterian Church (U.S.A.) congregations are in competition with highly visible mega-church and television ministries whose theology, style of biblical interpretation, and government are far removed from those of our Reformed tradition.
4. The racial-cultural make-up of our nation is rapidly changing. As a largely Anglo denomination, the Presbyterian Church (U.S.A.) will face great challenges in adapting our educational materials and styles to meeting the needs of these ever growing racial-ethnic minorities.

The office of minister of Christian education is in line with our Reformed tradition and polity. As noted above, John Calvin believed that this fourth office was important to the life and work of the Reformed church. Presbyterian Church (U.S.A.) polity also offers us a context in which to place this office. The *Book of Order* (G-6.0104) states:

While the ministry is one, specific forms of ministry may emphasize special tasks and skills and the ordering of the offices of ministry shall reflect this variety. There may be forms of ministry in which primary emphasis is given to proclamation of the Word and the celebration of the Sacraments, forms that stress deeds of love and mercy, forms that are primarily educational, administrative, legislative, or judicial, and forms that are primarily prophetic.

Each of these forms of ministry, with the exception of educational, is already a primary responsibility of one or more of the existing ordained offices. Proclamation of the Word and the celebration of the Sacraments are covered by the office of minister of Word and Sacrament. Forms that stress deeds of love and mercy are housed in the office of deacon. Administrative, legislative, judicial, and prophetic are housed in the offices of the elder and the minister of Word and Sacrament. However, no office has as its primary purpose the ministry of education. If we desire to ensure that educational ministry is emphasized in the life of the church, we need to create the office of minister of Christian education.

Therefore, the office of minister of Christian education will benefit the life and mission of our denomination. This office will commit to the teaching ministry of our church by creating the office of minister of Christian education. This position will:

1. Give greater visibility to the ministry of Christian education.
2. Encourage more individuals to use their gifts for the purpose of Christian education.
3. Provide for input from ordained educators in the overall work of sessions and presbyteries.
4. Ensure greater accountability for and support of those who engage in Christian education.
5. Encourage higher quality education and equipping of Christian educators.

ACC ADVICE ON ITEM 12-01

Advice on Item 12-01—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to answer Item 12-01 with the following authoritative interpretation:

Existing polity allows the church to ordain and install persons who are called to ministries of Christian education. Although the text of G-6.0203 does not specify “Christian educator” among the roles of minister, the inclusion of “educator” is sufficiently broad to include minister of Christian education. Concerns about whether such a role could appropriately be a validated ministry were answered by the General Assembly in 1987 when it noted that it is not required that a ministry include proclaiming the good news in the Word and Sacrament for a presbytery to validate the ministry under G-11.0403 or approve it as a valid call for the ordination of a candidate under G-14.0401 (*Minutes*, 1987, Part I, p. 147, paragraph 15.210, *Communication 8-87*).

The Advisory Committee on the Constitution further advises the 217th General Assembly (2006) with the following comment.

Christian educators have played an important role in the life of the church for decades and they are essential to its life and health. Many men and women have served in various ways as Christian educators, and demonstrated the value and benefits of their ministry, while often sacrificing for their devotion. Presbyteries are urged to find ways to lift the ministry of Christian educators in their midst.

At the same time, we must be cautious and reluctant to create a fourth office beyond those offices of ministry defined in the New Testament and affirmed by our *Constitution* (G-6.0103). The offices this church has maintained provide the latitude necessary for ministry of Christian education.

The *Constitution of the Presbyterian Church (U.S.A.)* recognizes a wide variety of ministries. The *Book of Order*, at G-6.0203, recognizes that ministers maybe “designated as educators, chaplains, pastoral counselors, campus ministers, missionaries, partners in mission, evangelists, administrators, social workers, consultants, or in other specific tasks appropriate to the ministry of the church . . .”

For many years, the minister of the Word and Sacrament was called the “teaching elder” and this language has been recaptured at G-4.0301. It is appropriate that ordination to the ministry of the Word and Sacrament is the usual track for those who are called to be ministers of Christian education. Current constitutional provisions allow congregations to call and presbyteries to ordain and install ministers of the Word and Sacrament who would be designated as “ministers of Christian education.” Such ministry is in conformity with the criteria for validated ministries found at G-11.0403.

For those who are not called to the ministry of the Word and Sacrament, the *Book of Order* specifies a process for becoming a certified Christian educator or a certified associate Christian educator (G-14.0700).

In addition, the many *Book of Order* amendments proposed by Item 12-01 work against current efforts to diminish the size and detail of the Form of Government and, particularly, Chapter 14.

GAC (CMD) COMMENT ON ITEM 12-01

Comment on Item 12-01—From the General Assembly Council (Congregational Ministries Division).

Items 12-01 and 12-02, in different ways, call for a new office to be known either as minister of Christian education or education elder.

Over the past several General Assemblies, numerous overtures have been brought forward around the ordination of Christian Educators. All of these have failed. That two more overtures have come to the 217th General Assembly (2006) demonstrates that the issues behind the various overtures are still alive, particularly the meaning of ordination.

The 216th General Assembly (2004) directed the Office of Theology and Worship to “set forth the Reformed-Presbyterian understanding of the relationship between Baptism and the ministry of all church members both ordained and not ordained.” This referral is in progress and would be strengthened by these additional referrals.

ACWC ADVICE AND COUNSEL ON ITEM 12-01

Advice and Counsel on Item 12-01—From the Advocacy Committee for Women’s Concerns (ACWC).

Item 12-01 calls for the creation of a fourth office—the Office of Minister of Christian Education.

The Advocacy Committee for Women’s Concerns (ACWC) advises Item 12-01 be referred to the General Assembly Council, Office of Vocation and Leadership, for study.

Rationale

The ACWC advises Items 12-01 and 12-02 be answered with a study of Christian educators, focusing on the status of Christian educators in the church, as well as the needs and wants of such educators and the congregations in which they serve, to be conducted by the GAC Office of Vocation and Leadership in consultation with ACWC and the Association of Presbyterian Christian Educators (APCE). This study, and its subsequent recommendations, would be presented to the 218th General Assembly (2008).

Christian educators serving in the church are primarily women. The ACWC takes seriously the need to support Christian educators in the important work that they do, as well as support the local church in providing excellent, Reformed, Christian education to their youth and adult members. We uphold the need for Christian educators to have voice and vote on the presbytery floor, as well as the support and protection that presbyteries currently provide for its minister members. This justice needs to be granted in a timely manner. Certified Christian educators endure a rigorous and extensive training and educational process to achieve their certification. The ACWC believes that Christian educators are entitled to more support and respect than they currently receive in presbyteries.

The recommended study would allow a broad, inclusive analysis of Christian educators in our church today as well as a complete overview of its implications for our *Book of Order* and presbyteries. Ephesians 4:11–13 tells of the important gifts that Christ has bestowed upon each of us, as well as the important task we are called to perform with these gifts. “The gifts Christ 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 all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.” Christian educators are the primary women and men responsible for this great task of equipping the saints for their work in the world. It is our responsibility as a church to support and uphold these educators as they go about this great commission.

The ACWC has recommended to the 217th General Assembly (2006) a study of the status of women, which could yield useful data and information around the attitudes and perceptions of certified Christian educators, as well as suggestions for changes that should be made concerning this issue.

PCCEC COMMENT ON ITEM 12-01

Comment on Item 12-01—From the Presbyteries Cooperative Committee on Examinations for Candidates.

The Presbyteries’ Cooperative Committee on Examinations for Candidates advises the 217th General Assembly (2006) to disapprove Item 12-01 and is in full agreement with the advice to the 216th General Assembly (2004) given by Advisory Committee on the Constitution.

The Presbyteries' Cooperative Committee on Examinations for Candidates appointed a task group to respond to Item 12-01 (*Overture 16. On Creating the Office of Minister of Christian Education—From the Presbytery of Mission*). The Presbyteries' Cooperative Committee on Examinations discussed the overture and asked us to summarize that discussion and respond to the overture.

Need to Maintain High Standards for Ministers

The Presbyteries’ Cooperative Committee on Examinations for Candidates believes it has grounds to address this overture because it serves the church by promoting a high standard of preparedness for ministers of Word and Sacrament. We believe that Item 12-01 dilutes this standard. Provisions in the current *Book of Order* allow persons to be ordained a minister of Word and Sacrament and to be certified as a Christian educator, maintaining the standards for ordination to the office of minister of Word and Sacrament and demonstrating excellence in Christian education.

Cost of Developing a New Exam, New Grading Process, and Ongoing Expenses

Moreover, Item 12-01 has a direct impact on the work of the Presbyteries' Cooperative Committee on Examinations for Candidates. It mandates a new examination in "Educational Theory and Practice." This new examination would require an increase in the membership of the PCCEC to include members with expertise in educational theory and practice to write this new examination. Also, presbyteries would need to elect examination readers with this expertise. The Open Book Bible Exegesis examination would need to be issued in two versions, one which tests a working knowledge of Greek and Hebrew and one meeting the lesser requirements of Item 12-01. The Theological Competence, Worship and Sacrament, and Polity examinations may need to be adjusted because of the differences in academic education. Examination readers (graders) would need to be trained to grade these two levels of examination, complicating the grading process. There would be significant initial costs in developing the new exam; and the ongoing costs in the grading of examinations would increase.

Item 12-02

[The assembly referred Item 12-02 to the General Assembly Council (Office of Theology and Worship) with comment. See p. 14.]

Comment: This recommendation is being forwarded with great appreciation of the role of Christian educators.

On Amending the Book of Order to Create a Fourth Office to Be Known as Educating Elder—From the Presbytery of Shenandoah.

The Presbytery of Shenandoah overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to do the following:

1. Amend the *Book of Order* to create a fourth office to be known as educating elder. The educating elder shall be a certified Christian educator (G-14.0700). The educating elder shall be called, ordained, and/or installed by a congregation (G-6.0106) and shall be a voting member of the session of the congregation in which he/she is called to serve. The educating elder shall be a member of the presbytery while serving a call within that presbytery, with the responsibilities and privileges conferred by such membership, including those relating to the committee on ministry (G-11.0501). The educating elder called to serve the church in a position beyond the congregation shall be ordained and/or installed by the congregation in which his/her membership resides.

The educating elder shall perform those duties common to all elders (G-6.0304) including assisting in worship (W-1.4003) and distributing the elements in communion (W-3.3616d). The educating elder will encourage and support growth in Christian faith and life for all ages (G-14.0701b).

2. Direct the Stated Clerk to send the following amendments to the presbyteries for their affirmative or negative votes:

a. Shall G-6.0106a–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.]

“a. To those called to exercise special functions in the church—deacons, elders, *educating elders*, and ministers of the Word and Sacrament— God gives suitable gifts for their various duties. In addition to possessing the necessary gifts and abilities, natural and acquired, those who undertake particular ministries should be persons of strong faith, dedicated discipleship, and love of Jesus Christ as Savior and Lord. Their manner of life should be a demonstration of the Christian gospel in the church and in the world. They must have the approval of God’s people and the concurring judgment of a governing body of the church.

“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), 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, *educating elders*, or ministers of the Word and Sacrament.”

b. Shall a new section, “*G-6.0400 Educating Elder*,” be added and the current G-6.0400–.0500 be renumbered to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

*“G-6.0400 4. Educating Elder**“6.0401 Scriptural and Historical References*

“a. The basic model for ministry in Scripture and the Christian tradition is service. Christians serve God and others in the name of Jesus Christ. The educating elder is called to serve the church. Ordination is the way the church sets apart persons for service, confirms persons in their inward call to ministry, and sets them within the church’s order. An ordained office provides affirmation of God’s call, validation, and accountability of persons called to educational ministry.

*“b. In the New Testament, teachers are called along with apostles, evangelists, prophets, and pastors to equip the saints for the work of ministry and for the building up of the body of Christ. John Calvin in *The Institutes of the Christian Religion* (4.3.4) mentions a fourth office of teacher. According to Calvin, education is an indispensable task of the church. The Presbyterian church has historically emphasized that the church’s teaching function must be given centrality if God’s reconciling work in Jesus Christ is to be made known.*

“6.0402 Christian Educators and Presbytery

“Certified Christian educators, having completed the academic, examination, and experiential requirements for certification, would be eligible to be ordained to the office of educating elder. The church, through the local congregation and the presbytery, calls the educating elder to the office and responsibility of educating elder. Such educating elders shall receive training approved by the presbytery. The committee on ministry of the presbytery shall examine the educating elder as to his/her personal faith and motives for seeking ordination. The local congregation shall call, exam, ordain, and/or install the educating elder. The church where he/she has membership shall call, exam, ordain, and/or install the educating elder if he/she is called to a position beyond the bounds of a local congregation. The educating elder shall be a member of the presbytery and session of the congregation where he/she is called to serve, with voice and vote.

“6.0403 Gifts and Requirements

“The educating elder should be a person of faith, dedication, and good judgment. Her or his manner of life should be a demonstration of the Christian gospel, both within the church and in the world.

“6.0404 Specific Responsibilities

“The educating elder, in partnership with the pastor, elders, and deacons of a local church, may be responsible for the Sunday school, workshops assisting children in worship, youth groups, preparing young people to make a profession of faith, communion and discipleship classes, Bible studies, teacher/leader training, retreats, outreach ministries, daycare centers, and other ministries. The educating elder may assist in worship and serve communion.

~~“G-6.0400~~ *G-6.0500 4. 5. Deacons*~~“G-6.0401~~ *G-6.0501 The Ministry and Gifts of Deacons*

[Text remains unchanged.]

~~“G-6.0402~~ *G-6.0502 Responsibilities*

[Text remains unchanged.]

~~“G-6.0403~~ *G-6.0503 Organization*

[Text remains unchanged.]

~~“G-6.0404~~ *G-6.0504 Supervised by Session*

[Text remains unchanged.]

~~“G-6.0405~~ *G-6.0505 Meetings*

[Text remains unchanged.]

~~“G-6.0406~~ *G-6.0506 Related Service*

[Text remains unchanged.]

~~“G-6.0407~~ *G-6.0507 Decision Not to Use Deacons*

[Text remains unchanged.]

~~G-6.0500~~ *G-6.0600* ~~5.~~ 6. Renunciation of Jurisdiction
[Text remains unchanged.]

~~G-6.0501~~ *G-6.0601* Renunciation of Jurisdiction
[Text remains unchanged.]

~~G-6.0502~~ *G-6.0602* Persistence in Disapproved Work
[Text remains unchanged.]

~~G-6.0503~~ *G-6.0603* Effect of Renunciation
[Text remains unchanged.]

c. Shall G-6.0501 (or G-6.0601 as renumbered in Recommendation 2.b. above) 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.]

“When a church officer, whether a minister of the Word and Sacrament, elder, *educating elder*, or deacon, renounces the jurisdiction of this church in writing to the clerk or stated clerk of the governing body of jurisdiction, the renunciation shall be effective upon receipt. Renunciation of jurisdiction shall remove the officer from membership and ordained office and shall terminate the exercise of office.”

d. Shall G-7.0103 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 members of a particular church voluntarily put themselves under the leadership of their officers, whom they elect. The session, which consists of the pastor or co-pastors, the associate pastors, and the elders *and educating elders* in active service, is the governing body in a particular church. The law and government of the Presbyterian Church (U.S.A.) presuppose the fellowship of women and men with their children in voluntary covenanted relationship with one another and with God through Jesus Christ. The organization rests upon the fellowship and is not designed to work without trust and love.”

e. Shall G-7.0302a be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“a. The congregation shall hold an annual meeting and may hold other meetings as necessary. The annual meeting may consider such business as electing officers, hearing reports of the session along with plans for the coming year, hearing reports from the board of deacons and other organizations of the church, and transacting other business as is appropriate. It shall review the adequacy of the compensation of the pastor or pastors *and/or educating elders* upon report of the prior review by the session. (G-10.0102n) Public notice of the meeting shall be given on two successive Sundays.”

f. Shall G-7.0304a(2) 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.]

“(2) matters related to the calling of a pastor or pastors *and/or educating elders*;

g. Shall G-10.0101 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“The session of a particular church consists of the pastor or co-pastors, the associate pastors, ~~and~~ the elders, *and the educating elders* in active service.^a All members of the session, including the pastor, co-pastors, and associate pastors, are entitled to vote.”

h. Shall G-10.0103a be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“a. The pastor of the church shall be the moderator of the session and the session shall not meet without the pastor except as hereunder provided. In congregations where there are co-pastors, they shall, when present, alternately preside in the session. When it may appear advisable for prudential reasons that some minister other than the pastor should preside, the pastor may, with the concurrence of the session, invite a minister of the same presbytery to do so. 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 *or educating 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 session of the church of which that elder is a member. In the case of the sickness or absence of the pastor the same expedient may be adopted; or the session, after having obtained the approval of the pastor, may convene and elect another of its own members to preside.”

i. Shall a new section “G-10.0302c(6)” be added to read as follows:

“(6) Educating elders serving the church, with dates of service.”

j. Shall G-11.0101b 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.]

“b. When the number of resident ministers entitled to vote in the presbytery is greater than the number of elders so entitled, it shall redress this imbalance annually by providing for the election, appointment, or selection of additional elders, paying special attention to the concerns of G-9.0104. Presbyteries facing an imbalance due to a large number of resident honorably retired minister members may, by presbytery rule, use active participation of honorably retired members as a criterion in determining balance. *Educating elders shall be counted with elders in determining balance of representatives.*”

k. Shall G-11.0103n 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.]

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

l. Shall G-11.0103z 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.]

“z. to authorize specific elders (*including educating elders*) for periods not exceeding one year at a time, to administer or preside at the Lord’s Supper in specific circumstances and with proper instruction by presbytery in the doctrine and administration of the Lord’s Supper, when it deems it necessary to meet the needs for the administration of the Sacrament of the Lord’s Supper that cannot otherwise be met;”

m. Shall G-11.0407 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 stated clerk shall maintain ~~four~~ *five* rolls, one listing the names of all the ministers of the Word and Sacrament who are continuing members of the presbytery and who are active members, one listing the names of all the ministers of the Word and Sacrament who are continuing members of the presbytery and who are members-at-large, one listing the names of all the ministers of the Word and Sacrament who are continuing members of the presbytery and who are inactive members, *one listing all educating elders who are members of and serving within the bounds of the presbytery*, one listing all Certified Christian Educators and Certified Associate Christian Educators within the bounds of the presbytery who are entitled to the privilege of the floor with voice at all presbytery meetings, and a ~~fourth~~ *sixth* roll listing those who have been deleted from the other rolls. On or before December 31 of each year, the presbytery shall determine the category of membership of each continuing member in accordance with the relevant sections of this chapter and cause appropriate record of such determination to be made.”

n. Shall G-11.0501a be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“a. Each presbytery shall elect a committee on ministry to serve as pastor and counselor to the ministers, *educating elders*, and Certified Christian Educators of the presbytery, to facilitate the relations between congregations, ministers, and Certified Christian Educators, and the presbytery, and to settle difficulties on behalf of presbytery when possible and expedient.”

o. Shall G-11.0502a be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“a. . It shall visit regularly and consult with each minister *and educating elder* of the presbytery. It shall report to the presbytery annually the type of work in which each minister *and educating elder* of the presbytery is engaged. It shall require an annual report from every minister *and educating elder* performing work which is not under the jurisdiction of the presbytery or a higher governing body of the church.”

p. Shall G-11.0502e–j be amended by adding a new “e.” and re-lettering current “e.–j.” as “f.–k.” These sections shall now read as follows:

“e. *It shall counsel with churches regarding calls for educating elders and shall advise the church’s nominating committee regarding the merits, availability, and suitability of any candidate whose name is contemplated for nomination to a congregation.*

“~~e.~~ f. [Text remains unchanged.]

“~~f.~~ g. [Text remains unchanged.]

“~~g.~~ h. [Text remains unchanged.]

“~~h.~~ i. [Text remains unchanged.]

“~~i.~~ j. [Text remains unchanged.]

“~~j.~~ k. [Text remains unchanged.]”

q. Shall G-11.0502f (or G-11.0502g as re-lettered in Recommendation p. above) 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.]

“f. It shall counsel with sessions regarding stated supplies, interim pastors, interim co-pastors, interim associate pastors, *interim associate pastors*, and temporary supplies when a church is without a pastor, 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 pastors, as provided for in G-14.0513b and c.”

r. Shall G-11.0503 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 committee shall be open to communication at all times with the ministers, elders who are members of sessions, sessions of the presbytery, *educating elders*, and Certified Christian Educators within the bounds of the presbytery.”

s. Shall G-14.0101 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“The persons elected by the church to service in the offices of the church (G-6.0000) shall be ordained to these offices by the church. Ordination is the act by which the church sets apart persons to be presbyters (ministers of the Word and Sacrament, or elders, *or educating elders*) or deacons, and is accompanied with prayer and the laying on of hands. Ordination to the office of minister of the Word and Sacrament is an act of the presbytery. Ordination to the offices of elder, *educating elder*, and deacon is an act of the session, except in the case of the organization of a new church. (G-7.0202)”

t. Shall a new section, “G-14.0700 Calling and Ordaining Educating Elders” be added and current Sections “G-14.0700–.0800” be renumbered as “G-14.0800–.0900,” so that they shall read as follows:

“G-14.0700 *Calling and Ordaining Educating Elders*

“G-14.0701 *Calling Provisions*

“Those persons called to the ministry of educating elder shall fulfill all of the requirements of certified Christian educators as found in G-14.0800 [currently G-14.0700]. When seeking a call within a particular presbytery, that presbytery’s committee on ministry may examine the candidate beyond the certified educator requirements as to his or her readiness for ministry.

“G-14.0702 Election of an Educating Elder

“a. An educating elder shall be elected by the vote of the congregation and shall be approved by the presbytery. This call cannot be changed except by consent of the presbytery at the request of the educating elder, at the request of the church by action of congregation, or at the request of the calling institution or agency.

“Work of the Committee

“b. The nominating committee shall confer with the committee on ministry as provided in G-11.0502e [new] when seeking an educating elder. Care must be taken to consider candidates without regard to race, ethnic origin, sex, marital status, age, or disabilities.

“G-14.0703 Congregational Meeting

“a. When a congregation is convened for the election of an educating elder, the pastor/moderator of the session shall preside.

“b. Following the prayer for the guidance of God, the moderator shall call for the report of the nominating committee. Following the report, the moderator shall then put the question: ‘Are you ready to proceed to the election of an educating elder?’ If they are ready the moderator shall declare the name submitted by the nominating committee to be in nomination. The vote shall be upon the question whether the congregation, under the will of God, shall call the person nominated to be its educating elder, and it shall be taken by ballot. In every case, a majority of the voters present and voting shall be required to elect.

“G-14.0704 Service Beyond Congregation

“When an institution or agency beyond a specific congregation extends a call to an educating elder, the presbytery’s committee on ministry shall be informed of such a call, and finding the call in good order, shall add the name of the educating elder to the presbytery rolls upon ordination and/or installation of the educating elder. The congregation in which the educating elder holds membership shall provide a service of ordination and/or installation. If said congregation is not within the presbytery bounds of the calling institution/agency, the educating elder shall, within one year of having accepted the call, become a member of a PC(USA) congregation located within the presbytery of the calling institution/agency.

“G-14.0705 The Call

“The terms of the call shall always provide for compensation that meets or exceeds any minimum requirements of the presbytery in effect when the call is made and shall thereafter be adjusted annually as required to conform to such requirement. The presbytery may prepare a standard form for terms of call or adopt a model form provided by an agency of the General Assembly.

“G-14.0706 Service of Ordination and Installation

“The service of ordination and installation shall focus upon Christ and the joy and service of responsibility of serving him through the mission and ministry of the church, and shall include a sermon appropriate to the occasion. The minister presiding shall state briefly the nature of the office of educating elder.

“G-14.0707 Questions to Educating Elder

“The minister shall ask the one preparing to be ordained or installed as educating elder to stand before the congregation and to answer the following questions:

“a. Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?

“b. Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God’s Word to you?

“c. Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?

“d. Will you fulfill your office in obedience to Jesus Christ, under the authority of Scripture, and be continually guided by our confessions?

“e. Will you be governed by our church’s polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God’s Word and Spirit?

“f. Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?”

“g. Do you promise to further the peace, unity, and purity of the church?”

“h. Will you seek to serve the people with energy, intelligence, imagination, and love?”

“i. Will you be a faithful educating elder, watching over the people, providing for their Christian nurture, worship, and service? Will you share in government and discipline, serving in governing bodies of the church, and in your ministry will you try to communicate the teachings and show the love and justice of Jesus Christ?”

“G-14.0708 Constitutional Questions to the Congregation

“The educating elder-elect having answered in the affirmative, an elder shall stand with him or her before the congregation and shall ask the congregation to answer the following questions:

“a. Do we, the members of the church, accept (names) _____ as elders or deacons,^a chosen by God through the voice of this congregation to lead us in the way of Jesus Christ?”*

“b. Do we agree to encourage them, to respect their decisions, and to follow as they guide us, serving Jesus Christ, who alone is Head of the Church?”

“G-14.0709 Prayer and Laying on of Hands

“a. The members of the church having answered these questions in the affirmative, the one being ordained shall kneel, if able, for the prayer and the laying on of hands by elders and ministers of Word and Sacrament. Those previously ordained shall stand, along with the congregation, if able, for the prayer of installation.

“Statement

“b. The moderator shall say to the one who has just been ordained and/or installed: You are now an educating elder in the Church of Jesus Christ and for this congregation [or _____ (institution/agency)]. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.

“Welcome

“c. The elders and minister(s) of Word and Sacrament shall welcome the newly ordained and/or installed educating elder into their fellowship in ministry.

“Congregation

“d. After the service, it is appropriate for the members of the congregation (and institution/agency) to greet their new educating elder, showing affection and support.

“G-14.0710

“An educating elder may terminate the call from the congregation or institution/agency for good cause, with the session’s or institution’s consent. Upon the ending of one’s call, the educating elder ceases to be an active member of the session to which he/she had been called as well as a voting member of presbytery.

~~“G-14.0700~~ *G-14.0800 7- 8. Certified Christian Educator*

~~“G-14.0701~~ *G-14.0801 Christian Educators*

“[Text remains unchanged.]

~~“G-14.0702~~ *G-14.0802 The Certified Christian Educator*

“[Text remains unchanged.]

~~“G-14.0703~~ *G-14.0803 Certification*

“[Text remains unchanged.]

~~“G-14.0704~~ *G-14.0804 Educator Certification Council*

“[Text remains unchanged.]

~~“G-14.0705~~ *G-14.0805 Presbytery*

“[Text remains unchanged.]

~~G-14.0800~~ G-14.0900 & 9. Certified Christian Educator

~~G-14.0801~~ G-14.0901 Commissioned Lay Pastor

“[Text remains unchanged.]”

~~G-14.0802~~ G-14.0902 Other Certified Lay Employees

“[Text remains unchanged.]”

~~G-14.0803~~ G-14.0903 Notification of Status

“[Text remains unchanged.]”

~~G-14.0804~~ G-14.0904 Recognition by Presbytery

“[Text remains unchanged.]”

Rationale

In the Old Testament, God’s people are instructed “keep these words that I am commanding you today in your heart. Recite them to your children ... (Deut. 6:6–7 NRSV). In the New Testament, teachers are called out along with apostles, evangelists, prophets, and pastors “to equip the saints for the work of ministry, for building up of the body of Christ” (Eph. 4:11–12 NRSV). Jesus tells us in the Great Commission to “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. ...” (Matt. 28:19–20 NRSV).

Since its inception, the church has declared education to be one of its primary tasks. John Calvin, in *The Institutes of the Christian Religion* (4.3.4) writes, “Those who preside over the government of the Church, according to the institution of Christ, are named by Paul, first *Apostles*; secondly *Prophets*; thirdly, *Evangelists*; fourthly, *Pastors*; and lastly, *Teachers* (Eph.iv.11). Of these, only the two last have an ordinary office in the Church.” Calvin then describes the temporary function of apostles, prophets, and evangelists. He continues, “Next come *Pastors* and *Teachers*, with whom the church can never dispense, and between whom, I think, there is a difference, that teachers preside not over discipline, or the administration of the sacraments, or admonitions, or exhortations, but the interpretation of Scripture only, in order that pure and sound doctrine may be maintained among believers. But all these are embraced in the pastoral office.” The Presbyterian church has historically emphasized that the church’s teaching function must be given centrality if God’s reconciling work in Jesus Christ is to be made known.

In the congregation and higher governing bodies, educators are often responsible for leading Bible study, evaluating curriculum, teaching worship readiness for children and parents, instructing and guiding in Baptism and the Lord’s Supper, coordinating and developing faith through confirmation, directing youth ministry, equipping officer training, and administering new member assimilation.

At the presbytery level, educators plan events that develop leadership abilities and enrich the minds and hearts of the laity, particularly for those smaller congregations that do not always have the benefit of pastors or educators on staff but, nevertheless, deserve trained leadership. Often educators train commissioned lay pastors. They supervise and/or direct camping ministry, which can be a primary setting for making vocational choices. At the General Assembly level, educators plan for and design curricula and resources for the denomination. They carry out actions of the General Assembly. They are representative of the denomination both to sister denominations and other educational entities. While educators are engaged in these many and varied ministries, they are often not examined or held accountable by the presbytery as to their suitability for educational ministry and competence in the fields of theology, Bible, polity, and worship, and sacraments.

Ordination is the act by which the church sets apart persons for service (G-14.0100). It is the way the church confirms persons in their inward call to ministry and sets them within the church’s order. An ordained office provides affirmation of God’s call, accountability, and validation. At the present time, three groups of persons are ordained: ministers of Word and Sacrament, elders, and deacons. A fourth ordained office for certified Christian educators, that of educating elder, would strengthen the denomination’s time-honored emphasis on education in the faith and affirm God’s call to this form of ministry. The educator certification process provides for examination in the areas of biblical interpretation, Reformed theology, human development, religious education theory and practice, polity, program and mission of the Presbyterian Church (U.S.A.), and worship and sacraments as well as experiential requirements (G-14.0703).

The office of educating elder would set within the order of the church persons called to an indispensable function within the life of the church. It would provide a way for the church to maintain standards of competence for those who give leadership in its educational ministry. The office would provide an ordered way for educators to be held accountable for their ministry. It would give educators access to the governing bodies of the church and full participation in their deliberations. Fi-

nally, it would lift up the educational function of the church as the essential ministry that Presbyterians have always known it to be.

Frequently Asked Questions Regarding the Educating Elder

1. Why should Christian educators be ordained?

Ordination is the act by which the church sets apart persons for service (G-14.0100). It provides a way for the church to affirm an individual's sense of God's call to him or her and to give full recognition of those persons who are called to an educational ministry. Ordination offers the means for the church to meet needs of educators for accountability, support, and full participation in the governance of the church. It affirms the historic priority of education as an indispensable ministry and indicates the seriousness with which the church views education.

2. Why do we need a fourth office?

Currently our church is well-served by three offices, minister of Word and Sacrament, elder, and deacon, each with specific responsibilities that contribute to the well-being of the church. However, in light of our current environment of biblical illiteracy and an increasing number of church members without a background in reformed theology, there is a clear need for intentional focus on education and nurture which this fourth office can provide.

John Calvin, founder of the Reformed Tradition, in his *Institutes of the Christian Religion* (4.3.4) writes, "Those who preside over the government of the Church, according to the institution of Christ, are named by Paul, first *Apostles*; secondly *Prophets*; thirdly, *Evangelists*; fourthly, *Pastors*; and lastly, *Teachers* (Eph.iv.11). Of these, only the two last have an ordinary office in the Church." Calvin then describes the temporary function of apostles, prophets, and evangelists. He continues, "Next come *Pastors* and *Teachers*, with whom the church can never dispense, and between whom, I think, there is a difference, that teachers preside not over discipline, or the administration of the sacraments, or admonitions, or exhortations, but the interpretation of Scripture only, in order that pure and sound doctrine may be maintained among believers. But all these are embraced in the pastoral office."

Traditionally, the Presbyterian Church (U.S.A.) and its predecessor denominations have continued to place a high value on Christian education, including the adoption of a fourth office, educating elder, just prior to reunion in 1983. Given the above reality, it is appropriate to draw on the roots of our Reformed tradition and reinstitute a fourth office with specific responsibilities that focus on education and nurture, to be known as the educating elder.

3. How will this benefit the whole church?

Ordination of those called to ministries of education will strengthen the importance of Christian education in *all* congregations by

- providing a way for the church to maintain standards of competence and accountability for those who give leadership in its educational ministry;
- lifting up the educational function of the church as the essential ministry which Presbyterians have always known it to be;
- providing opportunity for persons called to an indispensable function within the life of the church to have access to the governing bodies of the church and full participation in their deliberations;
- providing for clarification and validation of a call when specific expertise in educational ministry is needed.

The office of educating elder allows for the intentional focus on education and nurture in a way that is lacking in the current structure of governance. As this intentional focus is realized in the life of the presbytery, it will begin to enrich the educational ministries of all of its churches. This may indeed encourage additional gifted and committed people to be drawn to this calling.

4. Why should the new office be an elder?

Ever since the establishment of the fourth office by Calvin, education has been central to the responsibility of elders. In response to the growing educational and nurturing needs of the church, it is imperative to reclaim the historical and ever vital role of teaching elder. The preparation, accountability, and support for the educating elder are designed for that particular

office and its distinctive functions and emphases. While this is a new office, the framework is in place for the ordination of elders requiring fewer changes to the *Book of Order*.

5. What is the process required for becoming an educating elder?

The process would require working with the Educator Certification Council to become a certified Christian educator by completing the accrediting process (academic, experiential, and examination) as stated in the *Book of Order* (G-14.0703). The congregation who has called the certified Christian educator will examine, ordain, and/or install that individual as an educating elder with the approval of the presbytery.

6. How can someone be a member of a congregation and a member of the presbytery?

An elder

- is a member of a congregation;
- serves as a member of the presbytery when elected to serve as a commissioner to that governing body or elected as an officer of the governing body;
- serving as chairperson of a standing committee, or a member of the council of presbytery, may be enrolled as a member of presbytery for the term of office, whether or not commissioned by his or her session;
- serving as exempt staff for the presbytery, may be enrolled as a member of the presbytery for the duration of service in such staff position, whether or not commissioned by his or her session;
- who is a certified Christian educator may be enrolled as a member of the presbytery.

A person filling this new office—the educating elder—would be enrolled as a member of the presbytery as long as he or she is actively serving a call within that presbytery.

7. What if a congregation wants to call someone to do educational ministry who is not ordained or certified?

Congregations are free to do that now and this will not change. However, once a person is serving a congregation, there would be more opportunities available for service within the congregation and the larger church if he/she chooses to continue his/her education in the area of Christian education.

8. How will this amendment further the Kingdom of God?

Researchers tell us that effective Christian education, more than anything else, influences the faith maturity of a person. Faith maturity influences how we live our lives and greatly influences how Christians respond to God's call to ministry. That means effective Christian education affects a person's involvement in the church, the vocation he or she chooses, the way he or she interprets Scripture, his or her understanding of stewardship, his or her prayer life, his or her compassion for persons in need throughout the world, and his or her commitment to care for creation. The educational ministry is exciting and humbling. We believe this amendment will promote and encourage more effective Christian education. The hope of those serving as church educators is that we will model the love of God by equipping the people of God for ministry in the name of Jesus Christ.

ACC ADVICE ON ITEM 12-02

Advice on Item 12-02—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 12-02 with the following comment.

Item 12-02 proposes creating the office of “educating elder.” This overture is somewhat similar to Item 12-01. An innovation in the overture is that ordination as an educating elder would be by the session of a church, after examination by the committee on ministry of the presbytery, but the individual would also be a member of presbytery.

Section G-6.0301 defines the office as sharing "... in governance and ministry." G-6.0302 spells out their collegiality with ministers of the Word and Sacrament as the exercise of "leadership, government, and ministry." The proposal to create another office might well confuse how the office of elder is understood.

It is also noted that G-14.0700 provides for two levels of certification for Christian educators.

Further, a governing body is already authorized in G-14.0102 to commission "... persons called to perform special services in the church" Sessions already have the authority necessary to designate a particular elder as an "educating elder."

See the ACC comment on Item 12-01 for additional guidance.

GAC (CMD) COMMENT ON ITEM 12-02

Comment on Item 12-02—From the General Assembly Council (Congregational Ministries Division).

Items 12-01 and 12-02, in different ways, call for a new office to be known either as minister of Christian education or education elder.

Over the past several General Assemblies, numerous overtures have been brought forward around the ordination of Christian Educators. All of these have failed. That two more overtures have come to the 217th General Assembly (2006) demonstrates that the issues behind the various overtures are still alive, particularly the meaning of ordination.

The 216th General Assembly (2004) directed the Office of Theology and Worship to "set forth the Reformed-Presbyterian understanding of the relationship between Baptism and the ministry of all church members both ordained and not ordained." This referral is in progress and would be strengthened by these additional referrals.

ACWC ADVICE AND COUNSEL ON ITEM 12-02

Advice and Counsel on Item 12-02—From the Advocacy Committee for Women's Concerns (ACWC).

Item 12-02 calls for the creation of a fourth office of ordination—Educating Elder.

The Advocacy Committee for Women's Concerns (ACWC) advises Item 12-02 be referred to the Office of Vocation and Leadership for study.

Rationale

The ACWC advises Items 12-01 and 12-02 be answered with a study of Christian educators, focusing on the status of Christian educators in the church, as well as the needs and wants of such educators and the congregations in which they serve, to be conducted by the Office of Vocation and Leadership in consultation with ACWC and the Association of Presbyterian Christian Educators (APCE). This study, and its subsequent recommendations, would be presented to the 218th General Assembly (2008).

Christian educators serving in the church are primarily women. The ACWC takes seriously the need to support Christian educators in the important work that they do, as well as support the local church in providing excellent, Reformed, Christian education to their youth and adult members. We uphold the need for Christian educators to have voice and vote on the presbytery floor, as well as the support and protection that presbyteries currently provide for its minister members. This justice needs to be granted in a timely manner. Certified Christian educators endure a rigorous and extensive training and educational process to achieve their certification. The ACWC believes that Christian educators are entitled to more support and respect than they currently receive in presbyteries.

The recommended study would allow a broad, inclusive analysis of Christian educators in our church today as well as a complete overview of its implications for our *Book of Order* and presbyteries. Ephesians 4:11–13 tells of the important gifts that Christ has bestowed upon each of us, as well as the important task we are called to perform with these gifts. "The gifts Christ 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 all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ." Christian educators are the primary women and men responsible for this great task of equipping the saints for their work in the world. It is our responsibility as a church to support and uphold these educators as they go about this great commission.

The ACWC has recommended to the 217th General Assembly (2006) a study of the status of women, which could yield useful data and information around the attitudes and perceptions of certified Christian educators, as well as suggestions for changes that should be made concerning this issue.

Item 12-03

[The assembly approved Item 12-03 as amended. See p. 14.]

On Amending G-14.0701 to Name Certified Christian Educators as Mandated Reporters in Cases of Abuse of Minors or Adults Lacking Mental Capacity—From the Presbytery of Genesee Valley.

The Presbytery of Genesee Valley respectfully overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to direct the Stated Clerk to send the following proposed amendment to the *Book of Order*, section G-14.0701, to the presbyteries for their affirmative or negative votes:

Shall G-14.0701 of the Form of Government be amended by adding a new section “d.” to read as follows: [Text to be added is shown as italic.]

“d. Certified Christian educators and certified associate Christian educators shall report to ecclesiastical and civil legal authorities knowledge gained in the course of service to the church, of harm, or 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)] he or she reasonably believes that there is risk of future physical harm or abuse.”

Rationale

The 216th General Assembly (2004) and a majority of the presbyteries approved amending G-6.0204 (regarding ministers of Word and Sacrament), G-6.0304 (regarding elders), and G-6.0402 (regarding deacons) so that all three offices of the Presbyterian Church (U.S.A.) are church-mandated reporters of physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity. Without specifically mentioning the role of commissioned lay pastor (CLP), the amending of G-6.0304 inherently applies to the CLP role because, by definition, every CLP is an elder (G-14.0801). However, the newly enacted amendments do not inherently apply to the two roles of certified Christian educator, because not all certified Christian educators are elders.

It is the intent of this overture to extend the church’s position regarding mandated reporting to both designated certified Christian educator roles in G-14.0701, the certified Christian educator (CCE) and the certified associate Christian educator (CACE).

Persons who are called to and employed in the ministry of Christian education in our church are expected to “share the responsibility of providing for the spiritual growth of members for their ministry. . .” (G-14.0701b). It is ethically consistent for the church to expect our accredited Christian educators to adhere to the same standard of practice for officers of the church in circumstances where children, minors, or adults who lack mental capacity may be at risk for harm or abuse. If we entrust people who are vulnerable into the care and ministry of those who are specifically accredited to provide Christian education in our church, then extending this standard of practice regarding mandated reporting will have both symbolic and practical value in order to demonstrate our commitment to the spiritual well-being of all the people of Jesus Christ.

ACC ADVICE ON ITEM 12-03

Advice on Item 12-03—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 12-03.

Rationale

The 216th General Assembly (2004) approved an overture that would amend the *Book of Order* and make ministers of the Word and Sacrament, elders, and deacons mandated reporters of child abuse or abuse of minors or adults lacking in mental capacity. This overture was ratified by the presbyteries and is now embodied respectively as G-6.0204b, G-6.0304b, and G-6.0402b (*Minutes*, 2004, Part I, p. 85). Mandated reporters are set by state law and stipulate that certain persons, typically

in positions that include oversight of children, have a mandated responsibility to report any incident of suspected child abuse or neglect to the authorities, such as a state's Department of Children and Family Services. Mandated reporters include social workers, nurses, physicians, family therapists, counselors, child care personnel, schoolteachers, administrators, et. al.

Child abuse has become a very serious issue in American society. It is an affront to and rejection of Christian values. It is an abhorrent social problem that has commanded appropriate and sensitive focus and wide media coverage. Accordingly, there is a large-scale effort, in every sector of society, not only to bring attention to the wounding and traumatizing of our precious younger citizens, but also to marshal every avenue of prevention and intervention.

Everyone has the right and responsibility to report suspected child abuse to the civil authorities. The *Book of Order*, in its current form, does not prohibit any Christian educator from reporting suspected child abuse or neglect to an officer in the church and thereby paving the way for mandated reporting. A church's personnel policies are an appropriate place for a provision of mandated reporting for its Christian educators. Too, a presbytery may build such a provision for certified Christian educators into its manual of operations or standing rules. Therefore, the right and responsibility of being good stewards of the children entrusted to the church's care should be viewed as a sacred trust held by all in the community of faith.

Item 12-03, which would amend G-14.0701, might appear a logical extension of the General Assembly's action in 2004 by expanding mandated reporters to include certified Christian educators. The language employed in the overture is somewhat similar, but not the same, as that used in the current *Book of Order* amendments made for ministers, elders, and deacons. Several significant distinctions exist between this proposed amendment and the similar amendments approved at the 216th General Assembly (2004).

First, certified Christian educators are not officers of the church by reason of such a position, and are not guided or bound by ordination vows. A crucial purpose in the amendments approved for ministers, elders, and deacons was to limit the circumstances in which, because of their ordained status, such officers might claim that disclosure of information regarding sexual misconduct was shielded from mandatory reporting by confidential communications made to an ordained officer of the church. In contrast, certified Christian educators, since they are not officers of the church, have no argument that they could shield such communications as confidential communications made to an ordained officer of the church. Thus, the reasons for the 2004 amendments do not apply to certified Christian educators.

Moreover, officers, in particular, are subject to the discipline of the church as expressed in ordination vow number five, which is the same for all three offices, "Will you be governed by our church's polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit?" (Ministers, G-14.0207; elders and deacons, G-14.0404). Certified Christian educators, under the provisions of G-14.0702 do not have to be Presbyterian, and as such are not subject to the disciplinary processes as defined in the Rules of Discipline.

No amendment to the *Book of Order* is necessary to reinforce these responsibilities with respect to Certified Christian Educators.

ACWC ADVICE AND COUNSEL ON ITEM 12-03

Advice and Counsel on Item 12-03—From the Advocacy Committee for Women's Concerns (ACWC).

Item 12-03 calls for the inclusion of certified Christian educators as mandated reporters in cases of abuse of minors or adults lacking mental capacity.

The Advocacy Committee for Women's Concerns (ACWC) advises Item 12-03 be approved.

Rationale

The ACWC supports measures that will promote the protection of children and adults lacking mental capacity. As a church, we have a crucial responsibility to our children and adults lacking mental capacity to provide for them a safe, nurturing community. The ACWC believes that because certified Christian educators are in close contact with children, it is important that they be held to the same standards of reporting, as are our ordained ministers, elders, and deacons.

***Item 12-04**

[The assembly approved Item 12-04. See p. 14.]

On Transferring Crescent Springs Presbyterian Church to the Presbytery of Cincinnati—From the Presbytery of Cincinnati.

The Presbytery of Cincinnati overtures the 217th General Assembly (2006) to approve the transfer of Crescent Springs Presbyterian Church in Crescent Springs, Kentucky, from the Presbytery of Mid-Kentucky to the Presbytery of Cincinnati.

Rationale

The Crescent Springs congregation, in a meeting held on March 13, 2005, voted to request to be transferred from the Presbytery of Mid-Kentucky to the Presbytery of Cincinnati. The Presbytery of Mid-Kentucky approved the request on April 18, 2005. The Presbytery of Cincinnati approved the request on September 13, 2005. The Synod of Living Waters and the Synod of the Covenant will be asked to concur with these actions.

Concurrence to Item 12-04 from the Synod of Living Waters.

Concurrence to Item 12-04 from the Synod of the Covenant (with Additional Rationale):

Rationale

History

The Presbytery of Cincinnati currently includes seven congregations in Northern Kentucky. Prior to the 1983 reunion of the Presbyterian Church U.S. and the United Presbyterian Church in the U.S.A., two of those seven congregations were “northern” in the Presbytery of Cincinnati, and five were “southern” in the Presbytery of Louisville.

In 1985–87, five formerly “southern” congregations transferred to the Presbytery of Cincinnati. During this time, Crescent Springs Church, also a formerly “southern” congregation located in Northern Kentucky, voted to remain in the Presbytery of Louisville.

When Crescent Springs made that decision, its members were extremely active in the Presbytery of Louisville. As years have gone by, their level of participation has waned. This is due to a number of factors including their general orientation to the Northern Kentucky/Cincinnati area and the fact that their neighboring PC(USA) congregations belong to the Presbytery of Cincinnati.

By transferring to the Presbytery of Cincinnati, the Crescent Springs congregation hopes to become more involved in the life of a presbytery.

***Item 12-05**

[The assembly approved Item 12-05. See p. 14.]

On Transferring Glen Burnie Korean Presbyterian Church from the Atlantic Korean-American Presbytery to the Presbytery of Baltimore—From the Presbytery of Baltimore.

The Presbytery of Baltimore, joined by the Atlantic Korean-American Presbytery and the Synod of the Mid-Atlantic, overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to transfer the Glen Burnie Korean Presbyterian Church of Glen Burnie, Maryland, from the Atlantic Korean-American Presbytery, of which it is now a member, to the Presbytery of Baltimore, effective with the adjournment of the 217th General Assembly (2006).

Rationale

The Glen Burnie Korean Presbyterian Church is situated in Glen Burnie, Maryland, in Anne Arundel County, within the geographical bounds of the Presbytery of Baltimore.

The Glen Burnie Korean Presbyterian Church has, through the action of its session December 29, 2002, and congregation December 29, 2002, expressed its desire to be a part of the Presbytery of Baltimore and participate in its mission and ministry.

Concurrence to Item 12-05 from the Synod of Mid-Atlantic.

Concurrence to Item 12-05 from the Atlantic Korean-American Presbytery (with Additional Rationale)

Rationale

The Glen Burnie Korean Presbyterian Church has wanted to be a part of the Presbytery of Baltimore within the geographical bounds of it and the Atlantic Korean American Presbytery took an action unanimously to release the congregation on September 22, 2005, at its stated meeting.

***Item 12-06**

[The assembly approved Item 12-06. See pp. 14–15.]

On Transferring Warrenton Presbyterian Church from the Presbytery of National Capital to the Presbytery of Shenandoah—From the Presbytery of National Capital.

The Presbytery of National Capital, joined by the Presbytery of Shenandoah and the Synod of the Mid-Atlantic, overtures the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.) to transfer Warrenton Presbyterian Church of Warrenton, Virginia, from the Presbytery of National Capital, of which it is now a member, to the Presbytery of Shenandoah, effective with the adjournment of the 217th General Assembly (2006).

Rationale

Warrenton Presbyterian Church, through the vote of its congregation, has asked the Presbytery of National Capital to dismiss the congregation to the Presbytery of Shenandoah. Because of geographic and travel considerations, the pastoral staff and members of Warrenton Presbyterian Church are prevented from playing an active and responsible role in the life of the presbytery. It is their hope and intent to be full participants in the life of the Presbytery of Shenandoah, which has acted to welcome them. The Presbytery of National Capital gave its approval at a stated meeting on November 15, 2005.

Concurrence to Item 12-06 from the Synod of Mid-Atlantic.

***Item 12-07**

[The assembly approved Item 12-07. See pp. 14–15.]

On Transferring First Presbyterian Church of McGehee, Arkansas from the Presbytery of the Pines to the Presbytery of Arkansas—From the Synod of the Sun.

The Synod of the Sun overtures the 217th General Assembly (2006) to move the First Presbyterian Church of McGehee, Arkansas, from the governance of the Presbytery of the Pines to the governance of the Presbytery of Arkansas.

Rationale

The Presbytery of the Pines approved dismissing this congregation on March 6, 2004.

The Presbytery of Arkansas approved receiving this congregation on September 21, 2004.

The Synod of the Sun approved this change in principle on October 29, 2004, and approved this specific overture on October 28, 2005.

The First Presbyterian Church in McGehee, Arkansas, is in Desha County, in the southeastern part of Arkansas. For many years, the folks in that congregation have gone to Little Rock, their state capital, for all kinds of services—recreation, medical needs, shopping, legal advice, and support. Their youth participate in the Youth Council in the Presbytery of Arkansas and for some time have enjoyed and benefited from the summer camping program at Ferncliff, the camp and conference center in the Presbytery of Arkansas. In addition to these tangible evidences of connection, they feel a part of the Presbytery of Arkansas. The congregation initiated this request for transfer.

Should this transfer be approved, the geographical boundaries of the Presbytery of Arkansas would read as follows:

The Presbytery of Arkansas shall consist of the following counties within the State of Arkansas: Arkansas, Baxter, Benton, Boone, Carroll, Clark, Cleburne, Conway, Craig-head, Crawford, Cross, Desha, Faulkner, Franklin, Fulton, Garland, Grant, Greene, Hot Spring, Independence, IZard, Jackson, Jefferson, Johnson, Lawrence, Lee, Logan, Lonoke, Madison, Marion, Monroe, Montgomery, Newton, Perry, Phillips, Pike, Poinsett, Polk, Pope, Prairie, Pulaski, Randolph, St. Francis, Saline, Scott, Searcy, Sebastian, Sharp, Stone, Van Buren, Washington, White, Woodruff, and Yell.

And furthermore, should this transfer be approved, the geographical boundaries of the Presbytery of the Pines regarding counties in the Sate of Arkansas would read as follows:

The Presbytery of the Pines shall consist of the following counties within the State of Arkansas: Ashley, Bradley, Calhoun, Chicot, Cleveland, Columbia, Dallas, Drew, Hempstead, Howard, Lafayette, Lincoln, Little River, Miller, Nevada, Ouachita, Sevier, and Union.

(Note: The list of parishes in the State of Louisiana which reside in the Presbytery of the Pines would remain unchanged if this overture were to be approved.)

§Item 12-08

[The assembly approved Item 12-08 with amendment. See pp. 14–15.]

On Combating the Decline in Members of the Presbyterian Church (U.S.A.)—From the Presbytery of Eastern Virginia.

The Presbytery of Eastern Virginia overtures the 217th General Assembly (2006) to do the following:

1. **Direct** ~~[the Moderator of the 217th General Assembly (2006) of the Presbyterian Church (U.S.A.)—in consultation with the Vice-Moderator, the Executive Director of the General Assembly Council, the Stated Clerk, and the chair, vice-chair, and one additional member of the National Ministries Division—to constitute a task force]~~ **[the General Assembly Council, Evangelism Office,]** to analyze at least forty-five randomly chosen congregations that have shown significant growth over the past 24 to 36 months prior to the previous General Assembly, construct a report on this analysis, and present it to the 218th General Assembly (2008).

~~[2. Direct that this task force shall consist of at least eighteen people and not more than twenty eight. It shall be composed of equal numbers of male and female clergy and equal number of male and female laity. One half of the task force shall be from churches with total average Sunday worship attendance of 150 or less. One fourth shall be from churches with total average Sunday worship attendance between 151 and 300. The remaining fourth shall be from churches with average attendance of 300 or more per Sunday.]~~

~~[3.]~~ **[2.] Significant growth shall be defined as increasing membership by at least 10 percent for two consecutive years. This data shall be derived from the annual statistical reports to the General Assembly.**

[4-] [3.] Direct that the ~~[task force]~~ [General Assembly Council, Evangelism Office,] shall consider such factors as geographic location, visibility of the church, socioeconomic levels, [racial and cultural diversity,] mission emphasis, mission goals, prevalence of small groups, Christian education efforts, youth ministry, worship styles and frequency, [theological perspective, involvement of women, social justice viewpoint,] overall feelings about the church among officers and members, and any and all other factors that ~~[the task force]~~ [they] may perceive as effective growth.

[5-] [4.] The churches to be analyzed shall be stratified as follows: at least fifteen shall be churches with average Sunday worship attendance of 150 or less; at least fifteen shall be churches with average Sunday worship attendance of 151–300; at least fifteen shall be churches with average Sunday worship attendance of 300 or more.

[6-] [5.] Direct [them] ~~[the task force]~~ to interview the staff of the churches and as many lay leaders as [they] ~~[the task force]~~ deems appropriate. Other clergy and lay leadership in the selected churches' presbytery may also be interviewed. The majority of these interviews may be by telephone and conference calling. However, at least one-fourth shall be face-to-face. ~~[The task force]~~ [The General Assembly Council, Evangelism Office,] shall also consider such print and visual media (e.g. newsletters, bulletins, web sites, advertising, etc.) as deemed significant by [them] ~~[the task force]~~ and interviewees.

[7-] [6.] [The General Assembly Council, Evangelism Office,] ~~[The task force]~~ shall analyze, with prayer and spiritual discernment, all of the data and interviews to determine commonalities and differences as to the reasons for the growth among the churches. [In addition, the General Assembly Council, Evangelism Office, shall recommend goals and strategies for synods, presbyteries, and churches. They] ~~[The task force]~~ shall then publish [their] ~~[its]~~ findings to the 218th General Assembly (2008) and through the assembly to the congregations of the Presbyterian Church (U.S.A.) as a means of helping all of our congregations to begin focusing on realistic growth strategies appropriate to each of our congregations.

[8-] [7.] Direct that the [General Assembly Council, Evangelism Office,] ~~[task force]~~ discuss and, if they deem appropriate, recommend some form of apt recognition from the denomination for those churches that exhibit significant growth (as defined by the [General Assembly Council, Evangelism Office,] ~~[task force]~~).

[Original Financial Implication: (2006) \$14,050; (2007) \$70,190; (2008) \$18,100] [Assembly Action: (2006) \$0; (2007) \$0; (2008) \$0]

Rationale

For several decades the Presbyterian Church (U.S.A.) has declined in membership.

The church as a whole has long noticed this decline and has studied it resulting in papers and books from within the church and individual scholars and various consulting groups.

In spite of such studies, the decline continues as is more than evident from the latest statistical reports.

In spite of this overall decline, many churches within our denomination are growing.

It is self-evident that churches function differently in terms of worship, mission, Christian education, administration, and outreach due to size, location, age, and other factors. Yet these factors have infrequently been included in a systematic fashion in each of these studies.

In addressing institutional problems, new approaches that focus on what is going right in the institution rather than what is wrong can offer new, creative solutions.

ACREC AND ACWC ADVICE AND COUNSEL ON ITEM 12-08

Advice and Counsel on Item 12-08—From the Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee for Women's Concerns (ACWC).

Item 12-08 directs the creation of a task force to study growing congregations. It was submitted by the Presbytery of Eastern Virginia.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee on Women's Concerns (ACWC) advise that Item 12-08 be approved with the following amendments.

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

“2. Direct that this task force shall consist of at least eighteen people and not more than twenty-eight. It shall be composed of equal numbers of male and female clergy and equal number of male and female laity. One half of the task force shall be from churches with total average Sunday worship attendance of 150 or less. One fourth shall be from churches with total average Sunday worship attendance between 151 and 300. The remaining fourth shall be from churches with average attendance of 300 or more per Sunday. [*Twenty percent of the task force shall be persons of color.*]

....

“4. Direct that the task force shall consider such factors as geographic location, visibility of the church, socio-economic levels, [*racial and cultural diversity,*] mission emphasis, mission goals, prevalence of small groups, Christian education efforts, youth ministry, worship styles and frequency, [*theological perspective, involvement of women, social justice viewpoint,*] overall feelings about the church among officers and members and any and all other factors that the task force may perceive as affective growth.”

Rationale

The ACREC and the ACWC share with all Presbyterians the concern for the decline in membership throughout our denomination and applaud the intent of this overture to examine growing churches so that we might learn from their examples.

The ACREC and the ACWC also affirm the vision of becoming a multicultural church that has been lifted up by the General Assembly Council in its Mission Work Plan Goals and Objectives for 2007–2008, the Racial Ethnic/Immigrant Evangelism and Church Growth Strategy (1998) as faithful expressions of the church’s commitment to embodying the diversity of God’s creation as defined in the *Book of Order*, paragraph G-4.0403. If we are truly committed as Christians to invite all of God’s people regardless of ethnicity into the Presbyterian Church (U.S.A.); than we must be intentional about identifying and promoting models of ministry that successfully respond to the increasing racial and cultural diversity of communities across the U.S.

Furthermore, ACWC is charged with the responsibility of monitoring the full inclusion of women into the denomination. Information gathered from the study would assist ACWC in its responsibility.

OGA COMMENT ON ITEM 12-08

Comment on Item 12-08—From the Office of the General Assembly.

In considering this overture, the commissioners should be aware of previous research in this area. In response to General Assembly approval of an overture from the Cherokee Presbytery to study the motivations of individuals joining PC(USA) congregations, in 1998 Research Services conducted a survey of new members of PC(USA) congregations. Research Services undertook a study of growing Presbyterian congregations in 2002. Both of these projects were conducted in collaboration with the Evangelism Office.

In addition, Research Services is currently working with Elder Dr. Dean Hoge (professor of sociology, Catholic University) to plan and conduct research on the decline in membership. Dr. Hoge is a prominent sociologist of religion and has published a number of books describing his research with the Presbyterian Church (U.S.A.). Two of his more recent books are *Vanishing Boundaries* and *Money Matters*. Dr. Hoge and the staff of Research Services are presently in the process of designing the research project. Following the General Assembly, they will be meeting with the Stated Clerk, the Executive Director of the General Assembly Council, members of the Mission Work Plan Task Force, and staff of the Evangelism Office.

*Item 12-09

[The assembly approved Item 12-09. See pp. 14–15.]

On Establishing Kaw Prairie Community Church in Lenexa, Kansas, as a Union Church—From the Presbytery of Heartland.

The Presbytery of Heartland overtures the General Assembly of the PC(USA) to approve the action taken by the Presbytery of Heartland and the Central States Synod of the Evangelical Lutheran Church in America to establish

Kaw Prairie Community Church in Lenexa, Kansas, to form a union church. Kaw Prairie Community Church will be responsible and accountable to both denominations.

Rationale

The Presbytery of Heartland and the Central States Synod of the Evangelical Lutheran Church in America 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 Lenexa, Kansas, by this action (*Book of Order*, G-15.0101).

The Presbytery of Heartland approved this action at its February 11, 2006, meeting.

The Regional Office of the Evangelical Lutheran Church in America's approval will be received in June 2006 prior to the meeting of the General Assembly but after the overtures deadline of May 1, 2006.

***Item 12-10**

[The assembly approved Item 12-10. See pp. 14–15.]

On the Union of St. John's United Methodist Church and the Wharton United Presbyterian Church—From the Presbytery of Newton.

The Presbytery of Newton respectfully overtures the 217th General Assembly (2006) to approve the union of the St. John's United Methodist Church, Wharton, New Jersey, and the Wharton United Presbyterian Church, Wharton, New Jersey.

Rationale

The congregations of the St. John's United Methodist Church, Wharton, New Jersey, and the Wharton United Presbyterian Church, Wharton, New Jersey, have each approved a Plan of Union at their respective congregation meetings on March 12, 2006.

All of the needed legal and ecclesiastical steps have been taken to assure a full and joyful union according to the *Book of Order* of the Presbyterian Church (U.S.A) and the *Book of Discipline* of the United Methodist Church.

The Presbytery of Newton approved the Plan of Union at its stated meeting at the First Presbyterian Church of Sparta, New Jersey, on March 14, 2006.

Item 12-11

[The assembly approved Item 12-11 as amended. See pp. 14–15.]

On Sexuality Curricula and Other Materials Being Consistent with the Biblical and Confessional Teaching—From the Presbytery of Shenango.

The Presbytery of Shenango overtures the 217th General Assembly (2006) to direct the General Assembly Council (Congregational Ministries Division) and all other PC(USA) entities to use the biblical and confessional teachings that sexual relationships belong only within the bond of marriage of a man and a woman as the standard for the development of any future materials or recommendations for materials in print or in its website. [The curriculum should include information on reproductive health to allow for an open discussion between teachers and youth in light of our understanding of God's plan for sexuality.]

Rationale

The General Assemblies of 1998, 1999, 2000, and 2002 spoke to guiding our youth toward decisions of sexual purity and revising, rewriting, or otherwise correcting the existing PC(USA) sexuality curricula materials to reflect biblical and confessional teaching on this subject. Louisville offices have delayed action in this area well beyond an acceptable time frame and the reasonable patience of the General Assembly.

Youth are especially vulnerable to the messages concerning sexuality being sent by our culture in the various forms of media. Even many of our schools tend to send mixed messages in the formal instruction of youth with a lukewarm encouragement to delay sexual relationships while offering and even promoting contraception.

Scripture teaches the holiness of the sexual relationship in marriage. It values the body as a temple of the Holy Spirit and urges disciples of Christ to glorify God with our bodies. The biblical teaching also is intended to protect our children and youth from the abusive relationships and lifelong harm that result from sexual relationships outside the marriage relationship.

It is the church's role to communicate faithfully the biblical message regarding sexual relationships to our children and youth and encourage parents in their desire to see their children grow into faithful disciples of Christ in thought, word, and deed.

GAC (CMD) COMMENT ON ITEM 12-11

Comment on Item 12-11 from the General Assembly Council (Congregational Ministries Division).

Congregational Ministries Publishing and its predecessor developed and published human sexuality resources for church leaders and parents of older youth and younger youth (*God's Gift of Sexuality*); for church leaders and parents of elementary children (*God's Plan for Growing Up*); and for church leaders and parents of young children (*In God's Image*), as mandated by overtures in 1984 and 1990. Guidelines for writers included requirements for biblical content and specific instructions regarding adherence to the confessional standards and the policies of the Presbyterian Church (U.S.A.). All documents used for reference were approved General Assembly statements.

Background

In each instance Congregational Ministries Publishing brought together design teams of knowledgeable people in the areas of Christian education, theology, education, human sexuality, health sciences, and parenting to discuss appropriate content, including content from the faith perspective. The materials were field tested across the country by Presbyterians. Editors produced the final product in light of comments received from those who field-tested the materials.

The first *God's Gift of Sexuality* resources included a question and answer section. That section was also included in later resources (*God's Plan for Growing Up* and *In God's Image*).

For the answers to the questions, writers relied on statements found in PC(USA) documents on particular issues as guides to help in understanding the issues.

The guides are compiled from the Scriptures and thirteen documents endorsed by General Assemblies.

Congregational Ministries Publishing is a program of the Congregational Ministries Division and a ministry of the General Assembly Council. Its publications and resources support General Assembly actions as well as Presbyterian policies.

ACWC ADVICE AND COUNSEL ON ITEM 12-11

Advice and Counsel on Item 12-11—From the Advocacy Committee for Women's Concerns (ACWC).

Item 12-11 calls for sexuality curricula and other materials to be consistent with biblical and confessional standards.

The Advocacy Committee for Women's Concerns (ACWC) concurs with the agency comment made by the General Assembly Council (Congregational Ministries Division) and advises that Item 12-11 be disapproved.

Rationale

The Advocacy Committee for Women's Concerns believes this overture is seeking a new answer to a settled fact examined most closely by the 211th General Assembly (1999). The comment from the General Assembly Council (Congregational Ministries Division) describes the considerable process and the instructions that guided the development and production of the sexuality curricula.

Item 12-12

[The assembly approved Item 12-12 as amended. See pp. 14–15.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 217th General Assembly (2006) do the following:

1. Receive [, with gratitude,] the report of the Older Adult Ministries Task Force.

2. Approve its recommendations listed below, contingent upon the availability of financial resources and future General Assembly Council governmental structure, in order to enhance the quality of life for the increasing number of aging in our denomination, under the General Assembly goal of *Spirituality and Discipleship* and featuring aspects of other General Assembly goals and objectives:

a. *Spirituality and Discipleship*

(1) That the General Assembly Council, Congregational Ministries Division, through Congregational Ministries Publishing, develop a series of resources on spirituality and aging, suitable to the life stages, circumstances, and transitions of older adults, including: healthy and positive aging, spiritual growth, life review, later life planning (wills, advance directives, living arrangements, financial planning), caregiving and care receiving, elder abuse, death and dying, loss, lifelong learning, and service.

(a) That the General Assembly Council, Congregational Ministries Division, authorize the Office of Older Adult Ministries to review, update, and republish existing resources in older adult ministry as needed.

(b) That the General Assembly Council, Congregational Ministries Division, through the Office of Older Adult Ministries, offer distance learning opportunities such as on-line courses, teleconferences, and web-casts to increase leadership skills in aging issues.

(2) That the Office of the Executive Director, through the Office of Mission Funding and Stewardship, and in collaboration with the Office of Older Adult Ministries, develop congregational stewardship education resources targeted at baby boomers (persons born 1946–1964) and Gen Xers (born 1965–1980) in the life of the Presbyterian Church (U.S.A.).

(3) That the General Assembly encourage the ongoing relationship between the Presbyterian Foundation and the Office of Older Adult Ministries as a \$6,000,000 endowment is raised to ensure the long-range financial viability of the Presbyterian Church (U.S.A.)'s Older Adult Ministries.

(4) That the General Assembly encourage the ongoing relationship between the Presbyterian Church (U.S.A.) Board of Pensions and the Office of Older Adult Ministries to ensure the long-term financial viability of the Association of Retired Ministers, Their Spouses or Survivors.

b. *Leadership and Vocation*

(1) That the General Assembly Council, Congregational Ministries Division, through the Office of Older Adult Ministries, support and promote the work of the Presbyterian Older Adult Ministries Network and the Association of Retired Ministers, Their Spouses or Survivors as collaborators in joint endeavors (including ecumenical and global partners), involving new partners that enhance and expand older adult ministries.

(a) That the General Assembly encourage each presbytery to establish a committee on older adult ministries comprised of professionals and volunteers from its congregations. There should be adequate racial ethnic and cultural representation to assure awareness of cultural diversity and unique health concerns of older racial ethnic persons.

(b) That the General Assembly request that each presbytery nominate and support representatives to the Presbyterian Older Adult Ministries Network and the Association of Retired Ministers, Their Spouses or Survivors.

(c) That the General Assembly request all Presbyterian-related seminaries, colleges, and universities to nominate and support representatives (including faculty, seminarians, and students) to the Presbyterian Older

Adult Ministries Network for purposes of raising awareness, connection, collaboration, and opportunities for service learning.

(d) That the General Assembly encourage all Presbyterian seminaries, colleges, and universities to integrate into appropriate courses issues of aging, death, and dying.

c. *Evangelism and Witness*

That the General Assembly Council, National Ministries Division, through the Office of Evangelism and Witness and in collaboration with the Office of Older Adult Ministries, develop congregational evangelism resources targeted at baby boomers (persons born 1946–1964) and Gen Xers (born 1965–1980) in the life of the Presbyterian Church (U.S.A.).

d. *Justice and Compassion*

(1) That the General Assembly, through the Office of Theology and Worship, encourage congregations to provide large-print Bibles, hymnals, and bulletins; accessible, safe facilities; and hearing devices.

(2) That the General Assembly encourage congregations to become involved in advocacy for older adults and their families through the Presbyterian Older Adult Ministries Network, their local, regional, state, and national agencies and governments.

(3) That the General Assembly encourage congregations to provide respite care and support for caregivers, advocacy for frail older persons (including the prevention of elder abuse), and ministries designed to include home bound members in the life and worship of the congregation.

(4) That the General Assembly Council, Congregational Ministries Division, through the Office of Older Adult Ministries and in collaboration with the Presbyterian Health, Education, and Welfare Association through the Presbyterian Health Network; National Health Ministries; and the Health Ministries Association:

(a) Use every opportunity to promote the formation or expansion of parish nursing and other health ministries at all levels of the Presbyterian Church (U.S.A.).

(b) Authorize the formation of an official denominational network of parish nurses to facilitate communication, ministry with long-distance caregivers, sharing of resources, and the promotion of healthy, holistic (body, mind, and spirit) aging and caregiving practices in congregations.

(c) Request, through the Office on Social Justice and the Washington Office, continuation of work to maintain and strengthen Social Security, Medicare, and Medicaid; to raise awareness about and identify solutions to the continuing disparities in illness, health care, and mortality that exist among racial ethnic persons.

(5) That the General Assembly Council, National Ministries Division, through the Racial Ethnic program area and in collaboration with the Office of Older Adult Ministries, produce resources, workshops, conferences, seminars, and health fairs that will focus on special aging concerns and health care disparities of racial ethnic persons.

(6) That the General Assembly Council, Congregational Ministries Division, establish a covenant partnership with the Presbyterian Association of Homes and Services for the Aging (PAHSA), through the Office of Older Adult Ministries, to produce and distribute resource materials concerning housing options, elder day care, senior centers, home health and housing services.

e. *Staffing and Budget*

[Recommend that an appropriate connecting point (or points) be clearly identified within the Mission Work Plan structure that will relate to the needs and issues of the older adult ministry networks, and that these connecting points be identified within the existing G.A.C. staff.]

~~[(1) That the General Assembly Council, Congregational Ministries Division, staffing rationale include: a full time associate for Older Adult Ministries (mission program), a full time program assistant (mission administration), and a part-time funds development contract employee (mission funding).]~~

~~[(2) That the General Assembly Council, Congregational Ministries Division, budget provide the necessary funding to support the Office of Older Adult Ministries (one third) in partnership with the Presbyterian Older Adult Ministries Network (one third) and the Association of Retired Ministers, Their Spouses or Survivors (one third)]~~

[Original Financial Implication: (2006) \$0; (2007) \$190,388; (2006) \$194,599] [Committee Action: (2006) \$0; (2007) \$0; (2006) \$0]

f. Reporting

That the General Assembly Council, Congregational Ministries Division, authorize funding of an Older Adult Ministries Review Team consisting of five persons to meet annually for ten years to review the progress of older adult ministries and report to the General Assembly Council, Congregational Ministries Division, the church's progress on these recommendations at the 218th, 219th, 220th, and 221st General Assemblies (2008, 2010, 2012, 2014) [as funding is available].

Rationale

This recommendation is a final response to the following referral:

2003 Referral: Item 06-05. Overture 03-22. On Reaffirming the Church's Commitment to Older Adult Ministry—From the Presbytery of Greater Atlanta (Minutes, 2003, Part I, pp. 43, 400–401).

A. History

The following is the original overture from the Presbytery of Greater Atlanta, approved by the 215th General Assembly (2003), that led to the establishment of a Task Force on Older Adult Ministries for the purpose of reviewing older adult ministries, discerning current needs, and recommending a plan for the future. It is included in the task force report for easy reference.

Overture 03-22. On Reaffirming the Church's Commitment to Older Adult Ministry—From the Presbytery of Greater Atlanta.

The Presbytery of Greater Atlanta recommends that the 215th General Assembly (2003) reaffirm its commitment to older adult ministry by doing the following:

1. Assuring the continuation of the Office on Older Adult ministries with sufficient budget and staff to meet the growing needs of the rapidly increasing numbers of older adults in the church and in society.
2. Establish a Task Force on Older Adult Ministries to review the progress that has been made in older adult ministries in the PC(USA) during the past decade, to study the current and growing needs of older adults and to develop a plan and to move forward to endorse, enhance, and support the quality of life for the increasing number of aging members of our denomination. ...

The 204th General Assembly (1992) approved the Report of the Task Force on Older Adult Ministry, which identified seven priority issues in older adult ministry [Education and Leader Development, Special Focus on Racial Ethnic Persons, Attention to Health Care and Housing, Education and Action Concerning Abuse of Older Adults, Emphasis on Intergenerational Experiences, Attention to Spirituality, and Aging] for denominational emphasis for the next decade (*Minutes*, 1992 Part I, pp 139, 1011 ff [casebound version only]).

The year 2002 marked the end of the specified decade, in which numerous programs, workshops, keynote addresses, and conferences have focused on the seven priority issues.

A number of resources have been developed to raise awareness about older adult ministry, including videos (*Aging Me...Aging You...The Journey of a Lifetime* and *Aging Me...Aging You...Exploring the Issues*), a ten-book series (*Older Adult Issues*), and *A Very Present Help: Psalm Studies for Older Adults*.

The United Nations, seeing older adult issues as a worldwide concern, designated 1999 as the Year of Older Persons, with the theme being "Toward a Society for All Ages."

The World Council of Churches, emphasizing the issues of older adults globally, sponsored a major conference in Madrid, Spain, to develop action plans in older adult ministries for nations, states, agencies, and organizations.

The "Baby Boomer" generation will begin turning 65 in 2011, at which time 76 million persons will begin joining the ranks of "older adulthood."

There will be fewer people available to care for older persons when they need the attention and support of committed caregivers.

Membership in the Presbyterian Church (U.S.A.) is increasing in age, with 67 percent of all members being 45 years of age or older.

The Scriptures witness to utilizing the skills of older adults: “So even to old age and gray hairs, O God, do not forsake me, until I proclaim your might to all generations to come. Your power and your righteousness, O God, reach the high heavens” (Ps. 71:18–19), and “In old age they still produce fruit; they are always green and full of sap” (Ps. 92:14).

We believe the statements made in the Joint UPCUSA and PCUS Task Force Report on Ministry to and with Older Adults and approved by the 193rd General Assembly (1981) are still relevant: “We believe in the unique worth of every person, including older adults, because we believe life is an ongoing process of growth and change, because we believe that the love of Jesus Christ is the foundation and norm of our service, and because we believe that older adults are pioneers of a new era of self-reliance and interdependence.”

The next decade will usher in the largest generation of older adults as the baby boomer generation, born between 1946–1964, begins its sojourn into later life. This generation will start turning 65 in 2011, and the number of older people will increase dramatically during the 2010–2030 period. Long-established issues of aging will take on new dimensions and become increasingly complex as this generation enters into its later years. This generation will be healthier and more educated than previous groups of elders, bringing a great vibrancy to their later years. These older adults will also live longer with more chronic health conditions, posing new challenges to quality of life. Over the 20th century, the older population grew from 3 million to 35 million. The oldest-old population (those age 85 and over) grew from just over 100,000 in 1900 to 4.2 million in 2000. The older population in 2030 is projected to be twice as large as their counterparts in 2000 (making up 12 percent of the population), growing from 35 million to 71.5 million and representing nearly 20 percent of the total U.S. population (Federal Interagency Forum on Aging-Related Statistics. *Older Americans 2004: Key Indicators of Well-Being*, Federal Interagency Forum on Aging-Related Statistics, Washington, DC:U.S. Government Printing Office, 2004).

The implications of the age wave are local and global, affecting every generation, every family, every community, and every system providing resources. It is in the community of faith that every human life has value, dignity, and purpose. As the numbers of older adults grow, their needs and circumstances will influence the direction of the church’s evolving mission. Therefore, the church needs to prepare and inform its leaders, develop resources, advocate, and communicate issues of aging at every level of the Presbyterian Church (U.S.A.).

As an integral part of the Congregational Ministries Division of the Presbyterian Church (U.S.A.), the Office of Older Adult Ministries has significant responsibilities in the areas of resource development for congregations, presbyteries, and other ministry partners. It also plays a vital role in the ongoing administrative support for the Congregational Ministries Division covenant partners, the Presbyterian Older Adult Ministries Network (POAMN), and the Association of Retired Ministers, Their Spouses or Survivors (ARMSS).

Tools for education and leadership development are evolving rapidly. In addition to annual conferences, it is important to use multimedia technology, develop and offer on-line courses, resources, teleconferences, and web-casts involving a wide spectrum of persons interested in ministries with the aging. Print resources need to be developed, updated, and produced that focus on spirituality and aging, wellness and caregiving, evangelism and community, and transitions of older adults.

Spiritual growth is foundational for all aspects of older adult ministry and is an area the church must be prepared to address. Age is accompanied by changes in roles, relationships, health, resources, and living circumstances. A strong spiritual base is central to the well-being of older adults as they encounter losses, navigate transitions, and plan for the future. A Brief Statement of Faith states that “In life and in death we belong to God.” It is therefore imperative that congregations become equipped to encourage and nurture spiritual growth in adults as they age.

As the growing Body of Christ, persons 45 years of age and older represent a veritable mission field for evangelism in the Presbyterian Church (U.S.A.). An increase in the number of mature members has critical implications for ministry, mission, and stewardship within the church and abroad. Evangelism at its best reaches out to persons of all ages and stages of life and to diverse populations, bringing about a truly multicultural, multigenerational church, enriched by its very diversity.

Increasing numbers of older adults and their families are faced with decisions about and provisions for adequate health care, caregiving, safe and secure housing, and barriers to participation in the life of the church and community. Social issues become social barriers as people age, affecting quality of life, relationships, and the ability to engage and to serve. Ethical and end-of-life issues loom large in light of technological advances that enable the prolongation of life. A caring community

of faith makes a significant difference in the lives of older persons and their families as they engage in faithful later life planning, encounter change and loss, and mature in wisdom and faith.

B. Summary

The General Assembly encourages congregations to reduce barriers to participation in congregational life and worship by embracing diversity and inclusiveness as outlined in the *Book of Order*, 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 ... shall be guaranteed full participation and access to representation in the decision making of the church.

Today we are witnesses to a transformation that is taking place all over the United States and indeed, all over the world. People are aging. Thanks to improved sanitation, nutrition, health practices, and education, Americans are living longer and better than any time in the history of humankind. The post World War II Baby Boom (numbering 76–77 million) is now spawning a new generation of older adults that will, as every generation has, bring its own challenges and opportunities, but on a much larger scale. Early life stages of this post-war generation created the demand for new specialties in pediatrics, baby food, education, and jobs. As they grow older their physical, spiritual, socio-emotional, and economic needs will balloon. The size and scope of this generation will inform and affect the aging experience for the generations that follow.

As our society grays, so do our congregations. Just as our communion table is not a Presbyterian table, aging is not uniquely a Presbyterian phenomenon. For all mainline denominations, aging congregations are the norm rather than the exception. In the Presbyterian Church (U.S.A.), for every nine members over the age of 65 there is only one member under 20 years of age. Fifty-seven percent of Presbyterians are over age 50, and 35 percent are 65 or older (The Presbyterian Panel, 2003–2005). The majority of Presbyterians are mature adults with a wealth of experience, wisdom, and love for the church and its mission to build the Body of Christ. It is neither realistic nor responsible to lump all mature adults into one large category with a discreet list of recommendations that will meet their needs and encourage their involvement in the church.

The process of aging is varied and complex, based more on functional than chronological age, influenced greatly by attitude and worldview, and made more unique by age grouping, history, circumstances, and experience. Dr. Henry Simmons, professor of Religion and Aging of Union Theological Seminary and Presbyterian School of Christian Education, suggests a model of later life that includes three stable periods, each followed by a transition (Simmons and Wilson, *Soulful Aging*, 2001, pp. 5–7). “Extended middle age” is marked by retirement and the maturing of children, and can last a very long time. “Ready or not” involves a loss (such as the death of a spouse, physical deterioration, or divorce) that requires a significant change of lifestyle and redefinition of self, considering the change in circumstances. “The new me” is a second period of stability in which a person adjusts to a new lifestyle with its new tasks and opportunities. “Like it or not” is a period of dependence marked by limitations and the need for help in carrying out activities of daily living. “The rest of living” is another stable period marked by dependence and frailty. “Dying” is the final transition, the culmination of life. Through these stages of aging we experience the journey of life and faith in contexts of family, church, and community.

In an era of increasing needs and diminishing resources at local, regional, and national levels of government, faith communities are being challenged to provide services, spiritual direction and nurture, care, and resources to a growing population of elders in our communities. As the people of God, we are called to action! The church has an unprecedented opportunity for evangelism and witness to un-churched but spiritually hungry adults that could result in substantial church growth and commitment for many years to come. As we live the biblical mandate of loving God with all that we are and our neighbors as ourselves, the Presbyterian Church (U.S.A.) must be willing to boldly go forward in faith to

- raise awareness of the many faces of aging,
- build and encourage connections among a variety of ministries that serve older adults and their families within and connected to the PC(USA),
- be open to making fundamental changes and functional transitions from existing to future ministries,
- develop sustainable ministries with, by, for, and to older adults.

The Task Force on Older Adult Ministries has been inspired by the Book of Acts, continuing to advance the message and mission of Jesus, as if creating a 29th chapter of Acts. The work of the Older Adult Ministries Task Force embraces the themes of Awareness, Connection, Transition, and Sustainability (ACTS), in an attempt to create and advocate models of positive aging for the future. It is important to recognize and identify assets and resources, make connections between them, and provide services and programs that are suitable and sustainable in the life of the congregation and in the context of community.

The 2006 Older Adult Ministries Task Force Report includes the following:

- Summary
- Recommendations to focus on spirituality, social issues, and education/leadership
- Progress report of older adult ministries in the PC(USA) over the past ten years
- Demographic profile of older Americans and older Presbyterians
- Survey highlights of the 2005 survey on older adult ministries conducted by Research Services of the PC(USA)

Members of the Older Adult Ministries Task Force included: Donna Coffman, Winchester, Virginia; Terry H. Cunningham (chair), Charleston, West Virginia; Joyce Horsley, Atlanta, Georgia; Patty Jenkins, Chicago, Illinois; Jan L. McGilliard, Blacksburg, Virginia; Vann Rogers, Dayton, Ohio; James F. Reese, Cherry Hill, New Jersey; Warren Rutledge, Salem, Oregon; Michele Shultz, Houston, Texas; Margaret C. Suttle, Fair Oaks, California; Hattie Wagner (vice chair), Louisville, Kentucky.

PC(USA) Staff Support: Greg Cohen, Louisville, Kentucky; Ginny Nyhuis, Louisville, Kentucky.

C. *Older Adult Ministry Progress Report—1992–2005*

Older Adult Ministry began as a grassroots movement and it continues to have characteristics of one as individuals and groups catch the vision and begin to search for resources and training. Much has been accomplished through intentional leadership development through the support of the Congregational Ministries Division of the General Assembly, Older Adult Ministries staff, executive committees of the Presbyterian Older Adult Ministries Network (POAMN), and the Association of Retired Ministers, Their Spouses or Survivors (ARMSS).

The Report of the Task Force on Older Adult Ministry, approved by the 204th General Assembly (1992) of the Presbyterian Church (U.S.A.) outlined seven priority issues on which to focus the ministry: Education and Leader Development, Special Focus on Racial Ethnic Persons, Attention to Health Care and Housing, Education and Action Concerning Abuse of Older Adults, Emphasis on Intergenerational Experiences, Attention to Spirituality and Aging, and Global and Ecumenical Concerns.

“Education and Leadership Development” has occurred through conferences, workshops, seminars, and retreats at national, synod, presbytery, and congregational levels. Montreat Conference Center held two conferences each year, one for older adults and the other for persons involved in developing and sustaining older adult ministries, including laypersons, clergy, social workers, hospital and retirement community chaplains. Montreat now offers one joint conference for older adult participants and persons seeking training in older adult ministries.

The Presbyterian Older Adult Ministry Network (POAMN) sponsored annual conferences to provide education and leadership development for persons interested in advocacy and programming for, with, and by older adults. Approximately one half of conference participants each year were new to the network, indicating continued interest and growth. Conferences held in different regions of the country benefited the organization in a variety of ways: they involved local leadership, sponsorship, and promotion from congregations, presbyteries, and institutions. Many participants came from the geographic regions where the conferences were held, resulting in growth of and involvement in the network.

Synods have been particularly active in promoting older adult ministries by sponsoring conferences and retreats that offer leaders opportunities for education and leader development. Unfortunately, synod programs related to older adult ministries have been discontinued or greatly reduced due to funding reductions and following a trend toward non-programmatic status.

Presbyteries actively promoted education and leader development in older adult ministries through resource centers, leadership events, older adult ministry committees, task forces, work groups, and teams, often assisted by a presbytery staff person. Presbyteries also recruited Presbytery Representatives for Older Adult Ministries (PROAMs) who related to the Presbyterian Older Adult Ministries Network (begun in 1990) and the Association of Retired Ministers, Their Spouses or Survivors (begun in 1997), covenant partners engaged in ministry with the Congregational Ministries Division. The ongoing work of these partners in ministry is carried out through presbytery representatives.

Specific resources produced by the Office of Older Adult Ministry in the past ten years:

Currently available

- *Older Adult Ministry, a Guide for the Presbytery Committee, 2nd edition*
- *Older Adult Ministry, a Guide for the Session and Congregation, 2nd edition*

- Planning guide for Older Adult Week
- Surveys on issues of aging conducted by Research Services of the PC(USA) in 1997 and in 2005
- *AGEnda*, the quarterly publication of the Office of Older Adult Ministries
- ARMSS Quarterly Newsletter
- PC(USA) web site for Older Adult Ministries: <http://www.pcusa.org/olderadults/>

Out of print

- Two videos produced in 1995: *Aging Me...Aging You...The Journey of a Lifetime* and *Aging Me...Aging You...Exploring the Issues*
- A ten booklet series on Older Adult Issues (1999)

“Focus on Special Issues of Racial Ethnic Persons” has taken place through the committed efforts of racial ethnic persons serving on older adult ministry committees, leading workshops, and keynoting at conferences throughout the country at all levels of the church. It is through racial ethnic representation that issues and awareness have been raised and resources made available. Local congregations and health fairs have been successful in raising awareness, advocating, and providing resources concerning special issues of racial ethnic persons. There continues to be a disparity in the incidence of illnesses and deaths in a wide range of racial ethnic groups.

“Health Care and Housing Issues”: The Board of Pensions and the Presbyterian Association of Homes and Services for the Aging (PAHSA) have focused on providing housing services for older adults. The PAHSA residential communities, health care facilities, and program services fulfill residents’ physical, intellectual, social, emotional, and spiritual needs so they will experience the fullest life their health will allow. The Board of Pensions offers both financial and housing assistance to active older adult personnel, retired church workers, and their spouses. Assistance programs offer affordable housing or financial aid to help retirees exercise choice in their living arrangements.

The Office of Older Adult Ministries, the Presbyterian Older Adult Ministries Network, and the Association for Retired Ministers, Their Spouses or Survivors have advocated tirelessly for positive aging through proactive planning and preventive health practices. Health Ministries (USA) joined forces with the Presbyterian Older Adult Ministries Network on the 2005 annual conference. Congregations have been encouraged to survey their older members about their needs (skills, and interests) using a survey tool published in the *Older Adult Ministry: A Guide for the Session and Congregation*. Examples of projects resulting from survey efforts include:

- Use of church properties, seed funding provided by churches, presbyteries, and synods to provide housing for older adults
- Creative models that address in-home health needs resulting in greater independence
- Creative models for retrofitting houses to meet the needs of persons with limitations
- Parish nursing, health ministries, health promotion, screenings, and exercise to promote wellness and proactive health behaviors
- Models for transportation, visitation, respite care, adult day care, and support groups
- Connecting older persons with community resources

“Abuse of Older Persons”: The Office of Older Adult Ministries and its networks have used excellent community, regional, and national resources on elder abuse and neglect, applying them to congregational care and nurture, education, peace, and justice. These topics are personal, perceived to be “private,” and are difficult to approach. Articles have occasionally appeared in *AGEnda*, the newsletter of the Office of Older Adult Ministries. *The Older Adult Week Planning Guide* (2003) recommended elder abuse and neglect as an issue of concern.

“Intergenerational Activity”: In 1999 the United Nations designated the International Year of Older Persons under the theme, *Toward a Society for All Ages*. Many denominations, including the Presbyterian Church (U.S.A.), adopted this theme, featuring conferences and printed resources (*Building an Intergenerational Church*, by the Reverend Ed Loper) promoting intergenerational opportunities and models within congregations and presbyteries. Many workshops across the country have focused on the importance of intergenerational relationships. Creative models have been shared through *AGEnda* and *Presbyterians Today*.

“Spirituality and Aging”: National resources developed around this theme include *A Spirituality for Later Life* (one in the ten-book series), and a segment of Video II, *Aging Me, Aging You...Exploring the Issues*. Workshops, retreats, sermons, and programs on this topic have been presented throughout the country at all levels of the church with excellent response. Spirituality has provided a foundation for all aspects of older adult ministry. Practical resources such as large-print bulletins,

Bibles, and hymnbooks and attention to issues of accessibility have allowed older adults and others with physical limitations to participate more fully in congregational life and worship. As the deepest dimension of all of life, spirituality has been and will be integral to the many facets of the aging experience: hopes and fears, new roles and responsibilities, losses, changing relationships and living circumstances, concerns of physical, emotional, and fiscal health and well-being.

“Global and Ecumenical Concerns of Older Persons”: Global and ecumenical issues of aging have consistently been addressed at the national level of the Presbyterian Church (U.S.A.) through the Office of Older Adult Ministries’ participation in the National Interfaith Coalition on Aging (NICA), the National Council on the Aging (NCOA), Global Action on Aging, and the United Nations. Because of this participation, global and ecumenical concerns of older persons were addressed and awareness raised through conferences of the Presbyterian Older Adult Ministries Network, the quarterly newsletter *AGEnda*, workshops, and presentations throughout the country. The United Nations’ International Year of Older Persons theme: *Toward a Society for All Ages* provided an excellent focus and resources to highlight issues of aging around the world. Participation in these organizations has broadened the scope of older adult ministries in general, and provided a venue for identifying leadership for conferences and opportunities for collaboration.

Presbyterian Older Adult Ministries Network (POAMN): This church-wide, largely volunteer network includes many committed laypersons who bring a wide variety of skills and background to older adult ministries. Some of these include educators, social workers, parish nurses and other health professionals, counselors, and caregivers. Many pastors and middle governing body professionals have found valuable support for their work through their association with the Presbyterian Older Adult Ministries Network. Members represent older adult ministries based in congregations, middle governing bodies, retirement communities, senior centers, ecumenical, and faith-based organizations. The POAMN facilitates networking among older adult ministry colleagues through national and regional training events and conferences, educational workshops and forums for the sharing of ideas and experiences.

The network partners with presbyteries to recruit representatives who promote the advancement of older adult ministries with Presbyterian congregations. The POAMN leadership continues to seek more effective ways to share program success stories, to address multicultural issues, and to develop accreditation specific to the administration of older adult ministries. Following five years of planning and research, the organization has launched a certification program in older adult ministries, first with a pilot group in the fall of 2005, and then offered through three courses introduced at the 2006 and 2007 POAMN conferences.

Association of Retired Ministers, Their Spouses or Survivors (ARMSS): Established in 1997 resulting from the full-time effort of a volunteer in mission serving in the Office of Older Adult Ministries, the Association of Retired Ministers, Their Spouses or Survivors nurtures and advocates for its retired members in recognition and celebration of their contributions to the church. The ARMSS assists its members in finding meaningful service and connection to the church during retirement and supports presbyteries in their ministry for and with retired clergy, their spouses or survivors. The ARMSS also publishes a quarterly newsletter that is mailed to more than 9,000 retirees. The ARMSS has recruited presbytery representatives (105) and promoted membership across the denomination. Annual conferences have featured excellent themes and leadership, and have offered opportunities for connection and fellowship. Many presbyteries have organized fellowship events for this target group.

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E. *Spirituality and Discipleship*

According to a 1997 survey on older adult ministries conducted by Research Services of the PC(USA), survey participants indicated the need for curriculum and resources designed specifically for older adults that speak to the life issues of persons in the second half of life. Such resources would greatly benefit leaders desiring to engage elders in study and dialogue in ways that are relevant to their lives. It is often in this context that older adults experience the support and love they need to act in faithful, responsible ways with regard to their own aging process.

The renewing of current older adult ministry resources, the ongoing development of the older adult ministries web site, and the development of multimedia educational opportunities will expand the horizons of this ministry to meet the needs of an increasingly diverse audience. The development of products and services will offer tangible benefits to members of the Presbyterian Older Adult Ministries Network (POAMN) and the Association of Retired Ministers, Their Spouses or Survivors (ARMSS). Conversely, POAMN and ARMSS will benefit from increased visibility and interest in membership, and product sales may contribute to greater self-sufficiency.

The fostering of a mutually supporting relationship among the Office of Older Adult Ministries, the Presbyterian Older Adult Ministries Network (POAMN), the Association of Retired Ministers, Their Spouses or Survivors (ARMSS), and potential partners will maximize the talent and resources of each organization. Joint conferences will facilitate networking and sharing of resources. Joint conference planning will reduce expenditures and increase understanding of each organization's goals and objectives. The POAMN and ARMSS representatives working together in presbyteries will strengthen the ties between the organizations and improve efforts being made in the presbyteries they serve.

Giving opportunities to support the work of the Office of Older Adult Ministries and its covenant partners need to be targeted toward the older adult population we seek to serve. As vested persons of our ministries, the development of an annual fund along with the provision of information and the securing of financial gifts through estate plans, wills, bequests, gift annuities and other giving instruments should be encouraged and promoted. In cooperation with the Presbyterian Foundation and the Board of Pensions, the Office of Older Adult Ministries needs to include stewardship education and financial planning information in its resource materials and study guides designed and tailored to meet the needs and desires of older adults.

F. *Leadership and Vocation*

To be prepared for ministry today is to have a working knowledge and understanding of aging issues from a variety of perspectives: the aging process, normal vs. abnormal aging, spiritual gifts and needs, life transitions (the search for meaning and meaningful work), loss, end-of-life decision-making, death and dying. The median age of a Presbyterian is 55 years. More than one-third of members are 65+ years of age, and over half are over age 50. Educational opportunities and practical experiences are essential for the preparation of ministers of Word and Sacrament, church officers, commissioned lay pastors, and church educators. Equipping the laity for leadership in older adult ministries is an important investment in the care and nurture of congregations and presbyteries.

Seminaries, colleges, and universities that offer and promote courses and continuing education in gerontology will be making an investment in their students to serve effectively in church and community. First, however, they must become aware of the need to offer gerontological education and opportunities for practical experience. The Presbyterian Church (U.S.A.) must be prepared to provide needed resources and appropriate connections to educational institutions, middle governing bodies, and congregations seeking assistance. Intentional collaboration of ministry divisions within the denomination is essential to ensure the best stewardship of resources and relationships. Useful connections made with Presbyterian, ecumenical, and national partners will strengthen and enhance older adult ministries for all who share the vision of a just society for all ages. These connections must be made with care and intention, attention to right relationships, and clarity of purpose.

Transitions are a normal part of human existence and are to be expected in the life of the Presbyterian Church (U.S.A.). Therefore, it is of utmost importance that older adult ministries maintain a sustaining presence in times of change. A strong national presence in the denomination through the Office of Older Adult Ministries and its covenant partners Presbyterian Older Adult Ministries Network (POAMN) and Association of Retired Ministers, Their Spouses, or Survivors (ARMSS) will ensure the necessary continuity and stability of program and practice.

G. *Evangelism and Witness*

Persons 45 years of age and older represent significant potential for growth in church membership. Informal estimates project that mainline denominations could grow at a rate of 5 percent per year for the next forty years by focusing evangelism efforts on persons in this age range. An increase in the number of mature members has considerable implications for ministry, mission, and stewardship within the local church and abroad. Evangelism at its best reaches out to persons of all ages and stages of life and to diverse populations, bringing about a truly multicultural, multigenerational church enriched by its very diversity.

Multigenerational aspects of church ministries and programming are not new. Church programs have taken into account age-related differences and needs, structured on the premise of relative cultural homogeneity, regardless of the age range. While earlier generations transferred their cultural experiences and core values to younger generations with relative continuity and low conflict, a notable change has taken place with the Baby Boom generation and beyond: “Each generation has undergone unique life experiences and developed its own cultural characteristics, translating into low cultural continuity and high intergenerational conflict” (Benke and Benke 2002, *The Generation Driven Church*, The Pilgrim Press, 3). The authors outline the challenges and opportunities before the church today considering the number of un-churched adult Americans estimated at 120 million, two-thirds of which are Baby Boomers (born 1946–1964) and Gen Xers (born 1965–1980).

Given the changing paradigms of church and society, increased attention to generational theories as applied to the church will benefit the efforts of the Presbyterian Church (U.S.A.) “to follow Jesus’ call to love God and our neighbors, and to make disciples within our neighborhoods and throughout the world” (from the mission statement of Evangelism and Witness, PC(USA)).

H. *Justice & Compassion*

A look at the demographic profiles of older Presbyterians and older Americans will increase our understanding of how the church might respond in faithful, caring, and empowering ways to encourage the full participation of older adults in the

life of the church. Note that while 13 percent of the U.S. population is over age 65, 33 percent of Presbyterians fall into this age range.

Percentage of Presbyterian Members Aged 65 and Older, 1984 to 2002

Year	Less than 65	65 and older	65–74	75–84	85+
	Percent of all members			Percent of all members 65+	
1984	79	21			
1987	71	29			
1990	69	31	61	35	4
1993	68	32			
1996	65	35	55	36	9
1999	65	35			
2002	66	34	51	40	10

Source: Background surveys for the Presbyterian Panel in years indicated.

The Administration on Aging provides a unified picture of the health and well-being of our older adult population in its recent publication entitled *Older Americans 2004: Key Indicators of Well-Being*. From this report come these basic demographics on persons age 65 and above:

- In 2003, nearly 36 million people age 65 and over lived in the U.S., accounting for just over 12 percent of the total population. Over the 20th century, the older population grew from 3 million to 35 million. The oldest-old population (those age 85 and over) grew from just over 100,000 in 1900 to 4.2 million in 2000.
- The Baby Boomers (born between 1946 and 1964) will start turning 65 in 2011, and the number of older people will increase dramatically during the 2010–2030 period. The older population in 2030 is projected to be twice as large as their counterparts in 2000, growing from 35 million to 71.5 million and representing nearly 20 percent of the total U.S. population.
- The growth rate of the older population is projected to slow after 2030, when the last Baby Boomers enter the ranks of the older population. From 2030 onward, the proportion age 65 and over is projected to continue to grow. The oldest-old population is projected to grow rapidly after 2030, when the Baby Boomers move into this age group.
- The U.S. Census Bureau projects that the population age 85 and over could grow from 4.2 million in 2000 to nearly 21 million by 2050. Some researchers predict that death rates at older ages will decline more rapidly than is reflected in the U.S. Census Bureau's projections, which could lead to faster growth of this population.

National and global trends in aging related to health care, caregiving, ethnic diversity, employment, poverty, and housing have significant implications for individuals, households, family systems, social agencies, and institutions. *Older Americans 2004: Key Indicators of Well-Being* (Federal Interagency Forum on Aging-Related Statistics, Washington, DC:U.S. Government Printing Office, November 2004) provides a unified picture of the health and well being of our older population and is the collaboration of a forum representing a dozen federal agencies. This report identifies thirty-seven indicators representing five areas of well-being among older Americans: population, economics, health status, health risks and behaviors, and health care. It is this kind of collaboration that the Presbyterian Church (U.S.A.) needs to mirror in its efforts to advocate for quality of life for older adults and their families.

As health and caregiving concerns increase dramatically in the later years, church professionals and volunteers are often stretched thin as they endeavor to meet the needs of members experiencing challenges. New paradigms warrant new methods for being the church, for carrying out the great commandment to love and care for one another. Parish nursing, health ministries, persons certified or otherwise trained in older adult ministries, life coaches, retirement living, and housing experts are needed to: raise awareness about the issues, provide connections to resources, provide advocacy and companionship through later life transitions, and to create a foundation for quality of life through sustainable initiatives and programs.

Racial ethnic persons must be represented on older adult ministries committees at all levels of the church to ensure the consideration of circumstances unique to racial and ethnic populations. The sharing of distinctive cultural experiences enrich and inform the work of any group. For example, ageism is not as prevalent in the African American church experience as in Caucasian churches among laypersons or clergy (Saucer and Elster 2005, *our help in ages past: the black church's ministry among the elderly*, 12). However, there are significant disparities among racial ethnic persons and persons of color related to health care, illness, and mortality that must be considered if committees on aging are to effectively advocate for and serve the ever increasing elderly population (National Healthcare Disparities Report, <http://www.qualitytools.ahrq.gov>).

I. *Highlights from Older Adult Ministries Survey-Research Services, August, 2005*

In the spring of 2005, the Presbyterian Church (U.S.A.) Research Services office surveyed PC(USA) congregations; presbyteries and synods; and Presbyterian-related seminaries, colleges, and universities about their involvement and interest in older adult ministries. Representatives of two-thirds or more of most of these constituencies responded.

1. More PC(USA) congregations reported their older adults have been involved in worship leadership (88 percent), community action (76 percent), and evangelism (57 percent) than in mentoring (42 percent).

2. More than half of congregations offer facilities and resources helpful to many older adults such as handicapped-accessible entrances and exits (87 percent), adequate lighting (84 percent), handicapped-accessible property and plant facilities (69 percent), handicapped-accessible restroom facilities (67 percent), and a sound system for hearing-impaired people (59 percent).

3. Less than half of congregations offer large-print hymnals (49 percent), large-print church bulletins (43 percent), large-print Bibles (40 percent), handicapped-accessible choir areas (21 percent), or handicapped-accessible.

4. Two in five congregations (41 percent) are involved in ministries designed specifically for older adults, but only one in eight (12 percent) employ staff whose major responsibility is working with older adults.

5. Both congregations with and without existing ministries designed specifically for older adults felt older adult ministries were important. Representatives of almost all congregations with those ministries (98 percent) and of four in five congregations without such ministries (82 percent) indicated that older adult ministries were very important, important, or somewhat important to their congregations.

6. While representatives of two-thirds of congregations with existing programs for older adult ministries (66 percent) said their congregations were very likely, likely, or somewhat likely to expand those ministries, only two in five congregations without existing ministries (39 percent), on the other hand, said their congregations were likely to start them.

7. During the past year more than half of congregations have sponsored intergenerational projects that involved children and adults of different ages (53 percent) and/or spiritual development opportunities for homebound older adults and/or older adults in nursing centers (52 percent).

8. Approximately a third of congregations have sponsored efforts to help members learn about (34 percent) and/or to develop for themselves or their relatives (29 percent) living wills, durable power of attorney, health care surrogate, or other end of life legal procedures.

9. Only 9 percent of congregations have celebrated Older Adult Week in May, and only 3 percent have trained church members to recognize and respond to elder abuse.

10. Less than half of congregations offer respite care to primary caregivers of older adults (26 percent) and/or have referred older adults to local agencies for services during the past year (45 percent).

11. A quarter or more of congregations have worked with local retirement facilities, nursing centers, and their residents to foster residents' spiritual development (40 percent) and/or have worked with other congregations to develop and publicize ministries for older adults in areas such as health care, housing, transportation, and food assistance (23 percent).

12. Only 4 percent of congregations have worked with local retirement facilities and nursing centers to identify and prevent elder abuse, worked with others in the community to identify and prevent elder abuse, and/or participated in a local shepherd's center program (an interfaith volunteer ministry for older adults).

13. During the 2004–2005 academic year more than half of Presbyterian-related seminaries offered courses on the theology of death and dying (56 percent) and/or courses that included elder abuse-related issues (60 percent).

14. Half or more of the seminaries had emeritus/a and/or other retired professors teach courses (100 percent), give special lectures (80 percent), preach (70 percent), and/or supervise or mentor students (50 percent).

15. Half or more of the seminaries had other older adults supervise or mentor students (70 percent), serve as consultants (60 percent), and/or serve on committees (50 percent).

16. Half of the seminaries (50 percent) had representatives active in the Presbyterian Older Adult Ministries Network, and one in five (20 percent) offered reduced fees to older adults for regular courses.

17. During the 2004–2005 academic year two in five Presbyterian-related colleges and universities (40 percent) offered courses on end of life issues.

18. Two-thirds or more of colleges and universities had emeritus/a and/or other retired professors (86 percent) and/or other older adults (63 percent) teach courses.

19. Half of schools offered reduced fees to older adults for enrollment in educational programs (51 percent), and two-thirds (67 percent) operated service-learning programs that involve older adults.

20. Three-quarters of seminary representatives (70 percent)—but only a quarter of congregational representatives (26 percent) and only one in six college and university representatives (16 percent)—reported being very familiar, familiar, or somewhat familiar with the PC(USA) Older Adult Ministries office’s programs and services.

Item 12-13

Report from the National Ministries Division, Racial Ethnic Education Support Work Group

[The assembly approved Item 12-13, Recommendation 1. See pp. 14–15.]

1. The General Assembly Council, National Ministries Division, Racial Ethnic Support Work Group, recommends that the 217th General Assembly (2006) reaffirm the church’s mission of racial ethnic educational support and its commitment to the Historically Presbyterian Racial Ethnic Institutions (HPREI): Barber-Scotia College, Cook College and Theological School, Johnson C. Smith University, Knoxville College, Sheldon Jackson College, Stillman College, Menaul School, and Presbyterian Pan American School.

Rationale for Recommendation 1.

A promise made is a promise kept. Each of the predecessor denominations that came to form the current Presbyterian Church (U.S.A.) founded racial ethnic institutions and provided mission support for racial ethnic education. This mission has a noble and longstanding legacy within the church and an impressive history. Traditionally, Presbyterians have demonstrated the love of God and compassion of Christ by providing educational opportunities to those for whom it is frequently an obstacle.

There is a long history of a portion of the Christmas Joy Offering being used for the support of racial ethnic institutions. Funding for these institutions has never been adequate and the church’s support has been crucial for their health and well-being. The situation is the same today.

The Racial Ethnic Educational Support Work Group wants to be clear that it is not simply history that compels our participation in the mission today. There is a legitimate twenty-first century need for this mission as seen in the often disproportionate challenge racial ethnic students face as a consequence of their background or language barriers, as evident in the sobering reality of economic disparities within society, disparities that particularly plague racial ethnic youth, as characterized in the unique character and contribution of historically Presbyterian racial ethnic institutions and their ongoing commitment to make a difference.

[The assembly approved Item 12-13, Recommendation 2 with amendment. See pp. 14–15.]

2. The General Assembly Council, National Ministries Division, Racial Ethnic Support Work Group, recommends to the 217th General Assembly (2006) that a special group (including a representative of Mission Support Services (MSS)) be formed to develop educational guidelines and standards and a method for applying them in order to ensure that the Christmas Joy Offering supports institutions that can most effectively serve populations for whom access to educational opportunities would otherwise be difficult if not impossible to attain. [These educational guidelines, standards, and the method for applying them should be completed, enacted and reported to the 218th General Assembly (2008).]

Rationale for Recommendation 2.

Accountability is credibility. The work group learned about the tremendous challenges small private educational institutions face in making a quality education available to those who can least afford it. Indeed, it is a complicated task to focus on quality while maintaining financial stability. But the requirements of this highly technical, competitive world necessitate that schools and colleges consistently provide a quality educational product. Those who invest in such institutions deserve to have confidence that their money is well spent and one of the best ways of doing that is through the establishment of guidelines and standards.

The work group recommends that the National Ministries Division convene a small group of persons with relevant expertise to develop measurements and standards that will help ensure a quality education for those attending Christmas Joy Offering supported schools and colleges—for instance, that faculties are strong, that facilities are adequate, that curriculum and instruction are competent, and that there is reasonably long-range stability. The work group studied the United Methodist model that employs such standards and thought a similar approach would work well for the Presbyterian Church (U.S.A.).

[The assembly approved Item 12-13, Recommendations 3–4. See pp. 14–15.]

3. The General Assembly Council, National Ministries Division, Racial Ethnic Support Work Group, recommends to the 217th General Assembly (2006) that until such guidelines and standards are established the Christmas Joy Offering continue to be used exclusively for the historically Presbyterian racial ethnic institutions with whom the GAC has traditionally covenanted.

Rationale for Recommendation 3.

Stay the course until a new course is clear. The work group recommends continued support of the historically Presbyterian racial ethnic institutions (HPREI) and would like to be certain that support continues even as guidelines and standards are developed.

A referral from the 216th General Assembly (2004) asked the General Assembly Council, National Ministries Division, to consider the possibility and appropriateness of Bloomfield College receiving Christmas Joy Offering funding given its status as a Presbyterian-related college with a racial ethnic plurality. In its consideration of this issue, the work group visited separately with the president and other representatives of Bloomfield College, and with the presidents of the HPREIs, to talk with them and hear their ideas and perspectives. In these discussions, the work group learned to appreciate the subtlety of the difference between being a racial ethnic college, i.e., a college whose mission and identity specifically involves educating racial ethnic students, and being a college that welcomes and serves racial ethnic students.

The work group learned that Christmas Joy Offering funding is extremely valuable to the HPREIs because it is timely, reliable, and unencumbered. Bloomfield College is an excellent institution and is to be commended for its openness to and active embrace of diversity, but the church already supports racial ethnic education in general through scholarships and other financial aid to students (for which Bloomfield College students are eligible), but Christmas Joy Offering money is the only remaining support in the mission budget specifically directed to racial ethnic institutions.

4. The General Assembly Council, National Ministries Division, Racial Ethnic Support Work Group, recommends to the 217th General Assembly (2006) that the General Assembly Council (GAC) consider establishing a special fund and case statement to help meet the unique needs of the HPREIs.

Rationale for Recommendation 4.

Long-term viability requires long-term support. While Christmas Joy Offering funds may be valuable components of the HPREIs' annual budgets, they are not ample enough to supply the kind of resources required to help restart institutions that find themselves needing reorganization.

The work group feels it would be advantageous for the General Assembly Council to study the feasibility of establishing a special fund and case statement highlighting the importance and value of HPREIs so that additional resources could be made available to historically Presbyterian racial ethnic institutions that would benefit from a fresh start. From time to time these institutions have promising and viable plans for improving themselves but lack the resources needed to implement such a vision. Creating a special fund would make it possible for the church to provide the kind of assistance that would allow for a fresh start.

Background Rationale

These recommendations are in response to the following referral: *2004 Referral: 07-06/07. b. Direct NMD to Reevaluate Its limitation of Christmas Joy Offering Moneys to Specific Racial Ethnic Schools and Colleges (Minutes, 2004, Part I, pp. 42–43, 661–63).*

The Presbyterian Church (U.S.A.) has a long and proud history of supporting education for those who have not always enjoyed access to public classrooms or to the economic and social benefits education can provide. This commitment is rooted in the basic Protestant doctrine of the priesthood of all believers. The church's commitment to higher education in particular is the oldest continuous form of mission beyond the congregation. It is our response to Jesus' commandment to "love the Lord your God with all your heart and with all your soul and with all your mind" (Matt. 22:37). It stems from our Reformed understanding of vocation as a lifelong response to God in all aspects of life.

Education has been a fundamental element in the struggle for equality. One of only two historically black colleges in the United States before the American Civil War—the Ashmun Institute, which became Lincoln University, in Oxford, Pennsylvania—was started in 1854 by the Reverend John Miller Dickey, pastor of the Oxford Presbyterian Church. Others followed after the war, among them: Biddle Memorial Institute, which became Johnson C. Smith University in North Carolina; Scotia Seminary, which merged with Barber Memorial College to become Barber-Scotia College in North Carolina; Knoxville College in Tennessee; Stillman College in Alabama; and Mary Holmes College in Mississippi. Four of these schools still exist. All were started as a mission enterprise at a time when only about five percent of African Americans could read or write. Most started by offering preparatory, secondary, and normal school training. As student learning levels increased, college courses were added.

In like manner, the church established mission schools for students of other ethnic backgrounds including Hispanic, Native American, and Alaska Native. They included Menaul School in New Mexico, Sheldon Jackson College in Alaska, Cook College and Theological School in Arizona, and Presbyterian Pan American School in Texas. Besides providing access to education, these schools educated in ways that reflected the culture of the population being served. At reunion in 1983, the PC(USA) acknowledged that racial ethnic educational institutions "have been the primary source from which racial ethnic church leadership has developed."

Authors Juan Williams and Dwayne Ashley began their recent history of historically black colleges and universities with these words: "Since before the days of slavery, education has been the North Star of black aspiration."

Education, more than anything else, has been key to the fight for black freedom in America. People who could read and write automatically became leaders among those who had been denied schooling as a tool of racial oppression. Education led to the establishment of institutions ranging from black churches to black businesses, political and civic groups, and, of course, black colleges. One good example was missionary educator Mary McLeod Bethune. Nurtured as a student at the Presbyterian Missionary School in Mayesville, Florida, and later at the Scotia Seminary in Concord, North Carolina, she founded the all-girls Daytona Educational and Industrial Training School for Negro Girls in 1904. The school in Daytona Beach, Florida, became Bethune-Cookman College, a coeducational institution of more than 2,500 students, which, today, is affiliated with the United Methodist Church. Bethune was appointed to leadership posts by four U.S. presidents and, in 1935, founded the National Council of Negro Women.

For African Americans, the impact of historically black colleges and universities remains disproportionately significant more than forty years after legal segregation was abolished. Such institutions make up only 4 percent of all U.S. colleges and universities, but graduate 28 percent of all students who earn undergraduate degrees. They include 46 percent of black business executives, 50 percent of black engineers, 80 percent of black federal judges, 85 percent of black doctors, and 75 percent of African Americans with Ph.D.s.

Much the same can be said for other ethnic groups that have struggled to gain access to education. As with African Americans, churches took the lead in providing opportunities, often by establishing institutions for that purpose. Two things above all else characterized these institutions: they were created with the central purpose of educating racial and ethnic populations and, in doing so, they provided the extra nurture many students needed to succeed.

1. Presbyterian Racial Ethnic Schools Today

Among the seventy-four schools, colleges, and universities approved as church-related by the 216th General Assembly (2004), six colleges and two secondary schools serve racial ethnic students primarily. They include:

Barber-Scotia College in Concord, North Carolina, founded in 1867 as Scotia Seminary for Negro Women by the Reverend Luke Dorland. It merged in 1930 with Barber Memorial College of Anniston, Alabama. The name Barber-Scotia College was adopted in 1932. Current enrollment: 0.

Cook College and Theological School in Tempe, Arizona, founded in 1911 by Presbyterian missionary Charles Cook to educate and enable Native Americans to be Christian leaders. Current enrollment: 20.

Johnson C. Smith University in Charlotte, North Carolina, founded in 1867 as Biddle Memorial Institute by the Reverend S. C. Alexander and the Reverend W. L. Miller. The name was changed to Johnson C. Smith University in 1932 to honor the husband of one of its benefactors. Current enrollment: 1,350.

Sheldon Jackson College in Sitka, Alaska, founded in 1878 by the Reverend Sheldon Jackson as a training center for Tlingit Indians. It is the oldest educational institution in Alaska. Current enrollment: 110.

Knoxville College in Knoxville, Tennessee, founded in 1875 by missionaries of the United Presbyterian Church of North America. Current enrollment: 200.

Stillman College in Tuscaloosa, Alabama, founded in 1876 by the Reverend Charles Allen Stillman as a training school for black ministers. Current enrollment: 1,500.

Menaul School in Albuquerque, New Mexico, founded in 1881 as the Pueblo Training School by the Reverend Sheldon Jackson. The U.S. government assumed operation of the Indian school in 1891. In 1896, the Reverend James A. Menaul received Presbyterian mission funding for a boarding school to serve Spanish-speaking boys from New Mexico. Current enrollment: 200.

Presbyterian Pan American School in Kingsville, Texas, founded in 1956 through merger of the Texas-Mexican Industrial Institute, founded in 1912, and the Presbyterian School for Mexican Girls, founded in 1924. Current enrollment: 160.

Besides having individual covenant agreements with church governing bodies, most of these schools, as members of the Presidents Roundtable, share in a partnership covenant with the General Assembly, which was last renewed in 2004. All relate to the General Assembly Council (GAC) through a covenant with the Association of Presbyterian Colleges and Universities of which all are members. All of the institutions continue to espouse a mission that reflects their Christian heritage. All have long, proud histories and impressive alumni lists that include Mary McLeod Bethune (see above); Mable Phiefer, founder of the Black College Network; Dr. Thelma D. Adair, former PC(USA) Moderator; the Reverend Dr. William H. Sheppard, Presbyterian missionary to Congo; the Honorable Richard C. Erwin, U.S. district judge; Mildred Mitchell Bateman, West Virginia's first African American department head; Lester Coffey, president of Coffey Communications; and Dr. Trudier Harris-Lopez, professor and authority on African literature, to name but a few.

Recent years have brought mixed fortune to these historic schools. Some, such as Stillman College and Johnson C. Smith University, have managed to stay financially stable and academically strong. Presbyterian Pan American School continues to attract a mix of Anglo, Hispanic and, increasingly, Asian students to its college preparatory program. The other institutions have struggled to remain financially solvent with one—Mary Holmes College—having to declare bankruptcy and subsequently close its doors. Of these institutions, Barber-Scotia College, Knoxville College, Cook College and Theological School, Sheldon Jackson College, and Menaul School have all seen one or more changes in presidential leadership. Currently all but Cook have interim presidents. Barber-Scotia and Knoxville have lost accreditation, which makes them ineligible for federal funds including student loans. In almost every case, losing financial aid causes enrollment to plummet, which only confounds the school's financial situation.

Since 1974, the PC(USA) has supported minority education through a special churchwide appeal, currently known as the Christmas Joy Offering (CJO). This offering supports all but one of the denomination's racial ethnic institutions. When the current offering was established in 1988, the proceeds were divided between racial ethnic schools and colleges and the Board of Pensions. The schools and colleges received 35 percent under a formula devised at reunion. The 203rd General Assembly (1991) revised the formula so that proceeds would be divided equally between the schools and Board of Pensions. The CJO raised \$5.4 million in 2004. Disbursements to racial ethnic institutions totaled \$2,588,206 after expenses through a combination of base grants (45 percent), incentive allocations (47 percent) and money reserved for contingencies and program administration (8 percent).

The GAC administers several endowments for racial ethnic schools and colleges. In addition, the GAC has approved loans totaling more than \$1.6 million for Menaul, Sheldon Jackson, Knoxville, and Mary Holmes. All, with the exception of Mary Holmes, are in the process of repaying the loans but have struggled to do so at times. The church has helped Barber-Scotia College to pay its property and casualty insurance premiums as it did for Mary Holmes. The GAC staff members have

provided hands-on assistance with budgeting and accounting at Barber-Scotia, Mary Holmes, Sheldon Jackson, and Menaul. The GAC also provides ongoing assistance to racial ethnic schools and colleges, including promotion, through the National Ministries Division.

2. *Racial Ethnic Educational Support Work Group*

It is against this backdrop that the GAC established the Racial Ethnic Educational Support Work Group in September 2004. Given the church's limited ability to provide financial support to its racial ethnic institutions, the GAC felt it was important to consider whether the current allocation formula for the Christmas Joy Offering provided recipients with sufficient funding to help them remain viable, or whether the formula should be changed. In addition, the 216th General Assembly (2004) referred to the GAC a request that part of the Christmas Joy Offering be allocated to Bloomfield College based on that school's significant racial ethnic enrollment and high percentage of students requiring financial aid.

Given the evidence of recent years, the work group faced many questions in determining whether continued support for racial ethnic institutions remained a prudent investment. Can the racial ethnic schools and colleges successfully meet the demands of this historic church mission academically, morally, and religiously with facilities and technology suitable for the 21st century? Is there a way of assessing when support for these institutions should be withdrawn or when funds should be redistributed? Is the current support program asking the right questions and supporting the right objectives? Is the current program effective, or is its scope too extensive for the church in these times? What, if anything, should the church be doing to support racial ethnic students at non-racial ethnic colleges and universities?

The work group was given two objectives:

- to review the value of giving exclusive support to historically related racial ethnic schools and colleges without providing support for other related institutions with significant racial ethnic enrollment, and
- to evaluate the value of providing less for the greater number of institutions verses more for a lesser number of institutions in the allocation of funds from the Christmas Joy Offering.

After reviewing these objectives and the questions underlying them, the work group adopted as its purpose statement:

to recommend ... how funds and other resources committed to support racial ethnic education can most effectively be used to serve populations for whom access to educational opportunities and potential achievements otherwise would be difficult if not impossible.

The work group set out to do this with the following mission priorities:

- to promote opportunities for racial ethnic students to grow in the fullness of Christ by enhancing preparation and providing assistance;
- to promote the stability and viability of Presbyterian-related racial ethnic institutions through funding support;
- to encourage vital partnerships and connections with congregations, presbyteries, and synods in sustaining racial ethnic educational support;
- to maintain an appropriate context for the responsible use of racial ethnic educational resources; and
- to advocate for and interpret the unique challenge and contributions of the church's racial ethnic educational mission.

The work group determined that it should focus on enabling support for institutions, rather than individuals. The group believed that shifting support from institutional grants to scholarships, for example, would be harder to administer and would not ensure assistance for students who were most at risk. In addition to ongoing support through the Christmas Joy Offering, the work group identified two other types of financial assistance the church could provide for its racial ethnic institutions. The first was "recovery funds" that an institution could draw upon in emergencies, including natural disasters. The second was money for new and innovative programs to help students succeed.

The work group met five times between January and December 2005, twice in Louisville, once in Atlanta, once in Tuscaloosa, Alabama, on the campus of Stillman College, and once in Newark, New Jersey, near Bloomfield College. Time was set aside at two meetings to hear from the presidents of the racial ethnic schools and colleges and from the president of Bloomfield College.

What follows is a summary of what the work group heard and conclusions reached:

- Despite a widespread skepticism, there remains a need for institutions whose primary focus is educating racial ethnic students. Smaller percentages of these students attend college compared to white students. Many come with special needs including the need for remedial help. Without such help many students would find it hard to succeed, even if they could gain admittance to other institutions. Racial ethnic schools provide a supportive setting and a broad array of programs for these students including developmental centers, reading laboratories, and expanded tutorial and counseling services. In addition, as with women who attend all-women's colleges, racial ethnic students have greater opportunity to engage in school activities and to develop leadership skills at racial ethnic schools. Private racial ethnic colleges are the most successful at graduating racial ethnic students and getting them into graduate school. As one person told the work group: "These institutions take the marginalized to the mainstream."

- Often the conditions that cause racial ethnic students to struggle academically are social or economic. Intervention is needed long before a student enters college or, in some cases, even high school. The church needs to help find ways of addressing these conditions to help ensure students' success. At the very least the church should help find ways to identify students with special needs so they can receive help in a timely way.

- For many years the church discouraged racial ethnic schools and colleges from building endowments. An important historical document from the former PCUSA General Assembly Mission Council, *Strategy for Minority Education (1975)*, states: "Endowment funds for those institutions formerly related to the Board of National Missions of the United Presbyterian Church are virtually nil since the Board always told those institutions that the church was their living endowment." This approach distinguished minority institutions from other church-related institutions and, as a result, when church action made them independent some thirty or forty years ago, they had few actual reserves and faced a real challenge in developing themselves amid the populations they served. For the leaders of these institutions, the need to devote so much attention to current financial conditions has left little time to focus on the schools' academic mission.

- At times racial ethnic schools and colleges have struggled to find and retain leaders with administrative skills and a detailed knowledge of higher education. The church could play a greater role in identifying qualified people to serve on boards of trustees and could assist in equipping them for the challenges they face. A particular need has been for persons with knowledge of finance and accounting procedures. Another has been for all institutions consistently to have an annual financial audit, which could serve as an early warning of potential problems.

- The Christmas Joy Offering is, at best, a supplemental source of funding, inadequate by itself to help struggling institutions address all of their financial challenges. Nevertheless, the church could do more to promote the offering, in which only about half of all congregations participate.

- The church should consider a peer review system for evaluating racial ethnic schools and colleges similar to that of the United Methodist Church. Such a system would require establishing criteria and guidelines for assessment. One concern would be that the guidelines not be so rigid as to leave no room for the church to respond in emergency situations. The work group was cautioned that, unlike the federal government, whose policy is to cut off financial aid when a school loses accreditation, the church should not immediately withdraw its support at such a critical time. For a fragile institution, continuing to provide assistance can mean the difference between the institution regaining its accreditation or continuing in a downward spiral. Loss of government funding has the effect of further marginalizing people who already struggle with marginalization. Because these schools are a mission of the church, it is even more important that the church step in when the government pulls out.

3. *Bloomfield College*

Bloomfield College in Bloomfield, New Jersey, was founded in 1868 as a Presbyterian seminary, the German Theological School of Newark, to prepare German immigrants for the ministry. In its almost 140-year history, the college has changed in response to the changing needs of the community around it. In doing so the school has continued the tradition of its founders to provide educational opportunities for students whose circumstances and needs threaten to exclude them from higher education.

The only Presbyterian college in the Synod of the Northeast, Bloomfield is a comprehensive liberal arts institution serving more than 2,000 students, nearly 75 percent of whom are racial ethnic. Many of these students face challenges similar to those of students at racial ethnic schools including the need, in many cases, to work full-time and care for their families while pursuing a degree. Bloomfield has a recently renewed covenant with the Synod of the Northeast and a Westminster Foundation Advisory Board composed of elders, clergy, and at-large members of presbyteries in New Jersey, New York, and Long Island, and of synod representatives. The board oversees the work of the Presbyterian minister who serves as the college's full-time chaplain.

All Presbyterian colleges enroll racial ethnic students. Among the non-racial ethnic institutions, however, none has as high a percentage as Bloomfield. Of the rest, thirty had a minority enrollment of less than 10 percent in 2003, twenty-one had an enrollment of between 10 percent and 20 percent, and six had an enrollment of between 20 percent and 35 percent. Though Bloomfield does not identify itself as a racial ethnic institution, its unusually large minority enrollment was a significant factor in its request to be included in the Christmas Joy Offering.

After considerable discussion, the work group decided to recommend no immediate change in distribution of the Christmas Joy Offering. The work group found there to be a subtle but, nonetheless, significant difference between being a racial ethnic college, i.e., a college whose mission and identity specifically involves educating racial ethnic students, and being a college that welcomes such students in addition to others. As a Presbyterian college, Bloomfield is eligible to receive certain forms of scholarship assistance from the denomination.

4. *Conclusion*

Support for Presbyterian-related racial ethnic institutions has been a mission imperative for the denomination for more than 100 years. It is a mission that is important to both the church and society, a mission grounded in biblical and Reformed theology with strong moral justification, reflecting a belief that the church is called to do what an unjust society refuses to do. Over time this mission has evolved from one in which, at least in the former Northern church, the denomination exercised central control to one that is focused on self-determination and respect for institutional autonomy.

Adequately funding the mission has been a challenge from the beginning. A legitimate contemporary impetus for the mission remains. Conditions not unlike those that led to the church's original support of racial ethnic education are as compelling today as in the past. Unfortunately no compelling statement of need has existed in recent years. As a result the mission lives mostly on the momentum of the past.

We believe the recommendations in this report can be important steps in reclaiming this mission for the 21st century.

Charles Easley, Moderator

Roxanne Burgess

Karen Dimon

James Matthews

Esperanza Guajardo

Stephen N. Benz

Miriam R. Pride

Floyd N. Rhodes

Endnotes

1. *Loving God with Our Minds: The Mission of the Presbyterian Church (USA) in Higher Education within the Global Community*, approved by the 203rd General Assembly (1991), p. 9.

2. Juan Williams and Dwayne Ashley, *I'll Find a Way or Make One*, 2004, p. 67.

3. *Ibid.*, p. 69.

4. *Book of Order*, Articles of Agreement, Article 8.4.

5. Juan Williams and Dwayne Ashley, *I'll Find a Way or Make One*, 2004, *xii*.

6. *Ibid.*, p. 301.

7. A seventh college, Mary Holmes College in West Point, Mississippi, founded in 1892, was approved by the General Assembly but declared bankruptcy later that year and ceased operations in 2005.

8. Barber-Scotia College did not open for classes for the 2005–2006 academic year.

9. As secondary schools, Menaul School and Presbyterian Pan American School are associate members of APCU.

10. Cook College and Theological School has never been accredited.

11. Johnson C. Smith University, while eligible, has chosen not to receive money from the Christmas Joy Offering.

12. The GAC continues to pay for insurance on the former Mary Holmes property, which reverted to the church when the college ceased to exist.

13. Bloomfield College had made this request of the 2004 Special Offerings Review Committee, which felt the decision was more appropriately within the purview of the GAC. A similar request was made of the 216th General Assembly (2004) in the form of concurrent overtures from the presbyteries of Newark, Monmouth, New Brunswick, and Newton. The overtures asked that Bloomfield College be recognized as a racial ethnic college related to the PC(USA) and supported through the Christmas Joy Offering.

14. *Minutes*, PCUSA, 1975, Part I, p. 359.

15. U.S. Department of Education, National Center for Educational Statistics, Fall 2003. The figures do not include the Universidad InterAmericana de Puerto Rico, a Presbyterian-related institution in San Juan, Puerto Rico.

***Item 12-14**

[The assembly approved Item 12-14. See pp. 14–15.]

The General Assembly Council, National Ministries Division, recommends that the 217th General Assembly (2006) 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, Danville, KY 40422; Coe College, Cedar Rapids, IA 52402; Cook College and Theological School, Tempe, AZ 85281; Davidson College, Davidson, NC 28035; Davis & Elkins College, Elkins, WV 26241; 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; 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, MM 55105; Mary Baldwin College, Staunton, VA 24401; 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 69102; 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; University of Tulsa, Tulsa, OK 74104; Tusculum College, Greeneville, TN 37743; Universidad Interamericana de Puerto Rico, San Juan, PR, 00936; 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 12-15**

[The assembly approved Item 12-15. See pp. 14–15.]

The General Assembly Council recommends that the 217th General Assembly (2006) confirm the following named individuals to the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. Board of Directors:

1. Nominated by the General Assembly Council Nominating Committee and elected by the General Assembly Council at the February 2006 meeting:

Alice Okazaki, Class of 2008

Carolyn Knight, Class of 2010

Jim Dave Wilson, Class of 2010

Rationale

The 1995 Deliverance of the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., assigns to the General Assembly Council responsibility for election of directors to the Investment and Loan Program's board, subject to confirmation by the General Assembly. Directors are nominated by various entities, i.e., the General Assembly Nominating Committee, the National Ministries Division, the General Assembly Nominating Committee, and the Presbyterian Church (U.S.A.) Foundation.

2. Nominated by the General Assembly Nominating Committee and elected by the General Assembly Council at the February 2006 meeting:

John H. K. Shannahan, WML, 55–65, Sheppards and Lapsley, LW, AL, Renomination

Alvin Smith, BME, 55–65, Detroit, COV, AL, Renomination

Douglas Kenney, WML, 55–65, Lehigh, TRI, AL, New

James B. Rea, OML, 46–55, Pacific, SCH, P, New

3. Nominated by the National Ministries Division and elected by the General Assembly Council at the April 2006 meeting:

LaVert Jones, Class of 2010

4. Nominated by the Presbyterian Church (U.S.A.) Foundation and elected by the General Assembly Council at the April 2006 meeting:

Frank Fisher Jr., Class of 2010

Rationale

Key to report:

BME=Black Male Elder

AL=At Large

WML=White Male Lay

P=Presbytery Representative

OML=Other Male Lay (in this case ethnicity is mixed race)

Short Bios on New Nominees:

Douglas Kenney is a management consultant who has more than forty years of experience designing, developing, and implementing technology for banking systems. He has spent the last twenty-five years as an independent advisor to fifty-eight major Wall Street and foreign banks and brokers. In addition to this work, Kenney serves as the financial secretary and member of the Finance Committee of Middle Smithfield Presbyterian Church in Pennsylvania. He has taught Sunday school and has developed the church's website and the design of the church's stationery. He is very active in his local church.

James B. Rea is managing director and senior investment officer of Harris myCFO, bank and comprehensive family office. In addition to his strong understanding of finance, investment, and loan issues, and significant experience managing companies and investments, Rea is an elder at Bel Air Presbyterian Church. He serves on a variety of church committees dealing with congregational and family life issues and administrative issues as well. Rea has been proposed by his middle governing body, the Presbytery of the Pacific in the Synod of Southern California and Hawaii, to serve in the presbytery slot on the Presbyterian Investment and Loan Program board.

Item 12-16

[The assembly approved Item 12-16 as amended. See pp. 14–15.]

On Affirming the Church's Commitment to Church Revitalization and Evangelism—From the Presbytery of Philadelphia.

The Presbytery of Philadelphia overtures the 217th General Assembly (2006) to affirm its commitment to urban church revitalization and evangelism and other urban mission projects by instructing the Moderator of the 217th General Assembly (2006) [as money is available] to appoint a task force to update the Urban Strategy to the Year 2005 report and its recommendations, providing a report to the 218th General Assembly (2008) of the Presbyterian Church (U.S.A.) with a more current comprehensive urban strategy which would [include the following:] [readdress]:

a. Declaring the problems of the urban church an urgent priority, and to consider the social and economic problems of the urban church communities in order to implement new strategies for addressing said problems (in consultation with the Evangelism and Witness program area and the Justice and Compassion program area).

b. Calling for positive, long-term action in response to the spiritual, economic, and social justice issues facing our cities:

(1) Urging every presbytery and every congregation to work with renewed energy in addressing the crisis in our cities.

(2) Urging presbyteries to

(a) designate 80 percent of net proceeds, after all loans, mortgages, and other obligations have been paid, from the sale of urban Presbyterian church buildings, properties, and endowments (of churches that have been dissolved) to be used by the presbytery for urban church redevelopment, urban leadership training, new urban church development, evangelism, and urban mission outreach in that city;

(b) designate the remaining 20 percent to a national urban ministry and endowment fund to be managed by the Presbyterian Foundation, for the purpose of supporting new urban initiatives and of issuing program grants for conferences and workshops on urban ministry.

c. Establishing an “Urban Economic Development Fund” and urging every Presbyterian in the United States to give at least one day’s pay to support the fund, believing that if a majority of Presbyterians respond in this way, we will raise millions of dollars for both short-term needs and long-term development in the cities throughout our country.

d. Urging every Presbyterian to commit the equivalent of one day’s work for the rebuilding of community where we live, believing that a change in our relationship with those in pain around us begins with an initial step in their direction.

e. Calling for a national year-long celebration in 2008 of the Presbyterian church in the city, coordinated by the Evangelism and Witness program area, including a national conference on the crisis in the cities as a follow-up to regional consultations, bringing together representatives of the church, business, and government, along with significant numbers of those who live and work in those urban centers.

f. Calling for a report to the ~~[219th]~~ [218th] General Assembly ~~[(2010)]~~ [(2008)] of the Presbyterian Church (U.S.A.) on each of the above actions with recommendations for further implementation.

[Original Financial Implications: (2006) \$12,400; (2007) \$46,880; (2008) \$16,450 (Per Capita—OGA)] [Assembly Action: (2006) \$0; (2007) \$0; (2008) \$0]

Rationale

The city is the site of tremendous power and affluence in proximity to tremendous poverty, powerlessness, and pain. While some cities are experiencing rapid demographic changes and a new spirit of health and vitality, many urban congregations are existing in crisis mode. Our church is losing not only individual members, but congregations as well. The continuation of this situation could soon leave little or no effective Presbyterian presence in many cities throughout our country.

We are instructed by the Gospels to provide a ministry of presence and reconciliation to men, women, and children, and to peoples of all economic, educational, and social stations, and to people of diverse and alternative lifestyles. We must come to see ourselves in partnership with Jesus of Nazareth in ministry and mission in the city and in the world; and to continue to support ministries of city church as a body, as a part of our ministry to the whole world.

As Paul reminds us, if one of our city churches suffers in membership decline and struggles to minister to a changing neighborhood, then the whole presbytery suffers, and the denomination suffers as well.

Presbyterians are a people with a vision for the future and an awareness of the past. It is therefore important that we choose to remain in our cities, regardless of racism, cultural, and economic differences, and to be active participants in the reconstruction of urban life, in accordance with our faith, our baptism, and our experience of Jesus Christ.

This overture is based upon: *Overture 92-59. On Supporting, Studying and Celebrating Urban Ministry—From the Presbytery of Detroit*; and Report of Racial Ethnic Ministry Unit and the Social Justice and Peacemaking Unit, submitted to the 204th General Assembly (1992) of the Presbyterian Church (U.S.A.).

ACREC ADVICE AND COUNSEL ON ITEM 12-16

Advice and Counsel on Item 12-16—From the Advocacy Committee for Racial Ethnic Concerns.

Item 12-16 deals with affirming the church's commitment to church revitalization and Evangelism. It was submitted by the Presbytery of Philadelphia.

The Advocacy Committee for Racial Ethnic Concerns advises approval.

Item 12-17

[The assembly approved Item 12-17 as amended. See pp. 14–15.]

The General Assembly Council, National Ministries Division, and the present working group appointed by Leadership and Vocation, Presbyteries' Cooperative Committee on Examinations, and the Committee on Theological Education, asks the 217th General Assembly (2006) to research the obstacles to inclusiveness and develop strategies to overcome them[, as funds are available.] [~~Additional funding is needed~~] in order to

- Research the causes of the problems that racial ethnic candidates encounter.
- Talk with the affected persons.
- Consider major changes to polity and ordination processes.

Rationale

This recommendation is in response to the following: *2004 Referral: Item 10-03. Report of the Task Force to Study Reparations, Recommendation 5. To 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—From the General Assembly Council Task Force to Study Reparations (Minutes, 2004, Part I, pp. 57, 704).*

The undersigned representatives of the groups named in the request met September 12–14, 2005, in Louisville, Kentucky.

We reviewed previous research about ordination exams and the preparation for ministry process and noted the marked differences in the scores and experiences of Caucasian and racial ethnic candidates.

We reviewed the PC(USA) ordination process, including the work of local congregations, presbytery committees on preparation for ministry, theological schools, and standard ordination exams. We also discussed the process of receiving a first call.

We concluded that the topics identified in the request must be set in a larger frame that includes a vision of future ministerial leadership, goals for its preparation, and sensitivity to the cultural assumptions that must underlie the process of ordination in the future.

We acknowledged that the PC(USA) is rooted in white western culture. In the future, the Presbyterian Church (U.S.A.) will operate in a multicultural society, and if it is to grow in size and faithfulness as “a provisional demonstration of what God intends for all humanity” (*Book of Order*, G-3.0200), it must become inclusive and multicultural too.¹ Therefore, wherever cultural bias is engrained the church's practices, it must be removed.

This working group did not, however, have the resources to identify the obstacles to inclusiveness so that strategies can be devised to overcome them. The discrepant rates of exam failure between racial ethnic and other groups are deeply troubling. The working group agreed that the possible reasons for the difference—cultural bias in the construction or method of

the test, grading bias, educational preparation, etc.—require further study. Similar problems in other aspects of the preparation and screening process were identified as well.

With additional resources for research and work group meetings, comprehensive strategy recommendations can be brought to the 218th General Assembly (2008).

Some steps should and can, we believe, be taken immediately in all areas of the process. We have carried recommendations about these matters to the bodies we represent. Examples of some of the activities we identified are: providing guidance to CPMs, increasing racial ethnic representation on PCC and among exam readers, providing more mentoring for racial ethnic seminarians, and providing guidance to COMs and PNCs about support in the first call.

Barbara Wheeler (COTE)

John Herndon (COTE)

James Reese (PCC)

Christine Fuller (PCC)

Ernie Kimmel (PCC)

Edward Newberry (NMD LV CPM)

Mariko Yanagihara (NMD LV COM)

Staff: Lee Hinson-Hasty (Committee on Theological Education); Marcia Myers, Evelyn Hwang (NMD Leadership and Vocation); Lesley Davies (Presbyteries' Cooperative Committee on Examinations).

Endnote

1. The 208th General Assembly (1996) made a pledge to increase racial ethnic membership by 2005 to 10 percent and by 2010 to 20 percent. A commitment to inclusiveness is also recorded in the *Book of Order*, in G-3.0401:

a. to a new openness to the presence of God in the Church and in the world, to more fundamental obedience, and to a more joyous celebration in worship and work;

b. to a new openness to its own membership, by affirming itself as a community of diversity, becoming in fact as well as in faith a community of women and men of all ages, races, and conditions, and by providing for inclusiveness as a visible sign of the new humanity;

c. to a new openness to the possibilities and perils of its institutional forms in order to ensure the faithfulness and usefulness of these forms to God's activity in the world;

d. to a new openness to God's continuing reformation of the Church ecumenical, that it might be a more effective instrument of mission in the world.

OGA COMMENT ON ITEM 12-17

Comment on Item 12-17 (NMD-Request for Additional Funding to Research Obstacles to Inclusiveness, Develop Strategies to Overcome Obstacles in the Process to Ordination)—From the Office of the General Assembly.

The Office of the General Assembly agrees with the conclusion of the task force that “the discrepant rates of exam failure between racial ethnic and other groups are deeply troubling.” Additional study would be beneficial to understand and address the causes. The OGA is not alone in its concern because Leadership and Vocation Office (formerly known as Churchwide Personnel Services) and the Committee on Theological Education are also involved. The three offices are taking steps to implement measures identified by the task force. Unfortunately there are no provisions in current budgets to fund the research. If the report is accepted in principle with a provisions that adds “when resources are available” to the recommendation, potential sources of funding can be investigated that might enable the research to be done.

Item 12-18

[The assembly disapproved Item 12-18 with comment. See pp. 14–15.]

Comment: In making this decision regarding Item 12-18, we recognize that many in the Presbytery of North Central Iowa deem Bienvenidode Jesus Rivera-Acosta to be reformed in theology, a skilled and effective pastor, and willing to embrace the polity of the PC(USA). We are pleased that the Presbytery of North Central Iowa has commissioned Rivera-Acosta as a lay pastor and is showing flexibility and all due diligence in the preparation for the ministry process. We pray that these efforts will result in further growth in your important immigrant ministry. A member of our committee is from Puerto Rico and has called to our attention that the Evangelical Seminary of Puerto Rico, which is recognized by the PC(USA) as an official seminary, could provide excellent training and resources for such situations for preparing immigrant candidates for ministry.

On Adding New Section G-11.0404g Regarding New Immigrant Ministers—From the Presbytery of North Central Iowa.

The Presbytery of North Central Iowa overtures the 217th General Assembly (2006) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-11.0404 be amended by adding a new section G-11.0404g:

“In the case of immigrant ministries, presbyteries shall have broad latitude to recognize the ordination of ministers coming from developing countries with different practices of ordination and to recognize the ‘good standing’ of such ministers when it is attested to by members of their own communion or by members of the Presbyterian Church (U.S.A.). The presbytery may, by three-fourths vote of those present, enroll such a minister as a member of the presbytery.

Rationale

In its Racial Ethnic/Immigrant Evangelism Church Growth Report, approved by the 210th General Assembly (1998), the Presbyterian Church (U.S.A.) affirmed its commitment to the building of new immigrant ministries. It recognized that one of the challenges facing such ministries is identifying, training, and credentialing the leadership of these emerging groups. Specifically, it recognized that “presbyteries will have to take innovative approaches to recognize the ordination of clergy from other traditions, train commissioned lay pastors, and use the office of evangelist for these emerging fellowships.”

In 1999, the General Assembly approved a new paragraph G-11.0404b (now G-11.0404f) to allow presbytery reception of a new immigrant minister who lacks the educational history required in G-14.0310b–d.

In 2004, the General Assembly added a new section G-9.0503a(2)(a) to allow presbyteries the right to grant an immigrant fellowship voice and vote in the meetings of presbytery. It also added G-9.0503a(2)(b) to allow presbyteries the right to ordain as elders “the chosen lay leadership of the immigrant fellowship” when they are equivalent to elders and session. Presbyteries are instructed to write their own criteria for making such determinations.

The Presbytery of North Central Iowa supports the General Assembly’s strategy for developing immigrant fellowships/congregations. The state of Iowa presents a rich field for the development of such mission congregations because of the influx of immigrants into both urban and rural areas of the state to find work.

Two congregations of the Presbytery of North Central Iowa and the Synod of Lakes and Prairies have been partners in outreach and Bible fellowship development to the Hispanic community in Fort Dodge and Clarion, Iowa, for more than two years.

The presbytery gratefully acknowledges the General Assembly’s commitment to innovation. However, this presbytery’s recent experience in dealing with faith communions in developing countries demonstrates that barriers to the effective use of immigrant leaders continue to exist, including different education requirements, inability to send and receive transcripts, differing practices of ordination, communication between faith communions, and the inability or unwillingness of faith communions in developing countries to cooperate with PC(USA) governing bodies in meeting the requirements of the *Book of Order*.

Concurrence to Item 12-18 from the Synod of the Pacific.

ACC ADVICE ON ITEM 12-18

Advice on Item 12-18—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 217th General Assembly (2006) to disapprove Item 12-18.

Rationale

The overture proposes to give presbyteries “broad latitude” to recognize the ordination of ministers coming from developing countries and serving in new immigrant fellowships. However, the limits of this latitude are unclear, and the resulting possibilities are problematic. The overture would permit any person, regardless of standing or office, who is a member of the minister’s communion to attest to the “good standing” of the minister, even though this person may know little or nothing about the minister’s record of service.

In addition, G-11.0404f assumes that the minister comes from a denomination in correspondence with the Presbyterian Church (U.S.A.). The term “in correspondence” is defined in G-15.0201b

- b. The General Assembly is in correspondence with the highest governing body:
 - (1) of those churches with which it has had historical relations outside the United States,
 - (2) of those churches that are members of the ecumenical bodies in which the Presbyterian Church (U.S.A.) holds membership; and
 - (3) of those churches with which the Presbyterian Church (U.S.A.) has formal ecumenical dialogue approved by the General Assembly.

There is, however, nothing in the language of the proposed G-11.0404g to indicate whether the same expectation applies to ministers covered by this provision.

The Advisory Committee on the Constitution understands G-11.0404f as already creating wide latitude to presbyteries with regard to identifying leadership in immigrant communities. The proposed overture would add little to this latitude. It would, however, create the possibility that ministers from developing countries from churches not in correspondence with the Presbyterian Church (U.S.A.) and whose credentials are not adequately ascertained might find their way into Presbyterian Church (U.S.A.) congregations. Such circumstances may well be injurious to the peace, unity, and purity of the church.

ACREC ADVICE AND COUNSEL ON ITEM 12-18

Advice and Counsel on Item 12-18—From the Advocacy Committee for Racial Ethnic Concerns (ACREC)

Item 12-18 will amend the *Book of Order* to add a new section G-11.0404g giving presbyteries broad latitude to recognize the ordination of ministers coming from developing nations. This overture was sent by the Presbytery of North Central Iowa.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises Item 12-18 be disapproved.

Rationale

The existing standards for the reception of ministers into the PC(USA) from other church denominations are sufficient to handle the issues this item is intending to address. Item 12-18 would remove at least one safeguard for maintaining the PC(USA)’s academic and theological standards for ministry. Many reformed churches across the world do not hold the same standards for ministry the PC(USA) embraces. The ACREC believes Item 12-18 would reduce one of the PC(USA)’s safeguards to maintaining its present standards for ministry.

The ACREC believes that a better way of accomplishing the intent of this item would be to urge presbyteries (especially through their committees on ministry and committees on preparation for ministry) and seminaries to work to assist new immigrant ministers to complete their educational requirements and to meet any other additional standards of the PC(USA) for ordination to the ministry of Word and Sacrament.

ACWC ADVICE AND COUNSEL ON ITEM 12-18

Advice and Counsel on Item 12-18—From the Advocacy Committee for Women’s Concerns (ACWC).

Item 12-18 calls for adding a new section G-11.0404g regarding new immigrant ministers and ordination standards.

The Advocacy Committee for Women’s Concerns (ACWC) advises Item 12-18 be disapproved.

Rationale

One of the ACWC’s two main responsibilities is monitoring and evaluating policies, procedures, programs, and resources regarding the way in which they impact the status and position of women in the church and around the world. The ACWC is concerned with language in the new suggested section, “presbyteries shall have ‘broad latitude’ to recognize the ordination of ministers coming from developing countries with different practices of ordination . . .” There are immigrant ministers who do not support the ordination of women. The ACWC opposes the enrollment of any clergy who oppose the ordination of women.

Item 12-A

[The Assembly Committee on Church Growth and Christian Education approved Item 12-A. See p. 16.]

The General Assembly Council, upon recommendation of its National Ministries Division, recommends that the 217th General Assembly (2006) recognize recipients of the *Women of Faith Awards* for 2006:

Deacon Dawn Harvin

Deacon Betty L. Grunstra

Elder Grace S. Kim

Elder Dr. Evelyn K. Bonner

The Reverend Betty Meadows

The Reverend Carmen Rosario-Reyes

Item 12-C

[The Assembly Committee on Church Growth and Christian Education approved Item 12-C. See p. 16.]

The General Assembly Council, upon recommendation of its National Ministries Division, recommends that the 217th General Assembly (2006) recognize the recipients of the 2006 Sam and Helen Walton Awards:

- **Grace Community Church, Pueblo Presbytery, Synod of the Rocky Mountains, and**
 - **The Village Church, Middle Tennessee Presbytery, Synod of Living Waters.**
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Item 12-Info

General Assembly Council Annual Report Regarding the Progress and Implementation of the Strategy Contained in “Renewing the Commitment”

This report is in reference to the following referral: *2001 Referral: 22.096. Response to Recommendation That the 213th General Assembly (2001) Request the General Assembly Council to Report Annually Regarding the Progress and Implementation of the Strategy Contained in “Renewing the Commitment”*---From the General Assembly Council (Minutes, 2001, Part I, pp. 19, 197).

The 213th General Assembly (2001) approved “Renewing the Commitment: A Churchwide Mission Strategy for Higher Education Ministry by the PC(USA), and requested an annual report to the General Assembly regarding the implementation of the strategy. [See *2001 Referral: 22.096. Response to Recommendation That the 213th General Assembly (2001) Request the General Assembly Council to Report Annually Regarding the Progress and Implementation of the Strategy Contained in “Renewing the Commitment”*---From the General Assembly Council (Minutes, 2001, Part I, pp. 19, 197).]

Establishment of Campus Ministry Internship Program by 2003–04 Academic Year: The pilot project established one internship. The second year heavily promoted the program in selected synods. Limited success was primarily due to limited local funding sources. Likely candidates for positions were concerned about their own financial security due to need to begin servicing student loans that would not be offset by internship stipends or delayed through this service to the church. Encouragement by the Collegiate Ministries office including referrals to successful internship models will continue.

Funds Development Process: The funds development process began as a Higher Education Ministry/Students’ Ministries Office based project, but was then shifted to be a Higher Education program area effort. The Collegiate Ministries Office is supporting the efforts of the newly formed Presbyterian Associate for Collegiate and Higher Education Ministries (PACHEM) to develop sample resources to promote “Higher Education Sunday” observances on a presbytery-by-presbytery basis with contributed income shared in the manner of the denomination’s Pentecost Offering formula.

Electronic Based Process of PC(USA) Constituents to Connect with Higher Education Ministries: Data gathering among seven denominations is complete and the directory went on line during the fall of 2003. Concurrent with this process a “Higher Education Ministry Catalog” was published and made available through the denomination’s web site, www.pcusa.org/collegiate/resources

The Collegiate Ministries Office in partnership with the Presbyterian Association for Collegiate and Higher Education Ministries (PACHEM) has published the “PC(USA) Collegiate Ministry Locator” and distributed it to every congregation in the denomination. The “Locator” is also available and constantly updated on the denomination’s website at www.pcusa.org/collegiate/locator

The Collegiate Ministries Office, again in partnership with (PACHEM), has established the “Bridge Project” in which the names and email addresses of graduating high school students are collected and then forwarded to the collegiate ministries (congregations included) serving the schools in which these students have enrolled. The prototype operation of the Bridge Project in the summer of 2005 forwarded nearly 400 students names. Expansion of this project includes cooperative efforts with Youth and Young Adult offices to gain access to attendees at Triennium and the Presbyterian Youth Connection events as well as at other youth conferences supported by the denomination and its middle governing bodies.

Leadership Development of Collegiate Ministry Staff and Students: The Collegiate Ministries Office was instrumental in establishing the Presbyterian Association for Collegiate and Higher Education Ministries (PACHEM). With this organization Collegiate Ministries has a partner in developing national and regional leadership development events, identifying and encouraging new collegiate ministry staff, building a supportive network among middle governing body persons with higher education ministry responsibilities and promoting the growth of this mission within local churches as appropriate to their context and resources.

The Collegiate Ministries Office has taken the lead among six other denominations in the planning and implementation of the “CM101 New Collegiate Ministry Staff Training” event to be held immediately following the conclusion of this General Assembly. The event will be held on the campus of Lewis and Clark College, which has had a long relationship with the PC(USA).

The “Renewing the Commitment” strategy has given guidance to the Collegiate Ministries Office as it relates to the efforts of the Fund for Theological Education, the Presbyterian Leadership Search Effort, the Advocates for Ministry group and the various offices in the Leadership and Vocation Goal Area of the General Assembly Council.

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). The strategy team has set before itself a five-year plan to establish regional, representative groups of Presbyterian college students who can be engaged in the church’s mission and future leadership.

Item 13-01

[The assembly approved Item 13-01 with amendment. See p. 11.]

On the Authority of Holy Scripture—From the Presbytery of Mississippi.

The Presbytery of Mississippi overtures the 217th General Assembly (2006) of the PC(USA) to approve the following:

[1. ~~In the belief that the Holy Scripture is the Word of God and God’s guide to us for worship and life, the 217th General Assembly (2006) does confirm that the authority of Holy Scripture is “... most necessary; those former ways of God’s revealing his will unto his people being now ceased.”¹~~

[2. ~~The 217th General Assembly (2006) also confirms that “The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the Word of God.”²~~

[3. ~~The 217th General Assembly (2006) also confirms the belief that “Insofar as Christ’s will for the Church is set forth in Scripture, it is to be obeyed. In the worship and service of God and the government of the church, matters are to be ordered according to the Word by reason and sound judgment, under the guidance of the Holy Spirit.”³~~

[4.] **The 217th General Assembly (2006) does urge all members of the church to search the Holy Scripture to [determine] [seek] God’s revealed Word regarding any and all issues that may touch the church; and, to be diligent in [determining] [seeking] God’s will and living in accordance with that will.**

Rationale

Proper conclusions regarding issues that result in serious concern and debate within the church can be best settled by searching, studying, and prayerfully ascertaining God’s will as disclosed in His revealed Word. To adapt, mold, or conform the church in accordance with contemporary mores and patterns of sinful life will separate us from God, from God’s will.⁴

The system of doctrine revealed in the Holy Scripture does reveal God’s will.

Endnotes

1. *The Book of Confessions*, The Westminster Confession of Faith 6.001
2. *Ibid.* 6.004
3. *Book of Order*, G-1.0100c.
4. Romans 12:2

OGA COMMENT ON ITEM 13-01

Comment on Item 13-01—From the Office of the General Assembly.

This overture calls upon the General Assembly to confirm three statements about the place of Scripture in our lives and decision-making, and to urge the church to search the Scriptures for information about issues that touch the church.

The Office of the General Assembly advises that this overture not be approved.

This overture intends to draw our attention to the value we place on the Word of God as revealed in the Bible. The three statements relating to the authority of Scripture are taken from our *Constitution*, two coming from *The Book of Confessions* and one from the *Book of Order*. While it is important to be reminded of the power of God’s Word to us as we struggle with difficult decisions in our lives individually and in our corporate life together, simply reaffirming our foundational beliefs adds no new power to the place of these statements or even these documents in our everyday lives.

As Presbyterians, our creeds and confessions speak to us in detail about our interaction with Scripture. This overture would simply confirm parts of that understanding; it would add no new insights.

GAC (CMD) COMMENT ON ITEM 13-01

Comment on Item 13-01—From the General Assembly Council (Congregational Ministries Division).

Item 13-01 asks the General Assembly to confirm the PC(USA)'s belief in the authority of Scripture by explicit affirmation of two quotations from the Westminster Confession of Faith.

The *Book of Order* states clearly the role of the confessions in the life of the PC(USA): “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” (G-2.0100a).

The Book of Confessions contains several declarations concerning the authority of Scripture, specifically in The Scots Confession (3.19), The Second Helvetic Confession (5.001–.009), The Westminster Confession of Faith (6.001), The Theological Declaration of Barmen (8.10–.12), The Confession of 1967 (9.27–9.30), and A Brief Statement of Faith (10.4).

Item 13-02

On Referring “The Trinity: God’s Love Overflowing” Back to the Office of Theology and Worship for Further Consultation—From the Presbytery of Shenandoah.

[The assembly answered Item 13-02 by the action taken on Item 13-05. See pp. 11–12.]

The Presbytery of Shenandoah overtures the 217th General Assembly (2006) to refer the paper “The Trinity: God’s Love Overflowing” back to the Office of Theology and Worship and the Trinity Work Group for further consultation with local churches, and that the revised paper be presented to the 218th General Assembly (2008).

[Original Financial Implications: (2006): \$0; (2007): \$22,350; (2008): \$9,340 (Mission—Unrestricted)] [Committee Action: (2006): \$0; (2007): \$0; (2008): \$0]

Rationale

We are concerned about the timing of the report, that it not conflict with discussion of the report of the Theological Task Force on Peace, Unity, and Purity of the Church. For the Trinity report to get a fair hearing, it is better that it come before a later assembly.

Members of the presbytery have expressed concern about the language of the document, especially its ramifications for the church’s theology and practice.

So, too, we encourage all Presbyterians to read the document and to consider it carefully. Further, we recommend that the assembly establish a process for review by and input from local churches across the denomination.

GAC (CMD) COMMENT ON ITEM 13-02

Comment on Item 13-02—From the General Assembly Council (Congregational Ministries Division).

The General Assembly Council advises that Item 13-02 be disapproved.

Rationale

In these past two years the paper has undergone significant revision and has been interpreted widely throughout the church. In addition to consultations in at least ten presbyteries and five of the PC(USA) seminaries—this is in addition to

multi-presbytery consultations that have been held in the beginning stages of the process. Reading and comment has been invited through an article in *Presbyterians Today* (circulation 56,000), two separate articles in *Ideas Magazine* (distribution 20,000), and presence on the Theology and Worship section of the PC(USA) website. In addition the Office of Theology and Worship has received comments from numerous individuals, from advocacy committees within the PC(USA), and from various interest groups in the church (Covenant Network, Presbyterians for Renewal, the Presbyterian Layman, etc.).

ACWC ADVICE AND COUNSEL ON ITEM 13-02

Advice and Counsel on Item 13-02—From the Advocacy Committee for Women’s Concerns (ACWC).

Item 13-02 requests that “The Trinity: God’s Love Overflowing” be referred back to the Office of Theology and Worship for further consultation.

The Advocacy Committee for Women’s Concerns (ACWC) advises Item 13-02 be disapproved.

Rationale

The ACWC has monitored the work of the task force that developed “The Trinity: God’s Love Overflowing,” as part of its responsibility, which called for the task force 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 ...” The Introduction, found on page one of “The Trinity: God’s Love Overflowing” (lines 5–12) explain the timetable used by the task force. It is important to note, “The 216th General Assembly (2004) affirmed [the task force’s] request to seek a response from the larger church in preparing a final draft.”

Additional time was given by the General Assembly, and “many faithful Presbyterians [were] eager to enter into deep theological reflection and discussions with [the task force].” The task force for “The Trinity: God’s Love Overflowing” has diligently completed its work, which began in 2001.

The ACWC commends the work of the Trinity task force and advises “The Trinity: God’s Love Overflowing” be approved. Comments regarding the paper and amendments to the recommendations appear on a separate advice and counsel paper. (See Item 13-05.)

*Item 13-03

[The assembly approved Item 13-03. See pp. 11–12.]

The General Assembly Council, upon recommendation from its Congregational Ministries Division, recommends that the 217th General Assembly (2006) authorize the Office of Theology and Worship to undertake a study of “salvation and sin,” and report the results of its study to the 218th General Assembly (2008).

Rationale

Recent Christological discussion throughout the church has focused on the issue of “who is saved.” While the General Assembly’s approval of the theological statement, “Hope in the Lord Jesus Christ,” has provided helpful guidance on this matter, there is a need to address the meaning of salvation so that the church’s proclamation of the gospel can be strengthened. Among the ways Scripture and our confessions speak about salvation, being saved from sin is prominent, and so a study of salvation must include consideration of the nature of sin and its effects.

Budget constraints make it impossible to follow the once-standard procedure of appointing a task force to meet multiple times over several years. The Office of Theology and Worship intends to employ a new model for theological studies that will utilize theological faculty, pastors, elders, and staff in a range of ways that will expand the number of Presbyterians engaged in the issue without the unsustainable cost of meeting expenses.

Item 13-04

[The assembly approved Item 13-04 with amendment and with comment. See pp. 11–12.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 217th General Assembly (2006) do the following:

1. Call all congregations to renewal, through Word and Sacrament, of our life together in Jesus Christ, by engaging in practices that deepen baptismal life and discipleship. Specifically, invite congregations, for the next two years, to

- a. set the font in full view of the congregation;
- b. open the font and fill it with water on every Lord's Day;
- c. set cup and plate on the Lord's table on every Lord's Day;
- d. lead appropriate parts of weekly worship from the font and from the table;
- e. and increase the number of Sundays on which the Lord's Supper is celebrated.

2. Approve "Invitation to Christ: Sacramental Practices" and direct the Stated Clerk to send it along with the pastoral letter to all congregations and presbyteries.

3. Approve the pastoral letter that follows in this section of the report, "Invitation to Christ: Recommendations," and direct the Stated Clerk to send it to all congregations and presbyteries, from the Sacraments Study Group.

~~[4. Receive "Invitation to Christ: Theological Reflections" and direct the Office of Theology and Worship to make it available to all congregations and presbyteries.]~~

~~[5.]~~ **[4.] Authorize the Office of Theology and Worship to gather learnings, insights, and experiences from the churches that engage in this discipline, and to submit a final report to the 219th General Assembly (2010).**

~~[6. Direct the General Assembly Council and the Office of the General Assembly to allocate additional funds for the implementation of Recommendations 2. 5. above.]~~

Comment: These practices must be accompanied with corresponding theological exposition.

Rationale

These recommendations are in response to the following referrals:

1998 Referral: Overture 98-33. On Amending W-2.4006 and W-2.4011a to Establish Open Communion—From the Presbytery of the Twin Cities Area (Minutes, 1998, Part I, pp. 86–87, 671–72).

2002 Referral: Item 10-01. Recommendation that the General Assembly Council Office of Theology and Worship 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 and Report to the 217th General Assembly (2006)—From the General Assembly Council (Minutes, 2002, Part I, pp.21, 503).

2004 Referral: Item 08-06. On Amending W-2.4006 and W-2.4011 Concerning Who May Participate—From the Presbytery of Central Washington (Minutes, 2004, Part I, pp. 17, 612–15).

In 1998, *Overture 98-33* was sent to the 210th General Assembly (1998) by the Presbytery of the Twin Cities, requesting that the assembly amend the Directory for Worship in the *Book of Order* regarding the invitation to the Lord's Supper. The overture asked that W-2.4006 be amended as follows:

"to replace the third sentence, 'All the baptized faithful 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,' with, 'All persons of faith are to be welcomed to the Table, baptized or not, child or adult, in order to be assured of God's love and grace in Christ Jesus.'"

It asked that W-2.4011(a) be amended:

“to replace the first sentence, ‘The invitation to the Lord’s Supper is extended to all who have been baptized, 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,’ with, ‘*The invitation to the Lord’s Supper shall be extended to all persons of faith present, remembering that access to the Table is not a right conferred upon the worthy, but a grace extended to all.*’”

And it asked that in W-2.4011(b), the initial word “baptized” be deleted, so it would read,

“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...”

The 210th General Assembly (1998) referred this overture to the Office of Theology and Worship. The Office of Theology and Worship, observing that “the underlying issue which needs to be addressed is the relationship between baptism and the Lord’s Supper,” recommended that the 214th General Assembly (2002) authorize, “a full and substantive study of the sacraments both within the Reformed tradition and in the ecumenical context, in order to help the church discern the history and theology of baptism and the Lord’s Supper, as well as their appropriate relationship.” This assembly, meeting in 2002, authorized the appointment of a study group, and asked for a report back at the 217th General Assembly (now, 2006).

In 2003, a study group was formed, consisting of the following members: David B. Batchelder, Heidi Worthen Gamble, Scott Haldeman, Stan Hall, Martha Moore-Keish, Thom Nelson, Neal D. Presa, Craig A. Satterlee (Evangelical Lutheran Church in America), David L. Stubbs, Tom Trinidad, Jane Rogers Vann, and Marney A. Wasserman (convener). Alan Barthel joined us, representing the Presbyterian Association of Musicians. Staff assistance from the Office of Theology and Worship was provided by Paul Galbreath and Chip Andrus.

The study group sought to understand the biblical, historical, theological, and confessional foundations of the Sacraments, as well as the context of contemporary North American culture in which they are celebrated. Additionally, the study group sought to learn of the sacramental practices and understandings present in congregations of the Presbyterian Church (U.S.A.) today, and to engage in churchwide consultation and dialogue.

In 2004, a second overture to the General Assembly, Item 08-06 from the Presbytery of Central Washington, was referred to the study group. It also sought to amend the same two sections of the Directory for Worship but with different language. This overture asked that in W-2.4006, the third sentence (see above) be amended to read:

“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...”

And it asked that in W-2.4011(a), the first sentence (see above) be amended to read:

“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...”

and that in W-2.4011(b), the initial word “baptized,” before “children,” be deleted (as above).

The Sacraments Study Group met six times over three years, with members researching all aspects of the issues involved, while being intentional about practicing Word and Sacrament in our worship together. In addition to having a member of the Evangelical Lutheran Church in America among our number, the study group met with ecumenical representatives from the United Methodist Church, the Christian Church (Disciples of Christ), the Reformed Church in America, the United Church of Christ, and the Episcopal Church (USA).

While this was expected to be a final report to the 217th General Assembly (2006), the Office of Theology and Worship believes that the issues call the whole church to deepen baptismal identity, and to reflect together on sacramental practices, as these shed light on the church’s identity and mission and give visible shape to our common life in Christ.

Invitation to Christ: Part One

“... Everyone who thirsts, come to the waters; and you that have no money, come, buy and eat!” (Isa. 55:1).

—The Spirit of God is at work, through the Word and Sacraments, to form and reform the church. Therefore, we invite the Presbyterian Church (U.S.A.) to renewed sacramental practice—expanded, deepened, reflected on, in all of our congregations. We trust the church to be the body of Christ, and we trust God’s Spirit to lead us. As we do this faithfully and well together, God will be at work among us.

—A season of renewed sacramental practice can refocus the church for discipleship and mission. These recommendations are fundamentally about directing the church’s attention to our primary commission from the risen Lord: to make disciples. Our regular Sunday practice of Word and Sacrament has everything to do with how well we carry out Christ’s mission: disciples are washed in the waters of baptism, formed by the Word of God, and nurtured at the Lord’s table. Strong, maturing disciples are expressions of the church’s faithfulness.

—In an age of widespread spiritual hunger, in a time of theological confusion about the central tenets of the faith, in a time of prolonged membership decline in the Presbyterian Church (U.S.A.), a renewed sacramental life can strengthen the church’s ministries of evangelism and hospitality. In the church’s practices at font and table, the Gospel’s invitation to know and follow Christ is clearly extended to those outside the church; seekers are invited to confess faith in Christ, as they are welcomed into the community to learn the practices of discipleship, and maturing disciples are continually nurtured and strengthened for living the baptized life.

—We believe a renewed sacramental life will bring into clear focus the gospel’s call to ministries of compassion and justice. Christ sends us out as disciples to love neighbors, to serve the poor, to do justice, and to show mercy. The church’s practices at font and table teach us to feed, to serve, to wash, and to welcome—so that we might learn how to feed and wash, welcome and serve those around us in the world. The gospel imperative to love God and neighbor that we hear in the Word, we see at the table and the font, so that we can obey Christ’s command.

—Our baptismal identity in Jesus Christ unites us as the church; it is the foundation for our communal life and the ground of our ministry in the world. A renewed focus on baptismal identity and sacramental practice will enable us to live together with our differences and enjoy the unity that is Christ’s gift to his church. The church may become better able to recognize this gift as we gather regularly and deliberately around the font and the table.

—The historic relationship between baptism and the Lord’s Supper is shared with the whole Church of Jesus Christ. Throughout the ecumenical church, the Lord’s Supper is practiced as the meal of the baptized, at which those who have been initiated into Christ at the font gather around his table to be strengthened for living as disciples. Consideration of change in this historic pattern has significant implications for all our ecumenical partners.

—A two-year discipline of expanded sacramental practice is an invitation to discernment, a way of inviting the church to listen together to what the Spirit of God is saying to us about our identity and mission. The Sacraments we celebrate, together with the Word of God we proclaim, both define that identity and send us on that mission. As we gather around pulpit, font and table to listen, we believe we will hear more clearly who and whose we are, and how we are called to live for Christ in the world in this time.

* * *

Pastoral Letter

June 2006

To all the congregations of the Presbyterian Church (U.S.A.):

Sisters and brothers in Christ, grace and peace to you in the name of our Lord Jesus Christ.

We write to invite you on a spiritual journey to explore the deep and joyful waters of baptism.

As members of the Sacraments Study Group of the Presbyterian Church (U.S.A.), we are convinced that a rediscovery of the gift and the call of our baptism can transform the church for ministry in the 21st century. We believe that the Christian life, engaged as a life of discipleship springing from baptism, can help to center and unify the church around its foundational calling from the risen Christ, to “go and make disciples” (Matt. 28:19).

Earlier this summer, on our recommendation, the General Assembly voted to call all our congregations “to renewal, through Word and Sacrament, of our life together in Jesus Christ, by engaging in practices that deepen baptismal life and discipleship.” Specifically, we invite every church to practice 5 simple disciplines over the next two years:

- (1) Set the font in full view of the congregation;
- (2) Open the font and fill it with water on every Lord’s Day;
- (3) Set cup and plate on the Lord’s table on every Lord’s Day;
- (4) Lead appropriate parts of weekly worship from the font and from the table;
- (5) Increase the number of Sundays on which the Lord’s Supper is celebrated.

Concrete suggestions for engaging these “Sacramental Practices” are enclosed. A set of brief papers prompting your theological reflection on the Sacraments and your practice of them will follow shortly. And a means for sharing your experience with others in the church will soon be in place, so that we may learn from one another.

The Sacraments Study Group consists of fifteen people who have met together for three years. At our first meeting, we determined that it would be important for us to do our *thinking about* Sacraments in the context of a shared sacramental *practice*. For that reason, we celebrated the Lord’s Supper and we reaffirmed the covenant of our baptism, at each meeting. We worshiped in grand sanctuaries, intimate chapels, and sterile hotel conference rooms; but in every location, we had water and God’s Word, bread and wine, amidst a gathering of God’s people. It is impossible to say how profoundly we were nourished, formed, and led by the Spirit, through our shared practice!

In the end, it was this practice that gave birth to our recommendations to the General Assembly and to the whole church. While we prayed, studied Scripture, read history, talked theology, wrote papers, surveyed churches, interviewed congregational leaders, and visited with ecumenical partners—it was the power of God’s presence in our worship together, around pulpit, font, and table, that we came deeply to trust. Consequently, it is this same attention to sacramental life and immersion in rich sacramental practice that we are now eager to commend to the whole church, with the support of the General Assembly.

All around us is a changing world where hungry and broken people are looking for a trustworthy word, a place to belong, a chance to start over, a way of life that can satisfy the longing within. The Word of the Gospel and the water, bread and wine of the sacraments are God’s gifts to the church for the sake of this very world! As we find ourselves surrounded by growing numbers of people who have not been raised in the church and have little understanding of its life, it has become urgent that our ministry focus clearly on these simple and central gifts we have been given—Word, water, wine and bread—and that we explore anew how best to offer them and the new life to which they point to a hungry and wanting world.

So we invite you to renewed discipleship and to joyful, passionate baptismal living. We encourage you to join us in these five practices, and in reflective dialogue with others, both in your congregation and across the church. We will be eager to hear about what you are learning, and how you are being led by the Spirit of God.

At the font and the table, we meet the same risen Lord to whom the Scriptures bear witness. The central invitation that both baptism and the Lord’s Supper extend, together with the Word proclaimed, is the invitation to know the Lord Jesus Christ and to live in the world as his disciples. We pray that each of you will be renewed in your own faith and life in Christ. We join our prayers with yours for the vitality and strength of your congregation, and we pray for renewal in the life and work of the whole church.

Faithfully,

Chip Andrus, Office of Theology and Worship, Presbyterian Church (U.S.A.), Louisville, Ky.

Alan Barthel, Presbyterian Association of Musicians, Louisville, Ky.

David B. Batchelder, West Plano Presbyterian Church, Plano, Tex.

Heidi Worthen Gamble, minister member of Pacific Presbytery, Culver City, Calif.

Paul Galbreath, Union Theological Seminary-Presbyterian School of Christian Education, Richmond, Va.

Scott Haldeman, Chicago Theological Seminary, Chicago, Ill.

Stan Hall, Austin Presbyterian Theological Seminary, Austin, Tex.

Martha Moore-Keish, Columbia Theological Seminary, Decatur, Ga.

Thom Nelson, Farragut Presbyterian Church, Farragut, Tenn.

Neal D. Presa, Middlesex Presbyterian Church, Middlesex, N.J.

Craig A. Satterlee (ELCA), Lutheran School of Theology at Chicago, Chicago, Ill.

David L. Stubbs, Western Theological Seminary, Holland, Mich.

Tom Trinidad, minister member of Wabash Valley Presbytery, South Bend, Ind.

Jane Rogers Vann, Union Theological Seminary-Presbyterian School of Christian Education, Richmond, Va.

Marney A. Wasserman, St. Stephen’s Presbyterian Church, Irving, Tex., and convener of the Sacraments Study Group

enclosures: Invitation to Christ: Sacramental Practices
Session response card

Questions for Reflection on Sacramental Practice

As you begin these sacramental practices, and as you engage in reflection on your congregation's patterns for celebrating baptism and the Lord's Supper, you may find the general questions below a helpful starting place for conversation. Additional, more specific reflection questions related to Scripture, church history, theology, and contemporary culture will be included in the Theological Reflections section to follow.

1. The sacraments of baptism and the Lord's Supper are made up of spoken words, actions, texts, and symbols.
 - Describe the words, actions, texts, and symbols that are present in your congregation's celebration of the sacraments.
 - Make a list of the various meanings each of the sacraments has for your congregation.
 - How are these meanings expressed in your celebration of the sacraments?
2. Describe how font, table, and pulpit are related to each other in a typical service of worship.
 - What does their physical location in the church communicate about their relationships?
 - What words, actions, texts, and symbols demonstrate a connection between the two sacraments? Between Word and Sacrament?
 - What parts of worship, in addition to the sacraments themselves, involve the font and the table?
3. Describe the preparation your congregation offers prior to participation in the Sacraments.
 - What kinds of preparation for baptism does your congregation offer? For whom? When?
 - What kinds of preparation for participation in the Lord's Supper does your congregation offer? For whom? When?
 - Are acts of baptismal remembrance or reaffirmation celebrated in your congregation? Describe them.

This final question may be useful at several points in your exploration of sacramental practice.

4. Review the sacramental practices commended in this resource.
 - Which practices has your congregation already been doing?
 - Which new practices has your congregation participated in?
 - Compare the congregation's previous patterns with its use of these 5 practices.
 - What insights about the sacraments arise out of your experience with these practices?
 - What do you sense the Spirit of God is leading you to explore further?

Invitation to Christ: Sacramental Practices

“With joy you will draw water from the wells of salvation” (Isa. 12:3).

Introduction

In Luke 24, the evangelist narrates the first post-resurrection appearance of the Risen Christ to two disciples who have departed Jerusalem for Emmaus in a state of dejection. In this well-known encounter, Jesus appears as their companion along the way. Conversation around the meaning of the Hebrew Scriptures concerning the Messiah leads to a meal where the stranger acts as host. It is a revelatory meal, one in which the identity of the host is made known to the two disciples, who are left pondering the meaning of their experience. The gospel narrates that they said to one another, “Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?” (v. 32). Returning to share this experience with their fellow disciples, “they told what had happened on the road, and how he had been made known to them in the breaking of the bread” (v. 35).

This story holds together different and indispensable ways of human knowing: hearing and sensing, word and symbol, scripture and sacrament. Only after their experience of a shared meal did the two disciples recognize Jesus. The meal made it possible for them to return to their hearing of the Word and discover a new depth they had not previously understood. The relationship of experience to understanding is of great importance to our sacramental practice. Indeed, when the disciples report their encounter with the risen Jesus to those in Jerusalem, they name the meal as the place where recognition took place even though, in retrospect, their hearts were burning while he spoke the word to them.

Believing that lived experience deepens our understanding, we offer these practices for sacramental renewal. We believe that a richer, stronger baptismal practice will help us see more clearly how to be a Word and Sacrament church in a needy

world. In our pastoral letter, we commend five simple disciplines to the church. For some congregations, they will already be familiar; for others, they will be entirely new. These practices are suggestions for how to make use of ordinary things that are deep with significance. They set before us the meaning of our common life as a baptized community that is nurtured in Word and Sacrament and sent to serve the world.

Five Practices

(1) *Set the font in full view of the congregation.*

Locate your church's baptismal font and bring it into the space where the congregation assembles for worship. Consider placing the font in a location where it is well seen and accessible to the congregation on a weekly basis. This could mean at the front of the center aisle, or at the back near the entrance into the church. Think in terms of baptismal *space*, which would include space for people to gather around the font, and if the church celebrates the Easter Vigil, a Paschal candle.* In preparation for Sunday, spend some time during the week experimenting with different placements of the font, and imagine how each one changes the significance of baptism for the congregation every time they enter the worship space. What does the location of your font and table communicate to the congregation?

* *The paschal candle is a reminder of the Paschal (Passover) mystery of Christ's death and resurrection. Lit with new fire at the Easter Vigil, this candle is placed near the font and kept lighted for all occasions recalling our dying and rising with Christ through baptism.*

(2) *Open the font and fill it with water on every Lord's Day.*

Remember that the font is the receptacle for the primary and central symbol for baptism, which is water. Let the water be present all the time—whether there is a baptism to celebrate or not. You might even remove font covers if possible. Covers used to be necessary to protect the water from being stolen for superstitious reasons.

It is appropriate to start with some water in the font, and have a pitcher with which to pour additional water during worship. The pitcher might be placed on a small table, on the floor beside the font, or carried in procession. The minister, an assisting elder, or even a child may pour the water. It is important to help the one pouring understand the baptismal meanings evoked in this grace-filled act.

When might it be timely to pour the water in the liturgy? There are many different opportunities during worship where pouring water or engaging the font helps deepen our understanding of baptismal life. Water that can be seen and heard—as worship begins, at confession and pardon, at offering or sending—brings attention to our baptismal identity as God's own, to our ongoing need for grace, and to our calling into lives of discipleship.

(3) *Set cup and plate on the Lord's Table on every Lord's Day.*

Together these vessels point the congregation to the core meaning of our eucharistic life, a life of thanksgiving for who we are in Christ. When you are not celebrating the Lord's Supper, keep an empty paten and chalice central on the table, so that these symbols may speak to us of our hunger for Christ who feeds us at this table. Just as the font must be visible to express its meaning, so will the Lord's Table be allowed to function as a symbol. Be sensitive to what the presence of other things on the Lord's Table says about the meaning of the meal.

(4) *Lead appropriate portions of weekly worship from the font and from the table.*

What we do and how we do it convey meaning every bit as much as what we say. Intentionally leading worship from the font helps people make theological connections that might not be so clear to them otherwise. The presence of the leader at the font invites the congregation to see and hear anew portions of the liturgy that have baptismal implications. For example, leading the Prayer of Confession and Declaration of Pardon from the font grounds our confidence in God's forgiveness in our baptismal identity. Lifting water with hands as the words of forgiveness are spoken makes this connection even more strongly.

Imagine the increased meaning of all acts of promise-making if done at the font where God's covenant pledge to us is enacted. Reception of new members, including youth, ordination and installation, dedication, commissioning, and marriage might all take place around the font.

The congregation can also engage the font as they receive the Lord's Supper. When worshipers pass by the font as they come forward to receive the bread and wine, some will look and see, while others will reach into the water and remember their baptism actively.

Baptism gives the church its mission, as well as its identity. Offering the Charge and Blessing from the font (again, lifting water with hands) is a reminder that we are a sent people, baptized for service in the world. Ministry, mission, stewardship, and ethics are all rooted in our being washed in grace for self-giving in the world.

Leading the intercessions or extending the offering invitation from behind the Lord's Table can help make similar connections. At this table where the hungry are fed, our prayers and our gifts for others come into focus as ways we respond to the Word and reach out to serve the world Christ loves.

(5) *Increase the number of Sundays on which the Lord's Supper is celebrated.*

At Eucharist we are fed and nourished to live the baptismal life. The Christ with whom we are joined in baptism, and whose body we are, continues to give himself to us in the meal that bears his name. As the only repeatable part of Christian initiation, the Lord's Supper draws us more deeply into the paschal mystery of our dying and rising with Christ. Trusting the integrity of our Reformed tradition and its affirmation of Word and Sacrament as normative for each Lord's Day, we encourage the increased frequency of the Lord's Supper. Congregations might consider adding particular Sundays in the liturgical year, or try celebrating the Lord's Supper through an entire season, like the season of Easter. Whether you increase the annual number of communion Sundays by one or by several, more frequent and regular use of these means of grace strengthens the church in its baptismal identity and call.

In addition to existing resources like the *Presbyterian Planning Calendar*, Directory for Worship (found in the *Book of Order*), *Book of Common Worship*, and *Holy Is the Lord*, the Office of Theology and Worship will be producing aids to assist congregations that desire to increase the frequency of communion.

Item 13-05

[The assembly approved Item 13-05 with amendment. See pp. 11–12.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 217th General Assembly (2006) do the following:

1. [~~Approve~~] [Receive] **“The Trinity: God’s Love Overflowing” and commend it to the church for study.**
2. **Instruct the Office of the General Assembly to publish the full text of “The Trinity: God’s Love Overflowing” in the *Minutes* of 217th General Assembly (2006).**
3. **Instruct the Office of Theology and Worship, and Congregational Ministries Publishing and Christian Education, to prepare study materials for “The Trinity: God’s Love Overflowing.”**
4. **Instruct the Office of Theology and Worship to make “The Trinity: God’s Love Overflowing” available to the church, with study guide, in both print and electronic forms.**
5. **Encourage the Office of Theology and Worship to work with Congregational Ministries Publishing and/or Presbyterian Publishing Corporation to make available liturgical resources based on “The Trinity: God’s Love Overflowing.”**
6. **Encourage the Office of Theology and Worship to work with Congregational Ministries Publishing and/or Presbyterian Publishing Corporation to make available the historical resources on prayer and worship that underlie “The Trinity: God’s Love Overflowing.”**

Rationale

These recommendations are in response to the following referrals:

2004 Referral: Item 08-09. Recommendation 2. That the 216th General Assembly (2004) 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—From the General Assembly Council (Minutes, 2004, Part I, pp. 17, 617).

2004 Referral: Item 08-09. Recommendation 3. That the Office of Theology and Worship, with Participation of the Trinity Working Group, 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—From the General Assembly Council (Minutes, 2004, Part I, pp. 17, 617).

THE TRINITY: GOD’S LOVE OVERFLOWING

Introduction

“The Trinity: God’s Love Overflowing” is the product of more than five years of study, consultation, discussion, and prayer by a group of pastors, elders, and theologians. The 212th General Assembly (2000) instructed the Office of Theology and Worship to constitute a task force to study the doctrine of the Trinity in Presbyterian theology, worship, and life. The task force report was due in 2003, but work was delayed by the events of September 11, 2001. In 2004, the 216th General Assembly (2004) approved the request of the Office of Theology and Worship to seek responses from the church before preparing a final draft. This was done, and the response was heartening. Many faithful Presbyterians were eager to enter into deep theological reflection, discussion, and feedback that has strengthened the final report.

“The Trinity: God’s Love Overflowing” does not present an exhaustive or new doctrine of the Trinity. It aims to assist the Presbyterian Church (U.S.A.) in reclaiming the doctrine of the Trinity in theology, worship, and life. Often the church takes up a theological issue only when there is great controversy—a time when a lack of consensus on an issue embroils the church in an intractable debate. The doctrine of the Trinity is a pressing issue for contemporary Presbyterians for precisely the opposite reason. Despite the remarkable renewal of Trinitarian theology in recent decades, this doctrine is widely neglected or poorly understood in many of our congregations. The task force is convinced that the doctrine of the Trinity is crucial to our faith, worship, and service. The Office of Theology and Worship and the task force pray that Presbyterians will once again find that the doctrine of the Trinity is good and joyful news!

“God’s Love Overflowing” is a metaphor, deeply rooted in Scripture and Christian tradition, that speaks of the infinite ways the triune God loves all of creation, including humankind. Comparing God’s love to a waterfall or a stream may seem impersonal, yet biblical images of living water and rolling streams abound. “God’s Love Overflowing” is an attempt to express the amazing riches that flow boundlessly from the triune God who in loving freedom seeks and saves us, reconciles and renews us, and draws us into loving relationships that reflect the eternal oneness of God.

The General Assembly document, “A Report to the Church on Issues of Language and Gender” (2000), provided important background for the work of the task force. The document speaks of “inclusive” language for the people of God and “faithful” language for God, language that plumbs the depths of Scripture for rich and varied imagery. Such “faithful” language for God affirms classic Trinitarian doctrine while seeking fresh ways to speak of the mystery of the triune God. All theological reflection involves words and language, and so we must grapple with the limits and possibilities of language for God, but this was not the primary charge to the task force. The General Assembly asked for faithful and constructive theological reflection that could help the church renew its faith in the triune God.

As members of the task force prayed, worshiped, and worked together, they sought guidance first from Scripture, then from our confessions, from the Reformed and ecumenical theological tradition, and from the prayers of the church, past and present. In its reflection, the task force was mindful of the struggle to find faithful ways to speak of the God who is love overflowing, to address the Trinity in worship and prayer, and to do so in words that faithfully bear witness to the mystery and the presence of the One who is with us and for us. “The Trinity: God’s Love Overflowing” seeks to expand rather than limit the church’s vocabulary of praise and wonder. No one name, no single metaphor, no set of words or phrases—however thoughtful, poetic, or profound—can say everything that could be said about the mystery of God’s love made known to us, in Jesus Christ and sealed in our hearts by the Holy Spirit.

Part I, “Confessing God’s Overflowing Love,” is confessional; it summarizes our sense of the Presbyterian Church (U.S.A.)’s theological convictions. Part II, “Participating in God’s Overflowing Love,” is liturgical; it seeks to show the ways all Christians participate in the life of God as we worship together. Part III, “Embodying God’s Overflowing Love,” is missional; it speaks of the concrete ways all Christians are called to embody the overflowing love of God in mission and service—in the life of faith, hope, and love. The Trinity Task Force and the Office of Theology and Worship hope and pray that this report is found to be faithful to the triune God whom we seek to worship and serve with heart, soul, mind, and strength.

Members of the Trinity Working Group (2000–2005): Edwin Andrade, pastor of Hispano-Latino Ministries, Riverside Presbyterian Church, Sterling, Va.; Phil Butin, pastor of Shepherd of the Valley Presbyterian Church, Albuquerque N.Mex.; now president and professor of theology at San Francisco Theological Seminary; Daniel Migliore, professor of theology at Princeton Theological Seminary; Sung Wook Chung, assistant professor of theology at Denver Seminary; Amy Plantinga

Pauw, professor of theology at Louisville Presbyterian Theological Seminary; Rebecca Button Prichard, moderator, pastor of Tustin Presbyterian Church, Tustin, Calif.; Cynthia L. Rigby, professor of theology, Austin Presbyterian Theological Seminary; N'Yisrela Watts-Afriyie, contract staff, Synod of Southern California and Hawaii and candidate for ministry of Word and Sacrament, Presbytery of the Pacific; Rebecca Harden Weaver, professor of church history at Union Theological Seminary and Presbyterian School of Christian Education in Richmond, Va.; Charles Wiley, associate for theology, Office of Theology and Worship.

I. Confessing God's Overflowing Love

Confident in the scriptural witness, in unison with the creeds of the ecumenical church, and guided by our Reformed confessions, we place our faith in the triune God alone.

In life and in death we belong to God. Through the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, we trust in the one triune God, the Holy One of Israel, whom alone we worship and serve. (*The Book of Confessions*, A Brief Statement of Faith, 10.1).

In sovereign love God created the heavens and the earth and called and formed the people of Israel to be a light to all the nations. In costly grace the Lord Jesus Christ ministered among us and was crucified and raised for us and for our salvation. In transforming power the Holy Spirit renews and sanctifies us, draws us into new communion with God and each other, awakens our praise and worship, and equips us for the service of God in the world. The triune God does all this through “the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit” (2 Cor 13:14).

A. *The Doctrine of the Trinity as the Summary of the Gospel*

... We have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. ... and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit who has been given to us (Rom 5:1–5).

The doctrine of the Trinity is a summary of the gospel of Jesus Christ—it cannot be understood apart from this gospel, and the gospel cannot be fully understood apart from the doctrine of the Trinity.

According to the witness of Scripture, God's love comes to us in a threefold way: God loved the world and gave the Son for our salvation (Jn. 3:16); Jesus Christ, God's only Son our Lord, loved us and gave his life for us (Gal. 2:20); the gift of God's love in Christ has been poured into our hearts by the Holy Spirit (2 Cor. 1:22). The church's confession and praise of the triune God is rooted in the threefold self-revelation of the one God who is our creator, our redeemer, and our sanctifier.

Even before the election of Israel and the coming of Christ, God's creation of the world expressed overflowing love. The abundance and diversity of creatures display the majestic beauty of creation. Yet all creation groans for redemption, even as every human heart hungers for the fullness of life that only God can give (Rom. 8:22–23). As sinful creatures, we know the triune God reliably neither by our observation of the world nor by our exploration of the marvels of our creaturely existence. Rather, we know the great love of the God who is three-in-one and one-in-three truly, tangibly, and decisively only through God's own self-gift in the person and work of Jesus Christ and in the presence and power of the Holy Spirit.

In continuity with God's mighty acts among the people of Israel, but also with surprising newness, the Word of God was with us and for us uniquely in the person of Jesus who as an infant cried in the arms of Mary, who was baptized by John and received the Holy Spirit, who broke bread with sinners and tax collectors, who forgave and healed the paralytic in Capernaum, whose power flowed to the hemorrhaging woman, who taught with authority, who blessed the children, who prayed in agony at Gethsemane, who endured torture and death on the cross at Golgotha, who was raised bodily and in victory on Easter morning.

Active in the history of Israel and singularly at work in the life, death, and resurrection of Jesus, God continues to be present and active in and among us as the Spirit, who filled the believers at Pentecost, who empowered the apostles to do signs and miracles, who called Philip to evangelize and baptize the Ethiopian eunuch, who gave a variety of gifts to the church and formed the body of Christ, who has inspired faith, love, and hope in the church across the ages, and who continues to call women and men to all ministries of the church.

The church's confession of the triune God is embedded not only in the biblical witness but also in the early church's prayer and practice. Christians are baptized (Mt. 28:19) and blessed (2 Cor. 13:14) in the name of the triune God. The apostle Paul describes common Christian prayer to God in Trinitarian terms: “When we cry ‘Abba! Father!’ it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ...” (Rom. 8:15b–17a). The overflowing love of God comes to us through Jesus Christ in the power of the Holy Spirit.

... This work of God, the Father, Son, and Holy Spirit, is the foundation of all confessional statements about God, [humanity], and the world ... (*The Book of Confessions*, The Confession of 1967, 9.07).

The love of the triune God made known to us in Jesus Christ by the Holy Spirit is plentiful beyond measure (Rom. 5:20). It is given freely and extravagantly, utterly unmerited and unexpected. It is always greater than we can imagine or conceive. Like a gushing fountain, God's love overflows toward us (Jer. 2:13; Jn. 4:14). It freely pours forth in an inexhaustible stream, never diminished in the giving, never drying up. It is constant and trustworthy. It is more powerful than all the forces of sin and evil that deny and resist the gift and call of the love of God given to us in Jesus Christ and shared with us by the Holy Spirit. It cannot be quenched, even by death itself (Song 8:6–7).

... Neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord (Rom. 8:38–39).

The Trinitarian understanding of God has been at the heart of the church's message and prayer since its beginnings. Far from an ivory tower doctrine, it is a doctrine concerned with the truth of God and the reality of our salvation. Only God can save us and sanctify us. When we speak of the three distinct but inseparable persons of the Trinity, they are not to be understood, as modalism teaches, as mere masks or temporary roles that hide God's deepest reality. Nor are Jesus Christ and the Holy Spirit secondary deities or mere creatures of a supposedly solitary supreme God, as subordinationism teaches. The Trinitarian faith of the church rejects both these views because they deny that God is truly present as our savior in Jesus Christ and truly present among and in us as the life-giving Spirit. Against the views of modalism and subordinationism the church declares in its doctrine of the Trinity that Jesus Christ and the Holy Spirit are, together with God the Father, fully and eternally God. As the Nicene Creed affirms, Jesus Christ is "God from God, Light from Light, true God from true God," and the Holy Spirit is to be worshiped and glorified as "the Lord, the giver of life" (*The Book of Confessions*, Nicene Creed, 1.2–3).

B. *A Mystery Revealed*

The doctrine of the Trinity testifies to a mystery beyond human comprehension. It speaks of the very being of God that exceeds our understanding.

God said to Moses, "I am who I am."... This is my name forever, and this is my title for all generations. (Ex. 3:14–15)

Our minds cannot fully comprehend and our words and images can never fully explain the mystery of God. But while the name of God is inexhaustible and exceeds our grasp, we are not left in ignorance. We are invited to participate in this mystery that has been opened to us by God's own self-disclosure in Jesus Christ and in the coming of the Holy Spirit who binds us to Christ.

No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known (Jn. 1:18).

... What no eye has seen, nor ear heard,
nor the human heart conceived,
what God has prepared for those who love him—
these things God has revealed to us through the Spirit;
for the Spirit searches everything, even the depths of God (1 Cor. 2:9–10).

The mystery of the Trinity is an open and radiant mystery. It is the mystery of the truth that God is holy, abundant, overflowing love both in relationship to us and in all eternity. We meet God's threefold love in the astonishing faithfulness of the Holy One of Israel, in the costly grace given to us in Jesus Christ our Savior, and in the new life in communion with God and others that has come to us in the gift of the Holy Spirit.

We dare to speak of God as eternally triune because this is the way the Holy One has come to us. The triune God is self-giving not only in relation to us, but also in the depths of the eternal divine life. In the unity of their mutual love the three persons of the Trinity are the divine reality from before the earth was formed and to all eternity. We know this to be true because God is faithful. God is not one way in relation to us and another way in God's own eternal being. There is no God behind the One who has come to us in Jesus Christ by the Holy Spirit. We therefore confidently affirm that the doctrine of the Trinity is neither presumptuous speculation nor mathematical nonsense. About this the church must have no doubt: the doctrine of the Trinity proclaims to us the very heart of God. Using the language of Christian tradition, we proclaim that the Father so loved the world, sending the Son for us and our salvation, which we receive in and through the presence and power of the Holy Spirit.

When we confess with the creeds of the universal church that God is "one in substance, and yet distinct in three persons" (*The Book of Confessions*, The Scots Confession, 3.01), we use terminology that is strange and perhaps off-putting to many members of the church today. However, the intent of these words is to declare that the mystery of the Trinity cannot be reduced either to a solitary individual or to a close-knit group of individuals. Trinitarian faith witnesses to the divine reality as living, active, dynamic, and relational. Relationship is at the heart of God's being. One yet richly differentiated, God's being is in communion. God lives and acts in mutual, self-giving love.

It would be presumptuous to speculate about the inner life of God on the strength of our own reason or imagination. Lurking in such speculation is the danger of making God after our own image or according to our own wishes and desires. Yet if we keep to the witness of Scripture, we can be confident that confessing faith in the triune God is not fueled by idle speculation. It is shaped by the outpouring of God's abundant love for us in Jesus Christ and in us by the Holy Spirit. We trust that the way God acts in relation to us corresponds to who God is in all eternity. Before the world was created, and after it shall have come to its end, God is none other than the one who is for us once for all in Jesus Christ and with us here and now by the Holy Spirit.

C. *Three in One, One in Three*

In the history of the church's thinking and speaking about the Trinity, two analogies have been especially prominent. One likens the Trinity to the capacities of an individual human mind. Just as a human being is one and the same in each of the three distinct acts of remembering, knowing, and willing, so God exists as one-in-three and three-in-one. Often called the psychological analogy, this way of thinking places the emphasis on the one-in-threeness of God. The other analogy likens the Trinity to a loving communion of persons. As human beings find their deepest identity in relationships of mutual love, so God exists as three-in-one and one-in-three in the ineffable exchange of love among the three persons of the Trinity. Often called the social analogy or analogy of human life in relationship, this way of thinking places the emphasis on the three-ness of God.

Neither of these analogies should be pressed too far. On the one hand, pressing the analogy of the different capacities of a single human mind may reduce God to a solitary individual, neglecting the reality of personal relationship within God's being. On the other hand, pressing the social or relational analogy runs the risk of portraying God as three separate individuals who decide to work in concert with each other. This would be tantamount to tritheism or belief in three gods. Fortunately, we do not have to choose between these analogies of single personhood and personal life in community. The church has never declared one of these analogies right and the other wrong. Instead, it has rejected the dangers to which each of these analogies may lead if pushed too far.

The mystery of the Trinity is reverently expressed by Gregory of Nazianzus: "No sooner do I conceive of the one than I am illumined by the splendor of the three; no sooner do I distinguish them than I am carried back to the one" (*On Baptism*, Oration 40.41).

D. ~~[Naming]~~ [Speaking of] the Triune God

In recent years new ways of speaking of the Trinity in the prayer and theology of the church have been proposed. Some of these proposals are helpful; some are unsatisfactory. What must be clear is that we cannot distinguish the persons of the Trinity simply by assigning different attributes or acts to each of the persons. The divine attributes are held in common by all three persons: all are holy, all are loving, all are wise and powerful. Similarly, an action of God cannot be restricted to one of the three persons. All of the acts of the triune God are indivisible. The persons of the Trinity do not work independently. Each of God's acts is always the one work of the whole Trinity.

For example, while the first person of the Trinity is often referred to as the "Creator," this must not be understood to exclude the involvement of the second and the third persons in the work of creation. Thus while the triad "Creator, Redeemer, Sanctifier" appropriately ~~[names]~~ [describes] distinct aspects of God's relationship to the world, it does not designate the relationships of the triune persons to each other. In the life of the triune God the three persons are uniquely distinguished and uniquely united by their mutual relationships. Each person gives and receives love from the others in a distinctive way.

In what ways may we speak faithfully of the mystery of the Trinity today? With the witness of Scripture, the ecumenical creeds, and the Reformed confessions and liturgies, we speak of God as Father, Son, and Holy Spirit. The Presbyterian Church (U.S.A.) affirms and values this way of speaking of the triune God, resisting any tendency to discard or diminish it.

Faced with the alternatives of ~~never [confessing God]~~ [speaking of the Trinity] as Father, Son, and Holy Spirit and ~~only [confessing God]~~ [speaking of the Trinity] as Father, Son and, Holy Spirit, we see a ~~[third]~~ way [that is] more consistent with the Scriptures and theological and liturgical tradition. The language of Father, Son, and Holy Spirit, rooted in Scripture and creed, remains an indispensable anchor for our efforts to speak faithfully of God. When secured, an anchor provides both necessary stability and adequate freedom of movement. If our lifeline to the anchor is frayed or severed, the historic faith of the one holy catholic and apostolic church risks being set adrift. With this anchor in place, however, we are liberated to interpret, amplify, and expand upon the ways of naming the triune God familiar to most church members. We are freed to speak faithfully and amply of the mystery of the Trinity. We may cultivate a responsible Trinitarian imagination and vocabulary that bears witness in different ways to the one triune God known to us from Scripture and creed as Father, Son, and Holy Spirit. Faithfulness to the gospel frees us to honor and continue to use this faithful way of speaking of the triune God even as

it frees us to adopt other faithful images [~~and names~~]. Rather than simply repeating the word ‘God’ in prayer and liturgy, we are free to broaden our vocabulary for speaking of the triune God, emboldened by the rich reservoir of biblical and traditional terms, [~~names,~~] images, and metaphors.

The language of Father, Son, and Spirit has too often been misunderstood to sanction hierarchies that some human beings arbitrarily impose on others. However, a Trinitarian understanding of God is indispensable in empowering faithful resistance to oppressive uses of human power that are rooted in hierarchy and subordination. Similarly, Trinitarian language has been used to support the idea that God is male and that men are superior to women. For this and other distortions of Trinitarian doctrine we repent. God is not male (*The Book of Confessions*, The Westminster Confession of Faith, 6.011). Question 51 in “Belonging to God: A First Catechism” asks: “When we pray to God as our Father, do we mean that God is male?” and answers: “No. Only creatures who have bodies can be male or female. But God is Spirit and has no body.” A Trinitarian understanding of God makes it clear that the Creator of gender is not subject to it.

As we explore diverse possibilities for Trinitarian images, we are mindful of the temptation to bring the mystery of God under our control. Therefore, we must always be guided by the words of scripture and creed that speak of God as Father, Son, and Holy Spirit.

At the same time, we should not insist on the exclusive use of the traditional Trinitarian names, lest we quench the Spirit and even foster idolatry. Such a view would insufficiently acknowledge the divine mystery, would neglect the freedom of God’s children to glorify God imaginatively with all our hearts and minds, and would diminish the joy of knowing God ever more fully.

Female imagery of the triune God has yet to be adequately explored. The overflowing love of God finds expression in the biblical depiction of God as compassionate mother (Isa. 49:15; 66:13), beloved child (Mt. 3:17), and life-giving womb (Isa. 46:3). The divine wisdom (*hochmah* in Hebrew, *sophia* in Greek) is portrayed in the Bible as a woman who preaches in the streets, gives instruction, advocates justice, builds houses, and acts as a gracious hostess (Prov. 1,8,9).

Responding to objections that the title “Father” is “more appropriate” to God, John Calvin reminds us “that no figures of speech can describe God’s extraordinary affection towards us; for it is infinite and various.” He further explains that God “has manifested himself to be both ... Father and Mother” so that we might be more aware of God’s constant presence and willingness to assist us (*Commentary on Isaiah* 46:3). God “did not satisfy himself with proposing the example of a father,” writes Calvin, “but in order to express his very strong affection, he chose to liken himself to a mother, and calls [the people of Israel] not merely ‘children,’ but *the fruit of the womb*, towards which there is usually a warmer affection” (*Commentary on Isaiah* 49:15).

Maternal imagery reminds us that God is a mother who expends herself for us, sheltering us like an eagle hovering over her young and bearing us on her wings (Ex. 19:4; Deut. 32:11). Carried by and born of the Virgin Mary, the child of God shares life with us, working to establish justice, righteousness, and peace (Isa. 9:7; Lk. [~~2:46–55~~] [1:46–55]). As we are born of flesh and blood, so we are also born again by the Spirit of God (Jn. [~~3:30–6~~] [3:3–6]). The [~~Spirit~~] [~~Lord~~] lifts us up and carries us throughout life (Isa. 46:1–4).

E. *A Plenitude of Images of the Trinity*

Recognizing that all language about the triune God refers beyond itself by way of analogy, we draw on Scripture and our confessions to speak of the triune God in historically faithful yet freshly imaginative ways. The analogies employed in the following list have not been chosen at random. They are guided by God’s self-revelation as attested in Scripture. Some triads have a narrative quality; others are drawn from creation. Three guidelines have been followed: (1) in each case the three terms must have an inner relationship; (2) the terms must either be personal or functional—the two should not be mixed; and (3) functional Trinitarian language should be understood to amplify and enrich our understanding of God—it cannot replace personal language.

While classical Trinitarian theology speaks of the “first, second, and third” persons of the Trinity, Scripture also refers to the three in other patterns, as in the apostolic benediction which invokes “the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit” (2 Cor. 13:13).

As we worship, the triune God is the One From Whom, the One through Whom, and the One in Whom we offer our praise (Rom. 11:36).

As we seek God’s grace and wholeness, acknowledging the sin and brokenness in us, our human communities, and the whole creation, the triune God is our Rainbow of Promise, our Ark of Salvation, and our Dove of Peace (From Gail Ramshaw, *Koinonia: Services and Prayers* [Geneva: Lutheran World Federation, 2004]).

As we read, proclaim, hear, and live out the message of Scripture, the triune God is known to us as Speaker, Word, and Breath (Heb. 1:1; Jn. 1:1; Jn. 20:22; Ps. 104:30).

In baptism, the triune God is for us Overflowing Font, Living Water, Flowing River (*Book of Common Worship*, p. 412; Jn. 4:10, 13–14; Jn. 7:37).

As we are born anew by water and the Spirit, the triune God is Compassionate Mother, Beloved Child, and Life-giving Womb (Isa. 49:15; Mt. 3:17; Isa. 46:3).

As we grow in grace, the triune God is our Sun, Light, and Burning Ray (John of Damascus, *First Apology*).

As we offer ourselves, our resources, and our gratitude in stewardship and Eucharist, the triune God is Giver, Gift, and Giving (Jas. 1:17; Jn. 3:16; 2 Cor. 9:15; 1 Jn. 3:24).

In celebrating the communion of our life together in Christ, the triune God is Lover, Beloved, and the Love and binds together Lover and Beloved (Augustine, *The Trinity*).

As members of the believing community, we acknowledge the triune God as our Rock, Cornerstone, and Temple (Ps. 28:1; Eph. 2:20–21).

When we speak of God's wrath in the face of evil, the triune God is for us Fire that Consumes, Sword that Divides, and Storm that Melts Mountains (Deut. 5:25; Mt. 10:34–35; Ps. 97:5).

As we seek to live in faith, love, and hope, the triune God is for us the One Who Was, the One Who Is, and the One Who Is To Come (Rev. 4:8).

In these and other ways we stammer to confess that the triune God is an inexhaustible mystery of purifying and transforming love. God abides in eternal communion. Divine life is giving and receiving, sharing and delighting in reciprocal love. Abundant, overflowing love is the glory, majesty, and beauty of the triune God. By the grace of the Lord Jesus Christ and the communion of the Holy Spirit, we are invited to participate in the eternal life of the triune God who is love (1 Jn. 4: 8).

[We must always bear in mind that Scripture affirms Jesus Christ is the very image of God. This means the Triune God has chosen to reveal the Divine identity in the life and work of Jesus Christ. Christ is the mystery of our salvation and the revelation of God to the world.]

F. *The Doctrine of the Trinity and Christian Practice*

The church's faith and life will be enriched as we learn and live into the triune reality of God. Faithfully articulated, the doctrine of the Trinity teaches that Jesus Christ our Savior and the Holy Spirit our Sanctifier are truly one with God who made the heavens and the earth and who called Israel to be a light to all nations. God is not a solitary and self-enclosed being (as we often imagine God to be and as we often aspire to be). The eternal triune God wills to communicate with creatures and to share the divine life and love with them. God's being is in mutual love and shared life. God is the gift-giving God. This is the way God has related to us in the life, death, and resurrection of Jesus Christ and in the pouring out of the Holy Spirit, and it reveals who God is and how God acts in all eternity.

God is love. In the life of God and in God's relation to us, there is no withholding of life and love, no reservation, no qualification, no half-heartedness in giving. God's triune life is described by ancient church tradition as a *perichoresis*: a mutual indwelling, mutual interaction, and mutual interpenetration of the persons of the Trinity in eternal life and communion. In this everlasting and interactive divine communion, each lives with, in, and for the others. All is held in common except the distinctiveness of the persons in their reciprocal relationships of love. Confessing God as triune, we affirm that this eternal life-in-communion of the triune God is freely and gladly extended to us and to the world.

This Trinitarian way of thinking and speaking of God transforms our understanding of the power of God and of fruitful human power. True power, the creative and life-giving power that originates with the triune God, is not dominating and coercive power. It is not power that manipulates and overwhelms. True power is life-giving, life-enabling, life-empowering power. True power is the power strong enough to live for and with another. It is the power strong enough to be vulnerable for another, to suffer with and for another, to rejoice with and for another, to give one's all for another. The power of the triune God is the power of omnipotent, shared love.

The overflowing love of God given to us in Jesus Christ and shared with us by the Holy Spirit draws us out of ourselves and into life in right relationship with God and others. Human beings are created in and for relationship. We bear witness to

the triune God by our life in relationship. Knowledge of the triune God and knowledge of ourselves are inseparable (Calvin, *Institutes*, 1.i.1). This does not mean that we can use the doctrine of the Trinity as a kind of blueprint for human life or as a program for the renovation of human society. But this much we can surely say: If God's life is in communion, then human life, too, created in the image of God, is intended by God to be life in communion. From this perspective, sin often takes the form of rejecting life in relationship, of wanting to live only for oneself, of actively and intentionally disobeying the laws of God, of wanting to live apart from God, or of living as though our sisters and brothers did not exist or were there only for our benefit. But sin may also take the form of self-devaluation and self-hatred, of wanting to disappear into another, of neglecting God's purpose because we do not feel worthy of it, or of trying to hide one's personhood and unique talents. In whatever form, living in bondage to sin is living against the grain of reality as constituted by the triune God, in whom depth of communion and personal differentiation are inseparable. God wills all creation to participate in this triune life of communion.

The doctrine of the Trinity is not an abstract theory but a practical doctrine. The truth of the doctrine of the Trinity must be claimed with our whole heart, mind, and strength. It must be put into practice in our everyday life. It has its roots in the proclamation of the gospel and in the church's life of prayer. By practicing our faith in worship and service, we take part in the life and love of the triune God. We enter into the realm of God's community-forming love, which is able to reconcile sinners and make enemies into friends. As we worship and praise the God made known in Jesus Christ by the power of the Holy Spirit, as we attend to the preaching of the Word of God and the celebration of the sacraments of baptism and Lord's Supper, as we assist our neighbor, forgive our enemy, and live in friendship with all people, we take part in the life-giving and peace-making love of the triune God. In Christian faith, hope, and love, we are united with God in Christ by the power of the Holy Spirit. In our common worship, common prayer, and common service of our neighbor, we are being formed and nurtured in the overflowing love of the triune God.

G. *The Doctrine of the Trinity and Christian Mission*

Christian service and mission, too, are shaped and guided by the missions of the triune God. God has sent Jesus Christ to accomplish our reconciliation with God and sends the Holy Spirit to bring us to new life in Christ and to renew the whole creation.

The mission of the church is a participation in the mission of the triune God. The church's mission is not determined by our own special interests and favorite agendas. In Jesus Christ "God was reconciling the world to himself" (2 Cor. 5:19; *The Book of Confessions*, The Confession of 1967, 9.07). The Holy Spirit is the Bond of Peace (Eph. 4:3) who brings together in new unity people of many languages, nations, cultures, and races. The Spirit works toward the full realization of God's reign of justice and peace. The mission of the church is established and directed by the reconciling and community-building activity of the triune God.

Participating in this mission, we extend the reconciling and peace-making love of God to others. We share the good news. We show compassion to the needy. We work with others for justice, freedom, and peace. We practice forgiveness. We welcome strangers and the outcast. We use our gifts to build up the church, which is Christ's body. We encourage friendship and community among all people. We take part, always imperfectly and provisionally, in the overflowing, self-giving, community-forming love of God that is the mystery of the Trinity. The triune God who is and calls us to take part in life in communion is the object of our faith, the basis of our love, and the goal of our hope.

The church looks with eager longing to the consummation of life in the triune God who is overflowing love. With A Brief Statement of Faith of the Presbyterian Church (U.S.A.), we declare:

In life and in death we belong to God.
 Through the grace of our Lord Jesus Christ,
 the love of God,
 and the communion of the Holy Spirit,
 we trust in the one triune God, the Holy One of Israel,
 whom alone we worship and serve. (*The Book of Confessions*, A Brief Statement of Faith, 10:1).

II. PARTICIPATING IN GOD'S OVERFLOWING LOVE

All of Christian life is a participation in the abundant love of the triune God. In our worship of God, we bring participation to awareness and speech. Each act of worship—praising, confessing, forgiving, proclaiming, professing, baptizing, thanksgiving, offering, sharing, praying, blessing, sending—nurtures our faith in this Trinity of love.

Our need and desire to worship confront us with the inadequacy of our language for God. With all the saints, "we are forced to raise our lowly words to subjects which cannot be described" (Hilary of Poitiers, *The Trinity* 2.2). We worship the triune God who transcends even our best efforts to sing or speak, to preach or praise. John Calvin declared, "If all that can be

said or imagined about love were brought together into one, yet it would be surpassed by the greatness of the love of God. By no metaphor, therefore, can God's incomparable goodness be described" (*Commentary on Isaiah 46:3*).

Yet our faith will not let us keep silent. In a favorite hymn we pray, "O for a thousand tongues to sing my dear redeemer's praise" (Charles Wesley, Presbyterian Hymnal, #466). Our praying, praising, worshiping language is a reflection of the overflowing love of God's triune beauty. We come to see the classic Trinitarian language, Father, Son, and Holy Spirit, as a root out of which grows a rich[er] vocabulary of praise. We draw from the deep well of Scripture and from the prayers of the church, past and present, to expand and enrich the ways we speak of God and to God. Thus we hope to deepen our participation in the abundant love of God—the one in three, the three in one.

The sixteenth century Reformation was characterized by a "return to the sources," especially Scripture and the theology of the early church. Yet the reformation of the church did not mean the rejection of all that had gone before. Calvin himself encouraged "an assiduous reading of the ancient writers" (*Institutes*, IV.xviii.9). Contemporary conversations with other Christian churches have helped Presbyterians to rediscover and reformulate our liturgical roots.

The Service for the Lord's Day in the *Book of Common Worship* is ordered around four basic movements: "Gathering," "The Word," "Thanksgiving," and "Sending." These basic movements, described in the *Book of Order*, Directory for Worship, provide a helpful outline for our reflection on worship of the triune God.

Gathering

Call to Worship

Prayer

Praise

Confession and Pardon

Peace

The Word

Prayer for Illumination

Scripture Readings and Psalm

Proclamation

Affirmation of Faith

Baptism

Prayers of the People

Thanksgiving

Offering

Eucharist

Sending

Charge and Blessing

Dismissal

GATHERING

*Gather us in and hold us forever,
Gather us in and make us your own;
Gather us in, all peoples together,
Fire of love in our flesh and our bone (Marty Haugen, Sing the Faith #2236).*

Call to Worship

God brings all things into being by the Word.

God offers the Word of grace,

and people respond to that divine initiative

through the language of worship. ...

(*Book of Order*, Directory for Worship, W-1.2001)

... The Spirit moves them to respond by naming and calling upon God,
by remembering and proclaiming God's acts of self-revelation in word and deed,
and by committing their lives to God's reign in the world.

(*Ibid.*, W-1.1002).

We are called to worship by the triune God whose gracious love invites our grateful response. It is God who calls us to worship, not we ourselves, and so we are beckoned by words of Scripture that voice the fullness of Promise, Salvation, and Peace.

*Holy, holy, holy is the Lord of hosts;
The whole earth is full of God's glory.
I am the Alpha and the Omega, says the Lord God,
Who is and who was and who is to come, the Almighty.*

Prayer and Praise

*Joyful, joyful we adore Thee,
God of Glory, Lord of Love...(Henry Van Dyke, Presbyterian Hymnal, #464).*

*Christian worship joyfully ascribes all praise and honor,
glory and power to the triune God. ...
(Book of Order, Directory for Worship, W-1.001).
... In prayer,
through the Holy Spirit,
people seek after and are found by the one true God
who has been revealed [through] Jesus Christ
(Ibid., W-2.1001).*

In worship we seek to embody our calling to glorify and enjoy God forever (*The Book of Confessions*, The Shorter Catechism, 7.001, 7.111). Our worship begins with praise. "Let everything that breathes praise the Lord!" (Ps. 150:6). We come to worship as creatures in the presence of the Creator, as beloved in the presence of the Lover, as humanity in the presence of the Holy One. We strain to give voice to the holiness, majesty, and mercy of God. And so the vocabulary of praise is expansive, rich, all-embracing.

In praising the triune God we use biblical language, both classic—
Father, Son, and Holy Ghost,
and surprising—
Mother, Child, and Womb.
We may use words that speaks of the inner relations of the Godhead—
Lover, Beloved, Love,
and those that speak of the loving activity of the Three among us—
Creator, Savior, Sanctifier,
Rock, Redeemer, Friend,
King of Glory, Prince of Peace, Spirit of Love.

Heartfelt praise of the triune God marks the beginning of all our worship:

God of all glory,
on this first day you began creation,
bringing light out of darkness.
On this first day you began your new creation,
raising Jesus Christ out of the darkness of death.
On this Lord's Day, grant that we,
the people you create by water and the Spirit,
may be joined with all your works
in praising you for your great glory.
Through Jesus Christ,
in union with the Holy Spirit,
we praise you now and forever. Amen (*Book of Common Worship*, p. 45).

Confession and Pardon

*Lord, let your love, love with no end, come over us,
That we may be saved; that we may have light
To find our way in the darkest night,
Let your love come over us
("Shine On Us," Michael W. Smith and Deborah D. Smith).*

*The believing community announces the good news of God
whose love gives people grace to confess their sin and complicity in brokenness,
to repent, expressing sorrow and intention to change,
to accept God's forgiveness and extend that forgiveness to another,
to forgive the other and accept the other's forgiveness,
to work toward reconciliation in brokenness,
to trust the power of God to bring healing and peace
(Book of Order, Directory for Worship, W-6.3009).*

As we offer our praise to the Holy One, we see more clearly our relationship to God, to ourselves, and to one another. In the presence of the Trinity, who is overflowing love, grace, and communion, we are confronted by our own loveless, ungracious, and self-absorbed ways. This overflowing triune love also has the power to overcome our sins of self-devaluation and our feelings of worthlessness. The God who forgives is at once powerful, wise, and tender:

Power of the eternal Father, help me!
Wisdom of the Son, enlighten the eye of my understanding!
Tender clemency of the Holy Spirit,
enflame my heart and unite it to yourself! (Catherine of Siena, *Prayer 5*).

Through the ages, believers have used the threefold *Kyrie* (Lord, have mercy) in the act of confession, seeking mercy from the triune God. This ancient form is echoed in a contemporary prayer of confession:

Holy God, Maker of us all; have mercy on us.
Jesus Christ, Servant of the poor, have mercy on us.
Holy Spirit, Breath of life, have mercy on us
(*Iona Abbey Worship Book*, p. 23).

In Reformed worship, we approach the holy grace of God with boldness; an assurance of pardon accompanies an act of confession:

The mercy of the Lord is from everlasting to everlasting.
I declare unto you, in the name of Jesus Christ,
You are forgiven.
May the God of mercy,
Who forgives you all your sins,
Strengthen you in all goodness,
And by the power of the Holy Spirit
Keep you in eternal life. Amen (*Book of Common Worship*, p. 56).

A prayer of confession for Epiphany from the *Book of Common Worship* concludes with the light of the triune God reflected in the forgiven believer:

God of glory. . .
In your mercy, cleanse us of our sin,
and baptize us once again with your Spirit,
that, forgiven and renewed, we may show forth your glory
shining in the face of Jesus Christ (*Book of Common Worship*, p. 193).

Confession and Pardon are at once personal and corporate. As we have been forgiven in Christ, so we forgive one another, sharing in the peace of God who is Grace, Love, and Communion (2 Cor 13:13).

THE WORD

*Be Thou my wisdom, and Thou my true word;
I ever with Thee and Thou with me, Lord.
Heart of my own heart, whatever befall,
Still be my vision, O Ruler of all* (trans. Mary E. Byrne, *Presbyterian Hymnal*, #339).

Prayer for Illumination

**Scripture Readings and Psalm
Proclamation
Affirmation**

*The church confesses the Scriptures to be the Word of God written,
witnessing to God's self-revelation.
Where that Word [of God] is read and proclaimed,
Jesus Christ the Living Word is present
by the inward witness of the Holy Spirit. ...
(Book of Order, Directory for Worship, W-2.2001).*

The assurance of forgiveness clears our senses for the hearing of God's Word. A prayer for illumination prepares the gathered community to share in the reading and proclamation of the Word.

Meanwhile, let my mind meditate on it,
let my tongue speak of it,
let my heart love it,
let my mouth preach it,
let my soul hunger for it,
my flesh thirst for it,
and my whole being desire it,
until I enter into the joy of my Lord,
who is God one and triune, blessed forever.
Amen (Anselm of Canterbury, *Proslogian* 789–97).

The Holy Spirit is poured out on the gathered community, hearer and speaker alike. “. . . Through the Holy Spirit we know Christ, who is God and the Son of God, and in the Son we see the Father. The Word is the messenger who makes the divine nature perceptible to us, and the Spirit is the interpreter of the Word” (John of Damascus, *Third Apology* 18). As the Scriptures are read, the people are invited to take part, and to listen attentively through prayerful responses:

For the Word of God in Scripture,
For the Word of God among us,
For the Word of God within us,
Thanks be to God (*Iona Abbey Worship Book*, p. 18).

With the sixteenth-century Protestant reformers we believe that “. . . the preaching of the Word of God is the Word of God . . .” (*The Book of Confessions*, The Second Helvetic Confession, 5.004) and so proclamation lies at the center of our worship. Preaching is a Trinitarian event, enjoining the entire worshipping community. The Word written, the Word incarnate, and the Word proclaimed are spoken, heard, and taken to heart. The very Word that called all things into being calls us into service by the power of the Spirit.

What goes before prepares us for this proclamation; what follows is our response, an affirmation of our common faith. Just as our words, however strong and true, cannot do justice to the triune God, so no creed or confession can encompass the mystery of our triune faith. Yet we continue to preserve and reform and rediscover formulations of what we believe:

Lord, heavenly Father, you are my heart.
Lord Jesus Christ, you are my body.
Lord Holy Spirit, you are my breath.
Lord, Holy Trinity, you are my only refuge
and my eternal rest! (Mechthild of Magdeburg, *Flowing Light* 5.6).

In our preaching, in our hearing, in our understanding, the triune God is for us
Speaker, Word, and Breath.

Baptism

*Living water, never ending,
quench the thirst and flood the soul.
Wellspring, source of life eternal,
drench our dryness, make us whole. (Sylvia Dunston, *Sing the Faith*, #2247)*

*In Baptism, the Holy Spirit binds the Church in covenant to its Creator and Lord. ...
Baptism unites the people of God with each other and with the church of every time and place.
Barriers of race, gender, status, and age are to be transcended.
Barriers of nationality, history, and practice are to be overcome.
(Book of Order, Directory for Worship, W-2.3003, 2.3005)*

Trinitarian language entered the worship and theology of the early church through the practice of baptism. Across time and space, Christians have followed Christ's command to baptize new disciples "in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19). We regard this classical language of baptism not as a magic formula, but as a concrete link to our many brothers and sisters in Christ. We repeat the language of Matthew 28:19 in baptism to demonstrate our ecumenical commitment to join hands with all Christians and to show forth the unity of the one holy catholic and apostolic church. [With the exception of the baptismal formula itself.] [W][w]e are also free to supplement this language with additional Trinitarian images to reflect the expansive grace, love, and communion of the one God.

In accordance with Scripture, though we are many, in baptism we affirm one body and one Spirit, one hope, one Lord, one faith, one baptism, one God [and Father of all] (Eph. 4:4–6). The community of the baptized is bound together by the overflowing love of God which unites us to Christ in his death and resurrection, makes us alive to God, and sets us free to live according to the Spirit (Rom. 6–8). The baptism of Jesus reveals the triune presence in the descent of the Spirit and the voice from heaven proclaiming, "This is my Son, the Beloved."

Our baptismal prayer of thanksgiving expresses our joy in the fullness of the triune God's overflowing love:

Eternal and gracious God, we give you thanks.
in countless ways you have revealed yourself in ages past,
and have blessed us with signs of your grace.
We praise you that through the waters of the sea,
you led your people Israel out of bondage,
into freedom in the land of your promise.
We praise you for sending Jesus your Son,
who for us was baptized in the waters of the Jordan,
and was anointed as the Christ by your Holy Spirit.
Through the baptism of his death and resurrection,
you set us free from the bondage of sin and death,
and give us cleansing and rebirth.
We praise you that in baptism
you give us your Holy Spirit,
who teaches us and leads us into all truth,
filling us with a variety of gifts,
that we might proclaim the gospel to all nations
and serve you as a royal priesthood.
Pour out your Spirit upon us
and upon this water,
that this font may be your womb of new birth.
May all who now pass through these waters
be delivered from death to life,
from bondage to freedom,
from sin to righteousness.
Bind them to the household of faith,
guard them from all evil.
Strengthen them to serve you with joy
until the day you make all things new.
To you be all praise, honor, and glory;
through Jesus Christ our Savior,
who, with you and the Holy Spirit,
lives and reigns forever (*Book of Common Worship*, pp. 411–12).

In the waters of baptism we can see that God is
Overflowing Font, Living Water, Flowing River
(*BCW*, p. 412; Jn. 4:10, 13–14; Jn. 7:37).

When at baptism we remember the stories of salvation, we tell of the God whose faithfulness is known in
Rainbow, Ark, and Dove (Gen. 8–9).

THANKSGIVING

*Now thank we all our God, with heart and hands and voices!
Who wondrous things hath done, in whom this world rejoices! (Martin Rinkart, Presbyterian Hymnal, #555)*

Offering

*... As the Holy Spirit has graced each member with particular gifts
for strengthening the body of Christ for mission,
so worship should provide opportunities to recognize these gifts
and to offer them to serve Christ in the church and in the world.
(Book of Order, Directory for Worship, W-2.5002).*

All that we are—in our creation as in our salvation—is a gift from the triune God. With gratitude and thanksgiving, we offer ourselves for service, we offer our prayers for the life of the world, and we offer our gifts for the mission and ministry of Christ.

When we offer our whole lives for God, we commonly speak words of Scripture:

Now there are varieties of gifts,
but the same Spirit;
and there are varieties of services,
but the same Lord;
and there are varieties of activities,
but it is the same God who activates
all of them in everyone. (1 Cor. 12:4–6)

These words remind us of the interplay of variety and oneness—in God’s relationships with the community of faith as well as within the church. The call to discipleship comes first in our baptism, and is renewed in the call to participate fully in the household of faith. In the *koinonia* of the Holy Spirit, the Word of God becomes concrete in our lives and we begin to partake of the divine life and to share in the abundant love of the triune God.

As we hear the divine call, we respond in prayer. In our intercessions, we call on the triune God in language that reflects our deepest longings, desires, and concerns.

Come, Holy Spirit, and bring from heaven a ray of Thy light!
Come, Thou father of the poor, Thou giver of gifts, Thou light of the world,
the blessed Comforter, the dear guest of the soul, and its sweetest refreshment;
Thou, our repose in labor, our coolness in heat, our comfort in affliction!
(Bernard of Clairvaux, *Prayers*, pp. 62-3).

We approach the triune God who has promised to intercede on our behalf (Rom. 8:26--27).

Gracious God,
because we are not strong enough
to pray as we should, you provide Christ Jesus and the Holy Spirit
to intercede for us in power.
In this confidence we ask you
to accept our prayers (*Book of Common Worship*, p. 103).

Prayers of intercession begin to move our hearts outward, toward others, overflowing into the world God loves.

O God of all creation who has come to us in Jesus,
lead us in your way of love and fill us with your Spirit.
Choose us to bring good news to the poor,
to proclaim liberty to the captives,
to bring sight to the blind and set free the oppressed.
So shall your new creation come and your will be done
(*Iona Abbey Worship Book*, pp. 84–85).

God is gracious toward us. Our joyful response is gratitude. And so the offering of material goods has been part of Christian worship since the beginning (Acts 2:42–47). In the act of giving, our gifts are blessed by God and set apart for ministry.

Thou hast accepted the gifts, offerings, and fruits brought unto Thee as an odor of a sweet spiritual smell, and hast been pleased to sanctify them, and make them perfect, O good One, by the grace of Thy Christ, and by the presence of Thy all-holy Spirit (*The Divine Liturgy of St. James* 38).

As we share our gifts of energy, of prayer, and of money, we are living our faith in the world.

the world the Holy One loves,
the world the Powerful Christ came to save,
the world in which the Comforting Spirit breathes and blows.

In this act of gift sharing, we recognize the Trinity as

Giver, Gift, and Giving;
Truth, Goodness, and Beauty;
Sun, Light, and Burning Ray.

Eucharist

***Here, O our Lord, we see You face to face,
Here would we touch and handle things unseen... (Horatius Bonar, Presbyterian Hymnal, #520).***

*... The New Testament describes the meal as a participation in Christ and with one another
in the expectation of the Kingdom and as a foretaste of the messianic banquet. ...
In remembering, believers receive and trust the love of Christ present to them and to the world; they manifest the reality of
the covenant of grace in reconciling and being reconciled;
and they proclaim the power of Christ's reign
for the renewal of the world in justice and in peace. ...
Brought by the Holy Spirit into Christ's presence,
the Church eagerly expects and prays for the day
when Christ shall come in glory and God be all in all
(Book of Order, Directory for Worship, W-2.4002, 2.4004, 2.4007).*

Having gathered around the Word, and around the Water, we are prepared to gather around the Table. At the table we give thanks, recalling all that God has done for us, we partake of the divine presence, receiving the food of Christ's very self, and we celebrate our oneness with friends and family, neighbors and strangers, through the power of the Spirit. At the table we meet the triune God who welcomes us as Table, Food, and Server (Catherine of Siena, *Prayer* 12); here we see that God for us is at once Grace, Love, and Communion.

Eucharist is the great thanksgiving.

Eternal God, holy and mighty,
it is truly right and our greatest joy
to give you thanks and praise,
and to worship you in every place where your glory abides.

You revealed your glory
as the glory also of your Son and of the Holy Spirit,
three Persons, equal in majesty, undivided in splendor,
yet one Lord, one God,
to be worshiped and adored in your eternal glory.
We praise you, Father, Son, and Holy Spirit,
great Trinity of power and love,
our God, forever and ever (*Book of Common Worship*, pp.126, 136).

The Lord's Supper is also a grateful remembering of the drama of salvation. We recall Christ's words at the Last Supper, and Jesus' saving death is brought into the present moment for us as we share the loaf and the cup.

Jesus, the true Savior of the world, who died for us and is seated in glory at the right hand of the Father, dwell in your hearts through His Holy Spirit, that you be wholly alive in Him, through living faith and perfect love (John Calvin, Form of Church Prayers 223).

Eucharistic Prayers—The Great Thanksgiving—give voice to the powerful grace of the triune God. The very structure of Eucharistic prayers is Trinitarian, giving thanks for the work of the one God. Our *Presbyterian Hymnal* (p.13) describes the movement of this prayer. The opening of the prayer “gives thanks appropriate to the occasion, remembering God’s mighty acts of salvation.” This leads to the Sanctus (*Holy, Holy, Holy*), in which the congregation joins in the praise of the Holy One. Thanksgiving continues, “recalling Christ’s work of redemption and gift of the Sacrament,” concluding with an acclamation that remembers Christ’s saving death and resurrection, once and for all. The third section of the prayer calls upon the power of the Spirit: “The action of the Holy Spirit is sought, and petitions are offered that we may know the unity we have in Christ and be empowered for service. The prayer concludes with praise to the triune God.”

Partaking in this meal changes us, for it is a partaking in the life of the triune God. “The cup of blessing that we bless, is it not a [communion] in the blood of Christ? The bread that we break, is it not a [communion] in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread” (1 Cor. 10:16–17).

God the Creator, Thou hast made the bread.
 Christ the Redeemer, Thou hast changed it.
 Holy Spirit, the Binder, Thou does convey it:
 bread for our touching, food for our souls:
 Even as our lives are bound together in Thee....
 God the Creator, Thou hast changed us.
 Christ, the Redeemer, Thou hast changed us.
 Holy Spirit, the Binder, Thou does keep us changed:
 Even as now we are bound together in Thee
 (George MacLeod, in *A Book of Reformed Prayers*, p. 124).

Holy Communion is a celebration here and now, a meal that nourishes our service in the world and that whets our appetite for the heavenly banquet. Participation in Holy Communion creates in us a longing for wholeness, for communion with all creation, for the promise of God’s Shalom.

SENDING

*May the God of hope go with you every day,
 Filling all our lives with love and joy and peace.
 May the God of justice speed us on our way,
 Bringing light and hope to every land and race (Alvin Schutmaat, *Presbyterian Hymnal*, #432).*

Charge and Blessing, Dismissal

*Nourished by this hope, the Church rises from the Table
 and is sent by the power of the Holy Spirit to participate in God’s mission to the world,
 to proclaim the gospel, to exercise compassion, to work for justice and peace
 until Christ’s Kingdom shall come at last. ...
 God calls the church in worship to join the mission
 of Jesus Christ in service to the world.
 As it participates in that mission the church is called to worship God in Jesus Christ,
 who reigns over the world.
 (Book of Order, Directory for Worship, W-2.4007, 7.1002)*

In Christian worship, the sending is the beginning—the way we live out what we practice in worship (Rom. 12:1). We have been forgiven, we have taken the Word to heart, we have been renewed and refreshed, we have offered what we have and are to the one God who is Giver, Gift, and Giving. The overflowing love of the triune God fills us with spiritual power, compassionate mercy, and creative imagination, preparing us to live in this overflowing love.

Arise, O Spirit of Life,
 that through Thee we may begin to live;
 descend upon us and transform us
 into such human beings as the heart of God longs to see,
 renewed into the image of Christ,

and going on from glory to glory.

O God, Thou Supreme Good, make Thyself known to us;
through Jesus Christ our Lord.

Amen (Gerhard Tersteegen, in *A Book of Reformed Prayers*, p. 60).

Just as we gather around the Word and the Font and the Table, so we are sent out to proclaim the good news, to welcome the stranger, and to feed the hungry. The worshipping community is sent forth with a charge.

As you have been fed at this table—go to feed the hungry.

As you have been set free—go to set free the imprisoned.

As you have received—give.

As you have heard—proclaim.

And the blessing which you have received
from Father, Son and Spirit go with you

(alt. *Iona Abbey Worship Book*, p. 189).

As we go from worship into the world, words of blessing and benediction are spoken;

The blessing of God and the Lord be yours,

The blessing of the perfect Spirit be yours,

The blessing of the Three be pouring for you

Mildly and generously,

Mildly and generously (*Celtic Vision*, p. 248).

The grace of Christ attend you,

the love of God surround you,

the Holy Spirit keep you,

that you may live in faith,

abound in hope,

and grow in love,

both now and forevermore.

Amen (*Book of Common Worship*, p. 851).

***The grace of the Lord Jesus Christ,
the love of God,
and the communion of the Holy Spirit
be with you all.
Amen!***

III. EMBODYING GOD'S OVERFLOWING LOVE

The life of faith is our embodiment of God's overflowing love in the world. Because God is love, the love of God and neighbor becomes the pattern for our life as creatures made in the divine image. "If we love one another, God lives in us, and God's love is perfected in us" (1 Jn. 4:7–12). The Law of Moses insists on the inextricable connection between God's love toward us and our love of others. This wholehearted love is made clear in the *Shema*:

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. (Deut. 6:4–6)

At the center of both law and gospel is the commandment to embody God's overflowing love in all our relationships. Jesus commanded his disciples to love one another, "By this will everyone know that you are my disciples if you have love for one another." He even taught his followers to love their enemies (Matt 5:44). When asked about the greatest commandment, Jesus recalled the *Shema*.

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the greatest and first commandment. And a second is like it: "You shall love your neighbor as yourself." On these two commandments hang all the law and the prophets. (Matt. 22:36–40)

The abundant overflowing love of Giver, Gift, and Giving draws us out of ourselves and into life and love-affirming acts of giving and receiving. As we delight in the glory, majesty, and beauty of holiness, we are drawn into the communion of restored relationship. In gratitude for the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, we are empowered to live in love, and emboldened to bear witness and to serve. The pattern of our worship shapes the

pattern of our lives together. The Spirit's presence in the life of the church creates a community which bears witness to God's welcoming, reconciling, sanctifying, just, sharing, celebrating and blessed love.

Welcoming Love
 Reconciling Love
 Sanctifying Love
 Loving Justly
 Sharing Love
 Celebrating Love
 Love's Blessing

The following reflections on the embodiment of God's triune love seek to open the scriptures in the way that sermons do. Through a variety of human voices, the Spirit challenges us to embody God's overflowing love.

A. *Welcoming Love*

"Welcome one another, therefore, just as Christ has welcomed you, for the glory of God" (Rom. 15:7).

When God introduced Eve to Adam, Adam welcomed her with open arms. "... [You are, indeed,] bone of my bones and flesh of my flesh!" he said (Gen. 2:23). Recognizing his fundamental connection to her, his shared humanity with her, he could not help but celebrate her presence, imagining the possibilities for what life would look like together.

We continue to grieve over what happens next. For somehow, in the course of a few verses, Adam moves from exulting in his fellowship with Eve to blaming her for his own violation of God's law. From "bone of bone and flesh of flesh" to "she made me do it! She gave me the fruit! It's *her fault*" (see Gen. 3:12). The once-beloved Eve, she who shares in the very substance of Adam, is no longer welcome. Fellowship is broken. Lines are now drawn.

What would the world be like if we could get back to the welcoming words of Adam, the fundamental recognition that we share in the same stuff of creaturely existence? What would it mean for us to know that our lives in some sense indwell those of one another as those made in the image of the triune God, that One who is perfectly united even in differentiation?

Of course our conviction and our hope is that the church is a place where we seek to welcome one another with the enthusiasm of Adam meeting Eve. One church gives every visitor homemade brownie mix, wrapped up in a cutely decorated Mason jar. And that's not a bad start, even if it's still a far cry from looking the visitor in the eye and knowing that it is we, only together, who reflect the image of God. The truth is that getting beyond a superficial offering of niceties to the genuine connection of deep welcoming is difficult for us—even impossible for us—because we are divided. We are divided by our denial of sin, by our blaming others for the predicament we find ourselves in. We size people up and evaluate them and stereotype them, keeping them at arms' length rather than truly receiving them.

So how do we get back to that joyful cry of Adam? Our forbears in the faith—as far back as Irenaeus (d. ca. 202)—were fond of putting Adam's words in the mouth of Jesus Christ himself. The one who entered into the womb of Mary, who loved to share a meal with friends and with strangers, who cried out in agony on the cross; this one looks us directly in the eye and says, "you are bone of my bones and flesh of my flesh." We are welcomed as God's beloved because God has entered into fundamental connection with us in the person of Jesus Christ, by the power of the Holy Spirit.

Given that God is simultaneously different from us, how all this works is a mystery. But it is a mystery which is revealed to us, known by us, and to which we are called to bear witness. Convinced of the reality of God's welcoming love, the Apostle Paul extended welcome to Jews and Gentiles, eager for all to know "the plan of the mystery hidden for ages in God who created all things" (Eph. 3:9). He insisted that through Christ, in one Spirit, all have access to the Father. We are, therefore, "no longer strangers and aliens, but ... members of the household of God" (Eph. 2:18–19). The rift has been healed; we are free to welcome one another with open arms.

One pastor does an exceptional job of conveying that the welcoming work of the church is rooted and grounded in the overflowing love of the welcoming, triune God (Eph. 3:17). Every church, of course, wants to be welcoming. But in this church the welcome seems to be oriented in a place where it cannot be robbed by the fragility of our pettiness, our blaming, our sin. The service begins with a processional, a loaf of crusty bread and a beautiful chalice brought down the center aisle, followed by a pitcher of water large enough to need two hands to carry it. The processional ends; the music stops. The pastor goes to the table, her face full of the joy that comes when we have the opportunity to share that great mystery which is the heart of our faith. She breaks the bread, and lifts the chalice. She pours the pitcher of water into the font until it splashes over the sides. Lifting her hands, she looks out at those gathered and greets them with the words, "Welcome home."

B. *Reconciling Love*

“... While he was still far off, his father saw him and was filled with compassion ...” (Lk. 15:20).

“... In Christ God was reconciling the world to himself ... and entrusting the message of reconciliation to us” (2 Cor 5:19).

In Jesus’ parable of the prodigal, a restless son cuts his ties with his family, leaves home, and squanders his portion of the family treasure. When he loses everything, he decides to return home to ask for his father’s forgiveness. But before the prodigal has a chance to make his plea, his father runs out to embrace him, orders that he be dressed in royal garb, and arranges a feast to celebrate his return. This familiar parable of Jesus describes the unexpected, overflowing, extravagant love of God who works for our reconciliation long in advance of our journey home.

There is, however, a second part of the story that is sometimes overlooked. The elder brother of the prodigal is angry and resentful. He resists being reconciled to his undeserving brother. He refuses to rejoice in the father’s gracious act of reconciliation.

As the second part of the parable suggests, the reconciling love of God arouses resistance. It challenges our sense of moral superiority. It upsets attitudes and practices like racial prejudices and class divisions that keep us at war with God and each other. Like the elder brother we often prefer to justify our separation from others, to nurse our wounds, and to harbor our resentments. We resist the truth that right relationship with God is inseparable from reconciliation with our brothers and sisters.

In addition to arousing resistance, the reconciling love of God is costly. Just as the father of Jesus’ parable spares no expense in bringing about reconciliation with his lost son, so for the reconciliation of the world God in Jesus Christ became obedient unto death. By his own blood Christ has created one new humanity, breaking down all dividing walls, and giving us all “access in one Spirit to the Father” (Eph. 2:18). If we are to participate in the reconciling love of God, there will be a cost. We will have to empty ourselves of the self-righteousness, the abuse of power, and the deadly desire to control others that build walls between us and God and between us and other people. We will have to allow ourselves to be united with our servant Lord by the transforming power of the Holy Spirit.

The parable also teaches that the reconciling love of God is inclusive. It embraces the despised as well as the respected. It includes every aspect of human life: the personal and the communal, the economic and the political, our relationships with friends and our relationships with enemies.

According to the parable of the prodigal and indeed according to the entire biblical witness, the reconciling love of God is both a surprising gift and a high calling. We are all called to the ministry of reconciliation by the reconciling love of God. To be reconciled to the triune God is to be forgiven, made new, given reason to rejoice, and sent into the world as ambassadors of the love of God in Christ by the power of the Holy Spirit.

In a world addicted to violence, the biblical message of the reconciling love of God calls us to be agents of reconciliation in our family, in our church, in our community, and in international relationships. We are called to be peacemakers and to work at settling disputes without recourse to violence. “The church, in its own life, is called to practice the forgiveness of enemies, and to commend to the nations as practical politics the search for cooperation and peace” (*The Book of Confessions*, The Confession of 1967, 9.45).

The reconciling love of the triune God calls and enables us to embrace those we often exclude because we consider them “other,” “different,” “unworthy,” “the enemy.” When under the prompting of the Holy Spirit we dare to take part in the ministry of reconciliation in response to God’s reconciling love in Jesus Christ for us and for the world, we bear witness to and participate in the very being and activity of the triune God.

C. *Sanctifying Love*

“... that we may present everyone [complete] in Christ. For this I toil and struggle with all the energy that he powerfully inspires within me” (Col 1:28–29).

The gospels are full of healing stories, accounts of Jesus healing the sick, the lame, the blind, the bent, the broken. Luke tells the story of ten lepers who cry to Jesus for mercy; all ten are healed and cleansed (Luke 17), but only one returns thanks. In the gospels, bodily healing is most often accompanied by some kind of spiritual healing, by forgiveness, newfound faith, the praise of God, the telling of good news. “Your faith has made you well,” Jesus says to one leper, the only one of ten who turned around and said “thank you” to Jesus for making him clean and whole. This man was not only unclean, a leper, an

outcast, but a foreigner, a Samaritan. He obeyed Jesus and was cleansed and he came back shouting praise to God. His healing was complete; he was cleansed from the inside out. Spiritual wholeness and physical well-being are connected. Salvation, sanctity, health, and healing are integral to Jesus' ministry. Holiness and wholeness, wellness and well-being go together.

We all have holiness codes. Some people are clean; others are not. To some, holiness has to do with legalism, with outward adherence to rules and regulations. But Jesus said, "it's not what goes into your mouth that makes you unclean, but what comes out" (Matt 15:11, para.). What we say and what we do come from the inside out. Here the words of Jesus and the spirit of the Law are in concert. God looks on the heart. Our bodies are temples of the Holy Spirit. By faith we are made whole slowly but surely; by loving God wholeheartedly—body, mind, soul, and strength—we learn to love as God loves, fully and freely.

Sanctity moves from the inside out. Sanctification is a lifelong process of growth in grace. We are healed, restored, freed, transformed into God's likeness by degrees.

"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).

God's holy love rubs off on us and that holiness, our wholeness, rubs off on others—on neighbors and strangers, on the weak and the strong—through wholehearted love, love that seeks the welfare and well-being of friend and foe, of creatures and of creation itself. It is a holy mystery: we are bearers of divine love and holiness. Our relationship with the holy Trinity enables us to see the world with new insight; suddenly the ordinary becomes sacred; people, time, places are hallowed.

Augustine said, "Love God and do as you please." He knew that if God's love dwells in us we will become more loving; if God's holiness cleanses us, we will become more and more whole; if God's grace fills us grace will grow in us. We will be changed by the gracious love of the triune God making our lives as creatures in the world more holy. We begin to see ourselves and others as saints. Holiness happens from the inside out.

D. *Loving Justly*

"... And what does the Lord require of you but to do justice, and to love kindness and to walk humbly with your God" (Mic. 6:8).

"And Jesus said, 'Neither do I condemn you. Go your way, and from now on do not sin again'" (Jn. 8:11b).

To do justice ... that's a tough call. A Brief Statement of Faith affirms the justice mandate: "In a broken and fearful world the Spirit gives us courage ... to work with others for justice, freedom, and peace" (*The Book of Confessions*, 10.4, lines 65–66, 71). Yet age-old conditions are witness to the failure to live and love justly. Justice butts up against power, privilege, and prejudice. The ancient cries for justice are manifold. Habakkuk laments the reality that "... justice never prevails" (Hab. 1:4b). Malevolence compels Esther to speak. Amos voices God's indignation: "... I take no delight in your solemn assemblies. Take away from me the noise of your songs. ... But let justice roll down like waters ..." (Am. 5:21, 23–24).

Put simply, "God don't like ugly!" This African American colloquialism reflects divine displeasure with the ways of the world: "[The Lord] expected justice, but saw bloodshed; righteousness, but heard a cry!" (Isa. 5:7b). Today every part of the world is teeming with systems and attitudes that oppress, destroy and serve as insidious weapons of mass destruction. Hymnist Brian Wren strikes a chord for loving action:

With faith newborn and passionate for justice,
together now, we'll travel out from home,
to sacrifice the peace of calm uprightness,
and struggle for the city of Shalom
(Brian Wren, *Piece Together Praise*).

"Sacrifice" and "struggle"—words that signal hard work, discomfort, and often reflect a voice in the wilderness, radical and standing alone. Jesus rejects laws that cause suffering, laws with loopholes, laws that steal personhood, laws that kill the spirit. When tested, he offers a radical standard of justice. The woman accused of adultery is such a test. The law is clear; adulterers are stoned. The accusers are on firm legal ground. But, while legally correct, are they morally correct? Does their law reflect God's justice?

No! We are called to a higher standard.

“Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, ‘You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet’; and any other [divine] commandment, are summed up in this word, ‘Love your neighbor as yourself.’ Love does no wrong to a neighbor; therefore, love is the fulfilling of the law” (Rom. 13:8–10).

Love overflowing is the essence of the Three in One; right relationship, complete and perfect within the Trinity draws us to ponder all our relationships and our participation in creating a just society. Through the lens of love, the woman’s accusers fail the test, “Is this God’s justice?”

In the movie, *A Few Good Men*, two marines obey orders to punish Willie, a comrade, but perceived as a weakling, a snitch, and an embarrassment to the squad. Their actions result in Willie’s accidental death and they are dishonorably discharged. Crushed by the verdict, one marine cries, “We followed an order. What did we do wrong? We didn’t do anything wrong!” The other responds, “Yeah, we did. We were supposed to fight for those who couldn’t fight for themselves. We were supposed to fight for Willie.”

God’s justice is full of compassion and reflects a fierce bias toward the weak. God calls us to fight for the Willies of the world—women, children and men, vulnerable and invisible. They rummage through trashcans; they stand in line for jobs and food; they are below the poverty line; they are across the border; they are in prison; they are in debt. They are our neighbors, but through indifference we do not see them. Indifference may become cruelty when justice is meted out to strangers or enemies. Is cruelty ever permissible as a means to an end? Is this God’s justice?

Loving justly affirms Jesus’ blessing and sending to go and sin no more. Loving justly is more than mere lip service to an ideal. It means that love, even in radical forms, is the only order that we obey. It requires sacrifice and struggle for Shalom.

This is the justice of the triune God—the prospect of that peaceful kingdom where the wolf and lamb feed together, the cow and the bear graze, and where none will hurt or destroy on God’s holy mountain (Isa. 65:25). God gives us the mandate; Jesus gives us the example; the Spirit gives us courage ... to do justice—a tough, but high calling.

E. *Sharing Love*

“And 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).

What might a community that faithfully reflects God’s intentions for human relationships look like? The apostle Paul suggests that it would look like a human body, constituted by its various parts and indistinguishable from them (1 Corinthians 12, Romans 12, Ephesians 4). Christ is the head of this body, in which Christians are literally members of one another (Romans 12:5). This unprecedented interconnectedness came to be called *koinonia* in the New Testament, and took on very tangible characteristics (Acts 2:42–47). The early Christians shared everything with one another: love, time, property, possessions, energy, wisdom, compassion, assistance. In this reciprocal sharing, the body and its members received power to display the triune God’s overflowing love to the world, in fulfillment of the risen Christ’s commission to make disciples (Matt. 28:18–20). “... And day by day the Lord added to their number those who were being saved” (Acts 2:47).

Koinonia is sharing, participation, partaking, communion. As the early Christians reflected more deeply on the nature of God’s triune life in the light of Jesus’ incarnation, life, suffering, crucifixion, resurrection, ascension, and return, they came to see that the unparalleled depths of communion that they experienced every day in their shared life with one another were actually the overflow of God’s own love. This overflowing love existed eternally in God as the mutual participation, self-giving, vulnerability, interdependence, and responsibility shared among the divine persons. As the divine *koinonia*, it was the source of all human *koinonia*. [Jesus prayed that this might be so: “I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me” (Jn 17:20-21).] By the Holy Spirit, this mutually self-giving divine life graciously overflowed in a sharing of God’s limitless generosity and abundance with us in Jesus Christ.

In our life together in the church, the body of Christ, the implications are staggering. Partaking of the very life of God, we participate unreservedly in one another’s lives. Freely sharing God’s abundant blessings with others, we reflect God’s infinite self-giving in attitudes and acts of human generosity.

We partake regularly together of God’s extravagant grace in worship, sharing in the very body and blood of Christ, and miraculously being interconnected with one another as we receive the bread and the cup (1 Cor. 10:16–17).

We give generously and sacrificially of the abundant resources God places at our disposal, recognizing that we and they belong to God, and that we hold all of God's benefits in trust as stewards, to be administered for the benefit of others.

We open ourselves transparently to one another in our faults, weakness, and suffering, accepting the vulnerability this entails in the light the cross sheds on God's eternal vulnerability to the world's pain. We do this in the conviction that God's grace is sufficient, and God's strength is made perfect in weakness and suffering (2 Cor 4:6–7, 12:9).

We practice interdependence in our relationships, rejecting the pretense of self-sufficiency. We are freed to “need” one another without co-dependence, and to give and receive from others, recognizing that our destinies are inseparably connected and we stand or fall together.

We willingly assume responsibility for one another, especially the weak, the marginalized, and the needy, placing our resources as needed at the disposal of others with whom we are inseparably connected as co-sharers of the divine generosity.

The overflow of God's Trinitarian love does not stop with the Christian community. The pattern of *koinonia* in the early church was one of ever-expanding circles of sharing, ever-broadening boundaries of participation, giving, vulnerability, interdependence, and responsibility for one another, all humankind, and ultimately the whole creation. As the triune God's extravagant love continues to overflow in the church today, we receive power to share the abundant love of God in the world, in word and deed. Thus the Lord adds to our numbers daily, as we grow in grace and embody God's love in tangible deeds of self-giving before a world desperately in need of the Good News.

F. *Celebrating Love*

“The time is surely coming, says the LORD, when the one who plows shall overtake the one who reaps, and the treader of grapes the one who sows the seed; the mountains shall drip sweet wine, and all the hills shall flow with it” (Am. 9:13).

The wine at the wedding had run out. And for some reason, Jesus' mother goes to him to report this social faux pas. Jesus says, “Why are you bothering me, mother? My hour has not yet come.” But there just happened to be six huge stone water jars lying around—20 to 30 gallons each. Jesus has them filled with water and taken to the master of ceremonies. Then the celebrating really starts. Jesus has provided the best wine of the whole night—and an unbelievable amount of it! (Jn. 2:1–10).

John tells us that this was the first “sign” that Jesus is truly the Son of God (Jn. 2:11). Turning water used for washing and purification into an overabundance of wine. What a sign! We are astonished. But perhaps a little voice in us wonders, Couldn't Jesus have done something more useful? Was this really the most responsible stewardship of his ministry resources? We live so seldom in a celebrating mode. We parcel out our time and energy; we calculate and juggle; we try to figure out what other people can do for us and in turn what they may be trying to get from us. Jesus' extravagant gesture at the Cana wedding changes this whole landscape. It takes us from calculating to celebrating. Jesus' sign is proof that the messianic age is dawning. The reign of God is near! And when this promised reign comes in fullness, it brings good things with it. It brings an abundance like you've never seen. It brings joy.

We celebrate the extravagance of God's love for us already now. Even before we know our own name, our Maker claims us. Even before we knock, our Gracious Host opens the door for us. Even before we ask for food, our Good Shepherd spreads a table before us. The creative, redemptive, sustaining love of God takes the shape of extravagant hospitality towards all creation. We are intended to live joyfully and generously, assured of God's gracious abundance.

God's extravagance towards us frees us to be generous, even extravagant, in our dealings with others. We can respect and celebrate the creation as God's good gift, rather than depleting it for our own selfish purposes. We can enjoy our relationships with other people because we're not always angling for what we can gain from them. God's generosity towards us frees us to think about our time and money differently. We don't have to spend our days anxiously building bigger barns to protect all our treasure. We can throw off the burden of ceaseless productivity, so we have time to keep Sabbath, time to devote to praising God and renewing our bodies and souls. “Come to me, all you that are weary and are carrying heavy burdens,” Jesus says, “and I will give you rest.” (Matt. 11:28)

The joy of the triune God is poured out on creation, so that all creation will rejoice. Salvation is feasting in the kingdom of God, where people will come from north, south, east, and west to sit at table together. Their celebration will satisfy the yearnings of body and spirit. Their fellowship will shatter boundaries of language and culture and past enmity. In Jesus' fellowship meals, in the homes of Pharisees or of Gentiles, surrounded by thousands or alone with his disciples, hints of this joyful communion begin to heal the pain and brokenness of human life. His followers glimpse the glorious end that awaits them: celebrating together in God's new realm. The picture of Jesus we get at this extraordinary wedding at Cana tells us that God is not interested just in our failings and sorrows, but in our joys as well. Our lives, both now and forever, are to reflect the fullness of God's perfect joy. “Everything is ready! Come to the ... banquet!” (Matt. 22:4)

G. *Love's Blessing*

Genesis 12:1–3; 22:1–19

Luke 1:26–38; 2:25–35

“Now the Lord said to Abram, ‘Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you ...’”

“The angel said to her, ‘Do not be afraid, Mary, for you have found favor with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus.’ ... Mary said to the angel, ‘How can this be, since I am a virgin?’ The angel said to her, ‘The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God.’”

The blessing of God is a vocation.

It calls us, as it called Abram,
to leave all that is familiar for what is yet to be revealed.

It calls us, as it called Mary,
to be a people who, by the favor of God,
bear the divine Word,
as it is conceived in us by the Holy Spirit.

“I will bless you, and make your name great, so that you will be a blessing.”

“Then Mary said, ‘Here am I, the servant of the Lord; let it be with me according to your word.’”

The blessing of God requires of us a choice:

to be blessing, as Abram,
not for ourselves but for others;
to ‘let it be’ with us, as with Mary,
according to God’s word.

“I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.”

“Then Simeon blessed them and said to ... Mary, ‘This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed.’”

Being blessed is no private matter.

It binds us to each other in ways none of us seeks,
for beholding God’s blessing in another
compels from us a choice.

Like the neighbors of Abram
we will respond with blessing or curse.
Indifference is not an option.

Like the neighbors of Mary’s son,
in our response we disclose our hearts.

God will be the judge.

The blessed one, like Abram, must only remain true.

“[God] said, ‘Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you.’”

“And a sword will pierce your own soul too.”

Blessing comes with a price.

Abram, now Abraham, must be willing to sacrifice the blessing
as burnt offering to his God.

The handmaid of the Lord, blessed among women
will herself give birth to blessing,
and it will tear apart her heart.

Being blessed is having our identity,
who we are in relation to God and each other,
formed by Love's gifts, Love's promises, Love's claims.

Being blessed is being made blessing,
an embodiment of the image in which we are made:
giver, gift, giving;
lover, beloved, love.

H. *Conclusion: Our Hope*

Our theological reflection begins and ends with the love of God made known to us in Jesus Christ:

"For God so loved the world ..." (Jn. 3:16).

Only divine love can give meaning to our preaching and our practice:

"If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal" (1 Cor 13:1).

In the end, it is that overflowing love that keeps us and holds us:

"...neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom 8:38–39).

And so our prayers embody our hope that all may rejoice in the boundless love of the triune God:

*[We] pray that, according to the riches of [God's] glory,
[God] may grant that you may be strengthened in your inner being
with power through [the] Spirit,
and that Christ may dwell in your hearts through faith,
as you are being rooted and grounded in love.
[We] pray that you may have the power to comprehend, with all the saints,
what is the breadth and length and height and depth,
and to know the love of Christ that surpasses knowledge,
so that you may be filled with all the fullness of [] God []* (Eph. 3:16–19).

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ACWC ADVICE AND COUNSEL ON ITEM 13-05

Advice and Counsel on "The Trinity: God's Love Overflowing"—From the Advocacy Committee for Women's Concerns.

The Advocacy Committee for Women's Concerns (ACWC) commends the task force for its study of the doctrine of the Trinity in Presbyterian theology and worship, and the significant advance it exhibits in Presbyterian discussions about the gender of God. The ACWC thanks the task force for its attention to the ways in which God may be understood and described

expansively with regard to gender. The ACWC advises *The Trinity: God's Love Overflowing* be approved with the following amendment [inserted text is shown with an underline and with brackets]:

Recommendations to the 217th General Assembly (2006):

“5. encourage the Office of Theology and Worship to work with Congregational Ministries Publishing and/or Presbyterian Publishing Corporation, [in cooperation with Women's Ministries.] to make available liturgical resources based on *The Trinity: God's Love Overflowing*.”

The ACWC advises that, when liturgical resources for the paper are prepared, specific examples of alternative baptismal formulas are provided.

Rationale

The original recommendation to constitute a task force to study the doctrine of the Trinity was approved by the 212th General Assembly (2000), and came through the Congregational Ministries Division. Recommendation 2 reads: “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 that the task force report to the 215th General Assembly (2003)” (*Minutes*, 2000, Part I, p. 176).

The Advocacy Committee for Women's Concerns has a responsibility to monitor the use of expanded language for God and inclusive language for the people of God. All of the liturgical resources developed to accompany *The Trinity: God's Love Overflowing* should be done cooperatively with Women's Ministries to ensure the use of both expanded and inclusive language.

Reformed theologians, such as Bill Placher and Aurelia T. Fule, have argued in favor of an expansion of the traditional idiom: “I baptize you in the name of the Father and of the Son and of the Holy Spirit, One God, Mother of us all.” Just as we have come to expand and paraphrase the words of institution in communion, so we might expand our baptismal words, such as:

- N. I baptize you in the name of God who is your Father, your Mother, your Rock and your Maker.
I baptize you in the name of Jesus Christ, God's Son, your Savior and Lord, and Your dearest Friend.
I baptize you in the name of the Holy Spirit, your Comforter, your Advocate, and your In-dweller.

ACREC COMMENT ON ITEM 13-05

Comment on Item 13-05—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Item 13-05 deals with “The Trinity: God's Love Overflowing.” It was submitted by the Office of Theology & Worship.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) concurs with the Advocacy Committee for Women's Concerns (ACWC), with additional comment.

The ACREC strongly urges that the content of all liturgical and study resources created in association with the Trinity paper embrace and emerge from the multicultural context of our denomination. Those creating the resources should reflect the racial, ethnic, and cultural diversity present in our denomination, and the resources themselves should be translated into multiple languages for those constituents who worship and study in languages other than English.

*Item 13-06

[The assembly approved Item 13-06. See pp. 10–11.]

The Committee on Theological Education recommends that the 217th General Assembly (2006) approve the new trustees elected by Presbyterian Church (U.S.A.) theological institutions in 2004–2005:

1. **Austin Presbyterian Theological Seminary: F. M. Bellingrath III, Dianne Edwards Brown, Cassandra Carr, James G. Cooper, Beth Blanton Flowers, Michael L. Lindvall, William C. Powers Jr., Judy A. Woodward.**

2. **Columbia Theological Seminary:** Lane Alderman, Hutton Barron, Ann Cousins, Charlie Durham, James Jung, Steve Montgomery, Vic Pentz, David Weitnauer.

3. **University of Dubuque Theological Seminary:** Mark P. Brodersen, Douglas J. Horstmann, James L. Martin, Kent A. Peterson, Sarah J. Slaughter.

4. **Louisville Presbyterian Theological Seminary:** Bruce D. Black, Stephen C. Hancock, Pamela A. Kidd.

5. **McCormick Theological Seminary:** Lynwood Battle, Elizabeth Caldwell, Sam Evans, Stewart Hudnut, Hardy Kim, Beatrice Radakovich, Gordon Zerkel.

6. **Pittsburgh Theological Seminary:** Christian Allison, Katharine E. Angstadt, Allison T. Bauer, William J. Carl III, James W. Craig, Ronald D. Dickel, W. Craig Esterly, Alan H. Staples, Jeffrey D. Sterling, Sonja M. Stewart, Anita Stuart-Steva, F. David Throop, Roger E. Wright.

7. **Princeton Theological Seminary:** Leslie W. Braksick, Michael G. Fisch, Joan I. Gotwals, Carlos D. Ledee, Deborah Ann McKinley, Kathy J. Nelson, Victor M. Wilson.

8. **San Francisco Theological Seminary:** Gary Hindman, Kathy Lynn Hymes, Youngil Kim, Jackie L. Leonard, Michael Mayer, Julie Richwine, Scott Syme.

9. **Johnson C. Smith Theological Seminary:** John Alexander, Anna Bedford, Franklin S. Colclough Sr., Glenwood Lopez, Ruth Marston, Cassandra Morrow.

10. **Union Theological Seminary and Presbyterian School of Christian Education:** Robert E. Dunham, Julian Gilmour Lake, Hervey Doughton Martin, Sydney Henshaw Nordt, William L. Rikard Jr., J. Marcus Shim, Phyllis Supple, William Thompson III—Life-Trustee, William A. White Jr.—Life-Trustee.

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 217th General Assembly (2006). 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.

<i>Ten PC(USA) Seminaries</i>	<i>Total on Board</i>	<i>Cauc.</i>	<i>Hisp.</i>	<i>Black</i>	<i>Asian</i>	<i>Native American</i>	<i>Other Ethnic</i>	<i>Male</i>	<i>Fem.</i>	<i>Clergy</i>	<i>Lay</i>
Austin	28	28	0	0	0	0	0	16	12	7	21
Columbia	35	31	0	3	1	0	0	29	6	13	22
Dubuque	32	31	0	1	0	0	0	23	9	2	30
Louisville	28	26	0	2	0	0	0	15	13	7	21
McCormick	52	42	1	7	2	0	0	34	18	17	35
Pittsburgh	36	33	0	3	0	0	0	26	10	14	22
Princeton	37	33	2	2	0	0	0	24	13	17	20
SFTS	37	25	4	4	3	1	0	26	11	16	21
J.C. Smith	21	10	0	11	0	0	0	14	7	7	14
Union-PSCE	33	28	0	2	3	0	0	22	11	12	21
TOTALS	339	287	7	35	9	1	0	229	110	112	227

<i>Covenant Partner Schools</i>											
Auburn	19	18	0	0	1	0	0	11	8	9	10
ESPR	32	0	32	0	0	0	0	20	12	19	13
Overall TOTALS	390	305	39	35	10	1	0	260	130	140	250

*Item 13-07

[The assembly approved Item 13-07. See pp. 10–11.]

The Committee on Theological Education recommends that the 217th General Assembly (2006) grant permission to the following theological institutions to celebrate the Sacrament of the Lord's Supper in 2007–2008: 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 216th General Assembly (2004) granted permission for celebrations in 2005–2006.

Item 13-08

[The assembly approved Item 13-08. See pp. 11–12.]

The Committee on Theological Education recommends that the 217th General Assembly (2006) approve William J. Carl III as president of Pittsburgh Theological Seminary.

Rationale

General Assembly approval of Dr. Carl's appointment as president of Pittsburgh Theological Seminary 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.

On Wednesday, July 21, 2005, the Pittsburgh Theological Seminary Board of Directors named the Reverend Dr. William J. Carl III as its next president. He assumed his duties as president on February 1, 2006. Carl previously served as pastor of the 1,700-member First Presbyterian Church in Dallas, Texas, a position he had held since 1983.

Born in Broken Arrow, Oklahoma, in 1948, Carl grew up in Bartlesville, Okla., and graduated from the University of Tulsa with a bachelor's in religion and philosophy. He earned his master's of divinity from Louisville Presbyterian Theological Seminary where he was a Patterson Fellow in New Testament Greek. In 1977, he received his doctor of philosophy in rhetoric and communication from the University of Pittsburgh where he also taught as an instructor. He was ordained in the Presbyterian Church (U.S.A.) in 1973.

Before coming to Dallas, Carl served as associate professor of homiletics and worship and instructor of New Testament Greek at Union Theological Seminary (Va.). Thirty years ago, he was an instructor at Pittsburgh Seminary and more recently served as an adjunct professor at Austin Theological Seminary.

He has lectured at Oxford, Princeton, Boston University, the Moscow Theological Academy, the Kerala United Theological Seminary in India, and dozens of other divinity schools and conferences both here and abroad. Carl has published five books and more than fifty scholarly articles and reviews.

Carl served as president and interim executive director of Greater Dallas Community of Churches and while with First Presbyterian, led the largest social ministry program in the nation serving the poor and dispossessed in downtown Dallas. For twenty-two years, he has preached to as many as half a million people via television across Texas every third Sunday.

Carl is the longest tenured pastor in the 150-year history of the First Presbyterian Church in Dallas, having just surpassed the record of former pastor Andrew Pickens Smith who was a chaplain in the Battle of Gettysburg.

Carl has been involved in the community for more than two decades having served on the boards of Austin College, Texas Health Resources, Children's Medical Center, Presbyterian Healthcare Resources, and Louisville Presbyterian Theological Seminary.

Carl serves as an ethics consultant for Duke University Medical Center and lectures on the brain and cognitive neuroscience at medical schools and conferences. He has served as guest chaplain of the United States Senate and had a sermon entitled, "So Help Me God" published in *The Congressional Record* at the request of Senator Howard Baker.

***Item 13-09**

[The assembly approved Item 13-09. See pp. 11–12.]

The Committee on Theological Education recommends that the 217th General Assembly (2006) approve the following Covenant with Auburn Theological Seminary:

**A COVENANT BETWEEN
THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH (U.S.A)
AND
AUBURN THEOLOGICAL SEMINARY**

I. Purpose

The purpose of this covenant is to define the nature and scope of the relationship mutually agreed to by Auburn Theological Seminary (hereinafter "Auburn") and the General Assembly of the Presbyterian Church (U.S.A.).

II. Brief History of the Relationship

In 1818, the Synod of Geneva, comprised of the presbyteries of Geneva, Cayuga and Onondaga, presented an overture to the General Assembly of the PCUSA "requesting the advice of the General Assembly relative to the establishment of an academical and theological seminary, which the synod proposes instituting within their bounds ..." (*Minutes, PCUSA, 1818, p. 25; or The Presbyterian Constitution and Digest, p. 1865*). Andover and Princeton were unable to supply sufficient ministers to the rapidly-developing "northwest," which was experiencing a flood of immigration, and the synod deeply felt the urgency of establishing such an institution.

The General Assembly responded to this overture as follows:

Resolved, That the Assembly are not prepared at present to give an opinion or advice on the subject of the overture from the Synod of Geneva, which contemplates the establishment of an academical and theological seminary, believing the said synods are the best judges of what may be their duty in this important business. (*Minutes, PCUSA, 1818, pp. 25-26; or The Presbyterian Constitution and Digest, p. 1865*)

The Assembly's response no doubt reflected its preoccupation with the support and development of the seminary at Princeton, which it had founded in 1812. Having heard this response, the Synod of Geneva, during a special session at Auburn, New York, on August 6, 1818, voted to found a seminary "for the purpose of completing the education of pious young men for the gospel ministry."¹ The Synod then petitioned the Legislature of the State of New York for appropriate action, which it took on April 14, 1820, when it chartered "the Presbyterian Theological Seminary" at Auburn.

¹Charter, State of New York, Laws of 1820, chapter 215: AAN ACT to incorporate the Presbyterian Theological Seminary, established by the Synod of Geneva, at Auburn, in the County of Cayuga. Passed April 14, 1820. "Reprinted in" Auburn Theological Seminary: By-Laws adopted May 21, 1940, Original Charter of 1920, with Subsequent Amendments of 1906 - 1917 - 1939," p. 19.

In the controversies over doctrine, polity and mission that soon developed in the Presbyterian Church, Auburn stood firmly with the New School camp. The General Assembly of the PCUSA of 1837 passed the Excinding Act, which declared that congregations and presbyteries formed under the terms of the Plan of Union (1801) had no part of or standing in the Presbyterian Church in the United States of America. The Assembly thus excluded by non-recognition four synods (Genesee, Geneva, Utica and Western Reserve) and twenty-eight presbyteries (*Minutes*, PCUSA, 1837, p. 444).

A convention of New School representatives met at Auburn in mid-August, 1837. Among other documents, it produced the “Auburn Declaration,” which Robert Hastings Nichols called “the most important official or semi-official doctrinal formulation of the Presbyterian Church since the Adopting Act {of 1729}.”² The convention also agreed to send commissioners from the excinded presbyteries to the General Assembly in 1838; they were not seated.

By 1869, the old and new school churches had reunited, both north and south, although most of the southern churches remained a separate denomination. The Presbyterian Church in the U.S.A. recognized and approved Auburn Seminary’s relation to the presbyteries of New York State, and, through them, to the denomination.

In 1870, all the other seminaries in the northern United States that were founded under local auspices agreed to shift their relationship to the General Assembly, giving the Assembly veto power over faculty appointments. Auburn refused to enter into this relationship, maintaining that its presbytery-elected board already gave the church sufficient control, and after about forty years of attempts on the Assembly’s part to change the Board’s decision, the matter seems to have been dropped.

In 1916, the Auburn Board declared the “unbroken friendship” between the Seminary and the Assembly. The Board further declared Auburn’s “organic connection with the presbyteries in Central and Western New York, maintained now as from the first; which through these ninety-eight years of history, the Seminary has sought to serve with all fidelity; and which it intends to serve in coming years with fullest service and devotion.”³

In 1924, the Rev. Henry Sloane Coffin and various Auburn faculty spearheaded the drafting of the Auburn Affirmation, a plea for theological tolerance in the midst of the fundamentalist-modernist controversies.

Throughout all these years, Auburn’s annual report to the General Assembly was regularly received and included in the *Minutes*.

In 1939, Auburn took up residence on the New York City campus of Union Theological Seminary (hereinafter “Union”). Auburn retained its endowment and form of governance. The proposed agreement between Auburn and Union was included in the *Minutes* of the 1939 General Assembly of the PCUSA. One of its provisions assured that the agreement

... shall not alter or modify Auburn’s relationship with the presbyteries which elect members of its Board of Directors, nor with the Presbyterian Church in the United States of America, nor the General Assembly thereof; and Auburn hereby reaffirms its loyalty to, and present relationship with, such presbyteries, Presbyterian Church in the United States of America, and the General Assembly thereof. (*Minutes*, PCUSA, 1939, part I, p. 256)

Auburn’s removal to New York City caused a temporary chill between the General Assembly and the Seminary. Auburn’s annual report did not appear in the *Minutes* beginning in 1940. Reporting resumed in 1947, however, and continued into the early 1980s.

III. The Relationship Between Auburn and Union

Auburn is an independent theological institution chartered in New York State. It operates in partnership with Union, but it has never merged with Union. In this partnership, Union conducts degree programs; Auburn conducts non-degree programs for clergy and laity on behalf of both institutions. Auburn does not currently grant degrees, although it retains its authority to do so. Auburn does, however, provide instructional and other program for Union’s Presbyterian students who are matriculated for degrees.

²Robert Hastings Nichols, *Presbyterianism in New York State: A History of the Synod and Its Predecessors*, edited and completed by James H. Nichols (Philadelphia: Westminster Press, 1958), pp. 135.36.

³John Quincy Adams, *A History of Auburn Theological Seminary, 1818–1918* (Auburn, N.Y.: Auburn Theological Seminary, 1918), pp. 140.41.

IV. Recent Developments Leading to the Negotiation of a Covenant

Since 1980, Auburn has been an active participant, as a corresponding member, in the Committee on Theological Education (hereinafter “COTE”) and its’ predecessor. At the time of reunion in 1983, Auburn asked the Special Committee on Theological Institutions to clarify Auburn’s status as a Presbyterian theological institution. That committee, appointed under the Articles of Agreement to propose a governance and funding arrangement for the eleven institutions listed in the Articles (of which Auburn was not one), handed questions about Auburn to the Committee on Theological Education, which included this issue in the mandate of the Special Committee to Study Theological Institutions (SCSTI), appointed in 1988. SCSTI recommended and the General Assembly concurred that COTE should investigate the feasibility and desirability of a covenant relationship between Auburn and the General Assembly.

V. Parties to the Covenant

The parties to this covenant, Auburn Theological Seminary, governed by its Board of Directors, and the General Assembly of the Presbyterian Church, (U.S.A.), operating as a governing body, are distinct entities. They are independent, neither being controlled by the other.

VI. Responsibilities Under the Covenant

A. Auburn affirms its commitment in the following areas:

1. Academic Matters

a. Auburn’s mission is to strengthen religious leadership through non-degree educational programs, through its program for Union’s Presbyterian students, and through research conducted at its Center for the Study of Theological Education. In all these arenas, relationships with Presbyterian congregations, presbyteries and other governing bodies will continue to be a priority for Auburn, which also has strong ecumenical and multifaith commitments.

b. Auburn will continue to provide resources for Presbyterian students enrolled for degrees at Union Theological Seminary in New York. These provisions assure a qualified lecturer for a course or courses in the polity, worship and confessions of the Presbyterian Church (U.S.A.); financial aid for Presbyterians enrolled at Union; a program of counseling, informal denominational instruction and fellowship for these students; and assistance in matters related to candidacy and placement.

c. Auburn will continue to administer the Presbyteries’ Cooperative Examinations, designating a proctor as appropriate.

d. Auburn will continue to provide an extensive program of non-degree continuing theological education for clergy and of theological education for laity, both on its campus in New York City and at other sites in New York State and elsewhere. As in the past, Auburn will give priority to local programs planned with presbyteries and Presbyterian congregations in New York State and, in response to invitations, in other parts of the United States.

e. Auburn will continue to conduct research on theological education through its Center for the Study of Theological Education. The Center is the only educational research center with a major focus on theological education. It provides research and reports that benefit a wide spectrum of schools and faith traditions. Auburn will continue to make research findings available to the Committee on Theological Education, other interested Presbyterian Church agencies, and Presbyterian theological institutions, as appropriate.

2. Cooperation

a. Auburn will continue to participate in cooperative ventures undertaken by the other Presbyterian Church (U.S.A.) institutions. As is the case with the other institutions, this cooperation is voluntary.

b. The seminary will submit reports to the Committee on Theological Education (or its successor), for informational purposes only. Such reports shall ordinarily include information about finances, enrollment and graduates, changes in the Charter and By-Laws, appointments to the teaching staff, elections to the Board of Directors, and a brief narrative account of activities.

c. The Presbyterian Church, from time to time, turns to its related theological institutions as an educational and theological resource for various purposes. Auburn’s Centers for Church Life, Multifaith Education, and the

Study of Theological Education will offer such resources when feasible, especially in their areas of expertise, such as continuing education, lay education and research on theological education.

2. Financial Support

Auburn will not seek an institutional financial allocation from the Theological Education Fund or its successor.

3. Development Activity

a. Auburn will focus its efforts to raise current operating funds in the New York State presbyteries that elect members of Auburn's Board of Directors and in other areas to which it has relationships, such as field sites where Auburn has conducted programs, as well as congregations linked to Auburn through those who participate actively in Auburn's campus-based programs, Union graduates, current students and Auburn Board members.

b. Auburn recognizes the importance of the Theological Education Fund for support of the preparation of ministerial leadership. Therefore, when soliciting congregations of the Presbyterian Church (U.S.A.), Auburn will continue to encourage support for the Theological Education Fund. The General Assembly of the Presbyterian Church (U.S.A.), recognizing that Auburn has in fact, throughout its history, been a significant partner in the education of the ministers of the Presbyterian Church (U.S.A.), affirms its commitment in the following way:

4. Membership on the Committee on Theological Education (or its successor)

This covenant relationship with Auburn will give to that institution voice but not vote on the Committee on Theological Education or its successor. Travel and lodging expenses associated with attendance of Auburn's representative at meetings of the Committee on Theological Education (or its successor) shall be reimbursed by the Presbyterian Church in accordance with its reimbursement policies.

5. Public Identification of Auburn

Auburn will be publicly identified, in relevant announcements of the Committee on Theological Education and other entities that refer to theological institutions related to the Presbyterian Church, as a "theological institution related by covenant to the Presbyterian Church (U.S.A.)," with a special notation that Auburn does not receive an institutional allotment from the Theological Education Fund. For financial aid for studies purposes, Auburn will be understood as a Presbyterian-related seminary.

6. Representation of Auburn at Presbyterian Church Meetings

Presbyterian students at Union Seminary (for whom Auburn Seminary has a special responsibility) will be represented at meetings of the General Assembly on an occasional basis as specified in the Standing Rules of the General Assembly. Auburn will be represented at occasional Presbyterian Church gatherings on the same basis as other institutions that are in a covenant relationship with the General Assembly.

7. Auburn's Autonomy

Notwithstanding any other provision of this Covenant, the General Assembly acknowledges and agrees that the Board of Directors of Auburn is elected in accordance with its charter from New York State. Also notwithstanding any other provision of this Covenant, the General Assembly acknowledges and agrees that, in the event of the dissolution or winding up of the affairs of Auburn or any of its successors, or the insolvency or bankruptcy of Auburn or any of its successors, or any merger, consolidation or other change in the legal structure or status of Auburn or any of its successors, none of the rights, privileges, powers, purposes or property, and none of the liabilities, of Auburn or any of its successors shall be distributed to, assigned to or otherwise revert to or be appropriated by the General Assembly or the Presbyterian Church (U.S.A.) or any successor of either or both on the other hand, all such rights, privileges, powers, purposes and property, and all such liabilities, shall be disposed of or transferred as the Board of Directors of Auburn or any of its successors shall determine in its sole discretion, in accordance with the laws of the United States and the State of New York.

VII. Amendment

Changes in the Presbyterian Church (U.S.A.) or in the circumstances of Auburn may affect portions of this covenant. Either party to this covenant, Auburn and the General Assembly of the Presbyterian Church (U.S.A.) as represented by the Committee on Theological Education, or their successor entities- -may request revision of parts or all of

this covenant during the term of this agreement. Amendment to this covenant may be executed by mutual agreement of the Board of Directors of Auburn and the General Assembly.

VIII. Term

The term of this covenant shall commence when formally approved and signed by the designated parties and shall expire on December 31, 2012. The covenant may be renewed by mutual consent.

IX. Formal Approval

This covenant shall be effective upon formal approval by the Board of Directors of Auburn and by the General Assembly of the Presbyterian Church (U.S.A.) and when signed by the Moderator and the Stated Clerk of the General Assembly for the Presbyterian Church (U.S.A.) and by the President and the Chair of the Board of Directors for the Seminary.

Rationale

In its report, approved by the 205th General Assembly (1993), the Special Committee to Study Theological Institutions recommended that Auburn Theological Seminary relate to the Presbyterian Church (U.S.A.) through the Committee on Theological Education (COTE). The special committee judged that existing categories of membership on the Committee on Theological Education did not adequately serve in respect to Auburn Theological Seminary. Accordingly, the special committee recommended the adoption of a unique agreement between the General Assembly and Auburn. The Committee on Theological Education concurred with the recommendation and developed a covenant agreement with the Board of Auburn Theological Seminary, which was approved by the 208th General Assembly (1996). The original covenant between the General Assembly and Auburn expired on December 31, 2001. The covenant was renewed in 2001 and expires on December 31, 2006.

The COTE commissioned a Covenant Renewal Committee consisting of Jim Kitchens (chair), Sue Dallam, and Ted Wardlaw to visit Auburn Seminary September 15–16, 2005. The visit included interviews with staff and board members of the seminary. On October 24, 2005, COTE's Covenant Renewal Committee recommended renewal of the above amended Covenant to the Executive Committee of COTE, which it approved and forwarded to the entire committee with one additional amendment, number nine (9) below. On October 26, 2005, COTE voted to recommend to the 217th General Assembly (2006) the Covenant as amended and written above. The ten (10) changes from the previous covenant (2001–2006) are listed below.

1. Section II, paragraph 9, for historical accuracy, should now read: "In 1924, the Rev. Henry Sloane Coffin and various Auburn faculty..."

2. Section IV, paragraph 1, sentence 1, to clarify the date when participation began, should now read, "Since 1980, Auburn has been an active participant, as a corresponding member, in the Committee on Theological Education (hereinafter "COTE") and its' predecessor.

3. Section VI under "Academic Matters" paragraph 1, last sentence should now read, "In all these arenas, relationships with Presbyterian congregations, presbyteries and other governing bodies will continue to be a priority for Auburn, which also has strong ecumenical and multifaith commitments." "Multifaith" more accurately describes the commitments of Auburn than the previous term "interfaith."

4. Section VI under "Academic Matters" paragraph 2 should now read, "These provisions assure a qualified lecturer for a course or courses in the polity, worship and confessions of the Presbyterian Church (U.S.A.)." The sentence more accurately describes Auburn's relationship to the hiring of faculty at Union.

5. Section VI, under "Academic Matters" paragraph 5, sentence 3 should now read "faith traditions" instead of "denominations." Again, this more accurately describes the institutions and organizations Auburn serves.

6. Section VI under "Cooperation," paragraph 3, sentence 2 should now read "Auburn's Centers for Church Life, Multifith Education, and the Study of Theological Education will offer such resources when feasible, especially in their areas of expertise, such as continuing education, lay education and research on theological education." The Centers at Auburn are now the conduit for the resources described.

7. Section VI under "Financial Support" should now read "Auburn will not seek an institutional financial allocation from the Theological Education Fund or its successor." This change would permit Auburn to receive discretionary funds

from the TEF when approved by COTE under the established guidelines. The discretionary fund is currently 2.5 percent of the fund.

8. Section VI, B., 2., line 4 should now read “institutional allotment.” See “Financial Support” recommendation immediately above.

9. The following sentence should be added to Section VI, B., 2.: “For financial aid for studies purposes, Auburn will be understood as a Presbyterian-related seminary.”

10. Section VIII: Term should now read “shall expire December 31, 2012.” This extends the covenant from a five to a six-year term to coincide with the biennial General Assembly schedule.

Item 13-10

[The assembly approved Item 13-10. See pp. 11–12.]

On the Development of a Denominational E-Hymnal—From the Presbytery of Miami.

The Presbytery of Miami overtures the 217th General Assembly (2006) of the PC(USA) to approve the research and development for an internet-based denominational resource for congregational singing as a part of the ongoing work of the Presbyterian Association of Musicians, the Office of Theology and Worship, and the Presbyterian Publishing Corporation.

Rationale

Congregational singing is a foundational practice of Christian faith. The PC(USA) and its antecedent bodies have equipped the church in every generation with resources for congregational singing. The PC(USA) and its predecessors have produced a hymnal about every twenty years (1990, 1972, 1955, 1933, 1911, etc.), and exploration is already underway of the need for and the development of a new denominational hymnal for the PC(USA). In the formulation of these resources, the church has sought to express our theological tradition, respect our theologies of music, preserve our heritage of hymnody, and honor new expressions of faith, and has utilized the best media available at the time. The reality of U.S. congregational life is that there is a multivalence of media, musical styles, instrumentation, languages, and leadership being explored and employed in public worship. This multivalence shows no sign of diminishing and, indeed, may be the work of the Holy Spirit.

Internet technology already exists and continues to advance to enable local congregations to use music in a customized format. Other denominations already have begun to use these new technologies to enhance their congregational singing. These technologies afford the church unprecedented opportunities to provide flexible resources that will support the lively, present-day conversations about faithful congregational singing practices. We believe it is prudent to use the best technology available in the development of a new congregational singing resource. This resource should have the ability to embrace a multitude of musical styles and cultures to be shared throughout the denomination, without the time lag of the twenty-year hymnal cycle. This resource could also be added to and subtracted from in the future in order to keep pace with the ever-increasing availability of good congregational music resources.

Concurrence to Item 13-10 from the Presbytery of the James.

GAC (CMD) COMMENT ON ITEM 13-10

Comment on Item 13-10—From the General Assembly Council (Congregational Ministries Division).

Item 13-10 calls on research and development for an internet-based denominational resource for congregational singing as part of the ongoing work by the Presbyterian Publishing Corporation, the Office of Theology and Worship, and the Presbyterian Association of Musicians.

The General Assembly Council advises that Item 13-10 be referred for consideration to the Presbyterian Publishing Corporation, the Office of Theology and Worship, and the Presbyterian Association of Musicians. The 216th General Assembly (2004) directed these three entities to carry out a feasibility study for publishing a new denominational hymnal. The 217th General Assembly (2006) will act on the recommendations of this joint report.

ACREC AND ACWC ADVICE AND COUNSEL ON ITEM 13-10

Advice and Counsel on Item 13-10—From the Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee for Women's Concerns (ACWC).

Item 13-10 calls for the creation of internet-based denominational resources for congregational singing. It was submitted by the Presbytery of Miami.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee for Women's Concerns (ACWC) advise that Item 13-10 be approved, and urges the following:

- Great care must be taken to ensure that the personnel entrusted with creating the internet-based resource will reflect the rich diversity
- Every effort should be made to ensure that the groups and individuals creating the resource will be proactive in hearing from and including the traditions and congregational singing resources valued by a wide diversity of cultures within the PC(USA). This would include, but would not be limited to, translation of these resources into languages such as Korean, Spanish, Arabic, and other languages as appropriate.
- The group should also research how to assist churches that do not presently have sufficient technology to benefit from internet-based resources.

Rationale

Any resource provided by the denomination should be relevant to and reflective of all the cultures present in it. Also, ACREC encourages the creators of this proposed resource to be mindful of the churches that do not yet have internet access because of cost or because of regional infrastructure deficiencies.

The Advocacy Committee for Women's Concerns (ACWC) is charged with the responsibility to monitor the use of expanded language for God and inclusive language for the people of God. All liturgical resources in the PC(USA) should be developed reflecting the commitment of the church to be a fully inclusive body, expressing a broad understanding of God.

Item 13-11

[The assembly approved Item 13-11 with amendment. See pp. 11–12.]

The Presbyterian Publishing Corporation (PPC) Board of Directors recommends that the 217th General Assembly (2006) do the following:

1. Cause to be prepared a new denominational hymnal for corporate worship.
2. Direct that PPC proceed to constitute a hymnal committee of between 8–12 persons[, with at least two (2) members being under age 25,] to make selections for the new hymnal. Such persons would be selected in cooperation with the Office of Theology and Worship and the Presbyterian Association of Musicians.
 - a. The PPC would bear the expense of the hymnal committee, all other development costs, publication, and marketing and promotion without recourse to the mission funds of the PC(USA).
 - b. The hymnal committee would be encouraged to exhibit sensitivity to the need for inclusive language, the diversity of worship styles regnant in the church today, the richness of multicultural and global forms of worship, the enduring value of traditional hymnody, the importance of the Psalter, and the distinctiveness of the Reformed theological tradition.
 - c. The PPC would recruit and hire competent editorial and marketing staff to serve as liaisons to the hymnal committee, the Office of Theology and Worship, and the Presbyterian Association of Musicians, and to oversee the work of publishing the new hymnal.
 - d. The PPC would give serious attention to the possibility of including liturgical material in the new hymnal in order to enhance its utility in a variety of worship contexts, as suggested by the feasibility study.

e. The PPC would explore publication of the new hymnal in a variety of media as befits the worship practices of the church at the time of publication [with developing an e-hymnal being the top priority].

f. The PPC would report its progress in the development of the new hymnal to the 218th and 219th General Assemblies (2008 and 2010 respectively) and present the final selection of hymns and liturgical material to the 220th General Assembly (2012).

Rationale

This recommendation is in response to the following referral: *2004 Referral: Item 08-01. Recommendation to Research Feasibility of a New Presbyterian Hymnal; Feasibility Report to 217th General Assembly (2006)—From the Presbyterian Publishing Corporation (Minutes, 2004, Part I, pp. 15, 595).*

Presbyterian worship should reflect as fully as possible the richness of our apostolic and Reformed heritage.

A new denominational hymnal has been produced by every successive generation of Presbyterians in the course of the last century.

The last denominational hymnal debuted in 1990.

A new denominational hymnal could not properly be developed and published before 2013.

The 216th General Assembly (2004) “authorize[d] 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), ... designate[d] the Presbyterian Publishing Corporation as the prospective publisher of the next Presbyterian hymnal ...” (*Minutes*, 2004, Part I, p. 595).

Such feasibility was gauged through an extensive survey conducted by the General Assembly Council’s Office of Research Services.

The PPC will fund the development of a new denominational hymnal exclusively by means of its own cash reserves.

The development and publication of a new denominational hymnal (expense estimated to be \$5,085,000) will have no impact whatsoever on the mission funds of the denomination.

Above all, the renewal of worship is of critical importance to the vitality of the Presbyterian Church (U.S.A.).

***Item 13-12**

[The assembly approved Item 13-12. See pp. 11–12.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 217th General Assembly (2006) 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 the Presbyterian conferences and retreats held at those centers; at worship celebrations held at the Presbyterian Center in Louisville, Kentucky; and at the following events:

- Presbyterian Association of Musicians conferences: June 18–July 1, 2006 (Montreat); July 9–14, 2006, Westminster Worship and Music Conference in Westminster College with Richard and Martha Crofts as conference directors; July 23–28, 2006, PAM West Worship and Music Conference at Pasadena Presbyterian Church with Fannie Scott as conference director.
- Association of Retired Ministers Spouses and Survivors (ARMSS) conferences: June 14–17, 2007, in Denver, Colorado; June 5–8, 2008 (at Stony Point Conference Center).
- Presbyterian Older Adult Ministry Network (POAMN) conferences—April 25–28, 2007, in Zephyr Point, Nevada; April 23–26, 2008, in Heartland Center, Missouri.

*Item 13-13

[The assembly approved Item 13-13. See pp. 11–12.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 217th General Assembly (2006) approve the following nominations from the Mountain Retreat Association Board of Directors and Trustees of Stock:

Class of 2006: (one-year term)

Synod of Living Waters, Robert Philip Shannon

Synod of Pacific, Patricia Elise Morgan

Class of 2008: (three-year term)

Synod of Mid-Atlantic, Letta Jean Taylor

Synod of Alaska-Northwest, Lisa Imus

At-Large, Henry W. Neale

At-Large, Gayden R. Jones

Class of 2009 (three-year term):

Renominations:

Synod of the Pacific, Patricia Elise Morgan

Synod of Living Waters, R. Philip Shannon

Synod of Trinity, Lisa Kraus

Nominations:

Synod of Mid-America, Tom Are Jr.

At-Large, Robert Hudspeth

At-Large, Francis Burriss

Rationale

The GAC Executive Committee, acting ad interim, approved sending these additional nominees [Class of 2009] during their meeting of June 14, 2006.

*Item 13-14

[The assembly approved Item 13-14. See pp. 11–12.]

Request 06-10. On Amending G-2.0200 to Correct the Latin Translation—Coordinator, Office of Theology and Worship, GAC.

The Advisory Committee on the Constitution recommends that the 217th General Assembly (2006) direct the Stated Clerk to add the following footnote to G-2.0200:

“An alternative translation of the Latin phrase, *ecclesia reformata semper reformanda*, given above is, ‘The church reformed, always to be reformed’ according to the Word of God, and the leading of the Holy Spirit.”

Rationale

Latin scholars dispute how to translate the phrase, *ecclesia reformata semper reformanda*, found at the end of G-2.0200, as well as in G-18.0100. Since including the phrase in the *Book of Order*, the phrase has increased in popularity and use, being used to express what is widely considered to be a hallmark of Presbyterian theology.

The phrase itself is difficult to translate because of the difference between Latin and English grammar. It is in the passive voice, rarely used today. It is a form called “gerundive,” a term known primarily to scholars and grammarians.

The response of the Advisory Committee on the Constitution to the request recognizes that the phrase can be variously translated without rendering obsolete those banners and other usages since the translation entered our *Book of Order* in 1983 at reunion.

An additional problem is how the phrase has been interpreted. The focus is on how God reforms the Church, “according to the Word of God and the call of the Spirit.” Only to the degree that these two agencies combine does the church grow into what the Lord of the Church wants it to be.

Letter of Request as Received by the Advisory Committee on the Constitution

The first four chapters of the *Book of Order* are a treasure, providing the church with significant theological resources for its faith and life. Preliminary Principles, The Church and Its Confessions, The Church and Its Mission, and The Church and Its Unity give voice to a profound ecclesiology that calls the church to faithfulness, reminding us of who we are and whose we are.

Because the first four chapters of the *Book of Order* are central to the church’s faith and life, it is crucial to ensure that their principles are articulated clearly and accurately. In Chapter II, The Church and Its Confessions, the *Book of Order* mistranslates the Reformation motto, *ecclesia reformata semper reformanda*—“The church affirms ‘Ecclesia reformata, semper reformanda’ that is, ‘The church reformed, always reforming,’ according to the Word of God and the call of the Spirit” (G-2.0200). This mistranslation seriously distorts the original intention of the phrase, the way the phrase has functioned within the Reformed tradition, and the trajectory of G-2.0200 itself.

Latin scholars and church historians are unanimous in their judgment that *reformanda* is gerundive and passive rather than participial and active. In plain English, that means the word should be translated “to be reformed” rather than “reforming.” Thus, the whole would be rendered, “the church reformed, always to be reformed.” The passive voice makes it clear that the church is not the agent of its own reformation; “always reforming” implies that the church reforms itself, or worse, that the church is always changing itself!

Latin grammar is confirmed by the longer version of the motto: *ecclesia reformata semper reformanda secundum verbum dei*—“the church reformed, always to be reformed according to the word of God.” That is to say, the church is the recipient of God’s action, reforming the church in accordance with the Word of God in the power of the Holy Spirit.

More could be said, but I hope the ACC will consider recommending that the translation be corrected, by amending G-2.0200 to read “The church affirms ‘Ecclesia reformata, semper reformanda,’ that is, ‘The church reformed, always to be reformed.’ according to the Word of God and the call of the Spirit.” Alternatively, the ACC may wish to consider including the fuller version of the motto so that the amended text would read, “The church affirms ‘Ecclesia reformata, semper reformanda secundum verbum dei,’ that is, ‘The church reformed, always to be reformed according to the Word of God’ and the leading of the Holy Spirit.”

Joseph D. Small
Coordinator
Office of Theology & Worship

Item 13-15

[The assembly approved Item 13-15. See pp. 11–12.]

The Presbyterian Publishing Corporation Board of Directors recommends that the 217th General Assembly (2006) confirm the reelection of Davis Perkins to a fourth, four-year term as president and publisher of Presbyterian Publishing Corporation.

Rationale

The Presbyterian Publishing Corporation Board of Directors unanimously reelected Dr. Davis Perkins to a fourth, four-year term as president and publisher of Presbyterian Publishing Corporation at their meeting on September 22–24, 2005. The General Assembly Council was petitioned at their February 2006 meeting to concur with the reelection and did so unanimously.

*Item 13-16

[The assembly approved Item 13-16. See pp. 11–12.]

The Presbyterian Publishing Corporation recommends that the 217th General Assembly (2006) approve an amendment to the Presbyterian Publishing Corporation's Deliverance Document (*Organization for Mission*) and Amended and Restated Bylaws of the Presbyterian Publishing Corporation.

Rationale

These changes are to clarify the board's role in regard to publishing decisions. The Presbyterian Publishing Corporation (PPC) Board of Directors voted at the June 2004 meeting to make the following change to the Bylaws of the Presbyterian Publishing Corporation in Article III(B) Rights of Directors to add: "*The Directors shall act only as a Board of Directors and the individual directors shall have no power as such.*"

Additionally, the Board of Directors recommends a change to the Deliverance Document so that provision (g) will be replaced as follows: "*Editorial decisions are made by the staff of the Presbyterian Publishing Corporation in fulfillment of the goals expressed in the Mission Statement, in furtherance of the functional activities delineated in (f), and in accord with the values of intellectual inquiry and rigor regnant in Reformed tradition. The President and Publisher informs the Board of Directors on a regular basis about forthcoming titles. The Board holds the President and Publisher accountable for the quality, character, and balance of the Publishing Corporation's offerings.*"

Item 13-Info

A. *Office of Theology and Worship: A Report to the Church*

The Office of Theology and Worship is bringing two major theological studies to the General Assembly for its approval and for wide use throughout the church. "Invitation to Christ" is a major study of sacramental theology and practice that makes specific recommendations for the renewal of sacramental practices in congregations. "The Trinity: God's Love Overflowing" explores the love of the Triune God theologically, liturgically, and homiletically, and provides guidance for the faithful use of Trinitarian language in the church's life.

Theology and Worship staff continue to work with persons from across the church on many other referrals from previous General Assemblies, including studies of the Belhar Confession, the theological understanding of the relationship between Christians and Jews, language for the ministry of the whole people of God and the ordered ministries of the church, possible revision of the Directory for Worship, possibilities for a new hymnal, inclusive language confessional resources for worship, and much more.

Thanks to generous grants from the Lilly Endowment, the Office of Theology and Worship is engaged in two significant initiatives that are designed to strengthen pastoral leadership in the church. The "Company of New Pastors" begins to work with groups of seminary students in the middle of their second year of theological studies and continues to work with them through the first four years of their parish ministry. The Company of New Pastors nourishes patterns of Christian formation that encourage the deeply theological core of the pastoral vocation. "Re-Forming Ministry" brings together groups of pastors, theological faculty, and governing body officials to engage in deep, sustained exploration of the nature and mission of the church. Re-Forming Ministry groups overcome the usual separation of these three ministerial groups so that they can work collegially to provide theological guidance to the whole church.

Lilly Endowment funded programs work in concert with ongoing responsibilities of the Office of Theology and Worship. The "Company of Pastors" is a voluntary community of more than 600 Presbyterian ministers who take on a set of spiritual, theological, and vocational disciplines. The Quarterly journal *Call to Worship: Liturgy, Music, Preaching & the Arts*, "Sacramental Ethics," and the "Emerging Worship" initiative provide resources for pastors, musicians, and educators that can broaden and enrich congregational worship. The Theology and Worship Occasional Papers and Church Issues Series provide timely resources for pastors and sessions. Engagement in national and world Faith and Order consultations, the Lutheran-Reformed Theology Committee, the World Alliance of Reformed Churches' theology department, and dialogues with Pentecostals, the Catholic Church, and others ensures PC(USA) participation in the theological life of the whole church.

Much more could be said about the ministry of the Office of Theology and Worship, but the purpose of this report is not merely to list programs. It is far more important to ask what the Office of Theology and Worship has learned about the faith

and life of the Presbyterian Church (U.S.A.) through its broad range of theological and liturgical work, and to ask what this suggests about the direction of future efforts.

Theological studies, work with pastors and other congregational leaders, and ecumenical engagements all indicate that at this point in its life, the Presbyterian Church (U.S.A.) must find ways to articulate basic elements of the gospel in vibrant, incisive ways. This need and opportunity does not call for abstract speculation about fine points of doctrine. Rather, ours is a time that cries for ministers and members alike who know and speak the shape of Christian faith with clarity and power. The church lives in a culture that is in desperate need of the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit. Yet the church's "cultural disestablishment" has weakened its capacity to proclaim the good news in ways that attract the interest of a culture that imagines it knows all about "Christian religion."

Communication strategies, management techniques, increased funding, and "meeting people's needs" are not adequate to the task before the church. What is required of us is serious, sustained, churchwide attention to the core of Christian faith and life. Scripture, the church's experience in diverse times and places, and our theological heritage are essential resources for a new commitment to persistent theological, ethical, and ecclesial work that can renew the church's faith and faithfulness.

Serious and sustained exploration of Christian faith is not absent from the church. It is taking place in many congregations, presbyteries, and pastors' groups. However, these locations of deeply theological inquiry remain disconnected from one another, lacking common purpose. The experience of the Office of Theology and Worship indicates that ministers, elders, deacons, and members are able, willing, and even enthusiastic about the possibilities for shared exploration of the gospel that will make possible a new clarity in the gospel's proclamation.

B. *Committee on Theological Education Agency Summary*

1. Assigned Responsibilities

The Committee on Theological Education (COTE) has the 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 denomination-wide approach to theological education. The committee serves as an advocate for theological education, seeking to support the seminaries and to strengthen them for their mission in the world. 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 interschool projects designed to raise awareness of the ministry as a vocation among college and university students. The COTE contributed moneys to the Advocates for Ministry Program in 2005, a network of eight pastors visiting annually over thirty colleges and universities to invite more than 1,500 faculty-identified students to consider a call to pastoral ministry. The COTE continued to be members of the advisory board of the Presbyterian expression of the Pastoral Leadership Search Effort (PLSE), an ecumenically cooperative project that seeks to empower congregations to identify youth and young adult members who have gifts for pastoral ministry and to plug them into a network of communication and resources. Seminary faculty, staff, and students and the staff of the office of theological education are also involved in a variety of projects in cooperation with various offices representing all three divisions of the General Assembly Council (including the General Assembly Council's Mission Work Plan), the Office of General Assembly, and the Board of Pensions.

A task group with representation from the Presbyteries' Cooperative Committee on Examinations for Ordination, Leadership and Vocation, and COTE continued to make progress on addressing 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 COTE sponsored and coordinated a PC(USA) Seminary Faculty Consultation in October of 2005. A planning team of the seminaries chief academic officers was convened. With the assistance of office of theological education staff, the team assembled more than fifty Presbyterian-related seminary faculty and five members of the Presbyteries' Cooperative Committee on Examinations for a three-day consultation. The consultation had three major outcomes: mutual enrichment of teaching approaches and strategies across seminaries, conversation with the Presbyteries' Cooperative Committee on Examinations to identify continuities and discontinuities between the manner in which candidates are being tested in the standard ordination exams, and clarification of strengths and weaknesses of distance education and educational technology that enables it. Next steps are now being considered to further this work.

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 Presbyterian Theological Seminary and the General Assembly Council, a January-term course for seminarians entitled "Leaders for a Connectional Church: Congregations and the General Assembly." With the help of presbyteries and seminaries, the office of theological education has encouraged committees on preparation for ministry to urge candidates under their care to take advantage of these opportunities to learn firsthand about our denominational program and polity.

Some of the groups of faculty and staff representing the various schools that have come together for mutual planning and information sharing each academic year including 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 racism in theological education sponsored by the PC(USA) office of justice and compassion.

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 2004, approximately 20 percent of PC(USA) congregations made voluntary contributions to the Theological Education Fund (TEF). As a result, \$2,362,983 in TEF moneys were distributed to eligible schools in 2005 according to a formula developed and monitored by the COTE Institutional Review Subcommittee on which only members-at-large sit. The TEF helps underwrite quality theological education at our seminaries for students who return to serve our churches in desperate need of pastors equipped for service.

"For Generations to Come: Seminaries and Churches Together" is 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 140 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. Pastors, clerks of sessions, and designated contact persons in PC(USA) congregations received interpretive materials about our seminaries and requests for 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 to grow at a modest pace. The Theological Schools Endowment Fund provides opportunity for individuals to contribute moneys to benefit our Presbyterian seminaries through gifts and bequests. The Presbyterian Church (U.S.A.) Foundation manages this fund.

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. Two seminaries reported changes in the charters or other constitutional documents during 2005.

McCormick—Changes were made in the Constitution and Bylaws of McCormick Theological Seminary in ways to reflect changes in board committees to better reflect our Mission, to eliminate a mandatory retirement policy, and to strengthen the conflict of interest statement.

Johnson C. Smith—At its meeting on April 13, 2005, the Board of Johnson C. Smith Theological Seminary (JCS) approved a motion amending the bylaws to create the position of assistant treasurer and add the Audit Committee as a Standing Committee. These changes are intended to improve the operations of the seminary and to enable the board of trustees to better meet its fiduciary responsibilities.

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 Seminary added three new faculty members: Monya Stubbs in New Testament studies; Jennifer Lord in homiletics; and David White as the C. Ellis and Nancy Gribble Nelson Associate Professor of Christian Education. Faculty members Ellen Babinsky and Timothy Lincoln became associate deans in the areas of student services and institutional effectiveness; James Currie assumed full-time leadership of the Houston Extension program. The 2005 President's Colloquiums discussed the PC(USA)'s consideration of divestment in companies in Israel, and the Theological Task Force on Peace, Unity, and Purity of the Church report. Two new faculty chairs were established: the Dorothy Vickery Chair in Homiletics and the Gene Alice Sherman Chair in Sacred Music. The Mabee Foundation issued a \$2 million challenge grant to complete the seminary's five-year Centennial Campaign.

(2) *Columbia Theological Seminary*

Master of Divinity applications have increased 60 percent in four years. New students in 2005 include seven receiving Fund for Theological Education fellowships, four national Ministry Fellows, and three receiving Congregational-Based Recruitment fellowships. A \$2 million gift has endowed a chair honoring professor emeritus Wade Huie. The endowment provides for a third professor in preaching and homiletics. The Doctor of Ministry program is offering courses at Montreat, and Lifelong Learning is offering youth ministry certification in partnership with the Presbytery of Greater Atlanta. Faculty and administrative appointments include Kathy Dawson, Christian education; Martha Moore-Keish, theology; David Bartlett, New Testament; John White, dean of students/vice president, student services (effective January 2006); Kim Richter and Charles Miller, interim directors of the Lay Institute of Faith and Life and the Spirituality program, respectively. Three professors were named to faculty chairs: Charles Campbell, preaching and homiletics; Kathleen O'Connor, Old Testament; and Marcia Riggs, Christian ethics. Shirley Guthrie, professor emeritus of systematic theology, died in October 2004. His book *Christine Doctrine* is considered one of the most important works in contemporary Protestant theology.

(3) *University of Dubuque Theological Seminary*

The University of Dubuque Theological Seminary is using distance learning to expand its efforts to nurture faithful lay leadership for the church. In the summer of 2005, the seminary, supported by a generous grant from the Luce Foundation, inaugurated the Native American Commissioned Lay Pastor Program. This program, working closely with presbyteries across the nation, is using both residential and distance learning to prepare commissioned lay pastors for Native American congregations. Similarly, the seminary, in the summer of 2006, will inaugurate a pilot Distance Learning Master of Arts in Religion Program. This program will use both residential and distance learning to provide graduate-professional education to laity to nourish their faith and encourage vibrant, joyful congregations.

(4) *Louisville Presbyterian Theological Seminary*

Following a 2005–06 enrollment of its largest incoming class in three years, Louisville Seminary is poised and encouraged to continue its endeavor toward nurturing this schoolhouse of the church into an interracial, interdenominational, international, and interdependent koinonia of reconciliation. Currently it is focused on three promising faculty searches, the diligence of strategic visioning, aggressive multicultural recruiting, filling the urgent need for small church pastors, and aiming our resources toward our core mission: educating men and women for the continued ministry of Jesus Christ. In these ways, Louisville Seminary continues to celebrate and reinforce its historic Presbyterian Heritage and Reformed Tradition.

(5) *McCormick Theological Seminary*

In May 2005, McCormick Theological Seminary's Board of Trustees adopted a comprehensive strategic plan that incorporated valuable input from a broad representation of stakeholders. At this same meeting, the board also approved a ten-year financial plan that calls for a continued decrease in the endowment's draw, enhanced fundraising efforts, and fiscal management goals to ensure long-term growth and benefits for McCormick. These efforts were conducted in conjunction with the institutional self-study process currently underway to prepare for the seminary's formal accreditation review in 2006. Also of note, Lilly Endowment awarded a grant of \$1.9 million to McCormick in December 2004 for AADVENT, a new program to encourage, support, and challenge new generations of Asian American young adults to consider and pursue calls to Christian ministries.

(6) *Pittsburgh Theological Seminary*

Pittsburgh Theological Seminary has witnessed a transition in leadership. As of February 1, 2006, Carnegie Samuel Calian retired after twenty-five years of remarkable leadership. The seminary has welcomed William J. Carl III as its next president. Carl comes to the seminary after twenty-two years as pastor of the First Presbyterian Church in Dallas, Texas. The seminary renovated two key spaces on campus. The rare collections area of the Barbour Library was updated to both better preserve the resources and provide a pleasant research area. A central meeting room in Long Hall received air conditioning, a cosmetic facelift, and technological enhancements including equipment to deliver distance education.

(7) *Princeton Theological Seminary*

The Board of Trustees elected the Reverend Dr. Iain R. Torrance as sixth president of Princeton Theological Seminary, effective July 1, 2004, and completed a major governance review in May 2005. The review and revision of the curriculum begun in the spring of 2005 will continue into 2006, and an overhaul of the Ph.D. program is planned. Westminster John Knox Press becomes the publishing agent of *Theology Today* with the April 2006 issue, and Professors James Kay and Gordon Mikoski are the new editor and book preview editor, respectively. A major master planning process is underway, with the first steps to include the renovation of Speer Library and construction of an adjoining addition and the razing and replacement of the seminary's Charlotte Rachel Wilson apartments in West Windsor Township with new apartments.

(8) *San Francisco Theological Seminary*

At San Francisco Theological Seminary (SFTS) the new academic year brought a new curriculum into being. After several years of planning, the faculty has begun to implement an approach to teaching and learning that emphasizes and supports the integrative aspects of education. On both the San Anselmo and Pasadena campuses, the Master of Divinity curriculum has been strengthened to better reflect the SFTS Mission Statement's commitment to the "education of students in spiritual formation, critical theological reflection, and the skills and arts of ministry." The new curriculum builds on strength. Added courses in spirituality, vocational formation, and ministry underline and enhance SFTS' ability deliver on the promise of its tag line, training "whole leaders for the whole church."

(9) *Johnson C. Smith Theological Seminary*

Over the past several months, the seminary has been engaged in some interesting activities, which have been quite meaningful. At the May 2005 Commencement Service, we awarded The Reverend Donnie Rufus Woods the honorary Doctor of Divinity degree. Rev. Woods is a 1985 graduate of the seminary. Recently he was elected as the first African American to serve as the executive presbyter/stated clerk of the Presbytery of Charleston Atlantic (Charleston, S.C.). We celebrated the retirement of Dr. Melva Wilson Costen from the position of Helmar Emil Nielson Professor of Music and Worship. Dr. Costen is the widow of the late Reverend James H. Costen, a former dean of Johnson C. Smith Seminary and a former Moderator of the General Assembly, Presbyterian Church (U.S.A.). Finally, the board of trustees voted to implement a fundraising campaign to raise \$14 million for our first building on the campus of Interdenominational Theological Center, for scholarship aid, and for other endowments.

(10) *Union Theological Seminary and Presbyterian School of Christian Education*

The first students from Union-PSCE at Charlotte have completed studies and begun ministry in local congregations. One is Troy Braswell, who earned the Master of Divinity degree and was ordained and installed as pastor of Long Creek Presbyterian Church near Kings Mountain, N.C. In the three years since inception, enrollment at Union-PSCE at Charlotte has climbed to more than 85 students, under the care of 14 presbyteries. Together, Union-PSCE students in Richmond, Va., and Charlotte, N.C., number more than 400. The vast majority of students study in the Master of Divinity or Master of Arts in Christian education degree programs, which are offered at both campuses.

(11) *Auburn Theological Seminary*

Auburn Seminary's Center for the Study of Theological Education achieved a major milestone this year. With the help of a challenge grant from Lilly Endowment Inc., it raised \$1 million for the endowment of the center's work. With grants from Lilly and other gifts, more than \$4 million has now been raised and the goal of \$5 million is in sight. The Auburn Center is the only research institute in the world that focuses its full attention on theological schools. Though it studies seminaries, rabbinical schools, and divinity schools of all kinds, Presbyterian institutions are a special focus and often are partners in the center's work.

(12) Evangelical Seminary of Puerto Rico

One of the most significant progresses at the Evangelical Seminary of Puerto Rico during 2005–2006 was our assessment for the Periodic Review Report to the Middle State Commission of Higher Education. It represented our effort to engage in areas very significant for the institution. The seminary was commended on completing this process in a comprehensive and candid way. Several areas were assessed:

(a) Governance and administrative affairs: we revisited our institutional and governance structures and their relationship to one another.

(b) Financial and budgetary issues: the seminary responded to several fiscal challenges and focused on fewer critical strategic plans. In light of its fiscal situation, the seminary reset its institutional strategic goals from 19 to 7 in order to project achievable goals.

(c) Enrollment management, academic planning, library and technology.

(d) Outcomes assessment. We hope that our effort to improve the multiple areas of theological education of the seminary prove helpful to further meet our challenges and build for the future.

(13) Omaha Presbyterian Seminary Foundation

The Presbyterian Theological Seminary at Omaha, which closed at the request of the General Assembly's Committee to Study Theological Institutions in 1943, continues as the Omaha Presbyterian Seminary Foundation (OPSF) in 2005. 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, commissioned lay pastors, others in leadership positions in the Presbyterian church; and conducts an annual School for Pastors at Hastings College. The Mission of the Omaha Presbyterian Seminary Foundation is to seek, develop, and support excellence in Christian leadership through the Presbyterian Church (U.S.A.).

In 2005, the Foundation contributed the following amounts to help underwrite leadership development programs for those serving in the Presbyterian Church (U.S.A.): Continuing education programs sponsored by PC(USA) entities and the foundation, \$133,658; aid to students attending PC(USA) seminaries, \$90,500; grants to seminaries and other church entities, \$2,000; for a total of \$226,158.

In the nearly 62 years of service to the church, the foundation has funded its programs with income derived from its endowment. In 1996 the board of directors voted to actively seek funds to strengthen and increase its ministry in addition to relying on endowment income. To that end, in 2004 a director of development was added to the staff.

C. Presbyteries' Cooperative Committee on Examinations for Candidates Agency Summary

The Office of Examination Services and the Presbyteries' Cooperative Committee on Examinations for Candidates (PCCEC) have been engaged in several interesting projects since the summer of 2004.

In June 2005, the staff and several members of the PCCEC joined forces with the Office on Church Leadership and Vocation and the Office on Theological Education to offer a conference for members of committees on preparation for ministry, members of committees on ministry, and presbytery staff members. The conference, which focused on ways to develop healthy churches and healthy pastors, was well-received, and plans are underway for another conference in July 2007.

Three members of the PCCEC and staff served on a joint task force with church leaders and other General Assembly staff to respond to a referral from the 212th General Assembly (2004). The referral asked the PCCEC and other offices involved with the preparation for ministry process to determine whether there is cultural bias in the process.

An exciting event was the first-ever joint meeting of faculty from PC(USA) seminaries and members of the PCCEC. The conference took place in October 2005, and conversations continue as to how seminaries and the PCCEC can work together.

The members of the Presbyteries' Cooperative Committee on Examinations for Candidates gathered in April 2004 in San Juan, Puerto Rico, and April 2005 in Austin, Texas, for their annual meetings. The Reverend Dr. James Goodloe IV continued his service as moderator of the PCCEC. David Cortes-Fuentes (San Francisco Theological Seminary - Southern Campus), Hewan Han (Salem Presbytery), Dean McBride (Union-PSCE in Richmond), and Fred Lyon (National Capital) com-

pleted their terms of service in 2004. Belinda Windham (New Covenant) and Stan Hall (Austin Seminary) completed their terms of service in 2005. Nancy Emerson (Wabash Valley) and Rick McClain (Mid-Kentucky) completed their service in 2006. Syngman Rhee (Union-PSCE in Richmond), Ernie Kimmel (New Brunswick), Mark Douglas (Columbia Seminary) and Michelle Bartel (Hanover College) were elected as new members of the committee through the General Assembly Nominating Committee process. Steve Ranney (Denver), Allen Fischer (The James), John Severson (Twin Cities), and Isaiah Phinisee (Charleston-Atlantic) were elected as new members of the PCCEC from four different reading groups.

At the request of seminaries and students, the schedule for the administration of the four written exams was changed. Beginning with the 2005–2006 school year, written exams are now offered in August (instead of September) and January (rather than in February). The Bible Content Examination continues to be administered on the first Friday of each February.

BIBLE CONTENT EXAMS:

In 2005, 654 individuals took the Bible Content Exam. The pass rate for the exam was 88 percent.

In 2006, 715 individuals took the Bible Content Exam. Six hundred thirty people received a satisfactory score, for a pass rate of 88 percent.

STANDARD WRITTEN EXAMS:

In September 2004, 628 inquirers, candidates, and ministers of other denominations wrote a total of 1,792 Standard Ordination Examinations, as follows:

	<u>% Satisfactory</u>
Biblical Exegesis	69.2%
Theological Competence	69.0%
Worship and Sacraments	69.1%
Church Polity	78.4%
Overall % of satisfactory exams:	71.4%

In February 2005, 495 individuals wrote a total of 1,075 Standard Ordination Examinations, as follows:

	<u>% Satisfactory</u>
Biblical Exegesis	62.9%
Theological Competence	67.7%
Worship and Sacraments	64.3%
Polity	66.3%
Overall % of satisfactory exams	65.3%

In September 2005, 540 individuals wrote a total of 1,492 Standard Ordination Examinations, as follows:

	<u>% Satisfactory</u>
Biblical Exegesis	66.8%
Theological Competence	63.9%
Worship and Sacraments	67.5%
Church Polity	80.0%
Overall % of satisfactory exams:	69.4%

In February 2006, 443 individuals wrote a total of 986 Standard Ordination Examinations, as follows:

	<u>% Satisfactory</u>
Biblical Exegesis	57.9%
Theological Competence	57.6%
Worship and Sacraments	65.0%
Polity	59.73%
Overall % of satisfactory exams	60.0%

D. Presbyterian Publishing Corporation Agency Summary1. *Mission Statement*

“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.”

2. *Introducing the Presbyterian Publishing Corporation*

The Presbyterian Publishing Corporation (PPC) is a completely financially self-sustaining agency of the General Assembly. It receives no mission funding from the PC(USA). With a publishing heritage dating back more than 160 years, PPC publishes books and resources under its two imprints, Westminster John Knox Press and Geneva Press. It publishes books and resources for clergy and church professionals, congregations, scholars, students, and laity. PPC publishes approximately 75 new titles each year and has more than 1,100 titles that are sold throughout the world. These works are published with the intention of stimulating conversations and contributing to worldwide scholarship in the areas of biblical studies, theology, religion, and ethical issues of importance to the larger society.

In addition, PPC continues to publish, print, and mail more than 135,000 regular-print and 16,000 large-print editions of *These Days*, a daily devotional magazine, four times a year.

The corporation is governed by a board of directors whose members are nominated by the General Assembly Nominating Committee and elected by the General Assembly.

3. *PPC Highlights in 2005*

- Finished the year with net sales of \$8.9 million.
- Published 75 new titles on time and within budget.
- Named Publisher of the Year by the Association of Theological Booksellers.
- Formed a partnership with Princeton Theological Seminary to publish *Theology Today*, a prestigious, leading journal for Protestant clergy. Princeton Theological Seminary will retain responsibility for the editorial content of the publication, while PPC will assume production, marketing, distribution, and customer service responsibilities. *Theology Today* has approximately 9,500 subscribers.
- Unveiled its Presbyterian Worship Planner, Version 2.0, an easy-to-use resource featuring worship preparation tools such as bulletin templates, a Pastor’s Notebook, electronic editions of popular Presbyterian worship resources and contemporary prayers, and *The Presbyterian Hymnal* at the National Pastors Retreat in Snowbird, Utah.
- Published *Letters to a Young Doubter* by William Sloane Coffin. (In 2004, PPC published *Credo* by William Sloane Coffin, which was named Book of the Year by the Association of Theological Booksellers.) More than 10,000 copies of the book were sold.
- Continued its more than forty-year tradition of publishing works that examine the intersection between religion and popular culture with *The Gospel according to America* and *The Gospel according to Oprah*.
- Expanded its Presbyterian Book Table Program to include a package for leaders in Presbyterian churches. The program allows pastors, educators, and leaders to purchase nine books on Presbyterian leadership for only \$64.95. Free shipping is provided on all orders.

4. *PPC Benevolence Programs*

PPC administers several benevolence programs as a way of contributing to the larger mission of the PC(USA).

Through its Equipping the Saints Program, PPC provides newly ordained ministers of the Word and Sacrament with complimentary packages of books and resources.

Through its Disaster Relief Program, PPC provides churches suffering the effects of Hurricanes Katrina and Rita and other natural disasters with complimentary packages of books and resources.

Through its In the Beginning Program, PPC sends packages of resources to new church developments to help in the beginning stages of their ministry.

Through its Books without Borders Program, PPC donates a selection of free reference works and academic titles to seed the libraries at 25 seminaries in second- and third-world countries.

The Robert G. Bohl Racial Ethnic Internship Program enables a racial ethnic seminary student to participate in a ten-week summer internship program, allowing individuals to consider religious publishing as a ministry option.

5. *Are You Thoughtful?*

In 2005, PPC developed a new online resource center known as The Thoughtful Christian. The exciting new resource center is located at www.TheThoughtfulChristian.com and contains studies that will help Christians wrestle with difficult questions. The studies are grouped into five categories: contemporary issues, popular culture, Bible and theology, Christian living, and spirituality. The studies have from one to four sessions, with each designed for one hour. They can be used in discussion groups, new member classes, lay leader training, weekend retreats, and personal study and devotion.

Below is a representative list of studies available.

- a. *Bible and Theology*
 - “Are You Saved?”
 - “Who Is God?”
 - “Bible 101”
 - “What do Presbyterians Believe?”
 - “What Happens When We Sin?”
- b. *Popular Culture*
 - “What’s behind Left Behind”
 - “*The Da Vinci Code*”
 - “*The Passion of the Christ*”
 - “*The Chronicles of Narnia*”
 - “Crash”
- c. *Contemporary Issues*
 - “Creationism, Evolution, and Intelligent Design: What’s a Christian to Believe?”
 - “Islam”
 - “Peace, Unity, and Purity: Summary and Response”
 - “The War in Iraq: Why This Now?”
 - “Pro-Life, Pro-Choice: Any Common Ground?”
- d. *Spirituality*
 - “Spirituality 101”
 - “Spiritual Practices for Families”
 - “Introduction to Spiritual Disciplines”
 - “Reformed Spirituality”
 - “Seasons of the Church Year”
- e. *Christian Living*
 - “Is God in the Workplace?”
 - “Preparing for End-of-Life Matters: Practical Steps”
 - “Christian Responses to War”
 - “What Would Jesus Drive?”
 - “Children and the Video Game Problem”

Individuals, churches, and other organizations will have multiple options for purchasing studies from The Thoughtful Christian.

An annual subscription allows churches and individuals to download as many studies as they want in a twelve-month period. Individuals and churches ordering subscriptions by September 30, 2006, will receive the first-year subscription at a discounted price.

Churches and individuals can purchase sessions now at www.TheThoughtfulChristian.com. A free sample session is also available.

6. *PPC Partner in Ministry: The Cokesbury Connection*

All PPC items are available through Cokesbury stores and catalogs and can be ordered at the Cokesbury Web site: www.cokesbury.com. A PPC retail partner since 1995, Cokesbury is an ecumenical division of the United Methodist Publishing House. It sells books, religious apparel, furnishings, candles, jewelry, music, and other church supplies through a national catalog program for Presbyterians and operates more than seventy stores around the country. To place an order, have your name put on Cokesbury's mailing list, or locate its retail outlets, call toll-free (800) 672-1789.

7. *How to Contact PPC*

Presbyterian Publishing Corporation
100 Witherspoon Street
Louisville, KY 40202
(800)227-2872
(800)541-5113 (Fax)
www.ppcbooks.com

8. *PPC Board of Directors*

Chair: The Reverend Robert W. Bohl, retired pastor, Moderator of the 205th General Assembly (1993)

The Reverend Deborah Block, pastor of Immanuel Presbyterian Church, Milwaukee, Wisconsin

Beth Elliott, retired certified public accountant, Newbury, California

Ken Godshall, senior vice president of consumer marketing, Hearst Corporation

José Irizarry, associate professor, McCormick Theological Seminary, Chicago, Illinois

Judy Lussie, retired senior manager, Lawrence Livermore National Laboratory

Eugene Sibery, retired healthcare executive, Cape Coral, Florida

Dr. Davis Perkins, president and publisher, ex-officio member

John Detterick, GAC Executive Director, ex-officio member

The Reverend Dr. Clifton Kirkpatrick, Stated Clerk, ex-officio member

Item 14-01

[The assembly approved Item 14-01 with amendment. See p. 17.]

The Advisory Committee on the Constitution (ACC) recommends that the 217th General Assembly (2006) approve the following authoritative interpretation of G-13.0112d:

The Advisory Committee on the Constitution (ACC) provides advice directly to the General Assembly based upon requests to the ACC, received only from the Stated Clerk of the General Assembly. The ACC provides only advice to the General Assembly regarding questions of interpretation of the *Book of Order*. The ACC does not communicate directly with those who request advice nor make provisions for hearings on matters before it for consideration. The Advisory Committee may consult with General Assembly entities through the Stated Clerk.

Item 14-ACL R

[The assembly approved Item 14-ACL R. See p. 17.]

Report on the Review of the Advisory Committee on Litigation

That the following recommendations and report are approved.

1. That the ACL, in reporting its actions on amicus briefs, include a description of the origin of the request to join the brief.

2. That the ACL consider adding a seventeenth criterion for their evaluation of amicus briefs: Is there a significant or passionate constituency within the PC(USA) who might disagree with the position of the brief?

Report on Review of the Advisory Committee on Litigation

Introduction

This review was conducted according to the “Standards for Review of General Assembly Permanent, Advocacy, and Advisory Committees and Commissions” approved by the 216th General Assembly (2004) and in accordance with Standing Rule M.4.b of the *Manual of the General Assembly*.

Mission

The mission of the Advisory Committee on Litigation (ACL) is to advise the Stated Clerk of the General Assembly in connection with instituting or participating in legal proceedings. (See Appendix A.)

Membership

The ACL has six members elected by the General Assembly. They serve 6-year terms. The members of the committee are ordinarily attorneys, and are experienced in fields related to issues that may be the subject of legal proceedings in which the church is, or may become, interested.

Process

The ACL provided a self-study based on their work for the past five years. The Assembly Committee on Review of General Assembly Permanent Committees reviewed the self-study, and interviewed Justin M. Johnson (elected member of the ACL) and Clifton Kirkpatrick (Stated Clerk of the General Assembly). An open hearing was held, but no one spoke about the ACL at that hearing.

Findings

A. Fidelity to Mission and Partnership

Does the ACL, as it was created by the church, serve and support the church’s mission in a particular area? Does the ACL exhibit a constant faithfulness to and in fulfillment of its servant role in the life of the PC(USA)?

In 1988, the 200th General Assembly adopted the document God Alone Is Lord of the Conscience. It contains the following affirmation, which the assembly adopted:

The corporate entities and individual members of the Presbyterian Church (U.S.A.) are obliged by the religious faith and order they profess to participate in public life and become involved in the realm of politics.

The ACL provides the requisite legal counsel to aid the Stated Clerk in fulfilling this obligation.

Does the basic process of the ACL demonstrate fidelity to the mission and accountability procedures set forth in its establishing deliverance, charter, or mandate from the assembly? Does the ACL exhibit leadership in guiding the church in engagement with the work and resources in which the ACL acts?

The ACL has identified sixteen criteria for deciding when to file an amicus brief, and they report consistently shaping their advice based on those criteria.

Does the ACL exhibit practical cooperation with the other agencies or committees of the church in areas of overlapping responsibility and opportunity?

The ACL reports working collaboratively and well with a number of General Assembly committees. The church has been able to approve wiser and better policies because of these cooperative ventures.

Does the ACL provide timely responses to directives and requests from the General Assembly?

The ACL reports and the Stated Clerk affirm that all directives from the assembly have been responded to on a timely basis.

B. Effectiveness of Services

Does the ACL have a defined and consistent process for completing its work?

Yes. The ACL has established criteria for evaluating requests to join amicus briefs, and reports that it has consistently followed those criteria. The ACL has been available to advise the Stated Clerk either by email, conference call, or face-to-face meeting.

Does the ACL have a regular process of self-evaluation of its services?

Yes. The ACL completed the self-study process for General Assembly. They also report regularly assessing the judicial impact of the briefs filed.

Does the ACL employ a strategy for effective communication with the church-at-large?

Since ACL's primary charge is to advise the Stated Clerk, it does not have a major interpretive role. However, it has established a website (www.pcusa.org/acl) so that the whole church can be aware of its procedures, the briefs filed, and the results achieved.

Does the ACL utilize current and emerging technologies to enable it to fulfill its mission?

Yes. The ACL has a website, and regularly uses email and conference calls to save the cost of face-to-face meetings.

Does the ACL have a developed vision and plan for its work in light of its historic mandate and the emerging issues before and context of the PC(USA)?

Yes. As a result of reflecting on the whole of the General Assembly witness and current issues before the judicial system, ACL has advised the Stated Clerk to give priority to briefs on the issues of religious freedom, ending the death penalty, human rights, and justice for immigrants.

C. Commendations

The Assembly Committee on Review of General Assembly Permanent Committees offers the following statements of commendation to the ACL:

1. The Assembly Committee on Review of Permanent General Assembly Committees commends the ACL for their effective use of resources and economical use of current technology.
2. We commend the ACL for the excellent records they maintain for the benefit of the church's mission.
3. We commend ACL members for the high quality of their expertise.
4. We further commend their graciously donated time, commitment, and service, for which the church is grateful.

Appendix A

From the ACL website, www.pcusa.org/acl

Standing Rule G.2.e provides that the Stated Clerk of the General Assembly may retain legal counsel and institute or participate in legal proceedings in civil and criminal courts in support of decisions, actions and programs of the General Assembly.

One vehicle available to carry out that responsibility is the filing of *amicus curiae* briefs.

Amicus curii is a Latin term for a party that is not one of the active litigants in the case, but who speaks to the court as a friend. It also means to bring to the court's attention policy matters and issues which should be considered by the court before rendering its decision.

The process that leads to the filing of an *amicus* brief may begin internally when a presbytery or an entity of the church raises a concern involving religious liberty or personal and social issues, or externally when another denomination or organization asks the Stated Clerk to consider the issues in a case. Where the brief involves state or local issues, the presbytery involved is ordinarily notified and asked to comment.

The Advisory Committee on Litigation advises the Stated Clerk on matters of litigation for which the Stated Clerk is responsible. The committee evaluates the denomination's participation in *amicus* briefs on the basis of 15 criteria to guide them in determining whether a particular brief is of interest to the denomination.

When filing an *amicus* brief, the Stated Clerk speaks on behalf of previous assemblies and applies to the issues in a case the statements made by the Assembly. As an officer of the Assembly, the Clerk does not speak as an individual or for the whole Presbyterian Church (U.S.A.), but for the Assembly.

Item 14-ACC R

[The assembly approved Item 14-ACC R. See p. 17.]

Report on the Review of the Advisory Committee on the Constitution

That the following recommendations and report are approved.

1. **Our committee suggests that the ACC implement the changes in accountability and communication identified in their self-study as appropriate.**
2. **Our committee recommends that the committee which is eventually appointed to review biennial General Assemblies include as part of its deliberations the effects of biennial assemblies on the workload of the ACC. (See Endnote #1.)**
3. **Our committee recommends that the ACC meet following each General Assembly, in the same calendar year. The purpose of this meeting is to orient new members, provide an opportunity to reflect on the actions of the past General Assembly, and increase the collegiality of the ACC. (See Endnote #2.)**
4. **Our committee recommends that if the ACC offers advice which differs from former ACC advice, it identify this change and, if practical and possible, give reasons for this change. It is our committee's intention that this identification and reasoning be very brief in nature. Our committee makes this recommendation to protect the integrity of the ACC and in the hope that this will foster trust between the ACC and the church at-large.**

[Financial Implications: Assembly action: (2006): \$8,565; (2008): \$8,565 (Per Capita Budget-OGA)]

**Report on Review of the
Advisory Committee on the Constitution**

Introduction

This review was conducted according to the “Standards for Review of General Assembly Permanent, Advocacy, and Advisory Committees and Commissions” approved by the 216th General Assembly (2004) and in accordance with Standing Rule M.4.b of the *Manual of the General Assembly*.

Mission

The primary mission of the Advisory Committee on the Constitution (ACC) as stated in Standing Rule A.5.a. of the *Manual of the General Assembly* is to “... 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 items are examined for clarity, consistency of language, and conformity with other provisions of the *Constitution*.

Membership

The ACC is composed of nine (9) voting members elected by the General Assembly, each serving a six-year term. They 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 *ex officio* and without vote.

Process

The ACC provided a self-study (February 2006) based on their work for the past two years. The Assembly Committee on Review of General Assembly Permanent Committees reviewed the self-study, examined the survey results from Presbyterian Research Services (May 2006), and interviewed a member of ACC, various persons in open hearing, and the Stated Clerk of the General Assembly. (See also Endnote 1, regarding an evaluation process conducted by Research Services.)

Findings

A. Fidelity to Mission and Partnership

1. Does the ACC, as it was created by the church, serve and support the church’s mission in a particular area? Does the ACC demonstrate a constant faithfulness to and fulfillment of its servant role in the life of the PC(USA)?

The ACC counsel to the General Assembly is expressed in a manner that is clear and understandable to the General Assembly commissioners and any audience present at the General Assembly committee meeting. Most importantly, the ACC strives to be neutral in political tone and does not advocate a position of any entity or group of the PC(USA)

2. Does the basic process of the ACC demonstrate fidelity to the mission and accountability procedures set forth in its establishing deliverance, charter, or mandate from the assembly? Does the ACC exhibit leadership in guiding the church in engagement with the work and resources in which the ACC acts?

The ACC is faithful to its mission as set forth in its mandate from the assembly. There is an obvious connection between the quality and credentials of the persons selected for service in the ACC and the nature and degree of steadfast personal dedication of the ACC’s membership.

3. Does the ACC exhibit practical cooperation with the other agencies or committees of the church in areas of overlapping responsibility and opportunity?

The work of the ACC is narrowly focused and advisory in nature and does not overlap the work of other committees or agencies of the General Assembly.

4. Does the ACC provide timely responses to directives and requests from the General Assembly?

Yes. The 120-day deadline for new business before the General Assembly prompts a timely but thorough and comprehensive response.

B. Effectiveness of Service

1. Does the ACC have a defined and consistent process for completing its work?

Yes. The “Manual of Procedures for the Advisory Committee on the Constitution of the General Assembly of the Presbyterian Church (USA)” (January 2006) is very detailed and sufficient in its guidance.

2. Does the ACC have a regular process of self-evaluation of its services?

Yes. The ACC goes through biennial self-evaluations. Accountability and communication issues are being investigated by the ACC. The structure of how the ACC performs is under continuing study, and some changes may result.

3. Does the ACC employ a strategy for effective communication with the church-at-large?

The ACC’s advice is evident in most pieces of business brought before the General Assembly and in the annotated version of the Book of Order. The communication of the advice of the ACC is the responsibility of the Office of the General Assembly.

4. Does the ACC utilize current and emerging technologies to enable it to fulfill its mission?

Yes. The recommendations of the ACC to the various General Assemblies regarding overtures, requests, and referrals continue to be read—especially in the electronic version of the Annotated Book of Order. The ACC offers a website, www.pcusa.org/acc.

5. Does the ACC have a developed vision and plan for its work in light of its historic mandate and the emerging issues before and context of the PC(USA)?

The ACC consistently evaluates constitutional matters before the General Assembly with neutrality. It takes great pains to give careful and constructive critique to proposals.

C. Commendations

The Assembly Committee on Review of General Assembly Permanent Committees offers the following statements of commendation to the ACC:

1. Our committee affirms the important work of the ACC, their dedication to the Presbyterian Church (USA), and the collaborative manner in which they conduct their business. We commend the ACC for their work performed with integrity, neutrality, and commitment.

2. Our committee commends the ACC for their process of self-study and the excellent report they submitted to our committee. We appreciate that they have conducted a thorough self-study and have intentionally sought the input and reflections of current and previous members of the ACC, the Stated Clerk and the members of his staff, and leadership teams of select assembly committees of the 215th and 216th General Assemblies (2003) and (2004) respectively.

3. Our committee supports the autonomous and independent nature of the ACC. We affirm the ACC’s freedom to offer its guidance and opinions without having the explicit power to enact its interpretations.

4. We commend the ACC for its efforts to encourage and spur Presbyterians to read and study the *Book of Order*.

Endnotes

1. Survey Results

A survey of synod and presbytery clerks, synod and presbytery executives, and General Assembly commissioners was conducted in 2006 by the General Assembly Council’s Research Services. The survey covered familiarity, leadership in support of PC(USA) mission, fidelity to the denomination, and importance to the denomination. The ACC received the highest ratings from those closest to questions of polity, i.e., stated clerks, and lowest among General Assembly commissioners. In all areas, ACC ranks very high, generally in the 90+ percent range of satisfaction.

2. Budget

There have been budgetary overruns in both 2004 and 2005, even though every effort has been made to contain and curtail costs. Budgeting properly for the ACC is always problematic because it is impossible to anticipate what matters will arise that will require a number of ACC personnel—or the whole committee—to participate.

Year	Budget	Actual
2004	\$37,420.62	(\$1,720.62)
2005	\$12,015.43	(\$850.43)

3. Financial Implications for Recommendation #3

According to the financial implications desk of the Office of the General Assembly, the cost of this decision would be \$8,565 (\$7,965 for the meeting cost, \$600 for administration) in both years 2006 and 2008 for a total of \$17,130.

14-GACOR R

[The assembly approved Item 14-GACOR R. See p. 17]

Report on the Review of the Committee on Representation

The following recommendation and report are approved.

We recommend that the General Assembly Council, in their planning for year-long emphases, consider designating a year to celebrate diversity.

Report on Review of the General Assembly Committee on Representation

Introduction

This review was conducted according to the “Standards for Review of General Assembly Permanent, Advocacy, and Advisory Committees and Commissions” approved by the 216th General Assembly (2004) and in accordance with Standing Rule M.4.b of the *Manual of the General Assembly*.

Mandate

The General Assembly Committee on Representation (GACOR) is called in its constitutional mandate to “advise, advocate, resource, review, recommend, and consult with the General Assembly committees, councils, and divisions in order to ensure that the principles of participation and 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 is also charged with advising the General Assembly on the employment of personnel in conformity with the Churchwide Plan for Affirmative Action and Equal Employment Opportunity.

Membership

The GACOR is defined by *Book of Order*, G-9.0105a–c.

The GACOR’s commitment to inclusiveness is reflected in the diversity of its membership from sixteen synods of the Presbyterian Church (U.S.A.) including:

- 8 Senior Adults (56+)
- 1 Youth (25 and under)
- 1 Young Adult (26–35)
- 6 Adult (36–55)
- 5 African American
- 1 Korean
- 2 Asian

1 Native American
1 Hispanic
6 White

Process

The GACOR established a self-study task group to evaluate the work of the committee over the previous six years.

The self-study task group reviewed minutes from the six-year period, examined synod and caucus reports and statistics, reviewed the accomplishments of GACOR through evaluations of trainings and meetings, reviewed the newsletter "Fixings," and examined GACOR reports to the General Assembly. Using Research Services of the General Assembly Council, GACOR authorized a survey among the congregations, synod and presbytery stated clerks and executives, and recipients of its newsletter, "Fixings."

Findings

A. Fidelity to Mandate and Partnership:

1. Does the GACOR, as it was created by the church, serve and support the church's mission in a particular area?

Yes. The GACOR serves and supports the church's mission in conformity with its mandate. Review of the self-study indicates further need for more effective communication of its valuable work at the synod level.

2. Does GACOR exhibit a constant faithfulness to and in fulfillment of its servant role in the life of the PC(USA)?

Yes. The GACOR does exhibit a constant faithfulness to and fulfillment of its servant role in the life of the PC(USA) in conformity with its mandate.

3. Does the basic process of the GACOR demonstrate fidelity to the mission and accountability procedures set forth in its establishing deliverance, charter, or mandate from the assembly?

Yes. The GACOR demonstrates fidelity to the missions and accountability procedures set forth in its establishing mandate found in Article 8 of the Articles of Agreement for the establishment of the PC(USA) and in the Manual of the General Assembly, Standing Rule E.11.

4. Does the GACOR exhibit leadership in guiding the church in engagement with the work and resources in which GACOR acts?

Yes. The GACOR guides the church in seeking diversity and inclusiveness. We encourage GACOR, through their work with synods, to enhance the work of committees on representation at the presbytery level.

5. Does the GACOR exhibit practical cooperation with the other agencies or committees of the church in areas of overlapping responsibility and opportunity?

Yes. The GACOR cooperates with the General Assembly Nominating Committee, various caucuses, synods, and the General Assembly Council.

4. Does the GACOR provide timely responses to directives and requests from the General Assembly?

Yes. The GACOR self-study required by the action of the 216th General Assembly (2004) was thorough, detailed, timely, and utilized the Research Services of the General Assembly Council appropriately.

B. Effectiveness of Services

1. Does the GACOR have a defined and consistent process for completing its work?

Yes. The GACOR has a defined and consistent process for completing its work in adherence with requirements stated within the Book of Order.

2. Does the GACOR have a regular process of self-evaluation of its services?

This self-study was the first experience of self-evaluation the GACOR has undergone and they have committed to self-study process in the future.

3. Does the GACOR employ a strategy for effective communication with the church-at-large?

The GACOR communicates with the General Assembly Nominating Committee (GANC); enters into dialogue with and engages in cooperative processes with synods, the General Assembly Advocacy Committee for Racial Ethnic Concerns (ACREC), and the General Assembly Advocacy Committee for Women's Concerns (ACWC). Information is also communicated through the General Assembly Committee on Representation website, www.pcusa.org/cor.

4. Does the GACOR utilize current and emerging technologies to enable it to fulfill its mandate?

Yes, the GACOR demonstrated to the review committee utilization of current and emerging technologies to fulfill its mandate such as creating a training DVD presentation in three different languages (English, Spanish, Korean), and by providing information and resources through the General Assembly Committee on Representation website.

5. Does the GACOR have a developed vision and plan for its work in light of its historic mandate and the emerging issues before and context of the PC(USA)?

Yes, the work of the GACOR as outlined in the Book of Order, is unchanging. The GACOR has, however, demonstrated a commitment to continue that same work in innovative ways.

C. Commendations

1. We commend the GACOR for excellence in its work. The commitment of GACOR to inclusiveness and fairness is admirable.

2. We commend the GACOR for its active role in the face of changing national demographics as the GACOR leads the PC(USA) in embracing the emerging multicultural facets of this church.

Item 14-ACWC R

[The assembly approved Item 14-ACWC R. See p. 17.]

Report on the Review of the Advocacy Committee for Women's Concerns

The following recommendations and report are approved.

1. **We recommend that ACWC develop a strategy for increasing effective communications with synods.**

2. **Recognizing that G-4.0403 encourages full participation of persons of diverse theological perspectives, and that the ACWC committee membership requirements, according to the ACWC Manual of Operations, do not specifically require theological diversity, we recommend that the desirability of theological diversity in the membership composition of the ACWC be referred to the GANC for report back to the 218th General Assembly (2007).**

Report on Review of the Advocacy Committee for Women's Concerns

Introduction

This review was conducted according to the "Standards for Review of General Assembly Permanent, Advocacy, and Advisory Committees and Commissions" approved by the 216th General Assembly (2004) and in accordance with Standing Rule M.4.b of the *Manual of the General Assembly*.

Purpose

The General Assembly, in establishing the Advocacy Committee for Women's Concerns (ACWC), defined its mission broadly. The three primary purposes of this mission (as stated in the *Design for Mission*) include:

...serving as a voice of advocacy on existing and emerging issues of justice both within the church and society; evaluating and monitoring policies, procedures, programs and resources regarding the way in which they impact the status and position of women; and giving the General Assembly and the General Assembly Council advice and counsel on overtures, resolutions, reports and actions recommending policy direction or action on issues of justice.

Membership

Ten persons are elected by the General Assembly upon nomination by the General Assembly Nominating Committee (GANC), in rotating classes.

The ACWC is to consist of:

- Two clergy women
- One woman church lay employee
- The Presbyterian Women's Churchwide Coordinating Team's (PW/CCT) vice moderator for peace and justice
- Seven at-large members, chosen to balance the committee geographically, racially, and ethnically, and with consideration to age and expertise
- One GAC Executive Committee member (This voting member fulfills the responsibility of liaison between GAC Executive Committee and ACWC.)

At least four of the twelve members will be racial ethnic women. At least two, but not more than three, of the twelve members will be men.

Process

The ACWC established a self-study task group to evaluate the work over the last five years (2001–2005).

Findings

A. Fidelity to Purpose

1. Does the ACWC, as it was created by the church, serve and support the church's mission in a particular area? Does ACWC exhibit a constant faithfulness to and in fulfillment of its servant role in the life of the PC(USA)?

The ACWC does serve and support the church's mission to be advocates for women, evaluate the church's actions, and advise and counsel the General Assembly and GAC in conformity with its purpose. The ACWC does exhibit a constant faithfulness to and fulfillment of its servant role in the life of the PC(USA) in conformity with its purpose, as supported by the results shown in their survey entitled Clergywomen's Experiences in Ministry: Realities and Challenges, 2003, published in 2005.

2. Does the basic process of the ACWC demonstrate fidelity to the mission and accountability procedures set forth in its establishing deliverance, charter, or purpose from the assembly? Does the ACWC exhibit leadership in guiding the church in engagement with the work and resources in which ACWC acts?

Yes. The ACWC does demonstrate fidelity to the missions and accountability procedures set forth in its establishing resolution. The ACWC routinely reports to the General Assembly Council Executive Director through the GAC Deputy Executive Director. The ACWC also exhibits leadership in guiding the church in addressing issues of vital concern to women in the church and society.

3. Does the ACWC exhibit practical cooperation with the other agencies or committees of the church in areas of overlapping responsibility and opportunity?

Yes. The ACWC exhibits practical cooperation with other agencies, in particular with the Advocacy Committee for Racial Ethnic Concerns, the Advisory Committee on Social Witness Policy, and the General Assembly Council. They also cooperate with other General Assembly committees.

4. Does the ACWC provide timely responses to directives and requests from the General Assembly?

Yes, the ACWC does provide timely responses to directives and requests from the General Assembly.

B. Effectiveness of Services

1. Does the ACWC have a defined and consistent process for completing its work?

Yes, the ACWC Self-Study Report indicates that the committee does have a defined and consistent process for completing its work.

2. Does the ACWC have a regular process of self-evaluation of its services?

Yes, the ACWC conducts annual reviews of its work to reassess fidelity to its purpose and plan future work of the committee.

3. Does the ACWC employ a strategy for effective communication with the church-at-large?

The surveys completed for this review indicate that synods, presbyteries, and the wider church would benefit from more effective communication about the important work of the ACWC.

4. Does the ACWC utilize current and emerging technologies to enable it to fulfill its purpose?

Yes. The ACWC can be reached at its website www.pcusa.org/womensadvocacy/acwc. In addition, committee members submit articles to various Presbyterian publications.

5. Does the ACWC have a developed vision and plan for its work in light of its historic purpose and the emerging issues before the PC(USA)?

Yes, in cooperation with the Advocacy Committee for Racial Ethnic Concerns, the ACWC brings Item 08-07 before the 217th General Assembly (2006).

C. Commendation

We commend the ACWC for its thorough self-study.

Appendix

The ACWC's assigned functions, as described in the *Manual of Operations* of the General Assembly Council (Appendix I, EV, Section VIII.B.), are:

- a. Preparing policy statements, resolutions, recommendations, reports, and advice and counsel memoranda on women's concerns to the General Assembly at the request of the General Assembly, the General Assembly Council, or on its own initiative.
- b. Advising the General Assembly Council on matters of women's concerns including statements concerning pressing issues that the council may wish to consider between meetings of the General Assembly.
- c. Providing 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 women's concerns.
- d. Assisting the Advisory Committee on Social Witness Policy in maintaining an up-to-date and accurate compilation of General Assembly policy on women's concerns and provide information to the church as requested.
- e. 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 General Assembly policies on women's concerns.
- f. Monitoring the implementation of women's policies and programs relative to women's concerns.
- g. Through advocacy, maintaining a strong prophetic witness to the church and for the church on existing and emerging issues of women's concerns.

Item 14-Info**A. Advisory Committee on Litigation Agency Summary**

1. *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

nominates persons for the ACL who fit the criteria for eligibility. The Advisory Committee on Litigation was established by the 200th General Assembly (1988) to advise the Stated Clerk on matters relating to litigation.

The consultations typically take place via telephone conference calls after committee members have been provided copies of all pertinent pleadings, orders, and information. The committee ordinarily meets face-to-face at least once each year. It is normally consulted whenever the Stated Clerk is asked to participate in litigation involving matters of civil and religious liberty, church and state relations, and other matters related to the mission and interests of the church.

2. *Disposition of Cases Reported in 2004*

a. *Glassroth v. Moore, U.S. Court of Appeals, 11th Circuit*

On April 28, 2003, Clifton Kirkpatrick, as the 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).

The 11th Circuit U.S. Court of Appeals held on July 1, 2003, 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 decision stand as the final opinion in the case.

b. *CEF of Md v. Montgomery County, 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) contrary to First Amendment of the U.S. Constitution’s prohibition against governmental establishment of religion and the right of individuals to free expression of religion 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)

The U.S. Court of Appeals for the Fourth Circuit ruled on June 30, 2004, that the refusal by Maryland’s Montgomery County Public Schools (MCPS) to distribute materials promoting an after-school “Good News Club” run by the Child Evangelism Fellowship of Maryland (CEF) constituted impermissible viewpoint discrimination in violation of CEF’s free speech rights. The MCPS elementary school teachers and students distributed materials for other groups, such as the Four-H and the Boy Scouts. The Fourth Circuit rejected MCPS’s argument that including CEF flyers and permission slips in the informational folders young children take home to parents would violate the Establishment Clause. School officials denied the request on the ground that involving students and teachers in distributing religious materials would imply government endorsement of religion. The CEF sued, seeking a preliminary injunction while the case was pending. The district court denied the motion, and CEF filed an interlocutory appeal. The Fourth Circuit, relying on *Good News Club v. Milford Central School*, 533 U.S. 98 (2001), concluded that MCPS could not demonstrate a compelling governmental interest, based on Establishment Clause concerns, justifying its viewpoint discrimination. Addressing MCPS’s contention that the classroom distribution “would create a perception of endorsement or coercion by government officials,” the court held that the fact that the flyers would be distributed during “non-instructional” time at the end of the school day obviated any suggestion that the distribution is part of the curriculum or is integrated into the teacher’s instruction. Turning to the issue of whether distribution would have an unconstitutional coercive effect on students, the court pointed out that such coercion would occur only if the “government is granting preferential treatment to a religious organization” and if the activity can be characterized as a religious exercise or religious worship. CEF would receive no preferential treatment because it would be just one of many organizations whose materials are distributed. The flyers cannot be characterized as religious exercise or worship because

they are merely invitations. The court rejected MCPS's argument that the teachers' active participation raises endorsement and entanglement concerns. The teachers' role would be a minimal administrative activity that treats a variety of school-related and non-school-related materials equally.

c. *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 pursue degrees in theology. The brief argued that the otherwise neutral statute, unfairly imposed a discriminated classification based upon religion. The 200th General Assembly 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 agencies... Government must be neutral in matters of religion. (*God Alone Is Lord of the Conscience, Minutes, 1988, Part I, p. 562*)

The U.S. Supreme Court decided on February 25th, 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. *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.

On September 27, 2004, the 2nd Circuit U.S. Court of Appeals decided that there are outstanding factual questions precluding a finding in favor of Westchester Day School at this time. It did not address the constitutionality of RLUIPA. The court ordered that the case proceed to trial before the lower court to resolve these questions.

e. *In Support of Rodi Alvarado Pena Appeal Before the Attorney General*

On January, 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 her 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 Ms. Alvarado's repeated efforts to obtain protection from the abuse. The brief was consistent with PC(USA) policies on immigration and domestic violence. The brief was limited to the finalization of a standing rule interpreting asylum based on membership of a particular social group. This brief addressed only the question of Ms. 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.

After taking the asylum request of Rodi Adali Alvarado Peña, a domestic violence survivor, under advisement and delaying a decision for years, Attorney General John Ashcroft left office without deciding the case.

f. *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 Supreme 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 approved 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 plaintiff's 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.

On June 29, 2004, the U.S. Supreme Court entered an opinion dismissing the underlying cause of action in *Sosa v. Alvarez*, however affirming that the Alien Tort Claims Act (ATCA) is a jurisdictional statute that provides jurisdiction for foreign nationals to sue U.S. nationals (corporations and individuals) for violations of the “law of nations” or a treaty of the United States. The Court was clear that the ATCA does not create a cause of action but simply provides standing for the foreign complainant to bring a civil action against a U.S. citizen in U.S. courts. However, the Court went on to say that the “law of nations” was defined in 1789 as including international common law such as piracy, violation of safe conducts, and offenses against ambassadors. The Court goes on to describe the growth of the narrow definition of “law of nations” in the 21st century that might include genocide and torture. The court also mentions the statute as being a possible jurisdictional statute providing a cause of action in the Guantanamo Bay cases alleging indefinite detention and/or torture. Constitutional law scholars consider this one of the most important decisions for human rights to be decided in decades.

The separate class-action suit brought under the ATCA by the Presbyterian Church of Sudan against the Talisman Energy, Inc. is still in the discovery phase and has not yet proceeded to trial. If the Presbyterian Church of Sudan succeeds in proving on the merits that the Talisman Energy, Inc. colluded with the Sudanese government to commit genocide and religious cleansing, a question on appeal will be: Does the ATCA provide a cause of action for foreign citizens to sue U.S. citizens (corporations and individuals) for religious cleansing under the definition of the “law of nations”?

g. *Roper v. Simmons, U.S. Supreme Court*

On March 31, 2004, 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 in the 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 which 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 between categories of defendants.

By a vote of 5–4, the U.S. Supreme Court on March 1, 2005, held that the Eighth and Fourteenth Amendments forbid the execution of offenders who were under the age of eighteen when their crimes were committed.

Justice Kennedy, writing for the majority (Kennedy, Breyer, Ginsburg, Souter, and Stevens), stated:

When a juvenile offender commits a heinous crime, the State can exact forfeiture of some of the most basic liberties, but the State cannot extinguish his life and his potential to attain a mature understanding of his own humanity.

The Court reaffirmed the necessity of referring to “the evolving standards of decency that mark the progress of a maturing society” to determine which punishments are so disproportionate as to be cruel and unusual. The Court reasoned that the rejection of the juvenile death penalty in the majority of states, the infrequent use of the punishment even where it remains on the books, and the consistent trend toward abolition of the juvenile death penalty demonstrated a national consensus against the practice. The Court determined that today our society views juveniles as categorically less culpable than the average criminal.

3. *Cases Joined (2004–2006)*

a. *Crawford, US Immigration and Customs v. Sergio Suarez Martinez, Clark v. Sergio Suarez Martinez, U.S. Supreme Court, No. 03–878. Argued October 13, 2004—Decided January 12, 2005*

On August 2, 2004, Stated Clerk Clifton Kirkpatrick joined a variety of denominational leaders on an *amicus* brief in the Supreme Court of the United States, *Crawford, US Immigration and Customs v. Sergio Suarez Martinez*.

Under U.S. immigration law, an alien seeking immigration status must be inspected by an immigration officer at a port of entry and unless he is found “clearly and beyond a doubt entitled to be admitted” must either be removed immediately under expedited removal or undergo removal proceedings in order to determine whether he or she is admissible into the U.S. While in the removal proceedings, the alien may be detained unless the secretary of the Department of Homeland Security has agreed to parole the alien into the U.S. If the alien has been determined to be inadmissible to the U.S., the secretary of the Department of Homeland Security must deport the alien within ninety days.

Martinez, a Cuban refugee, was paroled into the US in 1980 after arriving on the Mariel boatlift. Martinez was deemed inadmissible after several criminal convictions for which he served out his sentence and his parole was revoked in December 2000. He remained in detention until the District Court found that removal to Cuba was not reasonably foreseeable in October 2002. The government argued that Martinez could be detained indefinitely pending the government’s attempt to remove him from the country. Amici argued that moral and religious concerns dictate that an individual should not be held in detention indefinitely absent a meaningful opportunity to be heard and that all persons have dignity and worth and the right to due process. The Courts applied these immigration statutes differently to different persons and the amici argued that governmental regulation of migration should be fair and humane.

This brief is consistent with the policies adopted by the General Assembly regarding immigrant persons living and working within the United States. The 216th General Assembly (2004) approved the following resolution:

Diversity testifies to the glory of God’s creation. ... 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.

... Genuine reconciliation [takes place through] 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. (*Minutes*, 2004, Part I, p.746)

[We commit to] [a]dvocate [for] the reform of current immigration policies and procedures to ensure a more timely and humane process. (*Minutes*, 2004, Part I, p. 738)

On January 12, 2005, the Supreme Court of the United States held that under the statute the Secretary of Homeland Security may detain inadmissible aliens beyond the 90 day removal period, but only for as long as necessary to achieve reasonable removal. If the government is unable to enforce a removal order within six months, even inadmissible aliens, like Martinez, are entitled to release from immigration detention.

A current bill passed by the House in March, 2005, HR 4437, would overturn this decision.

b. *Christ Universal Mission Church v. City of Chicago*, (7th Cir. 2003), U.S. Supreme Court—*Amici Brief in Support of Petition for Certiorari*

On December 2, 2004, Stated Clerk Clifton Kirkpatrick joined a variety of denominational and religious leaders on an amicus brief filed in the Supreme Court of the United States asking the Supreme Court to issue a writ of certiorari in *Christ Universal Mission Church v. City of Chicago*. The brief highlighted a split in the circuits in which the 7th Circuit held in this case and an earlier case, *CLUB v. City of Chicago*, 342 F3rd 752 (7th Cir. 2003), that a land regulation creates a substantial burden on the religious use of land under the Religious Land use and Institutionalized Persons Act (RLUIPA) only when there is no other “a land-use regulation that imposes a substantial burden on religious exercise is one that necessarily bears direct, primary, and fundamental responsibility for rendering religious exercise—including the use of real property for the purpose thereof within the regulated jurisdiction generally—*effectively impracticable*.” *Id.* at 761 [emphasis added].

Under this “effectively impracticable” test, the court of appeals found that the plaintiffs could not show the zoning ordinance violated either the Free Exercise Clause or the “substantial burden” provision of RLUIPA. Despite the difficulties associated with finding suitable properties for churches, the ordinance, according to the majority, did not “render impracticable the use of real property in Chicago for religious exercise.”

Amici argued that the Seventh Circuit created such a high standard for establishing when land use decisions impose a substantial burden on religious exercise that the protections of the Free Exercise Clause and RLUIPA would often be rendered meaningless and would have nationwide adverse consequences on the ability of religious organizations to construct houses of worship. This standard conflicts with the decisions of other circuits and lower courts and violates the express intent of Congress in enacting RLUIPA.

This brief was consistent with the policies adopted by the General Assembly regarding the religious liberty guarantees of the First Amendment. The 200th General Assembly (1988) of the Presbyterian Church (U.S.A.) expressly addressed these issues:

14 ASSEMBLY COMMITTEE ON REVIEW OF GENERAL ASSEMBLY PERMANENT COMMITTEES

1. Churches have a right of autonomy protected by the Free Exercise clause of the First Amendment. Each worshipping community has the right to govern itself and order its life and activity free of government intervention.

2. The government must assert a compelling interest and demonstrate an imminent threat to public safety before the right of autonomy may be set aside [and create a substantial burden] in specific instances and government permitted to interfere with internal church activities. ... (*Minutes*, 1988, Part I, p. 555, *God Alone Is Lord of the Conscience*, a policy statement adopted by the General Assembly).

The Supreme Court of the United States denied the petition writ of certiorari. The circuits are still split on the standard to be applied when deciding whether or not a governmental regulation imposes a substantial burden on the religious exercise of the owner and user of land.

c. *Cutter v. Wilkinson*, U.S. Supreme Court, 125 S.Ct. 2113 (2005)

On December 20, 2004, the Stated Clerk, Clifton Kirkpatrick joined a Coalition of religious entities and individuals on an amicus brief to the Supreme Court of the United States in *Cutter v. Wilkinson*. The brief brought together a coalition of entities that gathered under the umbrella of Coalition for the Free Exercise of Religion (CFER) to defend the constitutionality of the Religious Land Use and Institutionalized Persons Act (RLUIPA). The Circuit held that RLUIPA violated the Establishment Clause and was an impermissible legislative accommodation of religion. The Amicus Brief argued that RLUIPA did not violate the Establishment Clause because it satisfied all three requirements of the establishment clause test: (1) RLUIPA has a secular purpose, to minimize government interference with religious exercise; (2) it does not have the primary effect of advancing religion, because alleviating substantial government burdens on religious exercise—even exclusively, as religious accommodation laws do—does not involve the government *itself* advancing religion; (3) and the statute entails no greater entanglement problem than the ordinary application of Free Exercise doctrine.

This brief is consistent with the policies adopted by the General Assembly regarding the religious liberty guarantees of the First Amendment. The 200th General Assembly (1988) of the Presbyterian Church (U.S.A.) expressly addressed these issues:

1. Churches have a right of autonomy protected by the Free Exercise clause of the First Amendment. Each worshipping community has the right to govern itself and order its life and activity free of government intervention.

2. The government must assert a compelling interest and demonstrate an imminent threat to public safety before the right of autonomy may be set aside [and create a substantial burden] in specific instances and government permitted to interfere with internal church activities. ... (*Minutes*, 1988, Part I, p. 555, *God Alone Is Lord of the Conscience*, a policy statement adopted by the General Assembly).

On May 31, 2005, the Supreme Court decided the *Cutter v. Wilkinson* case, reversing the 6th Circuit's opinion. In a decision written by Justice Ginsberg, the Court held that RLUIPA on its face does not violate the Establishment Clause. RLUIPA, the Court stated, fits within the "corridor between the Religion Clauses: On its face, the Act qualifies as a permissible legislative accommodation of religion that is not barred by the Establishment Clause." The Court recognized the need for prisons to maintain security, but said: "We have no cause to believe that RLUIPA would not be applied in an appropriately balanced way." Additionally the Supreme Court affirmed the feasibility of a case-by-case consideration of religious exemptions when a governmental regulation imposes a substantial burden on a sincere expression of religion. RLUIPA was enacted to establish a standard for such a case-by-case consideration when the regulation imposes a substantial burden upon the religious use of property or the sincere expression of religion of a person who is incarcerated by the government. The statute states that the government must prove that it has a compelling state interest in the regulation if the regulation substantially burdens the religious use of property or the sincere expression of religion of a person who is incarcerated by the government. The court stated in the UDV case below that they have no cause to believe that the compelling interest test would not be applied in an appropriately balanced way to specific claims for exemption from a generally applicable regulation which burdens the religious use of property or the sincere expression of religion of a person who is incarcerated by the government.

d. *Fifth Avenue Presbyterian Church, et al. v. City of New York, et al* U.S. Court of Appeals, Second Circuit

On April 25, 2005, the Stated Clerk, Clifton Kirkpatrick, joined on an amicus brief filed in the United States Court of Appeals for the Second Circuit, *Fifth Avenue Presbyterian Church, et al. v. City of New York, et al.*

Plaintiffs, a religious corporation which owns and operates a church at the corner of Fifth Avenue and 55th Street in Manhattan, New York City (the "Church"), et al. brought this action to obtain a permanent injunction preventing the City of New York (the "City") from dispersing homeless persons sleeping, at the Church's invitation, in the landings at the tops of the staircases and on the Church's property along 55th Street adjacent to the Church wall (extending about five feet into the public sidewalk), as well as for a declaration that the dispersal of such persons from such areas has violated plaintiffs' rights.

The United States District Court, S.D. New York, decided on October 24, 2004, that the defendant had failed to prove that there was a compelling state interest in removing homeless persons sleeping on church property. The district court found

that the reasons stated were not neutrally applicable to all entities and were individually assessed by the government thus the government had the burden to assert a compelling state interest in dispersing homeless persons sleeping on church property and substantially burdening the free exercise of religion of 5th Avenue Presbyterian Church.

The issue of when the strict scrutiny standard of review applies in Free Exercise cases has, at times, caused considerable confusion among state and local governments in the wake of the Supreme Court's decision in *Employment Div. v. Smith*, 494 U.S. 872 (1990). *Amici* submitted this brief to the 2nd Circuit to emphasize that the strict scrutiny standard of review which shifts the burden to the government to assert a compelling state interest when the government has substantially burdened the free exercise of religion continues to apply, post-*Smith*, where religious exercise is substantially burdened pursuant to a system of individualized assessments by government.

This brief is consistent with the policies adopted by the General Assembly regarding the religious liberty guarantees of the First Amendment. The 200th General Assembly (1988) of the Presbyterian Church (U.S.A.) expressly addressed these issues:

1. Churches have a right of autonomy protected by the Free Exercise clause of the First Amendment. Each worshipping community has the right to govern itself and order its life and activity free of government intervention.
2. The government must assert a compelling interest and demonstrate an imminent threat to public safety before the right of autonomy may be set aside [and create a substantial burden] in specific instances and government permitted to interfere with internal church activities. ... (*Minutes*, 1988, Part I, p. 555, *God Alone Is Lord of the Conscience*, a policy statement adopted by the General Assembly).

This matter is currently under consideration by the U. S. Court of Appeals, Second Circuit.

e. *Alberto R. Gonzales, Attorney General, ET AL v. O Centro Espirita Beneficiente Uniao Do Vegetal, ET AL, U.S. Supreme Court*

On September 9, 2005, the Stated Clerk, Clifton Kirkpatrick, joined a large variety of denominational leaders on an amicus brief filed in the Supreme Court of the United States, *Alberto R. Gonzales, Attorney General, ET AL v. O Centro Espirita Beneficiente Uniao Do Vegetal, ET AL*. The Religious Freedom Restoration Act of 1993 ("RFRA") generally prohibits the federal government from imposing a substantial burden on a sincere exercise of religion without first showing that the regulation furthers a compelling governmental interest in the least restrictive way. A small North American sect of the Brazilian group, "O Centro Espirita Beneficiente Uniao Do Vegetal" ("UDV") challenged the government's enforcement of a ban on [DMT](#), a Schedule I narcotic and principle ingredient of "hoasca" a tea imported from South America that is central to UDV's religious rituals. The government asserted that the compelling governmental interest was the protection of the health and safety of the UDV members and the potential for diversion from the church use to recreational use. The district court required the government to prove the underlying facts of the asserted compelling state interest in this case: that sacramental consumption of hoasca posed a serious health risk to the UDV members and that it would lead to a significant increase in nonreligious use. The district court found that the government failed to prove a compelling state reason to restrict the sacramental use of hoasca under RFRA and issued a preliminary injunction against governmental restriction. The 10th Circuit upheld the finding that the government failed to build an adequate record demonstrating that the sacramental use of hoasca presented a danger to the members of the UDV church and thus the government failed to show a compelling state interest in the regulation which imposed a substantial burden on a sincere exercise of religion.

The amici argued that although RFRA was found unconstitutional when applied to the states, the government can and did choose to provide a standard that allowed for a case-by-case review of a generally applicable federal regulation when the regulation provides a substantial burden on a person's right to exercise their religion. The amici argued that RFRA is consistent with the Establishment clause and is within the authority of the legislature to require a case-by-case analysis when a generally applicable federal regulation is a substantial burden on an individual's sincere exercise of religion.

This brief is consistent with the policies adopted by the General Assembly regarding the religious liberty guarantees of the First Amendment. The 200th General Assembly (1988) of the Presbyterian Church (U.S.A.) expressly addressed these issues:

1. Churches have a right of autonomy protected by the Free Exercise clause of the First Amendment. Each worshipping community has the right to govern itself and order its life and activity free of government intervention.
2. The government must assert a compelling interest and demonstrate an imminent threat to public safety before the right of autonomy may be set aside [and create a substantial burden] in specific instances and government permitted to interfere with internal church activities. ... (*Minutes*, 1988, Part I, p. 555, *God Alone Is Lord of the Conscience*, a policy statement adopted by the General Assembly).

On February 21, 2006, the U.S. Supreme Court, with Chief Justice Roberts writing the opinion, upheld the preliminary injunction against the federal government and affirmed the lower courts' interpretation of RFRA.

B. *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 in section numbering.

With respect to requests for interpretation, as well as comments on overtures, the advisory committee seeks to provide advice that is based on constitutional issues, not on the substance of the issues at hand. 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 217th General Assembly (2006), offer preliminary evaluation of some proposals made by the Committee on the Office of the General Assembly, and advise the General Assembly Committee on Ecumenical Relations concerning its proposals for amending the *Book of Order*. At its spring five-day meeting the Advisory Committee on the

Constitution concluded its work of preparing responses to constitutional issues to be considered by the 217th General Assembly (2006).

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.

The primary focus for the advisory committee is to fulfill its constitutional function to provide advice to the General Assembly concerning overtures that seek to amend the *Constitution*, and concerning requests for interpretation of the *Constitution*. During the past two-year period since the last meeting of the General Assembly, the advisory committee has also consulted and developed advice regarding a referral from the 216th General Assembly (2004) regarding compliance with permanent judicial commission decisions, consulted with the Office of the General Assembly concerning the proposed revision of Chapter XIV of the Form of Government, and prepared its self-study review for the General Assembly committee that will review the work of the Advisory Committee on the Constitution.

3. *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. The following changes have been made by the Stated Clerk and approved by the Advisory Committee on the Constitution:

a. An editorial change in G-14.0501d of the *Book of Order* was requested by the manager of polity guidance and training in Office of the General Assembly. The request stated that references to “assistant pastors” were dropped in 2002 when it was determined that no assistant pastors were still serving in PC(USA) churches. However, the word “either” was inadvertently left in the sentence, even though it referred originally to an associate pastor and an assistant pastor. Ross further stated: “The current wording is exactly the same except for the deletion of ‘or assistant’ throughout the paragraph. Now it appears the antecedents of ‘either’ are ‘associate pastor’ and ‘pastor,’ which is clearly not the original intent.”

Therefore, the following editorial change to G-14.0501d has been made:

“d. The official relationship of an associate pastor to a church is not dependent upon that of a pastor, but an associate pastor is not eligible to succeed immediately the pastor in a church which they have served together, nor may ~~either~~ *the associate pastor* be called as pastor to serve as co-pastor of that church, except in churches which currently have a co-pastor model which has been in effect for at least three years and the congregation desires to continue such model....”

b. The director of the Department of Communications and Technology, Office of the General Assembly contacted the Advisory Committee on the Constitution to inform them that the following three errors in the text of the 2005–2007 *Book of Order* had been discovered:

(1) “In G-9.0404d, the first sentence of the paragraph includes the word “annually,” which should not have appeared in the paragraph.

(2) In G-11.0409, the text that is bolded in that paragraph, “designated pastor, designated co-pastor, designated associate pastor,” “or organizing pastor,” and “G-14.0501,” should not have been included in the text.

(3) In the Scriptural Allusion Index at the end of the book, the word “Acts” is omitted in the second line of the reference to G–11.0101 following “1 Cor. 16:8, 9, 19;” so that the reference now reads:

“G–11.0101 a. Acts 6:1,6; 9:31; 21:20; 2:41, 46, 47; 4:4; 15:4; 11:22, 30; 21:17, 18; 6:1–7; 19:18–20; 1 Cor. 16:8, 9, 19; Acts 18:19, 24, 26; 20:17, 18, 25, 28, 30, 36, 37; Rev. 2:1–6”

Rev. Clements further informed the Advisory Committee on the Constitution of the steps taken to notify readers of the 2005–2007 edition of the *Book of Order* of these errors by putting an errata notice on the OGA website near the link to the online *Book of Order*. These corrections were noted by the Stated Clerk and approved by the Advisory Committee on the Constitution: Corrections will be made in the 2007–2009 *Book of Order*.

c. Editorial Correction to G-14.0402 in the *Annotated Book of Order*: The Stated Clerk of the Presbytery of Missouri River Valley sent a communication in which he called attention to a discrepancy between the *Book of Order* and the *Annotated Book of Order* in the first sentence of G-14.0402. The discrepancy concerned the phrase “in which” instead of “and.” Upon researching the inconsistency, it was determined that the word “and” in the *Annotated Book of Order* was in error. The correction has been made in the *Annotated Book of Order* by the Stated Clerk and approved by the Advisory Committee on the Constitution so the sentence now reads:

“G-14.0402a. The candidate shall appear before the presbytery ~~and in which~~ he or she shall make a brief statement of personal faith and of commitment to the ministry of the Word and Sacrament except as provided in G-14.0314. . . .”

d. Editorial Correction to D-11.0502 in the *Book of Order*: The manager of polity guidance and training in the Office of the General Assembly contacted the Advisory Committee on the Constitution calling attention the fact the D-11.0502 was not changed last year to correspond with the new equivalent wording at D-13.0102, concerning who may file an appeal at the first level.

Ross suggested that the wording at D-11.0502 be corrected editorially as follows [Text to be deleted is shown with a strike-through; text to be added is shown in italics.]:

“~~Only a person found guilty~~ *Either party* may initiate the first level of appeal. *Either party* may initiate an appeal of the appellate decision. Rules of appeal are found in D-13.0000.”

4. *Special Thanks*

On behalf of the 217th General Assembly (2006), the Advisory Committee on the Constitution expresses its thanks and appreciation to the Reverend Kim Leech and Elder Margy Wentz 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.

C. *Advocacy Committee for Women’s Concerns (ACWC) Agency Summary*

“The Lord is a stronghold for the oppressed, a stronghold in times of trouble” (Ps. 9:9).

“The Spirit told me to go with them and not to make a distinction between them and us” (Acts 11:12).

“...[B]e doers of the word, and not merely hearers ...” (Jas. 1:22).

1. *Agency Description*

The context of women’s advocacy is a human situation where women experience injustice because they are women. Grounded in communal faith in “God [who] liberated the people of Israel from oppression ... [and] covenanted with Israel ... that they might do justice ...”(Book of Order, G-3.0101b) and motivated by painful recognition of sexism within and without, the church explicitly articulated in the Articles of Agreement its commitment to work against gender-based discrimination. The Advocacy Committee for Women’s Concerns (ACWC) is a contemporary fulfillment of this commitment. Created by the mandate of the 205th General Assembly (1993) at the recommendation of the Report of the Task Force on Shape and Form, ACWC is charged with the responsibility of assisting the church to “... give full expression to the rich diversity of its membership as specified in the *Book of Order*, G-4.0403 . . . monitor[ing] and evaluat[ing] policies, procedures, programs, and resources regarding the way in which they impact the status and position of women in the church...and advocate[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, reports, and advice and counsel memoranda on women’s concerns to the General Assembly at the request of the General Assembly, the General Assembly Council, or on its own initiative.

- ❖ Advising the General Assembly Council on matters of women’s concerns including statements concerning pressing issues that the council may wish to consider between meetings of the General Assembly.

- ❖ Providing 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 women’s concerns.

- ❖ Assisting the Advisory Committee on Social Witness Policy in maintaining an up-to-date and accurate compilation of General Assembly policy on women's concerns and provide information to the church as requested.
- ❖ 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 General Assembly policies on women's concerns.
- ❖ Monitoring the implementation of women's policies and programs relative to women's concerns.
- ❖ Through advocacy maintaining a strong prophetic witness to the church and for the church 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 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 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 (co-chair), Sarah A. Colwill (co-chair beginning in August 2005), Adeline S. deCastro, Dean E. Foose, Jerri Rodewald, Aleida Jernigan, R. Ann (Ani) Lelea, F. William (Bill) Gray, Terry Alexander, and Nancy Neal (co-chair until August 2005). In addition, Lillian Oats (co-chair) is a full voting member of the committee, representing Presbyterian Women. Allison Seed is a full voting member elected to the advocacy committee by the General Assembly Council and also sits on the GAC Executive Committee.

Recognizing the complex ways in which gender inequality manifests itself differently 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 National Network of Presbyterian College Women (NNPCW), the Racial Ethnic Young Women Together (REYWT), the Presbyterian Health, Education, & Welfare Association (PHEWA), 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. *Accomplishments*

During the years 2004 and 2005, ACWC met three times each year—January 22–24, 2004, in St. Petersburg, Fla.; July 22–24, 2004, in Seattle, Wash.; October 14–16, 2004, in Princeton, N.J.; and January 20–22, 2005, in San Francisco, Calif. (concurrent with the ACSWP and ACREC); August 10–13, 2005, in Sioux Falls, S.Dak.; and October 6–8, 2005, in Tempe, Ariz.

3. *Meeting Summary—2004*

January 22–24, 2004, in St. Petersburg, Fla.: The January meeting included guests Vernon Carroll (chair of General Assembly Council), Mary Elva Smith (associate director, Women's Ministries and Collegiate Ministries, National Ministries Division), and guest speaker, Dianne Tennis (author of "Is God the Only Reliable Father?"). Considerable working time was spent preparing advice and counsel for issues before and referral items to the 216th General Assembly (2004). The site visit for the January meeting was to the Beth-El Farmworkers Mission, serving the rural populations of Hillsborough, Manatee, and Sarasota counties in Florida. Beth-El helps farm workers move toward self-sufficiency through education, worship, and outreach. It is a coordinated ministry of the Cumberland Presbyterian Church and the Presbyterian Church (U.S.A.). At this meeting the committee approved (by consensus) the following mission statement:

"The Advocacy Committee for Women's Concerns (ACWC) is called by [the] General Assembly to be a voice of justice and advocacy for women in the Presbyterian Church (U.S.A.) and around the world; in order to give full expression to the rich diversity within its membership (*Book of Order*, G-4.0403). To this end, we advocate for full inclusiveness and equity in all areas of life and work in the Church and society. "Does not wisdom call, and does not understanding raise her voice?" Proverbs 8:1"

July 22–24, 2004, in Seattle, Wash.: When the committee met in July 2004, guests included Kathy Lueckert, Deputy Executive Director, General Assembly Council (GAC); Flora Wilson Bridges, Seattle University professor and pastor of Madrona Presbyterian Church; and Elizabeth Stanhope, student, Fuller Theological Seminary (and intern working with Rev.

Bridges). Work of this meeting centered on discussing the Mission Work Plan (2005–2006), the effects of downsizing national staff especially in Women’s Ministries (2004), a restructuring of ACWC to a non-hierarchical structure where leadership duties are shared among three co-chairs serving different functions (described below), and a guided discussion with the guests from Seattle Pacific University around issues for women clergy in the church.

The leadership will be a leadership team made up of three co-chairs with differing functions, as follows:

- Co-chair for General Assembly Relations and that person would be identified as the corresponding member to General Assembly and serve as Advice and Counsel chair;
- Co-chair for General Assembly Council Relations and that person would have corresponding member status; and,
- Co-chair for Committee Relations and that person would oversee the internal work group relations and ACWC’s relationships with other committees, particularly where we have liaisons.

The three co-chairs would share moderating duties during regular meetings. This model was chosen after several meetings consideration because it encourage participation of all ACWC members; allows work to be completed without a hierarchy of leadership; and, provides leadership development for members. Liaisons from the committee were designated for Advocacy Committee for Racial Ethnic Concerns (ACREC), Advisory Committee on Social Witness Policy (ACSWP), Board of Pensions (BOP), Mission Responsibility Through Investment (MRTI), National Association of Presbyterian Clergywomen (NAPC), National Network of Presbyterian College Women (NNPCW), and Presbyterian Health, Education, & Welfare Association (PHEWA). A final edit of the clergywomen report was completed and approved for printing (in 2005). The committee generated a list for new work of ACWC and the following were accepted and assigned working groups (recognizing the 216th General Assembly (2004) would generate additional work for the committee): human sexuality, violence (Juarez murders/border issues), status of women in PC(USA), including immigrant churches, and, ordination of Christian educators. The site visit in Seattle was to the Church of Mary Magdalene, a program for women who are struggling to be free from multiple difficulties including homelessness, poverty, and abuse. It is for women who have been robbed and raped emotionally, spiritually, and physically. The Church of Mary Magdalene was founded in 1991 by Presbyterian clergywoman, Jean Kim, who was called in a dream to “plant the cross” for homeless women of Seattle.

October 14–16, 2004, in Princeton, N.J.: The October meeting was situated at the seminary to continue responding to the concerns of clergywomen and female seminarians in the process of ordination. Guests to this meeting were Abigail Rian Evans and Katharine Doob Sakenfeld, professors at Princeton Theological Seminary and fifteen Princeton Seminary female students. The speakers, Professor Evans and Professor Sakenfeld, talked about the experiences of Princeton Theological Seminary in graduating women interested in pastoral leadership. In a later session, the Princeton students and ACWC members had an informal discussion about the students’ experiences with the use of inclusive and expansive language at the seminary. An informational exchange took place regarding pastors’ first calls and moving from seminary to a church. Current campus concerns include: sexual harassment, networking, and social justice issues. In addition to the working groups and assigned topics, a draft of the ACWC Manual of Operations was reviewed by the committee and accepted by consensus. The status of women working group presented five issues before women in leadership positions. They are: leadership—lay pastors; pay equity/benefits—staff, clergy, full-time, part-time; power to influence or make decisions (authority); perceptions of women (attention to or criticism of their speaking manner, appearance, etc.); and, mission priorities (sexual harassment, inclusive/expansive language, etc.). The working group on inclusive/expansive language distributed a draft of the Trinity report being written by a task group in collaboration with the Office of Theology and Worship to the entire committee for consideration and feedback at a future meeting.

The Advocacy Committee for Women’s Concerns (ACWC) fulfilled the 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 in the following ways:

- Prepared thirty-two advice and counsel memoranda on nineteen overtures, two commissioner resolutions, and one report, affecting women and their children coming before the 216th General Assembly (2004). Several were written in consultation with the Advocacy Committee for Racial Ethnic Concerns and the Advisory Committee on Social Witness Policy. Additionally, ACWC resourced six committees. The ACWC also participated in the Women’s Orientation Breakfast and in the Women’s Ministries Luncheon.

- Held an open consultation at the 216th General Assembly (2004) to hear ongoing concerns of clergywomen in the church. This was in response to *2003 Referral: Item 04-01. Report, Clergywomen’s Experiences 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 (Minutes, 2003, Part I, pp. 62, 293).*

- Continued, in partnership with others, an ongoing review of the church's policies on sexual misconduct by the clergy.
- Continued work assisting the church in use of inclusive and expansive language.
- Adopted a continual process for discerning future work for the committee.
- Led the effort to produce a post-abortion pastoral resource and published the resource, *Problem Pregnancy: When Pregnancy Involves Loss* (2004). This series provides support to those providing spiritual guidance and counseling to women and men who are dealing with issues of problem pregnancy in their lives. The brochure was received by the 216th General Assembly (2004).
- Delivered an advice and counsel memorandum to the Executive Committee of the General Assembly Council regarding the then proposed changes to the Women's Ministries program area (May 2004).
- Addressed all referrals from previous General Assemblies (individual reports contained in the following section of this document); submitted ACWC's narrative report to the 216th General Assembly (2004).
- Received the Mission Work Plan (2005–2006) approved by the 216th General Assembly (2004) and began to describe committee work in compliance with the goal areas and objectives.

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. The ACWC moved toward stronger partnership and more open communication with ACSWP and ACREC in planning joint meetings in January 2005.

In these ways a monitoring of broad concerns related to women of color, immigrant women, and working parents (child care) can be more efficiently affected. Likewise, such issues as domestic violence and other examples of violence against women, sexual misconduct policies, economic concerns as 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 was invited to be a consulting partner to listen and be a resource for participants at the National Consultation of Racial Ethnic Women in the PC(USA) in October 15–17, 2004. The consulting partners, in partnership with the consultation organizers, developed a strategic plan (released in 2005) to address issues identified by the women of color. This event is recognized later in this report as the Women of Color Consultation. Appropriate issues will be considered by ACWC for future advocacy work. [See Other Actions section for information regarding the joint resolution from ACWC and ACREC.]

4. *Meeting Summary—2005*

January 22-24, San Francisco, Calif.: The ACWC, ACSWP, and ACREC all convened in San Francisco for their meetings. All three committees spent January 21 (before their meeting) in a joint education session about cultural proficiency led by the Reverend Kikanza Nuri Robins. The next day, ACWC and ACREC met jointly and focused on immigration issues in the California context. The speaker was Betty Canton-Self, executive director for the Interfaith Coalition for Immigrant Rights (ICIR). Discussing issues of citizenship, farm workers, home services, and federal issues, the committees explored ways they can continue working in a coordinated way on their mutual concerns and identified important areas of potential collaboration. As a result, ACWC and ACREC acted on items to increase their future collaboration on issues of mutual concern, intentionally meeting together once a year, and have their leadership and liaisons meet by conference call twice a year. Helen Locklear, Deputy Executive Director, GAC, met with the ACWC to discuss the Mission Work Plan and its critical role in directing the committee's work. Work groups discussed continuing issues from the 216th General Assembly (2004) and projected projects. The ACWC wrote a letter to the GAC personnel committee regarding the dismissal of two employees in late 2004 and elected the Reverend Sarah Colwill as a member of the Leadership Team replacing Nancy Neal beginning at the August 2005 meeting.

August 10-14, Sioux Falls, S.Dak.: The meeting was delayed until August to accommodate the harvest season and to make meeting in Sioux Falls with farmers possible. The ACWC went to Sioux Falls to discuss the *We Are What We Eat* report with the persons involved in its prompting and writing and to explore issues for rural churches and women in farming communities around globalization and food security. Guest speakers included: Kathryn Baker, Presbyterian Women (PW);

Jerilynn Bakken; Bernetta and Dick Burghardt; Holly Butrum; Kathy Callies; Marion Cramer; Wendy Figland; the Reverend Peter Funch; Cal Hansen; Florence Hoff; Marian Judy; Dianne Larson; Paula Larson; Vi Leonard; Crystal Page; Julie Pearson; Carolyn Petik; the Reverend Tom Pickles; the Reverend Richard (Dick), Linda, and Ann Poppen; Diana Stephen, associate, Network Support/Rural and Small Church Ministries, NMD; the Reverend Carolyn Visser; Vicky Wahl; and Delores Walter. Diana Stephen highlighted in her presentation that “there is an economic crisis within rural communities and thought must be given to how policies affect these rural communities. There is a deep hurt—this (farming/ranching) is a vocation that is becoming industrialized. Large companies are exhausting the land, the animals, the water, etc. and accepting no responsibility for the damage they do. This is a *global* issue.” She went on to note that women serve as pastor for many small and rural churches. The salaries are very low, however, there are many opportunities. She and Kathryn Baker raised other issues in the area: domestic violence, prevalence of depression, and a high suicide rate. Health care is an issue as the closest (physical or mental) health care can be more than 100 miles away. This was the context for the field exploration and interviews with local pastors, elders, and community members. The ACWC extended the meeting by one day to include extensive field trips into the surrounding communities. This was an eye-opening meeting, renewing ACWC members to raise issues of the local effects of globalization on communities and women in particular.

October 6-8, Tempe, Ariz.: The ACWC located their October meeting at Cook College and Theological School, a Presbyterian racial ethnic school, in Tempe, Arizona, to re-familiarize themselves with concerns regarding Presbyterian racial ethnic schools. The committee stayed in the conference center and met on-campus for all their meetings. The ACWC spoke with Larry R. Norris, president; Vivian Winter Chaser, director of Public Relations; Minta McIntosh, volunteer in mission and coordinator for the Conference Center; and Maramlyen Tokeak, student body president. Our hosts shared cultural stories, songs, and hospitality in addition to explaining history, describing the student body, and financial/survival concerns of racial ethnic schools, in general, and Cook College, in particular. Racial ethnic schools was a topic of concern raised at the 216th General Assembly (2004).

The ACWC fulfilled the 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 in the following ways:

- Prepared advice and counsel memoranda regarding draft reports, policies and staffing concerns, and/or delivered letters of concerns with GAC entities.
- Delivered a letter to the Office of General Assembly recommending to all General Assembly entities, presbyteries, and synods that 10 percent of what people spend on meetings should be spent locally.
- Delivered an advice and counsel memoranda to the Governance Task Force, GAC, expressing concerns over the proposed changes in the structure of the General Assembly Council.
- Delivered two letters, raising the committee’s concerns with the Office of Theology and Worship regarding staffing/hiring and in response to a draft of the Trinity report and inclusive/expansive language.
- Delivered a letter enclosing the brochure, *Well Chosen Words (2005)*, to all Presbyterian seminaries to promote the importance of using inclusive/expansive language in theological education.
- Monitored issues and concerns before the PC(USA) in reports from ACSWP, ACREC, Working Group on the Trinity, Theological Task Force on Peace, Unity, and Purity of the Church, Presbyterian Washington Office, Presbyterian United Nations Office, and other entities that address women’s concerns.
- Delivered a letter to the GAC personnel committee regarding employee dismissals in late 2004.
- Continued, in partnership with others, a review of the church’s policies on sexual misconduct by the clergy.
- Received a report from ACWC staff who attended the Association for Women’s Rights in Development (AWID) Forum in Bangkok, Thailand, through the Office of Women’s Advocacy.
- Moved to a non-hierarchical structure of having a leadership team of three co-chairs with differing functions.
- Produced, through collaboration with Women’s Ministries and the Women’s Advocacy Office, an updated version of *Well Chosen Words (2005 revised document, PDS #72-839-05-003)* and the *Clergywomen’s Experiences in Ministry: Realities and Challenges 2003 (revised document 2005 available online at www.pcusa.org/womensadvocacy/clergywomen/clergywomen-report05.pdf)*.

- Submitted the ACWC Manual of Operations for approval and comment by the GAC.
- Collaborated with the Stated Clerk and Moderator in writing a letter to all presbyteries and synods in response to the referral item from 216th General Assembly (2004) in regard to problem pregnancies.
- Received and endorsed the report (2005) from the Women of Color Consultation(2004).
- Formed a working group with ACREC that will work on responding to the recommendations from the consultation and monitor the church’s response to the report. The full report is included in the ACREC report as Appendix A: *Report and Recommendations from the Women of Color Consultation*.
- Designated two members and two former members to serve on a self-study committee and began the process of preparing for ACWC to be reviewed at the 217th General Assembly (2006).
- Submitted ACWC’s annual narrative report to the General Assembly Council (March 2005).

Networking, Monitoring and Communication—The very make-up of the ACWC allows for networking with General Assembly entities and program areas. Through staff of ACWC and of the Women’s Advocacy Office, networking around public policy issues is carried out through the Public Policy Advocate Team (PPAT) made up of General Assembly Council staff, representing several program areas; the Immigration Table made up of GAC staff; the Sexual Misconduct table; and the Cross-Caucus meetings of the Racial Ethnic Ministries. Staff also collaborates strongly with Presbyterian Women, especially the Justice and Peace committee of the Churchwide Coordinating Committee (CCT) and the Racial Ethnic Dialogue group.

The ACWC 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). Report information is also available on the web at www.pcusa.org/womensadvocacy/acwc/reports. Recent reports include:

- Clergywomen’s Experiences in Ministry: Realities and Challenges (available from the Office of Women’s Advocacy) 2003 (revised 2005).
- Sisters of Mercy, Daughters of Grace: Presbyterians and Prostituted Women (PDS #095814) 2001.
- Women & AIDS: A Global Crisis (PDS #72 710 01 003) 2001 (made available online in January 2006).

5. *Mission Work Plan*

The 2005 work of ACWC reflects the following Goals and Objectives of the Mission Work plan 2005–2006:

Goal/Objective	Implementation
Evangelism & Witness	
1. Create a PC(USA) awareness campaign to make the PC(USA) more visible & attractive to	
— <i>young adults</i>	<ul style="list-style-type: none"> • Collaborated with Office of Young Women’s Ministries • Extended invitations to ACWC liaison status to NNPCW and REYWT • NNPCW has a liaison to ACWC • Renewed support of a Spring Break, education travel seminar to U.S. Border to focus on Juarez and violence against women issues for college aged women.
— <i>racial ethnic persons</i>	<ul style="list-style-type: none"> • Received the report and strategic plans from the National Consultation of Racial Ethnic Women in the PC(USA). • Attended the Women of Color Consultation and participated as a partner. • Endorsed the Women of Color Consultation report and formed of a joint task force with ACREC to support next steps and act on the recommendations. • The joint working group, formed with ACREC, prepared the joint resolution included in this report to the 217th General Assembly (2006). • Extended an invitation to REYWT for a liaison position to ACWC, which was accepted in January 2006.

	<ul style="list-style-type: none"> ● Had representation at the PW Racial Ethnic Dialogue. ● Met with farm-worker ministry in California to explore related issues. ● Met at Cook College and Theological School, to study issues regarding racial ethnic schools in the PC(USA).
Justice & Compassion	
1. Respond to poverty, disasters and the impact of economic globalization through	
— <i>compassionate ministries</i>	<ul style="list-style-type: none"> ● Advocated for women in border industries. ● Focused a meeting on globalization effects on rural communities. ● Collaborated with PDA, Hunger Program, and other responders to the disaster areas. ● Collaborated with Presbyterian Women, especially the Justice and Peace committee.
2. Advocate for social, environmental, and economic justice in accordance with General Assembly policy and direction and assist other governing bodies in advocacy efforts.	
	<ul style="list-style-type: none"> ● Provided resources for addressing problem pregnancies. ● Provided resources for handling sexual misconduct ● Collaborated with ACSWP and ACREC to develop a “Resolution on the Disenfranchisement of People of Color in the U.S. Electoral Process” (2004.Item 10-02). ● Collaborated with ACSWP and ACREC on issues regarding immigration, globalization, private for-profit prisons, food security and rural issues, and emerging issues related. ● Met in South Dakota to give further study to the issues in the <i>We Are What We Eat</i> report and developed letter to recommend local purchasing recommendation for all PC(USA) meetings.
Leadership & Vocation	
1. Provide and promote resources for leadership development of	
— <i>ministers of Word and Sacrament</i>	<ul style="list-style-type: none"> ● Published <i>Clergymen’s Experiences in Ministry: Realities and Challenges</i> (revised) and executive summary. ● Continued consultation process at General Assemblies soliciting clergywomen to share their stories. ● Advocated for presbyteries and seminaries to support clergywomen in ministries in PC(USA). ● Advocated for use of inclusive/expansive language in all PC(USA) resources.
— <i>church officers</i>	<ul style="list-style-type: none"> ● Encouraged all COMs to train PNCs on gender, racial ethnic, and disabilities concerns. ● Participated in celebration events for women’s ordination and collaborated with NAPC (National Association for Presbyterian Clergymen).
— <i>church educators.</i>	<ul style="list-style-type: none"> ● Explored ordination of Christians educators issues. ● Corresponded with the Association of Presbyterian Christian Educators (APCE).
3. Provide support for congregations and governing bodies in the identification and placement of	
— <i>pastoral leadership</i>	<ul style="list-style-type: none"> ● Reviewed resources available to support women clergy of all ethnicities in the Call Process. ● Engaged in process of improving communication with Office of Vocations, especially COM and CPM staff.

— <i>other church staff.</i>	<ul style="list-style-type: none"> • Surveyed the current situation of women staff in PC(USA) and collaborated to address pay equity issues.
4. Develop & maintain an internet clearinghouse for best practices and shared ministries.	<ul style="list-style-type: none"> • Provided inclusive/expansive language resources on the web. • Provided <i>Clergymen's Experiences in Ministry: Realities and Challenges</i> report and Executive Summary on the web. • Provided <i>Women and AIDS: A Global Crisis</i> report on the web at www.pcusa.org/womensadvocacy/resources
5. Collaborate with other GA entities in providing assistance to congregations and governing bodies finding it difficult to call (obtain) pastoral leadership.	<ul style="list-style-type: none"> • Worked with the Office of Vocations and staff for committees on ministry to review resources available to meet the needs of clergywomen in the call process. • With ACREC, encouraged all COMs to train PNCs on gender, racial ethnic, and disabilities concerns.
7. Engage with seminaries in a two-year period of discernment & discussion about strengthening the relationship between the GAC and the PC(USA) seminaries.	<ul style="list-style-type: none"> • Developed liaison relationships with seminaries. • Provided inclusive/expansive language resources information to seminary students.

6. *Other Action Items*

The ACWC received the report from the Women of Color Consultation (WoCC) and formed a joint working group with the Advocacy Committee for Racial Ethnic Concerns (ACREC) to review the recommendations of the consultation. The ACWC and ACREC have submitted a joint resolution to the 217th General Assembly (2006) to create a joint task force to respond to the recommendations of the report and monitor its implementation throughout the church. The full report is included in ACREC's report under Appendix A: *Report and Recommendations from the Women of Color Consultation*.

—Report submitted by the Reverend Karen Breckenridge, the Reverend Sarah Colwill, and Lillian Oats, co-chairs, Advocacy Committee for Women's Concerns.

D. *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 GACOR has the responsibility to assist the Presbyterian Church (U.S.A.) to realize that it needs its diverse membership to participate fully in leadership and that their contribution is important and must be sought out and acknowledged. The GACOR presented a report to the 216th General Assembly (2004) regarding the selection/election of commissioners to General Assemblies. The committee's recommendations were approved, and a letter was sent to all synods and presbyteries providing information and guidance on the need of the presbyteries to make greater efforts toward achieving diversity when selecting/electing commissioners to General Assemblies, particularly with respect to increased representation of racial ethnic groups, younger elders and ministers, and persons with disabilities.

Orientation for new members on GACOR continues to be provided by members and staff of GACOR in conjunction with executive committee meetings so new members can rapidly familiarize themselves with the workings of the committee.

As part of its efforts to promote equal employment opportunity and affirmative action, GACOR continues to circulate and publicize job postings in order to reach a more inclusive pool and continues to assign GACOR members to serve as liaisons to, and attend meetings of, cross caucus and racial ethnic caucuses.

It is through training, worship, strategies, study, and sharing that the GACOR equips and challenges synod CORs to achieve, accomplish, realize, endorse, and preserve the commitment of the Presbyterian Church (U.S.A.) to inclusiveness in their synods and presbyteries.

The GACOR's Training Subcommittee provides both training and developmental opportunities for GACOR members and synod CORs. In October 2005, GACOR sponsored a biennial training event for synod COR staff and chairpersons in Daytona Beach, Florida. The event was attended by forty-four people and fourteen synods were represented. The theme of the training was "Guess Who's Coming to Dinner," and the purpose of the workshop was to equip and challenge synod CORs to achieve inclusiveness in their synods and presbyteries. The Reverend Robert E. Jones, pastor of the College Hill Community Presbyterian Church in Dayton, Ohio, was the worship leader for the workshop. Valerie Small, Assistant Stated Clerk and manager for General Assembly Nominations and Moderatorial Staff Services, was the keynote speaker. The presentation by Presbyterians for Disability Concerns (PDC) lifted up the challenges and experiences faced by persons with disabilities. A presentation by the Reverend Anna Pinckney Straight, member of the General Assembly Nominating Committee (GANC), highlighted the nominating process and the need for CORs and nominating committees to work together. An examination of the evaluation forms from the training event revealed that all participants received familiar information from a new perspective. Many commented that the training provided new ways to work with synod and presbytery CORs.

Training for GACOR members was accomplished during 2004/2005 meetings by inviting guest speakers to full committee meetings. The Reverend Belinda Curry, associate for Policy Development and Interpretation for the Advisory Committee on Social Witness Policy; the Reverend Gradye Parsons, director of Operations, Office of the General Assembly, and the Reverend Robina Winbush, director of the Department of Ecumenical and Agency Relations, Office of the General Assembly, were guest speakers at committee meetings, and their presentations were educational and informative. General Assembly Committee on Representation Manager Joan E. Richardson provided training for members on "Cultural Proficiency." A presentation entitled, "Change Management," was given by GACOR member Angelica Michail to help members adjust to the many changes taking place in their churches and communities. A report on the National Council of Churches in Christ (NCCC) was given by the Reverend Dr. Stanley Bhasker, GACOR member, which provided insight into the work of NCCC.

Over a two-year period, the GACOR Program Subcommittee evaluated COR reports from fifteen synods, which is an indication of the increased interest and concern at the synod level for the committee on representation. There are isolated instances where synods still need to pay closer attention to their makeup, but on the whole there is improvement in many areas across the church. [Note: The Synod of Rocky Mountains has not submitted a report to GACOR for two years.]

Many synod CORs have increased their interface with their respective presbyteries by sponsoring training sessions and heightened representation. Also, there seems to be an increase of synod COR representation on synod nominating committees. There have been increased requests for instructional materials for their presbyteries to enhance their revitalization of the work of COR.

The Program Subcommittee received requests to make the synod annual report form more user friendly on the PC(USA) website for downloading. Efforts are still underway that hopefully will enable respondents to enter data directly on the web. The form is also available in Microsoft Word, which is e-mailed to synods upon request.

The new *GACOR Manual of Operations* is revised and printed. Copies were distributed to GACOR members and synod COR staff and chairpersons. The new manual is available for synods and presbyteries to use as a model when updating and creating their own manual of operations.

The Synod of the Northeast held a COR training event in September 2005 at the Presbyterian Center in Holmes, New York. The theme of the training was, "There Is No They." It was very fruitful to learn what COR is and what our responsibilities are as a result of the COR training session. Joan E. Richardson, GACOR manager, participated in the training, and the following topics were covered:

- Biblical base for the work of COR
- Unpacking committee responsibilities
- Building relationships between COR and nominating committees
- Activating inactive committees
- Doing COR work in a new way

The synod of Southern California and Hawaii presented “Everything You Wanted to Know About COR ... To Do COR Work” in February 2005. There are eight presbyteries in the synod and all but one were represented. Angelica Michail spoke on the work of GACOR and explained the brochure, “How to Start or Revive Presbytery CORs.” General Assembly Committee on Representation buttons, bookmarks, toolboxes, and various brochures were distributed. The retreat was a wonderful venue for training and establishing better communication between synod and presbytery COR members.

The Synod of Lakes and Prairies Nominating Committee and the committee on representation (COR) met in joint session in April 2005. This was an excellent opportunity for COR to see first hand the processes, challenges, and outcomes of the work that is done by the nominating committee. It also was a great opportunity for the nominating committee to hear observations, comments, and suggestions from COR members. Topics of interest to both committees were discussed:

- For recruitment for positions in presbyteries, synods, General Assembly—what criteria, expertise is needed?
- What is the role of synod COR and nominating committee in recruitment, training, and modeling effective work?
- What is/should be our relationship with presbytery counterparts, General Assembly, and each other?

Synods of Mid-Atlantic, Trinity, and Mid-America had COR meetings and training events also. Joan Richardson, GACOR manager, participated in the meetings and shared training materials and resources.

The 216th General Assembly (2004) approved a recommendation that permanent, advocacy, and advisory committees and commissions of the General Assembly would be reviewed to evaluate their work to fulfill the mandates given to them by the Presbyterian Church (U.S.A.) based on a six-year schedule. The General Assembly Committee on Representation (GACOR) will be reviewed at the 217th General Assembly (2006). The GACOR established a Self-Study Task Group to evaluate the work of the committee over the previous six years. The task group established a process for self-evaluation, reviewed materials and statistics, and will be presenting its results to the Assembly Committee for Review at the 217th General Assembly (2006).

3. *Membership*

The GACOR’s commitment to inclusiveness is reflected in the diversity of its membership from the sixteen synods as follows:

Alaska-Northwest, Alma-jean Marion, African American (*SA)
 Covenant, Artence Walton, African American (SA)
 Lakes and Prairies, Robert Cross, African American (SA)
 Lincoln Trails, Mary Payne, White (SA)
 Living Waters, John A.T. Gulden, White (YA)
 Mid-America, William W. Gardner, White (SA)
 Mid-Atlantic, Roy Knight, African American (SA)
 Northeast, Yung Suk Park, Korean (A)
 Pacific, Megan D. Acedo, White (Y)
 Puerto Rico, Efrain 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, Glenn Bezuyen, White (A)
 Sun, Carol Tompkins, White (A)
 Trinity, Stanley Bhasker, Asian ((A)

The moderator of GACOR is Carol Tompkins; vice-moderator, Efrain Rivera-Vega; members of the executive committee and chairpersons of GACOR subcommittees are Alma-jean Marion, William W. Gardner, and Yung Suk Park.

*Legend for age groups:

(Y) Youth (25 and under)
 (YA) Young Adults (26–35)
 (A) Adults (36–55)
 (SA) Senior Adult (56+)

E. *Advisory Committee on Litigation Self-Study Report for the 217th General Assembly (2006)**History*

In 1987, The Office of the General Assembly joined with the office of the Advisory Council on Church and Society to carry out a consultation on involvement in litigation in civil courts. Guidelines were prepared to assist the Stated Clerk in carrying out responsibilities in connection with possible participation in litigation in civil courts. In 1988, the Office of the General Assembly recommended that the General Assembly establish an Advisory Committee on Litigation to advise the Stated Clerk on various matters of litigation for which the clerk is responsible under Standing Rule M.2.b.(2). This body was anticipated to strengthen the work of the Office of the General Assembly in dealing with matters such as the filing of briefs—amicus curiae (friend of the court briefs), and other, more direct forms of participation in litigation in secular civil and criminal courts.

Purpose and Form

The Advisory Committee on Litigation is made up of six elected persons who are members of a PC(USA) governing body and ordinarily attorneys-at-law. These six elected persons are experienced in legal fields that relate to issues that may be the subject of legal proceedings in which the church is, or may become, interested. The committee advises 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 also advises 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.

Occasionally an issue will arise in a presbytery or synod where it will be appropriate for that governing body to join, or even draft, an amicus curiae brief in support of religious liberty or a position of interest to the governing body. An amicus curiae brief is literally a “friend of the court” brief. It may raise an issue not explicitly raised by the parties, but one quite relevant to the case. Usually such briefs are filed only with leave of the court. They are almost always limited to appellate level filings.

The Standing Rules of the General Assembly gives the General Assembly Stated Clerk authority to join in such briefs on behalf of the General Assembly (Standing Rule M.2.b.(2)). Since 1988, the Advisory Committee on Litigation has advised the clerk on whether to join or file particular amicus curiae briefs. The Advisory Committee has developed sixteen criteria for use in determining whether to file a particular brief (see below).

When a case arises, the Advisory Committee on Litigation reviews all the case material and any policy or procedure of the PC(USA) that may pertain to the case. They then apply the criteria listed below in deciding how to advise the State Clerk. This process can take many hours of intense evaluation and may result in a recommendation that the Stated Clerk participate in, either directly as a party or by filing an amicus brief in the litigation. The ACL may also advise that the Stated Clerk not participate in the particular litigation for a variety of reasons.

Over the years, the General Assembly has also twice requested that the Advisory Committee on Litigation be a resource in the development of social policy when that social policy may have secular legal implications. As such, the General Assembly requested that the ACL advise the Advisory Committee on Social Witness Policy in the development of policy or resolutions regarding late-term abortions, takings, and clergy confidentiality.

The Standing Rules state that the Advisory Committee on Litigation shall also 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.

When the General Assembly Stated Clerk is invited to join or file a brief that would have regional or local implications, the Assistant Stated Clerk will normally contact the Stated Clerk of the affected governing body. She will provide, upon request, copies of legal pleadings, relevant scriptural, confessional, or policy statements on the substantive issue. If there is a draft amicus, she will normally share that as well.

A presbytery or synod may join the General Assembly Stated Clerk on briefs if that fits within the social witness of the presbytery (G-11.0103c, and G-11.0103aa) or synod (G-12.0102c and G-12.0102t). The appropriate signatory on such a brief is typically the Stated Clerk as the ecclesiastical representative of governing body. A presbytery may provide by rule for some other person (such as an executive presbyter) who bears that responsibility. It is advisable for the governing body to

develop a process and identify responsible officers or employees. If legal issue arises within a presbytery or synod that would benefit by the filing of an amicus brief, the General Assembly Stated Clerk will often join the presbytery upon request.

Self-Evaluation

1. In developing and consistently using the criteria for evaluation of litigation, the Advisory Committee on Litigation has a thorough definition of its work and process for completing its work. Because of the nature of litigation, this usually is applied in a short time frame for each particular case involvement; however, the application and evaluation process happens continually for as long as the Stated Clerk is involved in a particular litigation.

2. The Advisory Committee on Litigation regularly self-evaluates its services to the Stated Clerk as it applies to evolving civil law and evolving social policy of the PC(USA). This is done at the annual meeting of the ACL. However, the Advisory Committee on Litigation is always on call for use by the Stated Clerk. The Stated Clerk regularly participates in conference calls and meetings of the Advisory Committee on Litigation. The Stated Clerk additionally engages an Assistant Stated Clerk as a liaison with the Advisory Committee on Litigation.

3. Since the Advisory Committee on Litigation advises the Stated Clerk, the Committee itself does not employ a strategy for communication with the church-at-large. The Stated Clerk and the Office of the General Assembly do have a strategy for communication of any litigation in which the Stated Clerk participates through amicus briefs or as a direct party. The OGA has created a webpage that includes copies of all briefs filed by the Stated Clerk as an amicus or a direct party. (www.pcusa.org/acl)

4. The Advisory Committee on Litigation utilizes technology made available to them through the Office of the General Assembly. They additionally utilize their professional expertise to advise the Stated Clerk on any needs they may have to fulfill their function as an advisory committee.

5. The Advisory Committee on Litigation meets face-to-face annually and reviews its mission as well as any potential litigation or social issue that may be emerging that is of interest to the PC(USA). This meeting typically consists of a review of current, past, and future civil legal issues of interest to the PC(USA) and their evolving civil legal precedents and church social policy.

6. The Advisory Committee on Litigation had an annual budget of approx \$16,000 in 2005, \$18,000 in 2006, \$17,000 in 2007, and \$18,500 in 2008. This budget includes the annual meeting, legal research fees, brief preparation, conference calls, copying, legal resources, and representation to General Assembly.

Criteria for Evaluation of an Amicus Brief in Litigation

1. Does the case raise a significant religious or ethical issue of concern for the Presbyterian Church (U.S.A.)?
2. Has the Presbyterian Church (U.S.A.), through the General Assembly, the church *Constitution*, or accepted biblical, confessional, and theological principles, advocated or adopted a position that is relevant to the issue or issues raised in the case?
3. Can the church's position on the issue or issues be persuasively and effectively communicated in the amicus brief?
4. Does the amicus brief enunciate statements inconsistent with policies and positions approved by the Presbyterian Church (U.S.A.) through the General Assembly or inconsistent with accepted theological principles? If such an inconsistency exists, can the church's position be expressed in such a way as to accurately reflect the church's position without compromising that position or the integrity of the amicus brief or should a separate amicus brief be prepared?
5. Is the proposed amicus brief well-written and practically and legally well-reasoned and persuasive?
6. Has the committee and the Stated Clerk been provided with adequate time to evaluate any proposed amicus brief and the issues presented?
7. Are the issues raised in the case based on a properly developed record and have key pleadings and lower court decisions been supplied?
8. What other organizations, including other religious entities, have been requested to join as amici?
9. Who has prepared the draft amicus brief and for what purpose?

10. Are there issues in the case that will need interpretation to presbyteries and congregations? Should pastors and governing bodies be notified of the case so that they may be able to answer questions? If yes, staff are instructed to notify.

11. Are the issues raised in the case of sufficient importance to justify participation?

12. Does the proposed amicus brief really add anything to the court's consideration of the issues presented?

13. Within the judicial system, is the level appropriate for the church's participation?

14. What positions or views will other proposed amici take with respect to the issue or issues raised?

15. Is there a legislative remedy?

16. Criteria 1–5 are guidelines and in each case the committee will exercise its best judgment, but may also consider other factors in making its decision.

Stated Clerk's Comments of the Advisory Committee on Litigation

The Advisory Committee on the Constitution plays a unique, narrow, but very important niche in the life of the Presbyterian Church (U.S.A.). In addition to witness in the public arena, the General Assembly has long recognized the need and value of making witness to our theological, moral, and social justice concerns through the judicial system in our country. Given that this requires not only knowledge of General Assembly policy but also an understanding of the implications of particular judicial actions or inaction on how they are lived out in our society, skilled legal insight is crucial for this work.

To provide that expertise the Advisory Committee on Litigation was created. It is composed of six Presbyterian attorneys who advise the Stated Clerk on the legal and judicial implications of potential amicus briefs that the church is invited to enter from time to time to promote religious freedom, human rights, and social justice. As the only "client" of the committee, I am extremely grateful for the competence, dedication, and insight that this committee offers. They have greatly enhanced our witness in the judicial sphere and enabled the church to make an important witness in a number of areas about which the General Assembly cares deeply.

Below is my brief response as the "client" of Advisory Committee on Litigation in relation to the criteria that the assembly has specified for the evaluation of its permanent committees. (*Note: The Stated Clerk's responses are listed in italic type.*)

Assessment Criteria

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).

Without something like the ACL [Advisory Committee on Litigation] there would be no way that the assembly could faithfully assess the right intersection between the witness of the assembly and the judicial process. The committee has stayed clearly focused on this charge and has carried it out well.

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.

The assembly has identified sixteen criteria for deciding when to file an amicus brief, and the ACL has consistently shaped its advice based on those criteria.

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.

The ACL has worked collaboratively and well with a number of General Assembly committees. On instruction of the assembly, the committee has collaborated with the Advisory Committee on Social Witness Policy in areas such as "takings"

and clergy confidentiality. The church has been able to approve wiser and better policies because of these cooperative ventures.

4. The committee or commission should provide timely responses to directives and requests from the General Assembly.

All directives from the assembly have been responded to on a timely basis.

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.

The committee has established and followed its criteria and has always been available to advise the Stated Clerk either by email, conference call, or face-to-face meeting.

2. The committee or commission has a regular process of self-evaluation of its services.

Both this self study and a regular assessment of the judicial impact of the briefs filed have been part of the committee's process.

3. The committee or commission employs a strategy for effective communication with the church-at-large.

Since the committee's primary charge is to advise the Stated Clerk, it does not have a major interpretive role. However, it has established a website so that the whole church can be aware of its procedures, the briefs filed, and the results achieved.

4. The committee or commission utilizes current and emerging technologies to enable it to fulfill its mission.

The ACL makes regular and effective use of technology in its work.

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).

One of the actions taken when the committee holds annual face-to-face meetings is not only to advise the Stated Clerk on particular cases, but also look at the whole of General Assembly witness and current issues before the judicial system and advise the Stated Clerk on areas in which we should seek opportunities to judicially make our witness. This has led to giving priority in our briefs to issues of religious freedom, ending the death penalty, human rights, and justice for immigrants.

Self-Study Background Information—Taken from the Standing Rules of the 2006 General Assembly:

“2. Stated Clerk of the General Assembly

“a. 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.

“b. *Functions of the Stated Clerk* [For functions related to General Assembly meetings, see Standing Rule H.2.)]

“(2) 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.”

Advisory Committee on Litigation

“d. *Advisory Committee on Litigation*

“(1) The Advisory Committee on Litigation shall advise the Stated Clerk of the General Assembly in connection with instituting or participating in legal proceedings (see Functions of the Stated Clerk earlier in this section, Standing

Rule M.2.b.).

“(2) 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 Section M.3.a.(3) above.

“(3) 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

“(4) 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.

“(5) 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 B.3.).

“(6) The committee shall report to each session of the General Assembly.”

F. *Advisory Committee on the Constitution Self-Study*

CHAPTER I

THE ADVISORY COMMITTEE ON THE CONSTITUTION: ITS UNIQUE AND ESSENTIAL ROLE IN THE LIFE OF THE CHURCH

A. *A Brief History*

The Advisory Committee on the Constitution (ACC) was created with the reunion of The United Presbyterian Church in the United States of America and the Presbyterian Church in the United States in 1983. Prior to that, the predecessor denominations had relied upon the respective General Assembly stated clerks to do several of the functions now assigned to the ACC. In The United Presbyterian Church in the United States of America, it was the General Assembly’s Stated Clerk—who was charged with interpreting the denomination’s constitution—who would draft the opinions and polity advice pertaining to any overture that sought to amend the constitution. This overture counsel from the Stated Clerk was summarily presented to the General Assembly’s polity committee for assembly action at the time of the annual General Assembly meeting.¹ The Presbyterian Church in the United States utilized a different mechanism in regard to proposed overtures that sought to change the constitution. Predictably, the Stated Clerk was the primary ecclesiastical officer; however any overtures submitted to the Office of the Stated Clerk were duly presented to the Permanent Judicial Commission for action.²

The original 1983 formula for ACC membership, in G-13.0112a, set the number of members at six, but this did not last long, undoubtedly due to the flood of overtures to the next assembly, which was more than six persons could reasonably handle, and an amendment to the *Book of Order*, setting the number of members at nine, was approved by the assembly in 1985.

Over the years since 1985, an intriguing dynamic has continued to flow within the ACC and its nine persons. As specified in G-13.0112a, the scope of persons eligible to become members is not only narrow and technical, i.e. persons with specific skills regarding *The Constitution of the Presbyterian Church (U.S.A.)*, but also of quite varied backgrounds and credentials. The result, continually, is a fascinating mix of persons, with attendant personalities, that act and react with each other in a sometimes unpredictable fashion. For instance, a typical meeting of the ACC may feature strong disagreement over

a portion of the *Book of Order*. Thus, the notion of church law being a dull and boring subject is belied by the ongoing work of the ACC. Persons that have recently populated the membership of the ACC include credentials and occupations of being a judge, presbytery executive, attorney, author, teacher, pastor, stated clerk, scholar, et. al. The results have been both amazing and alarming to some. Serendipitous creativity in the form of proposed new law has sprung from the corporate well of the ACC; and, the willingness to suggest to an assembly the expansion of the conventions and traditions of Presbyterian history has also made its mark. The committee of nine is just enough—enough to ensure stability, chemistry, and competence. The emotional and practical bedrock of constitutional law, for the members of the ACC, is a source of strength and nurture. And, the law can free and inspire. In that vein the *Constitution* contains a sober and serious mandate for the members of the ACC to be faithful students of the rich heritage so generously bequeathed.

B. *Organization and Responsibilities*

The Advisory Committee on the Constitution (ACC) is established by the *Book of Order* (G-13.0112a and G-18.0301). (See Appendix #1 for all of the *Book of Order* citations that outline the constitutional mandate for the ACC.) The committee is composed of nine voting members, in rotating classes, who “are former members of the Permanent Judicial Commission of the General Assembly, stated clerks or former stated clerks of synods or presbyteries, or other qualified persons with knowledge of and experience with the *Constitution* and polity of the church” (G-13.0112a). The complete and comprehensive description of committee and member responsibilities is in the *Manual of Procedures for The Advisory Committee on the Constitution of the General Assembly of the Presbyterian Church (U.S.A.)*. (See Appendix #2.) The life-center of the ACC revolves around the *Constitution of the Presbyterian Church (U.S.A.)* and its role in the life of the church. For instance, any questions requiring an interpretation of the *Book of Order* are referred to the ACC by the Stated Clerk (G-13.0112c, d). It is the role of the Stated Clerk to routinely make decisions about referring matters that arrive at the Office of the Stated Clerk.³ (See Appendix #3 for the Standing Rules that describe the role of the Stated Clerk.) In many respects, the ACC is directly related to the Stated Clerk and the Office of the General Assembly, but is an independent entity of the General Assembly. The Stated Clerk is an ex-officio member of the ACC, but the actions of the ACC are not subservient to the Stated Clerk. The ACC does not have the authority to interpret the *Constitution* regarding requests for interpretation of the *Constitution*, but rather it makes recommendations (advice) to the General Assembly for action, which may be to approve, disapprove, or modify the counsel of the ACC. Preceding the meeting of the General Assembly, the bulk of the ACC’s endeavors involve overtures to the General Assembly, which chiefly are proposed amendments to the *Book of Order* (G-18.0301b). As a permanent committee of the General Assembly, the ACC offers advice on overtures, many of which are controversial. However, only the assembly’s final action has any constitutional authority.

Requests for interpretation (G-13.0112c, d), often received from stated clerks, typically assume a low profile in the life of the General Assembly until they surface as a routine part of the ACC’s report to the assembly through a General Assembly committee. At that time the assembly must act upon the recommendations of the ACC regarding each request. Sometimes the request is groundbreaking regarding some aspect of our polity. Request 04-09, which was presented to the 215th General Assembly (2003), dealt with the very sensitive topic, “Regarding Administrative Leave in Cases Alleging Sexual Misconduct.” The result was approval, with amendment, of the ACC’s recommendation. However, this proposed amendment to the *Book of Order* did not survive the necessary ratification by vote of the presbyteries. But the seed for change had been planted and a whole new section of the *Book of Order* (D-10.0106a, b) was approved by the 216th General Assembly (2004), ratified by the presbyteries; and deals with administrative leave when sexual abuse has been alleged in the life of the church. Another routine aspect of the work of the ACC is to respond to referrals from the General Assembly itself or one of its entities. In the summer of 2004, the ACC addressed a referral from the 216th General Assembly (2004) regarding “Compliance with PJC Decisions.”

C. *The ACC’s Call to Mission*

It is precisely in the meetings of the General Assembly (GA) that illumine, underscore, and even dramatize the mission of the ACC to the GA and the church. The ACC prepares thoroughly for the meetings of the GA and welcomes its singular role and the responsibilities that unfold in each assembly. (See Appendix #4 for a full description of the duties of the ACC at the meetings of the General Assembly.) The ACC worked comprehensively and cooperatively with the Independent Committee of Inquiry Work Group subcommittee of the General Assembly Council in its preparations for recommendations to the 216th General Assembly (2004). Prior to any GA meeting, the ACC expresses its partnership role by consulting with various entities that will be making significant reports to the GA. The ACC expresses partnership in mission by consulting, in an as-needed basis, with the Committee on the Office of the General Assembly and the General Assembly Permanent Judicial Commission. Upon request and need, the ACC continues its servant function by working with various other entities, including governing bodies of the PC(USA). In particular, the ACC serves and supports the church’s mission by assisting the GA in making choices about the interpretation and amendment to the *Constitution*, and more commonly the *Book of Order* by providing the context of choices and the consequences of proposed actions. At the GA, the primary arena for the ACC’s advice is with the various GA committees that have business related to some aspect of the *Constitution*. The ACC members are then assigned to resource the GA committees that have business coming to the assembly. The role of the ACC members

who staff GA committees is very carefully sculpted: the ACC counsel to GA committees should faithfully provide information on those items being designated for the assembly that require a constitutional interpretation or amendment. That advice is to be expressed in a manner that is clear and understandable to the GA commissioners and any audience present at the GA committee meeting. Most importantly, the ACC's recommendations, because of its focus upon its understanding of the *Constitution*, shall be neutral in political tone and shall not advocate a position of any entity or group of the PC(USA).

D. *The ACC's Significance in a Time of Increasing Tension and Polarization*

The ACC consistently attempts to neutrally evaluate constitutional matters before the assembly. It takes great pains to give careful, and always constructive, critique to proposals. The ACC endeavors to be particularly sensitive to the sometimes volatile sentiments and beliefs expressed in our theologically diverse denomination. "The ambiguities of our day require a new intensity of theological and ethical conversation across the church."⁴ The ACC views these realities as an opportunity for further educating and reminding the church of the principles and beliefs expressed in our *Constitution*. The fundamentals of our polity continue to guide and inspire the church when they are applied in the decision-making process. A good example of this approach has been the continuing scholarship and counsel of the ACC regarding the controversy centering upon G-6.0106b and the ongoing issue of the standards required for ordaining church officers. The ACC views its work as a model for others because it sees itself serving Jesus Christ in a manner of great personal integrity and deep commitment to the principles of our *Constitution* and the Reformed tradition. The devastating, difficult, and complex issue of sexual misconduct by pastors was provided with comprehensive attention by the ACC at the 216th General Assembly (2004). Perhaps the best illustration of the ACC's encompassing devotion to the issues facing the assembly and the church was the ACC's series of actions at the 216th General Assembly (2004) regarding the lack of understanding of how our polity and *Constitution* works in regard to compliance with judicial orders. Not only did the ACC provide generous and comprehensive resources on overtures on this issue to the 216th General Assembly (2004) and address as a committee salient matters that arose on this topic during the assembly, but also as a result of questions that surfaced during the GA plenary session, provided recommendations to the assembly (G-13.0112e). Further, following the 216th General Assembly (2004), as a GA referral, the ACC contacted the Presbyteries of Mississippi, Redstone, and Shenango to discuss the presbyteries' concerns regarding compliance with PJC decisions. The Presbytery of Redstone responded to the ACC stating a meeting was not necessary and the Presbytery of Shenango did not respond to the ACC's inquiry. However, two members of the ACC met with representatives of the Presbytery of Mississippi. The results of these inquiries and consultations were reported to the ACC at its 2005 fall meeting.

E. *The ACC's Faithfulness in Its Servant Role*

Thanks to the *Book of Order* formula for membership on the ACC (G-13.0112a), and the good work of the General Assembly Nominating Committee, there seems to be a logical connection between the quality and credentials of the persons selected for service in the ACC and the nature and degree of steadfast personal dedication of the ACC's membership. Members of the ACC are happiest when they are in the field working with General Assembly commissioners, entities of the General Assembly, and the governing bodies of the church. "Does the ACC 'serve, exhibit faithfulness and constancy'—without a doubt and to as great or greater an extent than any other entity."⁵

F. *The Interface Between the ACC's Constitutional Mandate and Being Equipped to Respond to the Needs of the Church*

Looming large over the ACC and its members is a profound awareness that the ACC historically has demonstrated a fierce fidelity to its constitutional mandate while engaging in its ongoing work in a manner that reflects a sensitivity to the ever-changing needs and demands upon the church. The ACC's primary function is to be reactive and responsive to the business that is routinely placed before the committee. The *Book of Order* places some rather stringent parameters on what the committee can and cannot do. The committee has learned that one of the key components to being visionary in its work is to cherish the past and use it to reflect upon the future. Frequently, when the ACC has crafted its written response to an overture to the General Assembly (GA), the recommendation will cite (and remind the Assembly) of historic events that shaped the denomination as well as drawing attention to GA past decisions that are still relevant and helpful.

The ACC is keenly aware of and concerned about emerging issues in the church—especially the issues that have a polemic and divisive nature. Ordinarily, the ACC addresses these issues in the context of an ACC response to an overture or a concern that arises in the assembly's plenary session. And, the ACC continues to discipline itself about not being perceived as having a position on any matter before the assembly.

At appropriate times, the ACC authors a "trend paper" or research paper that endeavors to be "ahead of the curve" on matters that are underway in the church. These papers are for internal use only. Several years ago such a document was prepared on commissioned lay pastors (CLPs), (G-14.0801). Two years ago an especially timely trend paper, "Enforcing Compliance with Judicial Decisions" was penned by former ACC moderator James MacKellar. In an effort to address a long-standing hue and cry by many throughout the church, the ACC will soon consider the need for a shorter, less complicated, *Book of Order*.

CHAPTER II

SELF-STUDY STRATEGIES AND PROCESSES

A. *Self-Study Goal*

The Advisory Committee on the Constitution (ACC) welcomes this invitation from the 216th General Assembly (2004) to thoroughly examine and reflect upon its purpose, quality of work, and effectiveness. This self-study endeavors to provide an objective and illuminating portrait of the ACC's inner and outer life; its spiritual quest and the public demonstration of its standards of ethical and institutional integrity; and its devotion to its foundational principles.

It was at the ACC's 2004 fall meeting that the ACC was introduced to the task of doing a self-study. Gradye Parsons, director for Operations, Office of the General Assembly, was present at that meeting and oriented the committee regarding the review process and content. He also distributed a paper entitled "Review of General Assembly Permanent Committees & General Assembly Permanent Judicial Commission" to the ACC. A full explanation of this important project generated considerable interest and discussion, which resulted in a complete commitment to do the self-study in a manner that truly and fully reflected a thorough self-examination by the ACC; achieving a comprehensive description of the ACC's work and performance; and addressing all of the self-study criteria indicated in the document provided to the ACC. There was a clear consensus by the ACC members that the ACC should endeavor to be objective by providing an absolutely transparent portrait of itself. Feedback and criticism were deemed desirable because they are the humus and stimulus for organizational growth and improvement. Thus, the basic premise of the self-study would be that it would provide two things: (1) a firm and focused sense of the ACC's mission in the life of church, and (2) establish clear and specific ways to improve the performance and effectiveness of the ACC. With the discussion about the self-study complete, ACC Moderator Margy Wentz appointed two of its members, Kim Leech (chair) and Frances Pitts, to perform as a subcommittee for the self-study project.

B. *Strategy and Processes*

A primary principle for this self-study is that there should be a conspicuous alignment between the self-study strategy and processes if the desired results were to be obtained. Largely, there are two parties in this study: (1) ACC members and former members, and (2) Persons who are "consumers" of the ACC's advice. Because the intent was to not only provide a self-study, but also to solicit perceptions of the ACC from important others, several self-study survey instruments were designed that would generate the information that would be honest, objective, and fair. Clear candid data was the goal of the survey instruments. Herewith the self-study survey instruments utilized:

ACC Survey #1 - Fidelity to Mission and Partnership (Appendix #5)

ACC Survey #2 - Effectiveness of Service (Appendix #6)

ACC Survey #3 - The Work of the Committee (Appendix #7)

ACC Survey #4 - The Work of the Committee at Assembly (Appendix #8)

ACC Survey #5 - The Performance of the Committee (Appendix #9)

Recipients of the surveys were:

ACC Self-Study Surveys #1, #2, #3 went to ACC members; ACC alumni, years 2002–2004; Clifton Kirkpatrick, Stated Clerk and member of the ACC, ex-officio; Mark Tammen, director of the Office of Constitutional Services (ConServ), Office of the General Assembly; and Mary Ruth Phares, ConServ administrative assistant.

ACC Self-Study Survey #4 went to the leadership teams of the Assembly Committee on Church Polity and the Assembly Committee on Church Orders and Ministry for the General Assemblies in 2003 and 2004; to the moderators of the Assembly Committee on Church Polity and the Assembly Committee on Church Orders and Ministry for the 2000–2002 General Assemblies.

ACC Self-Study Survey #5 went to persons who made requests to the ACC for an interpretation of the *Book of Order* (G-13.130112c) that would be answered by the 216th General Assembly (2004).

Mary Ruth Phares was designated the recipient of the completed surveys. She created compilations of each category of survey. The final compilations were sent to Kim Leech and Frances Pitts for study, evaluation, and reflection. Subsequently, as each chapter was written it was sent to Mary Ruth Phares for editing. When the self-study writing was completed, Mary Ruth Phares graciously prepared the full draft, which was sent to the ACC members for their study and criticism before the

ACC's fall meeting, which commenced October 28, 2005. At that meeting, the self-study draft was fully discussed and changes were implemented.

CHAPTER III

EFFECTIVENESS AS A TRADEMARK

The dictionary defines *effective* as, "...producing the intended or expected result."

This self-study will explore the performance and role of the Advisory Committee on the Constitution (ACC) within the context of the larger institutional environment of the General Assembly (GA) and the spiritual lives of members of the Presbyterian Church (U.S.A.). In a strenuous effort to derive objective and honest information, the surveys targeted several levels and arenas of persons that have felt the impact of the ACC's work. The harvest of the survey information provides a keen portrait of the ACC's worth, precisely because the ACC is uniquely effective in the manifestation of its constitutional mandate. By definition, i.e., the description of the functions of the ACC in the *Book of Order* and the Standing Rules of the General Assembly, the primary orientation of the ACC is the meetings of the General Assembly. However, the data are clear that the impact and effectiveness of the ACC is felt throughout the church, in numerous ways and on multiple levels such as lower governing bodies, and in the daily lives of Presbyterians.

A. *On the General Assembly Level*

In preparation for a meeting of the General Assembly, the most conspicuous and common tasks before the committee are the preparation and research of the written responses to requests for interpretation of the *Book of Order* (G-13.0112c) and the committee's recommendations to the assembly regarding overtures that seek to change the *Constitution* (G-13.0112d). The *Book of Order* requires that the ACC meet prior to each session of the General Assembly and submit its recommendations to the Stated Clerk no later than sixty days prior to the convening of the assembly (G-13.0112b). When the ACC's recommendations are submitted to the Stated Clerk, they are the result of arduous toil, both by individual members of the ACC, as well as the full committee. Some overtures, in particular, require extensive research and study that is labor intensive. These recommendations soon enter the public arena, initially and especially as Reports to the General Assembly are distributed to elected commissioners prior to the General Assembly meeting. The ACC recommendations become part of the printed record of the General Assembly in the *Minutes of the Presbyterian Church (U.S.A.), Part I*, which are available to every stated clerk and governing body in the PC(USA).

By the time the General Assembly convenes, the ACC has made extensive and thorough preparations for each item of business that requires ACC presence and assistance in General Assembly committees, such as the Assembly Committee on Church Polity. Because the General Assembly committee structure is set months before the assembly convenes, each ACC member has been given his/her GA committee assignments, which may include several different committees. It is the responsibility of the ACC member to be fully prepared to interpret in full to the GA committee the rationale for the ACC's recommendations. It is the responsibility of any ACC member assigned to a General Assembly committee to introduce oneself to the committee's leadership team prior to the convening of that committee for business. At that time, ACC members will request a moment of time on the committee's agenda to briefly interpret the role of the ACC. Comments from the survey underscore the importance of an early working relationship between the leadership team and the ACC member(s). Because some of the most volatile issues before any assembly are constitutional matters, the common perception in the surveys of the GA committee key leadership teams (ACC Self-Study Survey #4) is that the ACC is very effective, "We were very pleased—had 2–4 people, depending on the topics—each had their expertise—all worked together well."⁶ In those committees with controversial business items, it is not uncommon for the ACC representatives to be called upon by the committee leadership, as well as by individual members of the committee, a number of times. The ACC members, in preparation for the General Assembly, are trained to utilize those times in GA committees when questions arise for the ACC as opportunities to further educate persons about our polity and *Constitution*.

Perhaps the best indicator of ACC effectiveness at the General Assembly meetings, whether it is regarding the written recommendations on business items or the oral interpretations in GA committees, is the relative absence of complaints or criticisms of the ACC. One of the most meaningful experiences for ACC members is to hear, during the GA plenary discussion, a commissioner echoing verbatim written recommendations of the ACC. One of the most important indicators of ACC effectiveness at GA is the esteem and appreciation expressed by GA commissioners of the ACC; and, at recent assemblies, there has been considerable praise for the ACC. Unfortunately, this conclusion is not the product of a survey; rather, it is gleaned from observations, countless conversations, and other oral feedback to the ACC.

B. *The ACC as Communicator*

The ACC's constitutional responsibilities require it to be primarily reactive, not proactive in its communications. It is an advisory committee and should not initiate discussion of issues before the PC(USA). The constraints of the *Book of Order* and the Standing Rules of the General Assembly have successfully prevented the ACC from becoming tainted by or accused of having any political agenda. The ACC, therefore, is not charged with or expected to communicate to the church at large.

In a more common, but extremely important fashion, the ACC is literally on the record regarding constitutional issues that have come to the General Assembly for action. Not only do the *Minutes* contain the ACC recommendations, but also the electronic version of each General Assembly's *Annotated Book of Order* contains ACC advice on overtures that sought to amend the *Book of Order*. At each meeting of the General Assembly, the ACC makes a formal agency report, which is also included in the *Minutes*. Typically, the ACC report provides general information about the nature of the ACC and its constitutional mandate of service to the General Assembly and the church; and it also renders specific comments on the nature of the business before the assembly that has constitutional implications. For instance, the report for the 215th General Assembly (2003) included a very important and timely section entitled, "Constitutional Concerns and the Nature of Judicial Process"⁷ Commissioners to that assembly who read that section were further prepared for business coming to that assembly. Moreover, the public at large would profit from such excellent information. There is a major and ongoing concern within the ACC in regard to a widespread ignorance and a poor understanding by Presbyterians of the *Book of Order* and PC(USA) polity. Perhaps the ACC should work more intensely within the context of the Office of the General Assembly to seek ways to encourage and spur Presbyterians to read and study the *Book of Order*. The recommendations of the ACC to the various General Assemblies regarding overtures, requests, and referrals continue to be read—especially in the electronic version of the *Annotated Book of Order*—and provide new insight and understanding about various portions of our polity. The ACC endeavors and persists in communicating in appropriate ways, but with the hope that its counsel will be ingested by a wider audience.

The ACC often communicates in unseen and yet important ways typically within the context of General Assembly entities. "When directed by the General Assembly or when requested by an agency or committee of the General Assembly, the committee may consult with said agencies or committees on constitutional matters."⁸ The ACC sees itself as having a small, yet significant role as being servant to the General Assembly and the church as well as being in partnership with various key GA entities. See page 1189–91, Chapter I, for a more detailed account of these kinds of communication. There is a strong "comfort zone" for the ACC members in its role as communicator because of the power and wisdom of the *Constitution* and the Scriptures, "Your [statutes] are my delight; they are my counselors" (Ps. 119:24).

C. *Fidelity to Mission*

The ACC has always been quite fastidious in completing its work in a timely, but thorough and comprehensive manner. Of more significance is the ACC's awareness of its responsibility in providing a high quality of performance in every venue. Individually and corporately, the ACC has a strong sense of call and faithfulness to Jesus Christ in the fulfillment of its required work.

The mission of the ACC is not lofty or lustrous. Rather perhaps the most primary and fundamental task of the ACC is to the commissioners of any General Assembly by providing clear and succinct information about constitutional matters before the assembly that require an informed and intelligent vote. ACC advice should always weigh the potential gains and dangers in the matter requiring GA action. Being a commissioner to the General Assembly is a daunting and frequently confusing responsibility. It is the goal and hope of the ACC to lighten that load a bit.

The advent of biennial meetings of the General Assembly has raised questions about rendering formal ACC counsel between meetings of the GA. Clearly the *Book of Order* does not render such authority to the ACC; and, after discussing this concern, the ACC stands firm in its conviction that it would not be wise to seek any such change in its constitutional mandate.

CHAPTER IV

STRENGTHS and CHALLENGES

A. *Strengths*

The primary source for information about the strengths of the Advisory Committee on the Constitution (ACC) was from current and former members of the ACC, using Survey #3. As mentioned earlier in Chapter II, page 1192, Clifton Kirkpatrick, Mark Tammen, and Mary Ruth Phares also provided answers to Survey #3. Clearly Survey #3 hooked into the interests and passions of all of the responders, with the total responses summarized in seventeen pages of detailed comments.

Key information was also obtained via former General Assembly (GA) committee leadership (ACC Self-Study Survey #4) and from persons who had requested an interpretation of the *Book of Order* from the 216th General Assembly (2004) (ACC Self-Study Survey #5).

High praise and an extremely large number of survey respondents mentioned the people that populate the ACC as an enormous strength. Specifically, the caliber and wide diversity of persons was a key factor; the knowledge, skills, and unique credentials create a powerful dynamic when the committee is in action together, in particular. Further, many pointed to G-13.0112a, "...The nine voting members shall be former members of the Permanent Judicial Commission of the General Assembly, stated clerks or former stated clerks of synods or presbyteries, or other qualified persons with knowledge of and experience with the *Constitution* and polity of the church." In a similar vein and an extension of this sentiment, was the social and professional dynamic at work among the ACC members. The ACC members hold each other in mutual regard and respect, which is coupled with a strong work ethic in a meeting setting that is collegial in tone and attitude. The ACC is living proof of the significance of a truly Christian environment. Much credit for the mood, style, and healthy norms for this community of constitutional and Presbyterian polity scholars is directly the result of the PC(USA) staff leadership to the committee, especially Mark Tammen, director of the Constitutional Services Department. Leaders set mood, norms, and expectations; and Mark does this in a style that is straightforward, gracious, and effective.

Standards of performance for the ACC, especially in regard to the written recommendations of the ACC to the General Assembly, are both a daunting and challenging dimension of the scholarship expected and silently required. The history and continuity of ACC achievements are of major significance. Whereas many would expect the ACC to perform in a rather orthodox, even wooden, manner because laws are perceived as rigid and conventional, in many situations the ACC purposely has endeavored to pursue creative solutions to complex issues. On every overture or issue that the ACC addresses, it is the ACC's practice to point out the "upside" and "downside" for adopting an amendment to the *Constitution*, for instance. It is the responsibility of the ACC to educate and elucidate the General Assembly with its recommendations. A dramatic illustration of how the ACC endeavors to provide an array of quality information and potential polity issues on a matter before a meeting of the General Assembly was at the 213th General Assembly (2001) regarding the highly controversial issue of the ordination of gay and lesbian persons to office. The focus of many overtures before that assembly was proposed amendments to G-6.0106b (the standards for ordained office), which, for many, was the flashpoint of the controversy. The ACC, in its agency summary to the 213th General Assembly (2001) rose to the occasion and focused upon what was clearly the major constitutional issue before the assembly—proposed amendments to G-6.0106b.⁹ The initial intent of the agency report was to provide the constitutional framework that commissioners must understand; and then to further elaborate upon possible options for the assembly's action on this matter. This approach equipped the Assembly Committee on Church Orders and Ministry in its deliberative and decision-making process, as well as saving valuable time in its difficult task. The agency report also therefore rendered valuable information to all commissioners to the assembly.

A recent and yet rather pedestrian example of how the ACC endeavors to bring fresh, helpful, and knowledgeable responses to the mind and heart of the typical GA commissioner would be the ACC's response to a request for interpretation that came to the 216th General Assembly (2004).¹⁰ The advice was approved by the assembly.

A conspicuous demonstration of the ACC's strength is its consultative role with GA committees. The ACC Self-Study Survey #4, which sought honest, objective reflections about the ACC and the work of ACC members in the various committees, furnished considerable comments to support this conclusion. Typically, much of the work of the ACC is referred to the Assembly Committee on Church Orders and Ministry and the Assembly Committee on Church Polity. The responses lauded the ACC in general, highlighted the ACC's concise written reports, and commented upon the ACC members being knowledgeable. "They were supportive—educated without being patronizing, showed the strengths of the *Constitution* and its usefulness. Knowing that they were there to answer questions either publicly or privately was great. Being on the podium and seeing them at Mic. 6 was awesome."¹¹

Perchance it is the invisible, unseen character of the ACC that is its bold, yet humble, strength. The committee is deeply cognizant that undergirding its work is the commitment to "Seek the Lord and his strength" (Ps. 105:4a). Unspoken norms prevail. One example is that one's personal political views are not appropriate for the arena of the ACC. Most members have no idea of the personal opinions of other members on issues such as ordination standards. Intriguingly, the glue that holds the committee together is the ACC's constitutional mandate coupled with a personal respect, regard for each other, and a commitment to committee harmony and unity. Deep friendships have been forged among members; and it is precisely these friendships that foster keen commitment to the ideals of the committee. All of this leads to a high quality of dialogue—even healthy, exciting, argument—when the committee is in full session, working on the overtures and other matters that come before the committee. The caliber of work that is dispensed from the ACC is not a convenient quirk of luck. Rather, it is the product of the wisdom of our faith, polity, and commitment to the church.

The nature of the work and mission of the ACC has deeply affected and strengthened the faith and commitment to the mission of the PC(USA) of its members. Some sample comments from members of the ACC:

“Emphatically, however, my personal faith in Christ and my confidence in the church have been nurtured, challenged, bewildered, clarified, and a whole string more of things as I have served the church in its polity structures” George Adams, class of 2010.

“I am hopeful that we will continue to respond to the Lord of the Church who calls us into His future (G-3.0400)” Bill Chapman, class of 2008.

“I have come to find Christ in the *Book of Order* and to find there a structure for church life that is a model which grows directly out of the Pauline vision in 1 Cor. 12 of the church as the body of Christ” Clifton Kirkpatrick, Stated Clerk, ex-officio member.

“Our theology and polity are a marvelous mix! I am very proud to be a Presbyterian. Because my knowledge and understanding of the mission of the PC(USA) has expanded and deepened, I am very supportive of the core beliefs and the subsequent GA structure that implements our mission” Kim Leech, class of 2006.

“We seek in our polity to discover the will of Christ for the church. His will gives us our mission. That seeking has called me repeatedly to a renewed intention to be a faithful disciple” James MacKellar, ACC alumnus, class of 2003.

“It deepens my faith to know that, given information, the church will listen to the Holy Spirit and will discern the will of Christ” John Matta, class of 2008.

“I have seen how the PC(USA) is engaged in a great work and the underlying unity that carries it forward. This experience has blessed and enriched my faith journey in ways I never expected” Bill Newcomb, ACC alumnus, class of 2002.

“Working as a member of the ACC has first of all deepened my regard for the orderly way the Presbyterian Church has structured itself. The fundamental basis for self-governance is to be admired” Margy Wentz, class of 2006.

“This work convinces me that the Holy Spirit is at work, that the mission of the denomination will prevail over and through our differences and that the PC(USA) can really be, and already is, in mysterious ways we do not fully understand, claiming the victory that Jesus has already won” Jim Wilson, class of 2010.

The self-study surveys noted a few singular strengths that deserve mention:

“The joy and importance of working with Stated Clerk Cliff Kirkpatrick” Alyson Janke, class of 2010.

Expressed as general themes:

The staff of the Department of Constitutional Services deserves high praise and kudos. Mary Ruth Phares, in particular, was affirmed for her high quality work and dedication to the mission of the ACC.

The utilization of the best of electronic tools has been the norm for the committee. Praises are appropriate for the ConServ staff utilizing and encouraging the ACC members to employ the advantages of modern electronic technology.

B. *Challenges*

The most common source of frustration and challenge echoed by ACC members via the self-study surveys focused upon the complexities of nine individuals working on common projects—typically overtures to the GA—and maintaining a quality of information with each other and yet obtaining high standard of results in a timely fashion. Because the pre-assembly work usually divides the ACC members into a configuration of three work teams, it is very difficult indeed to be individually and corporately effective in the accomplishment of the common goals of successful completion of tasks. The ACC has identified and addressed the multiple issues therein by an initial thorough discussion, which resulted in a new design and business model that places benchmarks and new structure for the team work process and places a premium value upon the need for persistent communication among ACC team members and with the ConServ office. Moreover, because of the ongoing need to evaluate ACC performance, an integral part of the post-GA and ACC meeting fabric will be feedback and commentary that will lift up issues or concerns that require attention with the attitude of “always seeking to improve quality and effectiveness.” Accordingly, there is a strong commitment to eagerly embrace any challenge that occurs so that the standards of ACC craftsmanship will not be diminished.

There were a number of scatter-shot concerns expressed in the ACC self-study surveys that did not converge into themes or patterns. As stated previously, the composition of the ACC is an incalculable science within the parameters of the *Book of*

Order prescription (G-13.0112a), but one member mentioned the ongoing need for former members of the General Assembly Permanent Judicial Commission (GAPJC); while another member articulated the need to always have attorneys in the mix of ACC membership. Whereas the GANC is keenly aware of it, the ACC has typically not had the desired ethnic/racial representation. A sharply felt challenge occurs at every GA for the ACC: namely providing adequate resources through its members to the various GA committees. The villain is easily identified as the restriction of its membership size.

Concerns submitted by General Assembly committee leadership team members which have been noted and pro-active plans are on the proverbial drawing board:

“There were times that I thought it [the advice given by the ACC member] could have been clearer or more succinct, but the advisory members were uniformly committed to being helpful.”

“We could have benefited from more in depth discussion of the issues during the leadership briefing.”

“... it would be helpful to know which person will be the lead person on each Business Item. This helps in preparation of our Annotated Agenda and who to call regarding a response.”

Committee Concerns as Result of the ACC Self-Study Surveys:

The ACC should meet at least annually because the development of personal friendships within the committee also forms an emotional and spiritual bond that enhances committee performance.

Considerable forethought needs to be established for General Assembly meetings regarding the advice to be given at committee meetings, as well as to who the committee presenters shall be for each business item.

At plenary sessions of the GA there should be pre-selection of the committee member that would rise to speak, upon request of the Moderator, on known controversial issues.

Budgeting properly for the ACC is always problematic because it is impossible to anticipate what things will arise that will require ACC personnel—or the whole committee—to participate. For example, in October 2004, the ACC’s executive committee had to meet with the GAPJC on a mutual concern, in St. Louis. Summer 2005 called for unplanned ACC member visits to the Presbyteries of Mississippi, Redstone, and Shenango as a direct result of the controversy generated at the 216th General Assembly (2004) regarding compliance with judicial orders. In sum, sometimes the ACC budget can be in almost literal ruins, even though every effort has been made to contain and curtail costs. (See Appendix #10 for the ACC Financial Report.)

At the ACC spring meeting of the year that a General Assembly is to meet, the ACC needs to place items that are major issues on its agenda for early initial attention.

Additional communication among writing teams via conference calls would be very helpful during their preparation for an ACC meeting.

CHAPTER V

SURVEY LEARNINGS

A. *Scope of the Surveys*

The self-study surveys employed were intentionally designed to meet the criteria suggested in the self-study survey guide published by the Office of the General Assembly. Therefore the scope was broad and yet specific. In the spirit of the criteria, the surveys endeavored to provoke in-depth, thoughtful, and candid responses. The scope of the surveys pinpointed key aspects of our life together as Presbyterians:

PC(USA) *Constitution*

Faith

Polity

Mission

Theology

Dedication to the PC(USA)

Meetings of the General Assembly
Welfare of the church

The intent of the surveys was to more than glean simple statements. Rather, the desire was to measure the Advisory Committee on the Constitution (ACC) against the above hallmarks in a very personal and inspiring manner. The ACC is at its best when its Christian humanness shines through when writing, presenting, and meeting; and the surveys tried to establish this with a somewhat clinical means. The subtitles of the five self-study surveys reveal categories of inquiry that are specific and probing. (Please remember that the recipients of the surveys were targeted groups, differing in responsibility.):

ACC Self-Study Survey #1 - "Fidelity to Mission"

ACC Self-Study Survey #2 - "Effectiveness of Services"

ACC Self-Study Survey #3 - "The Work of the Committee"

ACC Self-Study Survey #4 - "The Work of the Committee at Assembly"

ACC Self-Study Survey #5 - "The Performance of the Committee"

B. *Participation*

For the first three self-study surveys, which sought responses by the ACC, former ACC members, the Stated Clerk, the director of Constitutional Services, and the ACC's administrative assistant, the response was outstanding, excellent. Of the persons noted, only one person did not participate, due to massive scheduling difficulties. General Assembly committee leadership team personnel (ACC Self-Study Survey #4) did not respond in high numbers, probably due to the voluntary nature of the request to participate. Two-thirds (six) of the persons requesting interpretation of the *Constitution* (ACC Self-Study Survey #5) responded, which was a pleasant surprise.

Participation by persons answering ACC Self-Study Surveys 1, 2, and 3, generally expressed enthusiasm and furnished high-quality comments. All of the questions in these surveys received a large quantitative response. It was question one in Survey #1 that evoked an impressive four and one half pages of narrative: "Does the committee as it was created by the church serve and support the church's mission in a particular area? Does the committee exhibit a constant faithfulness to and in fulfillment of its servant role in the life of the PC(USA)?" It is not coincidental that this committee of church law/polity wonks sees itself as in ministry to the mission of the church. As mentioned in an earlier chapter, it was Self-Study Survey #3, which centered on the work of the ACC, that resulted in an amazing seventeen pages of material. Members of the ACC and ACC alumni, in particular, wanted to express considerable feedback as well as constructive criticism. Easily the most evocative question in Survey #3 was the final question, "As you have worked to interpret the *Constitution* of the PC(USA) to the General Assembly and the church, how has it affected your understanding of the mission of the PC(USA) and deepened your faith in Jesus Christ?" The answers provide a powerful testament to the Spirit at work in each member and the ACC.

C. *Portrait of the Committee*

Perhaps the most significant feature of the ACC is its integrity. "The word "integrity" comes from the same Latin root as the word "integer" and historically has been understood to carry much more the same sense, the sense of wholeness: a person of integrity, like a whole number, is a whole person, a person somehow undivided."¹² There is not the slightest inkling in the surveys that the ACC has violated the trust of the General Assembly and the church. In an eerie, but wonderful sense, the respect, health, and wholeness of the ACC is a mirror image of the *Constitution* itself. This is the result of an almost mantra-like theme within the committee of respect for the constitutional boundaries and the fastidious refusal to yield to the temptation of taking a position on any matter or issue before the church. There is frequent mention within the committee of the political boundaries on any piece of business before the committee. The importance of ACC integrity was a heritage bestowed upon its current members by predecessors. It is therefore a norm that must be continually earned and upheld by successor committee members.

A study of the individual answers of the members (and alumni) of the ACC reveals a rather predictable result. Whereas a glimmer of each person's personality shines through the various documents produced by the ACC, the corporate image of this assortment of persons yields images of strong personalities with strong convictions about the work of the ACC and its mission to and with the church. Just as the *Book of Order* criteria suggest (in G-13.0112a), the ACC is composed of a wide array of individuals with impressive credentials, but with a common mission. Their answers are knowledgeable, thoughtful, succinct, and sometimes blunt and penetrating. Sometimes, in a healthy sense, the answers could be perceived as intimidating. No faint hearts here.

Surveys #4 and #5 are extremely important because the portrait revealed therein is not tainted by any notion of bias or being self-serving. Unfortunately many of the typical answers given were very brief, such as, "Yes." Yet the surveys are not entirely impoverished. The perception of the ACC provided is generally very positive and pleasant, "By and large they were

received well by the committee.”¹³ These surveys do establish that the public performance of the ACC can be a bit uneven. While affirming the theology of gifts (Rom. 12:3–8), the ACC loses some of its luster when a member speaking to a committee is not prepared, comfortable, or effective in that role. Accordingly the ACC needs to be more intentional and thoughtful about the selection of persons to have a significant speaking role before GA committees and the assembly plenary sessions.

CHAPTER VI

EMBRACING CHALLENGES AND CHANGES

Perchance every institution has a certain amount of nagging frustrations and unresolved inner conflict regarding its lifestyle and performance. Typically many of these notions are vague and slippery to identify with precision. For the ACC, the self-study surveys put content and objectivity into exactly those things that had pestered it over recent years. For instance, whereas it was commonly felt that the personal relationships fostered by working together were a delightful and meaningful byproduct of ACC life, the surveys made it abundantly clear that solid and rich Christian relationships are the bedrock for this committee as it tackles significant issues. The specific result was the decision and priority of having at least one ACC meeting per year. Relationships cannot flower without the intimate nurture of time together.

The self-study surveys also provided a succinct blueprint for “to do” aspects of the ACC in its role of resourcing GA committees. The surveys contained several very practical and helpful suggestions that will be easy to implement. In different manner, via the self-study surveys, the ACC was informed of the accuracy and depth of what it was doing right with GA committees. Hooray.

As mentioned earlier, the ACC has already changed and restructured the way it does its pre-assembly work, thanks to the comments of the surveys. Accountability and communication issues are being enhanced. The structure of how the ACC performs is under continuing study and some changes—nothing radical—will surely result.

Perhaps the most important and yet simple challenge being addressed is the ACC’s new plan to review and evaluate each occurrence when the ACC meets with an eye on performance, effectiveness, and its core standards as expressed in the *Book of Order*. Ongoing scrutiny of how one does its business is the hallmark of an open, flexible, and healthy organization. This change will make the ACC function in an even more upbeat fashion. It’s a matter of simply applying principles that are taken for granted but not officially embedded in the work ethic.

Surely the ultimate challenge for the ACC, spurred by the ACC’s self-study, is to never be content: content with its effectiveness, performance, attitude, organizational structure, and, most of all, mission and ministry to the church of Jesus Christ.

The Advisory Committee on the Constitution (ACC) has always understood its role as providing neutral advice to the General Assembly on constitutional questions. This self-review process has provided the occasion for the ACC to think about recent correspondence submitted by individuals under G-13.0112c that have advocated that the ACC give particular advice to the General Assembly on particular items of business. The ACC has come to believe such advocacy belongs in the open hearings of the General Assembly, not in the form of seeking to influence a committee charged with giving the assembly the best neutral advice it can give concerning the constitutional implications of proposed actions. The Advisory Committee on the Constitution is concerned that such attempts to influence the framework for consideration by an assembly of a particular issue have the potential to usurp the assembly commissioners’ responsibility to follow the leading of the Spirit in addressing the issues presented them.

The ACC is recommending that the 217th General Assembly (2006) approve the following authoritative interpretation of G-13.0112d:

“The Advisory Committee on the Constitution (ACC) provides advice directly to the General Assembly based upon requests to the ACC, received only from the Stated Clerk of the General Assembly. The ACC provides advice to the General Assembly regarding questions of interpretation of the *Book of Order*. The ACC does not communicate directly with those who request advice nor make provisions for hearings on matters before it for consideration. The Advisory Committee may consult with General Assembly entities through the Stated Clerk.”

Endnotes

1. *Manual of the General Assembly of The United Presbyterian Church in the United States of America*, New York: Office of the General Assembly, 1976, p. A-7, #32.

2. *Book of Church Order 1982/1983, Presbyterian Church in the United States*, Atlanta, Office of the General Assembly, § 20-7.
3. *Manual of the General Assembly, Presbyterian Church (U.S.A.) 2003–2004*, Standing Rules of the General Assembly, Function of the Stated Clerk, 2.j, Louisville, Office of the General Assembly, p. 44.
4. *Manual of General Assembly, Presbyterian Church (U.S.A. 2003–2004)*, Organization for Mission, Louisville, Office of the General Assembly, p. 5.
5. Self-study survey comment by Neal Lloyd, ACC alumnus, class of 2003.
6. ACC Self-Study Survey comment by Deborah Brincivalli, moderator, Assembly Committee on Church Orders and Ministry, 2003.
7. *Minutes*, PC(USA), 2003, Part I, Louisville, Office of the General Assembly, p. 261.
8. *Manual of Procedures for the Advisory Committee on the Constitution of the General Assembly of the Presbyterian Church (U.S.A.)*, General Rules for Members, p. 9.

9. C. Ordination Standards

The covenant community we know as the Presbyterian Church (U.S.A.) is bound together by government, worship, and discipline. The long-standing, continuing debate and struggle in our shared community over ordination standards have created turmoil, confusion, division, and brokenness in the church's government, worship, and discipline.

As the most inclusive governing body of the church, the General Assembly has the burden and opportunity to interpret the *Constitution* in current form authoritatively, and to present to the wider church guidance to the presbyteries in their efforts to change the *Constitution*.

The 211th General Assembly (1999) recommended that the church observe a sabbatical period in its consideration of any further changes surrounding the issue of sexual practice as an essential determinative factor for those seeking ordination. During this two-year sabbatical period, presbyteries, synods, and other Presbyterian groups were encouraged to offer opportunities to enter into dialogue seeking deeper understanding and increased clarity about the nature of our unity in the midst of our diversity. This sabbatical period is now at an end.

God has given the church everything it needs. Among those gifts are salvation by the grace of Christ received by faith; the gifts of the Holy Spirit, the Word of God expressed in the Scriptures, the creeds and confessions of the church; the *Book of Order* by which we govern ourselves; the example and decisions of our predecessors in the service of Christ.

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 has sought to make the following salient points:

1. There are three sources of constitutional law for the PC(USA).
 - a. Constitutional amendment,
 - b. Judicial decision case law,
 - c. Action of the General Assembly when it deliberately interprets the *Constitution* on the advice of the Advisory Committee on the Constitution.
2. The standards of the church on ordination cannot be changed by a General Assembly authoritative interpretation alone.
3. The process of constitutional amendment is carefully defined in the *Book of Order*, and the position of the church on ordination cannot be changed by an amendment to the Form of Government alone.
4. 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 and final authority in constitutional matters.

The 205th General Assembly (1993) adopted an authoritative interpretation that identified the three sources of constitutional law mentioned above, and declared as authoritative interpretation the 1978 policy statement and recommendations on the church and homosexuality (*Minutes*, UPCUSA, 1978, Part I, pp. 261–67).

Since 1993, many presbyteries have submitted overtures seeking change in the *Constitution* concerning ordination standards (G-6.0106b was approved in 1997). The Advisory Committee on the Constitution observes that deletion of G-6.0106b alone is insufficient to effect the change sought by the overtures because of the authoritative interpretations predating the inclusion of that section in the *Book of Order*. The overtures submitted to the 213th General Assembly (2001) indicate that the presbyteries understand this stricture and are seeking ways to address their issues in a constitutional and orderly way that may help them achieve their purpose and provide a way for the whole church to resolve its differences in a way that will retain the church's unity. The Advisory Committee on the Constitution advises the 213th General Assembly (2001) to study these overtures in light of the insights they provide into the possibilities for present and future actions of the General Assembly to resolve our present disagreements.

The Advisory Committee on the Constitution finds that the overtures for 2000 and 2001 related to ordination standards may be grouped into several areas of possible change:

1. Exemption Waiver: Overtures seeking change through amending the *Book of Order* to permit waiver from the requirements of the ordination standards do not, in the opinion of the Advisory Committee on the Constitution, accomplish the purpose of the presbyteries that have proposed these overtures. The concept of "waiver" is inconsistent with other sections of Chapter VI and the vows as they appear in Chapter XIV. These conflicts are detailed in the Advisory Committee on the Constitution's advice attached to each of these overtures (*Overture 00-48*, *Overture 01-27*, and *Overture 01-28*).
2. Inclusion Lists: A group of overtures now and in the past have attempted change by including the words, "sexual orientation" in one or more of the lists of inclusions throughout the *Book of Order*. These overtures have been clear, concise, and compatible with the *Constitution*. There is no impediment should the General Assembly choose to approve them. However, the Advisory Committee on the Constitution has not found this approach to be helpful, as it believes all lists to be exclusive, rather than inclusive, and has discouraged their use throughout the *Constitution* (*Overture 00-40* and *Overture 01-32*).
3. Governing Body Discretion: Some overtures propose in one way or another to allow sessions and presbyteries to operate with standards that vary from those adopted by the whole church. Constitutional standards for ordination are important to the unity of the church and

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to the mandate of the *Book of Order*, “to warn or bear witness against error in doctrine or immorality in practice in or outside the church” (G-13.0103p). Proponents of this type of overture are advised to note the distinction between the constitutional standards themselves and the interpretation and implementation by the ordaining governing bodies of how candidates meet these standards. The Advisory Committee on the Constitution has pointed out problems related to this approach in its advice on those overtures (*Overture 01-06*, *Overture 01-12*, and *Overture 01-29*).

4. Amend or Delete G-6.0106b: Several overtures propose amendment to the *Book of Order* by deletion of G-6.0106b and/or insertion of new words elsewhere in the text. Deletion of G-6.0106b may have the effect of changing future authoritative decisions derived from decisions of the General Assembly Permanent Judicial Commission or from authoritative interpretations issued by the General Assembly. However, this does not affect authoritative interpretations prior to the inclusion of G-6.0106b. The Advisory Committee on the Constitution has commented on the relative merits of these overtures and their effectiveness in dealing with the difference of opinion before the church (*Overture 00-13*, *Overture 01-3*, *Overture 01-8*, and *Overture 01-22*).

5. New Authoritative Interpretation: Several overtures propose either the rescinding of previous authoritative interpretations and/or adopting a new authoritative interpretation, which would allow the church to rethink its position and start over. In most instances, a new authoritative interpretation is not effective unless derived from an amendment to the *Book of Order* (*Request 00-3*, *Overture 00-41*, *Overture 01-08*, *Overture 01-14*, and *Overture 01-19*).

The Advisory Committee on the Constitution is aware that many presbyteries find the present ordination standards appropriate. These presbyteries need not seek change in the *Constitution*. The *Book of Order*, with its attendant authoritative interpretations, is sufficient to maintain present standards. However, many presbyteries do seek change in the constitutional standards for ordination. The Advisory Committee on the Constitution advises the latter that a combination of two or more approaches, as illustrated by some of the 2001 overtures may be useful.

The Advisory Committee on the Constitution has not advised approval of any of the overtures dealing with ordination standards, but rather has commented on the strengths and problems of each overture in terms of maintaining and strengthening the integrity of the *Constitution*.” (*Minutes*, 2001, Part I, pp. 655–57)

10. “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.

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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" (*Minutes*, 2004, Part I, pp. 329–31)

11. ACC Self-Study Survey comment by Deborah Brincivalli, moderator, Church Orders Committee, 2003.

12. Carter, Stephen L., (*Integrity*), New York: HarperCollins, 1996, p. 6.

13. Survey comment by Sally Hinchman, committee assistant, Assembly Committees on Church Polity (2003) and Church Orders and Ministry (2004).

Appendix #1

EXCERPTS—*BOOK OF ORDER* (Chapters 13 & 18)

G-13.0112 Advisory Committee on the Constitution

General Assembly Shall Establish Committee

G-13.0112a. The General Assembly shall establish an Advisory Committee on the Constitution composed of nine persons, ministers and elders in numbers as nearly equal as possible. The Stated Clerk of the General Assembly shall be a member ex officio without vote. The nine voting members shall be former members of the Permanent Judicial Commission of the General Assembly, stated clerks or former stated clerks of synods or presbyteries, or other qualified persons with knowledge of and experience with the *Constitution* and polity of the church. Voting members shall be nominated by the General Assembly Nominating Committee and elected by the General Assembly and shall serve a term of six years in three classes. No person who has served on the Advisory Committee on the Constitution for a full term of six years shall be eligible for reelection until four years have elapsed after the expired six-year term.

Meet Prior to General Assembly

G-13.0112b. The Advisory Committee on the Constitution shall meet prior to each session of the General Assembly and shall submit its report and recommendations no later than sixty days prior to the convening of the next session of the General Assembly.

Questions 120 Days Prior to General Assembly

G-13.0112c. 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.

Pending Before Judicial Commissions

G-13.0112d. 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.

At General Assembly

G-13.0112e. At least three members of the Advisory Committee on the Constitution, appointed by the moderator of the committee, shall be present at the session of the General Assembly. All items introduced as new business that touch upon constitutional matters, including requesting rulings by the Moderator on questions of order involving constitutional matters, shall be referred in writing to these persons. They shall act as the full committee and shall consider each matter referred to them and make recommendations directly to the General Assembly through the Moderator.

G-18.0300 3. Book of Order

G-18.0301 *Amendments to the Book of Order*

Amendments to the *Book of Order* may be made only in the following manner:

G-18.0301a. All proposals requesting amendment of the *Book of Order* shall be communicated in writing to the Stated Clerk of the General Assembly no later than 120 days prior to the convening of the next session of the General Assembly.

G-18.0301b. 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 recommendations from the Advisory Committee on the Constitution.

Appendix #2



MANUAL OF PROCEDURES
FOR
THE ADVISORY COMMITTEE
ON THE CONSTITUTION
OF
THE GENERAL ASSEMBLY
OF THE
PRESBYTERIAN CHURCH (U.S.A.)

THIS MANUAL HAS BEEN PREPARED FOR USE BY MEMBERS OF THE ADVISORY COMMITTEE ON THE CONSTITUTION OF THE GENERAL ASSEMBLY AND THOSE PERSONS OF THE OFFICE OF THE STATED CLERK OF THE GENERAL ASSEMBLY ASSIGNED AS STAFF LIAISON TO THE COMMITTEE IN THE CARRYING ON OF THE WORK OF THE PRESBYTERIAN CHURCH (U.S.A.).

ANY USE OF THIS MANUAL FOR PURPOSES OTHER THAN AS STATED ABOVE WITHOUT PRIOR PERMISSION FROM THE OFFICE OF THE STATED CLERK OF THE GENERAL ASSEMBLY IS PROHIBITED.

UPDATED: 1/4/06

ADVISORY COMMITTEE ON THE CONSTITUTION
2004–2006

Rev. George T. Adams	6175 Mark Circle Bensalem PA 19020	Class of 2010 TRINITY
Rev. William E. Chapman	107 Ralph Ave. Hillsdale NJ 07642	Class of 2008 NORTHEAST
Rev. Paul Hooker	1937 University Blvd W Jacksonville FL 32217	Class of 2006 SOUTH ATLANTIC

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Ms. Alyson A. Janke	N7603 County Rd.M Westfield WI 53964	Class of 2010 LAKES & PRAIRIES
Rev. Kim Leech	799 Winter Ct. Carmel IN 46032	Class of 2006 MID-AMERICA
Mr. John A Matta	7025 Penn Ave. Pittsburgh PA 15208 OR 6421 Sun Eagle Lane Bradenton, FL 34210	Class of 2008 THE TRINITY
Judge Frances Pitts	3922 Glen Oaks Manor Dr. Sarasota FL 34232 OR 1000 Stafford Place Detroit MI 48207	Class of 2008 THE COVENANT
Ms. Margy Wentz	1501 Wilshire Blvd Los Angeles CA 90017	Class of 2006 SOUTHERN CA & HAWAII
James A Wilson	2404 Bexley Park Road Bexley OH 43209	Class of 2010
<u>STAFF:</u> Rev. Clifton Kirkpatrick	Office of the General Assembly 100 Witherspoon St. - Room 4408 Louisville KY 40202	Stated Clerk of the General Assembly
Rev. Mark A. Tammen	Office of the General Assembly 100 Witherspoon St. - Room 4623 Louisville KY 40202	Director, Dept. of Constitutional Services Resource Staff
Ms. Mary Ruth Phares Administrative Assistant	Office of the General Assembly 100 Witherspoon St. - Room 4625A Louisville KY 40202	Dept. of Constitutional Services Administrative Assistant

Revised: February 7, 2006

COMMITTEE RULES

I. MEETING

The Committee shall ordinarily meet once a year at a date to be established by the moderator, vice moderator, secretary and the Office of the Stated Clerk following the 120 day deadline for the submission of Overtures to amend, or request to interpret, the Constitution. The Committee shall also meet in time to submit its report and recommendations no later than sixty days prior to the convening of the next session of the General Assembly.

Additional meetings may be scheduled when the works require it at a time to be established by the moderator, vice moderator, secretary and the Office of the Stated Clerk.

The scheduling of meetings shall be done in such a manner as to insure maximum participation by the members of the Committee.

The quorum for a meeting of the Committee is a majority of the voting members.

II. OFFICERS

A. Officers of the Committee shall be the moderator, vice moderator, and ~~the~~ secretary. They shall be elected for one-year terms to take effect upon the adjournment of the next General Assembly. They shall be eligible for re-election for as many terms as may be consistent with their membership on the Committee.

III. RESPONSIBILITIES

A. The Moderator

1. The moderator shall preside at all meetings of the Committee. If the moderator is incapacitated or absent, the vice moderator will carry out his or her responsibilities or the Committee may elect a Moderator Pro Tem.

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2. The moderator, vice moderator, secretary, and liaison staff person from the Office of the Stated Clerk shall determine prior to each of the Committee meetings the work which will be considered by the Committee and make assignments for preliminary study and recommendations by other members.

3. The moderator shall be responsible for the agenda of each meeting, while advance arrangements for the meeting include the sending of papers and assignments to the Committee members shall be the responsibility of the Office of the General Assembly.

4. The moderator, secretary and liaison staff person from the Office of the Stated Clerk shall prepare the report of the Committee to the General Assembly.

5. The moderator, or a member designated by him or her, shall be available to represent the Committee at any orientation of the General Assembly Leaders and of General Assembly Commissioners upon invitation from the Committee and the Office of the General Assembly and the Office of the Stated Clerk.

6. The Moderator shall be responsible for presenting the report of the Committee to the General Assembly. The moderator may request any member of the committee to speak on a particular item of business.

B. The Vice Moderator

1. In the absence of the moderator, or his or her incapacitation, shall call to order the meetings of the Committee and preside until the arrival of the moderator.

2. In the event of the death, incapacitation or resignation of the moderator, shall become the acting moderator.

C. The Secretary

1. Shall be responsible for recording the proceedings of the Committee.

2. Shall, in cooperation with the moderator and liaison staffperson perform the duties outlined in Section III A-2-4.

3. Shall be responsible for maintaining this Manual.

4. Shall assist the moderator in the conduct of meetings so as to insure the completion in a timely manner of all the work of the Committee.

D. Liaison Staff persons

1. Shall receive and assemble for transmission to the Committee all papers requiring review and comment from the Committee.

2. Shall make logistical arrangements for any and all Meetings of the Committee.

3. Shall assist the moderator and secretary in the preparation for and conduct of all meetings of the Committee.

4. Shall serve as archivist for the Committee.

5. Shall serve as the corresponding secretary of the Committee in matters referred to the Committee by governing bodies of the Church.

6. Shall in cooperation with the secretary develop forms and procedures to facilitate the work of the Committee.

7. Shall perform such other services for the Committee as may be assigned by the Office of the Stated Clerk or at the request of the Committee.

E. Procedures for Handling Requests for Interpretation

1. The Office of the General Assembly receives a request for an authoritative interpretation.

2. The Office of Constitutional Services makes an initial judgment as to whether the request "requires an interpretation" by the General Assembly.

a. If Constitutional Services believes that the provision is adequately interpreted by other provisions of the Constitution or past authoritative interpretations, it will respond to the request, with a copy to the Moderator, Vice Moderator and Secretary of the Advisory Committee on the Constitution.

(1) If the Moderator, Vice Moderator and Secretary agree that the request needs no further response, they will recommend to ACC that the reply of Constitutional Services be affirmed. When ACC agrees, this is an ACC determination that the provision does not "require interpretation." The requesting entity is informed of this action and the request does not appear in the record of the General Assembly. If ACC does not agree, the request will be assigned to a writing team.

(2) If the Moderator, Vice Moderator, and Secretary do not agree with the judgment of Constitutional Services or its response, the request will be assigned to a writing team for the development of a recommended response for the General Assembly's consideration.

b. If Constitutional Services believes that the request requires an ACC response, the Moderator and Secretary will assign it to a writing team for the development of a recommended response for the General Assembly's consideration.

3. Once ACC approves a recommended response, it is included in its report to the General Assembly. Upon action by the General Assembly the provision will have been authoritatively interpreted.

F. The Roll of the ACC Between General Assemblies

The question of the role of the Advisory Committee on the Constitution between meetings of the General Assembly has been prompted by the move to biennial Assembly meetings. Some have suggested that the ACC should be able to give opinions of Constitutional Interpretation with some sort of “preliminary” or “limited” standing between meetings.

The role of the ACC has been, as its name implies, to advise the General Assembly. It is only the General Assembly which interprets the Constitution, apart from judicial process. The ACC makes no pronouncements of its own, but submits to the General Assembly its recommendations regarding various matters which have been referred to it. (G-13.0112)

For the ACC to release opinions which would potentially guide the work of governing bodies and various entities of the church between General Assembly meetings would be to assume an entirely new role, with an authority which has never been granted. It creates the possibility of establishing an adversarial relationship with the General Assembly it is to advise. It could also lead those requesting the provisional opinion in a direction contrary to a subsequent adopted opinion of the General Assembly. In either event, such preliminary opinions might create confusion or harm.

The ACC believes that it should continue to write and submit its advice to the General Assembly, without interim, provisional opinions.

This is not to say that the ACC would have no work in the “off” years. Any requests that have been received could be addressed and prepared for the next General Assembly. In the year between Assemblies, a fall meeting could be a time to orient and train new members. It also would be an excellent time for the ACC to be proactive on a number of issues and concerns. ACC members might be assigned topics central to its work in such areas as:

- Trend papers
- Study and reflection papers
- Research
- Other

GENERAL RULES FOR MEMBERS

1. All members are expected to be in attendance throughout each and every meeting of the Committee.
2. All members of the Committee shall be in attendance at the session of the General Assembly.
3. To insure their availability for the work of the Committee at the General Assembly meeting, members of the Committee should be free of any other responsibilities at the General Assembly.
4. At the General Assembly the members of the Committee will be expected to serve as resource persons to Assembly committees and especially those committees to which recommendations from the Advisory Committee have been assigned by the Assembly Committee on Bills and Overtures.
5. Members of the Committee are not authorized to speak for the Committee and thus are expected to show restraint in responding to any request for constitutional interpretation.
6. The actions of the Committee have no authority until acted upon by the General Assembly. It is therefore improper for any Committee member to disseminate any actions taken by the Committee before they have been made public by the Office of the General Assembly.
7. In preparing responses to communications to the Committee, those members assigned responsibility for review and recommendations should use the document identification number assigned to that document.
8. When directed by the General Assembly or when requested by an agency or committee of the General Assembly, the Committee may consult with said agencies or committees on constitutional matters. The only authoritative interpretations of the Constitution are those recommended by the Committee as a whole and approved by the General Assembly.

GLOSSARY AND ABBREVIATIONS OF TERMS

Overture (O) A formal action by a presbytery, synod, or agency of the General Assembly seeking an amendment to the Constitution. (See G-18.0300 for requirements.) There is no required style. The signature of the stated clerk of the presbytery or synod certifying the action of the governing body makes a communication an overture from one governing body to another. The numbering of overtures shall be done by the Office of the Stated Clerk of the General Assembly.

Request (R) Any request for an authoritative interpretation of the Constitution submitted to the Stated Clerk by a governing body or an individual. Those requiring an interpretation are submitted to ACC.

Reports (RGA) Material submitted to the General Assembly by its entities or Special Committees.

Referral (REF) An action referred to the Advisory Committee on the Constitution by the General Assembly for report to a subsequent General Assembly.

Commissioners’ Resolution (CR) A written resolution introduced by any two commissioners to the General Assembly in accordance with the Manual of the General Assembly.

NUMBERING OF PAPERS

Each of the above referenced papers shall carry an ACC Document Identification Number for easy reference by Committee members. The Office of General Assembly staff shall maintain a summary chart of all business before the ACC.

RESEARCH TOOLS FOR THE ACC

Computer Resources

Annotated Book of Order

The Book of Confessions

PCUS Digest (includes the PCUS *Book of Church Order*)

Stated Clerk's Handbook

Printed—Retain old issues

Book of Order

The Book of Confessions

Minutes of the General Assembly

Annotated Book of Order

Internet Resources

PC(USA) website: www.pcusa.org.

OGA website: www.pcusa.org/oga

Info bases of previous General Assemblies: www.pcusa.org/oga/ga

Proposed amendments to the *Constitution*: www.pcusa.org/oga/amendments

Searchable documents: index.pcusa.org

Polity Notes:

Advisory Opinions: www.pcusa.org/oga/advisory-opinion.htm

Constitutional Musings: www.pcusa.org/oga/musings.htm

Documents of Other Denominations (if you have internet access)

Methodist *Book of Discipline*

U.C.C.

Church of Scotland

Revised: 1/3/06

Action Statements

1. That the overture (or recommendation, or commissioners' resolution, or response, or narrative) be approved.

No other wording is necessary.

2. That the overture (or recommendation, or commissioners' resolution, or response or narrative) be disapproved.

Again, no other wording is necessary.

3. That the overture (or recommendation, or commissioners' resolution, or response or narrative) be approved with comment:

Comment: The 216th General Assembly (2004) thanks the Presbytery of the Twin Cities Area for their concerns and urges them to continue their advocacy with governmental officials and educational efforts related to this matter.

4. That the overture (or recommendation, or commissioners' resolution, or response or narrative) be disapproved with comment:

Comment: We commend the Presbytery of Alaska for bringing this situation to the attention of the General Assembly.

If the committee primarily takes action as listed above, your work is a piece of cake. However, not everyone will be so lucky, so you need to become familiar with the following additional possible actions:

5. That the overture (or recommendation, or commissioners' resolution, or response) be approved with amendment.

Amendment: Shall the "*Resolved*" section be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown with an underline.]

*"Resolved, That the Presbytery of Hanmi overture the 216th General Assembly (2004) to translate into Korean the *Book of Common Worship*, which was printed in English in 1993, and publish as funds become available."*

14 ASSEMBLY COMMITTEE ON REVIEW OF GENERAL ASSEMBLY PERMANENT COMMITTEES

6. In response to this overture (or recommendation or commissioners' resolution), that the 216th General Assembly (2004) approve the following resolution:

Shall G-11.00404c be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown with an underline.]

“c. A minister of the Word and Sacrament of another denomination in correspondence with the General Assembly, whose ecclesiastical relations have been certified by that denomination, who is serving a Presbyterian congregation in a temporary, noninstalled pastoral relationship (G-14.0513) other than organizing pastor, who has become a minister of a congregation or larger parish composed of denomination units. . . .” [The rest of the section remains the same.]

[Here the assembly committee wants to do away completely with the original recommendation and replace it with a completely new recommendation.]

7. That the overture (or recommendation, or commissioners' resolution, or response) be referred to _____.

[Here you just need to fill in the blank. FYI: If the assembly committee recommends that something be referred to any of the entities of the General Assembly Council, the phrase should read as follows:

That the overture be referred to the General Assembly Council, for consideration by the National Ministries Division (or whichever division the assembly committee prefers).]

8. That the overture (or recommendation, or commissioners' resolution, or response) be referred to with comment:

[Fill in the blank and add the comment. This is basically the same as the above action statement, but it is for a general comment.]

9. That the overture (or recommendation, or commissioners' resolution, or response) be answered by action taken on Item III.A. (place roman numeral and alphanumeric identifier of the item that answers this item) of this report, (paragraph/overture/ commissioners' resolution/communication number—RGA identifier).

[Note that the action that answers this item is listed by the assembly committee alphanumeric identifier and by the RGA identifier.]

10. This overture became moot as a result of the affirmative vote by presbyteries on amending G-6.0106.

[This action statement is used in the rare case of an overture that recommends an amendment to the *Constitution* that depends on presbytery action on a proposed amendment.]

FORMAT OF REPORTS TO THE GENERAL ASSEMBLY

I. INTRODUCTION

This style guide highlights the general instructions for writing a report to the General Assembly. Should you have need of further assistance, contact Terri Stephenson, Office of the General Assembly, Room 4425, Extension 5470. If outside writers have been hired to write your report, give them a copy of this style guide. Extra copies can be obtained either in electronic format or as hard copy from Terri Stephenson.

II. DEADLINES

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. . . . [emphasis added] (Standing Rule B.5.b.)

**45-Day Deadline for Requesting Exemption for Report Length:
December 30, 2005**

120-day Deadline: February 15, 2006

90-day Deadline: March 17, 2006

60-day Deadline: April 17, 2006

45-day Deadline: May 1, 2006

30-day Deadline: May 16, 2006

217th General Assembly (2006): June 15–22, 2006 (Birmingham, Alabama)

III. PRINCIPLES OF REPORT WRITING

For a number of years, commissioners have reacted negatively to the sheer volume of business that they are asked to act upon responsibly. While this is a topic that will continue to be considered by the Committee on the Office of the General Assembly, we also recognize that commissioners have asked us to create a package of business for consideration at the assembly meeting that is manageable and concise. The Office of the General Assembly has, therefore, refined the structure for the Reports to the General Assembly. It is built on the following principles:

- ▶ Brevity in a report can often be quite effective, especially since long reports often go unread. State the recommendation or resolution, and then write one or two important points to support the approval of the recommendation/resolution.
- ▶ Information in reports should be organized in a manner that makes it possible to quickly find materials.
- ▶ Information should not only be conveyed in the written narratives, but through the use of charts, format, and graphic elements.
- ▶ Recommendations should clearly reveal the action that the assembly is being asked to take. Choose action words that spell out exactly what you want done and who is to accomplish the action.
- ▶ Recommendations should be followed by a brief statement that outlines the rationale for the request(s) made in the recommendation.
- ▶ Other materials (i.e., narrative and information on the activities of the agency during the last year) should be available for readers, but shall not be included in the rationale or recommendations upon which the assembly is asked to take action.

IV. BREAKDOWN OF THE REPORT

A. *Recommendations*

This section is for recommendations brought to the assembly by your agency. Put each recommendation (or set of recommendations) into its own file. The recommendation can be followed by a brief rationale. Included in this section are referrals containing recommendations and reports that include recommendations. In all instances, the recommendations are to appear at the beginning, with the rationale and/or report following the recommendation. If the recommendation is from a referral, the referral title must appear as the first paragraph in the rationale text, as follows:

This recommendation is [or These recommendations are] in response to the following referral: *1999 Referral: 25.037. Response to Recommendation Directing ACSWP to Develop Resolution Addressing Need for Advocacy on Behalf of Uninsured Persons, Especially with Low Incomes, with Necessary Funding, for Presentation to the 213th General Assembly (2001)—From the Advisory Committee on Social Witness Policy (Minutes, 1999, Part I, pp. 41, 308).*

If there is more than one referral, set up the referral title in the rationale as follows:

These recommendations are [or This recommendation is] a final response to the following referrals:

2001Referral: 25.218-.221. E. Resolution on the International Year of Mobilization Against Racism, Racial Discrimination, Xenophobia and Related Intolerance (2001) and the World Conference on Global Racism (2001), Recommendation 1. That the 213th General Assembly (2001) Commend the United Nations for Seeking the Eradication of Racism, Racial Discrimination, Xenophobia, and Related Intolerance Through the Convening of the Conference on Global Racism and the Sponsorship of the International Year of Mobilization in its Commitment to Assure the Realization of Human Rights and Dignity for All People—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 285).

2001Referral: 25.223. E. Resolution on the International Year of Mobilization Against Racism, Racial Discrimination, Xenophobia and Related Intolerance (2001) and the World Conference on Global Racism (2001), Recommendation 3. That the 213th General Assembly (2001) Call Upon the United States to Give Its Full Support to the World Conference on Racism and the Ongoing Efforts of the United Nations to Address Past and Present Racial and Ethnic Injustices and to Establish Methodologies for Resolving Present and Preventing Future Trouble and Dismantling Racism—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 285).

All recommendations are to be in boldface type. Recommendations should be worded with specific, concise directives so that the General Assembly can make a clear, informed decision, and so that financial implications, if any, can be accurately assigned. If there are financial implications, these must be reported to the General Assembly. Avoid words such as commend, urge, affirm, reaffirm. Choose action words that spell out exactly what you want done and who you want to do it.

Recommendations from agencies are formed in the following manner:

“A. The [agency] recommends that the 217th General Assembly (2006) _____.”

If more than one recommendation is required for a specific topic, the construction should be as follows:

“A. The [agency] recommends that the 217th General Assembly (2006)

- 1. direct . . . ;**
- 2. authorize”**

Rationale

A rationale is a brief statement that provides insight into the reason(s) for this recommendation. The background information will be appended to the recommendation to which it refers. If the recommendation is the result of a referral, the referral citation should be the first paragraph in this section to give the reader background as to the origins of the recommendation. Note: The material included in the rationale is for information only and is not part of the action, nor does it become the policy of the Presbyterian Church (U.S.A.).

Some issues of importance regarding recommendations:

1. Other related papers that an agency seeks to make available to an assembly committee is coordinated through the committee's resource coordinator and requires the approval of the committee's moderator or leadership team. Such material shall be reproduced by the agency in sufficient number for distribution to the assembly committee. The Office of the General Assembly will not reproduce this material.

2. Do not include a recommendation that calls for the approval of reports or minutes.

3. No recommendation(s) should be buried in narratives.

4. Any letter that the Stated Clerk is requested to send must be submitted at the time the General Assembly acts. The letter must include the names and addresses of the persons to whom the letter is to be sent. The Office of the General Assembly urges you to submit this letter with your report.

5. The Office of the General Assembly will not print appendixes to reports in the *Minutes of the General Assembly* unless specifically directed by the General Assembly.

6. Study guides will not be presented to the General Assembly, nor will they be printed in the *Minutes*. When recommendations requesting the use of study guides are made, drafts must be available for presentation to the assembly committee that will review the report.

7. All recommendations to amend the *Book of Order* must be postmarked no later than midnight, February 15, 2006, and sent to the Advisory Committee on the Constitution. These recommendations must be submitted separately to the Advisory Committee on the Constitution, c/o staff of the Stated Clerk.

8. All recommendations to amend the Standing Rules of the *Manual of the General Assembly*, if they are to be reported in the Report of the Committee on the Office of the General Assembly, must be received by the General Assembly Committee on the Office of the General Assembly on or before February 15, 2006. These recommendations must be submitted separately to Kerry Clements in the Office of the General Assembly.

9. If there is a rationale to be attached to a recommendation, or to a set of recommendations, that will contain more than 1,500 words, the Office of the General Assembly asks that the agency submitting the report write a summary of the rationale. The summary will be appended to the recommendation. The summary is to be no more than 800 to 1,000 words. If the agency wishes, the actual report will be put on the PC(USA) website. This will be a voluntary action again this year.

B. *Agency Summary*

Most agency summaries will be published in one annual report. The format will be determined by the associate director of communications and Davis Perkins, president and publisher of Presbyterian Publishing Corporation. This should be saved in a file by itself.

C. *Referrals in Progress*

These are referrals from previous General Assemblies that were sent to your agency. This section is divided into two parts. Each part should be saved under its own file name.

1. *List of Referrals in Progress*

If the referral is in progress and not yet complete, it will be included in a chart that will be considered by the plenary of the assembly. (Special accommodation is made for referrals that, by act of the assembly, require an annual written report. See below.) The chart will contain only the referral title, the entity responsible for the response, and the anticipated year of final response. This section will go directly to the plenary floor. Do not make any response to a referral in progress unless instructed to report annually.

2. *Referrals in Progress, Progress Report Mandated by Assembly*

Informational reports only. There are to be no recommendations in this section. This section will go directly to the plenary floor.

D. *Final Responses to Referrals*

This section is for final responses to referrals that do not include recommendations. This section will also go directly to the plenary floor and should be in a separate file. The response may contain a brief summary to the assembly outlining what occurred as a result of the referral of that item of business.

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Note: If there is a final response to referral that contains recommendations, list only the title and a listing of where the final response (with recommendations) can be found.

E. Reports

The Reports section contains only reports without recommendations. As in the past, these reports will go to the assembly as information. Each report should be saved to a separate file name.

V. COMMUNICATIONS

Communications may be directed to the General Assembly by agencies of the General Assembly that desire to comment on a single item of business coming before the General Assembly from any source, but which do not introduce new business, and by organizations that have no regular access to the General Assembly through established procedures. Comments by one agency regarding another agency's report or regarding an overture should come as a communication. The communication will be referred to the assembly committee that is reviewing the report.

Please Note: Communications cannot contain recommendations for action. (See Standing Rule B.5.d.)

Comments, including Advice and Counsel Memoranda, regarding material printed in the Reports to the General Assembly must be received by the 45-day deadline. However, agencies can prepare comments (Advice and Counsel Memoranda) on new business (e.g. commissioners' resolutions) received by the assembly after the 45-day deadline.

Resource material (except for previously published books or interpretive brochures), including advice and counsel memoranda from advocacy and advisory committees . . . , 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 and distribute the material to all commissioners prior to the assembly.

Resource material . . . , 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. (Standing Rule B.5.d.).

Note: The forty-five day deadline is May 1, 2006.

VI. COPYRIGHT

Permission must be obtained in writing if there are any quotations from sermons, poems, songs, or short works, or if there are large sections of a work being quoted. The author is responsible for securing this permission. Brief quotations from periodicals, books, or other copyrighted material do not need permission, but should be accurately referenced using the exact source of such material. When in doubt, seek permission from the holder of the copyright. A copy of quoted material and title page of publication (if title is not printed on the original page of quote) must be provided to the Office of the General Assembly at the time of submission of the report.

VII. REPORT FORM

Documents must be in Word.

Set up each Recommendation and each Report Without Recommendations in a separate file. Submit a separate file for Final Responses to Referrals (1 file), Referrals in Progress (1 file), Agency Summary (1 file). All of these files can be submitted on one disk, if space permits. The only agencies from which the OGA will directly receive an agency summary will be ACC, ACL, ACSWP, ACWC, ACREC, GACER, GACOR, and GANC. The rest of the agencies will send a report to the associate director of communications, Office of Communications, for inclusion in the Annual Report.

Set margins as follows: Top—.75; Bottom—.75; Left—.75; Right—.75. Do not use headers/footers. Set default tabs at .25.

Type—Times New Roman, 11 point. Recommendations are bold; everything else is lightface.

Block quotes are 9 point, indent left .25.

VIII. FINANCIAL INFORMATION

Reports after the 207th General Assembly (1995) should provide "per capita impact . . . to assist commissioners' decisions in committee and in plenary sessions" (*Minutes*, 1995, Part I, p. 96).

A copy of the "Financial Implications Cover Sheet for Reports to the General Assembly" must be submitted with each Report to the General Assembly, even if the report does not contain financial implications.

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. . . 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. (Standing Rule B.5.b.)

Margins, Top & Bottom, .75

APPENDIX A

SAMPLE OF RECOMMENDATION

Margins

Left & Right
.775

→ Item 11-02

We will assign the item number.

.25 tab

← 11 point type

A. Comprehensive Strategy for Ministries with Native Americans: 2002 Supplemental Recommendations of the General Assembly Special Task Force on Native American Ministries

The General Assembly Council, upon recommendation of the National Ministries Division, Special Task Force on Native American Ministries, recommends that the 217th General Assembly (2006) approve the following:

1. Encourage every presbytery and synod with Native American congregation(s) to evaluate the potential for revitalizing and expanding Native American ministry in consultation with Native American congregations and communities, the Native American Consulting Committee, and appropriate General Assembly entities, looking at the leadership potential, financial resources needed, and the roles of governing bodies in achieving the goals and objectives of the PC(USA) Native American Ministry Churchwide Policy Statement, the Racial Ethnic/Immigrant and Evangelism Church Growth strategy, and other PC(USA) policies applicable to Native American ministry.

2. Encourage the Board of Pensions to consider the urgent pension and related benefit needs of Native American pastors. Encourage every presbytery and the Board of Pensions to consult regarding the urgent pension and benefit needs of Native American commissioned lay pastors.

3. Instruct the General Assembly Council, in partnership with presbyteries and synods, to make available adequate funding for a Churchwide Consultation on Native American Ministries involving Native American Presbyterians, the Native American Consulting Committee, the Office of Native American Congregational Enhancement, and other General Assembly representatives and middle governing body staff, no later than 2004, to do the following:

a. review and evaluate churchwide policy on Native American ministries and developments in Native American ministry; and

b. foster better dialogue between Native American Presbyterians and middle governing bodies. The report on this consultation will be made to the 217th General Assembly (2005).

4. Request that a report on implementation of the recommended strategies be presented to the 219th General Assembly (2007), in coordination with Native American Consulting Committee and appropriate General Assembly entities. The report should include consideration of the policies set out in the UPCUSA, Native American Ministry Churchwide Policy Statement, 191st General Assembly (1979) (*Minutes*, 1979, Part I, pp. 91, 401–4).

5. Grant an extension for the completion of the Comprehensive Statistical Report until the 216th General Assembly (2004), which will be completed by Research Services, in partnership with the Native American Congregational Enhancement Office of the National Ministries Division.

6. Dismiss the Special Task Force on Native American Ministries with thanks and appreciation.

Rationale

These recommendations are a final response to the following referral: *2000 Referral: Alternate Resolution to 22.232. Recommendation to Further Discuss and Develop Specific, Measurable Recommendations to the 214th General Assembly (2002)—From the 212th General Assembly (2002) (Minutes, 2000, Part I, p. 26).*

Pursuant to General Assembly action on Paragraph 22.232 (2000), the report entitled “Comprehensive Strategy for Ministries with Native Americans” was referred to the General Assembly Council, Special Task Force on Native American Ministries, “for further discussion and the development of specific, measurable recommendations to the 214th General Assembly (2002) . . .” (*Minutes*, 2000, Part I, p. 26). The report was to be printed and distributed to the entire church. Additionally, a historical report prepared by the task force entitled “Mission and Ministry with Native American Peoples: A Historical Survey of the Last Three Centuries,” was included in the *Minutes* of the 212th General Assembly (2000) (*Minutes*, 2000, Part I, pp. 216ff).

The Special Task Force on Native American Ministries (hereinafter “task force”) was appointed in response to *Overture 95-34*, submitted to the 207th General Assembly (1995) by the Presbytery of Grand Canyon. *Overture 95-34* directed the task force to “study and

review missions and ministries with Native American tribes and peoples and to develop a comprehensive strategy for ministries with Native American tribes and peoples and to report no later than the 212th General Assembly (2000) its findings and recommendations as [a] comprehensive strategy for Native Americans for the next century” (*Minutes*, 1995, Part I, pp.99, 682–83). Membership on the task force included Native American and non-Native American clergy, Native American laypersons, middle governing body staff, PC(USA) educational institution faculty, and moderators of the Native American Consulting Committee (NACC).

In 2000, the task force reported numerous findings and recommended strategies to the 212th General Assembly (2000), highlighting the following areas of Native American Ministries:

1. The need for new patterns of connection between Presbyterian churches and middle governing bodies, and Native American churches and ministry projects, with the additional focus on urban and off-reservation Native American populations.
2. Extend support of developing Native American congregations beyond the traditional model of five years.
3. Develop and produce an outline and overview for commissioned lay pastor training to be used in preparation for ministry with Native American communities.
4. Increase recruitment of and maintain adequate funding for scholarship assistance for Native American seminary students.
5. Develop opportunities for Native American volunteer service in Native American communities.
6. Conduct an inventory of Native American church properties.
7. Funding for youth and young adult ministries.
8. Support for the Vision Quest Endowment Fund for Native American Ministries.

Appendix #3

EXCERPT—STANDING RULES OF THE GENERAL ASSEMBLY
(From the *Manual of the General Assembly*, 2003–2004, pp. 46–48)

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.

Duties Regarding Ecumenical Relations

- o. As the continuing ecclesial officer of the General Assembly, the Stated Clerk shall be a member of each committee that may be established to undertake discussion regarding organic union with another church or churches.
- p. The Stated Clerk is the permanent ecumenical representative of the General Assembly and shall be a member of each delegation representing the Presbyterian Church (U.S.A.) in ecumenical or interchurch bodies or councils, and in faith and order bodies, including bilateral conversations and dialogues.
- q. The Stated Clerk shall be a corresponding member of the General Assembly Council, and a nonvoting member of its Worldwide Ministries Division. He or she shall be a member of any other body responsible for coordinating, formulating, or implementing the ecumenical and interfaith policies and programs of the General Assembly.

Duties Regarding Actions of General Assembly

- r. The Stated Clerk shall transmit to the governing bodies and agencies of the assembly, persons who presented business to the assembly, and others affected by the assembly's actions, a report on actions of the General Assembly on matters pertaining to their concerns. The Stated Clerk shall transmit to the presbyteries all assembly actions on which the presbyteries are requested to take action.
- s. As soon as practicable after the adjournment of the General Assembly, the Stated Clerk shall publish the assembly's proceedings and other documents as the assembly may direct in an appropriate format (i.e. print or electronic) to be determined by the Stated Clerk.

Duties Regarding Administration

- t. The Stated Clerk is the chief executive officer of the Office of the General Assembly. The Stated Clerk shall have available personnel to assist in performing the assigned functions.
- 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.
- 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.

Appendix #4

EXCERPT—STANDING RULES OF THE GENERAL ASSEMBLY
(From the *Manual of the General Assembly*, 2003–2004, p. 33)

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.

Appendix #5

(Name)

ADVISORY COMMITTEE ON THE CONSTITUTION
Office of the General Assembly
Presbyterian Church (U.S.A.)

SELF-STUDY SURVEY #1

It is absolutely essential that the members of the Advisory Committee on the Constitution (ACC) respond to the survey questions in a very thoughtful and comprehensive manner. It is extremely important that your responses include examples and detailed evidence. It is also appropriate to answer with suggestions of improving ACC performance in regard to the issues being addressed. Please respond on this document, taking as much space as needed; then, e-mail the completed survey to Mary Ruth Phares (mphares@ctr.pcusa.org) Thanks!

Fidelity to Mission and Partnership

1. Does the committee as it was created by the church serve and support the church’s mission in a particular area? Does the committee exhibit a constant faithfulness to and in fulfillment of its servant role in the life of the PC(USA)?

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2. Do the basic processes of the committee demonstrate fidelity to the mission and accountability procedures set forth in its establishing deliverance, charter, or mandate from the assembly?
3. Does the committee exhibit practical cooperation with the other agencies or committees of the church in areas of overlapping responsibility and opportunity?
4. Does the committee provide timely responses to directives and requests from the General Assembly?

Appendix #6

(Name)

ADVISORY COMMITTEE ON THE CONSTITUTION
Office of the General Assembly
Presbyterian Church (U.S.A.)

SELF-STUDY SURVEY #2

It is absolutely essential that the members of the Advisory Committee on the Constitution (ACC) respond to the survey questions in a very thoughtful and comprehensive manner. It is extremely important that your responses include examples and detailed evidence. It is also appropriate to answer with suggestions of improving ACC performance in regard to the issues being addressed. Please respond on this document, taking as much space as needed; then, e-mail the completed survey to Mary Ruth Phares (mphares@ctr.pcusa.org) Thanks!

Effectiveness of Services

The services of the committee are consistent with its assembly constitutional mandate.

1. Does the committee have a defined and consistent process for completing its work?
2. Does the committee have a regular process of self-evaluation of its services?
3. Does the committee employ a strategy for effective communication with the church-at-large?
4. Does the committee utilize current and emerging technologies to enable it to fulfill its mission?
5. Does the committee have a developed vision and plan for its work in light of its historic mandate and the emerging issues before and context of the PC(U.S.A.)?

Appendix #7

(Name)

ADVISORY COMMITTEE ON THE CONSTITUTION
Office of the General Assembly
Presbyterian Church (U.S.A.)

SELF-STUDY #3

It is absolutely essential that the members of the Advisory Committee on the Constitution (ACC) respond to the survey questions in a very thoughtful and comprehensive manner. It is extremely important that your responses include examples and detailed evidence. It is also appropriate to answer with suggestions of improving ACC performance in regard to the issues being addressed. Please respond on this document, taking as much space as needed; then, e-mail the completed survey to Mary Ruth Phares (mphares@ctr.pcusa.org) Thanks!

The Work of the Committee

1. Please comment on the committee's strengths and weaknesses. Be specific.
2. Suggest ways to improve the quality and quantity of communication:
 - within and among the ACC members.
 - from the ConServ staff
3. Should the ACC be pro-active on emerging issues in the PC(U.S.A.)?
(i.e. COGA, ICI, etc.)

4. Do you have any suggestions about how the ACC structures its work:
 - at the ACC’s biennial spring conference
 - at the General Assembly
 - “homework”, when assigned
5. As you have worked to interpret the Constitution of the PC(U.S.A.) to the General Assembly and the church, how has it affected your understanding of the mission of the PC(U.S.A.) and deepened your faith in Jesus Christ?

Appendix #8

(Name)

General Assembly Committee

ADVISORY COMMITTEE ON THE CONSTITUTION
Office of the General Assembly
Presbyterian Church (U.S.A.)

SELF-STUDY SURVEY #4

Thank you for your willingness to assist the Advisory Committee on the Constitution (ACC) by responding to the survey questions below in a candid and comprehensive manner. It would be very helpful if your responses provide specific examples. Please respond on this document, taking as much space as needed; then, e-mail the completed survey to Mary Ruth Phares (mphares@ctr.pcusa.org)

The Work of the Committee at Assembly

1. Were the ACC opinions on the various overtures, presented to your committee in print, helpful in identifying and interpreting the constitutional issues involved?
2. Were the ACC persons assigned to your committee helpful in not only interpreting the work of the ACC, but also in providing clear elucidation of the principles of our constitution and polity regarding the issues before the committee?
3. How could the ACC have been more helpful
 - To the leadership team?
 - To your committee?
4. In your opinion, what impression did the ACC make upon your committee in regard to competence, helpfulness, and demeanor?

Appendix #9

(Name)

(Subject of request)

ADVISORY COMMITTEE ON THE CONSTITUTION
Office of the General Assembly
Presbyterian Church (U.S.A.)

SELF-STUDY SURVEY #5

Thank you for your willingness to assist the Advisory Committee on the Constitution (ACC) by responding to the survey questions below in a candid and comprehensive manner. It would be very helpful if your responses provide specific examples. Please respond on this document, taking as much space as needed; then, e-mail the completed survey to Mary Ruth Phares (mphares@ctr.pcusa.org)

The Work of the Committee

1. In the ACC’s response to your request, did the ACC demonstrate a comprehensive understanding of the issues that you presented?

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2. In the ACC's response to your request, did it utilize this matter as a "teaching moment" about Presbyterian polity?
3. Did the ACC's answer surprise you in any way? Please explain.
4. Was the ACC's answer consistent with the *Book of Order* and did it offer a helpful explanation and interpretation of its answer?
5. When possible, the ACC endeavors to be creative in its response and yet sensitive to the issues involved in the request. Was that a factor in your situation? Please elaborate.

Appendix #10 - Budgetary Information

Presbyterian Church (U.S.A.)
2003-2004 PER CAPITA BUDGET
Committee Expense Request

Account Name Advisory Committee on the Constitution	Submitted By Mark A. Tammen	Date 10/24/2002
Account No. 50-168-84-6717	2001 Expense 2002 Budget	\$22,870.00 \$38,600.00
EXPENSE	1st Day Adnl Day \$150	2003 \$550 150 <hr/> 2004 \$550
MEETING EXPENSES	<u># Days</u>	<u>#Indiv</u>
ACC Meeting (Spring)	6	9
ACC Meeting (GA)	8	9
ACC Meeting (Fall Training)	4	9
	Sub Total	35,100 35,100
OTHER EXPENSES		
Miscellaneous (Postage, copying, supplies, etc.)		600 600
	Sub Total	600 600
	TOTAL REQUEST	35,700 35,700
	GRAND TOTAL	\$71,400

ACC 2004 EXPENSES

NAME	TRAVEL	HOTEL	VOUCHER	MONTHLY CHARGES	TOTALS
BEGINNING BUDGET					\$35,700.00
January					
Copier Charges				\$ 9.12	\$9.12
TOTALS	\$ 0.00	\$ 0.00	\$ 0.00	\$ 9.12	\$9.12
YEAR TO DATE	\$ 0.00	\$ 0.00	\$ 0.00	\$ 9.12	\$9.12
REMAINING BDGT					\$35,690.88
February					
Postage				\$3.92	\$3.92
Copier Charges				\$15.30	\$15.30
Gift - Outgoing ACC Mbr				\$ 27.54	\$ 27.54
TOTALS	\$ 0.00	\$ 0.00	\$ 0.00	\$ 46.76	\$46.76
YEAR TO DATE	\$ 0.00	\$ 0.00	\$ 0.00	\$ 55.88	\$55.88
REMAINING BDGT					\$35,644.12

14 ASSEMBLY COMMITTEE ON REVIEW OF GENERAL ASSEMBLY PERMANENT COMMITTEES

MARCH (Mtg 3/25-3/29/04) -- Lvle

Postage				\$ 84.19	\$ 84.19
Copier Charges				\$39.00	\$39.00
Conf. Call				\$ 88.82	\$ 88.82
Jim Andrews		\$626.75			\$ 626.75
Kim Leech	\$ 222.40	\$ 529.79	\$ 63.71		\$ 815.90
Neal Lloyd	\$ 422.90	\$ 654.68			\$1,077.58
Jim MacKellar	\$ 400.90	\$ 533.96	\$ 130.04		\$1,064.90
John Matta	\$ 378.80	\$ 525.79	\$ 118.89		\$1,023.48
Jamie Pharr	\$ 251.40	\$ 637.07	\$ 123.47		\$1,011.94
Frances Pitts	\$ 550.60	\$ 534.81			\$1,085.41
Margy Wentz	\$ 431.90	\$ 524.22			\$956.12
Jim Wilson		\$527.14			\$ 527.14
Courtyard by Marriott - Mtg Rm/Coffee Svc		\$613.59			\$ 613.59
Hyatt Hotel - Mtg Rm/Coffee Svc		\$215.13			\$ 215.13
Amex - Group Meals			\$1,014.45		\$1,014.45
Break Foods (Phares & Green)			\$131.54		\$ 131.54
Catered Group Lunches				\$ 324.65	
TOTALS	\$2,658.90	\$ 5,922.93	\$1,582.10	\$ 536.66	\$10,700.59
YEAR TO DATE	\$2,658.90	\$ 5,922.93	\$1,582.10	\$ 592.54	\$10,756.47
REMAINING BDGT					\$24,943.53

April

Consultation with GAPJC				\$ 142.50	\$ 142.50
TOTALS	\$ 0.00	\$ 0.00	\$ 0.00	\$ 142.50	\$142.50
YEAR TO DATE	\$2,658.90	\$ 5,922.93	\$1,582.10	\$ 735.04	\$10,898.97
REMAINING BDGT					\$24,801.03

May

Postage				\$ 132.54	\$ 132.54
Office Supplies for GA				\$ 25.43	\$ 25.43
TOTALS	\$ 0.00	\$ 0.00	\$ 0.00	\$ 157.97	\$157.97
YEAR TO DATE	\$2,658.90	\$ 5,922.93	\$1,582.10	\$ 893.01	\$11,056.94
REMAINING BDGT					\$24,643.06

June (GA - 6/26-7/3/04 - Richmond)

Postage & UPS				\$ 8.37	\$ 8.37
Copier Charges				\$ 16.20	\$ 16.20
Kim Leech	\$ 405.40		\$ 176.01		\$581.41
Neal Lloyd		(\$60.40)	\$ 146.75		\$86.35
Jim MacKellar	\$ 307.90		\$ 52.50		\$360.40
John Matta	\$ 341.63		\$ 241.17		\$ 582.80
Jamie Pharr	\$ 99.37		\$ 186.62		\$ 285.99
Frances Pitts	\$ 440.87				\$ 440.87
Margy Wentz	\$ 519.09				\$ 519.09
Jim Wilson	\$ 372.00		\$ 157.07		\$ 529.07
Marriott Hotel		\$ 9,588.00			\$ 9,588.00
Amex - Group Meals				\$1,470.07	\$1,470.07
Office Furniture - ACC office at GA				\$ 196.00	\$ 196.00
Openband - GA Phone w/internet access				\$ 397.80	\$ 397.80
GRCC - ACC Electrical, etc.				\$ 79.64	\$ 79.64
Pager - Jim MacKellar				\$ 19.00	\$ 19.00
Computer for ACC Office				\$ 151.53	\$ 151.53
TOTALS	\$2,486.26	\$ 9,527.60	\$ 960.12	\$2,338.61	\$15,312.59
YEAR TO DATE	\$5,145.16	\$15,450.53	\$2,542.22	\$3,231.62	\$26,369.53
REMAINING BDGT					\$ 9,330.47

July

Copies				\$ 0.00	\$ 0.00
Postage & UPS				\$ 0.00	\$ 0.00
TOTALS	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00
YEAR TO DATE	\$5,145.16	\$15,450.53	\$2,542.22	\$3,231.62	\$26,369.53
REMAINING BDGT					\$ 9,330.47

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August

Copies				\$ 0.00	\$ 0.00
Postage & UPS				\$ 0.00	\$ 0.00

ACC/GAPJC Consultation (8/4-5/04)

Kim Leech	\$ 186.39	\$ 113.98	\$ 45.09		\$ 345.46
Margy Wentz	\$ 377.89	\$ 215.95			\$ 593.84
Hyatt Hotel - Breakfasts		\$ 42.75			\$ 42.75
Amex - Tammen - Group lunch			\$ 60.04		
TOTALS	\$ 564.28	\$ 372.68	\$ 105.13	\$ 0.00	\$ 1,042.09
YEAR TO DATE	\$5,709.44	\$15,823.21	\$2,647.35	\$3,231.62	\$27,411.62
REMAINING BDGT					\$ 8,288.38

September

Copier				\$ 33.84	\$ 33.84
Postage & UPS				\$ 66.41	\$ 66.41
TOTALS	\$ 0.00	\$ 0.00	\$ 0.00	\$ 100.25	\$ 100.25
YEAR TO DATE	\$5,709.44	\$15,823.21	\$2,647.35	\$3,331.87	\$27,511.87
REMAINING BDGT					\$ 8,188.13

October

Leech - GAPJC Consult.- St.Louis (10/14-15)			\$ 80.54		\$ 80.54
Amex - Cobb - Copies at Fall Conference				\$ 7.48	\$ 7.48
TOTALS	\$ 0.00	\$ 0.00	\$ 80.54	\$ 7.48	\$ 88.02
YEAR TO DATE	\$5,709.44	\$15,823.21	\$2,727.89	\$3,339.35	\$27,599.89
REMAINING BDGT					\$ 8,100.11

ACC Mtg & Fall Polity Conf. - Sacramento (11/6-8/04)

George Adams			\$ 181.29		\$ 181.29
Bill Chapman	\$ 457.90		\$ 212.08		\$ 669.98
Alyson Janke			\$ 295.41		\$ 295.41
Kim Leech			\$ 169.49		\$ 169.49
John Matta			\$ 202.92		\$ 202.92
Margy Wentz			\$ 81.39		\$ 81.39
Hyatt Hotel		\$ 4,070.14			\$ 4,070.14
Mary Ruth Phares			\$ 138.41		\$ 138.41
Hyatt Hotel - ACC Food & Beverage		\$ 1,634.82			\$ 1,634.82
AmEx Charge (meals)				\$ 613.68	\$ 613.68
Diners Club - Airfare	\$1,582.58				\$ 1,582.58
TOTALS	\$2,040.48	\$ 5,704.96	\$1,280.99	\$ 613.68	\$ 9,640.11
YEAR TO DATE	\$7,749.92	\$21,528.17	\$4,008.88	\$3,953.03	\$37,240.00
REMAINING BUDGET					(\$1,540.00)

November

Copies					\$ 0.00
Postage & UPS				\$ 180.62	\$ 180.62
TOTALS	\$ 0.00	\$ 0.00	\$ 0.00	\$ 180.62	\$ 180.62
YEAR TO DATE	\$7,749.92	\$21,528.17	\$4,008.88	\$4,133.65	\$37,420.62
REMAINING BDGT					(\$1,720.62)

December

Copies				\$ 0.00	\$ 0.00
Postage & UPS				\$ 0.00	\$ 0.00
TOTALS	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00
YEAR TO DATE	\$7,749.92	\$21,528.17	\$4,008.88	\$4,133.65	\$37,420.62
REMAINING BDGT					(\$1,720.62)

**Presbyterian Church (U.S.A.)
2005-2006 PER CAPITA BUDGET
Committee Expense Request**

Account Name Advisory Committee on the Constitution	Submitted By Mark A. Tammen	Date 9/3/03
Account No. 50-168-84-6717	2003 Budget 2004 Budget	\$35,700.00 \$35,700.00
EXPENSE	1st Day Adnl Day	<u>2005</u> <u>2006</u> \$565 \$565 \$160 \$160
MEETING EXPENSES	<u># Days</u> <u>#Indiv</u>	
ACC Meeting (Fall)	5 9	10,845
ACC Meeting (Spring)	5 9	10,845
ACC Meeting (GA) (Note: The ACC will meet on the Friday prior to GA, which adds a day to their GA meeting.)	9 9	16,605
	Sub Total	10,845 27,450
OTHER EXPENSES		
Miscellaneous (Postage, copying, supplies, etc.)		320 640
	Sub Total	320 640
	TOTAL REQUEST	11,165 28,090

ACC 2005 EXPENSES

NAME	TRAVEL	HOTEL	VOUCHER	MONTHLY CHARGES	TOTALS
BEGINNING BUDGET					\$11,165.00
January - May					
Postage				\$ 0.00	\$ 0.00
Copier Charges				\$ 0.00	\$ 0.00
TOTALS	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00
YEAR TO DATE	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00
REMAINING BDGT					\$11,165.00
June					
Postage & UPS				\$ 13.97	\$ 13.97
Copier Charges				\$ 0.00	\$ 0.00
TOTALS	\$ 0.00	\$ 0.00	\$ 0.00	\$ 13.97	\$ 13.97
YEAR TO DATE	\$ 0.00	\$ 0.00	\$ 0.00	\$ 13.97	\$ 13.97
REMAINING BDGT					\$11,151.03
July (Compliance Consultation w/ Pby of Mississippi - 7/17/05)					
Copies				\$ 0.00	\$ 0.00
Postage & UPS				\$ 0.00	\$ 0.00
Bill Chapman	\$ 511.80		\$ 150.31		\$ 662.11
Jim Wilson	\$ 328.80		\$ 113.23		\$ 442.03
TOTALS	\$ 840.60	\$ 0.00	\$ 263.54	\$ 0.00	\$ 1,104.14
YEAR TO DATE	\$ 840.60	\$ 0.00	\$ 263.54	\$ 13.97	\$ 1,118.11
REMAINING BDGT					\$10,046.89
August					
Copies				\$ 0.00	\$ 0.00
Postage & UPS				\$ 0.00	\$ 0.00
TOTALS	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00

14 ASSEMBLY COMMITTEE ON REVIEW OF GENERAL ASSEMBLY PERMANENT COMMITTEES

YEAR TO DATE	\$ 840.60	\$ 0.00	\$ 263.54	\$ 13.97	\$ 1,118.11
REMAINING BDGT					\$10,046.89
September					
Copies				\$ 0.00	\$ 0.00
Postage & UPS				\$ 59.33	\$ 59.33
TOTALS	\$ 0.00	\$ 0.00	\$ 0.00	\$ 59.33	\$ 59.33
YEAR TO DATE	\$ 840.60	\$ 0.00	\$ 263.54	\$ 73.30	\$ 1,177.44
REMAINING BDGT					\$ 9,987.56
October					
UPS & FedEx				\$ 381.65	\$ 381.65
Copies				\$ 0.00	\$ 0.00
TOTALS	\$ 0.00	\$ 0.00	\$ 0.00	\$ 381.65	\$ 381.65
YEAR TO DATE	\$ 840.60	\$ 0.00	\$ 263.54	\$ 454.95	\$ 1,559.09
REMAINING BDGT					\$ 9,605.91
ACC Mtg & Fall Conf - 10/27-11/2/05					
- Memphis					
George Adams			\$ 425.50		\$ 425.50
Bill Chapman			\$ 471.57		\$ 471.57
Alyson Janke		\$ 36.00			\$ 36.00
Kim Leech	\$ 371.90		\$ 127.78		\$ 499.68
John Matta			\$ 277.58		\$ 277.58
Jim Wilson			\$ 67.25		\$ 67.25
Mary Ruth Phares - ACC Meals				\$ 90.96	\$ 90.96
Diners Club - Airfare	\$ 946.99				\$ 946.99
Amex - Group Meals				\$ 350.14	\$ 350.14
Copy Machine & Office Supplies--Cobb			\$ 467.34		
Marriott Hotel - Group Meals--ACC Mtg	\$1,600.47				
Marriott - Group Meals - Fall Conf.		\$ 403.00			\$ 403.00
Marriott Hotel - ACC Rooms		\$4,723.96			\$ 4,723.96
TOTALS	\$1,318.89	\$6,763.43	\$1,369.68	\$ 908.44	\$10,360.44
YEAR TO DATE	\$2,159.49	\$6,763.43	\$1,633.22	\$1,363.39	\$11,919.53
REMAINING BUDGET					(\$ 754.53)
November					
Copies				\$ 37.80	\$ 37.80
Postage & UPS				\$ 0.60	\$ 0.60
TOTALS	\$ 0.00	\$ 0.00	\$ 0.00	\$ 38.40	\$ 38.40
YEAR TO DATE	\$2,159.49	\$6,763.43	\$1,633.22	\$1,401.79	\$11,957.93
REMAINING BDGT					(\$ 792.93)
December					
Copies				\$ 0.00	\$ 0.00
Postage & UPS				\$ 57.50	\$ 57.50
TOTALS	\$ 0.00	\$ 0.00	\$ 0.00	\$ 57.50	\$ 57.50
YEAR TO DATE	\$2,159.49	\$6,763.43	\$1,633.22	\$1,459.29	\$12,015.43
REMAINING BDGT					(\$ 850.43)

G. General Assembly Committee on Representation Self-Study Report

I. WHO WE ARE

Introduction

The decision-making bodies of the General Assembly come from east and west, and north and south, and sit at the table ... to discuss the issues and make decisions that affect Presbyterians across the United States. And as the church gathers, so does the General Assembly Committee on Representation (GACOR). In one sense, we are stories. Stories of our various cultures—of the northeast or deep south or Pacific coast, of large city or rural town, of the 30s or 60s or 90s, of Native American, African American, Hispanic, Asian, Middle Eastern, or Caucasian heritage, or new immigrant, of different sized congregations, of work in the church as lay or clergy, of experiences of persons with disabilities. Some of us come from a culture of exclusion that has lasted for centuries and is only now being addressed. Some us come from a culture of inclusion and are having “aha!” moments as we realize the depth of exclusion others have experienced. And others are still wrestling with being able to even get to the table so their voices might be heard.

As a church, Presbyterians have taken a bold step to ensure that voices too long excluded from the leadership table have an opportunity to be heard. At the formation of the Presbyterian Church (U.S.A.), a new idea was written into the Articles of Agreement and the committee on representation was born. The purpose of this committee was to help us as a denomination be intentional about the church's commitment of diversity and inclusiveness. What other committees of our denomination address in terms of our society at large, the GACOR addresses within our denomination. We advise, advocate, review, consult, and provide resources related to ensuring that the leadership of our denomination's governing bodies, committees, boards, agencies, and other units reflect the wondrous diversity of its members and the denomination's commitment to diversity and inclusiveness in all that it does.

The General Assembly Committee on Representation is rooted biblically, historically, and constitutionally. The GACOR serves Christ's mission of bringing everyone together and accepting one another in the bond of love and peace. Representation, according to the *American Heritage Dictionary of the English Language*, is "the state of serving as an official delegate, agent, or spokesman." It's a privilege conferred on a person to represent and express one's voice in the authoritative body.

- *Representation Is Biblical:*

Representation has a deep-rooted meaning in our biblical tradition. Jesus Christ affirms the unity of strangers coming to the banquet, "... people will come from east and west, from north and south, and will eat in the kingdom of God" (Luke 13:29). Paul's calling the believers in Ephesus to a fundamental unity in Christ saying, "with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all" (Eph. 4:2–6). Paul illustrates a new vision of the Church as Christ's body, where every individual—Jew or Greek, slave or free—is represented and thus interdependent. It reveals the baptismal unity in Christ as heirs of the promise in Abraham (Gal. 3:25–29). The body's unity in diversity is God's own creation plan (1 Cor. 12:12–20, 27–31).

The outpouring of the Holy Spirit on the young and old in Joel's prophesy is evidenced in the fulfilling of this promise on the day of Pentecost upon the church (Joel 2:28–29; Acts 2:16–18). The gift of the Holy Spirit was not limited only to the chosen. Those who are young like Samuel and Josiah (1 Sam. 16:10–12; 2 Kings 22:1–3) and old like Abraham and Sarah, Elizabeth and Zechariah (Gen. 12:1–4; Luke 2:36–37); women (Deborah, Esther, Priscilla) and men (Judg. 4:4–5; Esth. 4:12–16; Acts 16:1–15); people who differ in their theological views such as those seen in the early Christian council in Jerusalem (Acts 15:22–35; Acts 11:1–11); racial ethnics and Gentile converts like Cornelius and his family (Acts 8:26–40; Acts 10; Rom. 16:1–15); those with disabilities as seen in Moses, Jacob, and Paul (Ex. 4:10–12; Gen. 32:25,31; 2 Cor. 12:7b–10); and to the end of the earth. The gift of the Holy Spirit gives us the scope of including every individual on this earth who believes in our Lord and Savior Jesus Christ.

- *Representation Is Historical*

With great historical grandeur, the General Assembly of the Presbyterian Church (U.S.A.) was organized on May 21, 1789, in the Second Presbyterian Church of Philadelphia as "the General Assembly of the Presbyterian Church in the United States of America." It is one of the denominations organized on a national basis following the American Revolution.

The Presbyterian church has seen both divisions and unions. In 1810, the Cumberland Presbyterian Church was formed as a separate denomination. Old School and New School factions were seen within the family of the faithful in 1837. The tragedy of the United States Civil War had an impact on these factions. The Old School Presbyterians in the South formed the Presbyterian Church in the Confederate States of America and renamed it later as the Presbyterian Church in the United States (PCUS). The New School Presbyterians in the South, who split in 1857, formed the United Synod of the South in 1858.

Various factors were underlying reasons for the split, but unity was a major progressive factor in bringing the church together. Before the end of the war in 1864, the United Synod of the South joined the Presbyterian Church in the Confederate States. The end of the Civil War brought the New School Presbyterians together in the North. Most of the Cumberland Presbyterians returned to the Presbyterian Church (U.S.A.) in 1906. In a parallel note, the Associate Reformed Presbyterian Church and the Associate Synod of North America united for the United Presbyterian Church of North America in 1858. After a century in 1958, that body of Presbyterians joined with the Presbyterian Church in the U.S.A. as the United Presbyterian Church in the U.S.A. (UPCUSA). In 1920, the Welsh Calvinistic Methodist Church united with the United Presbyterian Church in the USA.

Healing of the major split within the Presbyterian family was evidenced by the two denominations coming together in 1983. The Presbyterian Church in the United States and the United Presbyterian Church in the U.S.A. were reunited to form the Presbyterian Church (U.S.A.). It is the largest and most diverse member of the Reformed family of churches on the continent.

During the historical reunion discussions in the 1970s and early 1980s, the Presbyterian Church in the United States (PCUS) and the United Presbyterian Church in the United States of America (UPCUSA) insisted upon maintaining and protecting the integrity and unity of the churches. Concerns expressed were:

- The UPCUSA churches in the southeastern United States were predominately small racial ethnic churches.
- Members of those churches predominately grew up in a segregated environment.
- They lived in towns totally governed by people of European descent with little voice in local government.
- The national church provided financial support to many of the churches.

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—Churches often could not afford paid presbytery staff. In several instances, office staff was provided by groupings of several presbyteries. With these groupings, they had, however, a voice in their own governance.

—Members of these churches saw many of their beloved high schools and middle schools closed and their dedicated teachers of African descent were fired when schools in the south were integrated.

—There was fear of the same trend when racial ethnic church strength was diluted by separating the churches from their presbyteries and placing five or six of them in presbyteries of 50 and 60 majority churches.

As a guard against this occurrence, Articles of Agreement (found in the appendix of the *Book of Order*) called for a committee on representation to be formed for each governing body above the session. Thereby, the committee on representation has not only constitutional mandate but also a mandate from the inception of the Presbyterian Church (U.S.A.).

- *Representation Is Constitutional*

Church division, splits, and reunions have brought many changes in the life and mission and ministry of the church. Committee on representation has been a vital sign of the church's mandate through its constitutional provision to protect and preserve the unity of wholeness in diversity. This strong commitment enhances the vision of the church and the power of the Holy Spirit to invite people of various backgrounds as representatives in the decision making of the church.

Article 8 of the Articles of Agreement calls for the creation of committees on representation at all governing bodies of the church above the session. Section G-9.0105 in the *Book of Order* mentions the functions of the committee on representation.

Section G-9.0105a–c reads as follows:

a. Each governing body above the session shall elect a committee on representation, whose membership shall consist of equal number of men and women. A majority of the members shall be selected from the racial ethnic groups (such as Presbyterians of African, Hispanic, and Asian descent and Native Americans) within the governing body, and the total membership shall include persons from each of the following categories:

- (1) majority male membership
- (2) majority female membership
- (3) racial ethnic male membership
- (4) racial ethnic female membership
- (5) youth male and female membership
- (6) persons with disabilities.

b. Its main function shall be to advise the governing bodies with respect to their membership and to that of their committee, 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.

c. The committee on representation shall serve both as an advocate for the representation of racial-ethnic members, women, different age groups, and persons with disabilities, and as a continuing resource to the particular governing body in these areas. The committee on representation shall review the performance of its own governing body in these matters and shall report annually to it and to the next higher governing body with recommendations for any needed corrective action. The committee on representation shall consult with the nominating committee of its own governing body.

- *Representation Is Important in the Life of the Church*

It is the role of the committee on representation (COR) to ascertain the importance of the wholeness of the church by inviting people of diverse backgrounds to be a part of the decision-making bodies of the church.

—Leadership: By inviting people of diverse backgrounds, the committee on representation encapsulates a perfect model in the mission of Christ. It facilitates and empowers an opportunity for these people to participate in leadership opportunities where their voice is clear and loud. It sets the tone and condition of Christ's calling his disciples and the children of God into the mission and ministry. Leadership is not to govern but to serve.

—Equal Employment Opportunities and Affirmative Action: Living in a world of discrimination and alienation, COR guards the rights of the people who otherwise can be all too easily ignored and neglected. Through constitutional mandate, the committee on representation advises the General Assembly and other entities on the employment of personnel in conformity with the churchwide plan for affirmative action and equal employment opportunity.

II. WHY WE ARE IMPORTANT

The General Assembly Committee on Representation (GACOR) becomes more important as time goes by and as our country becomes more diverse than when the committee on representation was mandated in the Articles of Agreement at the reunion of the northern and southern streams of the church.

- *Mission-Minded Church*

The Presbyterian Church (U.S.A.) has been a mission-minded church from its beginning in this country. We took Jesus' command, "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" (Matt. 28:19–20), and opened up more mission fields than any other denomination. Today our mission field is still active. Our denomination continues to be a welcoming church, striving to live out the kingdom of God on earth. "Whoever welcomes you, welcomes me, and whoever welcomes me, welcomes the one who sent me" (Matt. 10:40), and "I was a stranger and you took me in" (Matt. 25:35).

- *Church's Hospitality*

Hospitality to the stranger in our midst is Jesus' command. The committee on representation is the guardian of the welcoming process that assures representation and participation in the decision-making of the church. At present the Presbyterian Church (U.S.A.) has approximately 300 multicultural churches with more than 20 percent racial ethnic membership. The PC(USA) has approximately 1,900 churches whose outreach programs are multicultural, and the immigrant program has 54 fellowships and eight congregations at this time. The PC(USA) has set a goal of 10 percent racial ethnic membership by 2005 and 20 percent by 2010. The church's hospitality seeks to be inclusive of persons with disabilities and desires to benefit from the gifts of all members in the service and leadership of the church.

- *Purpose of the Committee on Representation (COR)*

The purpose of the committee on representation is to give a voice and equality to all members for representation and participation in the leadership of the church. The CORs have often been referred to as "bean counters," and there is some truth to that. Diversity and inclusiveness involve more than gender, whether ordained or lay, and one's racial ethnic background. For example, one presbytery that began collecting statistics discovered that the committee responsible for developing the annual budget was comprised solely of persons associated with large and medium membership congregations. As a result of that "bean counting," there is now someone on the committee who can say, "If we make this decision, this is how it will affect my congregation and others like it." Yes, the decision may need to be made anyway; however, the voice will have been heard. Statistics help the members of GACOR to recommend persons of diverse backgrounds to participate in the life and governance of the Presbyterian Church (U.S.A.). Another example of diversity in leadership: a synod in the church has elected a Hispanic as moderator and a Korean as vice moderator.

- *Benefits of Inclusive Representation*

The study guide to the video developed by GACOR, "Motivated by Gospel, Not by Law," begins: "The Presbyterian Church (U.S.A.) is committed to giving full expression to the rich diversity within its membership and to providing means to 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, and different marital conditions shall participate fully in the decision making of the church. (*Book of Order*, G-4.0403) The church's constitution mandates that 'each governing body above the session shall elect a Committee on Representation ... to insure fair and effective representation' (*Book of Order*, G-9.0105a,b). Inclusive representation benefits the whole church which functions best when all parts are working together." The committee on representation, and thus the General Assembly Committee on Representation, is called to seek representation for everyone equally in God's image.

- *Social Justice and Equality Within the Leadership of the Church*

The mission of GACOR is one of social justice and equality within the leadership of the denomination, just as there are other groups whose primary objective is to seek social justice and equality outside the Presbyterian Church (U.S.A.). While much has been accomplished over the years since Reunion, there are still areas where "gaps" exist, where there are too few whose voices are represented, and the work of COR is essential to ensure that these voices are heard.

- *Fruitfulness of Representation*

Jesus Christ commands everyone to love one another. In a multicultural society and church, we are called to serve faithfully with open minds and hearts for the Kingdom of God. We encounter the image of God in our relationships with one another.

—Representation Brings Relationships: In our faith journeys we meet a number of people from different walks of life and develop friendships and relationships. Committees on representation provide opportunities for unique relationships by bringing people together in multicultural communities. These experiences will help build bridges to understanding one another at the same time encouraging diversity and inclusiveness.

—Representation Respects One Another: Christian faith teaches us to be humble and to serve others in humility. Jesus Christ's life and ministry have set an example for us to follow. With mutual respect for one another, we invite others who are different in their outlook with respect, love, and justice to build our church and thereby challenge others to enter into the Kingdom of God.

—Representation Is to Serve: Jesus Christ came into this world not to be served but to serve. As believers in Christ, we are called to serve one another. In doing so, we bring people together to serve one another. Our love and teaching help others to gain momentum for understanding and create an environment to serve in the church. Through our serving model, we truly represent Christ and demonstrate Christ's love in service to the world.

—Representation Is Integrity: Our identity is not who we are but who are we in Christ? Representation brings a broader perspective for Presbyterians to claim that we, who are many, are one in Christ. As baptized children of God, we are clothed with Christ.

“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).

So we are called out by God to be the Church of Jesus Christ, a sign in the world today.

—Representation Respects One’s Identity: We are individually different but it is the same Spirit that works in all. We are all called into the Church of Jesus Christ through baptism, and marked as Christ’s own children by the Holy Spirit. With great admiration of our calling, we meet God’s children as they are in their struggle, identification, hope, ideas, joys, and traditions, and invite them to participate and share the vision of the Church as one body of Jesus Christ. This journey involves risk, but with the strength of the Holy Spirit, lets us build the community of the Church.

III. WHAT WE HAVE ACCOMPLISHED

The function of GACOR is to guide governing bodies toward implementing the principles of participation and inclusiveness to ensure effective participation in decision making in the Presbyterian Church (U.S.A.). For the years 1998–2004, GACOR continued to focus its efforts to achieve this goal.

The main activities of GACOR members’ involvement:

- Biennial Training Workshops: Conduct two-day training events for synod COR staff and synod COR chairpersons.
- Development and Distribution of COR Resources: Develop resource materials for synod CORs and presbytery CORs.
- Reports and Recommendations to the General Assembly: Present a report to each General Assembly. Make recommendations to the General Assembly on an “as needed” basis.
- Interaction With Various Groups (racial ethnic, youth/young adults, persons with disabilities): Appoint liaisons to attend meetings sponsored by racial ethnic groups, youth/young adults, and persons with disabilities in the PC(USA) to learn about issues related to COR objectives.
- Review of Annual Synod COR Reports: These reports show the extent of diversity in the synod governing bodies and staff as well as highlight the work of synod CORs.
- Regular and Special Meetings: The GACOR full committee and the executive committee meet regularly to discuss the items listed above, receive various reports, and participate in training sessions on subjects relevant to its work. Special meetings are joint meetings with the General Assembly Nominating Committee (GANC) to discuss issues of mutual interest.

In 1998–2005, GACOR members accomplished the following:

- Biennial Training Workshops:

GACOR conducted biennial training sessions in 1999, 2001, 2003, and 2005. Themes explored were “The New Millennium: Is COR Ready?,” “Diversity . . . Let’s Walk the Talk,” and “Can These Bones Live?” For 2005, the theme was “Guess Who’s Coming to Dinner.” The evaluations confirmed that the participants found the training informative, relevant, spiritually-based, and motivational. Keynote speakers invited to each training event included clergy and laypersons, and workshops and other activities were conducted by GACOR members and staff.

- Development and Distribution of COR Resources

The video “Motivated by Gospel, Not By Law” was produced and widely distributed to presbyteries, synods, and resource centers. Subsequently, Spanish and Korean versions were produced and made available. Companion study guides were also produced and translated. General Assembly Committee on Representation (GACOR) buttons and bookmarks have been distributed to generate attention.

The GACOR has developed a traveling display that can be requested for meetings and trainings.

During the 2001 biennial training session, the “COR Tool Box,” was introduced. The Tool Box is a compilation of materials describing the history and work of COR, as well as a collection of resources on how to carry on COR work and conduct training sessions. Since then, the Tool Box has been a popular resource.

Fixings, the GACOR newsletter, is produced to highlight special happenings within COR. It is widely distributed to synod and presbytery CORs and to various constituencies that could benefit from the COR articles.

One of the issues GACOR faces is the lack of activity at the presbytery COR level. In 2004, GACOR developed a trifold brochure, “How to Start or Revive a Presbytery COR.” These brochures were distributed at the 2005 biennial training event.

Today, many of these resources (except for the video) are available through the GACOR website, www.pcusa.org/cor. (See Attachment B.)

- Reports and Recommendations to the General Assembly

The GACOR provided reports to all the General Assemblies that occurred in 1998–2004.

At the 216th General Assembly (2004), GACOR recommended the following: (1) to instruct presbyteries to work on issues of diversity and inclusiveness when selecting/electing commissioners to the General Assembly, (2) to ask presbyteries to consider cultural sensitivity as an opportunity for growth in leadership, and (3) to ask presbyteries to continually address the issues that impede youth participation throughout the church. The action of the 216th General Assembly (2004) regarding the above recommendation was as follows: That *Item 03-06. Instruct Presbyteries to Work on Diversity and Inclusiveness When Selecting/Electing Commissioners to General Assembly (Minutes, 2004, Part I, p. 45)* was approved. With the varied responses and information received, GACOR sent a correspondence to executive presbyters, stated clerks, synod executives, and synod COR staff and chairpersons with the following recommendations:

—Review the standing rules/guidelines used by presbytery to select/elect commissioners to General Assemblies.

—Work with nominating committees of local churches to assist presbytery in developing a more diverse pool of persons willing to be of service to the presbytery as well as be elected as commissioners to synod/General Assembly.

—Recognize that diversity includes gender, racial ethnicity, age, and persons with disabilities.

—Train commissioners and youth advisory delegates so that they understand the importance of the work they are called to do and the time commitment they agree to interpret following the assembly.

—Be deliberate in ensuring that more than gender is represented when selecting/electing commissioners.

- Interaction With Various Groups (racial ethnic, youth/young adults, persons with disabilities)

The GACOR continues its liaison relationship with cross caucus and racial ethnic caucuses and synods. The members assigned as liaisons often attend meetings sponsored by the various groups to learn about issues related to COR objectives. The presence of GACOR members at these meetings also provides opportunities to highlight connections and to present COR resources and concerns. Written and oral reports of these meetings are received at each of the full committee meetings.

On many occasions, some GACOR members and staff attend such meetings as speakers or workshop leaders and sometimes set up a GACOR booth exhibiting various COR resources.

- Review of Annual Synod COR Reports

Every year, each of the synod CORs submits a report to GACOR. The reports are reviewed to determine if the principles of participation and inclusiveness are reflected in the membership of the various committees and staff positions. In several instances, some synods were informed of any discrepancies.

All sixteen synods have CORs. Approximately 10 percent of the 173 presbyteries do not have CORs. Overall, synod leadership of all committees has about 23 percent racial ethnic, 2 percent persons with disabilities, and 4 percent youth representation. Synod COR leadership has approximately 50 percent racial ethnic, 4 percent persons with disabilities, and 8 percent youth representation. Synod COR leadership may reflect more diversity because diversity is sought intentionally and required by the *Book of Order*. Individual synods do not necessarily mirror the diversity shown by the overall numbers. For example, Synod of Puerto Rico is all Hispanic. These numbers do not indicate that COR work at all governing body levels is done nor can the CORs take total credit for the apparent diversity shown by the numbers. Credit must be given to the various nominating committees that implement the principles of inclusiveness and participation. The COR exists to ensure that all church governing bodies reflect the diversity of their members. (See Attachment A for most recent report summaries.)

- Regular and Special Meetings:

The GACOR full committee meets three times a year, and the executive committee meets one time each year to conduct business and for training and orientation of new members. The committee gives and receives reports and participates in training sessions on subjects relevant to COR.

Training sessions have included such topics as: Goal Setting, Antiracism, Conflict Management, Change Leadership, and Cultural Proficiency. Depending on the topic, invited speakers and GACOR members may do the presentations. The GACOR members are composed of a diverse group of individuals with a variety of talents, education, and career experiences.

Special meetings with the General Assembly Nominating Committee (GANC) covered topics such as child and adult care, persons with disabilities, racial ethnic participation, and youth/young adult participation.

- Comment

The 208th General Assembly (1996) affirmed the goal of increasing the racial ethnic membership of the PC(USA) to 10 percent by the year 2005 and to 20 percent by the year 2010. The Justice and Compassion goal area, National Ministries Division, General Assembly Council, is working on a statistical report relative to this racial ethnic/immigrant church growth strategy. It is believed that the 10 percent goal has been met, but the statistical data is not available at this time. A report is expected to be presented to the 217th General Assembly (2006) in Birmingham, Alabama.

IV. AREAS FOR IMPROVEMENT

In many respects, GACOR is on the threshold of fulfilling its potential as a voice encouraging the inclusions of the too long silenced in the leadership of the PC(USA) at all levels. There are, however, areas where improvement would help in achieving this goal.

- One area that needs strengthening is the partnership of the work of committees on representation (CORs) and nominating committees at all governing body levels, and at the General Assembly level. The General Assembly Committee on Representation (GACOR) and the General Assembly Nominating Committee (GANC) can serve as a role model. Often across the PC(USA), nominating committees are not only deeply involved in their important work of discerning who God is calling to serve in the leadership of the church, but also in collecting and analyzing statistical information that is important where representational gaps exist.

—Part of the work of GACOR is to be a support system to the work of GANC in addressing our shared concern that leadership in the church includes the diverse cultures and gifts of Christ’s disciples. In its role as advocate, advisor, resource, and consultant, GACOR can be a valuable partner through review of statistical information and making recommendations to GANC on areas where representation could be strengthened. The GANC does an admirable job of considering representational issues as it seeks the best qualified candidates for positions within the General Assembly. Yet thorough review takes time away from consideration of potential candidates. The GACOR could provide support to GANC by providing more regular and timely information on the representational needs for the makeup of leadership bodies, thus allowing GANC to spend more time in considering the candidates themselves.

—Throughout the year, GACOR members encounter and seek individuals whose names can be submitted to the nominating committee process to meet particular representational needs. These names are part of the pool of resources that GACOR provides in support of the work of GANC. The better our understanding of the needs of the GANC, the better our ability will be to support the ministry of discerning God’s calling.

—As previously noted, much good has been accomplished when GACOR and GANC have met to discuss obstacles to service in the church at all governing body levels. Examples include making meetings more accessible for persons with disabilities, overcoming language and geographical distances, and addressing issues related to youth/young adult participation at all governing body levels. Continued work together will strengthen our mutual ministries and will provide a good role model. This will provide a light to others in our global community in the ways we can live out Christ’s vision of “I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me” (John 17:23).

- It is important that we continue our liaison work with synod CORs in the area of training by developing resources to meet emergent needs and by helping those synods whose CORs have not reached their potential to redevelop. In turn, synod CORs will be able to continue this work within their presbytery CORs.

- Communication is essential to the work of GACOR, for it is our stories and experiences of how the work of COR impacts all areas of the work of the PC(USA) through its advocacy of diverse leadership that opens us to considering new possibilities for expressing our faith. Progress has been made in this area, yet there is still room for growth. Our video, newsletter, brochures, and website are good starting places for sharing information about our ministry. The information is available. Our task now is to encourage a broader spectrum of PC(USA) members to gain an awareness of the value of ensuring that the leadership of our church reflects its membership.

- The GACOR actively assists in seeking diverse, qualified candidates for employment by the PC(USA); however, it has had limited involvement in determining the current representation in personnel. One of our *Book of Order* tasks is to advise the General Assembly on the employment of personnel in conformity with the churchwide plan for affirmative action and equal employment opportunity. This is one area where the committee could work more collaboratively with the church in fulfilling its task and continue to support our commitment to inclusiveness within our denomination.

- Encourage and advocate for meeting styles that are more inviting to cultures which are not as familiar or comfortable with *Robert’s Rules of Order* style of decision-making, as is appropriate. Becoming more inviting in our meeting styles, whenever that is possible, would encourage some who might bring additional valuable leadership gifts to the table and participate in the decision-making process of the church, when they might otherwise avoid such leadership. Our rich heritage would be diminished if such potential candidates turned our nominating committees down because of the way we go about the business of the church. Advocacy within our leadership ranks is part of the task of COR.

- Engage more actively in examination of the stumbling blocks that make participation in leadership roles difficult, and encourage utilization of emerging technologies to enhance communication and shorten the distances that may make participation difficult for some qualified potential candidates. Much is happening which will allow us to economically and more easily interact with each other over distances. Of course, face-to-face meetings continue to be important. One can share so much of one’s culture during the down time between sessions when we are face-to-face. However, it is becoming more and more possible for us to be present to each other while still in different places. Encouraging the use of these assets would enable some potential candidates for service (such as young adults with children, persons with disabilities, or those who simply are unable to take time off from work to travel to a General Assembly level meeting) to say “yes” when asked to serve.

V. ADEQUACY OF OUR MANDATE

The mandate for the General Assembly Committee on Representation initially comes directly from the Articles of Agreement, Article 8, Racial Ethnic Representation, Participation and Organizations:

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8.1

... Its main function shall be to guide the governing bodies with respect to their membership and to that of their committees, boards, agencies and other units, in implementation of the principles of participation and inclusiveness, to ensure effective representation in the decision making of the church.

8.2 Governing bodies of the church shall be responsible for implementing the church's commitment to inclusiveness and participation which provides for the full expression of the rich diversity within its membership. All governing bodies shall work to become more open and inclusive and to correct past patterns of discrimination on the basis of racial ethnic background.

Since this mandate comes from the document that enabled the formation of the Presbyterian Church (U.S.A.), the mandate for the existence of GACOR is inherent in the establishment of the denomination. As well, the mandate of the PC(USA), which CORs are attempting to implement and monitor, appears in G-4.0403, which says that persons of varying backgrounds, gender, marital status, diverse geographical areas, ages, and theological positions consistent with the Reformed tradition "shall be guaranteed full participation and access to representation in the decision making of the church." Thus, the question becomes, "Does our Constitution establish an adequate basis for the continuing ministry of the committee on representation?"

The *Book of Order* outlines the expectations of the committee on representation in G-9.0105. In terms of the provisions of G-9.0105, the general work of the committee is supported through the expectation that the committee be available in an advisory capacity and serve as advocate and resource concerning the membership of the General Assembly's decision-making bodies.

The review function of GACOR anticipates a review of the membership of the General Assembly committees and other decision-making bodies, as well as a review of the reports of synod CORs, and then report to the General Assembly.

One other area that needs some specific guidelines is that of advising on the employment of personnel, "in accordance with the principles of participation and representation and in conformity with a churchwide plan for equal employment opportunity." There is currently no mechanism for review of personnel statistics before major personnel decisions are made, thus making it difficult for GACOR to provide useful advice in terms of fulfilling this aspect of its responsibilities.

VI. PROCESS OF SELF-STUDY

The 216th General Assembly (2004), approved a recommendation that permanent, advocacy, and advisory committees and commissions of the General Assembly would be reviewed to evaluate their work to fulfill the mandates given to them by the Presbyterian Church (U.S.A.) based on a six-year schedule. The General Assembly Committee on Representation (GACOR) will be reviewed at the 217th General Assembly (2006). The GACOR established a Self-Study Task Group to evaluate the work of the committee over the previous six years. Following are the members of the task group:

The Reverend Carol Tompkins, moderator, Class of 2008, Female, White, Adult, Synod of the Sun;

The Reverend Dr. Stanley Bhasker, Class of 2008, Male, Asian, Adult, Synod of the Trinity;

Angelica Michail, Class of 2008, Female, Asian, Senior Adult, Synod of Southern California and Hawaii;

Ms. Beulah Townsend, co-opted member, Female, White, Senior Adult, Disabled, Synod of the Rocky Mountains.

The self-study group reviewed minutes from the six-year period, examined synod and caucus reports and statistics, reviewed the accomplishments of GACOR through evaluations of trainings and meetings, reviewed the newsletter, "Fixings," and examined GACOR reports to the General Assembly. In preparing this report, the self-study group decided to include several attachments that represent the work of GACOR over the six years of the review.

Since Research Services will be conducting a survey that will be sent to a sampling of members of the Presbyterian Church (U.S.A.), as well as members of CORs and various constituents who have completed their terms of service. GACOR has participated in the preparation of some of the questions that will be addressed in the survey to be distributed.

Throughout the process, the self-study group kept the full committee informed of the progress, and the final report will be available for their review. The members of the self-study group will attend the 217th General Assembly (2006) for presentation of the report to the Review Committee of the General Assembly.

14 ASSEMBLY COMMITTEE ON REVIEW OF GENERAL ASSEMBLY PERMANENT COMMITTEES

GACOR TASK FORCE
Agency Review Self-Study

ATTACHMENT A1

	AL- NW	So CA - HI	SW	Pac	Mid- Atl	PR	So At.	NE	Sun	LW	Trinity	Cov	L & P	Lnc Tr	Reky Mt	Mid- Amer	All Synods	% of Total
	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	
Synod COR Membership																		
Male Clergy	3	2	2	1	4	2	1	3	2	2	0	1	1	2	1	4	31	25%
Female Clergy	0	2	1	1	0	0	2	1	0	0	0	0	1	2	1	1	12	10%
Male Laity	1	0	2	1	3	2	2	3	3	4	2	2	3	0	0	0	28	22%
Female Laity	4	5	2	3	4	2	3	5	2	6	2	3	3	2	6	2	54	43%
A	1	4	0	0	1	0	0	2	2	0	0	1	0	0	1	3	15	12%
AA	0	2	2	1	7	0	3	1	1	7	0	3	2	2	0	1	32	26%
H	0	0	2	0	0	6	0	1	3	0	0	0	2	0	0	0	14	11%
NA	1	1	0	1	0	0	0	2	0	0	0	0	0	0	1	0	5	4%
ME	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0%
W	6	3	3	4	3	0	5	6	1	5	4	1	4	4	6	3	58	46%
D	0	0	0	0	0	0	0	2	0	0	1	0	1	0	1	0	5	4%
Y	0	0	1	0	0	1	1	0	1	2	1	0	2	0	1	0	10	8%
YA	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	1	1%
A	4	8	2	5	0	2	5	4	0	8	0	0	5	0	6	3	52	42%
SA	4	1	4	2	0	3	9	8	0	2	4	0	1	6	1	4	49	39%
Total	8	9	7	6	11	6	8	12	7	12	4	6	8	6	8	7	125	100%
If bold and italic, copied prior (or most recent) year's info.																		

2/23/2006SYNOD_COMPILATION_02172006SCOR

14 ASSEMBLY COMMITTEE ON REVIEW OF GENERAL ASSEMBLY PERMANENT COMMITTEES

GACOR TASK FORCE
Agency Review Self-Study

ATTACHMENT A2

	AL- NW	So CA -HI	SW	Pac	Mid- Atl	PR	So At.	NE	Sun	LW	Trinity	Cov	L & P	Lnc Tr	Reky Mt	Mid- Amer	All Synods	% of Total	
	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5		
Synod Leadership																			
Male Clergy	13	47	16	20	40	33	8	38	22	27	26	37	16	16	14	22	395	33%	
Female Clergy	11	35	10	15	24	20	6	31	19	16	27	21	18	20	11	22	307	26%	
Male Laity	6	13	10	13	9	13	4	20	20	1	14	8	11	9	2	10	163	14%	
Female Laity	19	24	18	18	26	21	6	52	19	14	29	19	20	15	10	13	323	27%	
A	1	16	0	11	7	0	0	9	3	0	0	1	1	3	0		51	4%	
AA	0	10	1	2	20	0	10	11	3	8	13	11		5	0	2	96	8%	
H	0	9	8	1	0	87	1	2	4	0	0			1	0		113	10%	
NA	0	0	1	2	0	0	0	1	1	0	0		1	0	1		7	1%	
ME	0	1	0	2	0	0	0	0	0	0	0	1		0	0		4	0%	
W	9	78	48	49	72	0	12	107	49	50	74	73	62	50	30	66	829	70%	
D	0	3	0	0	0	3	1	8	0	0	1	1	2	1	0		20	2%	
Y	0	0	0	0	11	0	0	15	0	0	8			9	0		43	4%	
YA	0	0	0	0	0	6	0	7	5	0	1	2		1	1		23	2%	
A	6	0	3	0	0	42	0	49	26	23	19	39	24	25	13		269	23%	
SA	4	21	8	0	0	39	0	60	13	35	54	44	40	34	12		364	31%	
Total	49	119	54	67	99	87	24	141	80	58	96	85	65	60	37	67	1188	100%	
If bold and italic, copied prior (or most recent) year's info.																			

2/23/2006SYNOD_COMPILATION_02172006Synod Leadership

14 ASSEMBLY COMMITTEE ON REVIEW OF GENERAL ASSEMBLY PERMANENT COMMITTEES

GACOR TASK FORCE
Agency Review Self-Study

ATTACHMENT A3
Synod COR Reports

	AL-NW	So CA - HI	SW	Pac	Mid-Atl	PR	So At.	NE	Sun	LW	Trinity	Cov	L & P	Lnc Tr	Reky Mt	Mid-Amer	Total
	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	2004-5	
Meetings	3 per yr	3 per yr	2 per yr	3 per yr	2	1	Every other yr	2	2	1	3	2	2	3	<i>1 a decade</i>	2	
Type of Meetings (Face-to-Face, Conference)	F		F	F	F												
Report to Synod	2 per yr		1 a yr	3x a yr	1	1	Every other yr	2	2	1	1	1	1	Each mtg	1	1	
Type of Report (Written, Oral)	Writ/Oral		Writ/Oral	Writ/Oral	Writ/Oral												
Goals	a. new mem/rep	a. Contact Presb COR	a. meet 2x/yr-1 w/	a. Meet with reps	a. Meet 2x a yr												
Achievement Rating	4	4 to 5	Fairly well	4	3	3		3	4	5, 1	2	3	5	3	4	5	
At least 1 member NC in COR		1	Yes	No	1		1	Yes			Yes	Yes					
At least 1 member observer at NC meeting			Yes	No			1	Yes			Yes					Yes	
COR meets with NC	Yes, 2x		Yes, 1x	No			1	Yes	Yes			Yes	Yes			Yes	
All Presb has CORs													Yes	No			
Presbyteries exempted from COR	None	None	None		1	None					None	None	None	1		None	
Presby in Synod	7	8	4	11	14	3	16	21	11	12	16	11	16	9	8	6	173
Presb has COR	7	7	3	11	13	3	16	21	6	12	11	8	16	5	7	6	152
If bold and italic, copied prior (or most recent) year's info.																	

Attachment B

Web Page Information

Visit the General Assembly Committee on Representation (GACOR) website at www.pcusa.org/cor for information concerning the following resources that are referred to in the self-study report:

- *Forms and Resources*

Forms:

—Synod COR Annual Report Form

—Recommendation Form

Resources:

—Brochure, “GACOR”

—Brochure, “How to Start or Revive a Presbytery COR”

—GACOR Video, “Motivated by Gospel, Not by Law” with Study Guide (English, Spanish, and Korean Translations)

- COR Tool Box

- GACOR Newsletters, “Fixings”

H. A Self-Study Report
of the
Advocacy Committee for Women’s Concerns (ACWC)



“The Lord is a stronghold for the oppressed, a stronghold in times of trouble” (Psalms 9:9)
“The Spirit told me to go with them and not to make a distinction between them and us.” (Acts 11:12)
“. . . [B]e doers of the word, and not merely hearers . . .” (James 1:22)

January 2001- December 2005

Submitted to the Review Committee at the 217th General Assembly (2006)

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Preface

The Advocacy Committee for Women’s Concerns (referred to as the “Committee” or “ACWC”) has been in existence in its current form since 1993. This is its initial self-study. This report details the Committee’s work between January 2001 and December 2005.

As with the Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advisory Committee on Social Witness Policy (ACSWP), ACWC emerged out of the *Report on Shape and Form* to the 205th General Assembly (1993). The Presbyterian Church (U.S.A.) has a long history of working on gender equity and justice for women. The General Assembly in establishing ACWC, defined its mission broadly. The three primary purposes of this mission include

*...serving as a voice of advocacy on existing and emerging issues of justice both within the church and society; evaluating and monitoring policies, procedures, programs and resources regarding the way in which they impact the status and position of women; and giving the General Assembly and the General Assembly Council advice and counsel on overtures, resolutions, reports and actions recommending policy direction or action on issues of justice.*¹

The elected members (past and present) serving on the steering committee for this review wish to make a note about terminology before the substance of this report. Advocacy committees serve distinct functions from their advisory counterparts within the Presbyterian Church (U.S.A.). While there are many similarities to the other General Assembly entities, advocacy committees are expected to be a prophetic voice for the church and society and are called to speak out (even against the policies of the church) after prayerful consideration when appropriate to do so. Like their advisory counterparts, ACWC is not programmatic and has full voice with corresponding member status to the General Assembly Council and General Assembly. Advocacy committees can submit actions to the General Assembly and General Assembly Council that recommend new policy to the church or introduce new topics for policy direction. Advisory committees study and interpret existing policy and develop new policy at the instruction of the General Assembly and/or General Assembly Council. The Advisory Committee on Social Witness Policy (ACSWP) works closely with ACWC and the Advocacy Committee for Racial Ethnic Concerns (ACREC). ACWC serves as a servant of Christ acting as a sentry for the Church and society working toward full inclusion and gender equity.

Although this is the first review of this nature the Committee benefits from ongoing internal review. The reader will find in this report’s Appendix the following resources:

1. *Appendix A:* Item 04-19, from the 216th General Assembly (2004). Adding Standing Rule E.11 to the General Assembly, *Manual of Operations*, establishing the independent review process for permanent, advocacy, and advisory committees and commissions of the General Assembly.
2. *Appendix B:* The Description of the work of the Advocacy Committee for Women’s Concerns from the *GAC Manual of Operations*, Appendix 1, EV, Section VIII.B. (p. 29)
3. *Appendix C:* Committee membership, liaisons and staffing of ACWC in each year covered in this self-study
4. *Appendix D:* An excerpt from the General Assembly Council – *Manual of Operations*, regarding the Advocacy committees; and Glossary terms from the *GAC Manual of Operations*
5. *Appendix E:* From the *Articles of Agreement*: Article 5. Transitional Composition and Work of the General Assembly Council and Agencies
6. *Appendix F:* Excerpt from the *Presbyterian Social Witness Policy Compilation*, Chapter 9, “The Status of Women in Church and Society”
7. *Appendix G:* ACWC Partners and/or Collaborating Relationships
8. *Appendix H:* An excerpt from the GA Standing Rules, A.4.d., on Advice and Counsel Memoranda
9. *Appendix I:* The *ACWC Manual of Operations*
10. *Appendix J:* *GAC Mission Work Plan (2005-2006)* and *GAC Mission Work Plan (2007-2008)*

The results of the above “program of ongoing self-study and review” will help define the coming years of ACWC and improve its service to the Body of Christ. The steering committee that wrote this self-study, the

¹ Excerpted from the description of ACWC in the General Assembly Nominating Committee handbook.

members and leadership teams whom forward it, and the General Assembly Review Committee have a unique opportunity. We continue to work toward the vision of God's justice-seeking love enacted through shared leadership written into our Book of Order. Together we can form a vision for the next six years so that God's community can extend its reach and witness and do so realizing God's kingdom come as we are called to help reconcile a broken church and world.

We continue working toward full equality and recognition of women as fully human members of and leaders within the Body of Christ, welcome to the journey.

Blessings to you in your work,

The Rev. Sarah A. Colwill The Rev. Dean E. Foose Elder Emily Wigger Elder Ann Beran Jones

The Steering Committee for the Agency Review of the Advocacy Committee for Women's
Concerns (ACWC), Presbyterian Church (U.S.A.)

A Short Pre-HerStory

Women's advocacy is a historic function of the Body of Christ in the Reformed and Presbyterian tradition in the United States as attested to by the existence of similar entities to Advocacy Committee for Women's Concerns in both the northern and southern streams of the church prior to reunion. As noted in Appendix F, which excerpts Chapter nine of the *Presbyterian Social Witness Policy Compilation*, "*The Status of Women in Church and Society*,"

...In 1967, the UPCUSA General Assembly's concern with the status of women in society took a big step as it directed that a study be prepared on "Women in Society and in the Church" (UPCUSA, 1967, p. 392). A subsequent study was approved by the 1969 UPCUSA Assembly (UPCUSA, 1969, p. 349). ... The PCUS Assembly in 1972 declared: "... God calls upon the church to act in society to end discrimination on the basis of sex and to challenge anything which interferes with women's full development and wholeness..." (PCUS, 1972, p. 178).²

ACWC's predecessors existed in both the Presbyterian Church in the United States (PCUS) and United Presbyterian Church in the United States of America (UPCUSA). Both the Justice for Women committee and the General Commission on Women focused their work on power sharing within the Presbyterian Church in a gender equitable manner. Protected within the *Articles of Agreement* in the reunion was a concern for women's advocacy articulated in Article five.³ The reunited church recognized four women's constituency groups: the Council on Women and the Church, the Third World Women's Coordinating Committee, the National Executive Committee of United Presbyterian Women, and Women Employed by the Church.

When the newly reunited PC(USA) met for the first time at the 195th General Assembly (1983) they reiterated the strong concerns for women and women's rights.

...The General Assembly affirmed "... the urgency of the issue of the lack of economic justice for women and ... recognize[d] and affirm[ed] the women's constituency groups [the Council on Women and the Church, the Third World Women's Coordinating Committee, the National Executive Committee of United Presbyterian Women, and Women Employed by the Church] as they give priority attention to this issue..." (PC(USA), 1983, p.87, 475).⁴

Appendix F to this report has a more complete list of past assembly actions regarding women and society. ACWC was born of a rich history in both parent denominations for women's advocacy work both in the church and in society. As in God there is no east or west, the church is called to witness to God's reconciling love throughout the world. Therefore, the Church has long addressed both domestic and international issues of women's concerns through advocacy with ecumenical partners and governments as well as congregations, presbyteries and synods, with individuals and in gathered communities.

HerStory of ACWC

ACWC is called to and understands its work in the context of 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 historic 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

² See Appendix F for the full text of chapter nine from the *Presbyterian Social Witness Policy Compilation*, "*The Status of Women in Church and Society*."

³ See Appendix E for the full text of the *Articles of Agreement*, Article 5.

⁴ See page F.1 of this report, taken from chapter nine from the *Presbyterian Social Witness Policy Compilation*, "*The Status of Women in Church and Society*."

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)

ACWC's assigned functions are delineated in the *GAC Manual of Operations* (Appendix I, EV, Section VIII.B.), and they include:

- a. Preparing policy statements, resolutions, recommendations, reports, and advice and counsel memoranda on women's concerns to the General Assembly at the request of the General Assembly, the General Assembly Council, or on its own initiative.
- b. Advising the General Assembly Council on matters of women's concerns including statements concerning pressing issues that the council may wish to consider between meetings of the General Assembly.
- c. Providing 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 women's concerns.
- d. Assisting the Advisory Committee on Social Witness Policy in maintaining an up-to-date and accurate compilation of General Assembly policy on women's concerns and provide information to the church as requested.
- e. 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 General Assembly policies on women's concerns.
- f. Monitoring the implementation of women's policies and programs relative to women's concerns.
- g. Through advocacy, maintaining a strong prophetic witness to the church and for the church on existing and emerging issues of women's concerns.

ACWC is a function of the Office of the Executive Director, General Assembly Council, although staffing is provided by the Women's Ministries program area, National Ministries Division. The committee has direct access to the General Assembly and the appointed ACWC co-chair has corresponding member status with GAC and with the General Assembly. ACWC has ten members nominated by the General Assembly Nominating Committee (GANC) and elected by the General Assembly. They are chosen based on their individual qualifications and do not represent any constituencies. Current members are Terry Alexander, Karen Breckenridge (Co-Chair), Sarah A. Colwill (Co-Chair beginning in August 2005), Adeline S. deCastro, Dean E. Foose, F. William (Bill) Gray, Aleida Jernigan, R. Ann (Ani) Lelea, Nancy Neal (Co-Chair until August 2005), and Jerri Rodewald. In addition, Lillian Oats (Co-Chair) is a full voting member of the Committee, representing Presbyterian Women. Allison K. Seed is a full voting member elected to the Advocacy Committee by the General Assembly Council and also sits on the GAC Executive Committee.⁵

Recognizing the complex ways in which gender inequality manifests itself differently 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 for Racial Ethnic Concerns (ACREC), the Advisory Committee on Social Witness Policy (ACSWP), the National Network of Presbyterian College Women (NNPCW), the network of Racial Ethnic Young Women Together (REYWT), the Presbyterian Health, Education, & Welfare Association (PHEWA), 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 ACSWP, ACREC, the Board of Pensions (BOP), and the Committee on Mission Responsibility Through Investment (MRTI). In 2001, ACWC began to send a liaison to the Presbyterian Health, Education, & Welfare Association (PHEWA) and the National Association of Presbyterian Clergywomen (NAPC).

In the *Organization for Mission*, a description of the General Assembly, the General Assembly Council and the Presbyterian Church (U.S.A.), the committee is described in this way:

The Advocacy Committee for Women's Concerns shall assist the Presbyterian Church (U.S.A.) to give full expression of the rich diversity of its membership as specified in the Book of Order, G-4.0403. The committee shall monitor and evaluate policies, procedures, programs, and resources regarding the way in which they impact the

⁵ See *Appendix C* for a full listing of the members and staffing for the years covered in this report (2001-2005).

status and position of women in the church and the world; and shall advocate for full inclusiveness and equity in all areas of the life and work of the church in society as a whole.

From this broad mandate, ACWC finds itself evaluating the work before it on an annual basis and organizing itself for the work assumed. The evaluative function provides ACWC the reputation as the sentry. Each function recognizes that the church falls short of full inclusion of women and equitable power sharing. When asked to describe the work of the committee for potential nominees, the General Assembly Nominating Committee puts it succinctly,

ACWC is a function of the GAC Executive Director's Office, and the National Ministries Division provides its staff support. ACWC has direct access to the General Assembly Council and the General Assembly. ACWC's three primary responsibilities include serving as a voice of advocacy on existing and emerging issues of justice both within the church and society; evaluating and monitoring policies, procedures, programs and resources regarding the way in which they impact the status and position of women; and giving the General Assembly and the General Assembly Council advice and counsel on overtures, resolutions, reports and actions recommending policy direction or action on issues of justice. The committee carries out these advocacy and monitoring functions in collaboration with the Advocacy Committee for Racial Ethnic Concerns and Advisory Committee on Social Witness Policy. One ACWC member serves on the Committee on Mission Responsibility Through Investment. ACWC is not programmatic.⁶

Reports and actions recommending policy directions are part of the important work of the committee and are more visible than some of its work. 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). A common practice of the committee is to encourage a recent report's use by distributing to presbytery resource centers and others deemed appropriate to the subject of the report. Most reports are available on the ACWC web site at www.pcusa.org/womensadvocacy/acwc/reports. Recent past reports include:

- *The Fourth World Conference on Women, Beijing, China* (PDS # 72 710 98 005) 1996
- *Report on the Girl Child* (PDS # 72 710 98 003) 1997
- *The Plight of Women and Children Forced into International Prostitution* (PDS# 72 710 98 004) 1997
- *The Military and Sexual Exploitation and Abuse of Women* (PDS #72 710 98 007) 1997
- *Prostitution in the United States* (PDS # 72 710 99 009) 1999
- *Women & AIDS: A Global Crisis* (PDS # 72 710 01 003) 2001
- *Sisters of Mercy, Daughters of Grace: Presbyterians and Prostituted Women* (PDS# 095814) 2002 [also available with a Bible Study by Barbara Barkley (ISBN 1-57153-039-8) Louisville: Witherspoon Press, 2003.]
- *Clergywomen's Experiences in Ministry: Realities and Challenges*, 2003, revised and expanded with an executive summary in 2005

The Platform for Action coming out of the 1995 Fourth World Conference on Women in Beijing, China, was a fundamental marker for human rights work for and with women both internationally and within the United States. The flurry of papers created by ACWC in the late 1990s reflects this vitality. The Beijing+5 conference, held in 2000, showed the resistance demonstrated all over the world to women's rights and the systematic nature of deeply embedded sexism throughout most cultures. There is no country in the world that can claim women have achieved equality. Now the energetic conversations about gender revolve about achieving the Millennium Development Goals (MDGs) and the eradication of poverty. The PC(USA) has historically endorsed UN actions when they agree with Presbyterian policy and Reformed theology and after prayerful consideration and review. These gender justice actions have included endorsing: the Beijing Platform for Action; the international treaty, the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW); and the Millennium Development Goals.

A Note about Staffing

The staffing of the committee has gone through a long period of transition. The Rev. Unzu Lee staffed the advocacy committee from its inception in 1993 to June of 2000. Since then, a series of five persons have served as primary staff for the committee. June Ramage Rogers was appointed the first Interim Coordinator in 2000 and served until Kay Goodman was hired for the Coordinator position in 2002. Ms. Goodman left in April of 2004 and the position was then shared by Ann Crews Melton, who was appointed Interim Associate in the

⁶ From the GANC description of the Advocacy Committee for Women's Concerns (ACWC).

Office of Women's Advocacy, and Dora G. Lodwick, Ph.D., who was hired as staff consultant for the committee during the transition. Ann and Dora served in these positions until July 2005. The two positions were again integrated into one when Molly Casteel was hired as Associate for Women's Advocacy in September 2005.

The Last Five Years: 2001-2005

2001 – Accomplishments

ACWC's annual report for 2001 noted the feedback of the Beijing+5 meeting in 2000, which noted the increasing resistance to the Platform for Action from the 1995 Fourth World Conference on Women held in Beijing, China. That conference preceded the celebration in December 1998 of the World Council of Churches' Decade of Churches in Solidarity with Women, and expressed the determination in ecumenical circles to push ahead with the women's agenda in both church and society. In June 2000, the Rev. Unzu Lee, staff to ACWC and Coordinator of the Office of Women's Advocacy for seven years, resigned. This placed ACWC in a temporary situation under the leadership of Interim Coordinator June Ramage Rogers in August 2000.

Meetings

1. Louisville, KY, January 18 – 20, 2001. ACWC took the opportunity of being in Louisville to meet with many staff members. Extensive briefings were provided by Jennifer Butler (the Presbyterian United Nations Office), Sharon Youngs (CMD), Valerie Small (GANC) and a team of WMD staff in regard to a third draft of the *Women and AIDS* report. On Saturday, ACWC met with John Detterick, Executive Director of the GAC, to discuss the relationship of ACWC to GAC and the appointment of one of its members. The prostitution report was discussed in draft form for the 214th General Assembly (2002).
2. San Francisco Theological Seminary, San Anselmo, CA, July 19 – 22, 2001. Following the pattern of previous years, one meeting was dedicated to study of women's issues. At the San Francisco meeting, ACWC heard from The Rev. Glenda Hope of San Francisco Network Ministries about issues surrounding prostituted women, and Father Labbib, priest of an Arabic speaking congregation, concerning women in the conflict between the Israelis and Palestinians. A discussion of concerns about women not making their voices heard at the 213th General Assembly (2001) followed a report by a member of the tracking of speakers from the floor. Gerry Tayler reported the following categories of persons (as noted in the minutes):
 - a. Male = 109
 - b. Female = 59 (with at least 15 of these happening during speak outs)
 - c. Clergy = 62
 - d. Elders = 32 (not all identified themselves)
 - e. Youth Advisory Delegates (YADs) = 29
 - f. Racial/Ethnic persons = 14 male and 1 female; 9 clergy, 2 elders (not all identified themselves)
 - g. Theological Seminary Advisory Delegate (TSAD) = 1
 - h. Ecumenical Advisory Delegate (EAD) = 3

Concerns were raised with how persons are recognized, encouraged to speak, and methods of how to increase the visibility of women at future assemblies.

3. New York, NY, October 18 – 21, 2001, in a joint meeting with ACREC (Advocacy Committee for Racial Ethnic Concerns) and ACSWP (Advisory Committee on Social Witness Policy). Joint business sessions centered on mutual concerns such as the "Changing Families" report, the problem pregnancy work being done by ACSWP with the Advisory Committee on Litigation (ACL), work of interest from the United Nations office and discussion of the value of continuing to meet jointly occasionally. At the New York meeting, the group heard from the National Council of Churches of Christ concerning their initiative "Poverty Mobilization & Economic Justice" and a presentation entitled "Class, Gender and Race Intersections - Commonalities in Issues and Advocacy Education" presented by Kimberle Crenshaw, Ph.D., Columbia and UCLA Schools of Law. The group also visited Ground Zero, the ruins of the World Trade Center, and toured the United Nations.

ACWC fulfilled the “responsibility to prepare statements, reports, recommendations, and advice and counsel memoranda to the General Assembly on issues that impact the status and well-being of women” in the following ways in 2001:

- ☑ Prepared Advice and Counsel memoranda for overtures and commissioners’ resolutions to the meeting of the 213th General Assembly (2001).
- ☑ Prepared the ACWC Report, *Sisters of Mercy, Daughters of Grace: Presbyterians and Prostituted Women*, to be presented to the 214th General Assembly (2002).
- ☑ Continued the study of emerging issues for clergywomen. Scheduled the final paper to be submitted as a report to the 215th General Assembly (2003).
- ☑ Continued a review of the church’s policies on sexual misconduct by clergy.
- ☑ Prepared for monitoring the church’s use of inclusive/expansive language.
- ☑ Submitted ACWC’s annual narrative report to the 213th General Assembly (2001).
- ☑ Printed the report, *Women & AIDS: A Global Crisis* (PDS # 72 710 01 003) 2001, and made it available through the Presbyterian Distribution Service(PDS). This report was prepared in close consultation with the Presbyterian United Nations Office (PUNO) and the AIDS Task Team in the Worldwide Ministries Division (WMD).

In addition to the exposure to local advocates in areas where the regular meetings of the ACWC are held, the very make-up of the ACWC allows for networking, monitoring and evaluating procedures, policies and programs among GA entities and program areas. In addition through staff to the ACWC, networking around public policy issues is carried out through the Public Policy Advocacy 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.

Growing partnerships on global economy and environmental concerns have emerged from the Women’s Advocacy Conference on Economic Justice in March 2000. In these and other ways the monitoring of broad concerns related to women of color, immigrant women, working parents (child care) was effected. Likewise, such issues as domestic violence and other examples of violence against women, sexual misconduct, pay equity, women and health, and many other gender-related concerns were lifted up and addressed in concert with other program entities of the church, making new partnerships possible. The Chair of the ACWC met regularly with the General Assembly Council and reported ACWC concerns and actions to them.

213th General Assembly (2001), June 9-16, 2001, in Louisville, KY

ACWC prepared Advice and Counsel memoranda for seven overtures and two commissioners’ resolutions to the 213th General Assembly (2001). In addition to this work, the advocacy committee also submitted the following:

Referrals in Progress

1. *2000 Referral: 27.004. Recommendation 3. That the 212th General Assembly (2000) Direct the Advocacy Committee for Women’s Concerns, in Collaboration with the Office of the General Assembly, Churchwide Personnel Services, and Research Services to Look at the Emerging Issues Related to Clergywomen Serving in Parish Ministry, Including the Decreasing Numbers of Clergymembers Available for Service, Proportionately Lower Numbers of Women Serving Congregations, and the Increasing Numbers of Clergy women Leaving Parish Ministry, and Report Back to the 214th General Assembly (2002) From the Advocacy Committee for Women’s Concerns (Minutes, 2000, Part I, pp. 53, 317)*

ACWC requests the postponement of its report on emerging issues related to clergywomen serving in parish ministry, including the decreasing numbers of clergy members available for service, proportionately lower numbers of women serving congregations, and the increasing numbers of clergy women leaving parish ministry from the 214th General Assembly (2002) until the 215th General Assembly (2003). More time is needed to differentiate between issues that have faced clergywomen throughout their almost 50 years of serving the church and emerging issues such as mobility (approximately 50% of clergywomen are married to clergymen),

economics, especially related to the compensation of single parent clergywomen, and nature of calls accepted by clergywomen (women serving as pastors are disproportionately concentrated in smaller-membership congregations. Are these issues evidence of discrimination or matters of personal choice? Current available data and interpretation of that data doesn't allow us to make a determination and thus complete our report.

Final Response to Referrals

1. *1999 Referral: 32.003. Recommendation 2. That the 211th General Assembly (1999) Encourage the Presbyterian Church (U.S.A.) to Find Specific Ways to Increase Acts and Programs of Solidarity With Women, and Particularly Work on Behalf of Women in the Struggle Against Sexual Exploitation and Violence, With a View of Reporting these Measures, Through the Advocacy Committee for Women's Concerns, to the 213th General Assembly (2001) From the Presbyterian Church (U.S.A.) Delegation to the Eighth Assembly of the World Council of Churches (Minutes, 1999, Part I, pp. 20, 519).*

ACWC answers this referral with the following action: "We feel that the request is fulfilled with the projects underway, including, but not limited to, the report on prostituted women, the clergywomen report and the sexual misconduct initiative. We understand that this is not, by any means, complete, but given our budget restraints, we feel that it meets the request. Our very existence shows that this is happening!" October 2001

2. *1999 Referral: 27.005. Recommendation 4. That the 211th General Assembly (1999) direct the Advocacy Committee for Women's Concerns, in consultation With the General Assembly Council, to Appoint a Five-Member Work Group of Women and Men From the Church at Large to Work With Appropriate Staff Persons From Women's Ministries, Men's Ministries, and Church-wide Personnel Services to Study the Status of How the Presbyterian Church (U.S.A.) Is Addressing the Issues of Sexual Exploitation, Sexual Addiction, Prostitution, and Their Root Causes and Report to the 213th General Assembly (2001) From the Advocacy Committee for Women's Concerns (Minutes, 1999, Part I, pp. 78, 473).*

Report

ACWC's report, *Sisters of Mercy, Daughters of Grace: Presbyterians and Prostituted Women*, February 2001, was included in the annual report to the 213th General Assembly (2001).

2002 – Accomplishments

ACWC published a brochure (PDS # 72 710 03 001) describing the committee's work and a magnet for distribution with contact information. These were created to increase awareness of the committee's work and existence.

Meetings

1. Louisville, KY, January 24-27, 2002. At the meeting the committee heard presentations from the PC(USA) project "Enough For Everyone," Rosa Chol from Sudan, Africa, and Lee Welsh, the Director of Kentucky Refugee Ministries. During their time they also heard from the PC(USA) Controller on new policies and from Mary Elva Smith on the Women's Ministries Program Area. Further work included the draft of the prostitution report in discussion with the GAC feedback. The ad hoc nominating committee made nominations and the election of officers was accomplished within committee business. The leadership positions for 2002 were as follows:

- Chair: Joanne Sizoo
- Chair Elect / Vice Chair: Ernestine Cole
- Advice and Counsel Team Chair: Nancy Neal
- Chaplain: Charlene Heaton

The long-range planning group discussed with the whole committee the tenth anniversary of the creation of ACWC, including celebration plans as well as guided discussions about next steps and visioning for the committee's future. The final prostitution report, *Sisters of Mercy, Daughters of Grace: Presbyterians and Prostituted Women* was adopted and prepared for printing. A letter was written to GAC affirming the importance of and use of inclusive language.

2. Los Angeles, CA, July 25-28, 2002, held concurrently with the Racial Ethnic Convocation. While in Los Angeles we visited Mary Magdalene House, a Presbyterian sponsored residence program designed to help women leave prostitution. Extra time was scheduled for the Clergywomen working group to continue their work in support of the report. The committee discussed a review of the recently completed assembly and discussed the two consultations held – “Emerging Issues Facing Clergywomen” and “Sexual Misconduct Policies.” The committee responded to the two comments included in the approved ACWC report to the 214th General Assembly (2002), *Sisters of Mercy, Daughters of Grace: Presbyterians and Prostituted Women*, other referrals from the assembly were also discussed. Liaisons were assigned to ACSWP, ACREC, MRTI, BOP, GAC, and PHEWA. To ACWC custom, working groups were also assigned for the next year and the Manual of Operations was reviewed. The committee spent some time with Fahed Abu-Fakel, elected Moderator of the 214th General Assembly (2002).
3. Boston, MA, October 17-20, 2002. During the Boston meeting ACWC visited Rosie’s Place, a street shelter for women, and Casa Myrna Vasquez, a shelter for victims of domestic violence. In addition to hosting a visit with Barbara Renton, GAC Chair, the committee received a packet on inclusive language and participated in a module with a discussion and exercise. Several referrals from the 214th General Assembly (2002) were discussed including: commissioner resolution 02-20, on sexual misconduct; item 13-05/13, for advocacy on behalf of low-income and fixed income persons who lack health insurance; and overture 02-52, on pastoral resources for women who have experienced abortion. Extensive work surrounded domestic violence, the new liaison relationship with PHEWA, and the report from Lillian Oats from the 9th International Forum on Women’s Rights in Development, “Re-Inventing Globalization” in Guadalajara, Mexico.

ACWC fulfilled the “responsibility to prepare statements, reports, recommendations, and advice and counsel memoranda to the General Assembly on issues that impact the status and well-being of women” in the following ways in 2002:

- Prepared Advice and Counsel memoranda on overtures, commissioners’ resolutions and actions for the meeting of the 214th General Assembly (2002).
- Prepared the ACWC Report entitled *Clergywomen’s Experiences in Ministry: Realities and Challenges* to be presented to the 215th General Assembly (2003).
- Continued a Review of the Church’s Policies on Sexual Misconduct by Clergy.
- Launched an initiative for monitoring the church’s use of inclusive/expansive language.
- Corresponded with GAC affirming the use of inclusive language.
- Submitted ACWC’s annual narrative report to the 214th General Assembly (2002).
- Submitted the ACWC Report, *Sisters of Mercy, Daughters of Grace: Presbyterians and Prostituted Women* to the 214th General Assembly (2002).
- Continued to distribute and promote the report, *Women & AIDS: A Global Crisis* (PDS # 72 710 01 003) 2001.

Every ACWC meeting has a local component to expose committee members to grassroots advocates in the communities where the meetings are held. ACWC is composed of levels of diversity, which allows for networking, monitoring and evaluating procedures, policies and programs among GA entities and program areas. In addition through its staff, networking around public policy issues is carried out through the Public Policy Advocacy Team (PPAT) made up of GAC staff, representing several program areas; the Cross-Caucus meetings of the Racial Ethnic Ministries; through involvement in issue-oriented inter-staff meetings and conferences; and, conference calls, additional meetings and special events designated for participation by an ACWC member. The Chair of the ACWC met regularly with the General Assembly Council and reported 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. Recent reports include:

- *The Fourth World Conference on Women, Beijing, China* (PDS #72710 98 005) 1996
- *Report on the Girl Child* (PDS #72710 98 003) 1997
- *The Plight of Women and Children Forced into International Prostitution* (PDS#72 710 98 004) 1997
- *The Military and Sexual Exploitation and Abuse of Women* (PDS #72 710 98 007) 1997
- *Prostitution in the United States* (PDS #72 710 99 009) 1999
- *Women & AIDS: A Global Crisis* (PDS # 72 710 01 003) 2001

The ACWC report, *Sisters of Mercy, Daughters of Grace: Presbyterians and Prostituted Women*, approved by the 214th General Assembly (2002) will be prepared for distribution in the same manner after having a section of worship resources completed and added.

214th General Assembly (2002), June 15-22, 2002, in Columbus, OH

At this assembly the vote was taken to move to Biennial assemblies after 2004. As a result some of the work of the advocacy committee, especially that which is in collaboration with other partners, shifted timelines. This assembly approved the late-term abortion policy by a vote of 394-112-4.

ACWC prepared Advice and Counsel memoranda for seven overtures and two commissioners' resolutions to the 214th General Assembly (2002). In addition to this work, the advocacy committee also submitted the following:

Referrals In Progress

2002 Referral: Item 13-08/ Overture 02-052 Recommendation on Pastoral Resources for those in need of compassionate and restorative ministry of the gospel when dealing with abortion. The Advocacy Committee for Women's Concerns, The Advisory Committee on Social Witness Policy, and The Office on Theology and Worship are instructed to research the availability of resources on this topic, using related organizations within the denomination and outside sources, assess them and report back on their findings with recommendations concerning the need to develop new resources. (Minutes 2002, Part 1, pp 70, 654)

The referenced groups have recruited materials from some 15 sources. As lead entity, The Advocacy Committee for Women's Concerns reports this work in progress with anticipated completion of assessment and recommendations for the 216th General Assembly (2004).

4. Final Response to Referrals

2002 Referral: Item 13-05/13. Recommendation on Advocacy on behalf of the uninsured. Urge the Advocacy Committee on Women's Concerns and the Advocacy Committee on Racial Ethnic Concerns to advocate on behalf of low-income and fixed-income persons who lack health insurance. (Minutes, 2002, Part 1, pp 70, 634)

The Advocacy Committee for Women's Concerns affirms their continued attention and efforts in this matter in their work on behalf of victims of domestic violence, prostituted women, minimum wage workers, and clergywomen. The Web page of the Office of Advocacy for Women contains links to educate and enable involvement in this arena.

2000 Referral: 27.004. Recommendation 3. That the 212th General Assembly (2000). Direct the Advocacy Committee for Women's Concerns, in Collaboration with the Office of the General Assembly, Churchwide Personnel Services, and Research Services to Look at the Emerging Issues Related to Clergywomen Serving in Parish Ministry, Including the Decreasing Numbers of Clergymembers Available for Service, Proportionately Lower Numbers of Women Serving Congregations, and the Increasing Numbers of Clergy Women Leaving Parish Ministry, and Report Back to the 214th General Assembly (2002)-From the Advocacy Committee for Women's Concerns (Minutes, 2000, Part I, pp. 53, 317)

The issue report, *Clergywomen's Experiences in Ministry: Realities and Challenges*, was attached to the ACWC annual report to the 214th General Assembly (2002). More extensive information on survey results is available through the Office of Women's Advocacy.

5. Recommendations to the 215th General Assembly (2003)

The Advocacy Committee for Women's Concerns calls upon the church at every level to raise awareness about gender-discrimination in the church and makes the following recommendations to the 215th General Assembly (2003).

1. Instruct General Assembly entities and request middle governing bodies and seminaries to encourage congregations to call clergywomen from various racial/ethnic backgrounds as well as Caucasian clergywomen.
2. Instruct ACWC to research current programs and support for clergywomen, particularly racial ethnic and single clergywomen and to bring recommendations to the 216th General Assembly (2004).
3. Instruct Church-wide Personnel Services and request middle governing bodies, seminaries, and congregations to address the difficulties frequently encountered in the position of associate pastor.
4. Request that presbyteries and congregations review their policies and practices in relation to clergywomen including salaries, pension, Social Security, health insurance, dependent care, family-leave and other benefits and correct any deficiencies or inequities found.
5. Request Committees on Ministry, Committees on Preparation for Ministry, and congregations to emphasize the importance of integrating self-care and care of family with the demands/expectations of the practice of ministry, for clergy and for candidates.
6. Call congregations to new openness in considering clergywomen for positions of pastoral leadership, especially as solo pastors and heads of staff.
7. Call upon PC(USA) seminaries to develop courses addressing the importance of holistic health as it relates to the demands/expectations of the practice of ministry.
8. Affirm the biblical and theological background and policy proposals incorporated in the study papers "All the Live Long Day: Women and Work" (1995) and "Vocation and Work" (1990).
9. Instruct the Advocacy Committee for Women's Concerns and the Women's Ministries Program Area to partner with the Committee on Representation and the Racial Ethnic Caucuses to monitor clergywomen's call processes and equity issues related to terms of call.
10. Instruct ACWC to provide a forum at future General Assemblies for clergywomen to comment on issues raised in the 2002 ACWC survey and offer continuing feedback to the church.
11. Instruct the Stated Clerk's Office to make this report and any follow-up information available to the church electronically.

2003 – Accomplishments

Meetings

1. Louisville, KY, January 23-25, 2003. 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. The committee approved the revised clergywomen's report by consensus. The ad hoc nominating committee made nominations and the election of officers was accomplished within committee business. The leadership positions for 2002 were as follows:
 - a. Chair: Ernestine Cole
 - b. Chair Elect / Vice Chair: Karen Breckenridge
 - c. Advice and Counsel Team Chair: Charlene Heaton
 - d. Chaplain: Dean Foose

The advocacy committee began an extended conversation about developing a procedure for choosing future work or projects and created a preliminary list of criteria and methods.

2. Sacramento, CA, July 24-26, 2003 (held concurrently with ACSWP and ACREC). ACWC hosted Charie Bowman Reid, Moderator of the National Association of Presbyterian Clergywomen (NAPC), who asked to strengthen connections between ACWC and NAPC in light of the Clergywomen's Report. ACWC also reviewed procedures for new work and referrals emerging from the 215th General Assembly (2003). ACWC drafted a process for discerning and prioritizing emerging issues and agreed upon the following working groups for the following year: abortion resources; advice and counsel; clergywomen report; GA strategy on abortion issues; inclusive language; and, sexual misconduct. Liaisons were appointed to the following groups: ACREC; ACSWP; BOP; MRTI; PHEWA; NNPCW; NAPC; and, the Women of Faith Awards selection committee. Ernestine Cole was elected Vice-Chair for the current term GA 2003 to GA 2004. ACWC wrote a letter to James Henderson, in regard to the cancellation of a conference on Domestic Violence planned for Montreat Conference Center in 2003. ACWC corresponded with area heads of divisions in GAC staff to inquire about existing programs and support for clergywomen, additional letters were planned for NAPC, presbyteries, conference centers, seminaries and stated clerk meetings.
3. Chicago, IL, October 16-18, 2003. While in Chicago, we began our time together with Dr. Anna Case-Winters, Professor of Theology at McCormick Theological Seminary, for a lecture and discussion around liberation theology. Also in Chicago the committee received guests from the local presbytery's Committee on Women and heard about their work, and visited the Mayor's office for a look at their extensive domestic violence help-line program and the faith community's part in that work. The business meeting had ACWC receive the resignation letter (effective October 3, 2003) from Ernestine Cole. A discussion of the vacancy was required as she served as Vice-Chair. Dean Foose was asked to serve as Interim Vice Chair until elections would be held in January 2004. Valerie Small addressed the committee in light of the changes in terms required by the change to biennial assemblies. Two classes were announced for current members so as to accommodate this necessary change. Kathy Lueckert, Deputy Executive Director of the General Assembly Council presented the GAC Mission Work Plan (2005-2006) and explained the changes in the budgets and strategic plans. Shin Kim, planning team member of the National Consultation of Presbyterian Racial Ethnic Women, presented their work and invited ACWC to join them as a partner for the event by:
- a. sending two members of ACWC to participate in the consultation in Atlanta;
 - b. bringing to the 217th General Assembly (2006) a report on the Consultation including its recommendations; and,
 - c. monitoring the work of various ministry offices and entities on behalf of women of color.
- After discussion, ACWC began a process to investigate further collaboration on the event. NNPCW requested a liaison position to ACWC to raise awareness of ACWC among PC(USA)-engaged college women and provide a connection to young adults. Five recommendations from the inclusive language working group were discussed by the committee. ACWC accepted and affirmed the report "We Are What We Eat" but as a non-programmatic entity they continued to investigate possibilities in following up to the referral item. ACWC did decide to meet in summer 2004 in a rural location to explore the issues raised in the report.

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 in 2003:

- Prepared advice and counsel memoranda on Overtures and Commissioners' Resolutions affecting women and their children coming before the 214th General Assembly (2003);
- 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); and,
- Submitted ACWC's annual report to the 214th General Assembly (2003).

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 GA 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. ACWC's chair meets regularly with GAC and reports ACWC concerns and actions to them.

The ACWC report, *Sisters of Mercy, Daughters of Grace: Presbyterians and Prostituted Women*, (2001), approved by the 214th General Assembly (2002) was assigned the PDS #095814, printed and made available for distribution.

215th General Assembly (2003), May 24-31, 2003, in Denver, CO

ACWC prepared Advice and Counsel memoranda for five overtures and one commissioners' resolution to the 215th General Assembly (2003). In addition to this work, the advocacy committee also submitted the following:

Final Response to Referrals

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).

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.

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).

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.

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).

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.

Recommendations to the 216th General Assembly (2004)

A. ACWC recommends that the 216th General Assembly (2004):

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; and,**
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 resolution, with recommendations, 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).*

ACWC sent a survey to executive presbyters, stated clerks, committees on ministry chairpersons, 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 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 PNCs meet with a “clergywomen interpreter” before COM approved the 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.

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.

- B. ACWC recommends that the 216th General Assembly (2004) encourage all Committees on Ministry to conduct gender and racial ethnic awareness training with its Nominating Committees for all clergy.**

Rationale

This resolution with a 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 Women's Ministries Program Area, 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.

2004 – Accomplishments

April 2004 brought profound changes in the staffing of ACWC. With those changes temporary restructuring was necessary. Dr. Dora G. Lodwick was hired as a consultant to staff the committee. Ann Crews Melton was hired as Interim Associate for the Office of Women's Advocacy. ACWC and the programmatic Advocacy Office continued to coordinate their efforts consulting with each other regularly. Plans were formulated to hire one full-time staff person for ACWC/Office of Women's Advocacy in the summer of 2005.

Additionally, the committee members restructured the leadership of ACWC to better represent a non-hierarchical structure and style. The committee selected three co-chairs who are responsible for the tasks of relating to General Assembly Council, to General Assembly, and to members and liaisons of the committee. Varying functions and responsibilities were written and these and other changes were made to the *Manual of Operations & Procedures* of the Advocacy Committee for Women's Concerns to better reflect the operations of the committee.⁷ Primary impact was that the leadership changes allowed for sharing of the corresponding member functions to various entities so that no one was asked to attend a great deal more meetings than any other.

ACWC collaborated with Women's Ministries and the Office of Women's Advocacy to produce the fourth installation in the Problem Pregnancy series of brochures, *When Pregnancy Involves Loss: Helping Others Face Problem Pregnancies* in 2004 and published a promotional bookmark for the resource.

Meetings

1. St. Petersburg, FL, January 22-24, 2004. Dianne Tennis, author of *Is God the Only Reliable Father?* spoke to ACWC. Then the group discussed the relationship between feminism and theology. The ACWC visited Beth-El Farmworker Mission that helps farm workers move toward self-sufficiency through education, worship and outreach. It is a ministry of the Cumberland Presbyterian Church and the Presbyterian Church (USA). The ad hoc nominating committee made nominations and the election of officers was accomplished within committee business. The leadership positions for 2004 were as follows:
 - a. Chair: Karen Breckenridge
 - b. Chair Elect / Vice Chair and A+C Chair: Nancy Neal
 - c. Chaplain: Lillian Oats

The committee was presented with two options for ACWC's mission statement. They approved by consensus the following:

The Advocacy Committee for Women's Concerns (ACWC) is called by General Assembly to be a voice of justice and advocacy for women in the Presbyterian Church (U.S.A.) and around the world; in order to give full expression to the rich diversity within its membership (*Book of Order*, G-4.0403). To this end, we advocate for full inclusiveness and equity in all areas of life and work in the Church and society. *"Does not wisdom call, and does not understanding raise her voice?"* Proverbs 8:1

2. Seattle, WA, July 22-24, 2004. Rev. Dr. Flora Wilson Bridges, pastor of Madrona Presbyterian Church and Seattle University professor, spoke to ACWC about issues clergywomen face. The committee worshiped with the Church of Mary Magdalene and shared a meal with women who found safe haven from the violence of homelessness, poverty and abusive treatment, sharing their lives in this community of believers. Presbyterian Clergywoman Jean Kim founded this Church in 1991. Kathy Lueckert,

⁷ See Appendix I for the attached *Manual of Operations & Procedures* of the Advocacy Committee for Women's Concerns.

Deputy Executive Director, GAC, distributed the GAC Mission Work Plan (2005-2006), adopted by the 216th General Assembly (2004). ACWC expressed concern in those conversations for staff eliminations made to the Women's Ministries Program Area and deployed Synod staff. The Chair, Karen Breckenridge, presented the proposed restructuring of ACWC's leadership and the changes necessary in the Manual of Operations. The leadership was described as:

- a. Co-Chair for General Assembly Relations = identified as the corresponding member to GA and serve as Advice and Counsel Chair;
- b. Co-Chair for General Assembly Council Relations = with corresponding member status; and,
- c. Co-Chair for Committee Relations = overseeing the internal work group relations and ACWC's relationships with other committees, particularly where there are liaisons.

The three Co-Chairs would share moderating duties during regular meetings. The new model would encourage participation by all ACWC members, allow work to be completed with less hierarchy of leadership, and provide leadership development for members. Each year would see the election of one Co-Chair to the team and the Chairs would determine job duties among the leadership team. Liaisons were selected for the following entities: ACREC, ACSWP, BOP, MRTI, NAPC, NNPCW, and PHEWA. New working groups were formed to address abortion policy/sex education, Juarez murders/border issues, the status of women in the PC(USA), and ordination of Christian Educators, with a short-term group working on changes to the Manual of Operations. Being the first meeting under the new style of leadership, the committee assessed the process before adjourning and decided they will continue with the consensus model of decision-making and new leadership structure.

3. Princeton, NJ, October 14-16, 2004. Drs. Abigail Rian Evans and Katharine Doob Sakenfeld, professors at Princeton Theological Seminary, talked about the experiences of clergywomen graduates of the Seminary. About fifteen women joined ACWC to share their experiences as seminary students and to explore how ACWC might advocate for the use of inclusive language and for other issues of concern. Current student concerns included: sexual harassment, networking and social justice issues. At the urging of the inclusive language working group, ACWC sent letters with inclusive/expansive language materials to the following persons: the Moderator and Vice-Moderator of the 216th General Assembly (2004); Presbyterian Women (PW) Moderators; Presbytery Moderators; and, PW Synod Moderators. Members were encouraged to review the current draft of the Trinity paper available online and get back to Jerri Rodewald who would draft a letter containing ACWC's feedback to the Office of Theology and Worship in January 2005. The committee reviewed a draft of the Manual of Operations for considered final amendments in 2005. Member, Lillian Oats, was absent for the meeting attending the Women of Color National Consultation on behalf of ACWC. Evaluation forms are now distributed at every meeting for member feedback.

ACWC fulfilled the "responsibility to prepare statements, reports, recommendations, and advice and counsel memoranda to the General Assembly on issues that impact the status and well-being of women" in the following ways in 2004:

- Reviewed and responded to 19 overtures, two commissioner resolutions, and one report, with 32 advice and counsel memoranda for the meeting of the 216th General Assembly (2004);
- Submitted the ACWC Report entitled *Clergywomen's Experiences in Ministry: Realities and Challenges* to the 215th General Assembly (2003) and prepared it for publication;
- Continued, in partnership with others, a review of the Church's policies on sexual misconduct by clergy;
- Continued work on an initiative for assisting the Church in use of inclusive/expansive language;
- Revised the leadership structure of the committee to reflect a more non-hierarchical structure and style;
- Adopted a process for discerning future work for the committee;
- Adopted an amended mission statement for the advocacy committee;
- Compiled and posted inclusive language resources on the ACWC web site;
- Addressed all referrals from previous General Assemblies (individual reports contained in the annual narrative report);

- ☑ Member, Ani Lelea, and staff consultant, Dora Lodwick, joined ACSWP in a trip to the Middle East in October 2004, exploring women's issues in the region and published a written report on the ACWC web site that included photos (www.pcusa.org/womensadvocacy/acwc/middleeasttrip);
- ☑ Collaborated with the Office of Theology and Worship, the Advisory Committee on Social Witness Policy, Presbyterian Women, the Women's Advocacy Office and Women's Ministries, and produced the fourth brochure in the "Problem Pregnancy" series called *When Pregnancy Involves Loss*. This series provides support to those providing spiritual guidance and counseling to women and men who are dealing with issues of problem pregnancy in their lives. The brochure was received by the 216th General Assembly (2004);
- ☑ Collaborated with Women's Ministries and the Women's Advocacy Office, revised and updated *Well Chosen Words!* (due mid-2005);
- ☑ Corresponded with GAC affirming the use of inclusive language;
- ☑ Delivered an advice and counsel memoranda to the Executive Committee of the General Assembly Council regarding the proposed changes to the Women's Ministries Program Area (May 2004);
- ☑ Submitted ACWC's annual narrative report to the 216th General Assembly (2004); and,
- ☑ Collaborated with Women's Ministries and the Office of Women's Advocacy to produce the fourth installation in the Problem Pregnancy series of brochures, *When Pregnancy Involves Loss: Helping Others Face Problem Pregnancies* in 2004 and published a promotional bookmark for the resource.

Every ACWC meeting has a local component to expose committee members to grassroots advocates in the communities where the meetings are held. ACWC is composed of levels of diversity, which allows for networking, monitoring and evaluating procedures, policies and programs among GA entities and program areas. In addition through its staff, networking around public policy issues is carried out through the Public Policy Advocacy Team made up of GAC staff, representing several program areas; the Cross-Caucus meetings of the Racial Ethnic Ministries; and through involvement in issue-oriented inter-staff meetings and conferences. The Chair of the ACWC met regularly with the General Assembly Council and reported ACWC concerns and actions to them.

215th General Assembly (2004), June 25-July 3, 2004, Richmond, VA:

The Advice and Counsel work group of ACWC reviewed and responded to 19 overtures, two commissioner resolutions, and one report, with 32 advice and counsel memoranda. Several were written in consultation with the Advocacy Committee for Racial Ethnic Concerns and the Advisory Committee on Social Witness Policy. Additionally, ACWC resourced six committees. ACWC also participated in the Women's Orientation Breakfast and in the Women's Ministries Luncheon.

The committee held an open consultation to hear ongoing concerns of clergywomen in the church. This was in response to *2003 Referral: Item 04-01. Report, Clergywomen's Experiences 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 (Minutes, 2003, Part I, pp. 62, 293).*

In response to mandates from General Assembly, to voices of women gathered in consultations and through direct requests, and through a process of discernment held at the July 2004 meeting, the members of ACWC selected the following advocacy issues. Working sub-groups address advocacy and monitoring strategies for each of the issues for the following year.

1. *Clergywomen Working Group*: This group is editing *Clergywomen's Experiences in Ministry: Realities and Challenges* for publication. Additionally, an Executive Summary is available from ACWC and eventually on the ACWC web site. The work group continues to develop responses to the mandates of the 216th General Assembly (2004):

- ☑ *Item 05-03/01 & 02: To recognize and acknowledge the prevailing myth that the work of supporting clergywomen in ministries in PC(USA) is completed; and acknowledge the need for ongoing support of all presbyteries for clergywomen.*
 - ☑ *Item 05-03/03 & 04: To work with the Office of the Committee on Ministry to review resources available to meet the needs of clergywomen of all ethnicities in the Call Process and make recommendations following the review to the 217th General Assembly (2006).*
 - ☑ *Item 05-05/04: Encourage all committees on ministry to conduct awareness training for gender, racial ethnic, and disabilities concerns with all pastor-nominating committees.*
 - ☑ *Item 14-09: Monitor the Board of Pensions calculations of salary for churches with a clergy couple installed to one position.*
2. *Inclusive/Expansive Language Working Group* is dedicated to helping the church look at how its language helps shape how people view God and women's leadership. Currently it has collaborated with Women's Ministries and the Office of Women's Advocacy to revise *Well Chosen Words* that provides guidelines for speaking and writing about God and God's people.
- In 2004, the Office of Women's Advocacy surveyed the Presbyterian seminaries and all who responded (eight out of ten) asserted that they have inclusive language policies that are implemented. However there is great variation in accountability procedures. Therefore ACWC plans to:
- ☑ Develop liaison relationships with the seminaries and provide inclusive/expansive language resources information to incoming seminary students.
 - ☑ Provide inclusive/expansive language resources on the web page.
 - ☑ Continue to advocate for the use of inclusive/expansive language in the publications of the church.
3. *Reproductive Options Working Group* focuses on addressing ways to educate the church about the church's policies. It is focusing on identifying the resources currently available to the church and exploring what is most helpful to congregations.
4. *Sexual Misconduct Working Group* developed in response to the work of the General Assembly on the sexual misconduct amendments. It is currently exploring next steps in advocacy and assessing what presbyteries are currently doing.
5. *Ordination of Christian Educators Working Group* is seeking to learn more about the issue. This is an area that has been brought to the attention of ACWC by the Association of Presbyterian Church Educators for a number of years. The committee is seeking to determine how to respond to this concern.
6. *Juarez Working Group* was formed in response to concerns about the murder of young women in Juarez, Mexico, who are working in border industries. Members of ACWC have sought to educate themselves on the issue through participation in the Social Justice Biennial Conference in Tucson, AZ. ACWC advocated for educational efforts through networks of Presbyterian Women, Women's Advocacy Office, and the Office of Young Women's Ministries.
7. *Status of Women in PC(USA) Working Group* was formed in response to numerous past studies of PC(USA) and other denominations, such as the Episcopal Church, that have indicated that women are still disadvantaged in their work for the Church. This work group is developing a proposal for further study to determine the current status of women in PC(USA). The hope is knowing the landscape better, the committee's work can be in celebration of the victories and dogged pursuit of the obstacles to women's full inclusion in church and society.
- ☑ *Overture 99-17: ACWC is collaborating with the Advisory Committee for Social Witness Policy in addressing pay equity issues within the church (211th General Assembly (1999) mandate, Minutes pp. 80 and 591). ACSWP has had to delay the project because of their congested workload. ACWC anticipates we will be able to pick this up in Fall 2006.*

Additional topics that have not yet developed into work groups are the outcomes of the National Consultation of Racial Ethnic Women in the PC(USA), potential collaboration with the Office of Young Women's Ministries, and work that is to be led by the Advisory Committee for Social Witness Policy on a "Resolution on the Disenfranchisement of People of Color in the U.S. Electoral Process" (2004. Item 10/02)

The very make-up of the ACWC allows for networking with General Assembly entities and program areas. Through staff of ACWC and of the Women's Advocacy Office, networking around public policy issues is carried out through the Public Policy Advocacy Team (PPAT) made up of General Assembly Council staff,

representing several program areas; and the Cross-Caucus meetings of the Racial Ethnic Ministries. A staff person also sits on the National Council of Churches Justice for Women working group. ACWC was invited to be a consulting partner to listen and be a resource for participants at the National Consultation of Racial Ethnic Women in the PC(USA) in October 15-17, 2004. Currently the consulting partners, in partnership with the Consultation organizers, are developing a strategic plan to address issues identified by the women of color. Appropriate issues will be considered by ACWC for future advocacy work. A report with recommendations is expected in 2005. ACWC will determine when they receive the report what further action they will take.

2005 – Accomplishments

Staffing changes continued to impact the work of the committee. Dr. Dora G. Lodwick continued as a consultant to staff the committee until July 15, 2005 when Ann Crews Melton also completed her work as Interim Associate for the Office of Women’s Advocacy. It was not until September 19, 2005, that Molly Casteel was hired as the Associate for Women’s Advocacy and took over coordination duties for ACWC. Leigh Harper continued as the Senior Administrative Assistant, a position she assumed in 2003.

The new leadership structure of three co-chairs has worked well and better serves the committee’s work in an inclusive, non-hierarchical style. The *Manual of Operations & Procedures* of the Advocacy Committee for Women’s Concerns was submitted for review and small, suggested revisions were accepted at the January (2006) meeting to bring it into full compliance with the GAC manual.

Meetings

1. San Francisco, CA, January 22-24, 2005 ACWC, ACSWP and ACREC all convened in San Francisco for their meetings. All three committees spent January 21 (before their meeting) in a joint education session about cultural proficiency led by the Rev. Kikanza Nuri Robins. The next day, ACWC and ACREC met jointly and focused on immigration issues in the California context. The speaker was Betty Canton-Self, Executive Director for the Interfaith Coalition for Immigrant Rights (ICIR). Discussing issues of citizenship, farm workers, home services and federal issues, the committees explored ways they can continue working with one another and identified important areas of potential collaboration. As a result, ACWC and ACREC acted on items to increase their collaboration on issues of mutual concern, intentionally meet together at regular intervals and have their leadership and liaisons meet by conference call twice a year. Helen Locklear, Deputy Executive Director, GAC, met with the ACWC to discuss the Mission Work Plan and its critical role in directing the committee work. Work groups discussed continuing issues from the 216th GA (2005) and discussed future projects. ACWC wrote a letter to the GAC personnel committee regarding the dismissal of two employees in late 2004 and elected the Rev. Sarah Colwill as a member of the Leadership Team replacing Nancy Neal beginning at the August 2005 meeting. The committee voted to extend an invitation for a liaison position to REYWT (Racial Ethnic Young Women Together) to strengthen its work with young and racial/ethnic women.
2. Sioux Falls, SD, August 10-14, 2005 The meeting was delayed until August to accommodate the harvest season and to make meeting in Sioux Falls with farmers possible. ACWC went to Sioux Falls to discuss the *We Are What We Eat* report with the persons involved in its prompting and writing and to explore issues for rural churches and women in farming communities around globalization and food security. Guest speakers included: Kathryn Baker, Presbyterian Women (PW), Jerilynn Bakken, Bernetta and Dick Burghardt, Holly Butrum, Kathy Callies, Marion Cramer, Wendy Figland, Rev. Peter Funch, Cal Hansen, Florence Hoff, Marian Judy, Dianne Larson, Paula Larson, Vi Leonard, Crystal Page, Julie Pearson, Carolyn Petik, Rev. Tom Pickles, Rev. Richard (Dick), Linda and Ann Poppen, Diana Stephen, Associate, Network Support/Rural and Small Church Ministries, NMD, Rev. Carolyn Visser, Vicky Wahl, and Delores Walter. Diana Stephen highlighted in her presentation that “there is an economic crisis within rural communities and thought must be given to how policies affect these rural communities. There is a deep hurt – this (farming/ranching) is a vocation that is becoming industrialized. Large companies are exhausting the land, the animals, the water, etc. and accepting no

responsibility for the damage they do. This is a *global* issue.” She went on to note that women pastor many of the small and rural churches. The salaries are very low, however, there are many opportunities. “Fuel costs are devastating this area.” She and Kathryn Baker raised other issues in the area: domestic violence, prevalence of depression and a high suicide rate. Health care is an issue as the nearest (physical or mental) health care can be over 100 miles away. This was the context for the field exploration and interviews with local pastors, elders and community members. ACWC extended the meeting by one day to include extensive field trips into the surrounding communities. This was an eye-opening meeting, renewing ACWC members to encourage greater rural representation in their midst (in conversation with the GANC) and to raise concerns about the local effects of globalization.

3. Tempe, AZ, October 6-8, 2005 With the Washington, DC, meeting location coinciding with the Washington Office anniversary cost-prohibitive, the ACWC determined to locate the October meeting at Cook College and Theological School, a Presbyterian Racial-Ethnic (RE) school, in Tempe, Arizona to re-familiarize themselves with concerns regarding Presbyterian RE schools. The committee stayed in the conference center and met on-campus for all their meetings. ACWC spoke with Larry R. Norris, President; Ms. Vivian Winter Chaser, Director of Public Relations; Ms. Minta McIntosh, Volunteer in Mission Coordinator for Conference Center; and Ms. Maramlyen Tokeak, Student Body President. Our hosts shared cultural stories, songs and hospitality in addition to explaining history, describing the student body and financial/survival concerns of racial ethnic schools, in general, and Cook College, in particular. RE schools were topics of concern raised at the 216th GA (2004). This meeting was located to help the ACWC better understand the issues.

ACWC fulfilled the “responsibility to prepare statements, reports, recommendations, and advice and counsel memoranda to the General Assembly on issues that impact the status and well-being of women” in the following ways in 2005:

- Continued, in partnership with others, a review of the Church’s policies on sexual misconduct by clergy;
- Continued work on an initiative for assisting the Church in use of inclusive/expansive language;
- Revised the leadership structure of the committee to reflect a more non-hierarchical structure and style;
- Delivered an advice and counsel memorandum to the Executive Committee of the General Assembly Council regarding the then proposed changes to the Women’s Ministries Program Area in response to the reduction in force of GAC staff in May 2004;
- Delivered a letter to the Office of General Assembly recommending to all GA entities, presbyteries and synods that 10% of what people spend on meetings should be spent locally. This action came from the learning generated in the August meeting and study of the *We Are What We Eat* paper;
- Delivered two letters to the Office of Theology and Worship, raising the committee’s concerns with the office regarding staffing/hiring and in response to a draft of the Trinity report in regard to the use of inclusive/expansive language. These are explicit functions of the committee for monitoring and correspondence;
- Distributed *Clergywomen’s Experiences in Ministry: Realities and Challenges* (PDS # 72 710 01 003) 2003, revised 2005, to presbytery resource centers and during women’s ordination events held throughout the country in celebration of ordination anniversaries;
- Revised and printed, with Women’s Ministries (NMD), *Well Chosen Words!* (2005);
- Included *Well Chosen Words* and *Definitions and Guidelines on Inclusive Language* in a PW quarterly mailing as well as the mailing to Resource Centers;
- Prepared a letter enclosing the brochure, *Well Chosen Words!*, to all Presbyterian seminaries to promote the importance of using inclusive/expansive language in theological education;
- Distributed the brochure, *Well Chosen Words!*, to all CPMs to promote the importance of using inclusive/expansive language in preparation for ministry;
- Explored feasibility of conducting ACWC Self-Study and Evaluation in time for the 217th General Assembly (2006);
- Placed ACWC member, Aleida Jernigan, on ACSWP’s “social insurance” task force;

- ☑ Placed ACWC member, Bill Gray, on ACSWP’s study paper revision of “The Nature and Value of Human Life” (PCUS, 1981);
- ☑ Distributed a report on “Women in the Middle East” to all ACWC members and published it and photos from the 2004 trip to the Middle East on the ACWC web site;
- ☑ Facilitated representation of NNPCW young woman to the NNPCW conference;
- ☑ Drafted letter sent with problem pregnancy pamphlets and policy statements, to all Resource Centers since the Stated Clerk’s Office decided to only have the brochures on the web site;
- ☑ Consulted about continued work for clergywomen report with Committees on Ministry;
- ☑ Reviewed the Manual of Operations and sent it to the Procedures Subcommittee of GAC, to Helen Locklear, Deputy Executive Director, to Mary Elva Smith, Associate Director of Women’s Ministries, and to ACREC and ACSWP;
- ☑ Submitted ACWC’s annual narrative report to the General Assembly Council and compiled the report to the 217th General Assembly (2006); and,
- ☑ Revised, expanded and printed the report, *Clergywomen’s Experiences in Ministry: Realities and Challenges* (PDS # 72 710 01 003) 2003, and added an executive summary in 2005.

Expanded Working Groups

In response to mandates from General Assembly, to voices of women gathered in consultations and through direct requests, and through a process of discernment held at the August 2005 meeting, the members of ACWC selected the following advocacy issues. Working sub-groups address advocacy and monitoring strategies for each of the issues for the following year. In 2005, the committee determined the following issue foci:

1. *Clergywomen Working Group*
2. *Inclusive/Expansive Language Working Group*
3. *Human Sexuality Working Group*
4. *Sexual Misconduct Working Group*
5. *Christian Educators Working Group*
6. *Juarez/Gender-based Violence Working Group*
7. *Status of Women in PC(USA) Working Group*
8. *Additional topics* that have not yet developed into working groups are the outcomes of the Women of Color Consultation in the PC(USA), a potential collaboration with the Office of Young Women’s Ministries, and work that is to be led by the Advisory Committee for Social Witness Policy on a “Resolution on the Disenfranchisement of People of Color in the U.S. Electoral Process” (2004. Item 10/02). After the August (2005) meeting, ACWC monitored food and trade issues with an eye to assisting 217th GA (2006) commissioners around these topics in collaboration with the Presbyterian Hunger Program. The January 2006 joint meeting with ACREC in Louisville will have significant discussions of collaboration on issues of immigration and the Women of Color Consultation report and recommendations.

Mission Work Plan (2005-2006)

The 2005 work of ACWC reflected in the following Goals and Objectives of the MWP ‘05-‘06:

Goal/Objective	Implementation
<i>Evangelism & Witness</i>	
1. Create a PC(USA) awareness campaign to make the PC(USA) more visible & attractive to	
- <i>young adults</i>	Collaborated with Office of Young Women’s Ministries
- <i>racial ethnic persons</i>	a. Accepted and endorsed the report and recommendations from the (national) Women of Color Consultation in the PC(USA). b. Considered a joint working group with ACREC to work on its implementation

Justice & Compassion	
1. Respond to poverty, disasters and the impact of economic globalization through	
- <i>compassionate ministries</i>	<ul style="list-style-type: none"> a. Advocated for women in border industries. b. Cooperated with the Presbyterian Disaster Assistance program (WMD) to raise gender issues in their work. c. Provided <i>Women and AIDS: A Global Crisis</i> report online. d. Initiated process to aid in planning the 2007 PHEWA Biennial Conference in New Orleans, LA, focused on disaster response and social justice ministries.
2. Advocate for social, environmental and economic justice in accordance with GA policy and direction and assist other governing bodies in advocacy efforts	<ul style="list-style-type: none"> a. Created resources for addressing problem pregnancies and made them available through PDS and online. b. Advocated for providing resources for handling sexual misconduct and wrote advice and counsel memoranda (2004) to support changes to the Book of Order. c. Monitored those changes in the Book of Order and continued consultation with responsible staff partners. d. Collaborated with ACSWP and ACREC to develop a “Resolution on the Disenfranchisement of People of Color in the U.S. Electoral Process” (2004, Item 10/02). e. Coordinated with ACREC to collaborate on issues of mutual concern. f. Designated a committee member to participate in ACSWP review of the study paper, <i>On the Nature and Value of Human Life</i> (an ongoing activity). g. Responded to an initial draft of the ACSWP paper on globalization going to the 217th General Assembly (2006).
Leadership & Vocation	
1. Provide and promote resources for leadership development of	
- <i>Ministers of Word and Sacrament</i>	<ul style="list-style-type: none"> a. Published <i>Clergywomen’s Experiences in Ministry: Realities and Challenges</i> (revised 2005) with a summary. b. Continued support of the report by holding listening session/consultations at the 216th GA (2004) and requested a consultation in the planning process for the 217th GA (2006). c. Advocated for presbyteries to support clergywomen in ministries in PC(USA). d. Advocated for use of inclusive/expansive language in PC(USA) resources with the Office of Theology and Worship, GAC, OGA, and Office of Vocations.
- <i>church officers</i>	Encouraged all COMs to train PNCs on gender, racial ethnic, and disabilities concerns.
- <i>church educators.</i>	<ul style="list-style-type: none"> a. Explored ordination of Christians Educators issues within a dedicated ACWC working group. b. Monitored issues and gathered research in preparation for the 217th GA (2006)
Leadership & Vocation	
3. Provide support for congregations and governing bodies in the identification and placement of	
- <i>pastoral leadership</i>	<ul style="list-style-type: none"> a. Reviewed resources available to support women clergy of all ethnicities in the Call Process. b. Continued to monitor with ACREC, and the Racial Ethnic Caucuses the support provided, recruitment procedures and process experiences of racial/ethnic women.

	c. Recommended continued collaboration between the Office of Women's Advocacy and Vocations to strengthen the communication and support resource creation for Committees on Preparation for Ministry (CPMs) and Committees on Ministry (COMs)
- other church staff.	a. Coordinated with ACSWP the initiation of a Survey of the current situation of women staff in PC(USA) addressing pay equity issues. b. Recommended to the 217th GA (2006) a study on the Status of Women in the PC(USA) which expands previous efforts beyond clergy to include all women employed by the Church. c. Distributed <i>Well Chosen Words!</i> and <i>Definitions and Guidelines on Inclusive Language</i> in the PW quarterly mailing as well as the mailing to Resource Centers.
5. Develop & maintain an internet clearinghouse for best practices and shared ministries.	a. Provided inclusive/expansive language resources on the web. b. Provided <i>Clergywomen's Experiences in Ministry: Realities and Challenges</i> report and Executive Summary on the web.
6. Collaborate with other GA entities in providing assistance to congregations and governing bodies finding it difficult to call (obtain) pastoral leadership.	a. Continued to work with the Office of the Committee on Ministry to review resources available to meet the needs of clergywomen in the Call Process. b. With ACREC, continued to encourage all COMs to train PNCs on gender, racial ethnic, and disabilities concerns.
7. Engage with seminaries in a two-year period of discernment & discussion about strengthening the relationship between the GAC and the PC(USA) seminaries.	a. Developed liaison relationships with seminaries. b. Provide inclusive/expansive language resources information to seminary students. c. Recognizing that theological education does not end with seminary, began the process to do similar work with other partners to expand connections and collaborations.

The Work

ACWC patterns of work 2001-2004

For the time covered in this self-study, ACWC held three meetings per year, generally in January, July and October. Until 2005 every year saw a General Assembly, providing a very firm cycle to the work of the committee. Every year there was GA prep and GA responses in addition to the issues studied and the monitoring work assigned the committee. With new members joining every year, new member orientation always occurred in the first meeting after GA, when members begin their terms in the summer meeting (generally July or August). Officer Elections generally take place within the January meeting and terms go from GA to GA.

Seasonal cycles of ACWC work

July (Summer)

- Orientation of new members
- Review of GA action and Responses, evaluation of Advice and counsel team (A+C) and ACWC resourcing of committees
- New business outlined and working groups realigned accordingly
- Continuing work on reports and studies

October (Fall)

- Lengthy site visit and/or speaker, with a consultation
- Significant drafting of reports for GA
- GANC discussion of possible nominees or re-nominations

January (Winter)

- Officer elections
- Final drafts of reports to GA, including agency description
- A+C team selected, meeting(s) scheduled, drafts pending
- Celebration of members ending their terms on the committee at this meeting
- Joint meeting with ACREC and/or ACSWP or concurrent meeting in same location to facilitate collaboration and communication

Regular Tasks of the committee

- Worship and maintaining a reformed theological framework for advocacy work
- Hospitality to guest(s)
- Reports from Liaisons and staff
- Housekeeping items like minutes and budget review
- Working group meetings and reporting back to committee
- Speaker(s)/site visit(s)
- Research of women's issues or concerns
- Monitoring of GA entities and offices
- Assignments for committee tasks or correspondence responsibilities
- Voting on action items
- Evaluation of procedure and committee work
- Assisting ACSWP in maintaining an up-to-date and accurate compilation of General Assembly policy on women's concerns and provide information to the church as requested
- Maintaining a prophetic voice for gender justice within the church and in the world

The Emerging Pattern, 2005+

2005 was the first year without a General Assembly in the history of ACWC. In the absence of the assembly and without new members joining the group, there was not need to have an orientation session. Instead the committee had to reconsider the patterns of their work and used the time to examine the ways it goes about doing things and evaluating its processes. As a result, ACWC restructured its leadership style and made adjustments to its Manual of Operations. In 2005, at the same time the committee was made aware of its selection in the first group of GA committees to do a self-study and be under review for the 217th General Assembly (2006), it had already begun to incorporate regular self evaluation to every meeting. What is emerging is still developing and with the staff transitions complicating matters clarity is still elusive. What we know is that the pace of biennial assemblies allows the committee to pay closer attention to the scope of its mandate instead of concentrating its work on the annual assembly and the cycle of preparation and response.

Seasonal cycles of new ACWC work in 2005+*July (Summer)*

- Orientation of new members (in GA year only)*
- Review of GA action and Responses, evaluation of Advice and counsel team (A+C) and ACWC resourcing of committees (in GA year only)*
- Open discussions of women's concerns with an interest toward areas of special concern to the church that need attention
- New business outlined and working groups realigned accordingly
- Continuing work on reports and studies
- Lengthy site visit and/or speaker with consultation

- Two-year cycle allows for non-GA year to have ecumenical partners (and others) be invited to meetings to foster better collaboration.
- Long-term planning for committee work. Example thinking at least two GAs in the future, to allow for adequate study, time to make the request and time to do the work and make a report to a subsequent GA.

October (Fall)

- Lengthy site visit and/or speaker with consultation
- Extended staff consultation with WMD and CMD, the Presbyterian Washington Office and UN Offices
- Significant drafting of reports for GA
- Correspondence frequency is greater because committee members have more time to consider these kinds of actions.
- GANC discussion of possible nominees or re-nominations
- For Example: in 2005 greater attention was paid to GAC actions including the restructuring of the council, the Mission Work Plan (2007-2008), and the pending reduction in force for GAC staff (this will be particularly true in non-GA years)

January (Winter)

- Officer elections
- Final drafts of reports to GA, including agency description (in GA year only)*
- A+C team selected, meeting(s) scheduled, drafts pending (in GA year only)*
- Celebration of members ending their terms on the committee at this meeting (in GA year only)*
- Joint meeting with ACREC and/or ACSWP
- Evaluation of the first year of the cycle could be reviewed at this meeting in non-GA years and adjustments made in the long-range plans.

The constant tasks stay about the same but the slower pace of the meetings allow for greater time to explore the regional issues to the meeting locations. ACWC has taken the added reflection time to invite new partners to the table and explore liaison relationships with those that help the committee do its work more effectively. For example: In an interest to address the 2005-2006 Mission Work Plan concerns about young adults, ACWC has extended liaison invitations to both NNPCW (the National Network of Presbyterian College Women) and REYWT (Racial Ethnic Young Women Together).

Constant Tasks of the committee

- Worship and maintaining a reformed theological framework for advocacy work
- Hospitality to guest(s)
- Reports from Liaisons and staff
- Working group meetings and reporting back to committee
- Speaker(s)/site visit(s)
- Housekeeping items like minutes and budget review
- Keeping up to date in matters of women's concerns allowing for extensive research of women's issues or concerns
- Advocating for inclusive and expansive language at every level of government, including the congregation, but especially in documents, presentations and meetings and in worship services therein.
- Monitoring of GA entities, offices, and resources
- Assignments for committee tasks or correspondence responsibilities
- Voting on action items
- Evaluation of procedure and committee work
- Assisting ACSWP in maintaining an up-to-date and accurate compilation of General Assembly policy on women's concerns and provide information to the church as requested
- Maintaining a prophetic voice for gender justice within the church and in the world

Looking Toward the Future

At the beginning of this report we shared the list of the advocacy committee's assigned functions as they are delineated in the *GAC Manual of Operations* (Appendix I, EV, Section VIII.B.).

- a. Preparing policy statements, resolutions, recommendations, reports, and advice and counsel memoranda on women's concerns to the General Assembly at the request of the General Assembly, the General Assembly Council, or on its own initiative.
- b. Advising the General Assembly Council on matters of women's concerns including statements concerning pressing issues that the council may wish to consider between meetings of the General Assembly.
- c. Providing 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 women's concerns.
- d. Assisting the Advisory Committee on Social Witness Policy in maintaining an up-to-date and accurate compilation of General Assembly policy on women's concerns and provide information to the church as requested.
- e. 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 General Assembly policies on women's concerns.
- f. Monitoring the implementation of women's policies and programs relative to women's concerns.
- g. Through advocacy, maintaining a strong prophetic witness to the church and for the church on existing and emerging issues of women's concerns.

The items on this list have been most decidedly accomplished by the committee members past and present who have faithfully served the PC(USA) and the Body of Christ on the advocacy committee since 2001. Committee membership and staffing change but the mission and work of the Advocacy Committee for Women's Concerns continues to be necessary and essential for Presbyterians to live out the love of God in our broken communities. Women do not yet fully share in the leadership of church and/or society. Women continue to suffer because of their gender. The justice work of the church endures. As we look to what the future of our work may bring we raise up the recommendations ACWC makes to the 217th General Assembly (2006). One is a joint resolution with ACREC growing out of the collaboration with the Women of Color Consultation, held in October 2004. The other is a recommendation for the study of the status of women in the PC(USA). The denomination has never comprehensively studied the status of women and without it we have difficulties celebrating when we have achieved or knowing where our best efforts are needed. The hopes are that the study will allow us to draw the map for the work the committee takes on in coming years. We need to know where light services are not located and where they have simply been turned off. Our call is one to carry the light into the darkness and illumine corners the church needs to see. We can do that better when we better know ourselves.

Recommendations to the 217th General Assembly (2006)

Both the Joint resolution from ACWC and ACREC and the recommendation from ACWC for a study of the status of women in the PC(USA) emerged from the work of the committee in consultation with partners in recent years.

I. Joint Resolution from ACWC and ACREC Regarding the Women of Color Consultation Report and Recommendations

The Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee for Women's Concerns (ACWC) recommend that the 217th General Assembly (2006) do the following:

1. Create a task force to respond to the recommendations in the Women of Color Consultation (WoCC) report (see Appendix A to the ACREC report). This task force should include representation from ACREC and ACWC, as well as members identified from Presbyterian Women and the National Cross Caucus. As part of the response to the recommendations, the task force will design a mechanism to monitor the implementation of the recommendations in the WoCC report. This task force will report to the 218th (2008) and 219th (2010) General Assemblies.

2. Direct the General Assembly Council (GAC) to provide sufficient funding and staff support for the ACREC/ACWC joint task force.

3. Direct the GAC to provide sufficient funding and staff support to ensure a regularly recurring Women of Color Consultation.

4. Equip all GAC staff to be responsive to the needs of women of color as part of their continuing commitment to valuing the gifts that all people bring to the PC(USA). GAC staff should continue to be encouraged to reflect on and incorporate the values articulated in the *Report on Creating a Climate for Change Within the Presbyterian Church (U.S.A.)* approved by the 216th General Assembly (2004).

5. Encourage all members of the Presbyterian Church (USA) to read, study and respond to the WoCC report and recommendations.

Rationale

The Women of Color Consultation occurred in October 2004 in Atlanta, Georgia. Nearly 200 women of all ages and many racial ethnic backgrounds gathered to share their experiences as in the PC(USA) and in society. The report and recommendations from those gathered at the Women of Color Consultation highlight the ways in which the PC(USA) has failed to give “full expression to the rich diversity within its membership” and has not provided the “means which [would] assure a greater inclusiveness” (*Book of Order*, G-4.0403) for women of color.

In particular, they found that women of color lack structural support at all levels of the PC(USA) – congregation, presbytery, synod and General Assembly – and have yet to be included in decision-making bodies beyond mere token representation. Some support exists (albeit at a bare minimum) for people of color, and for women, but within the institutional structure of the PC(USA) there is no built-in mechanism that can respond to the complex intersection of “race, gender, class and other identities” that merge in the experience of women of color.⁸ As such, the PC(USA) remains ineffective in creating an environment in which racial ethnic women feel welcome to participate as full partners in the ministry of Christ in and through the PC(USA).

Through this report, the women gathered at the consultation have voiced their yearning to see the PC(USA) become the church it has committed to become, one in which women of color are seen as equal children of God and partners in Christ. ACREC and ACWC honor the contribution that women of color are to the PC(USA), and exhort the Church to give ear to the concerns and dreams they have voiced in the *Report and Recommendations from the Women of Color Consultation*.

The report examines every aspect of the life of the church in order to present ways in which the PC(USA) can strengthen its work in Evangelism and Witness, Justice and Compassion, Leadership and Vocation, and Spirituality and Discipleship. As these touch on all the programs of the GAC, it is essential that GAC staff remain proactive in developing their own ability to hear and adequately respond to the needs of women of color. Taking full advantage of the training for cultural proficiency that has been provided through the recommendation of the previous General Assembly is a valuable beginning in this process.

The recommended joint task force would ensure that all the concerns voiced in the report, in particular the ones directed to the above committees, would be given full consideration. As the recommendations also involve the cooperation of bodies beyond the two committees, the task force would design mechanisms to accurately evaluate and hold accountable other bodies within the PC(USA) with regards to the needs of women of color.

⁸ *Report and Recommendation from the Women of Color Consultation* (2005), p. 1. (see Appendix A of the ACREC report to the 217th GA (2006))

ACREC and ACWC also call on the General Assembly to support a regularly recurring Women of Color Consultation to strengthen our sisters in Christ in the life of the church. The relationships, insights, mission and vision that emerge from these consultations would be essential in assessing the effectiveness of the PC(USA)'s ministry to our sisters, and for envisioning ways in which the witness and ministry of women of color could be given fuller expression in the PC(USA).

II. A Recommendation to Study the Status of Women in the PC(USA)

ACWC recommends that the 217th General Assembly (2006):

- 1. Request ACWC to assess the status of women, in elected and staff positions, in decision-making and leadership positions in the PC(USA) at all levels through surveys and other data collection and evaluation;**
- 2. Report progress and initial findings to the 218th General Assembly (2008) to measure the extent to which gender justice has been achieved in the church, measuring presence and acceptance of women, to get the facts on the current status of women in leadership positions in an effort to support and further the inclusion of women in leadership positions in the PC(USA), at all levels. The primary areas of this first ever such survey for the Presbyterian Church (U.S.A.) will focus on:**
 - a. The extent of women in leadership positions at all levels of the PC(USA) in elected and staff positions, in decision-making and leadership positions.**
 - b. Attitudes about women in leadership – including how women in leadership positions are perceived and accepted, by both members and staff..**
 - c. Describing how women in leadership positions are treated, including compensation, in comparison with male colleagues, by both members and staff.**
- 3. Prepare a final report to the 219th General Assembly (2010) to include recommendations for action, qualitative and quantitative data describing women in the various decision-making and leadership positions, and identifying patterns of women's participation in the church and factors influencing positively and/or negatively upon their participation.**
- 4. Direct the GAC to provide sufficient funding and staff support to ensure the research and analysis for a complete measurement of the status of women in the PC(USA).**
- 5. Equip all GAC staff and members to be responsive to the needs of all women as part of their continuing commitment to valuing the gifts that all people bring to the PC(USA). GAC staff and members should continue to be encouraged to reflect on and incorporate the values articulated in the Report on Creating a Climate for Change Within the Presbyterian Church (U.S.A.) approved by the 216th General Assembly (2004).**

Rationale

This year marks three significant anniversaries for women in ordained leadership within the Presbyterian Church (U.S.A.). Therefore, the Advocacy Committee for Women's Concerns (ACWC) believes this requested study to be particularly timely. There has not been a comprehensive study of the status of women within the denomination. ACWC is charged with the responsibility of assisting the church to live out its commitment to justice for women by "monitoring and evaluating policies, procedures, programs, and resources regarding the way in which they impact the status and position of women in the church, . . . and advocating for full inclusiveness and equity in all areas of the life and work of the church in society."⁹

⁹ ACWC report to the 208th General Assembly (1996)

This survey will be a way for the Committee to carry out its mandate, provided on its creation by the 205th General Assembly (1993), to ensure advocacy and monitoring of justice for women throughout the church. Describing the qualitative and quantitative realities of women leaders in all levels of the church, the report will set the context of ACWC's work for years to come.

It is especially important to know the extent to which the church is responding to the following two sections of the *Book of Order*:

G-40403 which states that 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 . . . shall be guaranteed full participation and access to representation in the decision making of the church.

G-9.0104 a, which states that governing bodies of the church shall be responsible for implementing the church's commitment to inclusiveness and participation as stated in G-4.0403. All governing bodies shall work to become more open and inclusive and shall pursue affirmative action hiring procedures aiming at correcting patterns of discrimination on the basis of the categories listed in G-4.0403.

This study will reaffirm past General Assemblies' commitments to the inclusion of women in decision-making and leadership in all levels of the church and their equitable treatment. It will also show how far we have come and how far we have left to go in fully realizing and reflecting that “. . . 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.”¹⁰

The reports will show areas for celebration. It is also expected to identify specific areas needing more attention, including identifying specific barriers that need to be addressed to bring about the full acceptance and equitable treatment of women in the PC(USA)'s leadership. The final report will contain recommendations for action.

The value of "including the rich diversity of God's people in the leadership" of the PC(USA) at all levels was the subject of (2005) "Open Letter to the Presbyterian Church (U.S.A.) regarding "Creating A Climate for Change Within the Presbyterian Church (U.S.A.)." The signers included the Stated Clerk of the General Assembly and the Executive Director of the General Assembly Council. This survey will further the acceptance and support of women in the decision-making and leadership positions of the PC(USA).

The Mission Work Plan (2007-2008)

In February 2006, the General Assembly Council adopted the 2007-2008 Mission Work Plan [MWP] consisting of four goal areas and eight objectives.¹¹ The breadth of the plan will require ACWC to look carefully at our work. In our first conversations it is clear that gender and women's advocacy are essential in meeting these objectives. For example, in the Justice and Compassion goal area poverty is one of the objectives where our work intersects in important ways. Women are paid on average \$0.76 for every dollar a man earns for the same job expectations and experience. These numbers fall when you factor in race and income levels in an American context for working women. The anticipated project with ACSWP on pay equity will be a way we can address this specific concern to women. The important work of the Office of Women's Advocacy and the Advocacy Committee for Women's Concerns finds connections throughout the goal areas. This way of describing the work of the GAC helps each entity find new partners and strengthens collaborations across the various concerns. We know women's concerns will not be adequately addressed until we recognize women's rights are human rights and improving women's realities improves families, communities and congregations.

¹⁰ *A Brief Statement of Faith*, lines 29-32

¹¹ See *Appendix J* of this report for a full description of these goals and objectives.

The Holy One who declared all creation, women and men who are equally created in the image of God, as “good,” still abides with those who are considered the least of these. Fundamental inequalities are exhibited at both systemic levels as well as on individuals—experiences of violence and discrimination; the intersectionality of race, gender and class; marginalization; the oppression of poverty; health disparities and lack of access to health care; a lack of participation in decision-making; the realities of human trafficking; and globalization which brings competition pressures home to rural farms and inner-city neighborhoods from around the world. The hurricanes in the gulf and the tsunamis half a world away equally demonstrated the shared vulnerabilities of women in the global community. As Reformed Christians we understand that confession and recognition of our complicity is an important step toward working for God’s kindom come. The Advocacy Committee for Women’s Concerns hopes to be a voice in the wilderness of gender inequality for the church and society. Committed to the radical nature of God’s justice, having the eyes of faith to see every person as a neighbor and called to respond in love, ACWC looks forward to the work ahead, confident in God’s accompaniment and eager to venture forward with fear and trembling and hope.

Item 04-19. Add Standing Rule E.11. Regarding Independent Review Process for Permanent, Advocacy, and Advisory Committees and Commissions of the General Assembly.

Recommendation

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 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 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 review committee will respect the distinction between a committee and a commission.*
7. *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 for GA Permanent, Advocacy, and 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 the committees. The review can be the opportunity to make recommendations for the 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 process of institutions of higher learning and in consultation with the agencies to be reviewed. The 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. 171-172).

**The Description of work of the Advocacy Committee for Women's Concerns from the
*GAC Manual of Operations, Appendix 1, EV, Section VIII.B. (p. 29)***

The Advocacy Committee for Women's Concerns shall assist the Presbyterian Church (U.S.A.) to give full expression to the rich diversity of its membership as specified in the *Book of Order*, G-4.0403. The committee shall monitor and evaluate policies, procedures, programs, and resources regarding the way in which they impact the status and position of women in the church and the world; and shall advocate for full inclusiveness and equity in all areas of the life and work of the church in society.

- a. Prepare policy statements, resolutions, recommendations, reports, and advice and counsel memoranda on women's 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 women's 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 women's concerns.
- d. Assist the Committee on Social Witness Policy in maintaining an up-to-date and accurate compilation of General Assembly policy on women's 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 women's concerns.
- f. Monitor the implementation of women's policies and programs relative to women's concerns.
- g. Through advocacy maintain a strong prophetic witness to the church and for the church on existing and emerging issues of women's concerns.

Membership of the Advocacy Committee for Women's Concerns and Liaisons to ACWC in each year covered in this self-study:

2001

Ernestine B. Cole
 Dean E. Foose
 R. Ann (Ani) Lelea
 Karen Breckenridge
 Nancy Neal
 Charlene Heaton
 H. Scott Matheney
 Iris Quinones-Ramos
 Joanne Sizoo (Chair)
 Jennifer Wilcox
 Gerry Tayler, Presbyterian Women
 Emily Wigger, General Assembly Council, Executive Committee

Liaisons to ACWC

ACREC Liaison: Fahed Abu-Fakel, then Alice Nishi
 ACSWP Liaison: Josephine Lu, then Sue Dickson
 PUNO Liaison: Jennifer Butler (staff)
 WMD Liaison: Katherine Reeves (staff)
 CMD Liaison: Sharon Youngs (staff)

2002

Ernestine B. Cole
 Dean E. Foose
 R. Ann (Ani) Lelea
 Karen Breckenridge
 Nancy Neal
 Charlene Heaton
 H. Scott Matheney
 Lillian Oats
 Joanne Sizoo (Chair)
 Jennifer Wilcox
 Gerry Tayler, Presbyterian Women
 Winifred Drape, General Assembly Council, Executive Committee

Liaisons to ACWC

ACREC Liaison: Rod Rodriguez
 ACSWP Liaison: Sue Dickson and Jananne Sharpless
 PUNO Liaison: Jennifer Butler (staff)
 WMD Liaison: Katherine Reeves (staff)
 CMD Liaison: open, yet to be named, then Sandra Sorem (staff)

2003

Karen Breckenridge (Chair)
 Sarah A. Colwill
 Adeline S. deCastro
 Dean E. Foose
 Charlene Heaton
 Aleida Jernigan
 R. Ann (Ani) Lelea
 H. Scott Matheney
 Nancy Neal
 Lillian Oats, Presbyterian Women
 Emily Wigger, General Assembly Council, Executive Committee.

Liaisons to ACWC

ACREC Liaison: Rod Rodriguez
 ACSWP Liaison: Sue Dickson then Jacqueline Cho
 PUNO Liaison: Jennifer Butler, then open yet to be named (staff)
 WMD Liaison: Katherine Reeves (staff)
 CMD Liaison: open, yet to be named, then Billie Healy (staff)

2004

Karen Breckenridge (co-chair)
 Nancy Neal (co-chair)
 Terry Alexander
 Sarah A. Colwill
 Adeline S. deCastro
 Dean E. Foose

Liaisons to ACWC

ACREC Liaison: Rod Rodriguez then Carolin Graise
 ACSWP Liaison: Jacqueline Cho then open, yet to be named
 PUNO Liaison: open, yet to be named (staff)
 WMD Liaison: Katherine Reeves (staff)
 CMD Liaison: Billie Healy (staff)
 NNPCW Liaison: Annie Dieckman

F. William (Bill) Gray
 Aleida Jernigan
 R. Ann (Ani) Lelea
 Jerri Rodewald
 Lillian Oats (co-chair), Presbyterian Women
 Allison K. Seed, General Assembly Council, Executive Committee

2005

Karen Breckenridge (co-chair)
 Terry Alexander
 Sarah A. Colwill (co-chair, beginning
 August 2005)
 Adeline S. deCastro
 Dean E. Foose
 F. William (Bill) Gray
 Aleida Jernigan
 R. Ann (Ani) Lelea
 Nancy Neal (co-chair, until July 2005)
 Jerri Rodewald.
 Lillian Oats (co-chair), Presbyterian Women
 Allison K. Seed, General Assembly Council, Executive Committee

Liaisons to ACWC

ACREC Liaison: Arlene Esparza
 ACSWP Liaison: Jack Terry
 PUNO Liaison: open, yet to be named (staff)
 WMD Liaison: Katherine Reeves (staff)
 CMD Liaison: Billie Healy (staff)
 NNPCW Liaison: open, yet to be named
 PHEWA Liaison: Sylvia Thorson-Smith

Staffing for the Advocacy Committee for Women's Concerns in each year covered in this self-study:

2001

June Ramage Rogers, Interim Coordinator
 DeLaina Gumbs, Young Adult Intern, outgoing
 Leanne Brower, Young Adult Intern, incoming
 Sandra Vertrees, Senior Administrative Assistant

2002

Katherine L. Goodman, Coordinator
 Leanne Brower, Young Adult Intern, outgoing
 Molly Williams, Young Adult Intern, incoming
 Sandra Vertrees, Senior Administrative Assistant

2003

Katherine L. Goodman, Coordinator
 Molly Williams, Young Adult Intern, outgoing
 Ann Crews Melton, Young Adult Intern, incoming
 Leigh Harper, Senior Administrative Assistant

2004

Katherine L. Goodman, Coordinator (until 4/1/04)
 Dora G. Lodwick, Ph.D., Staff Consultant to ACWC (beginning April 2004)
 Ann Crews Melton, Young Adult Intern outgoing, then Interim Associate, Office of Women's Advocacy
 Leigh Harper, Senior Administrative Assistant

2005

Dora G. Lodwick, Ph.D., Staff Consultant to ACWC (until July 15, 2005)

Ann Crews Melton, Interim Associate, Office of Women's Advocacy (until July 15, 2005)

Molly Casteel, Associate, Office of Women's Advocacy (beginning Sept. 19, 2005)

Heather L. Grantham, Young Adult Intern, incoming

Leigh Harper, Senior Administrative Assistant

Excerpt from General Assembly Council – Manual of Operations, APPENDIX 1(Available in its entirety at www.pcusa.org/gac/moo05web-view.pdf)**VIII. General Assembly Advocacy and Advisory Committees**

The 205th General Assembly (1993) approved the creation of two advocacy committees and one advisory committee. They are:

Advocacy Committee for Racial Ethnic Concerns

Advocacy Committee for Women's Concerns

Advisory Committee on Social Witness Policy

Beginning at the close of the 207th General Assembly (1995), the above named committees shall have members as detailed below; elected for a four-year term with a maximum of eight years. For those who continue from the similar committees, continuous service is counted.

The General Assembly Nominating Committee shall nominate the members, and shall monitor the rotation of committee members among the synods.

The chairs of the advocacy committees and of the advisory committee shall be elected in the same manner as the chairs of the GAC Ministries Division and MSS committees, i.e., elected by the members of the respective committees.

The funding for the meetings of these advocacy committees and advisory committee comes from the per capita budget and is the responsibility of the General Assembly Council.

...

B. Advocacy Committee for Women's Concerns (ACWC)

This advocacy committee shall consist of:

2 clergy women

1 woman church lay employee

1 Presbyterian Women Churchwide Coordinating Team Vice Moderator for Issues

7 members at-large, chosen to balance the committee geographically, racially and ethnically, and with consideration to age and expertise.

1 General Assembly Council Executive Committee Member nominated by the Executive Committee and elected by the General Assembly Council to serve a two-year term so long as such person continues to serve as a member of the General Assembly Council Executive Committee. This voting member fulfills the responsibility of liaison between the General Assembly Council Executive Committee and the advocacy committee.

At least four members of the Advocacy Committee on Women's Concerns shall be racial ethnic women. At least two members of the Advocacy Committee on Women's Concerns will be men, but no more than three members may be men.

1. Accountability and Lodgment

Staff responsible for the planning and coordination work of the committee shall be appointed by the General Assembly Council Executive Director in consultation with the Advocacy Committee. The staff shall be lodged within the office of the General Assembly Council Executive Director, unless the Advocacy Committee consents to staff being lodged outside that office. Such staff shall be accountable for the work of the committee to the office of the General Assembly Council Executive Director.

2. Budget

Funding for the work of the Advocacy Committee for Women's Concerns comes from the per capita budget except for the staffing costs which are accounted for in the budget of the office where the staff member is lodged. The Advocacy Committee shall propose a yearly budget to the office of the Executive Director of the General Assembly Council.

3. Access

The Advocacy Committee for Women's Concerns shall have direct access to the General Assembly and the General Assembly Council. Access shall be in the form of policy statements, resolutions, study papers, a yearly narrative report, Advice and Counsel Memoranda. Advice and Counsel Memoranda, and other appropriate correspondence shall be developed in consultation with other advisory and advocacy committees as appropriate. The yearly narrative report shall be forwarded to the General Assembly Council Executive Committee for possible comment.

4. Assigned Functions

The Advocacy Committee for Women's Concerns shall assist the Presbyterian Church (U.S.A.) to give full expression to the rich diversity of its membership as specified in the *Book of Order*, G-4.0403. The committee shall monitor and evaluate policies, procedures, programs, and resources regarding the way in which they impact the status and position of women in the church and the world; and shall advocate for full inclusiveness and equity in all areas of the life and work of the church in society.

- a. Prepare policy statements, resolutions, recommendations, reports, and advice and counsel memoranda on women's 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 women's 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 women's concerns.
- d. Assist the Committee on Social Witness Policy in maintaining an up-to-date and accurate compilation of General Assembly policy on women's 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 women's concerns.
- f. Monitor the implementation of women's policies and programs relative to women's concerns.
- g. Through advocacy maintain a strong prophetic witness to the church and for the church on existing and emerging issues of women's concerns.

Items found in the *Glossary*, at the end of the *GAC Manual of Operations*, (pp 72-73), [and also found at www.pcusa.org/gac/manual04.pdf] the following definitions may be useful in understanding the work of the advocacy committee:

Advisory Committee — a committee (or other definable group) of a Ministries Division, program area, or other entity of the General Assembly or General Assembly Council that is formed for the purpose of providing advice, recommendations, resources, information, or counsel to its parent body, which has the power to act and to which it is accountable.

Advisory Member — advisory members of the General Assembly Council shall have voice without vote in Council, but voice with vote in assigned committees of the General Assembly Council.

Advocacy Committee — a committee (or other definable group) of the General Assembly Council, to which it is accountable and regularly reports, established for the purpose of providing resources and support for a stated cause, constituency, policy, or defined interest through recommendations, advice, counsel, and efforts that endorse, define, or encourage.

Entity — an organized body within the structure of the church that is constituted for a specific purpose, function, or responsibility and that possesses an organizational structure and approved procedures for operation. These include a governing body, council, board, Ministries Division, committee, or commission.

Liaison — a person charged with the responsibility for maintaining communication, connection, relations, and linkage between two or more committees, other defined groups, institutions, or offices to promote understanding and ensure cooperation and concerted action.

Monitoring — one of several processes used by the Advocacy Committee on Racial Ethnic Concerns, the Advocacy Committee on Women's Concerns, and the Advisory Committee on Social Witness Policy in order to observe trends and issues and to gather data for the assessment, analysis, and evaluation of policies and issues prior to advising or advocating.

Subcommittee — a group of members from a committee organized to accomplish specific ongoing work and which reports regularly to and is accountable to that committee.

Task Force — another name for a Work Group.

Team — a group of staff members appointed to work on a specific task which requires diverse skills and experience.

Work Group — a group of persons elected or appointed to do a specific task in a designated time period.

Excerpt from *GA Manual of Operations (2006)* | Section B

3. Corresponding Members

Definition

a. 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.

Entitled to Speak, Not Vote

b. 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.

ARTICLE 5. TRANSITIONAL COMPOSITION AND WORK OF THE GENERAL ASSEMBLY COUNCIL AND AGENCIES

5.1 During the period immediately following reunion, the General Assembly Council shall consist of the Moderator of the General Assembly, the Moderators of the two immediately preceding General Assemblies of each Church, and forty-eight members elected by the General Assembly as provided in 5.2 below. In addition to the voting members, the stated clerk of the General Assembly, and such staff persons as the General Assembly on the recommendation of the General Assembly Council may from time to time designate, shall be corresponding members, with the right to speak but not to vote.

5.2 The first General Assembly of the Presbyterian Church (U.S.A.) shall elect forty-eight members of the General Assembly Council. Twenty-four shall be nominated by the last General Assembly of the Presbyterian Church in the United States, twenty-one from the membership of the General Assembly Mission Board and three from the Committee on Assembly Operations upon recommendation of those bodies. Twenty-four shall be nominated by the last General Assembly of The United Presbyterian Church in the United States of America from the membership of the General Assembly Mission Council upon recommendation of this body. Among those elected there shall be at least one resident of each of the Synods of the Church. Among those elected there shall also be persons from the divisions, agencies and councils of the General Assemblies of the reuniting Churches including the Councils on Church and Race, the Council on Women and the Church and the Committee on Women's Concerns. One half of those elected shall be ministers of the Word, one half laypersons. Care shall be taken to comply with the provisions of G-9.0104 and G-9.0105. The members so elected shall serve for five years without change except that vacancies occasioned by resignation or death may be filled through election by the General Assembly upon nomination of its Nominating Committee. At the end of the five years, the General Assembly Council shall assign its members to three classes of equal size, expiring at the end of one additional year, two additional years, and three additional years. Thereafter, members shall be elected in accordance with G-13.0202.

5.3 During the first five years after reunion, the General Assembly Council shall elect its own moderator and vice-moderator and shall designate its own staff, subject to confirmation by the General Assembly. The stated clerk of the General Assembly shall be its recording secretary.

5.4 The General Assembly Council shall have the responsibilities enumerated in G-13.0201, and in addition shall provide the necessary coordination, management and consolidation of the functions, divisions, agencies, councils, commissions and institutions of the General Assemblies of the reuniting Churches. Upon adjournment of the first General Assembly of the Presbyterian Church (U.S.A.), the General Assembly Mission Council of The United Presbyterian Church in the United States of America will cease to exist. The General Assembly Mission Board of the Presbyterian Church in the United States (consisting of the members remaining after election of the General Assembly Council) and the Program Agency, the Support Agency, and the Vocation Agency of The United Presbyterian Church in the United States of America will continue to administer the programs, previously conducted by each of them, for five years unless earlier terminated by action of the General Assembly. During this period the elected membership of the agencies above shall continue to serve without change except that vacancies occasioned by resignation or death may be filled through election by the General Assembly upon nomination of its Nominating Committee.

The General Assembly Council shall develop and propose to subsequent General Assemblies a design for the work of the General Assembly which will effectively relate the functions, divisions, agencies, councils, commissions and institutions of the General Assemblies of the reuniting Churches not otherwise provided for in these Articles of Agreement, except an agency for pensions which is hereinafter provided for in Article 11. Agencies whose functions will be served by other bodies or in other ways in the reunited Church will not be continued.

5.5 The General Assembly Council shall carefully review the continuing mission directions and priorities approved by both General Assemblies prior to reuniting, and prepare means to harmonize the programmatic work of its agencies.

The General Assembly Council shall ensure the continuance of an organized approach in the areas of world mission, evangelism, education, church renewal, church extension and social-economic justice within the context of the unity of Christ's Church throughout the world.

The General Assembly Council shall take particular care to design agencies and to commit major resources, both human and financial, to put into action with other Churches and agencies, in this land and other nations, ministries that serve the purpose of the Presbyterian Church (U.S.A.) to confront men and women, structures and principalities, with the claims of Jesus Christ.

5.6 The General Assembly Council in its development of a design for the work of the General Assembly shall also ensure the continuance of the advocacy and monitoring functions of the existing Councils on Church and Race (both denominations), Committee on Women's Concerns (Presbyterian Church in the United States) and Council on Women and the Church (The United Presbyterian Church in the United States of America). Until such time as the design for work of the General Assembly is completed and these functions are ensured, the existing structures and functions of these bodies shall be maintained.

5.7 As the various boards, agencies, councils and offices of the General Assemblies of the reuniting Churches continue to function within the life of the reunited Church, or as new agencies are created at the time of reunion, and especially as consideration is given to the location or locations of General Assembly offices and agencies, care and sensitivity shall be shown employed personnel. The General Assembly Council shall ensure continuity of employment at comparable levels insofar as possible. As staff vacancies occur, they shall be filled in accordance with the church-wide plan for equal employment opportunity (G-13.0201b) and the principle of full participation (G-4.0403). The General Assembly Council shall provide for an equitable termination policy.

An excerpt from *Presbyterian Social Witness Policy Compilation*:
"Chapter 9, *The Status of Women in Church and Society*"

Women in Society

ACSWP Introduction

In 1967, the UPCUSA General Assembly's concern with the status of women in society took a big step as it directed that a study be prepared on "Women in Society and in the Church" (UPCUSA, 1967, p. 392). A subsequent study was approved by the 1969 UPCUSA Assembly (UPCUSA, 1969, p. 349). Then, in 1970, public policy recommendations began to come forward. In 1970, the UPCUSA Assembly endorsed the Equal Rights Amendment (UPCUSA, 1970, p. 437). The Assembly in 1971 voted to recommend ". . . that local congregations, being sensitive to the needs of working mothers, establish day care centers, working ecumenically where feasible . . ." (UPCUSA, 1971, p. 301).

The PCUS Assembly in 1972 declared: ". . . God calls upon the church to act in society to end discrimination on the basis of sex and to challenge anything which interferes with women's full development and wholeness . . ." (PCUS, 1972, p. 178). That same Assembly threw its support behind the passage of the Equal Rights Amendment. Later PCUS Assemblies reaffirmed their support for the amendment (PCUS, 1974, p. 161; 1975, p. 121; 1977, p. 347; 1979, p. 190; 1981, p. 159). Meanwhile, the 1972 UPCUSA Assembly urged the support of all women in the time of pregnancy and motherhood (UPCUSA, 1972, p. 266). The UPCUSA General Assembly reaffirmed its support for the E.R.A. frequently (UPCUSA, 1974, p. 104; 1975, p. 47; 1977, p. 122; 1978, p. 360; 1979, p. 82).

The 1975 UPCUSA Assembly decried sexism in the military (UPCUSA, 1975, p. 478). In 1976 the PCUS Assembly expressed support for the continuing goals of the International Women's Decade -- equality, full integration of women into international development efforts, and recognition of women's contributions to peace among nations. The 1979 UPCUSA Assembly passed two resolutions which are excerpted below. One was on sexual and domestic violence and the other concerned sexual harassment.

The early 1980's experienced an increase in advocacy for women's issues as the 1981 PCUS General Assembly passed a reaffirmation of equal rights for women in church and society (PCUS, 1981, p. 159); the 1982 UPCUSA Assembly considered the special problems faced by women immigrants and the adverse effects of federal budget cutting on women (UPCUSA, 1982, p. 430); the UPCUSA Assembly also acted to oppose the "Family Protection Act" and its more than 30 provisions which would have eliminated federally funded legal aid for divorce and custody cases, denied funds for textbooks which portrayed women in roles other than the traditional family one, jeopardized the health, reproductive, and privacy rights of women by eliminating funding of contraceptive and abortion services, and limited support of legal services in areas of discrimination (UPCUSA, 1982, p. 110).

The 1983 General Assembly, the first meeting of the new PC(USA), was particularly active as a supporter of women's rights. The General Assembly affirmed ". . . the urgency of the issue of the lack of economic justice for women and . . . recognize[d] and affirm[ed] the women's constituency groups [the Council on Women and the Church, the Third World Women's Coordinating Committee, the National Executive Committee of United Presbyterian Women, and Women Employed by the Church] as they give priority attention to this issue . . ." (PC(USA), 1983, p.87, 475). It recognized the problems of female sexual slavery and violence, affirming the ". . . Council on Women and Church in its plan to study these issues . . ." (PC(USA), 1983, p. 87, 475) The General Assembly voted to ". . . support vigorously, through program and advocacy, equal legal rights for women and economic justice for women . . ." (PC(USA), 1983, p. 475). The General Assembly also adopted a statement on respect and non-violence, particularly with regard to sexual exploitation (see citation below).

A key concern for the General Assemblies throughout the 1980's was the phenomena known as the "feminization of poverty." On the basis of evidence that women not only were subject to employment discrimination, but also were the victims of structural economic problems, the General Assemblies endorsed a

range of specific economic proposals designed to benefit women. The 1983 General Assembly adopted a "Resolution in Support of the Economic Equity Act" which is cited below. In 1984, the General Assembly adopted a "Resolution on the Feminization of Poverty," which noted the increased numbers of families led by single women, and that many of these women were either already or perilously close to poverty, and urged adoption of the Economic Equity Act of 1984 and the Earnings Sharings Proposals for the Social Security Program. Both of these programs were intended to improve the pensions received by women, particularly widows, homemakers, and divorced women (PC(USA), 1984, p. 326-328).

The same General Assembly (1984) also endorsed the concept of equal pay for jobs of comparable worth (see below), and called upon Congress and the Administration to authorize the entitlement of the WIC program (a program providing an adequate diet for women and children at nutritional risk), so that all who needed such services could receive them (PC(USA), 1984, pp. 508, 742). The 1984 Assembly also called upon Congress to once again initiate the passage of the Equal Rights Amendment in its "Resolution on the Equal Rights Amendment to the United States Constitution" (PC(USA), 1984, p. 329). The 1984 General Assembly also took note of the pending conclusion of the United Nations Decade for Women in 1985, commending it ". . . for its ongoing efforts to address the problems affecting women the world over," and urging the ". . . United States Department of State to send a delegation to the 1985 United Nations Conference on the International Women's Decade that reflects the ethnic, cultural, educational, and economic diversity of women in our country . . ." (PC(USA), 1984, p. 330-331).

In 1985, the General Assembly adopted a major statement on women which included concerns about the gender related aspects of poverty, excerpted below. It also adopted a statement on "Aid for Families with Dependent Children," which reviews much of the information cited in previous papers on the undue burden of poverty on women and children, and adopted recommendations urging action to buttress AFDC benefits and those who desperately need them (PC(USA), 1985, p. 574-576). The Assembly of 1986 addressed other facets of women's economic reality as it called attention to the critical lack of day care services and urged congregations to become care providers, and reaffirmed its opposition to sex-based wage discrimination (PC(USA), 1986, pp. 573, 639).

The Assembly of 1986 also returned to the issue of sexual exploitation of women and addressed prostitution, sex tourism, and practices related to military bases in Third World countries (PC(USA), 1986, p. 645). In 1987, the General Assembly urged the ratification of the United Nations Convention against Sexism (PC(USA), 1987, p. 583).

The 1988 General Assembly adopted two major papers affecting women for study. The first, "All the Livelong Day: Women and Work," reviewed the issues facing women in the workplace, and urged further development of policy (PC(USA), 1988, p. 624). It also reaffirmed ". . . the urgency and critical importance of issues related to women, work, and economic justice. . ." (PC(USA), 1988, p. 643). The General Assembly also adopted a study paper on "Pornography: Far From the Song of Songs," cited in Chapter Ten.

In 1991, the church passed a "Study Paper on Family Violence," urging ". . . the churches to study the paper on domestic violence and establish programs to respond to domestic abuse in their communities," and authorizing ". . . the Stated Clerk to print the [paper] and distribute it to each church" (PC(USA), 1991, pp. 796-801). The Assembly also adopted a Policy and Procedures on Sexual Misconduct. The policy is binding only on the General Assembly and its entities, but is ". . . guidance in behavior that is appropriate and to suggest procedures or accountability when allegations of misconduct are made . . ." (PC(USA), 1991, pp. 78-92). The 205th General Assembly (1993) adopted the *Sexual Misconduct Policy and Procedures*, saying that ". . . the policy and its procedures apply to all General Assembly entities, and for moral and legal reasons, [urging] all governing bodies and institutions to use this model as a guide in the development of their own sexual misconduct policy and procedures. . ." (PC(USA), 1993, p. 570). This policy replaces that adopted in 1991 and supercedes it.

In recognition of factors that indicate that the teachings of some organizations and churches have unintentionally been a factor in fostering a climate of acceptance for the subjugation and oppression of women, culminating in acts of violence against women, the 211th General Assembly (1999) of the Presbyterian Church (U.S.A.) adopted a resolution that renewed its commitment to stand in solidarity with women. The 1999 Assembly also approved a new policy statement, "Building Community Among Strangers," which was submitted by the Advisory Committee on Social Witness Policy. A section of the policy statement included gender-based injustices, which appears below. For the full text of the policy statement on "Building Community Among Strangers," see *Minutes*, PC(USA), 1999, pp. 401–434. Finally, the 211th General Assembly (1999) adopted a resolution regarding prostitution, which appears below.

On the Church and the condition of prostituted women, the 214th General Assembly (2002) received and approved

...the report *Sisters of Mercy, Daughters of Grace; Presbyterians and Prostituted Women*, a report without recommendations was prepared in response to the 1999 Referral (27.005. Recommendation 4), which directed the Advocacy Committee for Women's concerns, in consultation with the General Assembly Council, to Appoint a Five-Member Work Group of Women and Men from the Church at Large to Work with Appropriate Staff Persons from Women's Ministries, Men's Ministries, and Churchwide Personnel Services to study the status of How the PC(USA) Is Addressing the Issues of Sexual Exploitation, Sexual Addiction, Prostitution, and their Root causes and Report to the 213th

General Assembly (2001) (*Minutes*, 1999, Part I, pp. 78, 473). The report was to include examples of current models of ministry, as well as a proposal for how the individual churches and committees on ministry can respond faithfully.

The 214th General Assembly (2002) approved this final response to referral from the Advocacy for Women's Concerns with comments.

Comment #1: "That the Advocacy Committee for Women's Concerns consider adding the additional resources provided by the *National Coalition for the Protection of Children and Families* and *One by One, Inc.*"

Comment #2: "That the Advocacy Committee for Women's Concerns consider removing the resources identified with Miriam Therese Winter and James B. Nelson." (*Minutes*, 1999, Part I, p. 75)

1972 Statement – UPCUSA, p. 267

[The General Assembly] urges the church to demonstrate its concern for women with small children by encouraging (1) the support of prenatal care for all pregnant women, (2) The principle that all children are legitimate at birth, (3) the establishment of support groups for single women who elect to keep their children, and (4) the formation of high quality child-development centers.

1974 Statement – UPCUSA, p. 104

... the Assembly Committee on Women in Church and Society recommends that the 186th General Assembly (1974) reaffirm the action of the 182nd General Assembly (1970) in endorsing the Equal Rights Amendment, encourage the judicatories within its bounds to communicate with their state legislators urging an affirmative action on the proposed Constitutional Amendment where not yet ratified, and additionally direct the Stated Clerk of the General Assembly to communicate this action to the legislatures of every state. . .

1975 Statement – UPCUSA, p. 478

[The General Assembly] expresses to the Department of Defense our conviction that sexism and rigid sex-stereotyping, especially during basic training when the recruit is most vulnerable and especially that which

degrades women and which equates maleness with violence and conquest, is contrary to the development of a whole, mature person and should be vigorously eliminated.

1979 Statement – UPCUSA, 1979, pp. 80-81

Whereas recorded crimes of sexual and domestic violence are rapidly increasing in the United States;

Whereas our Christian Biblical witness requires compassionate and active response to the needs of victims;

Whereas the dynamics involved in our understanding of sexual and domestic violence are complex and rooted in societal patterns, and whereas our traditional attitudes towards sexuality, pain, failure, and denial block . . . the realistic appraisal and confrontation of the magnitude of the problem;

Whereas the church needs to strengthen its response to the issues of sexual and domestic violence;

Whereas clergy are frequently called upon and less frequently trained to counsel and otherwise support victims and their families and friends:

Therefore the 191st General Assembly (1979) [votes to:]

1. Receive the report of the Council on Women and the Church entitled "Rape and Violence Against Women" and to commend it to the church for study;
2. Urge the church -- its judicatories and its members -- to examine their attitudes toward sexual and domestic violence and the victims of such assault with the aim of removing existing blocks to direct confrontation of the issue;
3. Urge ministerial relations committees or another appropriate continuing committee to accept their responsibility for ensuring the ability of clergy to counsel in all aspects of sexual and domestic violence.

1979 Statement – UPCUSA, p. 86

Whereas women and men are beginning to come to an awareness that sexual harassment is a major problem in this society; and

Whereas sexual harassment is a violation of the personhood and integrity of its victims; and

Whereas those victims are primarily, although not exclusively, female; and

Whereas there are increasing numbers of women being employed by the church;

Therefore, the 191st General Assembly (1979) requests that the Council on Women and the Church study the problems of sexual harassment, explore ways of involving the church in ministering to victims of sexual harassment, and report its work and recommendations to the 192nd General Assembly.

1982 Statement – UPCUSA, p. 430

Economic Justice for Women

Whereas justice issues for women and minorities have been General Assembly concerns for the past decade; and

Whereas increasing numbers of women are sole heads for families with reduced support services for child care, housing, education, and employment; and

Whereas many elderly people, particularly women, are living on fixed incomes that are inadequate for today's inflationary cost of food, housing, heating, and health care; and

Whereas the stress caused by the current economic situation has contributed to the increase in manifestations of deep-rooted racism in our society; and

Whereas the inaction of the current administration in implementing policies of racial and social justice seems to give official sanction to racist attitudes; and

Whereas the budget priorities of the current administration have resulted in social program cuts that disproportionately affect the elderly, women, and children, especially those of racial backgrounds; and

Whereas there is a movement on the part of the administration to shift responsibility for meeting human needs to church and other private organizations;

Therefore, the 194th General Assembly (1982) calls upon the United Presbyterian Church in the United States of America to: . . .

2. Direct the Stated Clerk to communicate to the President of the United States and the Congress that this 194th General Assembly (1982) calls for a reordering of priorities so that the basic human needs of all our people are adequately met.

1982 Statement – UPCUSA, pp. 430-431

Therefore, be it resolved that the 194th General Assembly (1982) calls upon The United Presbyterian Church in the United States of America to address the unique needs of women immigrants, refugees, and migrants by facilitating women's potential for self-help.

Recognition of World's Dislocated Persons

The 194th General Assembly (1982) recommends:

1. That the judicatories of The United Presbyterian Church in the United States of America commit themselves to developing and publicizing information on women immigrants, refugees, and migrants -- their origin, present location, employment, and resources.
2. That information about the plight of women refugees, immigrants, and migrants be included in denominational statements and education materials.
3. That federal, state, and local legislation, which makes services flexible to fit the needs of women, especially child care, family planning, and English lessons, be developed.
4. That when engaging in global mission, the United Presbyterian Church study the effect on women who are left behind by male migration.

1983 Statement – PC(USA), p. 624

Recommendation 4

That the 1983 General Assembly adopt the following statement and directives:

- A. The 1983 General Assembly affirms the principle of respect and non-violence among all persons and deplores all sexual exploitation of women in media . . .
- B. . . [and] requests the Mission Board and the Program Agency to:
 1. Research the issue of sexual exploitation in video games;
 2. Investigate possible steps which would lead to the elimination of sexual exploitation in video games . . .

1983 Statement – PC(USA), pp. 359-360

RESOLUTION IN SUPPORT OF THE ECONOMIC EQUITY ACT

1. Whereas American women, 53 percent of the population, are still not guaranteed equal treatment in many areas subject to law; and
2. Whereas in the last fifty years the number of families headed by women has tripled until one in three families is headed by a woman; and
3. Whereas one out of three of these families, which depend on women for their sole support, live below the poverty line; and
4. Whereas older women, the fastest-growing poverty group in America, suffer under inequitable social security and pension laws; and
5. Whereas despite their tremendous contribution to home and family, homemakers have no legal or economic status and little or no protection upon retirement or disability . . .

Therefore, the 195th General Assembly (1983) of the Presbyterian Church (U.S.A.), [endorses] the goal of equity in economic life and particularly expression support for economic justice for women:

1. Endorses the purpose and provisions of the Economic Equity Act of 1983 . . .
2. Urges Presbyterians to support the adoption of the Economic Equity Act of 1983 . . .

1984 Statement – PC(USA), pp. 327-328

RESOLUTION ON THE FEMINIZATION OF POVERTY

. . . Whereas children, who are victims alongside women of the unequal treatment afforded to women in our society, comprise the poorest segment in America, receiving inadequate health care, child care, and education; and

Whereas our Christian commitment calls us to be advocates for the poor and oppressed and to work for justice for all; and . . .

Therefore, the 196th General Assembly (1984) of the Presbyterian Church (U.S.A.):

1. Reaffirms the urgency of issues related to women and economic justice . . .
2. Supports the concept of the Earnings Sharing Proposals in the House and Senate and the goals of economic equity for homemakers, divorced women, and widows.
3. Reaffirms endorsement for the Economic Equity Act . . .
4. Expresses support for additional direct services for children in the areas of health care, child care, and education. . .

*1984 Statement – PC(USA), p. 508*A. *Resolution on Equal Pay for Work of Comparable Worth*

Whereas the Reformed tradition views God as a creator who desires justice and equity for all people; and

Whereas the 195th General Assembly (1983) decried the assumption that men need more money than women on which to live and reaffirmed its support of economic justice for women; and

Whereas equal pay for equal jobs was an important first step toward justice, the fact remains that the average woman's salary is about 60 percent of the average man's salary; . . .

. . . the 196th General Assembly (1984):

1. Endorse[s] the concept of equal pay for jobs of comparable worth as a particularly effective means of obtaining economic justice for women. . .

1985 Statement – PC(USA), pp. 571-572

[39.059] For the modest gains women have made within the church, there have been significant losses for them in society. Cuts in Federal programs in the early 1980's have resulted in the increased feminization of poverty. Poverty has become overwhelmingly a woman's issue. Two out of three older Americans living below the poverty line are women. The National Advisory Council on Economic Opportunity in Washington, D.C. predicts that if this rate continues, by the year 2000 virtually all the people living in poverty will be women or families headed by women. The issue of economic justice for women is thus raised to the forefront of Christian concerns for the decade to come.

[39.060] Increased violence against women is also symbolic of the seismic disturbances in American society. In growing numbers, women are victims of sexual harassment in the workplace and abuse in their own homes as well as in danger in the streets. The connection between prostitution and tourism is an issue affecting impoverished women in Asian and Caribbean nations feeling the impact of multinational corporations. A church committed to peacemaking cannot avoid its responsibility to address the issue of domestic and international violence against women.

[39.061] Other symptoms of cultural upheaval affecting women include: questions of medical ethics and bioethics; jeopardy to women's legal abortion and contraceptive rights; stress and addiction (with cancer and cardiac rates rising dramatically among females in the U.S.); issues touching single-parent families and households headed by working mothers; concerns affecting gay and lesbian persons, and socioeconomic concerns of single women.

[39.062] In all these arenas, it is urgent that questions of faith constantly be posed relating to the concrete social issue of our time -- questions that call the church to risk and struggle with the meaning of Christian faith in the world.

[39.065] Claiming the heritage of women of faith, the Presbyterian Church (U.S.A.) is called to renewed faithfulness to Jesus Christ, and to action and witness to:

Support the work of women's advocacy groups in presbyteries and synods and to encourage the establishment of groups where none exist;

Encourage and empower the work of committees on representation across the church;

Become "in fact as well as in faith a community of women and men of all ages, races, and conditions. . . providing inclusiveness as a visible sign of the new humanity;"

Embrace the ever-evolving and rich dimensions of language by which the Word is communicated;

Model a new openness to diversity of lifestyles;

Envision and implement methods of decision-making and administration that are non-hierarchical;

Consider more thoroughly the ministry of the whole people of God;

Continue to pursue peacemaking and economic justice for all persons;

Work for justice in employment within and outside the institutional church;

Call upon the gifts and skills of racial/ethnic women;

Be in active dialogue with our international partners, for mutual support and resourcing;

Remember that "the church is called to undertake this mission even at the risk of losing its life"

1986 Statement – PC(USA), pp. 653-654

The 198th General Assembly (1986):

[35.175] (1) Declares that sexual exploitation of women in any form is not to be condoned, disregarded, or treated lightly.

[35.177] (3) Urges all ministers and local congregations to identify and study the problems of sexual exploitation that exist in their own communities, as well as in other countries, which contribute to sexual exploitation through prostitution, tourism, military presence, and the activities of transnational corporations, and seek to effect change through their own circles of influence.

[35.179] (5) . . . Urges all members of the denomination who travel abroad in any capacity to follow the example of Jesus by affirming the holiness of every person and place, to follow the "Code of Ethics for Tourists," and to engage the services of only those travel agents who promote responsible tourism and the needs of people in the host country.

[35.184] (10) Urges all Presbyterians to seek ways to bring about changes within the military establishment which will eliminate practices that economically and sexually exploit women and children near military bases and installations.

[35.185] (11) Affirms and continues the church's commitment to study and provide funds for economic justice and self-development projects for women inasmuch as the roots of exploitation are often found in economic injustice.

1986 Statement – PC(USA), p. 573

The 198th General Assembly (1986):

[31.497] Urges congregations to respond to the critical lack of day-care services by opening their doors to weekday programs and working for quality child day care in their communities.

(31.498) Urges congregations to take responsibility for the quality of child day-care programs within their facilities, whether or not the programs are independently incorporated, and to advocate compensation and benefits for child day-care providers commensurate with their professional status.

1991 Statement – PC(USA), pp. 76-92

Policy and Procedures on Sexual Misconduct

. . . In writing this policy we are concerned with offering guidelines that will assure appropriate intervention to alleged incidence of misconduct, care for all involved, and provide information to help prevent future instances of abuse . . .

. . . The necessity for a denominational policy on sexual misconduct by those in positions of religious leadership is painfully apparent. The incidence of reported cases is sobering. Some presbyteries have multiple cases pending. Statistical evidence suggests between 10 and 23 percent of clergy nationwide have engaged in sexualized behavior of sexual contact with parishioners, clients, employees, etc. within a

professional relationship. The toll of suffering such behavior exacts is staggering. The legal consequences for the denomination are enormous. We are facing a crisis terrible in its proportions and implications . . .

The purpose of a policy on sexual misconduct is not to police religious leaders but to offer guidance in behavior that is appropriate and to suggest procedures or accountability when allegations of misconduct are made as well as to assure appropriate care for all involved.

In this policy we have understood sexual misconduct to be sexualized contact in ministerial, professional, or employment relationships. It may range from covert and subtle harassment to quite overt use of force against children, adolescents, or other adults . . .

II. Preface

A. Policy Statement

It is the policy of the Presbyterian Church (U.S.A.) that all church members, church officers, non-member employees, and volunteers of governing bodies and entities of the Church are to maintain the integrity of the ministerial, employment, and professional relationship at all times. Sexual misconduct is not only a violation of the principles set forth in Scripture, but also, of the ministerial employment and professional relationship and is never permissible.

B. Purposes

The General Assembly of the Presbyterian Church (U.S.A.) adopts this policy on sexual misconduct for the use of all governing bodies and entities of the Church. Its purpose is as follows:

1. To set and enforce standards of ethical behavior consistent with Scripture and secular law.
2. To provide procedures for inquiry and effective response to allegations of the breach of duty of the emotional, spiritual and physical care . . .
4. To recommend personnel policies for the administration of employer/employee relationships within the governing bodies and entities.
5. To serve as a guide for the prevention of sexual misconduct.

IV. Standards of Conduct

A. Principles of Conduct

The basic principles guiding this policy are as follows:

1. Sexual misconduct is a violation of the role of pastors, employees, volunteers, counselors, supervisors, teachers, and advisors of any kind who are called upon to exercise integrity, sensitivity, and caring in a trust relationship. . . .
2. Sexual misconduct is a misuse of authority and power which breaches Christian ethical principles by misusing a trust relation to gain advantage over another for personal pleasure in an abusive, exploitive, and unjust manner. . . .
3. Sexual misconduct takes advantage of the vulnerability of children and persons who are less powerful to act for their own welfare. It is antithetical to the gospel call to work as God's servant in the struggle to bring wholeness to a broken world. It violates the mandate to protect the vulnerable from harm.

*1993 Statement – PC(USA), pp. 572-574, 582***III. Meeting the Needs of All Involved**

In cases of sexual misconduct there are needs that have to be met for the good of all persons, groups, and entities. To ensure that the governing body is ready to meet the variety of needs present, an independent response coordination team shall be named and its membership clearly publicized. This team will not investigate the allegation or in any way function as a special disciplinary committee, but should confine itself to coordinating a process that will meet the specific needs of the situation. In cases of sexual misconduct, these are the needs of accuser/victims and their families (if any), the accused and family (if any), employing entities, congregations, and governing bodies:

A. The Needs of the Accuser/Victim

The governing body, employing entity, and response management team shall assure that adequate treatment and care are available for alleged victims of sexual misconduct and their families. . . Above all the church should not act in a self-protective manner by ignoring the accuser/victim and their families.

The following are some of the needs of the accuser/victim:

- To be heard and taken seriously. . . .
- To receive pastoral and therapeutic support. . . .
- To be informed about church process and progress
- To receive legal advice. The response coordination team should suggest that the accuser/victim might benefit from independent legal advice. . . .
- To receive restitution. . . .
- To be assured that justice will be pursued. . . .

B. The Needs of the Accused

The governing body or entity shall offer treatment and care for the accused as well as alleged victims and families. If the accused is a minister, this is the responsibility of the committee on ministry (Book of Order, G- 11.0501).

When a person is acquitted of charges, it is important for the governing body or entity to see that the acquittal is disseminated as widely as possible within their power, unless doing so would further injure the person falsely [accused].

A church member or officer accused of sexual misconduct (the accused) usually has need of the following under this policy and its procedures document:

1. *Information About the Charges*
2. *Legal Advice and Assistance*
3. *Personal Care*
4. *Assistance in Relating to Session and Congregation*
5. *Economic Security and Care for Family of Accused*

V. Educating and Training

Since the issue of sexual misconduct has become an evermore present reality, there is an emerging need to educate and train a wide variety of persons. Persons needing this specific education include: ministers; volunteers; officers; nonprofessionals and professional staff; ministerial candidates; professions who will be working with this issue within the denomination; members of the congregation; and governing body staff including supervisors, employees, and stated clerks; and particularly response coordination team members (RCT).

Theological institutions should include material in their existing curriculum on sexual ethics including the appropriate use of ministerial power, the General Assembly policy and its procedures on sexual misconduct, and other resources. It is further urged that the appropriate presbytery committee(s) include training for inquirers, candidates, newly ordained pastors, and new pastors to their presbyteries regarding sexual misconduct, especially including education on their specific policy and procedures.

Employing entities need to make sure all employees are well acquainted with, understand, and abide by their policy and procedures. Employing entities should offer additional training and resources, such as: a workshop during staff meeting; lunchtime discussion group; articles and books made available; etc.

ACSWP Commentary

The 207th General Assembly (1995) approved the recommendations of the United Nations sponsored conference called "The World Summit for Social Development (WSSD)." This conference brought together member states to address interrelated global problems: poverty, unemployment and the marginalization of peoples. Included in the various Human Rights resolutions of the conference were recommendations regarding women's rights. The conference called on member states to:

"strengthen policies and programmes that improve, ensure and broaden the participation of women in all spheres of political, economic, social and cultural life, as equal partners, and improve their access to all resources needed for the full exercise of their fundamental rights".

ACSWP Commentary

The 210th General Assembly (1998) addressed the issue of Female Genital Mutilation (FGM) by approving adopting a resolution which declared total and absolute disapproval of the practice in the United States and throughout the world. In denouncing the practice of FGM, the Assembly urged the PCUSA to "work through its existing structures and partnerships toward the abolition of female mutilation in this and other countries," and directed the Stated Clerk "to communicate this resolution to appropriate United States and United Nations authorities." Further, the Assembly called on "state legislatures in the United States . . . to enact legislation which imposes penalties on health professionals who perform female genital mutilation," and called on "the United States government to ratify the Convention on the Rights of the Child and the Convention on the Elimination of all Forms of Discrimination against women, in order to provide a universal legal sanction regarding FGM." (PC(USA), 1998, p. 681)

1998 Statement - PC(USA), p. 93

[The 210th General Assembly (1998) of the Presbyterian Church (U.S.A.):]

1. Denounces the practice of female genital mutilation (FGM) in the United States and throughout the world.
3. Calls on state legislatures in the United States that have not done so to enact legislation which imposes penalties on health professionals who perform female genital mutilation, as defined by the World Health Organization;

4. Calls on the United States government to

a. ratify the Convention on the Rights of the Child and the Convention on the Elimination of all Forms of Discrimination Against Women, in order to provide a universal legal sanction regarding FGM;

b. ensure adherence to U.S. law opposing international loans to countries where FGM is practiced and where governments have not carried out educational programs to prevent it; and fund health and development projects that seek to eradicate the practice of FGM by working in partnerships with grassroots educational efforts; and

c. to continue to recognize fear of FGM as legitimate grounds for granting asylum status to women, and to ensure appropriate training for immigration personnel and judges responsible for dealing with these issues.

ACSWP Commentary

The 1998 Assembly also approved a report on Sexual Exploitation and the Military. "While rape and the sexual exploitation of women by invading military personnel have long been a part of military history, little international attention or sustained outrage has been directed at the occurrence of such violence. In fact, the rape of women in war and the use of brothels by military personnel have been mistakenly construed as a necessary by-product of war. Some have even considered rape and prostitution as necessary to contain the sexual urges of men in combat situations." (PC(USA), 1998, pp. 516 - 517) The background to the report, which can be found in PC(USA), *Minutes*, 1998, pp. 516 - 520, included sections on rape in war, prostitution, and sexual harassment. The recommendations that were adopted include directing the Stated Clerk to communicate with the United Nations about this important issue, including expressing that rape is a human rights violation. Further the Stated Clerk was directed to correspond with the President of the United States regarding adult and child prostitution around U.S. bases, and to send copies of the report to the Armed Forces Chaplains Board, the joint staff chaplain, and the Army, Navy, and Air Force chiefs of the Chaplains Office.

1998 Statement – PC(USA), p. 516

[The 210th General Assembly (1998) of the Presbyterian Church (U.S.A.):]

1. Direct[s] the Office of the Stated Clerk to send a communication to the United Nations high commissioner for human rights, expressing the church's position that rape is a human-rights violation and that rape in time of war should be considered a crime of war.
2. Direct[s] the Office of the Stated Clerk to send a communication to the U.S. ambassador on war crimes, the chief prosecutors and presidents of international criminal tribunals for the former Yugoslavia and Rwanda, and the registrar for the International Criminal Tribunal for Rwanda, expressing the church's position that rape in time of war is a war crime and form of torture, and, therefore, should never be used as a tactic of war or disregarded and treated lightly when it occurs.
3. Direct[s] the Office of the Stated Clerk to send a letter to the president of the United States and to the secretary of defense expressing the church's concern that there have been cases of U.S. military involvement in adult and child prostitution around U.S. bases, and the practice of taking military personnel to rest and recreation (R&R) locations that offer prostitution as a major form of entertainment to military personnel.
4. Directs the Office of the Stated Clerk to send a communication to the office of the deputy assistant secretary of defense in the Department of Defense (DOD) to commend the DOD for actions taken to address the problems of commercial sexual exploitation of children, and to call for the DOD to

a. take strong measures to end the sexual exploitation of both women and girls by implementing policies and training programs that will prevent rape in war and prevent military personnel from being involved in prostitution; and

b. work with host countries on the following: providing alternative forms of R&R, redirecting economies of areas now dominated by the sex industry by establishing development projects that offer education and training opportunities for persons caught in prostitution, and establishing programs to assist children fathered by U.S. military personnel.

1999 Statement – PC(USA), p. 591

[The 211th General Assembly (1999) of the Presbyterian Church (U.S.A.):]

1. Reaffirm[s] the goals of the Ecumenical Decade of Churches in Solidarity with Women and declare[s] that fullness of life in Christ and Christ's prayer for unity require women's full participation in church life, and that the image of God in women be fully recognized and valued.
3. Urge[s] the church to renew its commitment to stand in solidarity with women, particularly as it engages in ministries to stop all forms of violence against all women.

1999 Statement – PC(USA), pp. 403–404

["Building Community Among Strangers" Policy Statement – Gender-Based Injustice]

The 211th General Assembly (1999), affirming that Jesus Christ has the power to guide the churches, both national and local, in the goal of affirming equality between men and women:

- a. reaffirms and commends once again to the church the full implementation of the "Action/implementation Plan" recommendations of God's Work in Our Hands, approved by the 207th General Assembly (1995), specific to seeking justice for women and men in the workplace;
- b. urges Presbyterians to listen with care and sensitivity to women who are seeking to express their faithfulness to Jesus Christ in new and meaningful ways;
- c. urges Presbyterians to offer prayer, encouragement, and thoughtful feedback for the [current] work of the task forces on "Healing Domestic Violence: Nurturing a Responsive Church Community" and on "Changing Families" of the Advisory Committee on Social Witness Policy, in consultation with the Advocacy Committees for Racial Ethnic Concerns and Women's Concerns, as the topics are studied and policy statements are developed;
- d. urges all levels and entities to address the brokenness of male-female relationships caused by sexism and gender inequality by educating men and women about the damaging spiritual, communal, and social effects of sexism, and requests the Congregational Ministries Division's Curriculum Resources to produce resources for use in church and society to assist the development of holistic spirituality for women and men;
- e. urges Women's Ministries, in consultation with the Office of Theology and Worship, to form a work group to survey recent contributions by women theologians, biblical scholars, ethicists, and liturgists of diverse.
- f. theological perspectives within the Reformed Tradition, and to produce a resource lifting up these voices for congregational study.

1999 Statement – PC(USA), p. 473

Prostitution

[The 211th General Assembly (1999) of the Presbyterian Church (U.S.A.):

1. Direct[s] the Office of the Stated Clerk to send a letter to the president of the United States the governors of the fifty states, and to other appropriate governmental entities expressing the church's concern that incarceration is the primary means of addressing the problem of prostitution, and, furthermore, to encourage in these letters that governmental entities pursue alternatives to incarceration through cooperative efforts with the faith community in assisting individuals to get out of prostitution.
2. Direct[s] the General Assembly Council, through the Washington Office of the National Ministries Division, to advocate for any legislation that helps individuals get out of prostitution.
3. Call[s] on individual Presbyterians and local churches to support current Presbyterian and ecumenical efforts to help individuals get out of prostitution.
4. Direct[s] the Advocacy Committee for Women's Concerns, in consultation with the General Assembly Council, to appoint a five-member work group of women and men from the church at large to work with appropriate staff persons from Women's Ministries, Men's Ministries, and Churchwide Personnel Services to study the status of how the Presbyterian Church (U.S.A.) is addressing the issues of sexual exploitation, sexual addiction, prostitution, and their root causes and report to the 213th General Assembly (2001).
5. Direct[s] the Office of the Stated Clerk to publish this report on the PC(USA) web site for a minimum period of one year, starting September 1999.
6. Direct[s] the General Assembly Council to prepare a bibliography of materials on these topics and make this available to Presbytery resource centers and any others who request it; and to recommend to the General Assembly Council and Curriculum Publishing that the areas of incest, child abuse, and rape be added to the human sexuality curriculum when it is revised.
7. Direct[s] the General Assembly Council, through the Congregational Ministries Division's Curriculum Publishing program area, to develop a Bible study for adults that looks at prostitution in the Bible and how that informs us in dealing with prostitution in society. This material should include biblically based modern responses to batterers, perpetrators of incest, and child abusers who use the Scriptures to justify their actions.
8. Encourage Presbyterian publications such as *HORIZONS*, *Church & Society*, *Monday Morning*, *Presbyterians Today*, and the *Presbyterian Outlook* to write about Presbyterian and ecumenical efforts to help prostituted individuals in the United States.

ACWC Direct Partners and/or Collaborating Relationships

ACWC is housed in the National Ministries Division (NMD) though they are lodged in the Office of the Executive Director of the General Assembly Council

Liaisons to ACWC:

- 1 Advocacy Committee on Racial Ethnic Concerns (ACREC)
- 2 Advisory Committee on Social Witness Policy (ACSWP)
- 3 Congregational Ministries Division (CMD)
- 4 Presbyterian United Nations Office (PUNO)
- 5 Worldwide Ministries Division (WMD)
- 6 Presbyterian Washington Office (PWO)
- 7 Presbyterian Women (PW)
- 8 General Assembly Council (GAC)
- 9 National Association of Presbyterian Clergywomen (NAPC)
- 10 Association of Presbyterian Christian Educators (APCE)
- 11 National Network of Presbyterian College Women (NNPCW) added in 2004
- 12 Racial Ethnic Young Women Together (REYWT) added in 2005
- 13 Presbyterian Health, Education, & Welfare Association (PHEWA) added in 2005

Liaisons from ACWC attend the meetings of ACSWP, ACREC the Board of Pensions (BOP), and the Committee on Mission Responsibility Through Investment (MRTI). In 2002, ACWC began to work with the Presbyterian Health, Education, & Welfare Association (PHEWA). ACWC has representation on the “Women of Faith Awards” selection committee and in so doing collaborates with Women’s Ministries.

Inside and outside the Presbyterian Center and in more informal collaborations...

- 1 Presbyterian Peacemaking Office
- 2 Presbyterian Hunger Program
- 3 Enough for Everyone
- 4 Immigration Table
- 5 Public Policy Advocacy Team (PPAT)
- 6 Sexual Misconduct Working Group
- 7 Social Justice Ministries
- 8 Justice and Compassion Goal Area, NMD
- 9 National Volunteers Office
- 10 Vocations Office
- 11 Office of Theology and Worship
- 12 Presbyterian Communicators
- 13 Child Advocacy Office
- 14 Racial Justice Ministries
- 15 National Cross Caucus Meeting
- 16 Self Development of People (SDOP)
- 17 Interfaith Worker Justice
- 18 Faith Trust Institute
- 19 National Council of Churches (NCC), Justice for Women working group
- 20 World Council of Churches (WCC)
- 21 World Alliance of Reformed Churches (WARC), Gender Justice

An excerpt from the GA Standing Rules on Advice and Counsel Memoranda

A.4.d.

Advice and Counsel Memoranda –

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.

**ADVOCACY COMMITTEE FOR WOMEN'S CONCERNS
(ACWC)**

***Does not wisdom call, and does not understanding raise
her voice?***

Proverbs 8:1



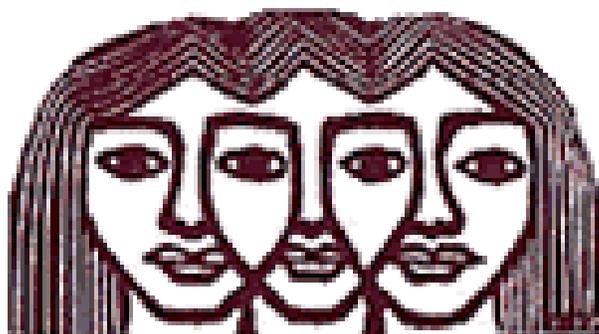
Manual of Operations

**Presbyterian Church (U.S.A.)
100 Witherspoon St.
Louisville, KY 40202-1396**

Approved January 2006

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I. INTRODUCTION

A. Purpose

The Advocacy Committee for Women's Concerns (ACWC) is called by General Assembly to be a voice of justice and advocacy for women in the Presbyterian Church (U.S.A.) and around the world; in order to give full expression to the rich diversity within its membership (*Book of Order*, G-4.0403). To this end, we advocate for full inclusiveness and equity in all areas of life and work in the church and society. "Does not wisdom call, and does not understanding raise her voice?" Proverbs 8:1.

ACWC does the following:

- Through advocacy maintains a strong prophetic witness to the church and for the church on existing and emerging issues of women's concerns.
- Prepares policy statements, resolutions, recommendations, reports, and Advice and Counsel (A&C) Memoranda on women's concerns to the General Assembly (GA) at the request of the GA, the General Assembly Council (GAC), or on its own initiative.
- Advises GAC on matters of women's concerns including statements concerning pressing issues that the Council may wish to consider between meetings of GA.
- Provides advice and counsel to GA and its representative committees on overtures, commissioners' resolutions, reports and actions before GA that impact issues of women's concerns.
- Assist the Advisory Committee on Social Witness Policy-(ACSWP) with policy compilation and other denominational materials to ensure an up-to-date and accurate reflection of GA policy on women's concerns.
- Provides the Stated Clerk, the GA Moderator and the GAC Executive Director with information as they fulfill their responsibilities to communicate and interpret GA policies on women's concerns.
- Monitors the implementation of policies and programs relative to women's concerns.

B. Access

ACWC shall have direct access to GA and GAC. Access shall be in the form of policy statements, resolutions, study papers, a yearly narrative report, and A&C Memoranda. A&C Memoranda, and other appropriate correspondence shall be developed in consultation with other advisory and advocacy committees as appropriate. The yearly narrative report shall be forwarded to GAC Executive Committee.

Access to GAC and GA also is through a member of the ACWC Leadership Team or designee who serves as Corresponding Member of those groups.

C. Accountability

Staff shall be provided by the National Ministries Division (NMD) and be accountable for the work of the Committee to GAC Executive Director through the GAC Deputy Executive Director.

D. Policies

ACWC shall function under the GA and GAC policies of the PC(USA). These policies are, but not limited to, Conflict of Interest and Open Meeting.

E. Budget

Funding for ACWC's work comes from the per capita budget except for the staffing costs, which are accounted for in the NMD budget. ACWC shall propose a yearly budget to the GAC Executive Director.

F. Lodgment

Physical lodgment of the office shall be with NMD. Structural lodgment is in the GAC Office of the Executive Director.

II. COMMITTEE MEMBERSHIP

A. Composition

Ten persons shall be elected by GA upon nomination by the General Assembly Nomination Committee (GANC). Such persons shall be placed in classes to provide rotation. One GAC Executive Committee Member shall be elected by the GAC. The Vice Moderator for Justice and Peace of Presbyterian Women's Churchwide Coordinating Team (PW/CCT) is a member of ACWC for the duration of her term of office.

ACWC shall consist of

- Two clergy women;
- One Woman church lay employee;
- The PW/CCT's Vice Moderator for Peace and Justice;

- Seven at-large members, chosen to balance the committee geographically, racially and ethnically, and with consideration to age and expertise, and,
- One GAC Executive Committee Member. This voting member fulfills the responsibility of liaison between GAC Executive Committee and ACWC.

At least four of the twelve members will be racial ethnic women. At least two, but not more than three, of the twelve members will be men.

B. Terms of Office

The length and number of terms are determined during GA. The PW representative and the member selected by and from the GAC Executive Committee serve as determined by their sending bodies.

C. Vacancies

Two consecutive unexcused absences from ACWC regular meetings shall be a basis for declaring the position vacant. All vacancies shall be filled by GANC through the usual procedures.

D. Expectations of Committee Members

ACWC members shall:

- Have a commitment to the Committee's purpose;
- Be in attendance at all Committee meetings or request an excused absence;
- Accept/fulfill responsibilities as agreed upon or requested by Committee; and,
- Commit to being present at the entire meeting when at all possible.

E. Responsibilities

The entire Committee shall select issues that are directly related to concerns for women. These issues shall be reviewed for their continued appropriateness. Issues shall be assigned by the Committee to Committee members who may address them together in work groups. Members of the Leadership Team may choose not to receive an issue assignment.

Individual members shall bear responsibility for issues. Responsibility for issues includes, but is not limited to:

- Keeping current on all aspects of the issue through materials obtained from PC(USA) and the secular world;
- Analyzing such materials and determining whether appropriate actions have been taken by the PC(USA);
- Resourcing all members of ACWC with primary facts, information and materials, and,
- Recommending possible actions to be undertaken by ACWC as a Committee and as individual Committee members. The timeline for such actions shall be included.

All actions on issues shall be consistent with responsibilities as assigned to ACWC by GA and as found in the Mission Statement. Such responsibilities are to:

"monitor and evaluate policies, procedures, programs, and resources regarding the way in which they impact the status and position of women in the church and the world; and shall advocate for full inclusiveness and equity in all areas of the life and work of the church in society as a whole." Organization For Mission of the Presbyterian Church (U.S.A.), 2003

III. MEETINGS

A. Frequency

ACWC shall hold three regular meetings annually -- winter, summer and mid-fall.

When possible, one regular meeting annually should be held in conjunction with the Advocacy Committee for Racial Ethnic Concerns (ACREC) and/or the ACSWP. Time shall be allotted on the agenda at this meeting for the sharing of common concerns.

Ordinarily, the dates, times and locations of the meetings shall be determined by common consent of the entire Committee. The Leadership Team shall bring recommendations for dates, times, and locations of the meetings of the Committee in a timely manner.

B. Locations

In determining meeting sites for ACWC, the following will be considered:

- Meeting and overnight facilities must be barrier-free.
- Facilities should have easy access to airport and airport transportation.
- Ideally, facilities should have AV equipment, a copier, internet access and a fax machine available for use by ACWC.
- Facilities should comfortably accommodate fifteen to twenty persons both for overnight and meeting rooms.

C. Criteria for Educational Sessions at ACWC Meetings

The educational session's subject must be an issue applicable to ACWC's work; must be a current or emerging issue or one which could be a major focus during GA. Each year, at least one meeting should have an educational component around advocacy work in the location of the meeting.

D. Appointments

At each meeting, three members may be chosen to serve as Parliamentarian, Motion Recorder and Minutes Reviewer.

The Parliamentarian's responsibilities shall be to:

- ensure that proper parliamentary procedures are followed;
- ensure that decisions are finalized and assigned; and,
- determine if a consensus or official vote must be taken.

The Motion Recorder's responsibilities shall be to:

- receive all written motions;
- record, in writing, verbal motions made during the meeting; and,
- ensure that all motions are given to staff.

The Minutes Reviewer's responsibilities shall be to:

- make notes during the meeting of any items that likely will be included in the minutes (recording is needed in anticipation of reading the notes later);
- receive the rough draft of the minutes within two weeks following the meeting.
- review the rough draft of the minutes and provide comment to staff within two weeks of receipt. (Staff shall then forward the revised minutes to Leadership Team members for final review).

E. Representatives

For purposes of communication and to resource the committee, staff liaisons from the Congregational and Worldwide Ministries Divisions shall be invited to meet with ACWC. Expenses for these individuals shall come from their staff budgets.

IV. LEADERSHIP TEAM

As a Committee, ACWC is committed to modeling and structuring itself to enable and encourage full participation and contribution from each member and continuing to seek and be open to new forms of leadership.

A. Composition

The Leadership Team shall be made up of three ACWC members with the committee staff serving in an ex-officio capacity. The three ACWC members will serve as co-chairs of the committee. The co-chairs may divide the work to be done by the Leadership Team as they deem appropriate, but in general their roles are:

- Co-chair for General Assembly Relations (corresponding member of GA and A&C chair)
- Co-chair for General Assembly Council Relations (corresponding member of GAC)
- Co-chair for Committee Relations (coordination of liaisons, relationships within the committee, relationships with other committees)

Every effort will be made to assure the inclusiveness of leadership at all times representing the committee's various constituents.

B. Terms of Office

One committee member will be elected to the Leadership Team at the first meeting of the year, usually in January. The term of office is three years and begins immediately following GA or in mid-July in non-assembly years. The terms of the Leadership Team will be staggered to provide a rotation each year. Committee members are eligible for election to the Leadership Team during their first term and during the first year of their second term.

C. Responsibilities

The responsibilities of the Leadership Team shall be but not limited to:

- making decisions on behalf of the Committee when necessary for timing purposes.
- acting on behalf of the Committee upon the request of the Committee.
- acting on behalf of the Committee when a collective response to an issue is necessary.
- developing meeting agenda, in conjunction with staff, including worship, community building and meeting evaluation.
- reviewing the prior meeting's minutes before being mailed to members.
- moderating Committee meetings.
- approving absences of members from Committee meetings.
- informing Committee members of all actions taken by the Leadership Team.
- evaluating members and their contributions at the end of their first terms and recommending nominations and re-nominations for GANC.
- orienting new members of the Committee.
- projecting and recommending future dates, times and locations of meetings.
- completing and submitting a report to each GA.

V. LIAISONS FROM ACWC**A. Elections**

Persons from ACWC will be elected during the summer ACWC meeting and shall serve as liaisons with ACREC and ACSWP.

B. Terms of Office

ACREC and ACSWP liaisons from ACWC will serve for one year, with the possibility of additional terms.

C. Responsibilities

1. Responsibilities for liaisons shall be, but are not limited to:
 - attending all meetings of the committee for which they bear liaison responsibilities;
 - reporting items of importance from such meetings to each meeting of ACWC and vice-versa;
 - advising ACWC members between meetings of items needing immediate action and recommending specific actions necessary, and,
 - working jointly with Liaisons to ACWC from ACREC and ACSWP in presenting reports and recommending actions.
2. Expenses for liaisons attending a meeting of the group with whom they bear responsibility shall be paid by ACWC
3. An evaluation of their work shall be conducted by the Leadership Team.

VI. LIAISONS TO ACWC**A. Elections**

Persons from ACREC and ACSWP will be elected by their committees and shall serve as liaisons to ACWC.

B. Terms of Office

Terms of office will be determined by ACREC and ACSWP.

C. Responsibilities

1. Responsibilities for liaisons shall be, but are not limited to:
 - attending all ACWC meetings;
 - reporting items of importance from ACWC meetings to their committee and vice-versa;
 - advising ACWC members between meetings of items needing immediate action and recommending specific actions necessary, and,
 - working jointly with Liaisons from ACWC to ACREC and ACSWP in presenting reports and recommending actions.
2. Expenses for ACREC and ACSWP Liaisons attending an ACWC meeting shall be paid by their committee.
3. Time shall be included on each agenda for the ACREC and ACSWP liaisons.
4. An evaluation of their work shall be conducted by the Leadership Team.

VII. MISSION RESPONSIBILITY THROUGH INVESTEMENT

A member of ACWC shall serve as a voting member of Mission Responsibility Through Investment (MRTI). This position is elected by ACWC to MRTI, during the summer ACWC meeting and shall serve a one-year term, with possibility of reelection. The member's expenses are incurred by MRTI when traveling to their meeting.

VIII. GENERAL ASSEMBLY

ACWC has direct access to GA through a corresponding member, A&C Memoranda, and through resource persons who specialize in the issues the committee speaks about.

There are three kinds of work for ACWC related to GA. They are:

- Writing A&C Memoranda for the Assembly Commissioners.
- Attending GA as resource persons regarding A&C Memoranda.
- Follow-up from GA on business assigned to ACWC from the Assembly and responding to business of the assembly deemed necessary for action by ACWC.

A. Advice and Counsel Writing

1. The Advice and Counsel Team will be comprised of members of ACWC who are designated to attend GA and any other members with expertise in the subjects about which A&C Memoranda are to be written.
2. Members will review all GA overtures as they are available and evaluate them (through the lens of ACWC's purpose).
3. Members will participate in a conference call to discuss overtures and to determine assignments for drafting A&C Memoranda.
4. The A&C Team will meet in Louisville, KY over the weekend following the deadline for overtures in order to finish writing A&C Memoranda. Additionally, they will meet with experts in order to become familiar with the issues at hand.

B. General Assembly

1. The A&C Team will resource GA committees in which ACWC has concerns.
2. The team will review commissioners' resolutions brought to the Assembly and write A&C Memoranda as necessary.
3. Team members will be available as a resource to commissioners for any necessary education or organizing support.

C. Follow Up Work

1. ACWC will follow up on issues raised at the Assembly meeting.
2. The committee will act on referrals from GA.

IX. POLICY FOR RESPONDING TO ISSUES

ACWC's policy for responding to issues is as follows:

- ACWC does not, as a Committee, bear programmatic responsibilities. Individual members of the Committee may bear programmatic responsibilities, if they desire,

but such involvement shall not be on behalf of the Committee and shall not jeopardize the work of the Committee or the individual's work on the Committee.

- It is appropriate to challenge PC(USA) policies.
- When challenging policies, a Committee stand will be taken only when there is two-thirds (2/3) majority agreement of those present in the meeting.
- As individuals, members may advocate actions in opposition to ACWC but such actions must be clearly stated that they are personal opinions and not the position of ACWC.
- Recommendations for action shall be brought to the attention of the appropriate body or group in PC(USA).

X. STAFF

A. Composition

Staff, directly related to the Committee shall consist of:

- Associate, who is a member of the Women's Ministries staff;
- Young Adult Intern, and,
- Senior Administrative Assistant.

B. Expenses

All expenses for the Associate and Young Adult Intern shall be the responsibility of the Women's Ministries Program Area, NMD. All expenses for the senior administrative assistant, except for overtime pay, shall be the responsibility of the Advocacy Committee for Women's Concerns.

C. Annual Reviews

Annual reviews of staff shall be conducted in accordance with GAC policies. Grievance processes shall be those in accordance with GAC policies.

D. Associate's Responsibilities

The Associate will be chosen according to current staffing pattern and hiring practices and shall:

- be the primary staff for ACWC;
- report to the GAC Deputy Executive Director;
- ordinarily spend 50% of staff time for work directly related to ACWC;

- provide staff support to ACWC at GA meetings;
- provide ACWC with the concerns and issues which relate to its work as received from staff of Women's Ministries, NMD and GA;
- bring a report of the highlights of her/his activities to each meeting of the Committee, and,
- implement the evaluation process of each meeting.

E. Young Adult Intern's Responsibilities

The Young Adult Intern, chosen by the Associate, shall:

- be accountable to the Associate;
- be considered to bear 50% time responsibilities for ACWC;
- refer issues/concerns to appropriate persons on ACWC after consulting with the Associate, and,
- bring a report of the highlights of her/his activities to each ACWC meeting.

F. Senior Administrative Assistant's Responsibilities

The Senior Administrative Assistant, chosen by the Associate in consultation with the Associate Director for Women's Ministries, NMD, shall:

- be accountable to the Associate;
- be considered to bear 50% time responsibilities for ACWC;
- be responsible for mailings as directed by the Associate or ACWC's Leadership Team;
- keep accurate minutes of each meeting and distribute such in a timely manner;
- make arrangements for meeting locations in consultation with the Associate and ACWC Leadership Team; and,
- perform other duties related to ACWC as requested by Associate.

Appendix A – POLICY AND PROCEDURES FOR SUBMITTING CHANGES TO THE GAC MANUAL OF OPERATIONS

SUBJECT: Providing a means whereby the General Assembly Council's Procedures Subcommittee would fulfill responsibility (e) of the *General Assembly Council Manual of Operations* (V., A., 6., b., [3]), thereby ensuring that all substantial¹ proposed changes to the manuals of operations of all Ministries Division committees and other committees accountable to the General Assembly Council (GAC) fulfill the Purpose/Rationale described below.

I. PURPOSE/RATIONALE

To ensure that changes to the named manuals of operations are consistent with the *General Assembly Council Manual of Operations* and the *Organization for Mission of the Presbyterian Church (U.S.A.)*, plus any other pertinent documents.

II. THOSE COVERED

- A. Congregational Ministries Division (CMD), Mission Support Services (MSS), National Ministries Division (NMD), Worldwide Ministries Division (WMD), GAC Executive Committee (GACX), Audit Committee
- B. Advocacy Committee for Racial Ethnic Concerns (ACREC), Advisory Committee on Social Witness Policy (ACSWP), Advocacy Committee for Women's Concerns (ACWC)
- C. Individual GAC members
- D. Committee of the Office of the General Assembly (COGA)
- E. General Assembly (GA)

III. RESPONSIBILITY FOR ADMINISTERING

Executive Committees of Ministries Division committees and the other named committees or any subcommittees established therein for the purpose of reviewing/revising manuals of operations.

IV. POLICY

It is the policy of the General Assembly Council that

- A. Those named in section II. A, B, who are accountable to the GAC shall submit substantial¹ proposed changes to their manuals of operation to the GAC, through the Procedures Subcommittee of the General Assembly Council Executive Committee, following customary procedures, for adoption or rejection.
- B. Those named in section II. C. shall submit their proposed changes to the Procedures Subcommittee, as noted on section IV.
- C. Those named in section II. D., E., shall submit their substantial¹ proposed changes to the GAC Manual of Operations through their own customary processes.

Appendix A – POLICY AND PROCEDURES FOR SUBMITTING CHANGES TO THE GAC MANUAL OF OPERATIONS

V. PROCEDURE

- A. Those noted in sections II. 2. A., B., shall submit substantial¹² proposed changes to their manuals of operations to the GACX's Procedures Subcommittee for review and possible recommendation, a minimum of one (1) month prior to GAC meeting.
- B. Those noted in section II. C., shall submit proposed changes to the GAC Manual of Operations in writing to the GACX's Procedures Subcommittee chair a minimum of one (1) month prior to a GAC meeting.
- C. The Procedures Subcommittee shall respond, and may recommend, to submitting entities alterations to be made to their proposed changes to ensure consistency with existing GAC documents a minimum of two (2) weeks prior to a GAC meeting.

VI. ANTICIPATED OUTCOME

Consistency *among* manuals of operation of all Ministries Division committees and other committees accountable to the GAC and consistency of all manuals of operation *with* the current *General Assembly Council Manual of Operations*, the *Organization for Mission of the Presbyterian Church (U.S.A.)*, plus any other pertinent documents.

¹² "Substantial" changes are defined as non-editorial changes that alter the organization or functioning of the named entity.

Appendix B -- FREQUENTLY USED ACRONYMS

ACWC	Advocacy Committee for Women's Concerns
ACREC	Advocacy Committee for Racial Ethnic Concerns
ACSWP	Advisory Committee on Social Witness Policy
ACC	Advisory Committee on the Constitution
ACL	Advisory Committee on Litigation
A & C	Advice and Counsel
APA	Administrative Personnel Association
APCE	Association of Presbyterian Church Educators
BOP	Board of Pensions
CCUN	Church Center for United Nations
CMD	Congregational Ministries Division
COCU	Consultation on Churches Uniting
COGA	Committee on the Office of General Assembly
COTE	Committee on Theological Education
GA	General Assembly
GAC	General Assembly Council
GACOR	General Assembly Committee on Representation
GANC	General Assembly Nominating Committee
JFW	Justice for Women
MRTI	Mission Responsibility Through Investment
NAPC	National Association of Presbyterian Clergywomen
NCC	National Council of Churches
NNPCW	National Network of Presbyterian College Women
NMD	National Ministries Division
NSL	National Staff in Louisville
NSR	National Staff in the Regions
OGA	Office of the General Assembly
PADVNI	Presbyterians Against Domestic Violence Network
PARO	Presbyterians Affirming Reproductive Options
PC(USA)	Presbyterian Church (U.S.A.)
PDS	Presbyterian Distribution Services
PHEWA	Presbyterian Health, Education and Welfare Association
PJC	Permanent Judicial Commission
PPC	Presbyterian Publishing Corporation
PUNO	Presbyterian United Nations Office
PW	Presbyterian Women
PW/CCT	Churchwide Coordinating Team of Presbyterian Women
REYWT	Racial Ethnic Young Women Together
RCRC	Religious Coalition for Reproductive Choice
SDOP	Self Development of People
SPL	Stewardship of Public Life
VCR	Vision, Critique, and Reflection
WARC	World Alliance of Reformed Churches
WMD	Worldwide Ministries Division
WMPA	Women's Ministries Program Area

General Assembly Council Mission Work Plan (2005-2006)

February 13, 2004

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

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 (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:

1. Provide resources, models and networks for church development and congregational transformation.
2. 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.
3. 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.
4. Make available a Presbyterian Church (U.S.A.) awareness campaign focused on youth and young adults and racial-ethnic persons.
5. Support and facilitate networks in small church and rural ministries.
6. Raise awareness of camps and conference centers as contexts for evangelism.

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:

1. 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 are poor.
2. Advocate for social, environmental and economic justice in accordance with GA policy and direction and assist other governing bodies in advocacy efforts.
3. Advocate for peace and nonviolence in accord with GA policy and direction, and aid other governing bodies in peacemaking efforts.

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:

1. Create and provide to the church educational resources for people of all ages that under gird our work together.
2. Promote experiences of the worldwide church that opens us to God's transforming love for more faithful lives of witness and mission.
3. Recognize, celebrate and practice different styles of Christian spirituality within the Reformed tradition.
4. Provide stewardship resources, models and training to encourage a spirit of generosity.

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 (2006) the General Assembly Council will seek to achieve these objectives:

1. Provide and promote resources for leadership development of Ministers of Word and Sacrament, church officers, commissioned lay pastors, and church educators.
2. Develop, nurture and empower leaders for international mission in partners churches, especially those that are emerging or that are experiencing dynamic growth.
3. Provide support for congregations and governing bodies in the identification and placement of pastoral leadership and other church staff.
4. Encourage Christian vocation, especially among young people.
5. Develop and maintain an Internet clearinghouse for best practices and shared ministries.
6. Collaborate with other General Assembly entities in providing assistance to congregations and governing bodies finding it difficult to call (obtain) pastoral leadership.
7. Engage with seminaries in a two-year period of discernment and discussion about strengthening the relationship between the GAC and the PC(USA) seminaries.

Mission Work Plan (2007-2008)

During the 2007-2008-budget cycle, the General Assembly Council will offer services, resources, programs, advocacy or gatherings that will:

Evangelism and Witness

EVANGELISM

Equip Presbyterians, governing bodies and others to witness locally and globally to the Gospel of Jesus Christ with an emphasis on those with no active religious affiliation.

RATIONALE: 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. (Matthew 28:19-20)

MULTI-CULTURAL

Support presbyteries' efforts to develop congregations and fellowships that will enable them to reflect the multicultural makeup of our society.

RATIONALE: After this I looked and there was a great multitude that no one could count from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. (Revelation 7:9.)

Justice and Compassion

POVERTY

Enable partnerships with governing bodies and others to actively address the causes and effects of poverty locally, nationally and globally.

RATIONALE: Give liberally and be ungrudging when you do so, for on this account the Lord your God will bless you in all your work and in all that you undertake. Since there will never cease to be some in need on the earth, I therefore command you, "open your hand to the poor and needy neighbor in your land." (Deuteronomy 15:10-11.)

PEACE

Encourage and support presbyteries and congregations to be active in seeking non-violent solutions to conflict in their own communities and in the communities of the world.

RATIONALE: Blessed are the peacemakers, for they will be called children of God. (Matthew 5:9.)

Spirituality and Discipleship

REFORMED IDENTITY

Encourage and support presbyteries and congregations to further develop their members' ability to appreciate and understand their Reformed identity and apply it in today's world.

RATIONALE: In (its) confessional statements the church declares to its members and to the world who and what it is, what it believes, and what it resolves to do... Central to the Reformed tradition is the affirmation of the majesty, holiness and providence of God who creates, sustains, rules and redeems the world in the freedom of sovereign righteousness and love. ... Related to this central affirmation of God's sovereignty are ... the election of the people of God for service as well as for salvation (and) covenant life marked by a disciplined concern for order in the church according to the Word of God. (Book of Order, G-2.0100, 2.0500.)

FAMILIES

Enable presbyteries and congregations to ground families, in all their manifestations, in Christian discipleship that helps them confront and resist the idolatries of society today.

RATIONALE: 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. ("Transforming Families," adopted by the 216th General Assembly (2004).)

Leadership and Vocation

VOCATION

Equip presbyteries and congregations to help members discern that their vocation is a call from God to Christian witness in society and the church.

RATIONALE: The Lord bids each one of us in all life's actions to look to God's calling ... The Lord's calling in everything is the beginning and foundation of well-doing. And if there are any who will not direct themselves to it, they will never hold to the straight path. . . (Calvin, Institutes, 3.10.6)

SMALL CHURCHES

Facilitate the exchange and development of alternative models for pastoral and mission leadership in small churches.

RATIONALE: A small membership congregation is healthy when it is open to a variety of models of pastoral leadership and cares and is willing to make changes in ways that help it meet the needs of the people in worship, education, nurture, fellowship, evangelism and mission. (Partners in Small Church Strategy, report approved by the 201st General Assembly (1989))

Item 15-01

[The assembly approved Item 15-01. See p. 10.]

The Board of Pensions recommends that the 217th General Assembly (2006) approve the amendment of Section 8.4 of the Benefits Plan of the Presbyterian Church (U.S.A.) (the “Plan”), as set forth in Appendix A hereto, effective January 1, 2007. (For Appendix A, see p. 1384.)

Item 15-02

[The assembly approved Item 15-02. See p. 10.]

The Presbyterian Church (U.S.A.) Foundation recommends that the 217th General Assembly (2006) 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 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.), through New Covenant Funds Distributors, Inc.; and
3. explore and initiate ways to enhance its expertise and capacity in support of planned and deferred giving (including wills emphasis) 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.

In 2005, \$72.3 million was made available through the Foundation for mission. Additionally, as a ministry of the Presbyterian Church (U.S.A.), the Foundation’s efforts to nurture the accumulated resources of Presbyterians to further the mission of the church, call us to grow the resources that support mission giving for the future. New gifts and accounts amounting to almost \$36 million, including \$18.1 million in life income plans, and \$17.5 million in current gifts were received over the course of the year.

These striking results are a testament to the power of giving witnessed by the Foundation as it lives its goal of bringing people and mission together. Because of the generosity of faithful Presbyterians, over the past five years the Foundation has made available more than \$369.2 million for the work and mission of the church.

Item 15-03

[The assembly approved Item 15-03. See p. 10.]

The Presbyterian Church (U.S.A.) Foundation recommends that the 217th General Assembly (2006) confirm the following directors for New Covenant Trust Company, N.A. that have been elected for the year 2006, consistent with the Deliverance for New Covenant Trust Company, N.A., as approved by the 211th General Assembly (1999) and amended by the 212th and 214th General Assemblies (2000) and (2002), and subject to applicable law:

Lynwood L. Battle Jr. (retired, black, male, single, lay, over 50, Synod of the Covenant);

B. Cary Tolley III, (tax attorney, white, male, married, lay, over 50, Synod of the Northeast);

Bruce K. Dudley, (estate planning attorney, white, male, married, lay, over 50, Synod of Living Waters);

Charles H. Self III, (investment manager, black, male, married, lay, under 50, Synod of Lincoln Trails).

Susan R. Ingram (manager, treasury, white, female, married, lay, under 50, Synod of the Mid-Atlantic)

Item 15-04

[The assembly approved Item 15-04. See p. 10.]

On Pension and Medical Insurance Needs of Small Churches—From the Presbytery of Long Island.

The Presbytery of Long Island overtures the 217th General Assembly (2006) to direct the Board of Pensions to study the pension and medical insurance needs of particular churches served by part-time pastors such as tentmakers, and to consider new guidelines to allow flexibility for participation of churches served by these pastors.

Rationale

One-third of all Presbyterian congregations have fewer than 100 members. Most of these small churches have limited financial means and are not able to have full-time pastoral leadership.

Clergy leadership is provided in numerous ways, including that of yoked parishes, stated supplies provided by clergy serving other institutions (universities, seminaries, prisons, hospitals, etc.), retired pastors, lay pastors, and tentmakers.

Some pastors receive their income from both church and non-church employment. The wide variety of salary and benefits packages offered in the private/public sector calls for a great deal of flexibility from both employers.

ACREC ADVICE AND COUNSEL ON ITEM 15-04

Advice and Counsel on Item 15-04—From the Advocacy Committee for Racial Ethnic Concerns.

Item 15-04 deals with pension and medical insurance needs of small churches. It was submitted by the Presbytery of Long Island.

The Advocacy Committee for Racial Ethnic Concerns advises approval.

BOP COMMENT ON ITEM 15-04

Comment on Item 15-04—From the Board of Pensions.

The Presbytery of Long Island overtures the 217th General Assembly (2006) to direct the Board of Pensions to study the pension and medical insurance needs of particular churches served by part-time pastors such as tentmakers, and to consider new guidelines to allow flexibility for participation of churches served by these pastors.

The Board of Pensions will study the issues that are identified in the overture and will report to the 218th General Assembly (2008).

Item 15-05

[The assembly approved Item 15-05. See p. 10.]

Response Regarding Minutes of the New Covenant Trust Company

2003 Referral: 13-NB(01). Direct OGA to Rep. to 216th GA Whether Minutes of New Covenant Trust Company & 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, Part I, p. 50).

Response: The Office of the General Assembly consulted with the president and general counsel of the New Covenant Trust Company in response to this referral. Out of that consultation comes the following understanding:

That New Covenant Trust Company report “all its proceedings and actions” to the Foundation Board and that the Foundation Board include a notation, at least annually, that it has received and reviewed such reportings by New Covenant Trust Company on behalf of the assembly.

Item 15-A

[The Assembly Committee on Board of Pensions and Presbyterian Foundation approved Item 15-A. See p. 10.]

General Assembly Committee on Review of the Presbyterian Church (U.S.A.) Board of Pensions

I. Introduction

The General Assembly Committee on Review presents to the 217th General Assembly (2006) this written review of the Board of Pensions of the Presbyterian Church (U.S.A.). In the balance of the report the initials BOP will be used to refer to the Board of Pensions of the Presbyterian Church (U.S.A.). This review process resulted from the action of the 213th General Assembly (2001) that put in place a regular review of agencies related to 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 [new Standing Rule M.4.a.]). The instructions to the General Assembly Committee on Review (Review Committee) 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. 83–84).

Fundamental to the review process is that each agency of the General Assembly shall participate in a self-study review process with a review committee elected by the General Assembly. The General Assembly Committee on Review will then interact with the agency in a study and evaluation process to determine how the agency is related to and contributing to the mission of the Presbyterian Church (U.S.A.). The review process is not an attempt to look for problems, but to evaluate current practices and offer affirmations and recommendations for improvement where appropriate.

In accordance with Standing Rule M.4.a., the following persons were elected by the 216th General Assembly (2004) to serve as the Review Committee: Elder Barbara Campbell Davis, moderator; the Reverend Nancy Becker; Gabriela Canepa; the Reverend Anna Case-Winters; Elder James Henderson; the Reverend John Hougen; Elder Charles W. Kim; Elder William A. Longbrake; the Reverend J. Oscar McCloud; the Reverend Deborah McKinley; and the Reverend Edward McLeod Jr.; and ecumenical representative William Cobb, Episcopal Church.

The Review Committee was composed of individuals with a wide variety of skills and experience related to the BOP and its work. These ranged from those within the church, such as pastors and executive presbyters to those whose work makes them familiar with medical and pension programs. Each member of the Review Committee approached the review process with energy, imagination, intelligence, and love. All of the members were united in a common faith and desire for the Presbyterian Church (U.S.A.) to advance the mission of Jesus Christ.

This report is the result of numerous meetings of the Review Committee, on-site interviews with BOP staff and members of the board of directors, an examination of the self-study conducted by the BOP as well as other written materials of the BOP, interviews with General Assembly Council Executive Director John Detterick and the Stated Clerk of the General Assembly, the Reverend Clifton Kirkpatrick, and the wonderful guidance of our resource people from the Office of the General Assembly: the Reverend Gradye Parsons and Kay Moore. We would like to express our deep appreciation to Gradye and Kay for orientating us to the task and providing us with timely help when we needed it. We also want to commend the BOP on a

very well-written, instructive, and honest self-study that greatly benefited this review process and will serve the BOP well in its continuing work. We especially wish to thank President Rob Maggs and the entire staff of the BOP and the BOP's board of directors for their cooperation and help in the development of this report and for their ongoing effective service to the Presbyterian Church (U.S.A.).

This report was prepared at the end of 2005 and does not reflect any developments beyond that date. During the course of the review, several of the Review Committee's recommendations were addressed.

II. Church Relatedness

The mission statement of the BOP reads: "Our mission is to provide to qualifying members who serve the community of the Presbyterian Church (U.S.A.) pension, healthcare, death and disability benefits as well as financial assistance." In 1717, the Fund for Pious Uses was established to support Presbyterian frontier missionaries and to provide assistance to their widows and children. Since that time the responsibility for assistance programs has resided with the BOP and its predecessors. The General Assembly in 1923 officially designated the organization's name as the "Board of Pensions." In the early 1950s the responsibilities expanded to include medical benefits for Plan members and their families. Today, with a staff of more than 200 people, the BOP seeks to fulfill the following responsibilities:

- Design and administer a comprehensive program of retirement, death, disability, medical, and optional benefits for ministers, missionaries, and other church workers.
- Design and administer a program of financial assistance to help meet needs that are beyond the scope of the pension and benefits program.
- Establish and operate a retirement housing program for eligible retirees and their spouses.
- Receive, invest, and disburse 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.

The Review Committee had the opportunity to examine the work of the BOP and to meet and interview numerous members of the BOP staff as well as members of the board of directors. Clearly the BOP possesses the expertise to accomplish the task that has been assigned to it. From President Rob Maggs to the individual representatives on the regional service teams, the Review Committee was impressed with the level of expertise and high commitment to service. This expertise and commitment also extends to the Board of Directors of the BOP. The people serving on the board of directors bring a wealth of professional experience and expertise to oversee and set directions for the BOP. The Review Committee was well satisfied that the BOP has both the competence and resources necessary to fully meet the needs of Plan members and their families.

The Review Committee was particularly impressed with the ability of the BOP staff and board of directors to articulate a sense of mission. In different ways, each person expressed a sense of being part of an important ministry to the servants of the church within the Presbyterian Church (U.S.A.). Among the staff are several persons from other communions who share the same strong sense of mission. They possess a high level of commitment to the Presbyterian Church (U.S.A.) and are clearly proud of the work that they do. Their focus goes beyond just providing a service to their members. They demonstrate a genuine concern and compassion for the members of the Plan and the churches they serve. The BOP is very concerned about maintaining high standards of ethics, stewardship, and service as well as keeping the confidence of its constituencies.

The Review Committee was well satisfied that the BOP is fulfilling its mandate from the General Assembly, doing all that has been asked of it and more. They are taking a leadership role within the Presbyterian Church (U.S.A.) in a variety of areas. For example, the BOP in an effort to lower healthcare costs, is actively engaging in a number of programs that seek to create healthier lifestyles in its members. The BOP is taking a leadership role in other areas as well. Recently the BOP completed and published the *Report on Clergy Recruitment and Retention*. This report has become a valuable resource not only for BOP but also for other General Assembly agencies. The Review Committee observed that the BOP may be extending itself into a number of areas that might be considered beyond its mandate. The reality is that they have both the resources and expertise to do this on behalf of the church. We made inquiry as to whether this is in any way a problem for other agencies. Overall, other General Assembly agencies appreciate the leadership of the BOP and are thankful for these initiatives that contribute to the work of the larger church.

The Review Committee wants to lift up and affirm the BOP's relatedness to the Presbyterian Church (U.S.A.). Our review revealed that the BOP has a strong working relationship with the General Assembly Council and that it seeks to maintain strong relationships with middle governing bodies. The Board of Pensions' regional representatives stay in contact with and are available to all middle governing bodies and they meet regularly with synods, presbyteries, and churches to work

with issues and answer questions. The Board of Pensions also hosts executive presbyter forums three times a year and hosts three regional benefits consultations for middle governing bodies and church leaders to obtain feedback and deal with issues of mutual interest. The BOP is also represented on the Chairs and Executives Group comprised of the chairs and executives of the various General Assembly agencies. The Board of Pensions also supports the mission of the church through the Committee on Mission Responsibility Through Investment (MRTI). Lastly, the leadership of the BOP works closely with General Assembly Nominating Committee (GANC) to ensure that persons nominated to the board of directors have both the expertise that is needed to oversee the BOP and a commitment to the Presbyterian Church (U.S.A.).

Overall the Review Committee wants to commend the leadership and staff of the BOP for its commitment to the mission of the Presbyterian Church (U.S.A.), its relationships with the General Assembly and its agencies, and the concern and compassion it has for Plan members and their families.

III. Policies and Practices

The Committee on Review examined the current policies and practices of the BOP, which serves the members of the Benefits Plan, including ordained ministers and missionaries of the church, as well as many lay persons employed in various capacities in the Presbyterian Church (U.S.A.).

A. *Relationship to the Governing Bodies within the PC(USA)*

The BOP is an agency of the General Assembly accountable to the General Assembly. Under the *Book of Order*, the BOP is not an agency supervised by or subject to oversight of the General Assembly Council (GAC). The BOP is included as a General Assembly related corporate body in “Organization for Mission”(1994) to promote a close cooperative relationship between the BOP and the GAC [“Memorandum Defining the Relationship between the BOP and the GAC”]. One member of GAC is elected as a voting director of the BOP to represent the General Assembly Council in regard to churchwide policies and matters affecting both the GAC and the BOP. The chair and president of the BOP may speak at meetings of the GAC but have no vote. The chair and president of the BOP are members of the Chairs and Chief Executives Group of General Assembly Agencies.

The BOP’s regional representatives meet regularly with synods, presbyteries, and churches to identify individuals in need and arrange for assistance funds. The BOP hosts executive presbyter forums and regional benefits consultations and maintains liaisons with many agencies and programs of the Presbyterian Church (U.S.A.).

B. *Summary of Elements of the Plan*

The stated mission of the BOP is “to provide to qualifying members who serve the community of the Presbyterian Church (U.S.A.) pension, healthcare, death and disability benefits as well as financial assistance.” The Benefits Plan is funded by employing organizations and is designed to ensure portability of benefits for members who move from one call to another within the denomination. An underlying principle of the Plan is its “community nature.” The church as a community shares the cost of benefits for all Plan members and their families. Dues are assessed based on the member’s compensation, subject to minimum and maximum amounts that vary by type of benefit, generating dedicated funds from which the needs of all participants may be met. Because of the community nature, there is no direct correlation between contributions made on behalf of a member and the benefits that member will receive. Minimum retirement benefits are based on the median Effective Salary for the employee classification. Minimum death and disability benefits, medical deductible and co-payment limits are also linked to Effective Salary. Each Plan and program is designed, funded, and accounted for separately.

The Pension Plan provides a monthly defined benefit pension payment to each participant for life and a monthly survivor’s pension payment to an eligible survivor, based on credits accrued by a member during his/her service with the church. For those members whose annual Effective Salary is below the median salary for the denomination, the credits accrue based on the median salary. The value of the pension may increase through experience apportionments paid as permanent increases in pension credits.

Death Benefits are paid to eligible beneficiaries when an active member dies in the form of Lump Sum Death Benefit, Survivor’s Pension, Salary Continuation Benefit, and a Children’s Educational Benefit.

Disability Benefits are designed to provide members with a source of income while they are disabled and until they can return to work.

The Medical Plan is self-funded. Claims administration and management services are provided by Blue Cross and Blue Shield organizations, a pharmacy benefit manager, and several managed care organizations. The Medical Plan reimburses members and their families for covered medical expenses after applicable deductible and co-payment amounts.

In addition, optional plans include Optional Dental Benefits, Supplemental Disability, Optional Death benefits, Retirement Savings Plan, long-term care insurance, Medical Continuation Program, and a Medicare Supplement Program.

C. The Board of Directors

Management and control of the BOP is vested in the board of directors, members of which are nominated by the General Assembly Nominating Committee (GANC) and elected by the General Assembly. Under the bylaws of BOP, the board of directors is comprised of no fewer than twenty-seven and no more than thirty-six members elected for a term of four years and serving for a total of no more than eight consecutive years. No more than 40 percent of the board may be ordained ministers of the Word and Sacrament, so that the majority shall always be laypersons. The principal committees of the board of directors are Assistance and Retirement Housing, Health Care, Investment, Audit, and Pensions. All of the committees have charters. The directors oversee the investment of Plan funds; the management and administration of pension, death, and disability, and medical benefits; and the operation of the board's housing and assistance programs. They are responsible for oversight of the management of the BOP. The bylaws of the BOP were last amended March 1, 2003, to conform to biennial assemblies. Amendments were approved by the 215th General Assembly (2003).

Public regulatory policies require the corporation to have directors with expertise in applicable subject matter, including financial expertise. This requirement, coupled with the church's commitment to diversity, which entails balancing for gender, race, ethnicity, region, ministers/elders, etc., necessitates a thoughtful composition of the board of directors. The move to biennial General Assemblies has created some problems in board succession. Currently the board is facing a loss of thirteen to fourteen of its members at the same time due to expiring terms, which could dilute the experience and leadership of the board.

Cooperation between the board and the GANC is good. The pool of qualified people is small, and the board sometimes needs to ask for persons with special expertise, competence, or prominence to serve as 'co-opted' members of board committees to provide specialized advice and counsel to a committee or to represent the BOP to other groups within the denomination. The chair generally appoints co-opted members to a one-year term. Co-opted members do not have a vote on official actions of the board or of any committee acting on behalf of the board.

Education and integration of new board members is a high priority for the board, which is also committed to the personal and professional development of the staff. Activities fall into several categories: in-house education for management and staff, technical training, external seminars and workshops, tuition reimbursement, and an in-house degree program sponsored by Drexel University.

The board is properly constituted, clearly identified, and fully conversant with the mission of the agency, the current overall condition of the agency, its specific responsibilities as directors, the legal relationship with the church, and its relationship to the president and chief executive officer. The chair and the officers are confident that the board continues to function at a high level of competence.

D. Annual Audit and Compliance with External Regulatory and Accrediting Agencies

The BOP has an internal audit department and also employs an external audit firm. The most recent audit was for the year ending December 31, 2004, completed in March 2005 by Deloitte & Touche LLP. The report noted "no matters involving the Board of Pension's internal control and its operations that we consider to be material weaknesses...."

Deloitte & Touche recommended that formal policies and procedures be created for implementing system software and network changes. In response, the BOP Information Technology Team developed and implemented a policy and procedure template for implementing system software and network changes. This was completed in February 2005

Also noted in the audit were problems created by incorrect reporting of member salary information by the employing organizations. This is an ongoing issue. The BOP in 2003 implemented monthly billing, which increased the number of times member salary information was communicated from employing organizations. The BOP is developing additional ways to improve the accuracy of salary data collected from employing organizations.

Of the many layers of public, governmental and legal issues relating to pension and health plan administration, only a few apply to the BOP because it is not a publicly traded company and is not for profit. The policy of the BOP is to meet or exceed those standards nonetheless, and they have done so. For example, the Sarbanes-Oxley Act of 2002 added require-

ments specific to publicly traded companies and organizations. It does not directly impact the BOP, which is not a publicly traded corporation, yet the organization meets or exceeds all applicable standards as set forth in the act.

E. Process for Selection and Review of the President and Chief Executive Officer

The president is elected by the board of directors with confirmation by the General Assembly of the Presbyterian Church (U.S.A.). The president is the chief executive officer of the corporation and reports to and is responsible to the board of directors for overall management of the corporation. The BOP has in place a process for the selection and review of its president and chief executive officer. The formal job description for the president and CEO calls for initial evaluations and feedback to be made after the first three months, then every six months for the first two years. Formal evaluations are to be made every year thereafter in accordance with a detailed policy of the executive committee. An evaluation by the full board of directors is to be made every three years, beginning in 2005. This process has been closely followed.

F. Long- and Short-Range Planning Processes

The BOP has both long- and short-range planning processes in place. They include periodic reviews of strengths and weaknesses, surveys, demographics, external trends, and the results of various consultations with church leaders.

Recent long-range studies have included an Enterprise Risk Assessment and the development of a new Business Continuity/Disaster Recovery Plan. A strategic review of the Medical Plan was completed in 2005. The Funds Development Team recently developed a five-year plan.

The directors also conduct periodic asset and liability studies. A comprehensive asset-liability study was completed during 2005 in which the present value of Pension Plan obligations and the long-term probable performance of investment assets were determined. One of the outputs of this analysis was to determine the average level of the experience apportionment that is expected to prevail over a long time frame. Another output was the adoption of new experience apportionment guidelines in October 2005.

In terms of short-range planning, the BOP conducts an annual process to identify specific initiatives and develops an annual Business Plan around these initiatives. Managers develop initiatives based on guidance from directors and senior management. The senior management team then discusses all the plans and establishes priorities for the following year.

G. Financial Condition

The Financial condition of the BOP is sound. Reserves of the various components of the Benefits Plan currently are at or above minimum target levels. Particular elements of the Plan will be evaluated here separately.

1. Pension Plan

Churches and other employing organizations fund the Pension Plan by paying dues of 11 percent of a member's Effective Salary. The Pension Plan has been in existence for more than seventy-five years and, at present, there are more beneficiaries than active contributing members. Current pension benefit payments are three and one-half times current dues income. Therefore, the investments need to generate significant income and capital appreciation to pay benefits.

The BOP uses the independent actuarial firm Towers-Perrin to establish the value of the promised benefits (liabilities). Current and future liabilities are forecast using actuarial techniques and discounted to the present reporting date.

Reserves over and above the present value of promised benefits are necessary to mitigate the effects of volatile capital markets; to meet the benefit objective of providing members with 'experience apportionments,' (regular permanent benefit increases); and to protect against the possibility of having to seek significant additional funding from the church. In the event of a funding crisis in the Pension Plan, there is no reasonable probability of securing adequate additional funding from the denomination in the way that might be possible in a corporate environment. Therefore, the BOP continues to refine its approach to determining appropriate reserve levels. Between 2000 and 2002, reserve levels decreased almost \$2 billion and temporarily fell below the policy limit guideline because of three consecutive years of adverse investment markets.

Over the long term, favorable returns have allowed the directors to grant regular experience apportionments. When an experience apportionment is granted, Pension Plan liabilities are permanently increased to reflect the present value of its full cost (currently about \$44 million for each percentage point). While reserves currently are above the lower policy limit, the BOP continues to rebuild Pension Plan reserves to a more prudent long-term level. [See Exhibit C1—"Financial Soundness of the Pension Plan of the Presbyterian Church (U.S.A.)" in Appendix C.]

2. *Medical Plan*

Management decisions in the past with regard to dues and benefits have maintained the Medical Plan on a sound financial basis even with increasing healthcare costs. The financial health of the Medical Plan is measured by two tests: first, there must be sufficient revenue from dues to cover the costs of claims and administration (since this Plan is not endowed); second, reserves should be adequate to cover claims that have been incurred but not yet been reported and unexpected potential catastrophic claims. In consultation with external actuaries, the BOP has established a range for reserves between 20 and 33 percent of expected annual Medical Plan claims and expenses. The cost of administration of the Medical Plan is controlled by adherence to national best practice benchmarks for the health insurance industry. By outsourcing claims administration to a third party processor, Highmark, and taking advantage of Blue Cross Blue Shield discounts, the Medical Plan has managed to save close to 50 percent off “retail price” for non-drug expenses. Those savings equated to more than \$96 million for 2004.

The Medical Plan has a “pay-as-you-go” funding model. The dues collected each year for the Medical Plan must pay for the expected claims and related expenses for that year. The BOP engages independent actuaries (Milliman, Inc, formerly Milliman USA) to estimate claims and expenses for the ensuing year and value the dues increase and/or benefits reduction options to maintain Plan solvency.

During the interviews of the staff and board of directors, the members of the Review Committee heard from almost everyone that the major challenge facing the BOP is the continued escalation in medical costs. The rapidly increasing healthcare costs and increased use of prescription medication in recent years has forced both dues increases and benefit reductions. Dues have increased from 15.5 percent of Effective Salary for 2001 to 19 percent of Effective Salary for 2005. The BOP began a comprehensive study of the Medical Plan and dues structure in 2004 and is continuing to develop alternative strategies for future Plan management.

To set dues levels far enough in advance so that sessions and other dues-payers can build the cost into their budgets for the coming calendar year, the medical actuaries project the cost of healthcare coverage and the resulting required dues approximately six months in advance. Setting dues so early may expose the Plan to significant risk that actual experience will differ from the projections and result in the need for large or unforeseen dues increases. To provide some cushion for these variances, the Plan attempts to keep a reserve of between 20 percent and 33 percent of expected annual claims and expenses. The BOP has been able to maintain adequate reserve levels for the past several years and, as of spring 2005, expected to be able to maintain the required levels at least through 2005.

As an active member of and leader in the Church Benefits Association, an association of denominational benefit plans, the BOP has been able to organize joint purchasing agreements with other denominational Medical Plans resulting in annual cost savings of about \$2.5 million (2004).

3. *Death and Disability Plan*

Churches and other employing organizations partially fund the Death and Disability Plan by paying dues of 1 percent of a member’s Effective Salary. The dues for the Death and Disability Plan are not sufficient to meet the current benefit payments and the Plan depends on invested assets to cover benefit costs. The amount of the benefit payable under the Death and Disability Plan is not earned through term of service, but is a fixed amount that is set by the board of directors. Both management of the benefit cost and long-term investment returns are key to the success of the Plan. Independent actuarial advisor Tower-Perrin establishes the value of the promised benefits of the Plan. The current and future liabilities are forecast using actuarial assumptions. As of December 31, 2004, the Death and Disability Plan had been able to rebuild its reserves through strong investment performance. The BOP is in the process of evaluating the funding of the benefits available under this Plan and the actuarial assumptions used to value the liabilities of this Plan.

4. *Medicare Supplement Program*

The Medicare Supplement covers Medicare-eligible retirees for medical expenses and prescription drugs not covered by Medicare. It is funded by contributions from the retirees (more than 85 percent) and churches (less than 15 percent) through vacancy dues and post-retirement service dues. The Medicare Supplement Plan is a “pay-as-you-go” funding model. As in other BOP Plans, increasing healthcare costs and increased use of prescription medication have forced subscription dues increases and benefit reductions. Individual subscription dues have increased from \$132 per month per person in 2001 to \$194 per person per month in 2005. Medicare Supplement subscription dues are set based on recommendations from the medical actuary, Milliman, Inc., in October of the year prior to the effective date. The plan attempts to keep a reserve of between 20 percent and 33 percent of annual claims and expenses to provide a cushion for variances.

Beginning in 2006, as required by the Medicare Prescription Drug Modernization and Improvement Act, Medicare will offer prescription drug coverage, Part D to beneficiaries. To encourage plan sponsors like the BOP to continue their Medicare Supplement programs, the law provides that subsidies linked to the value of the new drug benefit should be provided to qualified plan sponsors. The BOP was able to satisfy the requirements for qualification for the subsidy for 2006. This subsidy enabled the BOP to reduce the required monthly subscription dues by \$20 per individual, effective January 1, 2006. In the absence of this development, a monthly increase of almost \$30 per individual would have been required.

5. *Optional Retirement Savings Plan*

The Retirement Savings Plan is a 403(b)(9) plan that offers members the opportunity to save for retirement on a tax-advantaged basis. Fidelity Investments administers individual accounts using Fidelity mutual funds, socially screened proprietary funds and other mutual funds as investment vehicles. Members choose the funds in which to invest and bear the risk of gain or loss on their investments. Employing organizations may elect to contribute on behalf of employees or match employee contributions within limits established by Internal Revenue Service Regulations. In spite of volatile investment markets, total assets of the Retirement Savings Plan have grown substantially over the last five years. The average account balance for a participant in the Retirement Savings Plan increased from about \$13,000 in 2000 to about \$18,500 in 2004. There are no participant fees levied for administration of this plan.

6. *Optional Death Benefits Plan*

The Optional Death Benefits Plan offers participants the opportunity to purchase coverage for the loss of life of the member, the spouse, or children in varying amounts for prices based on the age of the participant. Reserves currently are considered adequate for the unanticipated needs of this plan.

7. *The Assistance Program—Christmas Joy Offering*

The Christmas Joy Offering is equally divided between the Assistance Program of the BOP and the racial ethnic schools related to the church. Approximately \$2,700,000 is annually received from the offering. It funds the Income Supplement, Shared and Emergency Grant programs, and supports individuals in the Nursing Home Care Assistance Program. Proceeds from the offering have been declining in recent years, but endowments and reserves provide a safety-net. While current funding and reserves are sufficient to pay for the current Assistance Program, recent studies by the BOP have identified significant unmet needs among active clergy that cannot be met with the present level of funding and reserves. To try to help meet these needs, the BOP has established a funds development office and is building the infrastructure to seek additional funding.

H. *Investment Policy and Practice*

The BOP Balanced Investment Portfolio had a market value of approximately \$6.5 billion on December 31, 2004. The investment objective of the BOP Balanced Investment Portfolio is to provide a long-term total return that can sustain and increase the promised benefits to Plan members, while maintaining a stable dues level and appropriate contingency reserves.

The asset allocation of the BOP Balanced Investment Portfolio is based on the long-term liability of promised benefits. Each asset class has a specific role in the portfolio. U.S. equities provide dividend income and capital appreciation for a total return based on the profitability and growth of U.S. companies. International equities provide a similar total return but also provide portfolio diversification through investment in global economies and markets. Fixed income or bonds provide current income and can provide capital appreciation during periods of deflation and falling interest rates.

To develop and maintain the asset allocation to meet the BOP's current and future liabilities, the Investment and Pension Committees of the Board work with the outside actuarial advisor Towers Perrin to complete periodically a comprehensive asset/liability study. These studies are generally done every five to six years. The most recent study was completed in 2005. This study forecast Plan member data and multiple economic and market scenarios over a fifteen-year time horizon, and provided fifteen-year probability distributions, or the likelihood of providing experience apportionments while maintaining the current dues level and appropriate contingency reserves under favorable and unfavorable economic conditions.

The Investment Committee of the Board of Pensions uses data presented in asset/liability studies to develop and recommend a strategic asset allocation or a long-term investment strategy for the portfolio. The strategic asset allocation provides the asset allocation range for each asset class used in the portfolio. The Investment Committee reviews the asset allocation ranges and current asset allocation at each meeting. Professional managers are hired by the Investment Committee to manage the investments in each asset class. The managers periodically review the performance of the asset classes and decide whether to retain or replace them. Each manager's results are calculated and reported quarterly and each year in the Annual Report.

The Board of Pensions uses multiple investment managers for each asset class. Staff and the Investment Committee evaluate, retain, and monitor managers for specific assignments within the total portfolio. Managers are responsible for the selection of individual securities for their portfolios subject to the divestment list and socially responsible screens of the Presbyterian Church (U.S.A.).

Asset allocation is monitored daily to assure adequate cash for payment of benefits. Staff rebalances the portfolio to reduce or increase investment in an asset class that has become significantly out of line with the long-term asset allocation as well as providing sufficient cash for payment of benefits.

The assets of the BOP Balanced Investment Portfolio are managed so that each participating plan and program owns units in the portfolio rather than individual securities, in order to reduce investment and custodial fees. The valuation of units is done monthly by Mellon Trust.

The BOP Fixed Income Portfolio, valued at \$33.7 million on December 31, 2004, is used by those plans and programs with shorter investment horizons that require a different asset allocation than the long-term asset allocation of the Pension Plan.

I. *Senior Management and Staff Policies and Relationships*

The stated goal of the BOP is to maintain an employee work culture where the church's principles and values are evident and incorporated into its day-to-day dealings with employees and members. The organization's leadership strives to work with others in a manner that reflects respect, dignity, equity, honesty, and integrity, and recognizes the need for balance in spirituality, work, and life. [See Exhibit C2 "Mission and Primary Focus of the Human Resources Team" in Appendix C.]

In 2004, 56 percent of the 205 employees were exempt (salaried) and 44 percent were nonexempt (paid by the hour). Females comprise 67 percent of the workforce and racial ethnic persons comprise 37 percent. The committee noted, however, that there is a smaller percentage of racial ethnic persons in the four highest grade levels. As of December 31, 2005, there were six racial ethnic persons out of a total of forty in the four highest grade levels and it is anticipated that a seventh will be added during 2006.

[See Exhibits C3, C4, and C5 in Appendix C.]

1. *Compensation*

Base salary structure is modeled after that used by the other entities of the church, adjusted to reflect the Philadelphia marketplace, comparable church pension boards and other employers from whom employees are recruited. The structure consists of eleven grades, which are applicable to all but the top four executives. The exclusion of the top four executives is a tool for the directors to manage compensation. It allows the directors to establish pay for any top position without regard to the relative pay level of any of the other three positions. Because competition for employees in lower nonexempt level grades is highly competitive in the Philadelphia area, compensation typically is targeted between the 55th and 65th percentiles for lower level grades. Exempt professional grades are targeted at the 50th percentile. For executive management the BOP follows the church's compensation guidelines by targeting total cash compensation at the 25th percentile for similar church benefit boards and comparable secular positions. Executive compensation adopted by the Executive Committee of the Board of Pensions conforms to both denominational guidelines established by the General Assembly and intermediate sanction rules of the Internal Revenue Service governing compensation at not-for-profit organizations.

The staff undergoes an annual salary and performance review based on a "pay for performance philosophy," based on a newly developed comprehensive performance evaluation form for both staff and management. Annual overall salary increases are typically 3.5 percent to 4 percent.

The BOP utilizes a Variable Compensation Plan for most employees in Grade 9 and above (approximately nineteen or twenty people). The president recommends to the executive committee which employees should be included in the Plan. In practice, employees who have critical influence on decision making or have policy making aspects to their job responsibilities are included in the Plan. A percentage of salary is "at risk" depending on individual performance and corporate performance. Variable Compensation has five levels: base salary, base plus 10 percent, base plus 20 percent, base plus 30 percent, and base plus 35 percent. Determination of the amount of salary depends on individual performance against objectives and corporate performance of BOP as a whole. If an employee performs poorly, he/she would not receive the variable compensation. It is paid as a lump sum in January for the previous year. One objective is to motivate employees to have concern for the performance of the BOP as a whole, rather than just their own performance or that of their department.

In determining salary levels, a priority is "corporate stewardship" which is an assessment of (1) internal and external factors that have impacted the welfare of the BOP, and (2) how well management provided for the welfare of the BOP both

in context of the organization itself and in the context of its mission for the denomination. In determining the compensation of the president and CEO, because his/her performance is so intertwined with successful performance of the BOP's mission, the "at risk" portion does not separate individual performance from BOP performance. [See Exhibit C6 "Executive Compensation Guidelines" in Appendix C.]

The Committee on Review noted a wide differential in some of the compensation for BOP executives as compared to executives at other General Assembly agencies, and to the "Salary Range Structure" [Exhibit C7 in Appendix C.] According to the "Executive Compensation Guidelines" adopted by the board in March, 2005, [Exhibit C6 in Appendix C], the Board of Pensions "recognizes that compensation for certain executives may from time to time exceed the target percentile due to years of experience, performance or extraordinary market conditions.....The Board recognizes the concept of 'sense of call' within the church community...However, the Board will not use either 'sense of call' or the compensation levels in other segments of the church for essentially different positions within different marketplaces, as a reason to deviate from its commitment to fair and equitable executive compensation for Board personnel."

2. *Adequacy of Management*

Throughout the interviewing and review process the Review Committee found a very high level of competence and performance among the staff of the BOP. Relationships appear to be warm and collegial. Staff development is a high priority and very much in evidence. The Review Committee commends the BOP on its performance in this area.

IV. Program Effectiveness

The final criterion is 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 BOP are consistent with its General Assembly mandate and highly effective in achieving it.

The Review Committee found BOP staff and management are strongly committed to the mission and work of the Presbyterian Church (U.S.A.). The BOP staff approaches their jobs with a sense of ministry. They are very caring but also understand their role in governing fair, equitable, and efficient utilization of program services. This sense of mission commitment and morale is high at all levels of BOP staff. As one BOP staff member said, "We are part of the larger community and we are committed to serving the whole community—we're all in this together."

The General Assembly has assigned responsibility to the BOP to provide programs in four areas (described in Section II. "Church Relatedness"). The effectiveness of each of these programs is reviewed below in terms of (1) the extent to which there is a process for measuring the delivery of services and monitoring the effectiveness of those services with the BOP's constituencies, and (2) the extent to which policies and procedures exist and are sufficient to assure that BOP staff hold the necessary and appropriate skills, licenses, and experience to make it reasonable to anticipate that they can perform their work satisfactorily. Both of these factors contribute to the overall effectiveness of the program.

A. *Survey Results*

During the spring and summer of 2005, Research Services contributed to a review of the BOP's church relations, policies, and effectiveness by surveying Presbyterian Church (U.S.A.) Benefits Plan members currently serving Presbyterian Church (U.S.A.) congregations or other Presbyterian-related organizations, retired Benefits Plan members, congregations, presbytery executives, and presbytery BOP liaisons. Response rates ranged from 60 percent for retired Plan members to 27 percent for congregations. While the response was on the low side, Research Services indicated to the best of its knowledge this did not bias survey results.

Generally, the survey results indicated that BOP programs are highly effective. A summary of key survey highlights is included in Appendix A.

The survey revealed two areas that appear to need improvement:

- Thirty-four percent of Benefits Plan members currently serving Presbyterian Church (U.S.A.) congregations or other Presbyterian-related organizations are not very satisfied or not at all satisfied with the comprehensiveness of the pension benefits information in BOP mailings.
- A high percentage of Benefits Plan members currently serving Presbyterian Church (U.S.A.) congregations or other Presbyterian-related organization are not very satisfied or not at all satisfied with certain interactions with the BOP or with BOP plan administrators on matters involving medical benefits. (See Table 3A in Appendix A.)

There were two other areas that comparatively received slightly higher adverse ratings:

- While presbytery executives generally gave high marks to the quality of BOP services, 11 percent gave fair or poor ratings to presentations by a regional representative or education specialist; 8 percent gave fair ratings to regional benefits consultation and 13 percent gave fair or poor ratings to communication with regional representatives.
- Ten percent of presbytery BOP liaisons gave fair ratings to financial planning seminars and retirement education seminars.

The survey instrument also permitted respondents to raise issues, the more pertinent of which are summarized below:

- Many respondents offered broad praise for the BOP's work—"I thank God every day for the BOP."
- Some respondents expressed concern about the inability of small congregations to afford BOP dues and the resulting inability of small congregations to call installed pastors.
- Some expressed concern for what they viewed as declining personal service by BOP staff.
- Some called for benefits coverage for part-time pastors, lay pastors, supply pastors, or part-time staff.
- Other suggestions included:
 - More detailed and/or more understandable financial statements.
 - Better vision or dental coverage options.
 - Education workshops in which laypeople with full-time jobs could participate after work or on the week-ends.
 - Changes in the way BOP policies treat clergy couples, survivors, and/or single people.

B. *Benefits Plan*

Issues and concerns focus primarily on the Medical Plan because of rising national health care costs. While the Review Committee found all BOP programs to be effective as currently structured and delivered, ongoing attention is needed to improve program substance, communication, and delivery, while simultaneously striving to contain costs. The Committee recognizes that this will not be an easy task and was impressed with the BOP's understanding of the tough issues and willingness to tackle them.

1. *Pension Plan*

The pension plan is a defined benefit program. Participation is mandatory for ministers of the Word and Sacrament. The program is stable and in excellent financial condition. The Review Committee noted there is a high level of satisfaction with the Pension Plan, as currently structured, and did not discern any compelling need for considering changes to the Plan. Actuarial work and legal requirements are outsourced to highly qualified experts. Professional staff and board members are well qualified to assess the qualifications and effectiveness of the work of these outside experts.

The Review Committee familiarized itself with pension programs in other denominations and concluded that the Presbyterian Church (U.S.A.)'s plan generally is broader based and provides a greater percentage of retiree income requirements than plans in most other denominations. [Exhibit B1, Church Benefits Association 2003 Benefits Plan Survey in Appendix B.] Mandated participation of ministers of the Word and Sacrament is foundational and assures the success of the Pension Plan for all participants. The committee concluded that there is no basis for considering alternatives. Notwithstanding this overall conclusion, the committee noted that the BOP is considering plan enhancements involving non-mandated participants.

Perhaps the most significant Pension Plan issue involves the annual experience apportionment. The objective of the Pension Plan investment management is to provide not only for retirement income but also to protect the purchasing power of retirees from the ravages of inflation. Over extended time periods, successful investment management increases the value of investments at a rate that exceeds the inflation rate. The BOP has been very effective in achieving this outcome. This provides the basis for annual experience apportionment grants. However, in the short run, financial markets can be volatile. If large experience apportionments are approved in times when investment returns are high, this could increase the possibility that subsequent inferior investment performance could put the adequacy of investment reserves into jeopardy. This happened a few years ago, and since that time the BOP has taken care to maintain a balance between adequate reserves and timely experience apportionments.

The BOP is committed to maintaining a stable dues structure, which has been 11 percent for at least the last forty years. This means that altering the dues levy is not an option for dealing with a potential shortfall in reserves. In turn this creates an explicit conservative bias in determining the annual experience apportionment in conjunction with the adequacy of reserves. In addition, the timing of experience apportionments affects, to an extent, the distribution of benefits to current retirees versus future retirees.

The BOP established an Ad Hoc Committee of the Board of Directors (Ad Hoc Committee) that completed a comprehensive Asset/Liability Study during 2005 that used revised investment return assumptions and developed a new approach to determining periodic experience apportionments and a new way of calculating, identifying, and using Pension Plan reserves. The Ad Hoc Committee concluded that “the proposed new approach to determining experience apportionments, embracing as it does different methodology and investment return assumptions, would be superior to the current approach in achieving the Board’s overriding objectives of maintaining the solvency of the Plan while protecting the benefits of Plan members against the impact of inflation in a way that is more fair and equitable to all generations of Plan members, active and retired.” The Ad Hoc Committee recommended that the BOP adopt the new approach as an Experience Apportionment Policy “... with all of the respect, stability, and continuity that the term connotes, as opposed to a guideline, which can be too easily disregarded.” The Ad Hoc Committee further recommended that should the BOP wish to deviate from the approved methodology in the future a two-vote process should be required. “The first vote would be a motion to set aside the apportionment policy for the one year in question. The second vote, to be taken only if the first motion was approved, would be on the *size* of the apportionment.”

The proposed policy involves a two-stage methodology beginning with the December 31, 2005, valuation. In Stage 1 the BOP would ascertain the solvency of the Plan and determine whether an experience apportionment may be granted. In Stage 2 the BOP would determine the size of the experience apportionment. Stage 2 would use a smoothed value of assets and would determine liabilities on the basis of a 7 percent investment return assumption. Had the proposed methodology been used to determine experience apportionments in the past, year-to-year volatility in the size of experience apportionments would have been reduced and the temporary decline in reserves below the minimum policy threshold could have been avoided.

The Review Committee concluded that the BOP has approached the study of experience apportionments thoughtfully and rigorously. The committee is sympathetic with injecting a greater degree of discipline in the determination of future experience apportionments. Current BOP directors remember the difficulties of the early 2000s well and are determined to avoid a similar situation in the future. However, as term limits result in a gradual turn over of directors, there is risk that this collective institutional memory will grow dim or be lost.

2. *Medical Plan*

Health care costs continue to skyrocket at the national level. The BOP has responded by (1) raising dues from 15.5 percent of Effective Salary in 2001 to 19 percent currently, (2) reducing benefits, (3) shifting some costs to plan participants, (4) aggressively cutting administrative expenses, and (5) greatly improving the efficiency of service delivery. The increase in dues places budgetary pressures on churches. This is increasingly problematic for smaller churches. Unfortunately, in some instances, increasing dues to cover rising health care costs has had the regrettable outcome of causing churches to limit pastor salaries and to opt out of benefit plan coverage for non-mandatory staff.

In the face of unabated increases in health care costs, there is increasing concern that the quality of the medical plans would be impaired by further benefit reductions and that raising dues further would exacerbate budgetary pressures in many churches. Short of a nationally based solution to the issue of rising health care costs, the BOP has limited options. It is mandated to recover the costs of benefits and administrative expenses through dues. This means that as health care costs continue to rise and efficiency initiatives are exhausted, the BOP may need to continue to raise dues.

Other alternatives are being explored. If a way could be found to encourage churches to raise salaries of Plan participants, particularly ministers of the Word and Sacrament, the need to raise dues would lessen considerably. There is also potential to reduce health-care expenses by helping Plan participants to find healthier life styles. Support mechanisms might be created that would reduce occupational stress that is a contributor to poor health. The BOP already sponsors educational programs, such as smoking cessation, but a frequent point of frustration that BOP staff expresses is that Plan participants do not take advantage of scheduled educational programs—those called to ministry are not necessarily good at self-care. One question is how to induce Plan participants to engage in programs and lifestyle changes that are in their own best interest. There is a coincidence of interests here in that these steps reduce costs, improve the quality of life of church employees, and may also serve the interest of the wider church as healthier church staff will improve retention and aid in addressing other issues that sap the energies of leaders in middle governing bodies.

There is general agreement that there are no easy answers to the rising cost of health care. The BOP is continuing to explore all available avenues. The BOP has taken some steps to develop initiatives that it hopes will lead to reduced health-care expenditures in the future. However, these programs require significant up front investments without a clear-cut ability to determine how effective they will be.

One such instance is the offer of financial incentives to Plan members for preventative services such as the annual physical.

Another example of an innovative program that has potential is CREDO—a program that would provide ministers of Word and Sacrament, who have about seven-to-ten years experience, time to explore financial planning, mental health, physical well-being and sense of call. This eight-day program of vocational preparedness and reflection is currently offered by the Episcopal Church and adaptation of the program for Presbyterian Church (U.S.A.) use is under consideration. An initial retreat for approximately thirty-five pastors was held in November 2005. No measures yet exist to evaluate the extent to which the CREDO program will be effective in reducing long-term health care costs.

The BOP is also exploring mutual support clergy-colleague groups, which would be facilitated by a licensed professional. They have also urged that presbyteries look at financial viability of churches, and that the denomination should raise money for small churches as it does for missionaries.

Another program that is under development by Auburn Theological Seminary under the auspices of the Lilly Foundation, involves personal pastoral coaching. This program involves pairing trained coaches with pastors over an extended time period. The program has had documented success in reducing stress and occupational burnout. Although the study has not documented improved retention or reduced health-care costs, these benefits seem reasonably probable based on the documented positive personal impacts of coaching.

In light of national trends in health-care costs and the limited options available to the BOP, the Review Committee included a question in the survey that asked respondents what they thought the BOP should do in response to volatility in investment return rates, rising health-care costs, and declining church size. Respondents were given five options: reduce benefits; increase dues; expend more resources to educate Plan members to adopt more healthy behaviors and to be smarter health care consumers; other (please specify); and don't know. Respondents were permitted to check more than one category. Table 1 shows response rates for each of the five groups surveyed.

Table 1
How Should the BOP Respond To This Combination of Trends: Volatile Investment Return Rates, Rising Health Care Costs, and Declining Church Size?

	Benefit Plan Members Currently Serving	Retired Benefits Plan Members	Congregational Representatives	Presbytery Executives	Presbytery BOP Liaisons
Reduce benefits	6 %	5 %	18 %	19 %	37 %
Increase dues	10 %	39 %	23 %	32 %	51 %
Expend more resources to educate Plan members	48 %	51 %	45 %	74 %	64 %
Other	69 %	10 %	13 %	26 %	13 %
Don't Know	29 %	38 %	35 %	18 %	12 %

Not surprisingly Medical Plan members were not enthusiastic about reducing benefits and those responsible for dues—currently serving members and congregational representatives—were least enthusiastic about raising dues. A consistently large percentage of respondents want the BOP to expend more resources on educating Plan members to adopt more healthy behaviors and to be smarter health care consumers.

Survey respondents, particularly currently serving Plan members, offered a large number of suggestions:

- Provide financial incentives for behavioral health by, for example, covering health club costs or penalizing smokers.
- Allow spouses who have other options for coverage to opt out and, if they desire, to take on the dependent coverage under their policy. This would allow for a single coverage option for clergy, if they elected it.
- Allow different arrangements for clergy and laity in the coverage.

- Convert medical benefits partly into health savings accounts that would reward healthy individuals with few claims.
- Advocate for health care reform—including national health insurance and/or health-care cost reduction—and give Presbyterians information to advocate as individuals and congregations for reform.
- Make the dues structure more progressive, by raising or eliminating the cap on congregational dues, or make the dues structure less progressive, by shifting toward flat dues, irrespective of the dollar amounts of salaries, or reducing Assistance Program grants.
- Review the performance, cost, and service of outside vendors, especially Express Scripts and Value Options, the BOP’s pharmacy benefits manager and mental health services vendor, respectively.
- Identify and make available health-maintenance-organization options to Benefits Plan members and Affiliated Benefits Program participants outside of the metropolitan Louisville area.
- Amalgamate the Presbyterian Church (U.S.A.) medical benefits system with that of another denomination.
- Work with the Presbyterian Church (U.S.A.) partner church in Canada so that Plan members can buy prescription drugs at Canadian prices.
- Refocus the BOP’s investment policy on maximizing investment return rates instead of trying to influence policies (for example, in the Middle East). .
- Cut BOP overhead costs and the salaries of top BOP executives.

The Review Committee discussed these suggestions with staff of the BOP. While many of the suggestions have received some consideration, the committee believes that the BOP in some cases could benefit from more thorough and thoughtful study of many of these and other suggestions.

The Review Committee noted that the BOP has achieved efficiencies in recent years without compromising the quality of programs. The quality of delivery appears to have improved over time. Notwithstanding these improvements the BOP has been able to reduce its staffing numbers.

The Review Committee reached the following conclusions with respect to the Medical Plan: The BOP and its staff

- are knowledgeable;
- utilize outside experts effectively;
- understand rising national health-care costs;
- are sensitive to the impact of rising health-care dues, especially on small churches;
- strive to provide quality health-care programs at affordable costs;
- respond to the challenge of rising costs by developing educational programs;
- understand health care as a shared responsibility of Plan members and the BOP;
- are committed to the mission and ministry of the PC(USA);
- are dedicated to providing excellence in member services;
- have an appeals process that is fair and compassionate;
- are open to change and actively exploring possibilities to serve Plan members better.

3. *Death and Disability Plan*

Most participants in the Benefits Plans, according to survey results, are very satisfied, satisfied, or somewhat satisfied with the substance and delivery of the death and disability plan. About 10 percent of currently serving Plan members are not very satisfied or not satisfied at all with the comprehensiveness of the disability benefits information in BOP mailings. Sixty percent of currently serving Plan participants indicated that they “don’t know” about the Death Benefits Plan.

4. *Assistance Programs*

The Assistance Programs go to the heart of Christian discipleship: serving people in need in the name of Jesus Christ. The Assistance Programs provide emergency and on-going financial aid for members of the pension and health care plans and, for some programs, other employees of Presbyterian churches. The Assistance Programs also work to strengthen future leadership for the church by providing strategic assistance and support to pastors who need it.

Shared and Emergency Grants provide emergency financial assistance. For example, during the devastating hurricane season of 2004, the Assistance Program staff took initiative to contact presbyteries in Florida and offer important information regarding Shared and Emergency Grants so that those needing such grants could receive assistance quickly.

Taking the long-view of the financial viability of the Assistance Programs, the Board of Pensions recognizes that income from the Christmas Joy Offering is not keeping pace with growing need. Income from the Christmas Joy Offering is the primary funding source for the Assistance Programs. This funding source has been supplemented by direct contributions and income from endowments. To ensure that the Assistance Programs can continue to meet basic needs and, perhaps, expand in future years, the BOP recently reinstated a Funds Development Program to increase contributions.

The Assistance Programs are generally viewed as important and effective. These conclusions are supported by the survey results, although a very large percentage of Benefits Plan participants and congregational representatives checked the box "Don't Know", suggesting that knowledge and understanding of these programs is not widespread. Presbytery executives and presbytery BOP liaisons were much more knowledgeable and a large majority rated the effectiveness of the Assistance Programs as very effective, effective or somewhat effective.

Administration of the Assistance Programs is managed by qualified BOP staff experts. Regional representatives coordinate individual cases very effectively with presbyteries and professional BOP staff, often collecting relevant facts and advise individuals on program limitations and prospects for qualifying for financial assistance. Regional representatives also are responsible for educating presbyteries, eligible individuals and church officers about various assistance programs and eligibility requirements. In addition to the survey results, BOP staff advised the Review Committee that not withstanding these communication initiatives the level of knowledge about Assistance Programs is inadequate.

In 2001, the BOP initiated a Seminary Debt Assistance Program to support first call pastors with less than seven years experience and churches with fewer than 150 members and a budget of up to \$100,000 (note that in 2005 the BOP increased the church budget criterion to up to \$250,000). The program provides grants of up to \$10,000 over four years to repay the education debt of Ministers of the Word and Sacrament. The intent of the program is to help strengthen the church by making it easier for small congregations to attract new leadership and it encourages graduates to pursue a career in the ministry. The BOP views this as an incubator program and intends, after five years, to transfer the program to an appropriate organization for continued administration. Incubator programs are part of a strategy to put ideas into successful practice before asking donors to support them. The BOP has formed the Seminary Debt Assistance Advisory Committee, which consists of representatives of the BOP, the General Assembly Council, seminaries and middle governing bodies, to advise it in implementing this program. The Review Committee noted that many constituencies benefit from this program and acknowledged the benefit of the informal program of consultation through the Seminary Debt Assistance Advisory Committee, but discussed whether the BOP might better coordinate involvement of other interested constituencies through a more structured consultation process.

The BOP decided in 2002 to reactivate fund raising activities and adopted a five-year plan in 2004. There have been some results already. The BOP intends to develop fund raising capabilities further over the next two years. The principal focus of fund raising is to continue current Assistance Programs and introduce new programs, such as the CREDO program and an adoption assistance program.

The fund raising initiative has raised the issue of the BOP's relationship with other General Assembly agencies and with middle governing bodies. The Review Committee was advised that the BOP has done a good job of communicating with other agencies and that the General Assembly Council has been involved in planning and implementing a variety of cooperative efforts. There was some concern that the level of involvement of presbyteries needs to be greater. The Review Committee concluded that the level of cooperation to date has been good but that the Chairs and Chief Executive Officers of the General Assembly agencies should be encouraged to partner better in planning and implementing cooperative fund raising efforts that involve middle governing bodies.

5. *Retirement Housing*

Because many ministers now own their own home the BOP has adjusted to real-world circumstances. Currently, fewer retirees need a house for their retirement living. So, the BOP has sold many real estate holdings, but assists with housing needs through financial assistance on an as needed basis. Over the longer term the BOP expects to cease owning and operating a retire-

ment housing program for eligible retirees and their spouses, but it will provide financial assistance for retirement housing needs. The Review Committee concluded that the BOP's redirection of this General Assembly mandate is appropriate and resources should be redirected to other programs, such as the Assistance Programs.

C. *Investment Management*

The BOP manages approximately \$6.5 billion in investments, about 98 percent of which support the obligations of the Pension Plan and the Death and Disability Plan. The investment objective is to provide a long-term total return (currently defined as 5 percent above the rate of inflation) that can sustain and increase the promised benefits to Plan members, while maintaining a stable dues level and appropriate contingency reserves for each Plan. The Review Committee determined that the BOP has been fully successful in achieving its investment objective. Furthermore, the Committee found investment policies, procedures and practices to be thorough and soundly grounded.

1. *Mission Responsibility Through Investment (MRTI)*

The Committee on MRTI of the Presbyterian Church (U.S.A.) is charged with implementing General Assembly policies on socially responsible investing by first engaging corporations in dialog and subsequently requiring divestment of investments in corporations that have not complied and are not likely to comply with General Assembly policies. The BOP has a Social Responsibility Committee encompassing eight directors with cross membership with the BOP's principal board committees. This committee is charged with advising the Committee on MRTI and overseeing implementation of decisions made by the Committee on MRTI. Board of Pension staff and two elected members of the BOP board participate in meetings of the Committee on MRTI.

In addition to the standard screens of the Presbyterian Church (U.S.A.) (no investments in alcohol, gambling, or arms) the committee helps the church in its process of decision-making with regard to social responsibility in investment. The Committee on MRTI works with the Social Responsibility Committee of the BOP. It follows a carefully articulated process first of identifying potential companies to be placed on the divestment list and then of discovery and engagement with those companies before recommending to the General Assembly that the companies be placed on the divestment list. The Review Committee was assured by BOP staff that the process for placing a company on the divestment list is reasonable and thoughtfully carried out.

Once a company has been placed on the divestment list, all investment managers are notified with the expectation that investments in these companies will be disposed of over time in a way that does not compromise investment returns. Investment managers may formally request to be exempted from a divestment requirement for a specific company. The Investment Committee of the BOP approves the grant of any exception request.

The Board of BOP has approved a blanket divestment exemption pertaining only to commingled funds. The basis for this exemption is that such funds are typically indexed to market indices, such as the S&P 500 stock fund. While customized indexed funds could be constructed that exclude companies on the divestment list, the administrative and investment management fees would be much higher.

A BOP board member involved in the Committee on MRTI expressed a concern that the committee may be understaffed in the face of an increased workload stemming from General Assembly action pertaining to companies operating in the Middle East.

The Review Committee concluded that the BOP is faithfully carrying out General Assembly mandates and thorough and effective compliance procedures exist both for investment activities and proxy voting.

2. *Investment Committee and Investment Management Governance*

The Investment Committee meets three times a year to conduct its assigned responsibilities. During intervening time periods, staff administers investment activities consistent with delegations of authority which are summarized explicitly in the Investment Manual. Staff provides board members monthly reports. The chief investment officer (CIO) regularly consults with the chair of the Investment Committee. In nearly all respects, the Investment Manual is a best practices document. It guides staff and board activities, establishes precise guidelines, provides for regular and systematic review procedures and reporting and assigns explicit authorities and accountabilities. The Review Committee noted that the infrequency of full committee meetings and conference calls is not a "best practices" approach. While the committee concluded that governance and oversight of investment activities appears adequate and there are no obvious deficiencies, the BOP should conduct a peer review of investment management oversight governance practices and consider whether adjustments in current processes would enhance governance effectiveness.

The Review Committee also noted that there have been nine Investment Committee chairs in the last fifteen years. This lack of continuity has not proved to be troublesome due to the thoroughness of procedures codified in the Investment Manual and because of investment staff continuity. While frequent rotation of the position of chair is not of current concern, it could become so, if the CIO leaves.

3. *Long-Term Planning and Investment Strategy*

Long-term investment strategy and asset allocations can be described as solidly consistent with traditional pension plan investment management strategy. Nearly all investments are allocated to highly liquid equity and fixed-income securities. Equities comprise nearly 70 percent of overall investments, which is appropriate for managing Pension Plan assets where liabilities are of long duration. Diversification into international equities is also consistent with typical practice. This traditional asset allocation strategy and rigorous selection of well-established investment managers permits the BOP to oversee a very large investment portfolio with a lean staff of seven people.

Table 2
Balanced Investment Portfolio Asset Allocation
December 31, 2004

Asset Class	Market Value (\$ in Millions)	Actual Percentage	Asset Allocation Range
U.S. Equity	\$3,203	49.7 %	35–55 %
International Equity	\$1,201	18.6 %	10–20 %
Fixed Income	\$1,950	30.2 %	25–45 %
Other	\$96	1.5 %	0–10 %
Total	\$6,450	100.0 %	100 %

The Investment Committee has authorized up to 10 percent of plan assets to be invested in nontraditional investments (see Table 2). As of December 31, 2004, only 1.5 percent had been allocated to such investments. During 2005 the Investment Committee executed commitments to invest in nontraditional investments equal to 7.5 percent of plan assets and by the end of the year actual funded investments rose to approximately \$260 million, or 3.6 percent of plan assets. The CIO expressed the view that the percentage of nontraditional investments would probably not increase very much for two reasons. First, while alternative investments might enjoy higher long-term rates of return, they are less liquid. Second, such investments require much more study and analysis prior to acquisition and also require much more intense monitoring after acquisition. Existing staffing capacity and expertise is not sufficient to undertake prudently the risks inherent in alternative investments. The Review Committee concluded that while there may be merit to the CIO's position, it is generally not consistent with evolving large pension fund investment practice. Because Plan liabilities have a very long duration a degree of illiquidity should not be of concern. Furthermore, although alternative investments involve a higher degree of risk, the returns should compensate for the greater risk, if properly managed. The Review Committee believes the Investment Committee should plan how to accomplish such diversification of Plan assets into alternative investments with appropriate staff in a prudent manner.

4. *Short-Term Planning—Asset Allocation Rebalancing Guidelines*

Unlike most other aspects of investment management, procedures for rebalancing asset allocation in between Investment Committee meetings are not specified explicitly in the Investment Manual. This lack of procedural clarity is of concern because of the infrequency of Investment Committee meetings. Most rebalancing occurs because of the need to move funds out of investments to fund Pension Plan and other Plan payments. Rebalancing can also occur because changes in market performance and individual manager performance result in substantive changes in the asset allocation profile. Because of the high level of trust the Investment Committee has in the CIO, it has granted the CIO extensive discretion to rebalance asset allocations between Investment Committee meetings.

While the Review Committee agrees it is appropriate for the Investment Committee to delegate discretion to the CIO, best practice dictates that the limits of that discretion and reporting requirements on actions taken be explicitly articulated in the Investment Manual. Moreover, the Investment Manual should be a living document subject to change if, and when, circumstances dictate. For example, if the CIO is temporarily incapacitated, leaves or is replaced, the Investment Committee should determine whether the approved rebalancing discretion is still appropriate or should be modified. The Review Committee suggests that the Investment Committee of the BOP amend the Investment Manual to include explicit asset allocation rebalancing guidelines and staff authorities to implement rebalancing.

5. *Investment Performance and Individual Manager Performance Assessment*

Investment performance has consistently exceeded benchmark indices for the 3-, 5-, 10-, and 15-year periods. Returns have also consistently exceeded the average annual performance benchmark of the Consumer Price Index plus 5 percent by more than 1 percent over the last fifteen years. The Review Committee was impressed with investment performance.

Individual investment manager selection is governed by a rigorous analytical process that is documented in detail in the Investment Manual. Manager performance is reviewed systematically and in a timely manner, based upon a comprehensive set of criteria documented in the Investment Manual. When performance deteriorates or other investment manager attributes deviate significantly from those that were relied upon when the manager was originally engaged, the investment manager undergoes a rigorous review, which often leads to termination of the relationship. The Review Committee was impressed with the careful attention to manager selection, review of performance, and timely dismissal when circumstances warranted.

D. *Assessment of Other Aspects of Program Effectiveness*

1. *Staff Development*

The Review Committee reached the following conclusions:

- Strategies are in place to attract adequately skilled personnel.
- The BOP has a formal development program that is effective, including collaborative programs with Drexel University and a structured mentoring program.
- The BOP has been successful in attracting a diverse and engaged hourly-paid workforce.
- There is an unwavering commitment to diversity, and at the entry level a good degree of diversity has been achieved. However, this is not yet the case for the more highly skilled positions. [See Exhibit B2, Numbers of New Hires and Promotions at the BOP for 2002, 2003 and 2004 Classified by Race, Gender and Status (Exempt/Nonexempt) in Appendix B.] Because of this difficulty, the BOP has started an internal program geared to staff development with the intention of promotion to upper level positions.
- The Review Committee noted that there are no explicit management succession plans for top executives. The BOP's Executive Committee intends to complete development of a management succession plan in 2006.

2. *Communication With Constituencies*

A key component of the BOP's strategic plan is to develop an integrated program within the BOP for relations with constituencies that encompasses all points of contact, including the call center, regional representatives, education specialists and various forms of printed and electronic communications materials.

The BOP has established an executive presbyter forum that meets three times a year. This forum brings complaints and concerns to the attention of the BOP and gives BOP staff the opportunity to explore ideas with the presbyters. This forum provides a potential vehicle for developing responses to issues such as better cooperation with middle governing bodies in increasing healthy lifestyles, fund raising, and other initiatives.

The Review Committee noted that the current education seminars are valuable, but did not feel there is a clear vision or set of objectives for the seminars. The four current seminars focus only on retirement issues, financial planning, and tax management. A bolder/broader vision could include integration of healthy living education.

There is not a clear organizational alignment between the placement of the educational specialists within the BOP and the purpose of the educational programs. The committee noted that educational specialists currently report through the Pensions executive, which is the third organizational reporting arrangement in recent times. The BOP may wish to consider whether alignment with the Church Relations executive and the regional representatives might result in more effective linkage of these resources with educational needs and delivery of educational programs to Plan participants. The committee believes that presbyteries need to be more engaged in educational programs than they are at present. For example, the BOP, in scheduling seminars, does not currently use geographical boundaries of presbyteries.

The BOP established a new organizational unit for Church Relations in 2002 and hired a veteran pastor as the top executive. The regional representatives were increased in number and their job responsibilities have been restructured. About 60 percent of the time of regional representatives is now spent working with presbyteries and synods and with presbytery and

synod leadership and committees. The remaining time is spent on planning and preparation and in a variety of other ways, including responding to member concerns, facilitation of individual needs for assistance, identification of potential donors for fund raising, meetings with retirees, and input into BOP program development. In addition, each regional representative has been assigned a national coordination role. For example, one relates to the national interim ministers group; another relates to church business, educational and music professionals.

The Review Committee believes the focus on Church Relations and the restructuring in regional representatives' jobs has been constructive and has helped improve communications. The committee believes that the BOP should give further consideration to how communications can be enhanced through appropriate use of regional representatives. One possibility, already under active consideration, would involve regional representatives visiting larger churches.

The Review Committee reached the following additional conclusions:

- The BOP is using emerging communications technologies, such as podcasts, effectively; however the challenge is in getting Plan participants to access available information.
- The cost of producing print materials has declined substantially but it is difficult to determine how effective printed materials have been.
- The BOP is wrestling with the challenges of people receiving, reading, and understanding communications.
- One possible communications approach that has not been explored is sending informational e-mails directly to those Plan participants who have e-mail addresses.

3. *Attention to Current and Emerging Technologies*

The Review Committee reached the following conclusions:

- The BOP has made effective use of technology to improve member services over time.
- The BOP is making appropriate investments in new technologies and recognizes the need to utilize technology more fully and better.
- The BOP is effective in providing security for personal information records of Plan participants but security remains an ongoing concern and point of focus.
- Information technology professionals are committed to supporting BOP objectives.
- A developing challenge is how to make the website more interactive and how to increase the utilization of the website.

V. Conclusions and Recommendations

The Review Committee reached the following conclusions and makes the following recommendations to the BOP. The recommendations are intended to help strengthen the programs and services of BOP. The Review Committee would like to thank Chair Earle Robbins, President and CEO Robert Maggs, BOP's Board of Directors, the staff of BOP and the Office of the General Assembly 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.

A. *Cooperation with Other Agencies and Middle Governing Bodies*

The Review Committee applauds the BOP for taking the initiative in areas such as clergy recruitment and retention and fund raising to support healthful living and financial assistance programs. The committee noted that the BOP seeks to coordinate these initiatives through meetings of the chairs and chief executive officers of the agencies. The committee *recommends* that the BOP work much more directly with other agencies and presbyteries in designing programs and developing appropriate fund raising mechanisms. The committee noted and affirms the role of the chairs and chief executive officers of all the General Assembly agencies in working collaboratively with each other to address church-wide issues and advance common programs. The committee *recommends* that the chairs and chief executive officers work directly with the BOP to coordinate their respective mandates and resources to achieve better outcomes and to engender effective working relationships with middle governing bodies.

For example, the most recent series of regional benefits consultations included a dialogue for persons involved with committees on ministry and committees on preparation for ministry. Other agencies of the church were invited to participate in the dialogue but were not included in the planning of it. While the Review Committee understands that the BOP has the resources to do things and that what it does is appreciated by the other agencies of the church, cooperation with other agencies should be strengthened in areas of overlapping responsibility and opportunity by working more closely with appropriate partners in the development stages of a project.

B. *Promotion of Healthy Life Styles*

The Review Committee commends the BOP for recognizing that promotion of healthy lifestyles and prevention measures offer the most potential for reducing medical expenses, and it applauds the education and incentive programs underway and/or under consideration. The Review Committee *recommends* that the BOP: (a) continue and expand these education and incentive programs, and (b) advocate for the position that the health of pastors is primarily the responsibility of the pastor, the session, and the presbytery and that the BOP is a supporting entity.

C. *Medical Plan*

The Review Committee *recommends* that the BOP give considered attention to suggestions it has already received from Plan members for addressing the challenges of rising cost of medical care and insurance.

D. *Compensation*

The Review Committee found that the BOP is honoring the General Assembly's compensation guidelines and that compensation philosophy and administrative procedures are appropriate. The committee noted that a wide differential in the compensation for some of the top ranking BOP executives, as compared to executives at other General Assembly agencies, exists. These differentials may have a demoralizing effect on staff in other agencies, may create a perception of insensitivity, and may obscure the good work the BOP is doing in other places. The Review Committee *recommends* that the Board of Directors of the BOP be cognizant of these potential perceptions, while recognizing the importance of attracting and retaining a highly qualified staff.

E. *Governance*

The Review Committee was advised that the board of the BOP established a new committee, the Board Development and Governance Committee, in February 2005. The committee's charter includes the following responsibilities: work with the GANC to recruit qualified directors, oversee board member education, advise on committee membership and designation of committee chairs, and assess committee and board effectiveness. The Executive Committee of the BOP is responsible, among other things, for management succession planning and long-term strategic planning.

The Review Committee concludes that the BOP has taken a very important step in strengthening board governance. In addition, the committee *recommends* that the board consider enhanced responsibilities for the Board Development and Governance Committee, which could include reviewing the effectiveness of board committee structure, establishing other board committees, and reviewing committee charters. The board of the BOP may choose to consider whether other responsibilities, such as management succession and long-term strategic planning, which are often part of such a committee's role in other organizations, should be added to the Board Development and Governance Committee's responsibilities.

F. *Communications with Constituencies and Program Beneficiaries*

The Review Committee noted frustration from BOP staff that key information is not always getting to, or being accessed by, program beneficiaries. The committee also noted that the regional representative program has been redesigned with the intent of improving communications. The committee affirms these efforts and *recommends* that the BOP look for ways to improve further the effectiveness of communications through the use of technology, educational programs delivered through educational specialists, further development of the role of regional representatives, and through coordination with general presbyters and committees and leadership of middle governing bodies.

G1. *Investment Management—Short-Term Planning—Asset Allocation Rebalancing Guidelines*

The Review Committee *recommends* that the Investment Committee of the BOP amend the Investment Manual to include explicit asset allocation rebalancing guidelines and staff authorities to implement rebalancing.

G2. *Investment Management—Governance*

The Review Committee noted that the infrequency of Investment Committee meetings and telephone conference calls is unusual, although no significant deficiencies are apparent. The committee *recommends* that the BOP conduct a peer review of investment oversight governance processes and consider adopting approaches that would enhance oversight effectiveness.

G3. *Investment Management—Alternative Investments*

The BOP generally has a thorough and sound asset allocation methodology for Plan assets. The Review Committee noted, however, that the Investment Committee has been slow to implement allocation of assets to alternative investments as permitted by policy guidelines. In this regard Pension Plan asset allocation is lagging evolving investment practice at other large pension fund managers. The Review Committee *recommends* that the Investment Committee of the BOP continue to explore over time greater diversification of Plan assets into alternative investments and establish a plan how to accomplish such diversification in a prudential manner.

H. *Pension Plan Experience Apportionments*

The board of the BOP recently completed a comprehensive long-term Asset/Liability Study. The Review Committee notes that in the past the BOP did not always follow its experience apportionment guidelines. When investment performance was consistently exceptional during the late 1990s, the BOP on several occasions approved experience apportionments that exceeded the guidelines. When market performance deteriorated in the early 2000s, the BOP was forced to make no experience apportionments for two consecutive years and investment reserves temporarily fell below the lower limit. The current board of the BOP is very cognizant of these issues. However, because of term limitations the institutional history and memory could be lost over time.

Accordingly, the Review Committee applauds the decision of the board of the BOP, in determining the annual experience apportionment, to adopt a formal policy, as recommended by the Ad Hoc Committee on Reserve Review, that takes into account both the long-term benefits to pension plan beneficiaries and the long-term risks to the adequacy of reserves of granting an annual experience apportionment and carefully document any decisions to deviate from board adopted policy. The committee *recommends* that, while administration of this policy need not incur the expense of a comprehensive annual updating of the asset/liability study, such a study should be done every few years, as has been past practice.

I. *Diversity in Staffing*

The Review Committee notes with concern that, although there is diversity of staffing at the entry level, this has not yet been achieved in the upper level positions. The Review Committee *recommends* that the BOP find a way to address this disparity.

VI. Referrals

This report of the Review Committee answers the concerns that came to the last General Assembly regarding the need for a review of the medical plan and a comparison with other similar medical plans in other denominations. The BOP has agreed to the recommendations contained in the report. Some of these changes are already underway, and the BOP will report as it accomplishes those that remain to be addressed.

APPENDIX A Survey Results

- 81 percent of retired Benefits Plan members indicated they believe that the BOP's service to retired people is very effective, effective, or somewhat effective.
- 92 percent of retired Benefits Plan members believe the BOP's provision of pension benefits to Plan members is very effective, effective, or somewhat effective.
- 59 percent of congregational representatives indicated that they believe that the BOP's service to church treasurers and business administrators is very effective, effective, or somewhat effective.
- 91 percent of presbytery executives and 98 percent of presbytery BOP liaisons indicated that the Assistance Program that supports people currently retired from serving congregations or other Presbyterian-related organizations is very important, important, or somewhat important.

- 63 percent of presbytery executives and 64 percent of presbytery BOP liaisons indicated that they believe that the BOP’s provision of Assistance Program grants to people currently serving Presbyterian Church (U.S.A.) congregations or other Presbyterian-related congregations in their jurisdictions is very effective, effective, or somewhat effective.
- 94 percent of presbytery executives and 89 percent of presbytery BOP liaisons believe that the BOP’s provision of information to presbyteries about changes in Benefits Plans are very effective, effective, or somewhat effective.
- Nearly all presbytery executives and BOP liaisons indicated that the BOP has shown leadership in supporting the Presbyterian Church (U.S.A.)’s mission by providing Benefit Plans, providing Assistance Program grants, offering wellness programs, offering financial planning seminars, and offering retirement education seminars.
- 100 percent of presbytery BOP liaisons, 92 percent of Benefit Plan retirees, 87 percent of currently serving Benefit Plan participants, and 70 percent of congregational representatives believe that the BOP is faithful to its mission to a very great extent, a great extent, or to some extent.
- 100 percent of presbytery executives, 96 percent of Benefits Plan participants, 80 percent of congregational representatives, and 67 percent of presbytery BOP liaisons indicated that the work of the BOP is very important, important, or somewhat important to the Presbyterian Church (U.S.A.).

Assessment of BOP strengths by each group of respondents is summarized in Tables A1 and A2 below:

Table A1
Percentages of Respondents Who Believe that the Following Are BOP Strengths to a Very Great Extent, to a Great Extent, or to Some Extent

	Benefit Plan Members Currently Serving	Retired Benefits Plan Members	Congregational Representatives	Presbytery Executives	Presbytery BOP Liaisons
Trustworthiness	92%	94%	68%	100%	96%
Investment portfolio performance	92%	76%	48%	97%	99%
Relationship to PC(USA)	92%	82%	56%	96%	100%
Integrity, honesty, and ethics	92%	94%	69%	99%	100%
Affiliated Benefits Program	91%	33%	32%	78%	87%
Expertise in providing benefits	90%	88%	58%	96%	95%
Pension benefits	90%	93%	59%	99%	99%
Benefits Plan, in general	90%	82%	61%	100%	78%
Stability	90%	94%	69%	99%	100%
Disability benefits	88%	65%	45%	86%	92%
Medical benefits	87%	67%	61%	96%	89%
Personal service	77%	86%	57%	96%	100%
Reputation	76%	92%	66%	100%	100%
Communication	64%	78%	55%	96%	100%
Death benefits	59%	43%	45%	93%	99%
Education programs	56%	52%	36%	92%	94%
Assistance Program	53%	35%	33%	91%	92%

Low percentages in the area of the Assistance Program do not necessarily indicate BOP weakness as many respondents have no experience with this program and checked “No Opinion”.

Table A2
Percentages of Respondents Who Believe that the Following Are BOP Strengths to a Very Small Extent, or Not at All

	Benefit Plan Members Currently Serving	Retired Benefits Plan Members	Congregational Representatives	Presbytery Executives	Presbytery BOP Liaisons
Trustworthiness	2%	-	2%	-	1%
Investment portfolio performance	2%	1%	4%	2%	-
Relationship to PC(USA)	2%	-	4%	1%	-

Integrity, honesty, and ethics	2%	-	1%	-	-
Affiliated Benefits Program	4%	1%	3%	9%	1%
Expertise in providing benefits	3%	1%	4%	3%	1%
Pension benefits	2%	-	2%	-	1%
Benefits Plan, in general	2%	1%	3%	-	1%
Stability	4%	-	1%	1%	-
Disability benefits	8%	1%	1%	1%	1%
Medical benefits	3%	4%	2%	4%	1%
Personal Service	4%	-	6%	4%	-
Reputation	6%	-	2%	-	-
Communication	5%	2%	6%	3%	-
Death benefits	2%	3%	2%	1%	1%
Education programs	3%	2%	6%	4%	5%
Assistance Program	2%	1%	3%	1%	2%

Table A3
 Percentages of Respondents Who Were Not Very Satisfied or Were Not at All Satisfied With Interaction With the BOP in the Past Year Related to Medical Benefits

	Benefit Plan Members Currently Serving	Retired Benefits Plan Members
Comprehensiveness of the medical benefits information in BOP mailings	7%	3%
Clarity of the medical benefits information in BOP mailings	9%	4%
Timeliness of the receipt of BOP mailings with medical benefits information	10%	3%
Ease of contacting the BOP staff	6%	3%
Accuracy of the responses that BOP staff provides	6%	1%
Courtesy of BOP staff	4%	-
Ease of using the BOP's web site	2%	-
Comprehensiveness of the medical benefits information on the web site	5%	-
Clarity of the medical benefits information on the web site	4%	1%
BOP's medical benefits policies	4%	5%
Medical benefits decision making by Highmark Blue Cross Blue Shield, the medical plan administrator	16%	4%
Medical benefits decision making by Express Scripts, the prescription drug program administrator	16%	4%
Medical benefits decision making by Value Options, the mental health services administrator	22%	1%

CHURCH BENEFITS ASSOCIATION

2003 BENEFITS PLAN SURVEY

Organization	Number of Congregations	Type of Plan*	Contributions		Benefits		Average Retiree Payment	Assessment/Dues/Contribution Rate
			(in thousands)	to Plan	(in thousands)	Paid		
Assemblies of God	12,133	DC	\$45,011		\$22,103		2,035	Varies by church
Church of God (Cleveland, TN)	7,026	DC	\$13,348		\$7,717		565	Varies by church, 5 percent minimum recommended
Episcopal	7,305	DB	\$102,570		\$199,301		6,839	18 percent of pay
Evangelical Lutheran	10,721	DC	\$90,663		\$211,372		9,326	Generally 10 percent minimum
Lutheran Church--Missouri Synod	6,150	DB	\$47,223		\$110,339		15,539	5.3 percent for 2006
Presbyterian Church (U.S.A.)	11,064	DB	\$68,934		\$244,774		16,396	11 percent of pay
Southern Baptist Convention	43,024	DC+	\$430,131		\$462,401		33,832	Varies by church
United Church of Christ	5,804	DC	\$37,105		\$91,107		8,183	14 percent recommended
United Methodist Church	35,100	Hybrid++	\$286,000		\$495,000		34,000	Varies by church
YMCA	2,575	DC	\$156,571		\$159,206		8,193	Varies by "Y", Minimum of 7.2 percent

* DC: Defined Contribution Plan
DB: Defined Benefit Plan

+ The Southern Baptist Convention also has an old DB plan which provides benefits to many retirees. Contributions are no longer being made to this program.

++ Prior to 1982--Floor Plan--Contributions and benefits vary by conference.

1982--2006--DC Plan while active, annuitized at retirement--Roughly 11 percent or 12 percent of pay or denomination average.

2007 on--DB primary with DC supplement--will vary by year, expected to be about 9.5 percent of denomination average.

As we compare the pension programs of other denominations, it is important to keep in mind that many of the other plans have an entirely different structure than the Pension Plan of the PCUSA. Many of the other plans are defined contribution plans while the PCUSA has a defined benefit plan. The payment from a defined benefit plan is a monthly pension payable for life. The defined contribution plan provides an individual account which the retiree can distribute in any way that he/she desires. Typically, these accounts are distributed in a single sum at the time of retirement, although some denominations do offer an annuity option to their retirees.

The Pension Plan of the PCUSA has several features that set it apart from the other defined benefit plans. These are the median salary calculation and the experience apportionment. The median salary calculation provided a benefit for lower paid ministers that is based on the median salary for all pastors serving churches. The experience apportionment helps pension payments keep pace with increases in the cost of living.

**Numbers of New Hires and Promotions at the BOP
for 2002, 2003 and 2004
Classified by Race, Gender and Status (Exempt/Non-Exempt)**

	TOTAL	RACE		GENDER		STATUS	
		CAUCASIAN	RACIAL-ETHNIC	MALE	FEMALE	EXEMPT	NON-EXEMPT
2002	New Hires	6	8	4	10	8	6
	Promotions	14	9	5	18	15	8
2003	New Hires	13	3	10	6	10	6
	Promotions	9	8	6	11	6	11
2004	New Hires	6	2	1	7	5	3
	Promotions	10	7	7	10	12	5
3 Year Totals	New Hires	25-66%	13-34%	15-39%	23-61%	23-61%	15-39%
	Promotions	33-58%	24-42%	18-32%	39-68%	33-58%	24-42%

Exhibit B2

APPENDIX C—Self-Study Exhibits

Exhibit C1—Financial Soundness of the Pension Plan of the PCUSA

In 2003, Dr. Dan M. McGill, an elder in the Bryn Mawr Presbyterian Church in suburban Philadelphia, prepared a book for the BOP titled: *Financial Soundness of the Pension Plan of the Presbyterian Church (U.S.A.)*. This book is too long to include in this report. A short synopsis is provided below, but many details have been omitted. Copies of Dr. McGill's book may be obtained from the BOP.

This book is divided into several sections. It begins with a short history of BOP's predecessors, beginning with the establishment of the Fund for Pious Uses in 1717.

The second section describes the 'basic design' of the current pension plan, which has three objectives:

- Adequacy of retirement income;
- Protection of retirement income against loss of purchasing power from inflation; and
- Fulfillment of benefit promises.

The Pension Plan has three principal design features. First, the Plan is a defined benefit plan, which means that the Plan promises a definitely determinable benefit to a member upon retirement, which is paid in monthly installments for the member's remaining life span. And, in the event that the member's spouse survives the member, the spouse receives one-half of the determinable benefit for the remainder of his/her life. Other special features are described in the book.

Second, the benefit credited for any particular year is computed in terms of the member's effective salary for that year, or the relevant median effective salary, for that year, whichever is greater. Effective salary includes cash salary plus certain other benefits. Unlike some defined benefit plans, which may base pension benefits on a specified number of years prior to retirement, the Plan's pension benefits are determined using a career average benefit formula over the member's entire period of active service.

Third, again unlike many defined benefit pension plans, the Plan provides for periodic 'experience apportionments'. To the extent that the value of the Plan's assets exceed the value of benefits liabilities, a portion of that excess is returned to Plan members through 'experience apportionments'. This feature of the Plan has proved to be particularly valuable to members during periods of high inflation.

The third section of the book discusses the Pension Plan's funding policy. The plan adopted in 1927 was intended to be a fully funded plan in the sense that it would have enough assets at all times that if the plan should be discontinued for any reason it would be able to pay all accrued benefits in full. The fundamental principle is to provide funding in an amount such that its current value exceeds the present value of all future liabilities (benefits owed to Plan members). The BOP invests these funds with the objective of earning a long-term annualized rate of return of 5 percent above the rate of inflation. In practice the BOP tries to maintain contingency reserves, with a target level of 20 percent and a maximum of 33 percent, to guard against the possibility of a sustained period of poor investment performance. Such an event occurred in the early 2000's and the Plan's liabilities temporarily exceeded the value of its assets (by \$110,000 in 2002, or about -2 percent of Plan assets at the time).

In section four, Dr. McGill describes how the BOP determines policies for contingency reserves and experience apportionments through the conduct of asset-liability studies. These studies are done approximately every five years. The most recent one was completed during 2005.

Section five describes the policies the BOP has adopted to invest Plan assets and the manner in which these policies are implemented. The policies specify the types and percentages of different types of eligible investments. Today, detailed procedures governing investment processes are enumerated in the Investment Manual which is approved and maintained by the Board of Directors.

Dr. McGill concludes the book with a critical assessment the BOP's management of contingency reserves and experience apportionment guidelines during the 1990's. Several years of extremely high stock market returns resulted in rapid growth in contingency reserves. This, in turn, led to pressure on the Board to increase experience apportionments above policy guidelines based on thorough actuarial asset-liability studies. However, the stellar market performance was followed by one of the worst periods of sustained decline since the Great Depression and resulted in Plan liabilities temporarily exceeding Plan assets and to three consecutive years when no experience apportionments were granted. Dr. McGill notes that, with the benefit of hindsight, experience apportionments probably should have been less generous during the good market years. While he does not come right out and state that the experience apportionment guidelines should not have been set aside, that conclusion seems to be implicit in his critique.

Exhibit C2—Mission and Primary Focus of the Human Resources Team

Reporting to the President of the Board of Pensions (Exhibit 1), the Human Resources Team of ten employees led by Hy Rudin, Vice President of Human Resources, supports the mission of the Board as a strategic partner by encouraging organization wide partnerships that promote a productive working environment committed to delivering quality service to Members and staff.

The Human Resources Team's primary focus is on the effective management and development of employees. The team deals with the human element in the organization – staff as individuals and groups, their recruitment, selection, organization, compensation, benefits, training, development, performance review, promotion, termination and retirement.

It is the desire of the Board of Pensions to maintain an employee work culture where Christian principles and values are evident and incorporated into its day-to-day dealings with employees and Members. The organization's leadership strives to manage others in a manner that reflects respect, dignity, equity, honesty and integrity, and recognizes the need for balance in spirituality, work and life.

In addition, these guiding principals govern our team's commitment to provide an environment with equal opportunity for learning and personal growth, where creativity and innovation are encouraged.

- Modeling and inspiring the core leadership values of integrity, trust, excellence, teamwork, vision and communication.
- Ensuring the women and men of the Human Resources team are given the tools, training and motivation to operate in the most efficient and effective manner.
- Promoting and recruiting the best-qualified people while recognizing and encouraging the value of diversity in the work place.
- Advocating for fair and equitable treatment of all employees, toward achieving the highest employee morale and productivity;
- Ensuring a diverse workforce in a safe and discrimination/harassment free environment by: maintaining compliance with employment laws and government regulations; providing management and employee training; and developing policies and procedures.
- Inspiring and encouraging a high level of employee morale through recognition, effective communication and delivery of constant feedback;
- Providing a competitive salary and benefit package and developing the full potential of our work force by providing training and development for career enhancement.
- Providing a work atmosphere that is safe, healthy and secure, and also conscious of long-term family and community goals.
- Establishing administering and effectively communicating sound policies, rules and practices that treat employees with dignity and equality while maintaining compliance with employment and labor laws.
- Retaining our valued employees by: assuring effective leadership qualities in our managers; furnishing technical, interpersonal and career development training and coaching; conducting exit interviews and supplying relevant feedback to management and enhancing two-way communication between employees and management.
- Facilitating to manage change and the pursuit of excellence in all employee-oriented programs, while influencing positive management workforce relationships.
- Properly balancing the needs of the employees, the Board and its Members.

Exhibit C3 -

**Percentage of Male, Female and Racial Ethnic Staff
1999 - 2004**

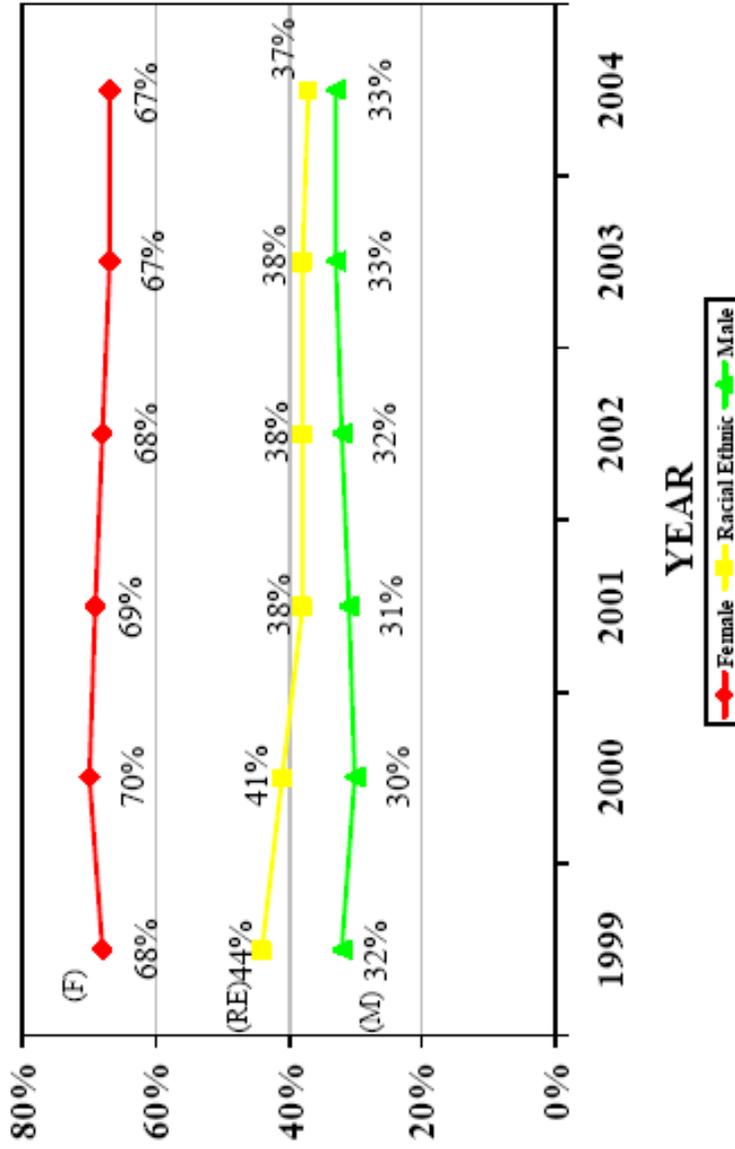


Exhibit C3

Exhibit C4

Percentage of Non-Exempt Male, Female and Racial Ethnic Staff

1999 - 2004

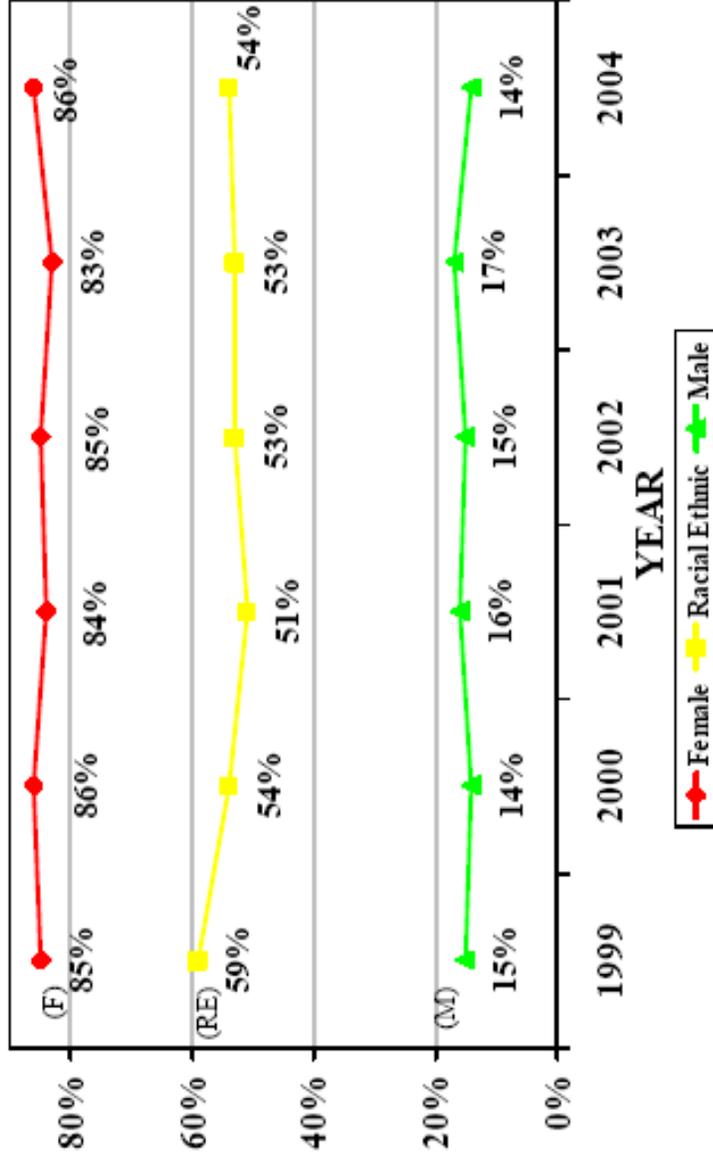


Exhibit C4

Exhibit C5

Percentage of Exempt Male, Female and Racial Ethnic Staff

1999 - 2004

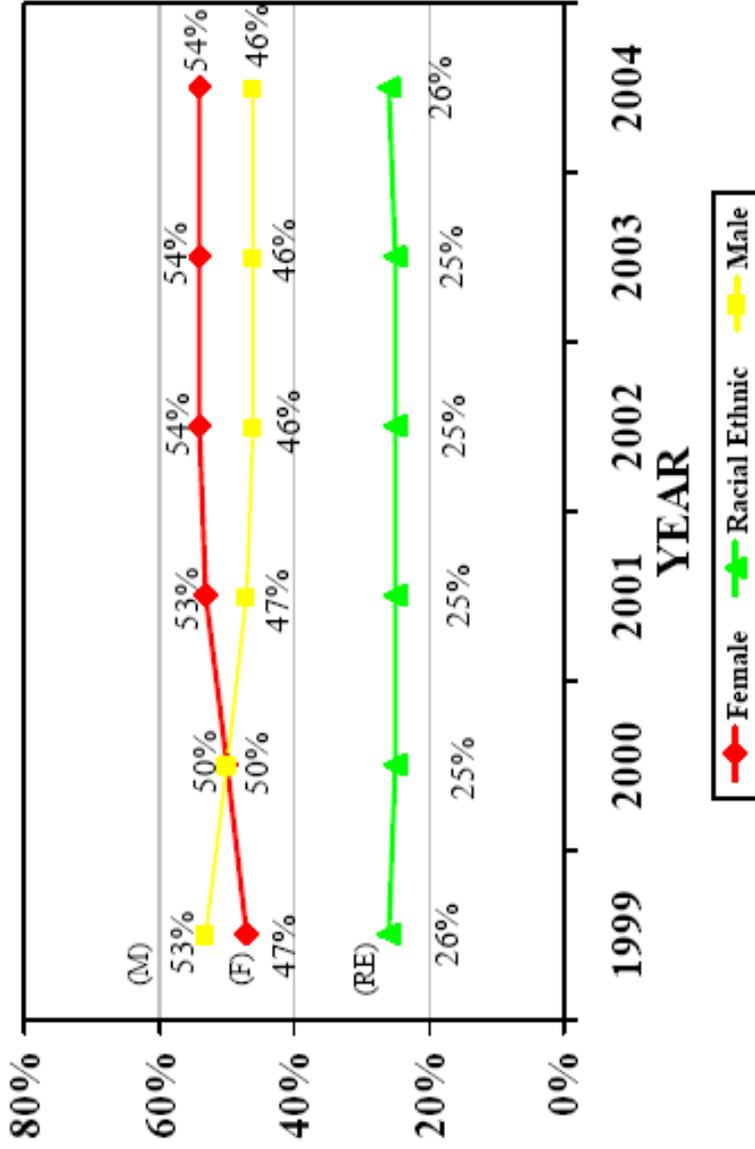


Exhibit C5

Exhibit C6—Executive Compensation Guidelines

EXECUTIVE COMPENSATION PHILOSOPHY STATEMENT

The Board of Pensions of the Presbyterian Church (U.S.A.) (the “Board”) is the entity responsible for the benefits and assistance programs for PCUSA clergy, lay employees and their families. The Board’s mission is to provide to qualifying members who serve the community of the Presbyterian Church (U.S.A.) pension, healthcare, death and disability benefits as well as financial assistance. The oversight and control of the Board is vested in its Board of Directors (the “Directors”). The Board employs executives and other personnel to accomplish its mission. The Directors have delegated to the Executive Committee the responsibility of determining compensation policy and the administration thereof, and determination of the appropriate compensation for executive personnel, as well as general oversight of the Board’s compensation programs.

This statement presents the philosophy the Board applies to executive compensation. The underlying principles of the Board’s executive compensation program are that executive compensation should support the accomplishment of the Board’s mission and reflect its vision and values as set forth in the Board’s Statement of Mission, Vision and Values (attached). To ensure this, annually the Executive Committee will review the Board’s goals (as reflected in its strategic and business plans), individual executive goals, as well as the measures of achievement of those goals. Accordingly, the Executive Committee reviews all elements of executive compensation and benefits annually, with advice of an independent third party consultant at appropriate intervals.

The Board’s objective is to ensure that executive compensation and benefits are designed and administered to attract and retain people with the skills and talents necessary to accomplish the Board’s mission, and to motivate them to perform to the best of their abilities. The Board is committed to fair and equitable compensation for all Board employees. Executive compensation is linked to individual performance, to achievement of the Board’s annual business plans, (as measured by financial and other measures), to management’s stewardship of the Board and to market practices for comparable organizations and positions. The Board recognizes that assessment of the performance of any individual executive must necessarily include a certain degree of inherently subjective judgment of the comparative contributions of executive personnel to the achievement of the overall goals of the Board (for example, the ability of executives to work together in the interest of the whole organization).

The Board’s compensation program is consistent with Guidelines adopted by the General Assembly Advisory Committee on Compensation in 1999.

The Board’s compensation program is also consistent with the advice of the General Assembly Advisory Committee on Compensation that the agencies and entities of the church view appropriate compensation to be, at a minimum, at the 25th percentile of market survey data of peer groups of employers with comparable positions. The Board recognizes that it recruits senior managers nationally, with special attention to the Philadelphia commercial marketplace (banks, insurance companies, and similar entities). Between 1999 and 2003 the Directors implemented an initiative to correct inequities in the level and design of executive compensation as reflected by the Philadelphia commercial marketplace and peer group surveys. As a result, Board’s compensation level for executives was targeted at the 25th percentile of a market survey of a peer group of employers with comparable positions. The peer group includes other church pension funds, not-for-profit entities, and the commercial marketplace. In the future, the total cash compensation level may approach the 50th percentile of the appropriate peer group survey, as dictated by demands of the marketplace for executive talent.

The Board recognizes the concept of “sense of call” within the church community. That recognition is built into the decision to target a range of the 25th to the 50th percentile, which is strategically lower than the middle of the market, as opposed to some higher percentile. However, the Board will not use either “sense of call,” or the compensation levels in other segments of the church for essentially different positions within different marketplaces, as a reason to deviate from its commitment to fair and equitable executive compensation for Board personnel.

The Board recognizes that most of its employees are recruited from the Philadelphia commercial marketplace, not the Church. The Board also recognizes that compensation for certain executives may from time to time exceed the target percentile due to years of experience, performance or extraordinary market conditions.

The Board’s executive personnel are compensated through a Variable Compensation Plan implemented in accordance with Guidelines for Administration effective at the time compensation is determined. The Variable Compensation Plan reflects the Board’s view that some portion of the total compensation of its executives should be “at risk,” and the portion “at risk” should be determined by the extent to which the performance of the executive position directly impacts success in accomplishing the Board’s mission. Base salaries (the portion of executive compensation not at risk) will be based on competitive market pay levels, individual performance and potential, and changes in duties and responsibilities. The variable component of total cash compensation (the portion of executive compensation at risk) is based on both individual and Board performance components. Thus, variable compensation of executive personnel, except the President-CEO, will be determined by an assessment of individual performance relative to individual goals set at the beginning of the fiscal year, as well as an assessment of overall Board performance of its mission-related goals and annual business plan. The Executive Committee annually determines who participates in the Variable Compensation Plan as well as the factors used to determine the variable component of executive compensation. For executives other than the President-CEO, variable compensation amounts are based on both individual and corporate performance factors. The President-CEO determines the compensation of executives other than himself/herself, subject to the review and approval of the Executive Committee.

The officers of the Board of Directors (Chair and Vice Chairs) recommend to the Executive Committee a percentage to be applied as a corporate factor applicable to all participants except the President-CEO. The recommendation and determination of the corporate factor will be based upon an assessment of the performance of the Board with regard to Business Plan priorities previously identified and

weighted. A priority for each year shall be “Corporate Stewardship”. Corporate Stewardship is an assessment of (1) the internal and external factors which have impacted the welfare of the Board of Pensions; and (2) how well management provided for the welfare of the Board both in the context of the organization itself and in the context of its mission for the denomination.

The Executive Committee also annually determines the total compensation of the President-CEO. Because the performance of the President-CEO is so intertwined with the successful performance of the Board’s mission, in determining the “at risk” portion of his/her compensation, it is inappropriate to separate individual performance from Board performance. The officers of the Board of Directors will recommend to the Executive Committee the total compensation of the President-CEO (both the base salary and the portion of total compensation that is at risk). The officers’ recommendation will be based on an assessment of the President-CEO’s performance that includes such subjective factors as whether he/she has the vision and managerial capability to lead the Board’s operations successfully in the future, and his/her leadership ability both as to the Board and the greater church. The Executive Committee will determine the compensation of the President-CEO, in light of the officers’ recommendation.

Statement of Mission, Vision, and Values

Mission

Our mission is to provide to those who serve the community of the Presbyterian Church (U.S.A.) pension, healthcare, death and disability benefits as well as financial assistance.

Vision

As guided by scripture to love and care for one another, the vision of the Board of Pensions is to actively seek and find ways to serve our members in ever improving ways that honor the confidence of our community of faith. (1 Corinthians 12)

Shared Values

WE VALUE

- Our common confession that Jesus Christ is our Lord and Savior
- Our community of faith
- Shared Responsibility of the community for members’ needs
- The highest ethical standards
- Our fiduciary obligations
- Exemplary stewardship
- Keeping the confidence of our constituencies
- Providing quality service
- Good corporate citizenship
- Respect for all

Exhibit C7—Salary Range Structure

2005 SALARY RANGE STRUCTURE

GRADE	MINIMUM	MID-POINT	MAXIMUM
1	\$ 24,200	\$ 30,300	\$ 36,300
2	\$ 27,400	\$ 34,300	\$ 41,100
3	\$ 31,300	\$ 39,200	\$ 47,000
4	\$ 35,900	\$ 44,900	\$ 53,900
5	\$ 41,700	\$ 53,200	\$ 64,600
6	\$ 48,500	\$ 61,900	\$ 75,200
7	\$ 56,100	\$ 71,600	\$ 87,000
8	\$ 65,200	\$ 83,200	\$ 101,100
9	\$ 76,200	\$ 99,100	\$ 121,900
10	\$ 90,100	\$ 119,400	\$ 148,700
11	\$ 111,300	\$ 153,100	\$ 194,800

Item 15-B

[The Assembly Committee on Board of Pensions and Presbyterian Foundation approved Item 15-B. See p. 10.]

General Assembly Committee on Review of the Presbyterian Church (U.S.A.) Foundation

A. Introduction

The General Assembly Committee on Review (“Committee on Review”) of the Presbyterian Church (U.S.A.) Foundation (“Foundation” hereafter) is pleased to present the 217th General Assembly (2006) a written review of the Foundation. The Foundation actually encompasses three distinct operating entities: the Foundation itself, New Covenant Trust Company, N. A. (NCTC), and New Covenant Funds (NCF). The Foundation, founded in 1799, serves as the fiduciary corporation for the General Assembly, assists Presbyterians making gifts to support mission, and encourages gifts through estates. The New Covenant Trust Company, N.A., started in 1998, is a federally chartered, limited-purpose bank, which has trust powers and can serve as a corporate trustee in all fifty states. This subsidiary provides investment advisory services and trust services for individuals, churches, endowments, and charitable organizations. New Covenant Funds, an open-ended investment family of mutual funds, was formed in 1999 with moneys from the Foundation’s common trust funds. The NCF invests and manages money and endowments for the Presbyterian Church (U.S.A.) and associated organizations, individuals, churches, and other organization with missions related to that of the Presbyterian Church (U.S.A.), which are looking for socially responsible investments.

This review is part of an evaluation process of the agencies related to the General Assembly of the Presbyterian Church (U.S.A.), established by the 213th General Assembly (2001). 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, Standing Rule E.10.—Agency Review [new Standing Rule M.4.a.]). The instructions to the 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. 83–84).

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 Committee on Review elected by the General Assembly. The Committee on Review, likewise, shall participate with the agency in a study process, the scope of which 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. 83–84). It is not the intent of the review process to find fault, but rather to evaluate and offer recommendations for improvement.

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 members of the Committee on Review spent three days together to be trained for the task and to meet part of the Foundation’s staff who presented a short briefing and answered questions. The committee also arranged for the Research Services Office to conduct a survey, based upon an outline of information that would be useful in the review process. This survey was sent to congregations, presbyteries, synods, donors, Foundation and other General Assembly agency leaders, beneficiaries, life income recipients, and New Covenant Funds shareholders. Subsequently, the committee returned for four days to conduct staff and board member interviews and to hear the results of the survey (for a summary of the survey findings, please see Appendix C). A conference call was held to finalize the written report, which was then presented to the Foundation. The committee met for two days at the same location as the Foundation’s April 2005, board of directors meeting to discuss the report with the Foundation and to make final editorial revisions. After a final conference call to affirm editorial changes, the committee then submitted the report to the Office of the General Assembly for presentation at the next General Assembly in June 2006.

The following report is the result of the work of the Office of the General Assembly in developing an “Agency Review Manual,” the published Foundation Self-Study, and the work of the Committee on Review [for the Foundation]. Members of the committee possessed 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 industry and business and legal communities. The Committee on Review relied on the common bond of the mission of the church and the common desire to be faithful to Jesus Christ to complete its task.

The committee also based the report on interviews with Elinor Hite, chairperson of the Foundation Board, Robert Leech, Foundation president and CEO, Ray Tanner, chair of the New Covenant Trust Company Board, William Precious, president of the New Covenant Trust Company (NCTC), John Detterick, the General Assembly Council Executive Director, and other staff and board members (see Appendix A for a list of persons interviewed in person or by telephone), as well as the results

from the survey. The committee is grateful to the Foundation, NCTC, and NCF staff and board members, and the Office of the General Assembly for their helpfulness and cooperation in this process.

The Committee on Review organized its evaluation around three foci: church relatedness, policies and practices, and program effectiveness, each of which will be discussed in this report.

B. *Staff Commitment to the Mission of the Presbyterian Church (U.S.A.)*

The committee found that all Foundation staff and board members have strong sense of call to the mission of Jesus Christ and his Church. They clearly understand that the church and the people in the pews are their clients. They work hard to serve them, whether their gifts or investments are large or small. Their services are invaluable to our numerous smaller congregations. The staff and board members are well qualified to work in the fiduciary arena, whether for the church or in secular business. Their communication with the General Assembly Council, Office of the General Assembly, Publishing Corporation, Presbyterian Investment and Loan Program, Inc., and the Board of Pensions continues to improve for the good of all.

The Foundation, NCTC, and NCF do not consider the Mission Responsibility Through Investing (MRTI) policy approved by the General Assembly of the Presbyterian Church (U.S.A.) to be an obstacle to their ability to produce a good return for the moneys invested. The committee also believes that the Foundation's commitment to the MRTI principles regarding investments in individual stocks is important from a policy point of view and should not be abandoned. The Committee on Review wishes to affirm the confidence of the Foundation in the MRTI policy and believes that many donors and investors will be attracted by such socially responsible policies.

Further, the development officers strive to create a larger pool of donors and investors, with the hope that other church organizations will share potential donors with them. The Foundation is currently recruiting more development officers with financial backgrounds who are committed Christians. The staff has also developed a good spending formula that enables all institutional beneficiaries to have a more predictable income each year. Regulatory agencies, such as the Office of the Comptroller of the Currency, the Securities and Exchange Commission, and the Internal Revenue Service, consistently find the Foundation, NCTC, and NCF in compliance with their many rules and regulations.

Members of the senior staffs of the Foundation, NCTC, and NCF are very effective in developing an excellent team of workers who are productive and appreciate the positive, family-friendly work environment. The organizations are cutting edge in areas such as their information support system and are working towards more user-friendly websites that would allow investors and donors to use credit cards. They realize that their church connection is not enough; they must be competitive with other investment products to attract more investors. They continue to evaluate their investment philosophy with the desire to improve the returns on their socially responsible investments.

C. *Development Function of the Foundation*

The development vision expressed by the senior staff of the Presbyterian Church (U.S.A.) Foundation is clear. From the Strategic Plan (Appendix E of the Foundation Self-Study document, p. 75, reprinted as Appendix B of this report):

It is the goal of the Presbyterian Foundation to make 90 million dollars available annually for mission funding by the end of 2009. We believe that Presbyterians will continue to respond to mission needs at every level of the Church. Our task is to be faithful to our calling by making these needs known and presenting to Presbyterians a variety of opportunities to respond. In sum, our responsibility is to sow that seed. God will give the increase.

To put this goal in perspective, it is instructive to note that one of the findings of the Committee on Review, in conversations with both Foundation staff and staff of the General Assembly Council, was that there was shared concern about the funds available both to underwrite the development function of the Foundation and to support the mission initiatives of the GAC in response to decisions of the General Assembly. (The 2005 GAC mission budget includes about \$17 million in distributions for restricted and unrestricted mission from income on funds held by the Foundation. The figure for the 2006 budget is about \$16.3 million.) If one tracks distributions for mission since 1999, they were:

1999	\$86.1 million;
2000	\$79.8 million;
2001	\$72.7 million;
2002	\$78.2 million;
2003	\$69.1 million;
2004	\$75.0 million.

During the same period, new gifts to the permanent funds and life-income plans were flat after a decline from 1999 results:

1999	\$43.5 million;
2000	\$34.5 million;
2001	\$35.1 million;
2002	\$29.9 million;
2003	\$30.4 million;
2004	\$32.0 million.

(Source: Presbyterian Foundation Self Study, p. 17)

There is no way to track gifts given directly or through other intermediaries to local churches or other beneficiaries as a result of the encouragement to give that is a primary focus of the development staff of the Foundation.

While the section of this report that deals with investment strategy and performance focuses primarily on the effectiveness of that strategy, note is made of the fact that assets under management have decreased. Part of the reason for that was the major downturn in the market that affected virtually every investor, including large institutional investors. However, results of the survey conducted for the Committee on Review by the Research Services Department of the General Assembly Council (GAC) indicated that there was some dissatisfaction with both the costs to investors for management and the performance of investments held for churches and other investors.

While improving performance is one way of responding to investors, it has also been noted that few potential investors understand the range of services the Foundation offers. To some extent, this has resulted in an image problem. However, survey results suggest generally positive responses to the Foundation itself. Members of the Committee on Review applaud and encourage the Foundation efforts to improve and enhance its marketing and development efforts.

On the other hand, the Committee on Review heard from several of the Foundation's officers that the General Assembly's consideration of a policy to selectively divest church funds from those companies whose business in Israel is found to be directly or indirectly causing harm or suffering to innocent people, Palestinian or Israeli, may adversely affect the Foundation's ability to attract new funds and to manage existing funds effectively. The committee viewed those concerns with understanding and hopes that the General Assembly Council and the General Assembly will reconsider implementation of the decision of the 216th General Assembly (2004) in light of its potential impact on the Foundation.

The goal for the development function to help the Foundation meet its mission support goal is to attract additional gifts to the church and additional clients for the services of the Foundation. The Foundation essentially has three different avenues of service for the denomination and potential clients.

- Encourage additional giving (often by individuals). This service is often associated by people across the church primarily with the Wills Emphasis approach. However, this is a time in which it is important to encourage a whole new generation of givers (those identified as Boomers) to consider the church. The Committee on Review is encouraged that there is a joint GAC-Foundation task force looking at creating a unified, full-spectrum approach to seeking support for the mission of the church. However, it remains to be seen what will come of that effort. Identification of a few highly marketable foci in mission should be considered in this effort. Meanwhile this is a main focus of the development staff. Each field officer has goals for new gifts (for 2005, that goal is 2.2 million dollars, for 2009, 5 million dollars). If the 2009 goal is met, that will mean 125 million new dollars for mission support across the church in 2009. It should be noted that this is an ambitious goal, given the reality that in the past the new gifts to the Foundation have actually been flat in recent years after declining from a high of \$43.5 million in 1999. The development staff is working with churches in the Presbytery of Charlotte on a pilot project related to this goal.

- Encourage organizations and individual church members to invest assets through the Foundation. Increasing assets under management provides the revenue that the Foundation needs to support its work for the church. If the investment strategy is effective, that leads to benefits for the mission of those organizations or, in the case of individuals, provides financial security to them and, in the longer term, allows them to be increasingly generous in the support of causes in which they believe.

- Encourage individual church members to become clients of the trust services provided through the New Covenant Trust Company (NCTC). A partnership with the Presbyterian Homes of Florida to provide services on-site for residents has resulted in new relationships. Bill Precious, as an experienced trust banker, is able to provide assistance to those residents.

Almost inevitably, some or many of those clients will also consider investment through the Foundation and additional gifts to the church through the Foundation. The results will only build slowly, but success in the early projects will allow the addition of additional trust officers. The committee has reached the conclusion that the trust company was a good extension of the work of the Foundation.

The development function of the Foundation has undergone significant change in the last two and a half years. A number of field offices have been closed and the field staff has been redeployed. Some development officers are no longer with the Foundation. The development staff went from a high of thirty-eight regional representatives to a low of fifteen in 2003, but will soon be at its new design size of twenty-nine representatives, including four regional vice-presidents.

Mark Klemm, senior vice president for development, acknowledged in an interview that it remains to be seen whether the deployed staff will be able to meet the goals for their development work. Robert Leech has reported to this committee that, in many ways, the current strategy is an experiment. It will take three to five years to determine whether it works effectively. Field staff who were interviewed were also cautiously optimistic about reaching the goals that have been set for their work. Some concern was expressed by the field staff that the goal for securing new gifts applies uniformly to field staff, despite different demographics in the different regions. In terms of accountability, the goal for new gifts is only one of several parameters.

D. Investment Policy and Effectiveness

During the meeting of the Committee on Review with the Foundation's senior officers, its members were repeatedly advised that to more effectively accomplish its mission, the Foundation would require additional funds. This results from the fact that approximately 90 percent of the operating budget of the Foundation and its subsidiary corporations is generated from fees on funds under management, including the permanent funds of the church. Indeed, as demonstrated by Table 1, funds under management (by New Covenant Funds) at the Foundation have declined from \$1.929 billion in 1999 to \$1.856 billion in 2004. A major cause for the decline (reflected in the low in 2003) was the significant decline in the stock market in 2000–2002. In addition, assets under management decrease automatically because of the mandated spending formula for the support of the mission of the Presbyterian Church (U.S.A.). Such payments have averaged \$75 million per year for the last six years. However, the fact remains that the total of funds under management is currently below the 1999 level.

TABLE 1
NEW COVENANT FUNDS
Assets Managed
(Source: pp. 22–25, 2004 NCF Annual Report, *supplied by CFO)
(in \$ millions)

Year	GROWTH FUND	INCOME FUND	BALANCED GROWTH FUND	BALANCED INCOME FUND	TOTAL	
12/31/1999*	888.4	579.5	333.8	127.7	\$1,929.4	
6/30/2000	905.1	571.7	343.2	124.8	\$1,944.8	High
6/30/2001	816.9	559.3	314.9	116.5	\$1,807.6	
6/30/2002	695.6	545.4	286.3	114.0	\$1,641.3	
6/30/2003	708.9	525.7	272.5	122.6	\$1,629.7	Low
6/30/2004	834.6	524.0	302.4	124.9	\$1,785.9	
12/31/2004	887.1	530.4	314.1	125.1	\$1,856.7	

The committee believes that prudent but immediate steps should be taken to increase the funds under management by the Foundation. It is fundamental that growth in the Foundation's assets will be achieved either by enhanced development efforts or by improvement in investment performance, or both. In this section of its report, the committee comments on the Foundation's investment performance. Recommendations follow in the next section.

The Foundation's investment performance is portrayed in Tables 2 and 3. During the most recent six years (the study by the Committee on Review was limited to 1999–2004), the Growth Fund (Table 2) exceeded the benchmark by modest percentages in four years. The investment performance in recent years generally fits the investment strategy of the Foundation, while perhaps not meeting the expectations of all investors.

TABLE 2
GROWTH FUND
(p. 13, New Covenant Funds Prospectus)
 CALENDAR YEARS

YEAR	S&P 500	GROWTH FUND	DIFFERENCE
1999	21.0 %	18.5 %	-2.5 %
2000	-9.1 %	-7.7 %*	+1.4 %
2001	-12.0 %	-11.2 %*	+0.8 %
2002	-22.1 %	-22.0 %*	+0.1 %
2003	28.7 %	28.8 %*	+0.1 %
2004	10.9 %	9.7 %	-1.2 %
Aggregate (annualized)	1.2 %	1.1 %	-0.1 %

* better than the S&P 500 results

The Income Fund presents a less attractive picture. As shown in Table 3, that fund has consistently underperformed its benchmark, the Lehman Brothers Aggregate Bond Index.

TABLE 3
INCOME FUND
(p. 14, New Covenant Funds Prospectus)
 CALENDAR YEARS

YEAR	LEHMAN BROS. AGGREGATE BOND INDEX	INCOME FUND	Difference
1999	-0.8 %	-1.2 %	-0.4 %
2000	11.6 %	9.8 %	-1.8 %
2001	8.4 %	7.7 %	-0.7 %
2002	10.3 %	9.6 %	-0.7 %
2003	4.1 %	3.6 %	-0.5 %
2004	4.3 %	3.8 %	-0.5 %
Aggregate (annualized)	6.2 %	5.5 %	-0.7 %

*better than the Lehman Bros. Aggregate Bond Index

The committee noted with approval the Foundation's entry into the field of alternative investments (i.e. hedge funds, REITS) as a means of softening the effects of market volatility.

Based upon interviews with Foundation officers, members of the Committee on Review have been persuaded that many potential investors, even those deeply committed to the Presbyterian Church (U.S.A.), will invest significant new funds with the Foundation, either individually or corporately, if they can have reasonable expectations of highly competitive returns. Though many Presbyterians will continue to make investments out of loyalty to the church and because of the longevity and good works of the Foundation, additional investors will be attracted by more favorable rates of return. This appears especially to be true of large churches, which are more likely to have members with significant experience in investing.

Ironically, the Foundation finds itself at a moment in history when it is more important than ever to persuade investors to consider the Foundation as a safe and profitable haven for their assets. As the Foundation's president noted in an early presentation to the committee, the next twenty-five years will see an enormous transfer of wealth from one generation to the next. It is imperative then for the Foundation to be poised to take advantage of that transfer.

The Committee on Review noted with concern the relatively high costs associated with investments in both the Growth and Income Funds as compared with investing through index funds (a fairly common investment strategy). Of course, the comparison may not be entirely fair because the Foundation must employ development officers while index funds do not. Nevertheless, the fee differentials are substantial and potentially challenging to the Foundation's success.

Finally, the Committee on Review noted that the Presbyterian Church (U.S.A.) has two distinct entities, the Foundation and the Board of Pensions, which safeguard its long-term financial interests. Although the specific investment objectives of these two entities may differ, the committee believes it would be both beneficial and appropriate for representatives of the Foundation to meet with persons with similar responsibilities from the Board of Pensions in order to compare notes on investment strategies and returns.

E. Tension of Expectations

The Committee on Review identified a concern that the General Assembly has created a tension among competing expectations. Simply put, the General Assembly needs additional gifts, including permanent funds, to support the mission of the whole church. It has effectively required the Foundation to assume the cost of the development function, without examining the effect on its investment performance.

Clearly, the General Assembly Council and the Foundation are committed to enhancing the mission of the church in obedience to Jesus Christ. The General Assembly Council would like to have more funds available from the work of the Foundation for its broad mission. The Foundation is committed to encouraging members of the church to make gifts that will fund the current and future mission of the church and to use the various investment opportunities of the Foundation as well.

The Foundation needs operating income for all of its work, including the development work led by the senior vice president for development, other development staff in the Foundation offices, four regional vice presidents, and the development officers in the field.

As the Foundation does not seek gifts for itself, the primary source of funds to support the Foundation's work is fees charged for managing the permanent funds of the church and other institutions within the church and for managing investments for institutions and individuals (New Covenant Funds). These fees make a direct comparison with a number of investment managers in the broader market somewhat unattractive, depending on the various fee practices. The Committee on Review is convinced, however, as is the Foundation, that many donors and investors do not choose to give or invest through the Foundation simply because of an expectation of the highest return on investments. They invest or give because they are committed to the ministry of the church and because they trust the Foundation to have appropriate investment practices, in light of the goals of the church. They also give directly to their churches and other institutions as a result of the stewardship focus of the Foundation.

Still, partially as a result of the expectations fueled by the rapid rise of the stock market until the slowdown mentioned earlier, and perhaps because of the new generation of church members who expect higher rates of return on investments, more potential gifts and investments would flow to the Foundation if the costs of development were not paid out of investment management fees. There is a joint General Assembly Council and Foundation task force working on this tension of expectations. There is a mission funding effort of the General Assembly, *Joining Hearts and Hands*, to raise new dollars for world mission and church development. However, the Committee on Review believes that the General Assembly should re-examine the effect on the work of the Foundation of this tension of expectations.

F. *Recommendations to the Foundation and the General Assembly Council*

The committee was impressed by the quality, commitment, and enthusiasm of the Foundation's senior managers and its board members. All expressed an understanding that the work of the Foundation is to be a good steward of the resources of the church and to encourage potential donors and investors to support the mission of the church. Additional gifts and investments will help make the ambitious goals for development of new gifts a reality. The \$75 million in the current Foundation budget that supports the work of the church is very important to the work of the whole church. The commitment of the Foundation to increase that to \$90 million for mission funding by 2009 is to be commended.

The committee also believes that the next few months will be an ideal interval for the trustees and officers of the Foundation to commit to a systematic, sustained effort to improve the Foundation's development, marketing, and investment results. Towards that goal, we therefore respectfully offer the following recommendations:

1. It is important that the Foundation track progress of the development effort on a monthly or quarterly basis and provide appropriate training and ongoing support for the field staff. The goals and objectives by which the work of the field staff is measured should be refined in light of experience on a regular basis.

2. Development officers should be encouraged to meet with presbytery and synod leaders and make appearances at meetings of presbyteries and other functions as time and funding allows. The committee believes that such a commitment will lead to the building of trust and will result in more opportunities to build relationships with those who might want to use the services of the Foundation.

3. It is important that the Foundation, in its current search for a senior vice president for marketing, find a person who will inspire and lead the marketing staff to provide fresh and effective materials, including regular updates to support the development staff and the New Covenant Trust Company. One of the values of the Foundation that appeals to those who make gifts or invest money with the Foundation is the Mission Responsibility Through Investment or Socially Responsible Investment commitment. The marketing materials of the Foundation, far from downplaying this commitment (despite the divest-

ment controversy), should make it clear that MRTI is one of the distinctive commitments that separates the Foundation from standard investment firms.

4. It would be helpful for the Foundation to consider appropriate strategies by which to reward excellent performance by members of the development staff (e.g. merit raises, other benefits, as funds become available), although it is clear that the development staff, along with the senior staff with whom the committee talked, are with the Foundation because they believe in the church, the Foundation, and the values that underlie the work of the Foundation.

5. While this report does not directly address the General Assembly Council (GAC), it appears that it would be helpful to the joint GAC-Foundation task force and its goals if the GAC were able to identify four or five foci for mission that would be highly marketable to givers. The committee believes that the GAC will report progress on this project to the 217th General Assembly (2006).

6. Trustees and officers must commit to improved long-term investment performance, to wit: consistently meeting or exceeding the Foundation's selected benchmarks. In addition, the Foundation's leaders should commit to a goal of having the Foundation be a leader among socially responsible funds in terms of investment return every year from 2005 onward.

7. The Foundation should consider the use of a consultant to help evaluate its investment strategy, particularly the blend of investment styles used in both the Income and Growth Funds.

8. The Foundation's leaders, taking note that the leader of the Foundation's investment function will retire in the near future, should establish the qualifications and experience that will be required in a successor, conduct a broad search for a successor, and have a new chief investment officer in place by the time of his retirement.

9. Representatives of the Foundation should meet periodically with persons with similar responsibilities from the Board of Pensions in order to compare notes on investment strategies and returns. Although the specific investment objectives of these two entities may differ, the committee believes such meetings would be both beneficial and appropriate.

G. *Concluding Comments*

The following persons were elected by commissioners of the 216th General Assembly (2004) to serve as the General Assembly Committee on Review: the Reverend Linda "Kitch" Shatzer, chair; the Reverend Margie Boyd; the Reverend Zane Buxton; Rebecca Cavallucci; Brian Child; the Reverend Isaiah Jones; Joseph Kinard; the Reverend Michael Lindvall; Richard Lohrer; James Moore; the Reverend Paul Gregory Neel; and Martin Shell, in accordance with Standing Rule E.10. (2006 Standing Rule M.4.a.). Shell resigned from the committee due to scheduling conflicts. The members of the committee are grateful to all of the staff of the Foundation, NCTC, and NCF for their willingness to answer all the questions asked and to provide all the materials that were requested. Their cooperation enabled the committee to perform its work in an efficient manner.

The committee's task would have been impossible without the excellent support of the Office of the General Assembly, particularly the Reverend Gradye Parsons, Kay Moore, and Bobbie Montgomery, and the help of Perry Chang of the Research Office of the GAC.

APPENDIX A COMMITTEE ON REVIEW OF THE PRESBYTERIAN CHURCH (U.S.A.) FOUNDATION

<u>Person Interviewed</u>	<u>Title</u>
Robert E. Leech	President, C.E.O.
Vanessa Elkin	Vice President, Director of Operations
Jim Futrell	Vice President Information Systems, C.I.O.
Colleen Hahn	Assistant Vice President, Marketing
Mark Klemm	Senior Vice President, Development
Dennis Murphy	Executive Vice President, Chief Investment Officer
Al Perry	Senior Vice President, Director of Human Resources
Laura Plumley	Senior Vice President, General Counsel
Bill Precious	President, Chief Operating Officer NCTC
Greg Rousos	Executive Vice President, Chief Operating Officer
Peggy Ashabranner	Administrative Assistant
Elizabeth Beckhusen	Development Officer
Laura Gordon	Development Officer
Paul Grier	Development Officer

Tim Clark
 George Hauptfuhrer
 Elinor Hite
 Doska Ross
 Ray Tanner
 John Detterick
 Joey Bailey
 Bill Somplatsky-Jarman

Audit Committee
 Moderator, Investment Committee
 Moderator, Foundation Board of Trustees
 Audit Committee
 Chair of the New Covenant Trust Company Board
 General Assembly Council Executive Director
 Deputy, Mission Support Services
 Associate, Mission Responsibility Through Investment

Appendix B

Exhibit E

Strategic Plan
 Presbyterian Foundation

Introduction

Like all organizations, the Presbyterian Foundation operates in a context of rapid change—change in the church, change in the cultural setting in which the church does its mission, change in the regulatory environment, and changes in the economy. The internal environment of the Foundation has also changed. There are new members of the board, new leadership in senior management positions, a restructuring of functions, etc. In the view of the board, this is a propitious time to look at what is going on, where it is we want to go and why.

Our recently adopted mission statement is: *“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.”*

This mission is built on several core values:

- We are fundamentally a ministry. Our purpose is to serve the church by nurturing the stewardship of accumulated resources.
- Created by the General Assembly in 1799, we continue to work in partnership with the church at every level and with individual Presbyterians.
- Our uniqueness is a two-century long record of honoring the donor’s wishes in regard to her/his gifts to churches, institutions, and missions.
- We operate on prudent business principles—wise counseling and a variety of financial instruments that best suit the donor’s situation and the ministry the donor wishes to support.

Summary

The planning team’s major conclusion is as follows: we are not confused about our mission. It is to provide funds for the mission of Christ’s Church. This plan anticipates increasing funds for mission from \$75 million in 2004 to \$90 million in 2009. Our concerns are how to grow assets under management to a level sufficient to make that happen and how to pay for that effort. Traditionally, 90 percent of our budget comes from fees on funds under management. The decline in the stock market that began in early 2000 has markedly decreased that source of revenue. Additionally, the General Assembly found it necessary to substantially reduce its support to the Foundation. Reluctantly we have concluded that the gap left by these changes in funding sources cannot be filled by proceeds from the Foundation’s own permanent fund or gifts from trustees and other individuals. This budget problem is exacerbated by a decade long widening gap between the revenues produced by the development function (fees for funds under management) and the staffing template for that function. Our options included abandoning funds development altogether and retreating to simply managing gifts in hand and other gifts that might come our way, or to become very intentional about growing the magnitude of funds under management. We chose the latter option because the mission needs of the Church have never been greater. And, these needs present themselves at a time when opportunities for the kind of ministry we represent are compelling.

Hopes for the Future

The Presbyterian Foundation is the largest religious Foundation of its type in the country. It has an enviable and deserved image for integrity and performance. Providentially, the early years of the 21st century are a time when there will be an enormous transfer of wealth, which is estimated to peak in 2015 at around \$300 billion. Statistical models suggest that a sizable amount of those resources belong to Presbyterians. Experience suggests, however, that the momentum for charitable giving, both current and deferred, has substantially diminished (in both church and society). The church is not “top of the mind” for estate planning or permanent current gifts for Presbyterians. We believe this is caused by a lack of awareness of the needs of the church and a lack of understanding about the competency of the church’s Foundation to provide high quality charitable gift planning services. We intend to address this lack of awareness and understanding head-on. For starters, we think we need to do a much better job of telling our story. We have a long history and an impeccable reputation. Our “niche,” to use a business term, is Presbyterians with a passion for the church and its mission and a willingness to consider a gift to the church. We get competitive results and we do so following principles of socially responsible investing as defined by our denomination. We have the ability to understand clearly a donor’s interest and work with the donor to design a program that meets that need. Our product

variety allows us to meet the needs of individual donors within cost-effective parameters whether the gift is large or small, deferred or current. Financial consulting on a variety of trust services and products is available for those whose interests and financial situation make the Trust Company a good fit.

As we move into the future, we intend to tell our story with an unapologetic use of biblical metaphor and theological language. That language is true to who we are and what we do. We are a vehicle for a particular kind of stewardship. Our goal is to strengthen the work of Christ's Church that God may be glorified. While this is hard work, it is straightforward and unencumbered with ambiguity.

Specific Goals, Initiatives, and Programs

In all cases, except where noted, the assumption is that execution is the responsibility of the staff in consultation with the appropriate committee of the board.

Strengthening Partnerships

A core value of the Foundation has been and remains working in leadership and partnership with the whole church to fund its mission. The Foundation is committed to strengthening its partnerships with PC(USA) congregations, presbyteries, synods, the General Assembly, seminaries, colleges and universities, retirement communities, and other agencies of the church in order to support their mission by developing gifts and managing funds on their behalf.

The General Assembly of 1799 separated the trustee function from the commissioner function. The board of trustees accepts its responsibility for the policy and operation of the Foundation. We share with the whole church a common vision for undergirding the work of the church, and we are committed to initiating serious discussions with the church, beginning with the General Assembly Council, on the strategy we have adopted and the rationale behind it.

To this end, the Foundation intends the following:

- Take a leadership role with the General Assembly Council to create a broad strategy on funds development and stewardship education across the whole church and identify the unique position and role of the Foundation in carrying out that strategy, including how its role will be funded.
 - Implementation plan: a committee of GAC staff and Foundation staff and board has been formed and the first meeting held. The issue under discussion is the Foundation's role in development and stewardship education for the entire denomination. In the meantime, there are opportunities to clarify existing roles. The next meeting is scheduled for March. Elinor Hite, Richard Ray, Merle Arnold, and Bob Leech will represent the Foundation.
- Strengthen existing relationships with partners, ensure that they consider the Foundation essential to the fulfillment of their mission, and enhance the Foundation's visibility and presence throughout the church. Consider assigning a senior staff person and board representatives to a "strengthening partnerships" initiative, undertaken in conjunction with an advisory team of key partner representatives.
 - Implementation plan: Elinor Hite is presently leading the Advisory Leadership Team in gathering information.
- With its partners, identify ways in which the Foundation can develop and manage funds on their behalf, possibly undertaking a pilot project with one or more strategic partners to test new models for funds development consistent with the Foundation's and its partners' missions and goals.
 - Implementation plan: Mark Klemm is presently in discussions with a target group of presbytery executives. The plan is to be underway by the end of Q1 04. Synod executives will be kept informed.

Marketing

- Create a consistent "story line" on the Foundation. It should be designed to "connect" to those Presbyterians with a passion for God's work. The Foundation can assist Presbyterians in living out that passion.
 - Implementation plan: Stewardship committee (Martha Farmer, chair) will meet quarterly. Completion date is end of Q2 04.
- Create a separate strategy for charitable gifts, investment management and trust services.
 - Implementation plan: NCTC: Bill Precious/Bob Leech by end of Q2 04 NCF: Plan underway—Bob Leech by end of Q1 04 Foundation: see above assignment on "story line."
- Evaluate all possible and appropriate means of access to Presbyterians who should be made aware of the opportunity of giving to the church's mission through the Foundation. The Foundation is largely unknown by 60 percent of individual Presbyterians.
 - Implementation plan: The process of identifying prospects and clarifying performance objectives for development officers became effective January 1, 2004.
 - Next steps: Segment the list, make assignments and track contacts. Results to be reviewed quarterly at the Advisory Leadership Team meetings.—Mark Klemm,

Operations

- Create a cost effective strategy for cultivating and a system for tracking small gifts. Conventional wisdom suggests that there is a point where the cost of servicing an account exceeds the revenue the gift provides for mission. Guidance on this matter should be developed. In some cases, small gifts may portend larger ones. By the same token, sound management requires that transaction costs not eat into mission funding.
 - Implementation plan: A staff committee is presently reviewing recommendations and expects to report by the end of Q4 04—Greg Rousos.
- Create a donor-friendly and donor-accessible system for tracking financial results and uses of specific gifts. The system should allow donors to add to and/or make new gifts.
 - Implementation plan: Postponed until Q1 05 when funding becomes available—Greg Rousos.

Human Resources

- Task the CEO with responsibility of developing a succession plan for all key positions.
 - Implementation plan: Underway and continuing—Elinor Hite, Bob Leech.
- Evaluate periodically the effectiveness of the redesigned development function.
 - Implementation plan: The goal is 2 million dollars per year per development officer. Mark Klemm will review at the Advisory Leadership Team quarterly meetings.
- Ask the Advisory Leadership Team to name a task force composed of former trustees to explore a wider utilization of former trustees.
 - Implementation plan: Steve Martin—by the end of Q2 04.
- The Foundation intentionally addresses a broad range of diversity and inclusion issues in its work. These include board membership, staff and contractor representation and relationships with current and potential clients.
 - Implementation plan: to be continually monitored—Bob Leech.
- Task the Advisory Leadership Team and the Membership Committee to review the board nomination process and to consider a systematic board self-evaluation process.
 - Implementation plan: Richard Ray and Steve Martin—by end of Q4 04.

Finance: Policy

- Ask the Finance Committee to set a policy on reserves for the operation of the Foundation. The policy should include cash on hand, the revenue stabilization fund (principal and interest expendable) and the permanent fund of the Foundation.
 - Implementation plan: a draft plan to be reviewed at the March 25-27 meeting of the Finance Committee—Greg Rousos.
- Build capital of the Trust Company as required by the Office of the Comptroller of the Currency.
 - Implementation plan: Ray Tanner, chair of the Trust Company board.
- Set expectations for gifts from trustees as part of the recruitment process.
 - Implementation plan: Richard Ray, chair of the Membership Committee.

*Finance: Metrics*Baseline 2004 Budget

- Charitable gifts
 - permanent funds—\$20 million
 - life income plans—\$20 million
- Trust services—\$10 million
- Investment management
 - new money—\$50 million
 - net—\$10 million
 - goal: \$75 million for mission
- Five year operating statement (2004–2009) with financial considerations is attached as Appendix II

Goals for 2009

- Charitable gifts per year
 - permanent funds—\$125 million (\$5 million per development officer)
 - life income plans—\$25 million
- Trust services – \$25 million per year
- Investment management
 - new money—\$75 million per year
 - net—\$50 million
 - goal: \$90 million for mission

Investments

The Foundation's Board of Trustees, through the Investment Committee, has the fiduciary responsibility over the investment of all of the Foundation's assets. However, it intends to hire the New Covenant Trust Company and specifically the New Covenant Investment Committee to manage the day-to-day investment activity and report back to the Foundation trustees.

- The Foundation Investment Committee's role will be redefined. The Foundation Investment Committee, in conjunction with the NCTC, will define the new relationship so that responsibilities are clear and understandable.
- The Investment Committee will develop a process that creates continuity of thought in the investment process. The process will consider continuity in the context of board and staff turnover.
- The Investment Committee will develop an investment philosophy statement that reflects the specific requirements of the permanent fund. Part of this process will include a thorough examination of investments of a diverse nature including asset classes not currently part of the permanent fund investments. The committee will work with development staff to understand competitive issues involved in capturing new permanent funds. Those issues will be considered when developing the permanent fund philosophy.
 - Implementation plan: Fort Flowers, chair Foundation Investment Committee. Richard Seiwel, chair, New Covenant Trust Company Investment Committee.

New Covenant Trust Company

The NCTC will present to the Foundation trustees the NCTC five-year business plan. The plan should be a comprehensive explanation of the strategies in place or to be implemented that will accomplish the NCTC goals. This plan should address but not be limited to:

- Demonstrating the importance of New Covenant Trust Company's success to the success of the Foundation's mission.
- Discuss the marketing strategy and how that strategy will be coordinated with and a complement to the Foundation's marketing efforts.
- Discuss the capital requirements of the NCTC. Explain NCTC's plan to meet and/or exceed the current and future capital requirements of government regulators and the capital requirements of NCTC clients and potential clients.
- Provide a vision as to how NCTC will relate to the Foundation concerning Foundation investment functions.
- Demonstrate in the plan the profitability of NCTC in each of the five years 2004 – 2009.
- Articulate the strategic and marketing plans for New Covenant Funds.
 - Implementation plan: Bill Precious by end of Q3 04.

Conclusion

It is the goal of the Presbyterian Foundation to make 90 million dollars available annually for mission funding by the end of 2009. We believe that Presbyterians will continue to respond to mission needs at every level of the church. Our task is to be faithful to our calling by making these needs known and presenting to Presbyterians a variety of opportunities to respond. In sum, our responsibility is to sow that seed. God will give the increase.

Appendix I

Background

Presbyterianism in the United States of America did not arrive as a “denomination.” Groups of Calvinists from all over Europe settled in the colonies primarily for purposes of religious freedom. It was their zeal for mission that drove the need for structure and organization. The Presbyterian Foundation was the first entity established for that precise purpose. It was created by the General Assembly of 1799 with these words, “in as much as the General Assembly is assiduously laboring to promote the gospel throughout our extensive and growing frontiers, and in those places most destitute of the means of grace, it be earnestly enjoined on each presbytery to use their most diligent endeavors to collect voluntary and liberal contributions from every congregation, and to obtain pious donations and bequests in order to supply the funds which are absolutely necessary to carry on with advantage the great charitable work” (The General Assembly, Report on State of Religion, 1799).

Then, as now, the Foundation does not raise money for purposes of its own. It does not seek nor possess undesignated funds from which to make grants to applicants.

Local churches and institutions raise money annually for operating expenses and occasionally for capital causes. The Foundation’s role is to serve the whole church by encouraging current and deferred gifts that express the donor’s particular sense of mission. This requires that the Foundation offer wise counsel and a wide variety of financial instruments, which can be tailored to the needs of particular donors. These instruments in turn create competitive returns and are managed for competitive fees. Fee income is used to finance the work of the Foundation. Neither the board nor the staff of the Foundation understands themselves to be in a business for the sake of business results. We understand ourselves to be a ministry of the church that operates on prudent business principles while seeking to undergird the work of mission. Inevitably the interests of particular donors and the economic and regulatory environments change over time. In response, products and services are added or eliminated, and the structure and staffing templates of the Foundation are revised as sound stewardship requires. But the purpose of the Foundation is the same as it was in 1799.

We find no solace in naiveté. We monitor the markets, the results of other organizations who provide fund management services, the demographics and all the other tools available to managers and policy makers. But let it be clear, the decisions we make are driven by our vision of what we are called to do. We are confident that if we honor the vision that is given to us, God will continue to bless us in this work.

Themes from the Past

The history of the Foundation has been thoroughly recorded and cogently described by R. Douglas Breckenridge in *The Presbyterian Church (U.S.A.) Foundation, A Bicentennial History 1799–1999*. For purposes of planning several themes should be noted:

- A passive role: For most of its history, the Foundation’s function was to accept gifts to the General Assembly and its agencies, largely permanent funds, invest them and account for them. It was primarily a passive role. While the Foundation kept its separate identity as the sole incorporated body of the denomination, its funding was provided by the General Assembly.
- Advocacy role: During the 1950s, J. Howard Pew, one of the most successful and widely known Presbyterian laypersons of his time, chaired the board of trustees. He interpreted his responsibilities to include strong advocacy for stewardship throughout the church. Annually, he encouraged commissioners to the General Assembly to remember the church in their wills. He often spoke to congregations urging Presbyterians to create charitable life income plans to support the ongoing mission of the church. This advocacy role shifted the focus of the Foundation. With proceeds from a gift Pew made, the Foundation recruited development officers whose charge was to cultivate ministries of stewardship and to attract gifts. Appropriately, the expertise to consult on and manage a larger variety of financial vehicles was acquired. Many of the gifts were directed to local churches, middle governing body ministries, and validated ministries in addition to agencies of the General Assembly. In this era, stewardship began to take on meaning beyond the annual campaign and the capital campaign. Under Pew’s leadership, the Foundation became the spokesperson for the stewardship of accumulated resources.

The era of the 70s and 80s was marked by mergers and reunions. When the dust settled, the Foundation entered the 21st century stronger than ever. At the end of 1999 it had \$1.9 billion under management on behalf of the church. That same year it distributed \$86 million to the causes designated by the donors. Of this amount 16.1 percent went to local churches, 54.4 percent to General Assembly agencies, 2.8 percent to synod and presbytery ministries, 6.9 percent to seminaries, homes, and schools, 19.8 percent to validated mission. That same year, the Foundation had thirty-five full-time development officers in the field at an average cost of \$145 thousand per year per officer.

- A changing role: In 1998 the New Covenant Trust Company was created and in 1999 the New Covenant family of mutual funds was added. The logic behind these decisions was product diversity to meet changing donor needs, and regulatory oversight by the Office of Comptroller of the Currency and the Securities and Exchange Commission. The transparency and resultant assurances that come from that oversight was and is viewed as a major asset. Additionally, adding the Trust Company made it possible to offer services to donors in all fifty states without having the transaction costs associated with compliance in fifty different states. Nonetheless, the creation of these entities required an initial investment of \$968 thousand. Expenses were high and increasing immediately prior to a dramatic decline in the stock market and a consequent decline in fee income to the Foundation. This problem became apparent and pressing in the first quarter of 2001. Additionally, the General Assembly, feeling financial pressures of its own, reduced its support of the Foundation from a high of \$500 thousand in 1991 to \$87 thousand per year from 1996 forward. The Foundation has its own permanent fund accumulated by gifts, primarily from former and current board members whose desire is to support the ministry of the Foundation. Proceeds from this fund were, and re-

main, inadequate to cover operating costs. Raising management fees diverts funds needed for mission. Clearly, the only option is to build the base of assets under management while holding down operating costs. That is the plan articulated in this document.

APPENDIX II

FIVE-YEAR OPERATING STATEMENT

Presbyterian Church (U.S.A.) Foundation

5-year Operating Statement—Financial Considerations

Revenue

° 2004 revenue budget is as approved by the Board in September 2003

° 2005–2009 revenue budget is based on December 31, 2003, market values with market growth equaling distributions and fees (i.e., growth, after fees and distributions, is zero)

° New Assets Under Management consist of the following each year:

\$ in millions	2004	2005	2006	2007	2008	2009
Permanent Funds	20	41	62	83	104	125
Life Income Plans	20	21	22	23	24	25
Trust Services	10	13	16	19	22	25
Investment Management – Net	10	18	26	34	42	50
Total New Assets per year	60	93	126	159	192	225

° Foundation endowment income budgeted per 20 quarter rolling average spending formula pay out

Expenses

° 2004 expense budget is as approved by the Board in September 2003

Salaries and Benefits

- ° No budgeted increase in staff positions; assumes all current, approved positions are filled
- ° Budgeted 4 percent salary increase each year, 0.5 percent medical dues increase and 0.5 percent pension dues increase
- ° Budgeted increases in FICA tax wage base

Home and Field Office Costs

- ° Increased budgeted costs by 3 percent for inflation
- ° Insurance premiums increased based on recent market experience

Professional Fees

- ° Increased 3 percent for inflation
- ° Increased audit and legal fees for increased size and complexity of organization

Media Costs

- ° Increased 5 percent to cover inflation and additional marketing emphasis

Investment Management Costs

- ° Increased as assets under management increase
- ° No increase to investment manager fees in basis points (b.p. fee flat to 2004)

Other Costs

- ° Increased 3 percent for inflation
- ° Income tax expense calculated to correspond to projected NCTC net income

15 ASSEMBLY COMMITTEE ON BOARD OF PENSIONS AND PRESBYTERIAN FOUNDATION

FIVE-YEAR OPERATING STATEMENT
 Presbyterian Church (U.S.A.)
 5-Year Operating Statement

	2004	2005	2006	2007	2008	2009
Revenue By Account Type:						
Life Income						
Administrative Fees	2,719,642	2,883,290	3,159,207	3,470,873	3,818,290	4,201,457
Custody Fees	279,129	288,327	300,130	314,375	331,062	350,191
Investment Dept	76,579	83,321	87,774	93,148	99,443	106,660
Investment	632,347	663,964	697,162	718,077	732,439	747,087
Permanent	957,478	975,454	1,041,454	1,137,704	1,264,204	1,420,954
New Covenant Funds:						
Investment Advisory Fees	8,024,914	8,879,054	9,402,038	10,121,713	10,885,406	11,841,526
Money Market 12b-1	65,000	65,000	65,000	65,000	65,000	65,000
Shareholder Services	3,123,609	3,424,991	3,618,063	3,885,909	4,176,951	4,541,326
Direct Gift Pay out	155,000	155,000	155,000	155,000	155,000	155,000
Estate Fees	142,000	142,000	142,000	142,000	142,000	142,000
Endowment Fund	1,529,262	1,457,067	1,415,966	1,366,828	1,343,208	1,361,513
General Assembly	80,000	80,000	80,000	80,000	80,000	80,000
Interest	47,600	47,600	47,600	47,600	47,600	47,600
Total Revenue	17,832,559	19,145,068	20,211,393	21,598,226	23,140,603	25,060,313
Expenses:						
Salary and Benefits	9,115,766	9,779,807	10,249,417	10,755,601	11,290,976	11,866,700
Home and Field Office	3,035,769	3,233,162	3,355,907	3,482,334	3,638,304	3,798,953
Professional Fees	478,300	543,119	580,013	607,713	651,694	707,295
Media Costs	813,650	854,333	897,049	941,902	988,997	1,038,446
Outside Investment	3,838,063	4,289,071	4,534,191	4,834,302	5,154,116	5,552,837
Other Costs	644,429	663,762	683,675	755,185	893,841	1,130,656
Total Expenses	17,925,977	19,363,254	20,300,252	21,377,037	22,617,928	24,094,887
Surplus/(Deficit)	(93,418)	(218,186)	(88,859)	221,190	522,675	965,425

Presbyterian Foundation Program Evaluation

Highlights

During the fall of 2004, Research Services contributed to a review of the Presbyterian Foundation’s church relations, policies, and effectiveness by surveying Presbyterian Church (U.S.A.) congregations; presbyteries and synods; Foundation and other General Assembly (GA) agency leaders; New Covenant Funds (NCF) shareholders; and Foundation donors, beneficiaries, and life income recipients. Response rates ranged from 72 percent for Foundation and other GA agency leaders to 33 percent for congregations and NCF shareholders.

- Most PC(USA) congregations surveyed (85 percent) had assets, but only half (50 percent) had endowments.

- Five in six presbyteries and synods with assets (84 percent)—but only two in five congregations with assets (39 percent)—had any assets that the Foundation or New Covenant Funds manages.

- Three in five presbyteries and synods (60 percent)—but only one in six congregations (15 percent)—had received gifts made through the Foundation.
- Larger proportions of large congregations with 250 to 999 members (25 percent) and megachurches with 1,000 or more members (20 percent) than of small congregations with fewer than 100 members (8 percent) and medium-sized congregations with 100 to 249 members (14 percent) had received gifts through the Foundation.
- Larger proportions of large congregations with assets (48 percent) than of small congregations with assets (25 percent), medium-sized congregations with assets (38 percent), and megachurches with assets (36 percent) had assets that the Foundation or New Covenant Funds manages.
- Nearly all presbyteries and synods (96 percent)—but only two-thirds of congregations (68 percent)—indicated that they were *very familiar, familiar, or somewhat familiar* with the Foundation.
- Three in five megachurches (62 percent) and large congregations (57 percent) indicated that they believed that the Foundation is *very effective, effective, or somewhat effective* in serving congregations of their respective sizes. A third of congregations with 249 or fewer members (34 percent) believed that the Foundation is effective in serving congregations of their size.
- Majorities of presbyteries and synods believed that the Foundation is *very effective, effective, or somewhat effective* in serving presbyteries or synods with existing endowments (67 percent) and those with investment needs (60 percent). Smaller proportions of presbyteries and synods believed that the Foundation is effective in serving presbyteries without existing endowments and with and without charitable giving programs.
- More than half of congregations identified as among the Foundation’s strengths *it’s a Presbyterian organization* (56 percent), *its reputation* (54 percent), and *it supports the mission of the church* (51 percent). More than half of presbyteries and synods (54 percent) also selected *it’s been around for a long time*. Foundation and other GA agency leaders tapped as additional Foundation key strengths the Foundation’s *integrity, honesty, and ethics* and *its expertise in charitable giving*.
- Congregations that used the Foundation or New Covenant Funds to manage their assets identified the Foundation’s support for the PC(USA)’s mission and the security of their Foundation investments as reasons why they used the Foundation and NCF. Congregations with assets that did not use the Foundation or NCF to manage those assets identified their relationships with individual bankers or brokers as a primary reason for not using the Foundation.
- Nearly all presbyteries and synods (94 percent) and Foundation and other GA agency leaders (100 percent)—but only four in five congregations (79 percent)—believed the work of the Foundation is *very important, important, or somewhat important* to the denomination.
- Almost all Foundation and other GA agency leaders (96 percent) believed to a *very great extent, to a great extent, or to some extent* that the Foundation is effective in accomplishing its mission.
- Most Foundation donors described their most recent contacts with Foundation staff as *excellent or good* (84 percent) and said they would *definitely or probably* recommend the Foundation to others who want to make gifts (93 percent).
- Three-quarters of New Covenant Funds shareholders (74 percent) described their most recent contacts with NCF staff as *excellent or good*. Four in five shareholders (81 percent) would *definitely or probably* recommend NCF mutual funds to others.
- Three-quarters of Foundation beneficiaries (77 percent) described their most recent contacts with the Foundation as *excellent or good*. Three-quarters (78 percent) also would *definitely or probably* recommend the Foundation to others who want to make gifts.
- Half of Foundation life income recipients (56 percent) described their most recent contacts with Foundation staff as *excellent or good*. Seven in ten (70 percent) would *definitely or probably* recommend the Foundation to others who want to make charitable gifts.
- Foundation donors regarded as the Foundation’s greatest strengths the Foundation’s *reputation and its integrity, honesty, and ethics*. NCF shareholders and Foundation beneficiaries also regarded as among the Foundation’s greatest strengths *the fact that it’s a Presbyterian organization*.
- Larger proportions of donors (86 percent), NCF shareholders (90 percent), and beneficiaries (86 percent) than of life income recipients (71 percent) viewed the Foundation’s work as *very important, important, or somewhat important* to the denomination.

FOUNDATION COMMENT ON ITEM 15-B

Comment on Item 15-B—From the Presbyterian Church (U.S.A.) Foundation.

We appreciate the policy of the General Assembly that invites us to comment on the report of the review committee. We make three observations:

We regret our inability to persuade the committee to understand the Foundation as a ministry and to review us accordingly. Our calling is to nurture, for the church at every level, the stewardship of accumulated resources. Presbyterians respond to their local church's annual canvass for operating funds. They respond to capital campaigns for special needs such as buildings and endowment. The General Assembly of 1799 thought it prudent to create the Foundation for Presbyterians who wanted to make an investment in a particular ministry and wanted to be assured that the proceeds from such an investment would be used in perpetuity for the purpose intended. The committee, it seems to us, chose to look at us solely as a business, and in doing so did not adequately deal with the conundrum we now face in meeting the expectation that we should maintain a churchwide funds development effort even though the General Assembly is no longer able to assist us in funding that effort.

Even so, when the committee elected to evaluate us as a business, it concluded that, comparably speaking, we are under performing. While we concur that there is always the potential to improve our results, and we constantly look for such opportunities, we want the General Assembly to know that we are not dissatisfied with our comparable results in recent years. Among the donors surveyed by the committee, 94 percent were very satisfied or satisfied with the work of the Foundation; 94 percent of donors said they would recommend the Foundation to others interested in making a charitable gift. The following quotation is from *Business Week*: "GOOD MORALS, GOOD RETURNS: New Covenant, a Presbyterian Church-linked fund frowns on alcohol, weapons, and gambling. That hasn't stopped it from beating the S&P 500." In a *Wall Street Journal* article, we are listed as two of seven choices for "best-performing, least expensive SRI equity funds." The reason the review committee's opinion differs from that of professional observers is that the committee does not always use "apples to apples" comparisons. Because we seek consistent returns, we choose mid- to lower-risk investments. The vast majority of donors understands that strategy and agrees with it.

Recommendation Number 6 in the report states, "Trustees and officers must commit to improved, long-term investment performance, to wit: consistently meeting or exceeding the Foundation's selected benchmarks." If that is meant to imply the lack of such a commitment, it is simply wrong. The board, elected by the General Assembly, is composed of clergy and elders from all walks of life. Included in that group are investment managers, bankers, leaders of trust companies, and other "financial persons" with impeccable credentials. They regularly serve on the investment committees of the Foundation and its subsidiaries. It is their function to choose and supervise the performance of world-class investment advisors.

Thank you for the opportunity to comment on the report of the review committee. For all our shortcomings, we seek the forgiveness of God. For any successes, we give God the glory and the praise.

Item 15-C

[The Assembly Committee on Board of Pensions and Presbyterian Foundation approved Item 15-C. See p. 10.]

A. The Board of Pensions reports the following amendments regarding the Plan and the Board of Pensions' approval of certain Plan amendments, including

1. the following experience apportionments in the Pension Plan and the corresponding amendments of Appendix B of the Benefits Plan (the History of Experience Apportionment table) [For Appendix B, see p. 1472.]:

For Plan Year 2004 (effective July 1, 2005):

- a 3 percent increase in retirement and survivor's pension benefits for members and eligible survivors receiving benefits as of December 31, 2004; and
- a 3 percent increase in accrued pension credits for active, disabled, and terminated vested members in the Pension Plan as of December 31, 2004.

For Plan Year 2005 (effective July 1, 2006):

- a 3.6 percent increase in retirement and survivor's pension benefits for members and eligible survivors receiving benefits as of July 1, 2006; and
- a 3.6 percent increase in accrued pension credits as of December 31, 2005, for active, disabled and terminated vested members in the Pension Plan as of July 1, 2006.

2. the following disability benefit increases in the Death and Disability Plan and the corresponding amendments of Appendix C) [for Appendix C, see p. 1476] of the Benefits Plan (the History of Disability Benefit Increases table):

For Plan Year 2004 (effective July 1, 2005):

- a 3 percent increase in disability benefits for those receiving such benefits on December 31, 2004.

For Plan Year 2005 (effective July 1, 2006):

- a 4 percent increase in disability benefits for those receiving such benefits on December 31, 2005.

3. the restated and amended Plan document effective January 1, 2006, including the amendments to Sections 2.1, 8.5, 8.9, 8.11, 9.3, 10.2(b), 10.3, 13.7(f), 13.9(a), 13.11, 13.12, 13.16(f), 14.2(d), 14.3(f), 14.3(g) of the Plan, as set forth in Appendix A [for Appendix A, see p. 1384]: hereto; and

4. Section 8.5 of the Benefits Plan and Section 8.6(e) of the Retirement Savings Plan of the Presbyterian Church (U.S.A.), as set forth in Appendix B [for Appendix B, see p. 1472] hereto, effective March 28, 2005.

5. Section 9.1 of the Pension Plan, as set forth in Appendix B [for Appendix B, see p. 1472] hereto, effective January 1, 2007.

6. Section 10.1 of the Death and Disability Plan, as set forth in Appendix B [for Appendix B, see p. 1472] hereto, effective January 1, 2007.

Rationale

A. Benefits Plan Amendments

The process for amending the Plan is established in the Plan document (Article XIX). The Board of Pensions has the sole discretion and authority to adopt Plan amendments.

- Amendments to the Pension Plan (Articles VI, VII, VIII and IX) that are in the nature of a benefit reduction or a dues increase are only effective upon approval of the General Assembly. The Board of Pension must provide written notice of its intent to submit such Pension Plan amendments to the General Assembly and the Plan members, local churches, and presbyteries at least sixty (60) days prior to the commencement of the General Assembly.

- All other amendments to the Plan adopted by the Board of Pensions must be reported to the next succeeding General Assembly and to the members, local churches, and presbyteries in a reasonable manner.

Since the 216th General Assembly (2004), the Board of Pensions has adopted an amendment to Section 8.4 of the Pension Plan that requires the approval of General Assembly prior to becoming effective. Recommendation 1., above, seeks the approval of that amendment by the General Assembly.

Since the 216th General Assembly (2004), the Board of Pension granted experience apportionments and disability benefit increases for Plan Years 2004 and 2005 and adopted other amendments to the Pension, Death and Disability, Medical, and Retirement Savings Plans. Many of the amendments to the Plan were technical and clarifying in nature and did not change the benefits provided by the Plan. A few amendments made substantive changes to the benefits or the administration of the benefits. A complete copy of the amended and restated Benefits Plan is attached as Appendix A. The Board of Pensions also adopted Pension Plan and Death and Disability Plan amendments that will become effective as of January 1, 2007. A summary of the substantive amendments to the Plan is provided below. The effective date of the amendments is January 1, 2006, unless otherwise noted.

A notice letter and chart summarizing the substantive Plan amendments was to have been mailed to all members of the Plan on March 27, 2006. The letter, chart, and a complete copy of the restated and amended Benefits Plan of the Presbyterian Church (U.S.A.) (2006) are available on the Web site of the Board of Pensions at www.pensions.org.

B. Pension Plan Amendments

1. Amendment to Survivor's Pension in the Event of Pre-retirement Death of Member

The Board of Pensions amended Sections 8.4 and 9.1 of the Pension Plan, effective January 1, 2007, to improve the survivor's pension payable to a surviving spouse under Section 9.1 in the event of a member's pre-retirement death so that it is equal to the larger of (a) the normal survivor's pension payable under Section 9.1 or (b) 75 percent of the adjusted pension the member's surviving spouse would be entitled to receive under joint and survivor option I based on a Benefit Commencement Date as of the date of death. The Board of Pensions eliminated a member's option under Section 8.4 to elect a joint and

survivor annuity option in the event of a pre-retirement death and the penalty for cancellation of such pre-retirement election. This amendment eliminates some choice available to members. Accordingly, this amendment is submitted for approval of the 217th General Assembly (2006).

2. *Experience Apportionment Grants*

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 217th General Assembly (2006) 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 Plan Years 2004 and 2005 as a result of cumulative favorable investment and actuarial experience to permit experience apportionments. Therefore, at its meetings on March 5, 2005, and February 25, 2006, the Board of Pensions approved the following experience apportionment grants for the Pension Plan and the corresponding amendments of Appendix B of the Benefits Plan (the History of Experience Apportionment table):

For Plan Year 2004 (effective July 1, 2005):

- a 3 percent increase in retirement and survivor's pension benefits for members and eligible survivors receiving benefits as of December 31, 2004; and
- a 3 percent increase in accrued pension credits for active, disabled and terminated vested members in the Pension Plan as of December 31, 2004.

For Plan Year 2005 (effective July 1, 2006):

- a 3.6 percent increase in retirement and survivor's pension benefits for members and eligible survivors receiving benefits on July 1, 2006; and
- a 3.6 percent increase in accrued pension credits as of December 31, 2005, for active, disabled and terminated vested members in the Pension Plan on July 1, 2006.

3. *Other Pension Plan Amendments*

a. *Small Pension Lump Sum Distribution Amounts*

In 2005, the Board of Pensions adopted amendments to Section 8.5 of the Pension Plan in response to changes in the tax laws. The amendments decrease the amount of the mandatory involuntary cash-out of small pension amounts from \$5,000 to \$1,000 and adds a voluntary lump sum cash-out distribution option for members with accrued pension credits with a present value of not more than \$5,000. The effective date of the amendments to Section 8.5 is March 28, 2005, the date the tax law changes became effective.

b. *Top Heavy Rules*

The Pension Plan is subject to certain "top heavy rules" imposed by the tax laws. In 2005, the Board of Pensions adopted amendments to the top heavy rules to conform the Plan provisions with current laws and regulations.

C. *Death and Disability Plan Amendments*

1. *Disability Benefit Increases*

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 217th General Assembly (2006) 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 Plan Years 2004 and 2005 as a result of cumulative favorable investment and actuarial experience to permit disability benefit increases. Therefore, at its meetings on March 5, 2005, and February 25, 2006, the Board of Pensions approved the following Disability Benefit Increases in accordance with Section 11.3(h) of the Benefits Plan of the Presbyterian Church (U.S.A.):

For Plan Year 2004:

- a 3 percent increase in disability benefits for those receiving such benefits on December 31, 2004, beginning July 1, 2005.

For Plan Year 2005:

- a 4 percent increase in disability benefits for those receiving such benefits on December 31, 2005, beginning July 1, 2006.

2. *Other Death and Disability Plan Amendments*

The Board of Pensions amended the Plan to increase the following benefits as of January 1, 2006:

- the maximum Disability Benefit Basis from \$70,000 to \$90,000 (Sec. 2.1);
- the maximum Lump Sum Death Benefit Basis for Plan members who die from \$70,000 to \$90,000 (Sec. 10.2);
- the Children's Education Benefit annual benefit from \$6,000 to \$9,000 and the aggregate benefit from \$24,000 to \$36,000 (Sec. 10.3).

The Board of Pensions also adopted amendments to the Death and Disability Plan that are effective January 1, 2007. The amendments to Section 10.1:

- provide a \$6,000 lump sum salary continuation death benefit under Section 10.1 to any terminated vested member who meets the "Rule of Seventy" (*i.e.*, who terminates service on or after age 55 with at least 5 years of Plan participation and age and Plan participation totaling at least 70) at the time he or she terminates pension coverage and who does not initiate retirement benefits under the Pension Plan prior to his or her death;
- eliminates the salary continuation benefit under Section 10.1 to any person who does not immediately commence his or her retirement pension upon termination of pension coverage and does not meet the "Rule of Seventy" at the time he or she terminates pension coverage;
- eliminates the salary continuation benefit under Section 10.1 for Affiliated Benefits Program retirees and small pension settlement recipients.

D. *Medical Plan*

Since the 216th General Assembly (2004), the Board of Pensions adopted several amendments to the Medical Plan in response to changes in vendors and federal law and the commencement of the Medicare Prescription Drug Program.

1. *Changes to Administration of Mental Health Outpatient Treatment*

When the Board of Pensions changed its behavioral health administrator from ValueOptions to CIGNA Behavioral Health, the Board of Pensions amended the Medical Plan to eliminate the fixed twenty visit outpatient care limit and flex benefit provision for psychiatric care. Under the new administrator, outpatient visits for mental healthcare will be managed by comparing diagnosis and treatment information (as reflected by the claims data) and intervening if care does not appear to meet the requirements of best practice and medical necessity for the member's particular circumstances. The Plan has the discretion to require certification from the behavioral health administrator before further care will be reimbursed under the Plan in appropriate cases [Secs. 13.7(f), 13.9(a)].

2. *Dual Benefit Coverage*

The Medical Plan's dual coverage provisions were updated in response to recently adopted model state law coordination of benefit (COB) provisions by the National Association of Insurance Commissioners (NAIC) (Sec. 13.11).

3. *HIPAA Security Provisions*

The Medical Plan HIPAA provisions were updated to add provisions required by the HIPAA electronic security regulations. The effective date of these amendments was April 20, 2005 [Secs. 13.12, 13.16(f)].

4. *Medicare Part D—Prescription Drug Plan*

In response to the commencement of the federal government's Medicare Prescription Drug coverage (Part D) on January 1, 2006, the Medical Plan was amended to permit retirees who qualify for the Federal government's Part D subsidies to subscribe for Medicare Supplement coverage without prescription drug coverage. The Plan was further amended to state that Medicare Supplement will not pay for outpatient prescription drugs if a member has enrolled for Part D coverage and to add other coordination of benefits provisions between the Plan and Medicare (Secs. 14.2(d), 14.3(f), 14.3(g)).

E. *Optional Retirement Savings Plan*

The Board of Pensions amended Section 8.6(e) of the optional Retirement Savings Plan to address recent changes in the tax laws relating to mandatory cash-outs of small benefits. The amendment decreased the maximum account value for a mandatory cash-out from the Retirement Savings Plan from \$5,000 to \$1,000. The effective date of the amendment is March 28, 2005. A copy of Section 8.6(e), as amended, is attached hereto as Appendix B) [for Appendix B, see p. 1472].

Item 15-D

[The Assembly Committee on Board of Pensions and Presbyterian Foundation approved Item 15-D. See p. 11.]

The Board of Pensions recommends that the 217th General Assembly (2006) receive the report of certain amendments to the Bylaws of the Board of Pensions, as set forth in Appendix C [for Appendix C, see p. 1476] hereto.

Rationale

The Board of Pensions of the Presbyterian Church (U.S.A.) is a Pennsylvania nonprofit corporation established by the General Assembly to administer the Benefits Plan and Assistance Programs for the benefit of the ministers and lay employees of the church. The General Assembly reserved the authority to elect the directors of the Board of Pensions and approve amendments to the articles of incorporation and bylaws to the extent that they relate to the purpose of the Board of Pensions or the General Assembly's right to elect the directors. The Board of Pensions has the authority to approve any other amendments to the bylaws and report any such amendments to the next succeeding General Assembly.

In 2005, the Board of Pensions amended the bylaws to update the governance of the Board of Pensions in response to best practices that have evolved for nonprofit corporations in the wake of the passage of the Sarbanes Oxley Act and related legal developments that apply to publicly held corporations. The Board of Pensions' governance improvements include:

- Authorization for the nomination by the General Assembly Nominating Committee and election by the General Assembly of directors for different terms or extended service. This amendment was needed to address a misalignment in the number and classes of directors that resulted from changes in the election of directors that were made when the meetings of the General Assembly became biennial.
- The formation of a new committee, the Board Development and Governance Committee, from the existing Board Candidate and Officer Nominating Committees to focus on the recruitment and development of directors for service on the Board of Pensions and other governance matters.
- Clarifications of quorum requirements for committee actions that constitute Board of Pension actions.
- A provision providing for the removal of a director by a vote of a supermajority of the Board of Pensions. Any vacancy created by such a removal is to be filled by election by the General Assembly.
- Permission to provide notice of meetings by electronic media, including email.
- Express provisions relating to the directors' standard of care under Pennsylvania law.

A complete copy of the amended bylaws is attached as Appendix A [for Appendix A, see p. 1384]. The amended bylaws became effective on February 25, 2006.

Item 15-Info

A. *The Board of Pensions of the Presbyterian Church (U.S.A.) Agency Summary*

Marking the 287th anniversary of the beginning of the work now carried on by this Board of Pensions and presented to the 217th General Assembly (2006) meeting in Birmingham, Alabama, June 2006.

This report incorporates by reference the 2005 Annual Report of the Board of Pensions of the Presbyterian Church (U.S.A.) in which the financial information for the Board of Pensions and the Plans and Programs it administers is presented.

1. *The Benefits Plan of the Presbyterian Church (U.S.A.)*

The Benefits Plan of the Presbyterian Church (U.S.A.) provides pension, death, and disability benefits, medical benefits, optional benefits (additional death benefits, optional supplemental disability benefits, dental coverage, long-term care insurance, and a retirement savings plan), and a retirement and financial planning education program. Participation in the Benefits Plan is mandated for all ministers of the Word and Sacrament in installed positions. A church may also enroll other church employees in the Benefits Plan. The same benefits, including the Retirement Savings Plan but excluding the Pension Plan, 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.

The 215th General Assembly (2003) approved changes to the Benefits Plan amendment process to accommodate 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 except for a benefit reduction or a dues increase (which amendments require the approval 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.

2. *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 workers who are enrolled for pension, medical, death, and disability benefits is not based on marital status, gender, family size, or age of its employees. The dues contributed by an employing organization are based on a percentage of its participating members' salaries and represent that organization's share of the cost of protecting the entire community. The salaries used to determine the dues for the Pension Plan, the Death and Disability Plan, and the Medical Plan reflect both minimum and maximum salary amounts. (The level of medical coverage required is reflected in the Medical Plan dues only for Affiliated Benefits Program coverage.)

In the same way, the benefits are "leveled" with minimum benefits accruing to members paid less than the median salaries for their employment classifications (for example, ministers of the Word and Sacrament, exempt, nonexempt). In addition, there are caps on medical deductibles and copay expenses for higher paid members.

3. *Pension Plan and Death and Disability Plan Amendments*

a. *Pension Experience Apportionment and Disability Benefit Increases*

The designs of the Pension Plan and the Death and Disability Plan provide for the granting of pension experience apportionments and disability benefit increases respectively in years when the plans have favorable investment experience, favorable actuarial experience, and adequate contingency reserves. Effective August 1, 2004, a 2 percent experience apportionment and a 4 percent disability benefit increase were granted. Effective July 1, 2005, a 3 percent experience apportionment and a 3 percent disability benefit increase were granted. The directors of the Board of Pensions approved a 3.6 percent experience apportionment and a 4 percent disability benefit increase to be effective July 1, 2006. Towers Perrin, actuarial advisors for the Board of Pensions, reported that there continued to be sufficient funds on hand to meet the obligations to current and future retirees and disabled members, after recognizing the increased liability generated by the 2004, 2005, and 2006 apportionments and disability benefit increases respectively.

(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 pensioners keep pace with inflation. The disability benefit increases fulfill the same function for those receiving disability income payments. In Table I, the recent experience apportionments and disability benefit increases are compared to the Consumer Price Index (CPI), a measure of inflation in consumer goods and services.

	2000	2001	2002	2003	2004	2005
Pension*	3.0%	0.0%	0.0%	2.0%	3.0%	3.6%
Disability*	3.0	2.0	0.0	4.0	3.0	4.0
CPI	3.4	1.6	2.4	1.9	3.3	3.4
* Experience apportionments and disability benefit increases become effective the year following the year shown.						

(2) *Impact of Experience Apportionments*

For the years 1996 through 2005, Table II 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. By applying the experience apportionments granted over the past ten years, the Benefits Plan has been able to fulfill its intent to shelter both pension credits and retirement income from the inroads of inflation. The average pension with an inflationary increase based solely on the CPI is shown for comparison.

Year of Retirement	Number of Retirements	Average Annual Plan Pension at Retirement	Value of Average Pension in 2005 Reflecting Inflationary Increases	Value of Average Pension in 2005 Reflecting Experience Apportionments
1996	192	\$19,958	\$24,798	\$30,468
1997	145	23,370	28,552	33,657
1998	157	23,698	28,496	30,747
1999	168	27,110	31,742	31,976
2000	153	27,651	31,311	29,922
2001	173	31,661	35,287	33,263
2002	151	30,039	32,695	31,559
2003	172	32,015	34,196	33,635
2004	129	31,822	32,904	32,777
2005*	133	32,186		
* Members who were part-time in 2004 are not included in the numbers for 2005.				

b. *Administrative Changes to the Pension Plan and Death and Disability Plan*

During 2004, the Pension Plan was changed so that the Benefit Commencement Date is the first of the month following retirement. This change took effect July 1, 2005, and conformed the Plan to industry standards while facilitating an improvement in the administrative processes of the Board of Pensions. Between April and June 2005, responsibility for disability determinations and ongoing medical and rehabilitation management was transferred to Broadspire Services, Inc., a company specializing in disability management services. Final determination on each application and the calculation and payment of disability income benefits remain the responsibility of the Board of Pensions. The Board is now partnering with two other denominations in the use of these services in a purchasing coalition of the Church Benefits Association (CBA).

4. *Medical Plan*

In 2004 and 2005, Plan member use of network doctors and hospitals resulted in annual gross claims expense savings well in excess of \$90 million and \$100 million respectively. (Savings are shared between the Plan and the members with

more than 80 percent of the savings accruing to the Plan and the balance resulting in lower costs for members.) These savings, and PPO savings in prior years, have helped to fund the contingency reserves and moderate the level of dues increase required each year.

Despite these savings, the Board of Pensions had to take additional dues and benefits measures for 2004 and 2005 given the apparently unending upward spiral in cost. Effective January 1, 2004, a number of changes were made. Minimum dues for Medical Plan participation became 65 percent of the churchwide median salary for pastors serving churches, up from 55 percent. Dues for part-time church workers are now 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 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 decided to move responsibility for claims processing of all mental health/substance abuse claims from Highmark to ValueOptions, the organization that provided medical counsel to the Board of Pensions and its members on mental health/substance abuse treatment. By combining services, the Board of Pensions reduced some administrative complexity generated by having both Highmark and ValueOptions involved. Lessening the complexity has resulted in a lower administrative fee for Highmark services. In 2005, dues for the Medical Plan increased from 18.5 percent to 19 percent, but further benefit changes were not required. The benefit levels and dues requirements are unchanged for 2006.

Separately, the Board of Pensions has continued its efforts to partner with other denominations participating in the Church Benefits Association 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 Plan continues to save \$1 million or more each year and is now in its second three-year contract period (2004-2006). In 2004, six denominations joined us in contracting for PPO access and administration services from Highmark; that coalition effort will improve both price and service over time. For 2006, the Board of Pensions has partnered with two other denominations (the Evangelical Lutheran Church in America and the Lutheran Church—Missouri Synod) in replacing ValueOptions with CIGNA Behavioral Health for mental health/substance abuse care management, network access, and claims processing services.

The Affiliated Benefits Program, introduced in August 2000, allows eligible employing organizations to offer medical or medical, death and disability benefits to non-mandated workers on slightly different terms from those applicable to the Benefits Plan. By January 1, 2005, about 2,100 members were enrolled in the Affiliated Benefits Program, by more than 500 different employing organizations, including Prairie Village Retirement Center, Columbus, Nebraska, and the Presbyterian Home in the Presbytery of Huntington, Pennsylvania. With the present rate of growth in healthcare costs, the Board of Pensions is particularly aware of the difficulties smaller employing organizations encounter in trying to continue to provide comprehensive medical coverage for their employees. The Affiliated Benefits Program has helped many Presbyterian-affiliated employers confronted by cost increases they could not otherwise absorb. While the Board of Pensions hopes to offer the Affiliated Benefits Program as a meaningful benefits alternative for the long-term, it is also mindful of the need to carefully monitor the financial aspects of this program in conjunction with the overall performance of the Medical Fund and is interested in measured, rather than rapid, growth.

In addition to maintaining benefit programs to help 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. As few as one-third of the participants may be responsible for as much as 97 percent of the claims. Members can increase involvement in their own health status, thus improving the quality of the care they receive and the care they take of themselves, thereby leading to improved health status and, longer-term, to reduced expense. In 2005, the Board of Pensions began to emphasize personal responsibility; the Board of Pensions' role is to provide the tools, education, and support to encourage and sustain Plan members and their families in pursuing healthier lifestyles and behaviors. The Board of Pensions' efforts in this area are now grouped under the heading of Personal Health Stewardship, which replaces the previous heading of Health Promotion. Supplementing the disease management programs first introduced in 2003 and the nurse advisory line and employee assistance program that have been in place for many years, the Board of Pensions now offers lifestyle modification programs targeted to tobacco use, stress management, and weight loss. Recognizing that appropriate use of preventive care services is one key to early detection and effective remedial action, the Board of Pensions launched its Preventive Incentive pilot program in October 2005. Installed ministers of the Word and Sacrament and middle governing body executives aged 50 and over may each qualify for \$100 when they document compliance with the recommended preventive tests and screenings for their age. If successful in encouraging these members to use the services, the program will be extended to other groups. The Board of Pensions continues to fund clergy colleague support groups in presbyteries and is asking each presbytery to identify a health advocate who is willing to work with the Board of Pensions on a local basis to promote the Personal Health Stewardship message.

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, "Urg[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, pp. 48–49). In 2004, to facilitate the separate processing of claims, mental health/substance abuse claims were given their own deductible and copay provisions. These requirements are 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.

5. *Assistance Program*

a. *Overview*

The Assistance Program of the Board of Pensions values the commitment and sacrifice of the men and women who are called to serve the church. The programs 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 Programs include Income Supplements, Shared Grants, and Emergency Assistance Grants, the West Virginia Project, the Nursing Home Care Assistance Program, special groups assistance, Relief of Conscience Grants, and the Seminary Debt Assistance Program. Support for these programs includes gifts, legacies directed to the Board of Pensions, endowment income, and half of the Christmas Joy Offering.

b. *Retirement Housing Programs*

The Retirement Housing Programs were 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 retirement communities.

The Board of Pensions owns two individual homes and twenty-seven 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 strategic direction of the Board of Pensions has been to move away from Board-owned homes and to provide financial support 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, PA) and El Sombroso Oaks (Los Gatos, CA) with no further sale of these clusters without General Assembly Approval” (*Minutes*, 1988, Part I, p. 97).

The 214th General Assembly (2002) approved the sale of Morganwood, a cluster of twenty-nine housing units in Swarthmore, Pennsylvania. On October 29, 2003, an Agreement of Sale for Morganwood was signed with Swarthmore College, a Quaker-affiliated institution adjacent to the Morganwood property. 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 (January 14, 2004), whichever is earlier. The Board of Pensions will provide subsidy to the current residents of Morganwood to cover the differential between rental rates prior to the sale and the new rates established by Swarthmore College. This subsidy was about \$200,000 for the year 2004 and \$190,000 for 2005. 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 Retirement Housing Programs of the Board of Pensions and the subsidies to current residents.

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 for retired church workers and their spouses.

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 was signed by all the parties and the Certificate of Authority was received from the Department of Social Services in California effective May 4, 2004.

As part of the Affiliation Agreement, the Board of Pensions has guaranteed a line of credit, obtained by Westminster Gardens, to a maximum of \$3,500,000 for a period not to exceed five years. The line of credit is for the initial phase of rehabilitation work on the Westminster Gardens' property and is 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 was \$410,000 in 2004 and \$348,000 in 2005. These payments were in addition to the direct assistance provided to qualifying residents under the Board of Pensions' Income and Housing Supplements Programs.

c. New Program Development

During 2004, the Assistance and Retirement Housing Committee began to develop new programs to address issues identified through the committee's research and the Task Force on Clergy Recruitment and Retention. At the October 2004 meeting, the directors of the Board of Pensions approved two pilot assistance programs aimed at supporting active pastors:

- a grant program in partnership with middle governing bodies that will help ministers develop practical skills in congregational leadership, strategic planning, financial management, and conflict resolution; and
- the Presbyterian CREDO program that is modeled after a very successful program of the Church Pension Fund of the Episcopal Church and emphasizes wellness, vocation, spirituality, and finances. It provides a holistic and introspective way for pastors to evaluate their personal lives in the context of community and focus their energies for continuing ministry.

During 2006, the Assistance and Retirement Housing Committee will be developing, implementing, and evaluating these pilots as possible program models for strengthening pastoral leadership.

At the October 2005 meeting, the directors of the Board of Pensions approved a new Adoption Assistance Program effective January 1, 2006. A family adopting a child may be eligible for \$3,000 for each child to help with adoption-related expenses. Parents who are active members of the Benefits Plan and employed by a local church, governing body, General Assembly agency, or an organization under the control or operation of the Presbyterian Church (U.S.A.) at the time of the adoption are eligible for a grant. The grant of \$3,000 for each adoption is to be available when the Board of Pensions receives the final legal adoption decree. The program is effective for adoptions that occur on or after January 1, 2006.

d. Funds Development

In response to the continuing and emerging needs of ministry and the challenges facing those who serve the church, the Board of Pensions entered a more deliberate phase in its funds development effort in 2005.

The Board of Pensions has determined that additional financial support, beyond half of the Christmas Joy Offering, is required to meet the increasing demands on existing programs and to fund new programs to meet emerging needs. (No Benefits Plan dues are used for the Assistance Program.)

In 2005, the Board of Pensions selected a theme for funds development communications ("Keeping Our Promises") and established the online capability for contributions through the Board Web site, www.pensions.org. It also established a planned giving initiative to encourage deferred gifts. A Gift Acceptance Policy is in place.

The Christmas Joy Offering remains a vital financial support to the Assistance Program, and the Board of Pensions continues to work with the racial ethnic schools and the staff of Mission Education and Promotion to promote this denomination-wide offering.

To ensure communication with other national entities of the Presbyterian Church (U.S.A.) that are also seeking contributions, the Board of Pensions created and hosted an Executive Funds Development Forum to agree on and implement “Principles of Funds Development.” In 2003, the agency heads agreed to use these principles as a basis for coordinating efforts.

5. *Transforming Families*

The 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) approved a policy statement, *Transforming Families*, developed by the Advisory Committee on Social Witness Policy (ACSWP). One recommendation was 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.”

To increase awareness, the Board of Pensions has done the following:

- Publicized the new Adoption Assistance Grants available through the Assistance Program in the *Board Bulletin*, a newsletter about the directors meeting that is posted on the Board of Pensions Web site and mailed to those who request it. This newsletter is further promoted with an email to all middle governing bodies announcing its availability. The information was also included in the news article released by the PC(USA) News Service posted on the PC(USA) Web site and sent to email subscribers.

- Created and posted on the Web site a “product” sheet outlining the Adoption Assistance Grants.
- Informed all member service representatives and regional representatives about the program so they may in turn educate the members of the Benefits Plan.
- Included the program among the financial assistance programs on the Web site of the Board of Pensions.

7. *Conflict of Interest and Ethics*

The Board of Pensions of the Presbyterian Church (U.S.A.) has policies covering conflicts of interest and ethics, and the directors and employees have complied with those policies.

B. *Presbyterian Church (U.S.A.) Foundation Agency Summary*

As each year melds into the next, we have an opportunity to assess how well we have fulfilled our purpose: serving the church, its mission and its members. The Presbyterian Foundation, charged with funding Christ’s mission, takes that responsibility very seriously. Partnering with churches and their members to encourage lifetime giving options, we enable them to make a difference in the world with their accumulated assets. This year’s successes, as well as the challenges, have prepared us to reach even higher in the coming year.

Over the past year, Presbyterians proved to be very generous in support of mission. Examples range from a permanent endowment fund established by a church in Iowa to support a seminary in Cuba to a now-retired minister’s lifetime of efforts to establish permanent endowment funds in support of educational institutions and small churches. These funds, as well as thousands of others, are building a foundation for mission that is rock-solid.

As we move into the future, strong partnerships remain vital to the Foundation’s mission. Working in connection with the *Joining Hearts & Hands* staff, whose capital campaign raises funds for national church growth and the expansion of mission work abroad, the Foundation’s role is to assist those individuals who wish to make a lifetime gift using the services we provide.

We continue to devote our energies to a long-term pilot project in the Charlotte Presbytery to explore innovative ways to fund mission. Our focus is to encourage individuals to establish permanent endowment funds to support their local church and its mission. By communicating this message through local church leadership with the support of the presbytery, we provide development expertise backed by the full services of the Foundation.

New Covenant Trust Company, N.A., a subsidiary of the Foundation, has partnered with Westminster Retirement Communities in Florida to provide trust services to Westminster’s residents. The New Covenant Trust Company offers personal

trust and investment management services while sharing the values of Westminster residents to be wise stewards of their accumulated resources.

The Presbyterian Foundation's presence and cooperation with the church and other entities on a variety of levels is evidenced by these partnerships to increase funds that will benefit the church and its mission.

While the controversy surrounding the divestment of certain investments that are related to the Israel and Palestine conflict has caused conflict in the church, it has provided the opportunity to clearly communicate the Foundation's socially responsible investing (SRI) position. Going beyond the General Assembly's Mission Responsibility Through Investment guidelines, the Foundation's SRI guidelines also include avoidance of companies involved in gambling, alcohol, and firearms-related issues. We have also taken a proactive direction with the creation of a Social Witness Committee at the board level to deal with these SRI issues. The new committee will concentrate on a continued, in-depth focus on these issues and will maintain a dialogue with our shareholders and the companies we wish to influence.

Despite 2005's rising interest rates and increasing fuel costs, the Foundation had a very positive year, recording no significant declines and outperforming the stock market average. True to our purpose, we added value to our donors' gifts and the investments we manage for churches by investing consistently, even at a time when such investing was difficult.

At the close of 2005, we bade farewell to Dennis Murphy, who served faithfully for twenty-four years as executive vice president and chief investment officer. He led us to a very enviable investment record and has been a great steward of the church. Dennis will serve in a consulting role in 2006 prior to his planned 2007 retirement, while George Rue has assumed the responsibilities of chief investment officer.

With a future goal to increase gifts received for mission, we have raised the bar and have targeted to distribute \$90 million for mission in 2009. We expect church-sponsored socially responsible funds, such as the New Covenant Funds, to continue their expansion. By emphasizing the convergence of the mutual funds and a socially responsible agenda, we provide an avenue for individuals and institutions to pursue their long-term faith-based investing goals.

Most of all, we plan to dedicate ourselves completely to sound investment principles as a means of serving the church and its members. By safeguarding assets, we act as stewards in service and pursue mission in the spirit of love. We will continue to enable Presbyterians to take part in transforming the church, community and world around us through their gifts of accumulated resources.

Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. 1 Peter 4.10

Peace of Christ,

Robert E. Leech
President, CEO

Elinor Hite
Chair, Board of Trustees 2005

Steve Martin
Chair, Board of Trustees 2006

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.

Support for Mission

More than two centuries ago, Presbyterians dreamed of a vast church mission pursued in the name of stewardship and love. To support that goal, these visionaries created the Presbyterian Foundation, which is today one of the largest religious foundations in the United States. The Foundation and its subsidiary, New Covenant Trust Company, N.A., are accountable, on a consolidated basis, for \$1.79 billion in charitable endowments, life income plans, trusts, and investment management accounts.

The Presbyterian Foundation is committed to strengthening congregations, presbyteries, synods, the General Assembly, and other agencies of the church by developing gifts and managing funds on their behalf. The Foundation follows a socially responsible, balanced investment approach and diligently meets its fiduciary responsibilities to invest and safeguard the as-

sets entrusted to it. Managing endowment funds is a crucial part of that responsibility to act always in service to the denomination.

Generous Gifts That Last Forever

Permanent endowment funds are the most direct and enduring gifts, and they represent the core of the Foundation's existence. Whether it's the permanent fund established by a church in Iowa to support a seminary in Cuba or a lifetime of efforts to establish permanent funds by a now-retired minister, these funds are building a foundation for mission that is rock solid.

A permanent fund is a perpetual endowment given to the Foundation, the assets of which are held and invested by the Foundation for the benefit of the mission identified by the donor. As a result of the permanent fund established by the church in Iowa, much needed support will be provided for the seminary, whose students are called to serve as Christianity undergoes resurgence in communist Cuba. Meanwhile, the numerous permanent funds made by the minister in Pennsylvania have supported educational institutions and small churches that might not otherwise have had endowments to help them meet their mission needs.

Gifts come in all sizes and are designated for all purposes. The Foundation currently manages more than 6,700 permanent endowment funds supporting a variety of beneficiaries. All gifts are invested and proceeds distributed solely and specifically according to the instructions of the donors for ministries supported by the Presbyterian church.

Putting Faith in Action

Faithful Presbyterians have many other avenues to support the church through giving as well. Charitable gifts can include outright gifts of cash, stocks, bonds, or other property, or they can be established in the form of donor-advised funds and permanent endowment funds. Further options, such as charitable gift annuities, charitable trusts, offered by our subsidiary New Covenant Trust Company, N.A., and pooled income funds are available for donors who wish to support the Church while, in many cases, also offering support to their families and themselves.

Giving from the Heart

Churches everywhere have their own individual missions, and donors have their own personal wishes for the legacy they desire to create. Every day, the Presbyterian Foundation takes pleasure in uniting the two sides, donor and beneficiary, and witnessing the great transformations that can result. Churches are renewed, benefactors feel fulfillment and satisfaction, and mission grows. In 2005, the Foundation, and its subsidiary, gave witness to \$7.23 million distributed to mission, thanks to the generosity and foresight of so many Presbyterians.

Mission's need is ever-changing, diverse, and universal. Conscientious Presbyterians respond with charitable giving that reflects their faith. The Foundation serves as a means to a personal legacy by managing funds that ultimately help churches and mission. Generous, thoughtful donors are the primary reason for the Foundation's success, and their foresight speaks to their good stewardship.

Creating a Legacy

New Covenant Trust Company, N.A. (NCTC), a wholly owned subsidiary of the Foundation, offers charitable trusts, personal trusts, and investment management services. Through NCTC, trust services can be provided in all fifty states providing Presbyterians with an organization that supports their values and concerns to care for loved ones while creating a legacy of faith.

New Covenant Trust Company can serve as trustee for charitable trusts that can help Presbyterians reduce their tax burden, increase current income, and ultimately provide for greater charitable gifts. The NCTC provides a wide range of trust administration and investment management services specifically tailored for individuals that include initial consultation and account set-up, asset diversification using various investment objectives, record keeping, and ongoing client service support.

Giving Through Wills and Estate Planning

Annually, the Presbyterian Foundation promotes the *Legacy of a Lifetime* program to churches throughout the denomination. At the program's beginning in the 1950s, wills were the main focus of gift development. Currently, that focus has shifted to remembering the church in estate planning. While simple bequests in a will are still important, now the Foundation can provide guidance for complex estate plans in coordination with an individual's tax and legal advisors.

To complement congregation-based bequest and planned giving efforts, available program resources include a leadership guide, bulletin inserts, bulletin covers, poster, and bookmarks. These materials are provided free of charge to any Presbyterian congregation, the only expense being the shipping and handling costs.

To find out more about program materials to support wills emphasis and planned gifts, visit our Web site at www.PresbyterianFoundation.org or call 800-858-6127, ext. 8919.

C. 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 adviser 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.

Since the inception of the New Covenant Funds, the Foundation has contracted with broker dealers authorized by the New Covenant Funds to distribute its shares, to license Foundation and NCTC employees to offer the New Covenant Funds for sale to churches, presbyteries, Presbyterian-related organizations, and individuals. Since 2004, the distributing broker dealer for the New Covenant Funds, through whom the Foundation and NCTC employees have been licensed, has been New Covenant Funds Distributors, Inc. ("the Distributor"), a wholly owned subsidiary of BISYS Fund Services, Inc. Due to regulatory concerns, in April of 2005, BISYS advised the Foundation and NCTC that the cost for these services would increase by \$250,000 annually. The BISYS also offered to permit NCTC to purchase the distributor for \$25,000.

The 208th General Assembly (1996) had directed the Foundation "to take necessary actions (including, as required the formation of subsidiary corporations) to satisfy legal and regulatory requirements relating to its Planned Gifts and Investment Management Services programs" (*Minutes*, 1996, Part I, pp. 663-64). Moreover, the 211th General Assembly (1999) authorized the trust company to "provide custodial agency, administrative and corporate fiduciary services, and any other activities which a trust company is permitted by applicable law to perform and which the General Assembly or the Foundation directs the Trust Company Subsidiary to perform" (*Minutes*, 1999, Part I, p. 494). Therefore, because the distribution of the New Covenant Funds is incidental to activities already authorized by the General Assembly, in April of 2005 the Foundation directed NCTC, subject to appropriate due diligence and requisite regulatory approvals, to engage in limited purpose broker dealer activities only involving the sale of New Covenant Funds. The NCTC board acted upon the direction of the Foundation board and entered into an agreement to purchase the Distributor. Regulatory approval was obtained from the Office of the Comptroller of the Currency (NCTC's regulator) and the National Association of Securities Dealers (a self-regulatory securities body).

The Distributor, as a wholly owned subsidiary of NCTC, will be subject to oversight by the NCTC board and thus, ultimately the Foundation and the General Assembly.

The Foundation and its subsidiary consistently strive to deliver superior service to the Presbyterian Church (U.S.A.) and seek to enhance the vehicles available to Presbyterians to express their Christian faith and generous stewardship. We are also exploring ways to partner with Presbyterian and related organizations in the delivery of enhanced trust services, such as personal trusts, wholly charitable trusts, and charitable remainder trusts. These estate-planning devices provide an opportunity to care for loved ones while providing for planned giving opportunities.

The following individuals have been confirmed by former General Assemblies and continue in their service as directors of New Covenant Trust Company, N.A.:

Foundation Trustees

George J. Hauptfuhrer III, investment advisor, white, male, married, lay, over 50, Synod of South Atlantic.

Former Foundation Trustees

Karen C. Anderson, CPA, white, female, married, lay, under 50, Synod of the Pacific; Robert A. McNeely, banker, black, male, married, lay, over 50, Synod of Southern California; Richard J. Seiwell, (former adjunct trustee), investment advisor, white, male, married, lay, over 50, Synod of the Trinity.

OGA Designee

Doska D. Ross, OGA staff, white, female, single, lay, over 50, Synod of Living Waters.

GAC Designee

Currently, there is a vacancy in the position for the GAC designated board member while we await a nomination by the GAC.

NCTC Staff

Robert E. Leech, white, male, married, lay, over 50, Synod of Living Waters; William R. Precious, white, male, married, lay, under 50, Synod of Living Waters.

D. *Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., Agency Summary*

The Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. is a corporation of the Church that is dedicated to providing low-cost loan funds to congregations who are building, expanding, or reshaping their space. The funds for these loans come from investments made by individual Presbyterians, churches and governing bodies. We call this group of participants the Presbyterian Investor Circle.

The Investor Circle is a group of Presbyterians who are helping churches change lives through their savings and investments. It is a circle of people, churches, presbyteries, and synods with a heart for church growth—a dedicated group from all walks of life and with different financial means.

These Presbyterians have put a portion of their savings and investments into Term Notes with the Investment & Loan Program. Their investments are used to make low-cost loans to Presbyterian Churches. They earn interest on their money and the churches get a low-cost loan.

1. *They Are Making a Difference in the Lives of Churches*

In the next 12 months, Presbyterian congregations will borrow about \$300 million to finance building projects. Some are new churches needing a space to call their own. Some are existing churches making room for the spiritually hungry in their community. Still others are reshaping their space to accommodate new ministries.

This loan fund may be the only option for many churches. Banks can meet some of the borrowing needs, but for many, a loan from our fund may be their only choice. Imagine what would happen if each of us helped these churches get a lower-cost loan. Lower costs mean less of the church's resources will be used to pay interest and more could fund mission and ministry.

2. *The Circle Is Widening*

Each year, more people, churches, and governing bodies have become investors. The total amount invested reached \$49.9 million by the end of 2005. Most participate by moving existing funds invested elsewhere, like savings and money market accounts or certificates of deposit, into the Investment & Loan Program's Term Notes.

3. *More Churches Are Benefiting*

More participants mean that we can serve more congregations.

Our investors provided new loans to existing churches like St. James Presbyterian Church in Jenks, Oklahoma and new churches like Sixes Presbyterian in Canton, Georgia.

Some years ago, St. James Presbyterian found itself losing steam and the congregation dwindling, while its community (just outside Tulsa, Oklahoma) was doubling in size. In 1995, the leaders and their then new pastor, Reverend Jane Huffstetler, began rebuilding and refocusing the mission of St. James. Membership is now over 300 and growing.

Today, with the help of participants in the Investor Circle, St. James is breaking ground on a new multipurpose building that will expand their ministry to surrounding families.

“We view ourselves as a community of welcome and of hope,” says Reverend Huffstetler. “We are reaching out to children, youth, and adults in our neighborhood, and this wonderful new project will give us the facilities to minister to the community in new ways.”

Sixes Presbyterian Church is a new church development in Canton, Georgia, north of Atlanta. In September 2002, the church started with only 22 members, and since then they have been meeting in a local elementary school. With membership now over 150, they have exceeded the functional capacity of the school. The Presbytery of Cherokee purchased a 10-acre horse farm on Sixes Road. The church is now developing the site and building their first multipurpose building, which will allow them to grow again.

Their multipurpose building will serve not only the church members but also the community at large. In this rapidly growing area, there is a lack of community meeting space for neighborhood organizations. The new building will be open for use to all types of community events.

The total amount of disbursed loan funds grew to \$47.9 million in 2005.

4. *Rebates Lowered Interest Cost by Over \$170,000*

Each investor is given an opportunity to support a particular church’s loan. This is a symbolic gesture and does not affect the investor’s risk or return on investment. As the amount of supporting investments grows for a particular borrower, they can earn rebates of the interest paid on the loan throughout the year. In fact, they can reduce their interest rate by as much as 1% through supporting investments.

In 2005, our borrowing congregations earned rebates totaling \$170,000. That is \$170,000 returned to the mission and ministry budgets of our borrowing congregations.

5. *Coordinated Loan Services of the General Assembly*

The Presbyterian Investment and Loan Program, Inc. also serves as the coordinating point for loan services of the General Assembly’s Church Loan Program. The Church Loan Program’s resources come from endowments that have been given to the Presbyterian Church (U.S.A.) throughout decades.¹

Presbyterians can support the borrowing needs of our congregations through gifts and investments. The endowed loan funds of the Church Loan Program bring more than \$193 million to support church growth. Today \$105 million is disbursed and benefiting congregations.

Among the many uses of these funds are low-interest loans for churches that suffer damage from national disasters. A number of Louisiana, Texas, Mississippi, and Florida churches were devastated by the wave of hurricanes that hit both coasts and will be able to rebuild with the help of people who gave funds to support the Church as long as 160 years ago.

When combined with the support of investors in the Presbyterian Investment and Loan Program, the dollars at work in low-cost loans tops \$153 million. That’s an increase in funds supporting growing churches of 4% in five years.

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 will draw available funds from both the Church Loan Program’s endowed funds and the Investment and Loan Program’s investor funds to create the best package for each congregation.

Endnote

1. The Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. coordinates the loan services for 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.

6. *Board of Directors*

Mary C. "Molly" Baskin, chair
 Frank R. Adams III
 Kim Dunbar
 Isaac St. Clair Freeman
 Martha Guy
 Yong J. Lee
 Ben F. McAnally
 Marcy M. Moody

Nancy Muth
 Alvin N. Puryear
 Joe Willie Rigsby
 John H. K. Shannahan
 Alvin Smith
 B. Cary Tolley III, Esq.
 Connia H. Watson

7. *Officers of the Corporation*

James L. Hudson, President & CEO
James G. Rissler, Sr. Vice President, Treasurer
Ben W. Blake, Vice President, Sales and Marketing

Martha E. Clark, Secretary
Eric J. Graninger, Asst. Secretary

8. *Other Senior Staff*

Judy L. Walton, Director of Credit Operations
Eric A. Moore, Director of Loan Operations

9. *Contact Information*

Presbyterian Church (U.S.A.) Investment and Loan Program, Inc.
100 Witherspoon Street · Louisville, KY 40202-1396
(800) 903-7457 · Fax: (502) 569-8868 · www.pcusa.org/pilp

The Benefits Plan
of the
Presbyterian Church (U.S.A.)

2006

The Benefits Plan of the
Presbyterian Church (U.S.A.)
2006

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The Benefits Plan of the Presbyterian Church (U.S.A.)

GENERAL PROVISIONS

ARTICLE I

INTRODUCTION

Sec. 1.1 Name of Benefits Program. The name of the integrated benefits program of the Presbyterian Church (U.S.A.) is the “Benefits Plan of the Presbyterian Church (U.S.A.)” and is hereinafter referred to as the “Benefits Plan.” The Benefits Plan consists of the Pension Plan, Death and Disability Plan, Medical Plan, Optional Dental Plan, Optional Retirement Savings Plan and Optional Death Benefits Plan. Subject to the Benefits Plan’s eligibility, participation and enrollment requirements, an employing organization may elect to provide its employees with Traditional or Affiliated Benefits Program coverage under the Benefits Plan as described in Article V.

Sec. 1.2 Purpose. The Benefits Plan has been established by the Presbyterian Church (U.S.A.) to provide retirement, disability, death, medical and optional benefits programs to Members of the Benefits Plan and their eligible Dependents and beneficiaries.

Sec. 1.3 History of Benefits Plan. The Benefits Plan is a continuation of The United Presbyterian Pension and Benefits Plan adopted by the General Assembly of the United Presbyterian Church in the United States of America in 1958, as the same has been amended, and the Ministers’ Annuity Fund and Employees’ Annuity Fund adopted by the General Assembly of the Presbyterian Church in the United States in 1926 and 1942, and the Group Life and Medical Plan and Group Dental Program as the same have been amended, and as all of the foregoing are amended and restated herein.

Sec. 1.4 Construction and Applicable Law. The Benefits Plan is intended to be a “church plan” as defined in Section 414(e) of the Internal Revenue Code of 1986 (“the Code”) and in Title I of the Employee Retirement Income Security Act as the same may be amended from time to time. The Benefits Plan shall be construed and administered in accordance with the laws of the Commonwealth of Pennsylvania.

ARTICLE II

DEFINITIONS

Sec. 2.1 Definitions. When used in the Benefits Plan, the following capitalized terms shall have the meanings set forth below. Additional defined terms are set forth elsewhere in the Benefits Plan.

ACTIVE MEMBER. A Member who is eligible and currently enrolled for coverage in the Benefits Plan as an active employee under Sec. 3.1 or enrolled in Transitional Participation Coverage under Sec. 4.4 and whose dues are not delinquent.

ACTUARIAL (OR ACTUARIALLY) EQUIVALENT. Equality in value of the aggregate amounts expected to be received under different forms of payment based upon such mortality and interest assumptions as may, from time to time but not more than once in any Plan Year, be recommended by the Actuary of the Plan and adopted by the Board as set forth in Appendix A, as it may be amended from time to time.

ACTUARY OR ACTUARIES OF THE PLAN. The individually enrolled actuary or actuaries, or firm or firms including one or more actuaries, selected by the Board to provide actuarial services in connection with the administration of the Benefits Plan.

AFFILIATED BENEFITS PROGRAM. The Benefits Plan program that an employing organization may offer to a classification of its employees, other than Mandated Members, on a partially contributory or non-contributory basis.

BENEFIT COMMENCEMENT DATE. The date as of which the first benefit is due to a Member under the terms of a component program of the Benefits Plan.

BOARD. The Board of Pensions of the Presbyterian Church (U.S.A.), a Pennsylvania non-profit corporation.

CHILDREN (OR CHILD). A Member's children (natural children, legally adopted children or stepchildren) for each of whom the Member is providing at least fifty percent (50%) support.

CHURCH. The Presbyterian Church (U.S.A.).

COVERED MEMBER. A Member who is eligible for and currently enrolled in a designated Benefits Plan program or plan and whose dues for such coverage are not delinquent.

DEATH AND DISABILITY PLAN. Articles I through VI, X, XI, XVIII and XIX of the Benefits Plan constitute the Death and Disability Plan.

DEATH BENEFIT BASIS. The greater of (i) the Member's Pension Participation Basis or (ii) the Employment Classification Median.

DEPENDENT. Any individual other than a Spouse, for whom the Member is, or was immediately prior to the Member's death, providing at least fifty percent (50%) support.

DISABILITY (OR DISABLED). The inability of a Member due to sickness or bodily injury to perform substantially all of the material duties of his or her regular work or any other type of work that would afford a reasonably comparable level of income, and after a period of twenty-four (24) consecutive months of such disability, the inability of a Member due to sickness or bodily injury to perform any type of work for which he or she is fitted by education, training or experience, all of which conditions must be certified by the Board.

DISABLED MEMBER. A Member who has been certified as Disabled under Sec. 11.2 and is receiving benefits under Article XI.

EFFECTIVE DATE. The Benefits Plan became effective on January 1, 1987. The Effective Date of this Amendment and Restatement is January 1, 2006.

EFFECTIVE SALARY. Any compensation received during a Plan Year by a Benefits Plan Member from an employing organization, including but not limited to any sums paid as a housing (including utilities and furnishings) allowance. Effective Salary shall also include any deferred compensation (funded or unfunded) credited to a Member by an employing organization during a Plan Year and any salary reduction contributions to a plan or other arrangement providing a tax-favored benefit. Effective Salary does not include amounts received for reimbursement of professional expenses through an accountable reimbursement plan or Social Security amounts up to fifty percent (50%) of a minister's Self-Employment Contributions Act obligations. With respect to a Member eligible for a housing allowance, the amount for housing is calculated as follows: if a Manse is provided, the amount shall be at least thirty percent (30%) of all other compensation described above; if no Manse is provided, the amount shall be the actual housing allowance.

ELIGIBLE SERVICE. Employment by the Church or any board, agency or local church under the jurisdiction of the Church, any employment approved by the General Assembly or a Presbytery of the Church, any employment with an employing organization regardless of whether such employing organization participates in the Benefits Plan, or validated service of an ordained minister of the Word and Sacrament, any of which the Board deems to be appropriate for participation in the Benefits Plan.

EMPLOYMENT CLASSIFICATION MEDIAN. The annual churchwide median Effective Salary that is determined by the Board for each employment classification designated for this purpose by the Board. When applicable, benefits for a Member based on an Employment Classification Median shall be reduced proportionally using the following ratio: the number of hours of employment of the Member during such Plan Year that are less than one thousand eight hundred twenty (1,820) hours compared to one thousand eight hundred twenty (1,820) hours.

FORMER PLANS. The former United Presbyterian Pension and Benefits Plan, Ministers' Annuity Fund and Employees' Annuity Fund of the Presbyterian Church in the United States.

MANDATED MEMBER. An ordained minister of the Word and Sacrament who is serving in a called and installed relationship with a local church and enrolled by the Church for full participation in the Traditional Program of the Benefits Plan as required by Section G-14.0506b of the *Book of Order of the Presbyterian Church (U.S.A.)*.

MANSE. Housing, which may include rental or other living accommodations, that is furnished to a Member without charge to the Member.

MAXIMUM DISABILITY BENEFITS BASIS. The maximum Effective Salary established by the Board, in its sole discretion, upon which benefits under Secs. 7.2 and 11.3(b)

shall be based. Effective January 1, 2006, the Maximum Disability Benefits Basis shall be ninety thousand dollars (\$90,000).

MEDICAL PARTICIPATION BASIS. The greater of (i) Effective Salary or (ii) sixty-five percent (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 sixty-five percent (65%) of the Pastors' Median. For purposes of determining annual deductible and maximum 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.

MEDICAL PLAN. Articles I through VI, XIII, XIV, XVIII and XIX of the Benefits Plan constitute the Medical Plan.

MEMBER. An individual (i) whose enrollment as an Active Member has been received and accepted by the Board, (ii) who is a Terminated Vested Member, (iii) who is a Disabled Member or (iv) who is a Retired Pensioner.

NORMAL RETIREMENT AGE. Attainment of sixty-five (65) years of age.

NORMAL RETIREMENT DATE. First day of the month beginning on or after the date of Member's sixty-fifth (65th) birthday.

OPTIONAL BENEFITS PLANS. Articles I through VI and XV through XIX of the Benefits Plan constitute the Optional Benefits Plans.

PASTORS' MEDIAN. The annual churchwide median Effective Salary of ordained ministers serving churches of the Church for the immediately preceding Plan Year as the same may be determined by the Board from time to time.

PENSION COVERAGE. Entitlement of a Member who has satisfied the applicable participation requirements of Article V.

PENSION CREDITS. The total amount of (i) all credits accrued by a Member under Article VII of the Pension Plan as of any given point in time for years of Pension Coverage including credits from Experience Apportionments, and/or credits accrued while receiving benefits as a Disabled Member, and (ii) all credits from whatever source that have accrued to a Member prior to the Effective Date of the Benefits Plan from such Member's membership in the former United Presbyterian Pension and Benefits Plan (or, if applicable, the Actuarial Equivalent expressed in credits of the amount of the alternate pension as of December 31, 1986), under Article I, Section A(1) of such plan, the former Ministers' Annuity Fund of the Presbyterian Church in the United States, or the former Employees' Annuity Fund of the Presbyterian Church in the United States.

PENSION PARTICIPATION BASIS. The greater of (i) Effective Salary or (ii) twenty-five percent (25%) of the Pastors' Median, but no more than the maximum compensation

amount permitted for consideration to a qualified plan under Section 401(a)(17) of the Internal Revenue Code.

PENSION PLAN. Articles I through IX, XVIII and XIX of the Benefits Plan constitute the Pension Plan.

PLAN. The Benefits Plan of the Presbyterian Church (U.S.A.) as set forth herein, as it may be amended from time to time.

PLAN YEAR. A consecutive twelve (12) month period commencing January 1 and terminating December 31.

POST-NORMAL RETIREMENT. The retirement of a Member on a date subsequent to the Normal Retirement Date.

POST-RETIREMENT SERVICE. Employment in Eligible Service by a Member after the Member has initiated retirement benefits under the Pension Plan, which Eligible Service has been approved by the Board, in its sole discretion, pursuant to Sec. 8.7 as not causing a temporary suspension of retirement benefits for such Member.

REQUIRED BEGINNING DATE. The date by which a Member with accrued vested Pension Credits must begin to receive retirement pension benefits under Article VIII. The Required Beginning Date is no later than April 1 of the calendar year following the later of (i) the calendar year in which the Member attains age 70½ or (ii) the calendar year in which the Member retires from Eligible Service.

RETIRED PENSIONER. A Member who has initiated his or her retirement benefits under the Pension Plan.

RULE OF SEVENTY. The minimum age and participation a Member must satisfy to be eligible for designated benefits under the Benefits Plan. To satisfy the Rule of Seventy, the Member must have: (1) participated as an Active Member of the Benefits Plan for at least five years; (2) attained at least age 55 at the time he or she ceased being a Active Member; and (3) a combined result of seventy (70) when the individual's age and years of participation as an Active Member of the Benefits Plan at the time of termination of service are added together.

SPOUSE. An individual who is legally married to a Member.

SURVIVING SPOUSE. The Spouse of a Member on the date of a Member's death who survives the death of the Member.

TERMINATED VESTED MEMBER. An individual with accrued vested Pension Credits who is not an Active Member or a Retired Pensioner.

TOTALLY DISABLED. A physical, emotional or mental condition which, in the sole opinion of the Board or its designated medical counsel, so seriously handicaps an individual that the individual is unable to live independently, even in a supportive environment.

TRADITIONAL PROGRAM. The Benefits Plan program in which an employing organization is required to enroll a Mandated Member and in which it may enroll other Active Members for full or limited participation under Secs. 5.2 and 5.3.

TRANSITIONAL PARTICIPATION COVERAGE. The coverage available to a Member who was enrolled for coverage in the Benefits Plan as an active employee under Sec. 3.1 and who has been approved for coverage following a change in employment status in accordance with Sec. 4.4

YEAR OF PLAN PARTICIPATION. A period of twelve (12) months, which need not be consecutive, during which a person employed in Eligible Service is also enrolled for participation in the Benefits Plan.

YEAR OF SERVICE. A period of service of twelve (12) months, which need not be consecutive, during which a person is employed in Eligible Service.

ARTICLE III

ELIGIBILITY

Sec. 3.1 Eligibility. An employing organization may enroll as a Member of the Benefits Plan any person employed in Eligible Service who (1) has commenced employment and (2) is normally scheduled to work for twenty (20) or more hours per week in active service, (excluding overtime).

Subject to the Medical Plan's enrollment and subscription provisions for seminarians, a seminary student who is an inquirer or candidate for ordination and in a covenant relationship with a Presbytery may subscribe for Medical Plan benefits while enrolled in full-time study and upon payment of the applicable dues.

ARTICLE IV

DUES

Sec. 4.1 Required Dues.

- (a) **TRADITIONAL PROGRAM.**
 - (1) Dues required to provide Pension and Death and Disability coverage for a Member enrolled on a full participation basis in accordance with Sec. 5.2 shall be a total of twelve percent (12%) of a Member's Pension Participation Basis.
 - (2) Dues required to provide Death and Disability coverage for a Member enrolled on a limited participation basis in accordance with Sec. 5.3 shall

be a percentage established annually by the Board, which it in its sole discretion determines to be necessary, which percentage shall be multiplied by the Member's Pension Participation Basis as if he or she had Pension coverage.

- (3) Unless otherwise specifically designated by the Board, dues required to provide Medical coverage for both full and limited participation under Secs. 5.2 and 5.3 shall be a percentage established annually by the Board, which it in its sole discretion determines to be necessary, taking into consideration claims experience and administrative expenses, which percentage shall be multiplied by the Member's Medical Participation Basis. The Board may establish a maximum Medical Participation Basis upon which Medical Plan dues shall be based.
- (4) Dues for Traditional Program coverage are to be paid by the employing organization with no contribution by the employee either required or permitted.
- (b) **AFFILIATED BENEFITS PROGRAM.** The Board, in its sole discretion, shall establish annually the dues required to provide Death and Disability Plan and Medical Plan coverage under the Affiliated Benefits Program, taking into account the claims experience and administrative expenses of the Affiliated Benefits Program. The Board, in its sole discretion, may establish dues for the Affiliated Benefits Program on other than a percentage basis.
- (c) **OTHER PROGRAMS.** The Board, in its sole discretion, may establish dues for the Medicare Supplement Program coverage under Section 14.1 and Medical Continuation Program coverage under Section 13.15 on other than a percentage basis. The Board, in its sole discretion, shall establish the dues required for coverage under the optional plans.

Sec. 4.2 Payment of Dues. The required dues shall be remitted to the Board by the employing organization of the Member or, where the Member is self-employed or enrolled for Transitional Participation Coverage or as a Medical Continuation Program subscriber, by the Member, in installments on a monthly basis in advance or at such other time or times as may be specified by the Board. The Board reserves the right to terminate or suspend the benefit entitlement of any Member for whom dues payments are delinquent, i.e., if on a monthly billing basis, not paid in full by the first day of the next month.

Sec. 4.3 Late Charge. A dues payment shall be considered delinquent if it is not made by the last day of the period designated by the Board for payment of dues. An additional charge for loss of interest earnings and additional administrative costs of collection shall be made in such amount as may be set by the Board from time to time with such charge commencing to run on the first day the dues payment is considered delinquent.

Sec. 4.4 Transitional Participation Coverage. A Member enrolled in the Traditional Program who is, in the sole determination of the Board, temporarily unemployed or on an

approved leave of absence, may apply to replace his or her Traditional Program coverage with Transitional Participation Coverage and continue the same coverage under all or some of the following: the Pension Plan, Death and Disability Plan, Medical Plan and Optional Benefits Plans other than the Optional Dental Benefits Plan at his or her discretion, but only to the extent the Member was enrolled in such plans prior to the change in employment status, for such period as may be determined by the Board by paying the required dues. With respect to Pension Plan, Death and Disability Plan and Medical Plan coverage, the Member must elect to pay dues on the basis of one of the following: the Member's most recent Effective Salary or the applicable percentage of the Pastors' Median. Optional Benefits Plans coverage may only be continued in conjunction with coverage under the Pension Plan or Medical Plan. A terminated Member must apply for Transitional Participation Coverage at the time of the change in employment status.

Sec. 4.5 Vacancy Dues. During the first twelve (12) months of a vacancy in the position of a minister of a local church of the Church, dues shall be paid by the local church at twelve percent (12%) of the Pension Participation Basis of the most recent minister of the local church who occupied the ministerial position which has become vacant, provided that such vacancy dues shall be used by the Board for the purpose of financing the Medicare Supplement benefits of Sec. 14.3.

Sec. 4.6 Continuation of Death and Disability Benefits for Member Upon Termination of Eligible Service. An Active Member in the Traditional Program, upon termination of Eligible Service, shall continue to have the protection of the Death and Disability Plan, at no additional cost to the Member or his or her employing organization, for (a) thirty (30) days after one (1) Year of Plan Participation in the Traditional Program, (b) sixty (60) days after two (2) Years of Plan Participation in the Traditional Program, or (c) ninety (90) days after three (3) or more of either Years of Plan Participation in the Traditional Program and/or years in seminary under the care of a presbytery, provided that the seminarian becomes an ordained minister and commences service in validated ministry of the Church. Such continuation of coverage under the Death and Disability Plan shall commence on the date of termination of Eligible Service from the employing organization.

ARTICLE V

PARTICIPATION

Sec. 5.1 Enrollment. Each individual meeting the eligibility requirements of Sec. 3.1 may be enrolled for participation as a Member of the Benefits Plan in the applicable program upon fulfilling the following requirements:

- (a) Executing in writing and filing with the Board within the time period specified an application for membership on a form supplied by the Board, which application is accepted by the Board as being complete and evidencing entitlement to membership in the Benefits Plan; and
- (b) Payment of all dues required by Article IV.

Sec. 5.2 Traditional Program - Full Participation.

- (a) Full participation in the Traditional Program consists of enrollment for coverage for retirement (Article VIII), survivor's pension (Article IX), death (Article X), disability (Article XI) and medical (Article XIII) benefits.
- (b) An employing organization must enroll all Mandated Members for full participation in the Traditional Program of the Benefits Plan.
- (c)
 - (1) In accordance with Sec. 5.1, an employing organization may elect to enroll eligible employees (other than Mandated Members) for full participation in the Traditional Program of the Benefits Plan.
 - (2) In the event that any employing organization desires to enroll employees on a full participation basis, the employing organization may do so but only if the coverage is provided on the same basis to all of its eligible employees within the same employment classification subject to the satisfaction of any employment orientation period of one (1) year or less from the date of first employment in Eligible Service of each such employee by each such employer. Any employment classification established by an employing organization for purposes of Benefits Plan enrollment must be established on a reasonable, non-discriminatory basis in accordance with the provisions of the Benefits Plan and its administrative rules. Each eligible member of a designated employment classification must be provided and offered coverage on the same terms and conditions as each other member of that employment classification.

Sec. 5.3 Traditional Program - Limited Participation. In accordance with Sec. 5.1, an employing organization may elect to enroll eligible employees (other than Mandated Members) for limited participation in the Traditional Program provided that the employing organization provides the coverage on the same basis to each eligible employee within the same employment classification. The employing organization may impose an employment orientation period of up to one (1) year or less from the date of first employment of each such employee by such employing organization.

- (a) Limited participation in the Traditional Program consists of enrollment for coverage for medical (Article XIII), death (Article X) and disability (Article XI) benefits only during the first three (3) years of an employee's Plan participation with that employing organization. Under limited participation, the Member is not enrolled for retirement (Article VIII) or survivor's pension (Article IX) coverage during his or her first three (3) Years of Plan Participation with that employing organization. A Member initially enrolled for limited participation shall be automatically enrolled for full participation upon the completion of 3 years of Plan Participation with such employing organization.
- (b) If an employing organization elects to enroll a classification of employees for limited participation coverage, the dues applicable to coverage for retirement

benefits (Article VIII) and survivor's pension (Article IX) in such amounts as may be set by the Board from time to time shall not be payable, nor shall Pension Credits accrue, during the first three (3) Years of Plan Participation of such Member, although Years of Service shall accrue during this period. Any employment classification established by an employing organization for purposes of Benefits Plan enrollment must be established on a reasonable, non-discriminatory basis in accordance with the provisions of the Benefits Plan and its administrative rules. Each eligible member of a designated employment classification must be provided and offered coverage on the same terms and conditions as each other member of that employment classification.

Sec. 5.4 Affiliated Benefits Program.

- (a) The Affiliated Benefits Program consists of enrollment for coverage for medical benefits (Article XIII) or medical benefits and death and disability benefits (Articles X, XI and XIII).
- (b) In accordance with Sec. 5.1, an employing organization may elect to enroll eligible employees (other than Mandated Members) in the Affiliated Benefits Program. A Member enrolled in the Affiliated Benefits Program is not covered by the Pension Plan and shall not accrue Pension Credits during such enrollment. Any employment classification established by an employing organization for purposes of Benefits Plan enrollment must be based on a reasonable, non-discriminatory basis in accordance with the rules of the Benefits Plan and its administrative rules. Each eligible member of a designated employment classification must be offered coverage on the same terms and conditions as each other member of that employment classification.

Sec. 5.5 Optional Benefits Plan Participation. An employing organization that has elected to enroll employees in the Traditional Program must and the Affiliated Benefits Program may offer those employees who meet the applicable program's eligibility requirements the opportunity to enroll in any Optional Benefits Plans.

PENSION PLAN

ARTICLE VI

SERVICE AND VESTING

Sec. 6.1 Period of Service. In determining a Member's vested status under the Pension Plan, all Years of Service shall be considered.

Sec. 6.2 Commencement of Period of Service. A period of service for purposes of calculating a person's Years of Service shall commence on the date a person who satisfies the applicable eligibility requirements of Sec. 3.1 commences Eligible Service.

Sec. 6.3 Termination of Period of Service. Except for a Disabled Member, a Member engaged in approved Post-Retirement Service, or a Member enrolled in Transitional Participation Coverage, a period of service for purposes of calculating a person's Years of Service shall terminate upon termination of Eligible Service.

Sec. 6.4 Vesting of Pension Benefits. Benefits provided by the Pension Plan shall become vested in an Active Member or Disabled Member of the Pension Plan at the earliest of (a) the Member's completion of three (3) Years of Service, (b) the Member's attainment of Normal Retirement Age, (c) termination of the Pension Plan, or (d) discontinuance of his or her employer's participation in the Pension Plan for such Member's employment classification. After completing three (3) Years of Service, a Member shall be fully vested and eligible to receive all benefits to which he or she may be entitled by the terms of the Pension Plan to the extent of his or her accrued Pension Credits. For purposes of this Sec. 6.4, the term "Years of Service" shall include (a) all employment in Eligible Service, (b) Eligible Service while a Member of one of the Former Plans during which time all requisite dues had been paid and (c) years in seminary under the care of a presbytery, provided that the seminarian becomes an ordained minister and commences service in a validated ministry of the Church.

Sec. 6.5 Vested Benefits from Membership in Former Plans. Any vested benefits or options to which a Member of one of the Former Plans was entitled pursuant to Article II, Sec. 3 of The United Presbyterian Pension and Benefits Plan, Sec. 2.4 of the Ministers' Annuity Fund or Sec. 2.5 of the Employees' Annuity Fund, shall be available to such Member who is a Member of this Benefits Plan.

ARTICLE VII

PENSION CREDITS

Sec. 7.1 Accrual of Pension Credits. For each Plan Year, or part thereof, during which a Member is enrolled as an Active Member in the Pension Plan, such Member shall accrue Pension Credits equal to the greater of one and one-quarter percent (1¼%) of:

- (a) the Member's Pension Participation Basis for that year; or
- (b) the annual Employment Classification Median. Pension credits accrued under this Sec. 7.1(b) shall be reduced proportionally to the same ratio that the number of hours of employment of the Member during the Plan Year, which are less than one thousand eight hundred twenty (1,820) hours, bears to one thousand eight hundred twenty (1,820) hours.

Members participating in the Pension Plan under the Transitional Participation Coverage option of Sec. 4.4 shall accrue credits on the same basis as on which they are paying dues for Pension Coverage. No credits shall accrue to a Member for whom dues are not paid in full or who does not otherwise have Pension Coverage.

Sec. 7.2 Accrual of Credits During Disability. Notwithstanding Sec. 7.1 to the contrary, for any period during which a Disabled Member is entitled to Pension Coverage under Sec. 11.5, such Member shall accrue Pension Credits equal to the greater of one and one-quarter percent (1¼%) of:

- (a) the Member's Pension Participation Basis, but not more than the Maximum Disability Benefits Basis applicable on the Disability Benefits Commencement Date, as determined by the Board; or
- (b) the Employment Classification Median. Pension Credits accrued under this Sec. 7.2(b) shall be reduced proportionally to the same ratio that the number of hours of employment of the Disabled Member during the Plan Year immediately preceding the commencement of the Disability, which were less than one thousand eight hundred twenty (1,820) hours, bears to one thousand eight hundred twenty (1,820) hours.

Members who become Totally Disabled while participating in the Pension Plan under the Transitional Participation Coverage option of Sec. 4.4 shall accrue credits on the basis of their Transitional Participation Coverage, not their Effective Salary. No credits shall accrue to a Member for whom dues are not paid in full or who does not otherwise have Pension Coverage.

Sec. 7.3 Experience Apportionments. Should Pension Plan assets, due to favorable investment and actuarial experience, be accumulated over and above those required for actuarial reserves, general contingency reserves, and other special reserves, as determined by the Board, such funds may, in the sole discretion of the Board, be apportioned among the Members of the Pension Plan and their eligible survivors in the form of increased benefits or Pension Credits or both in such manner as to equitably distribute such apportionment among those persons who on the date of such apportionment are receiving retirement or survivor's benefits and those persons with accrued Pension Credits who are not then Retired Pensioners. No person shall have a right to any such apportionment unless and until it has been authorized, and such authorization, availability of funds, determination of eligibility and manner of distribution shall be solely within the discretion of the Board. Experience Apportionments granted by the Board since the adoption of the Benefits Plan in 1987 are listed in Appendix B.

ARTICLE VIII

RETIREMENT BENEFITS

Sec. 8.1 Normal Pension. A Member of the Pension Plan shall be entitled to initiate annual retirement benefits, payable monthly, equal to such Member's accrued Pension Credits provided that such Member has:

- (a) attained age sixty-five (65);
- (b) terminated Eligible Service except for (i) approved Post-Retirement Service under Sec. 8.8 or (ii) employment by an employing organization that has not elected to provide Traditional Coverage to employees in the Member's employment classification; and
- (c) executed in writing and filed with the Board a signed application on a form supplied by the Board for retirement benefits, which application has been accepted by the Board as being complete and evidencing entitlement to retirement benefits.

Sec. 8.2 Early Retirement Options. A vested Member who satisfies 8.1(b) and (c) above may elect to initiate early retirement benefits, payable monthly, at any time after attaining age fifty-five (55). Early retirement benefits are payable in one of the following forms:

- (a) **STANDARD EARLY RETIREMENT.** Under this option, the amount of the annual pension beginning as of the Benefit Commencement Date shall be (1) the Actuarial Equivalent of the Pension Credits that had accrued as of the Member's early retirement Benefit Commencement Date and that would be payable at Normal Retirement or (2) on such other basis as may have been applicable to Pension Credits accrued prior to December 31, 1986.
- (b) **LEVEL INCOME BASIS EARLY RETIREMENT.** A vested, Covered Member in the Pension Plan who has not attained age sixty-two (62) as of the date of early retirement and has not elected Joint and Survivor Options II or III under Sec. 8.4, may elect to initiate early retirement benefits on a level income basis, payable monthly. Under this option, the amount of the annual early retirement benefit (calculated in accordance with Sec. 8.2(a) above) payable beginning as of the Member's Benefit Commencement Date until the Member attains age sixty-two (62) shall be increased, and the amount of the annual early retirement benefit payable from age sixty-two (62) to the date of the Member's death shall be decreased. The adjusted early retirement benefit initially payable under this Sec. 8.2(b) will be approximately equal to the aggregate of:
 - (1) the Member's estimated Social Security Primary Insurance Amount if commenced at age sixty-two (62), calculated on the basis of the provisions of the federal Social Security Act in effect at the date of early Retirement ("the Estimated Social Security Benefit"), and

- (2) the Member's actuarially adjusted early retirement benefit payable at age 62 under the benefit option selected by the Member under Sec. 8.2 and 8.4 of the Pension Plan.

Upon attaining age sixty-two (62), the Member's annual early retirement benefit shall be reduced by the amount of the Estimated Social Security Benefit. The expected payments made under this option shall, in the aggregate, be the Actuarial Equivalent of the retirement benefit payable to a Member pursuant to 8.2(a) above. The survivor's pension payable under Sec. 9.1 shall not be affected by electing early retirement benefits on a level income basis. This option is not available to a Member if the adjusted retirement benefit that would be payable from the date of early retirement until attainment of age sixty-two (62) is less than the Estimated Social Security Benefit.

Sec. 8.3 Post-Normal Retirement Age Option. Under this option, a vested Member may defer commencement of his or her retirement pension benefits beyond the Normal Retirement Date but no later than the Required Beginning Date. The amount of the annual pension payable beginning on the post-Normal Retirement Age Benefit Commencement Date shall be the Actuarial Equivalent of the Pension Credits accrued as of the Member's post-Normal Retirement Age Benefit Commencement Date adjusted for the deferred Benefit Commencement Date.

Upon the death of a Member who has elected to commence his or her retirement pension under this Sec. 8.3, except to the extent an optional joint and survivor option was elected under Sec. 8.4, the annual survivor's pension payable monthly under Sec. 9.1 shall be equal to one-half (1/2) of the benefit being paid to the Member as of the date of death. If a Member elects to defer pension benefits under this Section and dies prior to commencing benefits, the survivor's pension payable under Sec. 9.1 shall be equal to one-half (1/2) of the Pension Credits accrued by the Member as of the date of death increased by the applicable factors for deferred Benefit Commencement Date (the date of death) set forth in Appendix A.

Sec. 8.4 Joint and Survivor Options (Combined Retirement Pension and Survivor's Pension Benefits Options).

- (a) **ELECTION OF JOINT AND SURVIVOR COVERAGE.** A legally married Member who has attained age fifty-five (55) and whose marriage occurred at least one (1) year prior to his or her retirement pension Benefit Commencement Date may elect one of the options set forth below, in substitution for both the retirement benefits described in Sec. 8.1, 8.2 or 8.3, and the survivor's pension described in Sec. 9.1, provided however that the election is made in writing on a form supplied by the Board, which election is complete and is accepted by the Board prior to the Member's retirement pension Benefit Commencement Date.
- (b) **JOINT AND SURVIVOR BENEFIT OPTIONS.** The expected payments made under any of the joint and survivor options described below shall, in the aggregate, be the Actuarial Equivalent of the combined retirement pension payable to a Member pursuant to Sec. 8.1, 8.2, or 8.3 above and survivor's pension payable to the Member's Surviving Spouse pursuant to Sec. 9.1.

Option I. An adjusted retirement pension shall be payable beginning upon the Benefit Commencement Date of a Member; and upon the death of the Member, a pension equal to seventy-five percent (75%) of such adjusted retirement pension shall be payable to such Member's Surviving Spouse for life.

Option II. An adjusted retirement pension shall be payable beginning upon the Benefit Commencement Date of a Member; and after the death of the Member or the Member's Spouse, whichever first occurs, a pension equal to seventy-five percent (75%) of such adjusted retirement pension shall be payable to the survivor of them for life.

Option III. An adjusted retirement pension shall be payable beginning upon the Benefit Commencement Date of a Member; and after the death of the Member or the Member's Spouse, whichever first occurs, a pension equal to sixty-six and two-thirds percent (66 2/3%) of such adjusted retirement pension shall be payable to the survivor of them for life.

Option IV. An adjusted retirement pension shall be payable beginning upon the Benefit Commencement Date of a Member; and after the death of the Member or the Member's Spouse, whichever first occurs, a pension equal to one hundred percent (100%) of such adjusted retirement pension shall be payable to the survivor of them for life.

- (c) **EFFECTIVE DATE OF ELECTION.** A Member's joint and survivor option election may designate an effective date for the coverage that is earlier than his or her Benefit Commencement Date, subject to the pre-retirement protection provisions described in (d) below.
- (d) **PRE-RETIREMENT PROTECTION.** Upon attaining age fifty-five (55), a Member may elect to subscribe for pre-retirement joint and survivor option coverage protection in the event that the Member should die prior to the Member's actual Benefit Commencement Date. If a Member who has elected pre-retirement protection dies after attaining age fifty-five (55) and after the designated effective date of the option, the Surviving Spouse shall be paid a pension for life equal to the larger of (a) the product of the percentage applicable to the survivor's pension of the elected option and the amount of the reduced retirement pension the Member would have received under the elected option had he or she retired on the date of death, or (b) the survivor's pension under Sec. 9.1. Upon commencement of Member's retirement or survivor's pension benefits, the Board shall actuarially adjust the vested Pension Credits of the Member to reflect the cost of the pre-retirement joint and survivor option coverage protection. If the Member elects to cancel the pre-retirement joint and survivor option protection prior to his or her Benefit Commencement Date or dies prior to his or her Benefits Commencement Date, the Board shall actuarially adjust the vested Pension Credits of the Member to reflect any cost of the pre-retirement joint and survivor protection during the period the coverage was in effect.

- (e) **CANCELLATION OF ELECTION.** A Member may cancel a joint and survivor option election at any time prior to the Member's Benefit Commencement Date, subject to the cancellation adjustment to the Pension Credits described in (d) above. Any cancellation must be made in writing on a form supplied by the Board, which cancellation must be complete and accepted by the Board on or before the last date allowable for cancellation. A Member's joint and survivor option election shall be canceled automatically upon the death of the Member's Spouse prior to the Member's Benefit Commencement Date.

Sec. 8.5 Small Benefit Distribution.

- (a) **MANDATORY CASH-OUT.** Notwithstanding any other provision of the Pension Plan, if the Actuarially Equivalent single-sum present value of a Terminated Vested Member's accrued Pension Credits is not greater than one thousand dollars (\$1,000), the Board shall distribute the Actuarially Equivalent single-sum present value of the accrued Pension Credits in a single lump sum.
- (b) **VOLUNTARY CASH-OUT.** With the consent of the Member, the Board shall distribute the Actuarially Equivalent single-sum present value of a Terminated Vested Member's accrued Pension Credits in a single lump sum distribution if such value is not more than five thousand dollars (\$5,000).
- (c) **LUMP SUM DISTRIBUTION.** Any lump sum distribution paid under this Sec. 8.5 shall be made as soon as practicable after termination of Active Membership in the Pension Plan. Upon payment of such lump sum, neither Member nor his or her eligible survivor(s) shall be entitled to any further benefits under the Pension Plan.
- (d) **SMALL PENSION SETTLEMENT.** Where the amount of a given monthly pension payment to a person hereunder is less than an amount which the Board may fix from time to time as being large enough to effectively administer, the Board may pay the Actuarial Equivalent of all future retirement pension and survivor's pension benefits payable on account of such Member's vested Pension Credits in one lump sum in lieu of the continuing monthly payments. Upon payment of such lump sum, neither Member nor his or her eligible survivor(s) shall be entitled to any further benefits under the Pension Plan.

Sec. 8.6 Maximum Annual Benefit. Notwithstanding anything in this Benefits Plan to the contrary, in no event shall benefits under the Pension Plan violate the limitations set forth in Section 415 of the Code or the regulations thereunder, which limits are incorporated by reference herein.

Sec. 8.7 Temporary Suspension of Retirement Pension. In the event a Retired Pensioner returns to Eligible Service with an employing organization providing Pension Coverage to employees in the Member's employment classification, except in the case of approved Post-Retirement Service under Sec. 8.8, further pension benefits payments shall be suspended until such Member again meets the eligibility requirements for the payment of a retirement pension.

During such a period of Eligible Service, such Member shall be a Covered Member of the Pension Plan and accrue additional Pension Credits. For a Member who has elected a retirement option under Sec. 8.2, the annual pension beginning as of the Member's subsequent initiation of retirement benefits from the Pension Plan will be actuarially adjusted to reflect the pension payments previously made to the Member.

Sec. 8.8 Post-Retirement Service. In certain limited special situations in which it would be beneficial to both the Church and a Retired Pensioner for the Retired Pensioner to return to Eligible Service, the Board may, pursuant to special rules which may from time to time be adopted by the Board and approved by the General Assembly, approve a return to certain designated Eligible Service by the Retired Pensioner without causing a temporary suspension of the Retired Pensioner's retirement pension under Sec. 8.7 for the period of time during which such Retired Pensioner is engaged in the approved designated Eligible Service. Such Member shall not accrue Pension Credits during such approved Post-Retirement Service.

Sec. 8.9 Payment of Benefits. All benefits payable under the Pension Plan, other than lump sum distributions pursuant to Sec. 8.5, 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 or 8.2 by a Member, an eligible survivor as defined in Sec. 9.2, or an Alternate Payee as defined in Sec. 18.2.

Sec. 8.10 Sole and Exclusive Benefit. The Board shall administer the Pension Plan and the assets attributable thereto solely in the interest and for the exclusive benefit of the Members of the Benefits Plan with Pension Credits, Members receiving retirement benefits and other persons entitled to receive benefits under the Pension Plan.

Sec. 8.11 Top Heavy Rules. The rules set forth in Appendix D shall apply to the Pension Plan pursuant to their terms.

ARTICLE IX

SURVIVOR'S PENSION

Sec. 9.1 Survivor's Pension. Except to the extent an optional form of benefit was elected under Sec. 8.4 in lieu of the survivor's pension payable under this Sec. 9.1, upon the death of a Member who is vested, an annual survivor's pension shall be payable monthly in the amount of one-half (1/2) of the annual Pension Credits accrued to such Member at the time of his or her death (or such other amount as appropriate under Sec. 8.3) to the survivors of such Member in one, and only one, of the classes set forth in Sec. 9.2 below in the order of numerical priority set forth therein.

Sec. 9.2 Classes of Survivors. For purposes of Sec. 9.1 above, the survivor's pension shall be divided equally only among all of those eligible survivors in the first class listed below in which there are eligible survivors. Upon termination of payments to the last survivor in such class, the

survivor's pension benefits shall be paid to the Dependent(s) in the next subsequent class, provided that the beneficiary was a Dependent on the date of the Member's death.

Class I. To the Member's Surviving Spouse for life provided the marriage took place either (i) before the Member first received any retirement or disability benefits, or (ii) at least one (1) year prior to the Member's death.

Class II. To such of the Member's unmarried Dependent Children under age twenty-one (21) (including unmarried Totally Disabled Children age twenty-one (21) or over) who were Dependent during the twelve (12) months immediately preceding and on the date of the Member's death, until age twenty-one (21) or earlier marriage; or in the case of an unmarried Totally Disabled Child, until marriage or the Board in its sole discretion determines that such individual is no longer Totally Disabled.

Class III. To the Member's Dependent parents for life.

Class IV. To such of the Member's unmarried Dependent siblings under age twenty-one (21) (including unmarried Totally Disabled siblings age twenty-one (21) or over) who were Dependent during the twelve (12) months immediately preceding and on the date of the Member's death, until age twenty-one (21) or earlier marriage; or in the case of an unmarried Totally Disabled sibling, until marriage or the Board in its sole discretion determines that such individual is no longer Totally Disabled.

Sec. 9.3 Survivor's Small Pension Settlement. Where the amount of the monthly survivor's pension payment is less than an amount which the Board may fix from time to time as being large enough to administer effectively, the Board may pay the Actuarial Equivalent of all future survivor's pension benefits due to such survivor in a single lump sum payment in lieu of continuing monthly benefits. Upon payment of such lump sum, no survivor of any class shall be entitled to any further benefits under the Pension Plan.

DEATH AND DISABILITY PLAN

ARTICLE X

DEATH BENEFITS

Sec. 10.1 Salary Continuation Benefit.

- (a) DEATH OF ACTIVE MEMBER. Upon the death of a Covered Member of the Death and Disability Plan, a monthly payment equal to one-twelfth (1/12) of the Member's Death Benefit Basis shall be paid to the beneficiary or beneficiaries of such Covered Member for a period of twelve (12) months.
- (b) DEATH OF RETIRED PENSIONER.
 - (1) Upon the death of a Retired Pensioner who initiated retirement benefits under the Pension Plan immediately upon termination of Pension Coverage, the beneficiary or beneficiaries of such Retired Pensioner shall be entitled to the same salary continuation benefit set forth above on the date preceding such retirement, except that the amount of the monthly benefit shall be reduced by one-twelfth (1/12) of the amount of the monthly benefit calculated in accordance with the preceding paragraph for each successive three (3) month period by which the date of death follows the first date of retirement from Eligible Service. In no event, however, shall the total of twelve (12) monthly payments hereunder be less than six thousand dollars (\$6,000). If the death occurs at or after the end of the twelfth three (3) month period, in lieu of the periodic payments described above, the benefit shall be one single lump sum payment of six thousand dollars (\$6,000).
 - (2) Upon the death of a Retired Pensioner who did not initiate retirement benefits under the Pension Plan immediately upon termination of Pension Coverage, the beneficiary or beneficiaries of such Retired Pensioner shall be entitled to one single lump sum payment of six thousand dollars (\$6,000).

A Member shall be entitled to only one salary continuation benefit under this Sec. 10.1, which shall be the greatest of the salary continuation benefit calculated under Secs. 10.1(a) or (b). The salary continuation benefit under this Sec. 10.1 shall be paid in equal shares to such beneficiary or beneficiaries as may be named by the Member in writing on a form provided by the Board. A Member may change a beneficiary designation at any time in writing on a form provided by the Board which designation shall only be effective as of the date accepted by the Board. In the event that more than one beneficiary is named as a primary beneficiary, payment will be made in equal shares to all beneficiaries designated as primary who survive the Member unless otherwise designated in writing on the beneficiary form by the Member.

In the event that a Member fails to properly designate a beneficiary, or no named beneficiary survives the Member, the salary continuation benefit shall be paid in equal shares to the Member's survivors in the first class in which there are eligible survivors of those classes of survivors set forth below, or in default thereof to the Member's estate.

Class I. To the Member's Surviving Spouse provided the marriage took place at least one (1) year prior to the Member's death.

Class II. To such of the Member's unmarried Dependent Children under age twenty-one (21) (including unmarried Totally Disabled Children age twenty-one (21) or over) who were Dependent during the twelve (12) months immediately preceding and on the date of the Member's death.

Class III. To the Member's children (regardless of dependency or age).

Sec. 10.2 Lump Sum Death Benefit.

- (a) **MEMBER WITH DEPENDENT COVERAGE.** Upon the death of a Covered Member of the Death and Disability Plan who is survived by an eligible survivor as set forth in Sec. 9.2, a lump sum death benefit in an amount equal to the applicable percentage from the following schedule multiplied by the lesser of the Member's Death Benefit Basis at the time of the Member's death or ninety thousand dollars (\$90,000), shall be paid in equal shares to the Member's survivors in the first class in which there are eligible survivors of those classes of survivors set forth in Sec. 9.2:

Member's Age at Death	Benefits as a Percentage of Death Benefit Basis
Under age 31	400%
31 but under 32	380%
32 but under 33	360%
33 but under 34	340%
34 but under 35	320%
35 but under 36	300%
36 but under 37	280%
37 but under 38	260%
38 but under 39	240%
39 but under 40	220%
40 but under 41	200%
41 but under 42	190%
42 but under 43	180%
43 but under 44	170%
44 but under 45	160%
45 but under 46	150%
46 but under 47	140%
47 but under 48	130%
48 but under 49	120%
49 but under 50	110%
50 and over	100%

The survivor or survivors entitled to receive the lump sum death benefit shall have the option of being paid the amount to which they may be entitled in the form of a monthly annuity, which annuity shall be the actuarial equivalent of the lump sum death benefit.

- (b) **MEMBER WITHOUT DEPENDENT COVERAGE.** Upon the death of a Covered Member of the Death and Disability Plan who is not survived by an eligible survivor as set forth in Sec. 9.2, a lump sum death benefit in an amount equal to one hundred percent (100%) of the lesser of the Member's Death Benefit Basis, on which dues were being paid at the time of the Member's death, or ninety thousand dollars (\$90,000) shall be paid to the Member's estate.

Sec. 10.3 Children's Educational Benefit. Upon the death of a Covered Member of the Death and Disability Plan or a Retired Pensioner who initiated retirement benefits under the Pension Plan immediately upon termination of Pension Coverage, there shall be paid to each of such Member's Children who are under the age of twenty-five (25) years an amount of nine thousand dollars (\$9,000) a year for each of the first four (4) years of study beyond high school during which such Child is in full-time attendance at an accredited school, college, university, or other institution of higher learning. The maximum aggregate benefit for any one Child is thirty-six thousand dollars (\$36,000).

Sec. 10.4 Living Needs Benefit. A Covered Member with Death and Disability Plan coverage who is certified by a physician as having an illness or physical condition that can reasonably be expected to result in death in twenty-four (24) months or less after the date of certification may apply to the Board for the early payment of the present values of the Salary Continuation Benefit and/or seventy-five percent (75%) of the Lump Sum Death Benefit that would be payable to any Member under Sec. 10.2(b) (Member Without Dependent Coverage) upon a Member's death (the "Living Needs Benefit"). The Board reserves the right, in its sole discretion and at its expense, to obtain verification from independent medical counsel of the medical condition of any Member who applies for a Living Needs Benefit.

Any amount paid to a Member as a Living Needs Benefit under this Sec. 10.4 will be offset from the amount of death benefits payable under the Death and Disability Plan at the death of the Member.

Living Needs Benefits will not be available if any one or more of the following circumstances exists: (a) the Member's illness or physical condition is due to an intentionally self-inflicted injury; (b) the Member's Death and Disability Plan coverage has been in effect for less than two (2) years; (c) the Member has made a prior assignment of the benefit; (d) the Member is required by law to use the benefit to meet claims of creditors, whether in bankruptcy or otherwise; or (e) the Member is required by a government agency to use the benefit to apply for, get or keep a government benefit or entitlement. Living Needs Benefits will not be paid to any person or entity other than the Member.

ARTICLE XI

DISABILITY BENEFITS

Sec. 11.1 Eligibility for Disability Benefits. A Member shall be entitled to disability benefits under this Article XI following certification by the Board or its medical counsel that such Member became Disabled while a Covered Member of the Death and Disability Plan and approval by the Board of the Member's disability application as timely filed and complete.

Sec. 11.2 Certification of Disability. The Board may, in its sole discretion, require an independent medical or psychiatric examination or case review to determine whether a disability should be certified or continued to be certified as a Disability. In applying for disability benefits, the Member shall furnish such evidence of Disability as the Board shall deem necessary. The Board shall have the right to require evidence of continuing Disability from time to time.

Sec. 11.3 Amount and Duration of Disability Benefit.

- (a) **BEGINNING DATE.** Disability benefits under this Article XI are intended to provide for a long-term disability and are only payable for a Disability that continues for more than ninety (90) consecutive days. Disability benefits shall be payable to the Member beginning on the 91st day of the period during which the Member is Disabled except that no disability benefit shall be paid to a Member for any disability arising during the first twelve (12) months of a Member's coverage under the Death and Disability Plan from a condition (physical or mental) for which a Member received a diagnosis, medical advice, treatment or medication, within the twelve (12) month period immediately preceding the date of the Member's enrollment for Death and Disability Plan coverage.
- (b) **AMOUNT.** The initial annual amount, payable monthly, of the disability benefit shall equal sixty percent (60%) of the Member's Effective Salary (excluding the portion of such salary in excess of the Maximum Disability Benefits Basis on the date the Disability began, as determined by the Board), less any payments received on account of the Disability, as such phrase is defined in Sec. 11.3(c). The total annual amount of the disability benefit paid under the Death and Disability Plan, including all payments on account of the Disability from all other sources, shall not be less than sixty percent (60%) of the Employment Classification Median, except that in no event shall such initial total annual amount of the disability benefit exceed the Member's Effective Salary on the date the Disability began.
- (c) **OFFSETS FOR PAYMENTS RECEIVED FROM THE PENSION PLAN AND OTHER SOURCES.** The total annual amount of the disability benefit paid under the Death and Disability Plan shall be offset by any amount received by the Member from other sources on account of the Disability, including but not limited to the following: monthly retirement pension benefit payments under Article VIII hereof; individual benefits under the Social Security disability income program and Social Security retirement income program; individual benefits under

Workers' Compensation; Veterans' and other governmental programs for which the Member becomes eligible on account of the Disability; any disability benefit (group or individual) provided by the Member's employing organization on a non-contributory basis unless it is to cover the portion of Effective Salary in excess of the Maximum Disability Benefits Basis; any compensation, judgment, or settlement paid by any motor vehicle insurance coverage, including but not limited to uninsured/under-insured coverage carried by the Member; or any payments made to the Member by a third party as a result of the Disability other than a disability benefit payment made to a Member under other disability coverage purchased by a Member.

- (d) **COST OF LIVING INCREASE IN PAYMENTS RECEIVED FROM OTHER SOURCES.** In the event a Member receiving a disability benefit becomes eligible to receive a cost of living increase in benefits from Social Security, Workers' Compensation, Veterans', or any other governmental benefit program after the commencement of disability benefits hereunder, such increase shall not reduce the sum the Member is receiving as a disability benefit from the Death and Disability Plan.
- (e) **IF DISABLED MEMBER IS NOT PARTICIPATING IN SOCIAL SECURITY OR ELECTS TO DEFER INITIATION OF RETIREMENT BENEFITS.** If the Disabled Member is not participating in Social Security and is therefore ineligible to receive Social Security disability or retirement income benefits, the amount of the disability benefits shall be reduced by the benefit which the Board determines would have been payable under the Social Security disability or retirement income program had the Member participated thereunder based on the record of Effective Salaries on which FICA or SECA taxes would have been paid on behalf of the Member. If the Disabled Member elects to defer initiation of payment of the retirement pension under Article VIII or Social Security retirement income benefits beyond the attainment of Normal Retirement Age, the amount of the disability benefit shall be reduced beginning the first month after the Member attains Normal Retirement Age by an amount equal to the sum of the monthly retirement benefit the Member would have received as a Normal Pension Benefit payment and the Social Security retirement income benefit if the Member had initiated the benefits upon attaining Normal Retirement Age.
- (f) **PAYMENTS TO DISABLED MEMBER DURING THE DISABILITY.** Notwithstanding the provisions in Sec. 11.3(c), a Disabled Member may receive salary payments and/or a Manse or housing allowance from an employing organization or earned compensation from other organizations while receiving disability benefits provided that the work is approved by the Board, as required under Sec. 11.7, and the earnings are reported to the Board. If the total annual payments received by the Member from these sources exceeds forty percent (40%) of the Member's Effective Salary on the date the Disability began, the Board may reduce the Member's disability benefits by the amount that the payments exceed the forty percent (40%).

If the employing organization of a Disabled Member makes a salary payment to the Member and/or provides a Manse or housing allowance during the Disability, the amount of the disability benefit shall be reduced only by the amount in excess of any such employer compensation over forty percent (40%) of the Member's Effective Salary on the date the Disability began. If the Disabled Member has other earned income which, together with any such employer compensation, exceeds forty percent (40%) of the Member's Effective Salary on the date the Disability began, the Board may reduce the disability benefit by all or part of such excess.

- (g) **DURATION OF DISABILITY BENEFIT.** Payment of a disability benefit shall continue as long as a Member remains Disabled but not beyond the date or duration specified below:
 - (1) The first day of the month following the date on which the Disabled Member attains age sixty-five (65), if the disability benefit commenced prior to the Member's attainment of age sixty-two (62);
 - (2) If the disability benefit commenced on or after the Member's attainment of age sixty-two (62), the benefit shall be payable as follows:
 - Disabled at 62: benefits for 3.5 years;
 - Disabled at 63: benefits for 3 years;
 - Disabled at 64: benefits for 2.5 years;
 - Disabled at 65: benefits for 2 years;
 - Disabled at 66: benefits for 1.75 years;
 - Disabled at 67: benefits for 1.5 years;
 - Disabled at 68: benefits for 1.25 years;
 - Disabled at 69 or above: benefits for 1 year.
 - (3) The death of the Member; or
 - (4) The return to work of a Member unless the work is approved pursuant to the provisions of Sec. 11.7, relating to rehabilitation, at which point, the Member's benefits may be reduced but not terminated.
- (h) **DISABILITY BENEFIT INCREASES.** Should Death and Disability Plan assets, due to favorable investment and actuarial experience, be accumulated over and above those required for actuarial reserves, general contingency reserves, and other special reserves, as determined by the Board, such funds may, in the sole discretion of the Board, be allocated among the Members of the Death and

Disability Plan in the form of increased benefits in such manner as to equitably distribute such increases among those persons who on the date of such increases are receiving disability benefits (a “Disability Benefit Increase”). No person shall have a right to any such increase unless and until it has been authorized, and such authorization, availability of funds, determination of eligibility and manner of distribution shall be solely within the discretion of the Board. Disability Benefit Increases granted by the Board since the adoption of the Benefit Plan in 1987 are listed in Appendix C.

Sec. 11.4 Minimum Annual Disability Benefit. Regardless of any payments on account of the Disability from sources other than the Death and Disability Plan, the annual disability benefit payable pursuant to Sec. 11.3 shall not be less than six hundred dollars (\$600).

Sec. 11.5 Waiver of Dues and Accrual of Pension Credits. No dues shall be required for a Disabled Member for the continuation of coverage under the Pension, Death and Disability, and Medical Plans, after the Disability Benefits Commencement Date, to the extent that coverage under such Plans was in effect on the date the Disability began. Pension Coverage under this Section shall only continue until the Member’s Normal Retirement Date and no additional Pension Credits shall accrue to such Disabled Member thereafter.

Sec. 11.6 Protection for Survivors. In the event of the death of a Member who is receiving benefits under this Disability Plan, the benefits provided in Article X shall be paid as if such Member had not been Disabled, using where applicable the greater of the Member’s annual Effective Salary on the date the Disability commenced or the Employment Classification Median of the Disabled Member’s last employment.

Sec. 11.7 Rehabilitation Provision.

- (a) The Board in its sole discretion may consider reimbursement of costs for rehabilitation programs for Disabled Members when funds are not available from any other source.
- (b) The Board in its sole discretion may continue to pay all or a portion of the disability benefits, or continue eligibility for coverage under the Medical Plan only, for limited rehabilitation or trial work periods provided the Disabled Member continues under the regular care of his or her duly licensed Physician. Any reduction in disability benefits will be made in accordance with Sec. 11.3(f).

Sec. 11.8 Time Limit for Application for Disability Benefits. A disability benefits application must be received by the Board within twelve (12) calendar months after the date the Disability initially occurred unless it can be shown that an earlier filing was not reasonably possible and that the disability application was furnished as soon as it was reasonably possible.

Sec. 11.9 Reservation of Right to Suspend or Terminate Benefits. The Board reserves the right to suspend or terminate the payment of disability benefits to any Member who fails to:

- (a) Apply for Social Security Disability Insurance benefits as recommended by the Board;

- (b) Remain under the proper and adequate medical care of a duly licensed Physician, and follow any reasonable medical advice of the Board's medical counsel or medical case management representatives;
- (c) Participate in vocational rehabilitative services as recommended by the Board; or
- (d) Notify the Board immediately in the event of a return to active Eligible Service or other employment.
- (e) Cooperate with the Board in its exercise of its rights to examinations and to receive evidence of continued Disability of the Disabled Member, as described in Sec. 11.2.

Sec. 11.10 Reservation of Right to Suspend or Terminate Benefits Upon Member's Incarceration. The Board in its sole discretion reserves the right to suspend payment of all or part of the disability benefits of a Disabled Member who is incarcerated upon conviction for a felony.

Sec. 11.11 Optional Supplemental Disability Coverage. An Active Member of the Death and Disability Plan who has an Effective Salary in excess of the Maximum Disability Benefits Basis shall be eligible to subscribe for optional supplemental disability coverage in such amounts and at such time or times as may be specified by the Board subject to the following terms:

- (a) Coverage for optional supplemental disability benefits shall commence upon an eligible Member (i) executing and filing with the Board an application on a form supplied by the Board, which application is accepted by the Board as being complete and evidencing entitlement to the coverage provided in Sec. 11.11, and (ii) paying all dues required by Sec. 11.11.
- (b) An eligible Member may elect optional supplemental disability coverage in increments of ten thousand dollars (\$10,000) of that Member's Pension Participation Basis in excess of the Maximum Disability Benefits Basis. An application for enrollment for or a request for increased optional supplemental disability benefits after the initial eligibility period established by the Board shall be subject to the Member providing evidence of insurability satisfactory to the Board.
- (c) In the event a Member covered for benefits under this Section becomes eligible to receive a disability benefit under Sec. 11.3, the Member shall receive as a supplemental disability benefit, an annual amount, payable monthly beginning on the 91st day of the period during which the Member is Disabled, of sixty percent (60%) of the Member's elected supplemental disability coverage amount under Sec. 11.11(b) for the same duration that disability benefits are payable to the Member under Sec. 11.3(g).
- (d) Supplemental disability benefits payable to a Member under Sec. 11.11(c) shall not be increased by any disability Benefit Increase provided under Sec. 11.3(h).

- (e) Supplemental disability benefits payable under Sec. 11.11(c) shall not be offset or reduced for salary payments, Manse or housing allowance or other earned compensation provided that any employment is reported to and approved by the Board, the earnings are reported to the Board annually or more frequently upon request from the Board and the total annual payments received by the Member from the Board under Article XI and from approved earnings under this subsection do not exceed eighty (80%) percent of the Member's Pension Participation Basis.
- (f) Dues for optional supplemental disability coverage shall be paid to the Board in installments on a monthly basis or at such other time or times as may be specified by the Board. Dues shall be in amounts established by the Board from time to time. The employing organization may offer coverage for optional supplemental disability coverage under Sec. 11.11 on a fully or partially contributory basis.
- (g) No Pension Credits shall accrue to a Disabled Member under Sec. 7.2 for Effective Salary increments covered under Sec. 11.11.
- (h) No dues shall be required for the continuation of coverage under Sec. 11.11 to the extent coverage was in effect on the date the Disability began.
- (i) If the Member becomes Disabled during the first twelve (12) months of coverage under Sec. 11.11 as a result of a condition (physical or mental) for which the Member received a diagnosis, medical advice, treatment or medication, within the twelve (12) month period immediately preceding the initial date of enrollment for supplemental disability benefits, no benefit shall be payable under Sec. 11.11(c) and the Board shall return to the employing organization (or Member in the case of dues paid in accordance with Sec. 4.2) any dues paid on account of the Member's enrollment for optional supplemental disability coverage.
- (j) The terms and conditions set forth in Secs. 11.1, 11.2, 11.3(a), 11.3(g), 11.7(b), 11.8, 11.9 and 11.10 shall apply to the optional supplemental disability coverage programs.

ARTICLE XII

(RESERVED)

MEDICAL PLAN

ARTICLE XIII

MEDICAL PLAN

Sec. 13.1 Medical Plan Definitions. When used in Articles XIII and XIV, the following words shall have the meanings set forth below:

- (a) **ACTIVE MEDICAL PROGRAM.** The Medical Plan coverage available under Article XIII for Active Members, Disabled Members under Sec. 11.5 and individuals eligible for Medical Plan coverage under Sec. 13.14. The Active Medical Program does not include either the Medical Continuation Program or Medicare Supplement Program. Upon termination of Active Medical Program coverage, a Covered Member and/or his or her Eligible Family may be entitled to continue coverage under the Medical Continuation Program under Sec. 13.15 or 14.1 or, if eligible, under the Medicare Supplement Program under Sec. 14.2.
- (b) **AMBULATORY SURGICAL CENTER.** A duly licensed medical facility which performs surgery, has an organized staff of Physicians and continuous medical and registered nursing services whenever a patient is there, keeps adequate medical records on all patients, has a utilization review plan, maintains transfer arrangements with a Hospital, and does not provide overnight accommodations.
- (c) **CUSTODIAL CARE.** Care rendered to a patient who:
 - (1) is mentally or physically Disabled and such Disability is expected to continue and be prolonged;
 - (2) requires a protected, monitored and controlled environment whether in an institution or in the home;
 - (3) requires assistance to support the essentials of daily living; and,
 - (4) is not under active and specific rehabilitative medical/surgical or psychiatric treatment that will reduce the disability to the extent necessary to enable the patient to function outside the protected, monitored or controlled environment as determined by the Board.

Charges for Custodial Care are not covered Medical Costs. See Sec. 13.9(b)(12).

- (d) **ELIGIBLE FAMILY.** The Spouse and all Children eligible for Medical Plan Coverage. See also Sec. 13.2.
- (e) **EXTENDED CARE FACILITY.** A duly licensed facility, other than a Hospital, approved as a skilled nursing facility under Medicare which is supervised by a

Physician or registered graduate nurse on a full-time basis, provides room and board and skilled nursing services twenty-four (24) hours per day, maintains daily records for each patient, and is authorized to administer medication to patients on the order of a Physician.

- (f) **HOSPICE FACILITY.** A duly licensed facility which meets the standards of the National Hospice Organization, which is directed by medical professionals and coordinated by registered nurses and is specifically designed to provide supportive and palliative care to persons who have received a diagnosis of terminal illness with a prognosis of one (1) year or less to live.
- (g) **HOSPITAL.** A legally constituted American Hospital Association or Joint Commission on Accreditation of Health Care Organizations approved medical facility supervised by a Physician providing inpatient medical services, room and board and graduate nursing services twenty-four (24) hours per day, and established facilities for diagnosis and major surgery.
- (h) **NETWORK MEDICAL COSTS.** Medical Costs for services or supplies furnished by a provider identified by the Board or its designee as a Network Provider as of the date the services are rendered.
- (i) **MEDICAL CONTINUATION PROGRAM.** The Medical Plan coverage available on a subscription basis under Articles XIII and XIV to certain Members and their Eligible Family under Secs. 13.15 and 14.1 upon termination of Active Medical Program coverage.
- (j) **MEDICAL COSTS.** Subject to the managed care provisions of Sec. 13.7 and the exclusions and limitations of Sec. 13.9, the following charges incurred for Medically Necessary (as defined below in Subsection (k)) health care and treatment for sickness or bodily injury which are Usual, Customary and Reasonable Charges:
 - (1) Charges by a Hospital for semi-private accommodations or services in an intensive care unit. If private accommodations are used, the rate shall be the average cost of semi-private accommodations for that Hospital or if that Hospital has no semi-private accommodations, then the average cost of semi-private accommodations in such neighboring Hospital or Hospitals as may be selected by the Board. Charges for services reimbursed under this subparagraph are subject to the managed care provisions set forth in Sec. 13.7.
 - (2) Charges by a Physician for diagnosis, treatment and surgery.
 - (3) Charges by a Physician or professional anesthetist for the administration of anesthetics.
 - (4) Charges by a radiologist, physiotherapist or laboratory for diagnosis or treatment.

- (5) Charges by a registered or licensed practical nurse for private duty nursing in a Hospital or elsewhere if an intensive care unit is not available at the facility. Custodial care is not a covered Medical Cost. See Sec. 13.9(b)(12), relating to Exclusions and Limitations.
- (6) Charges for local ambulance service or transportation by professional ambulance service to a local Hospital or for transportation by professional ambulance, railroad or regularly scheduled flights of a commercial aircraft from the place where the illness is contracted or injury sustained to the nearest Hospital equipped to furnish treatment not available in the local Hospital.
- (7) Charges for drugs, medicines or medical supplies requiring a written prescription by a Physician. Charges for outpatient prescription drugs are subject to the reimbursement limits and exclusions of the Prescription Drug Program. See Secs. 13.1(w) and 13.9(b)(22).
- (8) Charges for use of x-rays, radium or radioactive isotopes for diagnosis or therapy; blood or blood plasma; anesthesia and fluids needed for surgery; artificial limbs or eyes, casts, splints, surgical dressings, trusses, braces or crutches; oxygen and the rental of equipment for its use; rental of wheelchair or hospital type bed; rental of an iron lung or other mechanical equipment required for treatment of respiratory paralysis. In appropriate circumstances, the Board, in its discretion, may authorize the purchase of certain medical equipment. Charges for the routine maintenance of rented or purchased medical equipment are not reimbursable medical costs and are the sole responsibility of the Member.
- (9) Charges related to pregnancy and childbirth, including a hospital stay of no less than forty-eight (48) hours following a vaginal delivery or ninety-six (96) hours following a delivery by cesarean section. Charges for these services are subject to the reimbursement limits set forth in Sec. 13.9(a)(3).
- (10) Charges for treatment of nervous and mental disorders in a Hospital, Treatment Facility for Substance Abuse, or Residential Treatment Center, or for outpatient 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, provided that a written diagnosis of a nervous or mental disorder is furnished to the Board. 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 outpatient services rendered by a professional counselor who has satisfied the state licensing requirements of a state that has been pre-approved by the Board. Charges

for services reimbursed under this subparagraph are subject to the managed care provisions set forth in Sec. 13.7(f) and the reimbursement limits set forth in Secs. 13.6(c) and 13.9(a).

- (11) Charges for dental care for:
- (a) treatment of an injury to the jaw or sound natural teeth resulting from an accident provided that written notice of the injury to the jaw or teeth is received by the Board within ninety (90) days after the accident and treatment is completed within one (1) year after the accident;
 - (b) removal of up to four (4) bony impacted wisdom teeth; and
 - (c) treatment of temporo mandibular joint dysfunction, by whatever name called. Charges for these services are subject to the reimbursement limits set forth in Sec. 13.9(a)(2).
- (12) Charges related to the adjustment and manipulation of the spinal column and associated nervous system in restoration of health. Charges for these services are subject to the reimbursement limits set forth in Sec. 13.9(a)(4).
- (13) Charges by a duly licensed podiatrist for diagnosis, treatment and surgery. Charges for these services are subject to the exclusions and limitations set forth in Sec. 13.9(b)(21).
- (14) Charges for home health care in the Member's home furnished by a home health care agency certified by Medicare up to a maximum of one hundred (100) visits (a "visit" is up to an eight (8) hour continuous session) in a calendar year for the following Medically Necessary services and supplies:
- (a) part-time or intermittent nursing care by or under the supervision of a registered nurse;
 - (b) part-time or intermittent home health aide services Medically Necessary for the care of a person covered under Article XIII; and
 - (c) services for physical and occupational and speech therapy by a licensed or certified therapist.
- (15) Charges by an optometrist for diagnosis and treatment of a disease or injury to the eye, but only in those states where optometrists are licensed to diagnose and treat diseases and injuries to the eye.
- (16) Charges for speech therapy when services are prescribed by a Physician for correction of a speech impairment resulting from disease or trauma.

Charges for services that are determined to be primarily developmental are not covered Medical Costs. See Sec. 13.9(b)(15) relating to exclusions and limitations.

- (17) Charges for acupuncture treatment but only if provided by a Physician.
 - (18) Charges for reconstructive surgery of a breast on which a mastectomy was performed, surgery and reconstruction of the other breast to produce a symmetrical appearance, and prostheses and treatment of physical complications at all stages of the mastectomy, including lymphedemas.
 - (19) Charges for foot orthotics prescribed by a physician for treatment of metabolic, peripheral-vascular disease or other medical condition except (i) foot orthotics prescribed for non-surgical treatment of fractures; (ii) replacement foot orthotics unless the orthotic is irreparably damaged due to normal wear and tear or a change in the patient's condition or size necessitates the replacement, and (iii) foot orthotics prescribed for the conditions listed in Section 13.9(b)(21). Orthotic shoes are only covered when they are prescribed as an integral part of a brace.
- (k) **MEDICALLY NECESSARY.** Services or supplies provided or prescribed by a Hospital, Physician, or other provider licensed to diagnose, treat or prevent a sickness or bodily injury that the Board, in its sole discretion, determines are:
- (1) Appropriate to the symptom and diagnosis or treatment of the sickness or injury;
 - (2) Not custodial or for the convenience of the patient, Physician, or other provider;
 - (3) Not educational, experimental or investigational in nature;
 - (4) Of demonstrated medical value; and
 - (5) The most appropriate standard or level of services which accord with sound medical practice and can be safely provided to the patient. When applied to hospitalization, this further means that acute care as an inpatient is required and appropriate to the nature of services or condition of the patient and that the care cannot be rendered safely or adequately in another treatment setting.
- (l) **MEDICARE SUPPLEMENT PROGRAM.** The Benefits Plan program that offers supplemental benefits coverage to Medicare Parts A and B and prescription drug coverage as described in Sec. 14.3(g) on a subscription basis to retired Members and other persons eligible to subscribe for such coverage under Section 14.2.
- (m) **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 person enrolled for Active Medical Program or Medical Continuation Program benefits 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.

- (n) **NETWORK AREA.** A geographical area designated by the Board as an area where the Board has entered into one or more agreements with preferred providers or other managed care organizations relating to the costs to be charged by Network Providers for services rendered to Members of the Medical Plan and their Eligible Families.
- (o) **NETWORK PROVIDER.** A provider that as of the date the services are rendered has an agreement with a preferred provider or other managed care organization with which the Board has contracted to provide services to Members of the Medical Plan and their Eligible Families for prescribed charges.
- (p) **NON-NETWORK AREA.** A geographical area designated by the Board, in its sole discretion, as an area where the Board, as of the date the services are rendered, has not established sufficient relationships with preferred providers or other managed care organizations to provide reasonable access to Network Providers to Members of the Medical Plan and their Eligible Families.
- (q) **NON-NETWORK MEDICAL COSTS.** Medical Costs for services or supplies provided by a Non-Network Provider.
- (r) **NON-NETWORK PROVIDER.** A provider who provides services or supplies in a Non-Network Area to a Member or an Eligible Family member and has not agreed to participate in a network with which the Board has a contractual relationship.
- (s) **OUT-OF-NETWORK MEDICAL COSTS.** Medical Costs for services or supplies provided in a Network Area by an Out-of-Network Provider.
- (t) **OUT-OF-NETWORK PROVIDER.** A provider who provides services or supplies to a Member or an Eligible Family member in a Network Area and who, as of the date the services are rendered, is not party to an agreement with a preferred provider or other managed care organization with which the Board has contracted in the Network Area.
- (u) **PHYSICIAN.** An individual legally licensed to practice medicine or surgery acting under or in accordance with the scope of his or her license.

- (v) **PRE-EXISTING CONDITION.** Any condition (physical or mental), regardless of the cause of the condition, for which medical advice, diagnosis, treatment, care or medication was recommended or received within the six (6) month period ending on the enrollment date for Medical Plan coverage. Pregnancy is not considered a pre-existing condition.
- (w) **PRESCRIPTION DRUG PROGRAM.** The managed Prescription Drug Program, administered by the Board, or such other organization as may be designated by the Board, under which a Member or an Eligible Family member enrolled for Medical Plan coverage purchases outpatient prescription drugs and is reimbursed through a separate administrative program. The Board may, from time to time, establish separate rules for the Prescription Drug Program, relating to reimbursement based upon the types of providers, the coverage and uses of specific drugs, quantity of orders, copay limits, deductibles or copayment maximums and other related requirements, as it, in its sole discretion, deems necessary and appropriate to administer the Prescription Drug Program of the Medical Plan.
- (x) **RESIDENTIAL TREATMENT CENTER.** A facility duly licensed by a state government and accredited by the Joint Commission for the Accreditation of Health Care Organizations to provide post-hospital residential care which is supervised by a Physician.
- (y) **TREATMENT FACILITY FOR SUBSTANCE ABUSE AND DEPENDENCIES.** A duly licensed medical facility supervised by a Physician on a full-time basis which provides room and board and inpatient medical services twenty-four (24) hours per day, maintains daily records for each patient, is authorized to dispense medication on the order of a Physician and is specifically designed to provide treatment to persons suffering from alcohol or drug dependencies.
- (z) **USUAL, CUSTOMARY AND REASONABLE CHARGES.** The rates set by the Board, in its sole discretion, as the reasonable charges to be reimbursed for Medically Necessary diagnosis, treatment or care provided by a Physician based on the contract rates or other fee schedules medical care providers are willing to accept for the same type of service or facility in the same or neighboring community, taking into consideration any special skill or experience or special facility required to provide the necessary treatment.

Sec. 13.2 Eligibility for Active Medical Program Coverage.

- (a) **TRADITIONAL PROGRAM - ACTIVE MEDICAL PROGRAM.** All Members and their Spouses and eligible Children who are enrolled in the Traditional Program are covered for the medical benefits and programs described in Article XIII.

- (b) **AFFILIATED BENEFITS PROGRAM - ACTIVE MEDICAL PROGRAM.** Such Members, Spouses and eligible Children who are enrolled in the Affiliated Benefit Program are covered for the medical benefits and programs described in Article XIII.
- (c) **COVERAGE FOR DEPENDENT CHILDREN.** Children shall be eligible for Active Medical Program coverage until attainment of age twenty-one (21) or marriage if earlier, except that unmarried Dependent Children shall be eligible for Active Medical Program coverage during full-time attendance at an accredited college, university or other institution of higher learning, and for ninety (90) days immediately following graduation from such college, university, or other institution of higher learning or the effective date of other medical coverage, if earlier, but in no event beyond attainment of age twenty-five (25). A Dependent Totally Disabled Child shall continue to be covered under the Active Medical Program beyond the attainment of age twenty-one (21), or age twenty-five (25) if a full-time student, for such period of time as such Child remains a Dependent and unmarried.
- (d) **COVERAGE FOR DISABLED MEMBERS AND DEPENDENT TOTALLY DISABLED CHILDREN.** Coverage under Article XIII shall not be available to a Disabled Member eligible for Medicare for any period of time during which such Disabled Member is not enrolled in both Part A and Part B of Medicare.

Sec. 13.3 Pre-Existing Conditions. For a Member, Spouse and/or Children desiring coverage provided by Article XIII, the Board shall have the right to limit the coverage under this Article XIII for such Member, Spouse, or Children for any Pre-existing Condition (as defined in Sec. 13.1(v)).

Sec. 13.4 Medical Costs Reimbursement. Subject to the managed care provisions set forth in Sec. 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 for the Medical Costs of the Member and his or her Eligible Family as follows:

- (a) **FOR MEDICAL COSTS OTHER THAN PRESCRIPTION DRUG AND MENTAL HEALTH/SUBSTANCE PROGRAMS.**
 - (1) Upon satisfaction by the Member and Eligible Family members of the applicable annual deductible amount set forth in Sec. 13.5, 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.
 - (2) Upon satisfaction by the Member and Eligible Family members of any applicable annual Maximum Copayment amount set forth in Sec. 13.6, 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.

- (3) 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 twenty-five dollars (\$25) and the copayment per visit for a specialist Physician shall be thirty-five dollars (\$35). Office visits reimbursed under this Section 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 outpatient 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:

- (1) if purchased at a retail pharmacy:
 - (a) twenty percent (20%) of the contracted cost with a minimum of \$10 and a maximum of \$100 per prescription for each generic drug,
 - (b) thirty percent (30%) of the contracted cost with a minimum of \$20 and a maximum of \$100 per prescription for each brand-name formulary drug, and
 - (c) forty percent (40%) of the contracted cost with a minimum of \$40 and a maximum of \$100 per prescription for any non-formulary prescription drug; and
- (2) if purchased through mail order, for a supply of up to ninety (90) days:
 - (a) twenty percent (20%) of the contracted cost with a minimum of \$25 and a maximum of \$300 for each generic prescription drug,
 - (b) thirty percent (30%) of the contracted cost with a minimum of \$50 and a maximum of \$300 for each brand-name formulary prescription drug, and
 - (c) forty percent (40%) of the contracted cost with a minimum of \$100 and a maximum of \$300 for each non-formulary prescription drug.

- (c) **FOR MEDICAL COSTS ELIGIBLE FOR PAYMENT THROUGH THE MENTAL HEALTH/SUBSTANCE ABUSE PROGRAM.**
- (1) **Inpatient and Hospital-based Outpatient Costs.** Subject to the pre-certification requirements set forth in Secs. 13.7(f), for mental health/substance abuse care covered services 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) **Outpatient Office Visit Costs.** Subject to the case management requirements set forth in Secs. 13.7(f), the Mental Health/Substance Abuse Program shall reimburse charges for outpatient 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 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; and
 - (c) any amount billed by the Out-of-Network Provider in excess of Usual, Customary and Reasonable Charges.

Copayments for office visits for Mental Health/Substance Abuse Medical Costs are not credited toward satisfaction of the Annual Medical Costs Maximum Copayment Amounts.

- (d) The Board may, from time to time, offer regional medical plans or provider network options, pilot programs and incentives, in the form of enhanced benefits, reduced or varying deductibles, copayments and/or copayment maximums, or cash payments, to all or some Members, their Eligible Family members and other persons covered by the Medical Plan, as it, in its sole discretion, deems necessary and reasonable to encourage the appropriate use of health care services, contain costs and promote good health habits.

Sec. 13.5 Annual Deductibles. No reimbursement of Medical Costs shall be paid under Article XIII until the reimbursable Medical Costs exceed the annual deductible limits set forth below.

- (a) For Medical Costs other than the cost of office visits to Network and Non-Network Providers, 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:

- (1) For Network and Non-Network Medical Costs: one percent (1%) of the Member's Medical Participation Basis plus all other earned income of the Member for the preceding one (1) year period and an additional one percent (1%) of the Member's Medical Participation Basis plus all other earned income of the Member for the preceding one (1) year period, for the Member's Eligible Family, in the aggregate.
- (2) For Out-of-Network Medical Costs: one and one-half percent (1.5%) of the Member's Medical Participation Basis plus all other earned income of the Member for the preceding one (1) year period and an additional one and one-half percent (1.5%) of the Member's Medical Participation Basis plus all other earned income of the Member for the preceding one (1) year period, for the Member's Eligible Family, in the aggregate.
- (3) Out-of-Network Medical Costs are applied to satisfy the Network and Non-Network Medical Costs Deductibles.
- (4) Network and Non-Network Medical Costs are applied to satisfy the Out-of-Network Medical Costs Deductibles.
- (5) Notwithstanding subparagraphs (a)(1) through (4) above, the aggregate Annual Deductibles for Medical Costs (Network, Non-Network and Out-of-Network) shall not exceed one and one-half percent (1.5%) of Medical Costs for a Member and an additional one and one-half percent (1.5%) of Medical Costs for the Member's Eligible Family.
- (6) Notwithstanding subparagraphs (a)(1) and (a)(2) above,
 - (a) In no event shall the basis for calculating any Medical Costs Annual Deductibles exceed one hundred and fifty percent (150%) of the Pastors' Median, as such median shall be established from time to time by the Board.
 - (b) The Medical Costs Annual Deductibles for a Disabled Member for whom Medical Plan Coverage is being continued in accordance with Sec. 11.5 shall be established each year at the lesser of the Member's Effective Salary or the Pastors' Median on the date the Disability began, but not less than the current annual minimum Medical Participation Basis, as determined by the Board.
 - (c) The Medical Costs Annual Deductibles for individuals covered under the Continuation of Coverage provisions (Sec. 13.15) shall be established on the basis of the Pastors' Median.
- (b) For Medical Costs eligible for payment through the Prescription Drug Program, the Prescription Drug Annual Deductibles shall be:
 - (1) For the Member, one hundred dollars (\$100).

- (2) For the Member's Eligible Family, in the aggregate, an additional one hundred dollars (\$100).
- (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.
- (e) Notwithstanding subparagraphs (a), (b), (c) and (d) above, a Member's aggregate maximum annual deductible responsibility shall not exceed the sum of two (2) Medical Costs Annual Deductibles and two (2) Prescription Drug Program Annual Deductibles.
- (f) Reimbursable Medical Costs credited toward satisfaction of the Annual Medical Deductibles are not credited toward satisfaction of the Annual Medical Costs Maximum Copayment Amounts.

Sec. 13.6 Maximum Copayment Amounts. Reimbursements under Article XIII shall be subject to the following annual Copayment maximums:

- (a) FOR MEDICAL COSTS OTHER THAN THOSE ELIGIBLE FOR PAYMENT THROUGH THE PRESCRIPTION DRUG PROGRAM AND MENTAL HEALTH/SUBSTANCE ABUSE PROGRAM ("THE ANNUAL MEDICAL COSTS MAXIMUM COPAYMENT").
 - (1) For Network and Non-Network Medical Costs, four percent (4%) of the lesser of the Member's Medical Participation Basis or one hundred and fifty percent (150%) of the Pastors' Median.

- (2) For Out-of-Network Medical Costs, eight percent (8%) of the lesser of the Member's Medical Participation Basis or one hundred and fifty percent (150%) of the Pastors' Median.
 - (3) For a Disabled Member for whom Medical Plan coverage is being continued in accordance with Sec. 11.5, the Copayment maximums shall be established on the basis of the lesser of the Member's Effective Salary on the date the Disability began or the current Pastors' Median, but not less than the current annual minimum Medical Participation Basis, as determined by the Board.
 - (4) For individuals covered under the Continuation of Coverage provisions (Sec. 13.15), the maximum Copayment amount shall be established on the basis of the Pastors' Median.
 - (5) Notwithstanding subparagraphs (a)(1) and (a)(2) above, the aggregate Annual Medical Costs Maximum Copayment shall not exceed eight percent (8%) of all reimbursable Medical Costs.
 - (6) Reimbursable Medical Costs credited toward satisfaction of the Annual Medical Deductibles are not credited toward satisfaction of the Annual Medical Costs Maximum Copayment Amounts.
 - (7) Except as provided in Sec. 13.4(c)(2) (relating to copayments for office visits 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.
- (b) **FOR MEDICAL COSTS ELIGIBLE FOR PAYMENT THROUGH THE PRESCRIPTION DRUG PROGRAM ("THE PRESCRIPTION DRUG ANNUAL COPAYMENT MAXIMUM").** In the event that during a given calendar year, the Prescription Drug Program Copayment charges paid by a Member and a Member's Eligible Family, exclusive of copayment charges for non-formulary brand-name drugs, in excess of the applicable annual deductible or deductibles, exceed two thousand dollars (\$2,000), no further copayments shall be required for the balance of that calendar year and all reimbursable Prescription Drug Program charges (other than copayments for non-formulary brand-name drug charges) in excess thereof shall be paid to the Member on the basis of one hundred percent (100%) reimbursement, subject to the managed care provisions of Sec. 13.7(h) below.
- (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 under Sec. 13.4(c)(1) 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 costs (other than charges for outpatient office visits under Sec. 13.4(c)(2)) 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 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:

- (a) **PRE-ADMISSION TESTING.** Subject to the deductible provisions of Sec. 13.5, the Medical Plan shall reimburse a Member for one hundred percent (100%) of the eligible Medical Costs incurred by the Member for pre-admission testing on an outpatient basis for an illness or injury requiring Hospital confinement.
- (b) **CERTIFICATION FOR HOSPITAL CONFINEMENT FOLLOWING EMERGENCY TREATMENT.** When a Member or Eligible Family member is admitted to a Hospital following emergency treatment, within 48 hours following the first treatment for any emergency illness or injury, the 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 such Hospital confinement. If a Member, or someone on behalf of the Member, fails to obtain from the Board, or its designee, timely certification of the emergency treatment admission and length of stay, the Board may request an independent review of the Medical Necessity of the admission and stay 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.

- (c) **PRE-ADMISSION CERTIFICATION FOR NON-EMERGENCY HOSPITAL CONFINEMENT.** 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, pre-certification of any non-emergency Hospital admission of a Member or Eligible Family member. If a Member, or someone on behalf of the Member, fails to obtain pre-certification of a non-emergency Hospital admission from the Board, or its designee, the Board may request an independent review of the Medical Necessity of the Hospital admission and stay 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.
- (d) **PROSPECTIVE REVIEW OF NON-EMERGENCY SURGICAL AND DIAGNOSTIC PROCEDURES.** The Board may specify that certain non-emergency surgical or diagnostic procedures shall be subject to prospective review and approval by the Board or such other organization as may be designated by the Board, including a second opinion from another non-affiliated physician when required. If a Member, or someone on behalf of the Member, fails to obtain pre-certification of a specified non-emergency surgical or diagnostic procedure from the Board, or its designee, the Board may request an independent review of the Medical Necessity of the procedure 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. Any Member may obtain a second opinion prior to a non-emergency surgical or diagnostic procedure and the cost of the second opinion (Physician fees only) shall be reimbursed to the Member on the basis of one hundred percent (100%) of the eligible Medical Costs without regard to the deductible.
- (e) **PRIMARY PREVENTIVE SERVICES.** The Board shall designate in its sole discretion certain primary preventive health services that shall be reimbursed under the Medical Plan without being subject to the deductible and/or annual copayment provisions of Secs. 13.5 and 13.6.
- (f) **PSYCHIATRIC CARE.** A Member (or his or her legal representative) must apply to and receive from the Board or its designee, a certification authorizing an inpatient confinement and hospital-based outpatient services and approving the provider thereof prior to the confinement or services. The Board, in its sole discretion, may also require a Medically Necessary certification under this Section as a pre-requisite for reimbursement of outpatient treatment charges. If a Member (or his or her legal representative) 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.

- (g) **MEDICAL CASE MANAGEMENT.** A Member shall only be reimbursed for fifty percent (50%) of the Medical Costs incurred where the Member or other covered person has refused case management when required by the Board, or by such organization as may be designated by the Board.
- (h) **PRESCRIPTION DRUG PROGRAM.** A Member shall only be reimbursed for outpatient prescription drug costs incurred by the Member or other covered person if (1) the prescription is for a generic drug unless the Board, in its sole discretion, determines it is Medically Necessary to prescribe a brand-name drug; (2) the drug is covered under the drug formulary published by the Board or its designated Prescription Drug Program administrator and prescribed for uses approved by the Prescription Drug Program administrator in accordance with general medical practices; (3) the prescription is written in accordance with FDA approved usages; and (4) the order is filled in the quantity specified by the Board or its designated Prescription Drug Program administrator. Reimbursement for prescriptions filled at non-participating pharmacies shall be limited to the reimbursable amount established for participating pharmacies.

Sec. 13.8 Time Limit for Submission of Claims for Reimbursement. In order to be eligible for reimbursement, all claims must be received by the Board within twelve (12) calendar months after the date the charges were incurred, unless it can be shown that an earlier filing was not reasonably possible and that proof of the claim was furnished as soon as it was reasonably possible.

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 (including the Medicare Supplement program) shall be three million dollars (\$3,000,000) 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 Charges Relating to the Treatment of Temporomandibular Joint Dysfunction, by Whatever Name Called.** Such benefits shall be limited to a maximum of five hundred dollars (\$500) for each covered person's lifetime.
 - (2) **Reimbursement for Treatment for Infertility by In Vitro Fertilization.** A Member shall be reimbursed for Medical Costs relating to the diagnosis and treatment for infertility of the Member or the Member's Spouse by

invitro fertilization procedures, by whatever name called, for a maximum of three (3) procedures for each covered person's lifetime.

- (3) **Reimbursement for Chiropractic-type Services.** The maximum benefits payable for services allowed under Sec. 13.1(j)(12) shall be limited to two thousand dollars (\$2,000) per person in any one (1) calendar year.
- (4) **Reimbursement for Treatment in an Extended Care Facility.** If within fourteen (14) days of discharge from a Medically Necessary Hospital confinement for an illness or injury of at least three (3) days, a Member or an Eligible Family member, pursuant to a written certification by a supervising Physician, requires skilled nursing care in an Extended Care Facility for the same or a related condition, then and in that event the Member shall be reimbursed for Medical Costs actually paid for each day up to a lifetime maximum of one hundred eighty (180) days of treatment in such a facility up to a maximum of fifty percent (50%) of the Hospital daily room rate for semi-private accommodations for the Hospital from which discharged.
- (5) **Reimbursement for Hospice Care.** If a Member or an Eligible Family member, pursuant to a written certification by a supervising Physician, is required to be confined in a Hospice Facility, then and in that event the Member shall be reimbursed for his or her Medical Costs actually paid for each day up to a lifetime maximum of one hundred eighty (180) days of treatment in such a Hospice Facility up to a maximum of fifty percent (50%) of the average daily room rate for semi-private accommodations in such neighboring Hospital or Hospitals as may be selected by the Board. Hospice care in the home shall be reimbursed on a comparable basis to the hospice care in a Hospice Facility and shall also be subject to the lifetime maximum of a total of one hundred eighty (180) days for hospice care.
- (6) **Reimbursement for Treatment in a Residential Treatment Center.** If, after a Hospital confinement, a Member or an Eligible Family member is transferred directly to a Residential Treatment Center for the treatment of a nervous or mental disorder or substance abuse or dependency or related condition and such treatment is Medically Necessary, as determined by the Board, in its sole discretion, the Medical Costs for such treatment shall be reimbursable in accordance with the provisions of Article XIII. Charges for these services are also subject to the managed care provisions and reimbursement limits set forth in Sec. 13.7(f).
- (7) **Reimbursement for Treatment in a Facility for Alcohol or Drug Dependencies.** If a Member or an Eligible Family member is required to be confined in a Treatment Facility for Substance Abuse Dependencies, and the confinement is determined by the Board, in its sole discretion, to be Medically Necessary, then the Medical Costs for such treatment shall

be reimbursable in accordance with the provisions of this Article XIII. In such event the Member shall be reimbursed for the Medical Costs actually paid for each day up to a lifetime maximum of ninety (90) days of treatment in such a facility. Charges for these services are also subject to the managed care provisions and reimbursement limits set forth in Sec. 13.7(f).

- (b) **MEDICAL COSTS NOT COVERED.** Charges for the following services are not covered under the Medical Plan:
- (1) Medical care, supplies or treatment received in facilities owned or operated by or furnished at the expense of the United States Government or any agency thereof, the government of any state or country or agency thereof, or received elsewhere for which the Member is not, in the absence of this Medical Plan, legally obligated to pay.
 - (2) Dentures, dental services (including orthodontic services that are ancillary to a covered Medical Cost) or dental x-rays except as set forth in Sec. 13.1(j)(11).
 - (3) Eye refractions, eyeglasses, or examinations for eyeglasses, except for temporary and/or initial permanent corrective lenses needed following a cataract operation, or for orthoptic treatment.
 - (4) Hearing aids or the fitting thereof.
 - (5) Cosmetic surgery or treatment procedures, except (i) in connection with treatment for a bodily injury resulting from an accident occurring while covered under Article XIII, provided such treatment is commenced within ninety (90) days of such accident, (ii) to correct a congenital disease or congenital anomaly which congenital condition results in an appearance that is not within the range of normal human variation, or (iii) for breast reconstructive surgery covered under Sec. 13.1(j)(18). For purposes of this Section, a "cosmetic" procedure means a procedure or course of treatment that is performed or undertaken primarily to improve or alter the appearance of any portion of the body and that does not significantly improve the function of that body part.
 - (6) Deleted by action of the Board of Directors of the Board of Pensions.
 - (7) Any injury or sickness for which benefits are paid or are payable under any Workers' Compensation Law or similar legislation.
 - (8) Medical Costs where the Member or other covered person hereunder is not actually required to pay for such services.

- (9) Medical Costs incurred while the Member's benefits are suspended because the dues have not been paid in accordance with Sec. 4.2 and are not guaranteed by a Presbytery.
- (10) Medical Costs incurred for any person who is not or is no longer eligible for coverage pursuant to Secs. 13.2, 13.13, 13.14, 13.15 or 14.1.
- (11) All charges relating to a diagnosis and treatment procedure which is in the sole determination of the Board deemed to be experimental, investigative, unproven, for purposes of research, not Medically Necessary, or not generally accepted by the medical profession.
- (12) All charges related to Custodial Care (as defined in Sec. 13.1(c)) rendered to a Member or an Eligible Family member. (A Custodial Care determination is not precluded by the fact that a patient is under the care of a supervising or attending Physician and that services are being ordered and prescribed to support and generally maintain the patient's condition, or provide for the patient's comfort, or ensure the manageability of the patient. Further, a Custodial Care determination is not precluded because the ordered and prescribed services and supplies are being provided by an R.N., L.P.N., or L.V.N.)
- (13) All charges relating to the reversal of a previous sterilization procedure for either sex, unless the initial sterilization was required because of an accident or disease.
- (14) All charges relating to a radial keratotomy.
- (15) All charges or costs which are primarily for the Member's or Eligible Family member's education, training or development of skills needed to cope with an injury or sickness unless such services are approved in advance by the Board as Medically Necessary (as defined in Sec. 13.1(k)).
- (16) Services or supplies provided primarily for personal hygiene, comfort or convenience.
- (17) All charges by providers for services other than Medically Necessary diagnosis, treatment, or surgery, including but not limited to charges for failing to keep an appointment, completion of claim forms, preparation of medical reports (other than reasonable costs related to reports requested by the Board) or telephone consultations with medical personnel, marriage counselors or home studies.
- (18) Charges for services rendered by a person who ordinarily resides in a Member's home or who is related to the patient, including parents or children, siblings or spouses, whether the relationship is by blood or exists by law.

- (19) All charges relating to any Pre-existing Condition (as defined in Sec. 13.1(v)) for a twelve (12) month period beginning with the first day of the Member's medical coverage under the Benefits Plan. The twelve (12) month Pre-existing Condition exclusion period applicable to a Member or an Eligible Family member shall be reduced by the length of the aggregate of the periods of creditable coverage (if any) under other health coverage applicable to that Member or the Eligible Family member as of the enrollment date. No credit shall be given for any period of creditable coverage if after such period and before the enrollment date there was a sixty-three (63) day period during all of which that Member or Eligible Family member was not covered under any creditable coverage.
- (20) Charges by a Hospital for non-emergency admissions on a Friday or a Saturday. This does not apply if surgery is performed within 24 hours of admission.
- (21) All charges for treatment or supplies for (a) weak, strained, flat, unstable or unbalanced feet, metatarsalgia or bunions, except open cutting operations, or (b) corns, callouses or toenails, except foot orthotics prescribed for the treatment of metabolic, peripheral-vascular disease or other medical condition under Sec. 13.1(j)(19). Charges for orthopedic shoes or orthopedic prescription devices to be attached to or placed in shoes are not covered except as provided in Sec. 13.1(j)(19).
- (22) Charges for outpatient prescription drugs that were not purchased in accordance with the provisions of the Medical Plan's Prescription Drug Program. See Secs. 13.1(w), 13.4, 13.5, 13.6 and 13.7(h).
- (23) Charges for routine maintenance of medical equipment.

Sec. 13.10 Rights of Subrogation and Reimbursement.

- (a) Medical Costs otherwise reimbursable by the Medical Plan shall not be payable to or for a Member or an Eligible Family member or anyone acting on behalf of a Member or Eligible Family member covered under the Medical Plan when such Medical Costs are subject to recovery from another source including, but not limited to, reimbursement for damages caused from the act or omission of a third party or reimbursement from other insurance coverage (other than another group health plan subject to the Dual Coverage provision set forth in Sec. 13.11) maintained by or on behalf of the Member or Eligible Family member.
- (b) However, the Board may, in its sole discretion, advance sums from the Medical Plan to a Member or Eligible Family member or anyone acting on his or her behalf for eligible Medical Costs that are excluded under Subsection (a) of this Section until such time as the Member or the Eligible Family member or person acting on behalf of the Member or Eligible Family member recovers the reimbursement from the other source, if the Member or Eligible Family member

or person acting on behalf of the Member or Eligible Family member agrees in writing, by signing an agreement in a form acceptable to the Board:

- (1) to repay the Board in full all sums advanced by the Board for Medical Costs relating to the injury or illness from any judgment, settlement or reimbursement he or she receives regardless of how the proceeds of the judgment or settlement are characterized and without deduction for any costs or fees of any nature therefrom;
 - (2) to subrogate any right of recovery he or she may have against the other source; and
 - (3) to cooperate fully with the Board in assisting it to protect its legal rights under the agreement and this Section.
- (c) The rights of reimbursement and subrogation granted under this Section shall constitute a lien and first priority claim against any person or entity, to be paid before any other claims are paid, whether or not the Member or an Eligible Family member has been made whole or has recovered the total amount of damages incurred. The entire amount of any damages recovered, not only the part specifically allocated to Medical Costs, shall be made available by the Member or Eligible Family member for the repayment of the reimbursement and subrogation obligation under this Section.

Sec. 13.11 Dual Coverage. Reimbursement of Medical Costs under the Medical Plan shall be limited to the extent that other coverage is available to the Member or his or her Eligible Family. The Medical Plan shall take into account any coverage such person has under any other group and nongroup insurance contract, health maintenance organization contracts, closed panel plans or other forms of group or group-type coverage (whether insured or uninsured); medical care components of long-term care contracts, medical benefits under group or individual automobile contracts and Medicare or any other federal governmental plan, as permitted by law. The benefits under the Medical Plan shall be coordinated as provided in Subsection (a) below. For purposes of this Section, benefits provided in the form of services rather than cash payments shall be assigned a reasonable cash value, and benefits which may be payable but for which no claim has been made shall be taken into account.

- (a) **ORDER AND PRIORITY OF BENEFITS.** The primary plan shall pay its benefits according to its terms of coverage and without regard to the benefits under any other plan. If coverage under this Medical Plan is secondary, the Medical Plan shall coordinate benefits on a maintenance of benefits basis. In such event, the Medical Plan shall pay an amount equal to the reimbursable amount under the Medical Plan (as if the Medical Plan were primary) less any amount actually paid by the primary plan. If the Medical Plan is both the primary and secondary plan by reason of direct coverage by multiple Members in an Eligible Family (as defined in Sec. 13.1(d)), the Medical Plan shall pay on a coordination of benefits basis. In such event, the Medical Plan shall pay an amount equal to the reimbursable amount under each plan as if each were primary but in no event

shall the total of all benefits paid or payable under all plans exceed the total reimbursable Medical Costs actually incurred.

The following rules in the order listed below shall apply to the paying of benefits:

- (1) A plan which does not have a coordination of benefits provision shall be primary.
- (2) The benefits of a plan which covers the person as an active employee shall be considered primary, however in the event the person is a Medicare beneficiary and, as a result of federal law, Medicare is secondary to the plan covering the person as a dependent and primary to the plan covering the person as an active employee, then the plan covering the person as an active employee is the secondary plan and the other plan is the primary plan.
- (3) The benefits of a plan which covers the person other than as a Dependent shall be considered primary, however in the event the person is a Medicare beneficiary and, as a result of federal law, Medicare is secondary to the plan covering the person as a dependent and primary to the plan covering the person as other than a Dependent, then the plan covering the person as other than a Dependent is the secondary plan and the other plan is the primary plan.
- (4) The benefits of a plan which covers the person as a Dependent Child whose parents are married or are living together, whether or not they have ever been married, the plan of the parent whose birthday falls earlier in the calendar year is primary or if both parents have the same birthday, the plan that has covered a parent longest is primary.
- (5) The benefits of a plan which covers the person as a Dependent Child whose parents are divorced or separated or not living together, whether or not they have ever been married, shall be paid in the following order:
 - (a) If a court decree has established financial responsibility for the health care expenses of the Child and the plan of that parent has actual knowledge of those terms, the plan of the parent responsible shall be primary for those plan years commencing after the plan is given notice of the court decree.
 - (b) If a court decree states that both parents are responsible for the Dependent Child's health care expenses or health care coverage or if a court decree states that the parents have joint custody without specifying that one parent has responsibility for the health care expenses or health care coverage of the Dependent Child, the provisions of Sec. 13.11(a)(4) shall determine the order of benefits.

- (c) If there is no court decree allocating responsibility for the Dependent Child's health care expenses or health care coverage, the order of benefits for the Dependent Child are as follows:
 - (i) The plan of the parent with custody shall be primary.
 - (ii) The plan of the step-parent married to the parent with custody shall be primary.
 - (iii) The plan of the parent not having custody shall be primary.
 - (iv) The plan covering the spouse of the parent not having custody shall be primary.
- (6) For a Dependent Child covered under more than one plan of individuals who are not the parents of the child, the provisions of Sec. 13.11(a)(4) or (5) shall determine the order of benefits as if those individuals were the parents of the Dependent Child.
- (7) When rules (1) through (6) above do not establish an order of benefit determination, the benefits of a plan which has covered the person for the longer period of time shall be primary.
- (8) When rules (1) through (7) above do not establish an order of benefit determination, the allowable expenses shall be shared equally between the plans, however, the Medical Plan will not pay more than it would have paid had it been primary.
- (9) In the case of Disabled Members and Dependent Totally Disabled Children who are eligible for Medicare under the Social Security Disability Insurance benefits program, the Medical Plan shall be secondary to Medicare coverage.
- (10) In the case of a health maintenance organization type plan or other form of plan with fixed maximum fees for providers, this Medical Plan shall not cover any charges in excess of what that participating provider has agreed to accept as payment.
- (11) When the Medical Plan is secondary, it shall not recognize a reduction of the allowable expense by the primary plan if the reduction is taken because the covered person does not comply with the primary plan's provisions concerning second surgical opinions or precertification of admissions or services or because the covered person has a lower or no benefit because the covered person did not use a preferred provider.
- (12) When the Medical Plan is secondary, it may reduce its benefits so that the total benefits paid or provided by all plans during a plan year are not more than the total allowable expenses. The Medical Plan shall credit to its

deductible any amounts it would have credited to its deductible in the absence of any other health care coverage.

- (b) **FACILITY OF PAYMENT.** The Board in its sole determination shall have the right to repay any party for a benefit payment made by that party when the payment should have been made by the Board. Amounts so paid shall be deemed benefits paid under this Medical Plan.
- (c) **RIGHT OF RECOVERY.** The Board shall have the right to recover from the Member any sum paid by the Board which should have been paid by another plan.

Sec. 13.12 Exchange of Health Plan Information. Subject to the Administrative Simplification provisions of the Health Insurance Portability and Accountability Act of 1996, as amended, and the regulations promulgated thereunder, as they may be amended from time to time (collectively, “HIPAA”) and, in particular, the rules under HIPAA pertaining to the privacy of Individually Identifiable Health Information (“Protected Health Information”) and the security of electronic Protected Health Information as set forth in 45 C.F.R. Subtitle A, Part 164, Subpart E, as it may be amended from time to time (the “HIPAA Rules”) and any more stringent state law applicable to the Benefits Plan, the Board shall have the right to give and receive such information as it, in its sole discretion, deems necessary to administer the Medical Plan and any other benefits plan or program administered or sponsored by the Board without notice to or obtaining the consent of any person. The Member shall be required to furnish to the Board such information as the Board or the plan’s agents may require in connection with any medical or dental benefit claim. The Board’s use of the information shall be subject to the provisions of Sec. 13.16. All other uses and disclosures of information by the plan shall be as set forth in the plan’s Notice of Privacy Practices provided to Members under the HIPAA Rules.

Sec. 13.13 Termination of Coverage. Active Medical Program coverage shall terminate upon the occurrence of any one of the events described in (a) through (e) below. Upon termination of Active Medical Program coverage upon the occurrence of any one of the events described in (a) through (d) below, an affected Member and/or his or her Eligible Family members may be eligible for continued coverage under the Medical Continuation Program or the Medicare Supplement Program as set forth in Secs 13.14, 13.15, 14.1 and 14.2. Active Medical Program coverage shall terminate upon:

- (a) The retirement of a Member.
- (b) The date of termination of Eligible Service of a Member, except that Members who become Retired Pensioners and the Eligible Family members who were enrolled in the Traditional Program on the date of termination of Eligible Service shall continue to be covered under Active Medical Program coverage (or Medicare Supplement coverage if Medicare eligible) for thirty (30) days after one (1) year of Plan Participation by the Member. Such continuation of Active Medical Program coverage, at no additional dues to the Church, employing organization or Member, shall commence on the date of termination of Eligible Service. Thereafter, the Member and the Eligible Family members may be eligible for Medical Continuation Program (for Terminated Vested Members) or

Medicare Supplement coverage (for Retired Pensioners) under Secs. 13.15, 14.1 and 14.2.

- (c) The date of death of a Member except that the Eligible Family of such Member may be eligible for Active Medical Program Coverage under Secs. 13.13(b) and 13.14 and, thereafter, Medical Continuation Program or Medicare Supplement coverage under Secs. 13.15, 14.1 and 14.2.
- (d) The last day of the period for which a dues payment for Active Medical Program coverage has been made if the next subsequent dues payment is not received by the Board by the date required.
- (e) The date the employing organization terminates Active Medical Program coverage and withdraws its employees or a class of its employees from Medical Plan participation.

Sec. 13.14 Extension of Active Medical Program Coverage on Traditional Program

Member's Death or Divorce. If a Traditional Program Member dies or becomes divorced while enrolled in the Active Medical Program, the same coverage shall be continued for the Member's Surviving or divorced Spouse and/or the Member's Children who were covered under the Active Medical Program on the date of such Member's death or divorce for a period of twelve (12) months from the date of death and ninety (90) days from the date of divorce of such Member. No payment of dues or other subscription charges shall be required during this free coverage period. Thereafter, the Member's Surviving or divorced Spouse and/or the Member's Children who were covered under the Active Medical Program may subscribe for Medical Continuation Program coverage under Sec. 13.15 and Sec. 14.1 or the Medicare Supplement under Sec. 14.2 as appropriate.

Sec. 13.15 Medical Continuation Coverage. On or before the expiration of Active Medical Program coverage, those persons for whom coverage was in effect on the date prior to the occurrence of an event described in Sec. 13.13(a) through (d) or on the date of death or divorce of the Member shall have the option of subscribing for continued Medical Plan coverage under the Medical Continuation Program for the duration specified below. To be eligible for Medical Continuation Program coverage, a Member or Eligible Family member must complete and forward the appropriate application form for continuation of coverage to the Board prior to the expiration of coverage, and pay to the Board monthly in advance, or at such other time or times as may be specified by the Board, such amount as the Board may establish from time to time for Medical Continuation Program coverage. Any minor children born to, adopted by or placed for adoption with a Member, Spouse, Surviving Spouse or divorced Spouse subscribing for Medical Continuation Program coverage shall also be eligible for coverage for the duration of the parent's subscription period.

Medical Continuation Program coverage is not available to a Member and his or her Eligible Family members if the termination of Active Medical Program coverage is due to an event described in Sec. 13.13(e) (relating to termination of participation by employing organization).

Except as otherwise provided herein, Medical Continuation Program coverage shall be available for the following periods, unless otherwise provided by applicable law:

- (a) A Surviving or divorced Spouse may subscribe from the last date of Active Medical Program coverage until the first day of eligibility for Medicare;
- (b) Eligible Children may subscribe from the last date of Active Medical Program coverage for a period of time that is the greater of thirty-six (36) months or the attainment of age twenty-one (21) (or age twenty-five (25) if the Child is a full-time student);
- (c) A Dependent Totally Disabled Child may subscribe from the last date of Active Medical Program coverage for such period that the Child remains Totally Disabled;
- (d) If a Member or Eligible Family member is or becomes totally disabled (as defined by the Social Security Act) at any time during the first sixty (60) days of Medical Continuation Program coverage, the subscription period shall be extended from eighteen (18) months to twenty-nine (29) months; and
- (e) Members terminated from Eligible Service and their Eligible Family members may subscribe for a period of eighteen (18) months from the last date of Active Medical Program coverage. Notwithstanding the foregoing sentence, if the Member, on the date active coverage terminated, either satisfied the Rule of Seventy or met the requirements for retirement of the employing organization that enrolled the Member in the Affiliated Benefits Program with the retiree medical coverage option, the Member and his or her Eligible Family members (as long as they continue to remain Eligible Family members) may subscribe for Medical Continuation Program coverage until the first day of eligibility for Medicare.

Failure to pay any subscription amount required by Sec. 13.15 when due shall terminate coverage.

If a Surviving Spouse, divorced Spouse or a Terminated Vested Member who meets the requirements of the Rule of Seventy maintains enrollment in the Medical Continuation Program coverage through the date of eligibility for Medicare, or obtains a waiver of the continuous coverage requirement from the Board as set forth in Sec. 14.1 below, such Surviving Spouse, divorced Spouse or Terminated Vested Member is eligible to subscribe for Medicare Supplement Program coverage under Sec. 14.2.

Sec. 13.16 Use of Protected Health Information by Board. The provisions of this Section are intended to comply with the HIPAA Rules relating to use by and disclosure of Protected Health Information (as defined in the HIPAA Rules) to plan sponsors.

- (a) **Definitions.** Each capitalized term used in this Section that is not otherwise defined in the Benefits Plan shall have the meaning ascribed to it under HIPAA.

- (b) **Required Uses and Disclosures of Protected Health Information.** Except as otherwise set forth herein, the Medical Plan, and any other health plan that is part of the Benefits Plan's Organized Health Care Arrangement (individually and collectively referred to herein as "Health Plan") or any Health Insurance Issuer may disclose Protected Health Information of the Health Plan to the Board in its capacity as plan sponsor for the following uses and disclosures:
- (1) for disclosure to the Secretary of Health and Human Services, when required by the Secretary for its investigation or determination of the compliance of the Health Plan with the HIPAA Rules;
 - (2) for disclosure to a Member, Spouse or Dependent of that individual's Protected Health Information upon the individual's written request or in appropriate response to an exercise by the Member, Spouse or Dependent of any other of his or her individual rights with respect to Protected Health Information, all in accordance with the requirements of the HIPAA Rules; and
 - (3) for use or disclosure to other persons, as required by applicable law other than HIPAA, provided that nothing in this Section shall permit or require the use by or disclosure of Protected Health Information to the Board to the extent such disclosure is prohibited by HIPAA.
- (c) **Permitted Uses and Disclosures of Protected Health Information.** Except as otherwise set forth herein, the Protected Health Information created or received by the Health Plan or any Health Insurance Issuer providing benefits under the Health Plan shall be permitted to be disclosed to the Board (upon receipt from the Board of a certification that it shall comply with the restrictions as to the use of Protected Health Information and the other provisions set forth in this Section) for purposes of the Health Plan's administration functions that the Board performs on behalf of the Health Plan, or as otherwise required by HIPAA, including without limitation:
- (1) for treatment, payment or health care operations;
 - (2) for other wellness, prevention and disease management programs;
 - (3) for benefits appeals and complaints;
 - (4) for purposes relating to subpoenas and other court orders; and
 - (5) pursuant to and in accordance with a valid authorization under the HIPAA Rules.

Nothing in this subsection shall permit or require the disclosure of Protected Health Information to the Board to the extent such disclosure is prohibited by HIPAA.

- (d) **Requirements of Board.** The Board shall:
- (1) not use or disclose Protected Health Information received from the Health Plan or any Health Insurance Issuer providing benefits under the Health Plan, other than as permitted by the Health Plan document, for Health Plan administration, or as otherwise required by law;
 - (2) ensure that any agent (including a subcontractor) to whom the Board provides Protected Health Information received from the Health Plan or any Health Insurance Issuer providing benefits thereunder, agrees to the same restrictions and conditions with respect to Protected Health Information as they apply or applied to the Board under this Section;
 - (3) not use or disclose Protected Health Information received from the Health Plan or any Health Insurance Issuer providing benefits under the Health Plan, for employment-related actions or decisions or in connection with any employee benefit plan or benefit provided by the Board other than the Health Plan or a health benefit provided under the Health Plan;
 - (4) report to the Health Plan or Health Insurance Issuer providing benefits thereunder, as applicable, any use or disclosure of Protected Health Information received from the Health Plan or Health Insurance Issuer providing benefits under the Health Plan, that is inconsistent with the uses or disclosures required or permitted under this Section and of which the Board becomes aware;
 - (5) make the Protected Health Information of a Member, Spouse or Dependent available to that individual, upon the individual's written request, in accordance with the requirements of the HIPAA Rules;
 - (6) incorporate amendments of Protected Health Information of a Member, Spouse or Dependent as, and to the extent, required by the HIPAA Rules;
 - (7) make available to a Member, Spouse or Dependent upon the individual's written request, the information necessary to provide an accounting of the disclosures of Protected Health Information as, and to the extent, required by the HIPAA Rules;
 - (8) make the Board's internal practices, books and records relating to the use and disclosure of Protected Health Information received from the Health Plan or any Health Insurance Issuer providing benefits under the Health Plan, available to the Secretary of Health and Human Services for determinations as to the compliance of the Health Plan with HIPAA;
 - (9) if feasible, return or destroy all Protected Health Information received from the Health Plan or any Health Insurance Issuer providing benefits under the Health Plan, that the Board maintains and retain no copies thereof; or, if such return or destruction is not feasible, limit further uses

and disclosures of Protected Health Information to the purposes that make the destruction or return infeasible; and

- (10) ensure that the requirements set forth in subsections (e)(i) and (ii) are satisfied with respect to Protected Health Information.

(e) **Access to Protected Health Information.**

- (1) **Access.** Access to and use of Protected Health Information shall be limited to employees or agents of the Board who perform the functions relating to Health Plan administration on behalf of or in connection with the Health Plan, as described in subsections (b) and (c), in order to perform such activities.
- (2) **Minimum Necessary.** Except as to a use or disclosure of information related to the treatment of an individual, when using or disclosing Protected Health Information or when requesting Protected Health Information from another entity, the Health Plan or any individual acting on behalf of the Health Plan, including the Board, must make reasonable efforts to limit Protected Health Information to the minimum necessary to accomplish the intended purpose of the use, disclosure or request. Adherence to policies established by the Health Plan with respect to the use, disclosure, or request of Protected Health Information shall be deemed to constitute such an effort. Employee(s) of the Board responsible for such Health Plan administration activities include employees from:
 - (a) Healthcare Benefits;
 - (b) Member Services;
 - (c) Information Technology;
 - (d) Mailroom/Fax Delivery;
 - (e) Finance/Treasury;
 - (f) Appeals Board;
 - (g) Legal;
 - (h) Accounting; and
 - (i) Audit.

- (f) **Security of Electronic Protected Health Information.** With respect to electronic Protected Health Information, Board shall
- (1) implement administrative, physical and technical safeguards that reasonably and appropriately protect the confidentiality, integrity and availability of electronic Protected Health Information that it creates, maintains or transmits on behalf of the Plan;
 - (2) ensure that the adequate separation of the members of its Workforce who have access to electronic Protected Health Information pursuant to Section 5(i) is supported by reasonable and appropriate security measures;
 - (3) report to the Plan any security incidents of which it becomes aware; and
 - (4) ensure that any agent, including a subcontractor, to whom it provides electronic Protected Health Information agrees to implement reasonable and appropriate security measures to protect the information.
- (g) **Non-compliance.** If the Health Plan becomes aware of any issues relating to non-compliance with the requirements of this Section, the Health Plan's privacy or security official shall undertake an investigation to determine the extent, if any, of such non-compliance; the individuals, policies, or practices responsible for the non-compliance; and appropriate means for curing or mitigating the effects of non-compliance and preventing such non-compliance in the future. Any individual or entity who is determined by the Health Plan to be responsible for such non-compliance, shall be subject to disciplinary action, as determined by the Health Plan and Board, in their sole discretion, including, but not limited to, one or more of the following: termination of Health Plan-related responsibilities, required additional training and education with respect to the use or disclosure of or request for Protected Health Information, limitations on or revocation of access to Protected Health Information, reprimand, diminution of duties, suspension, disqualification for bonus or other pay or promotion, demotion in pay or status, removal from position or discharge.
- (h) **Authorized Representative.** The Health Plan shall recognize an individual who is the personal representative or an authorized representative of a Member, Spouse or Dependent as if the individual were the Member, Spouse or Dependent himself or herself, provided that the individual has designated the personal representative in accordance with state law or an authorized representative in accordance with the procedures established by the Health Plan.
- (i) **Action by the Board.** The Board may act as prescribed in this Section or may delegate, in writing and in its sole discretion, any and all of its functions under this Section to a committee, to the Health Plan's privacy and security officials, privacy contact person responsible for receiving complaints, or other officer or employee, or to a group of officers or employees of the Board. The Board or such

delegate shall have the authority to establish rules and prescribe forms and procedures for performing its functions hereunder.

- (j) **Inconsistent Provisions.** This Section shall supersede any provisions of the Health Plan to the extent those provisions are inconsistent with this Section.

ARTICLE XIV

POST-RETIREMENT MEDICAL BENEFITS

Sec. 14.1 Medical Plan Coverage Prior to Eligibility for Medicare.

- (a) **MEDICAL CONTINUATION PROGRAM COVERAGE.** Medical Plan coverage for Members who have terminated or retired from Eligible Service prior to eligibility for Medicare coverage is available under and subject to the provisions of Sec. 13.15 (the Medical Continuation Program).
- (b) **CONTINUOUS MEDICAL PLAN COVERAGE REQUIREMENT.** Except as otherwise provided herein, Members, Spouses, Surviving Spouses, divorced Spouses and/or Eligible Family Members must maintain continuous Medical Plan coverage (Active Medical Program or Medical Continuation) up to the date of Medicare eligibility to be eligible to enroll for Medicare Supplement Program benefits under Sec. 14.3.
- (c) **WAIVER OF CONTINUOUS MEDICAL PLAN REQUIREMENT.** A Member, on behalf of the Member and/or the Member's Spouse and/or Eligible Family members, Surviving Spouse or divorced Spouse may apply for a waiver of the continuous Medical Plan coverage requirement described in Sec. 14.1(b) (including the subsequent waiver of Medicare Supplement) if other comparable employer group medical coverage is in effect for such person (including retiree coverage). Such person may apply for a waiver of the continuous Medical Plan coverage requirement by filing a written application with the Board on a form supplied by the Board, together with evidence of the other coverage, which application is subject to the approval of the Board.

Sec. 14.2 Post-Retirement Medicare Supplement Coverage Following Eligibility for Medicare. Members who satisfy the Rule of Seventy and their Spouses, Surviving Spouses, divorced Spouses and/or Eligible Family members shall each have the option to subscribe for the Medicare Supplement Program benefits as set forth in Sec. 14.3. An eligible individual may continue an existing waiver or apply for a waiver of the continuous coverage requirement if other comparable employer group medical coverage is in effect for such person (including retiree coverage). Coverage will commence as of the latest of the date of termination of Active Medical Program coverage, the cancellation of any Waiver of Continuous Coverage, or the first day of the month during which such person becomes eligible for Medicare, provided that the person is enrolled in both Part A and Part B of Medicare and:

- (a) The Member and eligible Dependents were participants in the Group Medical Plan for Retired Personnel and their Families administered by the Board of Annuities and Relief of the Church on December 31, 1986;
- (b) The Member and eligible Dependents were participants in the Supplement to Medicare administered by the Board of Pensions of the United Presbyterian Church in the U.S.A. on December 31, 1986; or
- (c) The Member has terminated from Eligible Service or is not normally scheduled to work for twenty (20) or more hours per week in Eligible Service and
 - (1) has maintained continuous Medical Plan coverage until the date of eligibility for Medicare Supplement Program coverage (or received a waiver thereof under Sec. 14.1(c) and Sec. 14.2) and
 - (2) had a minimum of five (5) Years of Plan Participation or has met the requirements for retirement of the employing organization that enrolled the Member in the Affiliated Benefits Program with the retiree medical coverage option.
- (d) Medicare Supplement Program coverage shall not be available to any person enrolled in a Medicare Advantage program.
- (e) Medicare Supplement Program coverage may also be offered to a Terminated Vested Member, retired Member, Spouse of a Terminated Vested Member or retired Member and Dependent Totally Disabled Child who is eligible for and participating in Part A and Part B of Medicare and who does not otherwise qualify under Sec. 14.2 upon payment of such subscription charge and under such administrative rules and regulations as the Board may establish from time to time.

Sec. 14.3 Medicare Supplement Program. Medicare Supplement Program coverage for those subscribing persons eligible under Sec. 14.2 shall be a supplement to the benefits provided by Medicare. Medicare Supplement Program coverage shall not be available to a subscribing person for any period of time during which such subscribing person is not enrolled in both Part A and Part B of Medicare.

- (a) **MEDICARE SUPPLEMENT REIMBURSEMENT.** Subject to the managed care provisions of Sec. 13.7, the limitations in Sec. 13.9, the provisions of Sec. 14.3(b) and the Medicare Supplement deductible and maximum copayment provisions of Sec. 14.3(c) and (d), the Medical Plan shall reimburse a person covered hereunder for eighty percent (80%) of the Medical Costs allowable under Medicare, other than Prescription Drug Program charges, as defined in Sec. 13.1(w), less any amount reimbursable by Medicare for such Medical Costs regardless of whether or not such allowable amount is reimbursed by Medicare. Prescription Drug Program charges shall be reimbursed as set forth in Secs. 13.4, 13.7(h), 14.3(b)(4) and (5), 14.3(c)(2), 14.3(d) and 14.3(g).

(b) **MEDICARE SUPPLEMENT REIMBURSEMENT LIMITATIONS.** The Medical Costs reimbursed under Sec. 14.3(a) shall not include charges:

- (1) exceeding one hundred dollars (\$100.00) in any one day made by a registered nurse or by a licensed practical nurse if prescribed by a Physician;
- (2) exceeding the following limits for mental health treatment:

Inpatient care - The maximum benefits payable for charges for treatment of nervous and mental disorders if confined to a Hospital or licensed treatment facility shall be limited to fifty thousand dollars (\$50,000) in any one calendar year and to two hundred thousand dollars (\$200,000) for each covered person's lifetime.

Outpatient care - 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 outpatient basis shall be limited to two thousand dollars (\$2,000) per person in any one calendar year.

These limits apply to Medicare Supplement subscribers instead of the limitations set forth in Sec. 13.7(f).

- (3) of a provider that has elected not to participate in the Medicare program,
- (4) for outpatient prescription drugs incurred when the Medicare Supplement subscriber is enrolled in a Medicare Part D Plan; or
- (5) incurred when the Medicare Supplement subscriber is enrolled in a Medicare Advantage program.

(c) **ANNUAL MEDICARE SUPPLEMENT DEDUCTIBLES.** No benefits under Sec. 14.3 shall be paid until the reimbursable Medical Costs of an individual exceed the Annual Deductibles set forth below:

- (1) The Annual Deductible for reimbursement of Medical Costs other than those eligible for payment under the Prescription Drug Program shall be one-half of one percent (0.5%) of the Pastors' Median.
- (2) The Annual Deductible for payment of Medical Costs through the Prescription Drug Program shall be one hundred dollars (\$100).

(d) **ANNUAL MEDICARE SUPPLEMENT MAXIMUM COPAYMENT LIMITS.** In the event that during a given calendar year the twenty percent (20%)

copayments of reimbursable Medical Costs incurred by an individual under Sec. 14.3(a), when combined with the applicable deductible under Sec. 14.3(c)(1), exceed four percent (4%) of the Pastors' Median, such excess of Medical Costs for the balance of the calendar year shall be reimbursed at one hundred percent (100%). In the event that during a given calendar year the Prescription Drug Program copayment charges paid by an individual, when combined with the applicable annual deductible, but exclusive of copayment charges for non-formulary brand-name drugs, exceed two thousand dollars (\$2,000), no further copayment shall be required for the balance of that calendar year and all reimbursable Prescription Drug Program charges (other than copayments for non-formulary brand-name drug charges) in excess thereof shall be paid to the Member on the basis of one hundred percent (100%) reimbursement, subject to the managed care provisions of Sec. 13.7(h).

- (e) **SUBSCRIPTION CHARGE FOR MEDICARE SUPPLEMENT.** The charges to provide coverage under Sec. 14.3 shall be payable monthly in advance or at such other time or times as may be established by the Board and shall be in such amounts as the Board, in its sole discretion, deems necessary to provide such coverage. The subscription charge for a person who becomes eligible under Sec. 14.2 for coverage provided by this Sec. 14.3 shall be waived for the remainder of the month in which the Member retires provided the subscription charge for Medical Plan coverage for such person has not been previously waived under Sec. 13.14 or 14.1. The determination of the amount of the subscription charge shall take into account any funds received by the Board from vacancy dues, special Church offerings and voluntary Church contributions allocated by the Board for this purpose as well as whether the Member qualifies as a low-income subscriber as described in Sec. 14(g)(4). The Board may, in its sole discretion, allocate all or a portion of any funds received by the Board to cover the plan sponsor's share of the cost of Prescription Drug benefits for qualified retirees under the Medicare Supplement Program to the extent necessary to qualify the Medicare Supplement Program for the subsidy under Part D of Title XVIII of the Social Security Act (42 U.S.C. 1302 and 1395w-101 et seq.).
- (f) **TERMINATION OF MEDICARE SUPPLEMENT COVERAGE.** Coverage under Sec. 14.3 shall terminate upon the earlier of the death of the subscribing person or the last day of the period for which a subscription payment has been received if the next subsequent payment is not made on the date required.
- (g) **MEDICARE SUPPLEMENT PRESCRIPTION DRUG BENEFITS.**
- (1) Except as otherwise provided in this Sec. 14.3(g), Prescription Drug Program charges shall be reimbursed as set forth in Secs. 13.4, 13.7(h), 14.3(c)(2) and 14.3(d).
 - (2) The Board may establish from time to time prescription drug programs for Medicare-eligible beneficiaries, as part of the Medicare Supplement Program or as a carve-out stand-alone plan or program, including without

limitation, pilot programs, provider networks and incentives to all Medicare-eligible members or reasonably classified Medicare-eligible member groups nationally or regionally and adopt administrative rules and regulations as it, in its sole discretion, deems necessary and appropriate to comply with the Medicare laws and regulations, contain Plan and enrollee costs and encourage the appropriate use of prescription drug products and services.

- (3) Medicare Supplement reimbursement for Members, spouses and former spouses enrolled in a Medicare Part D Prescription Drug Plan shall be limited to medical and behavioral health benefits under 14.3 only. The Medicare Part D Prescription Drug Plan shall be the only outpatient prescription drug coverage for such enrollees. The Medicare Supplement Plan shall not coordinate benefits with the Part D Plan. The Member shall pay the Board the requisite dues established by the Board under Sec. 14.3(e) for regular Medicare Supplement coverage.
- (4) Commencing January 1, 2006, any Medicare Supplement Program subscriber eligible for a subsidy under Section 1860D-15 of the Social Security Act and regulations (Subpart P of 42 CFR Part 423) and enrolled in a Medicare Part D Plan as an individual with low income and limited assets may enroll for alternate Medicare Supplement benefits under this Section 14.3(g). Medicare Supplement reimbursement for any Medicare Supplement Program subscriber enrolled in a Medicare Part D Plan as a low-income individual shall be limited to all medical and behavioral health benefits under Sec. 14.3 other than Prescription Drug Program benefits and such enrollees shall pay the Board the requisite dues established by the Board under Sec. 14.3(e) for such limited Medicare Supplement Program coverage.

OPTIONAL BENEFITS PLANS

ARTICLE XV

OPTIONAL DENTAL BENEFITS

Sec. 15.1 Optional Dental Plan. The Board shall, from time to time, adopt such provisions and rules and regulations applicable thereto as it, in its sole discretion, deems necessary or appropriate for the administration of a dental plan to be offered to the Members of this Benefits Plan as an optional benefit. The Board may select an insurance company to underwrite and administer the group coverage provided in Article XV, in which event, the terms of the Optional Dental Plan shall be as set forth in the Certificate of Coverage or equivalent document provided by the Carrier.

Sec. 15.2 Optional Dental Plan Definitions. When used in Article XV, the following words shall have the respective meanings set forth below unless the context clearly indicates otherwise:

- (a) DENTIST. An individual legally licensed to practice dental medicine.
- (b) CARRIER. The insurance company which the Board may select from time to time to underwrite and administer the coverage provided in Article XV.

Sec. 15.3 Eligibility. All Members enrolled for Traditional Plan coverage and Affiliated Benefits Program coverage whose employing organizations elect to offer Optional Dental Plan coverage and their Eligible Family members, as defined in Sec. 13.1(d), shall be eligible for participation in the benefits of Article XV for Optional Dental Plan coverage.

Sec. 15.4 Commencement of Coverage. Coverage for Optional Dental Plan benefits shall commence upon an eligible Member (a) executing and filing in writing with the Board an application on a form supplied by the Board, which application is accepted by the Board and the Carrier as being complete and evidencing entitlement to the coverage provided by Article XV, and (b) paying all dues required by Article XV.

Sec. 15.5 Reimbursement of Dental Expenses. Subject to the deductible and maximum benefit provisions established by the Board, the Optional Dental Plan shall reimburse an individual covered under the provisions of Article XV on the terms provided in administrative rules established by the Board or, if the Board has selected a Carrier to underwrite and administer the coverage provided in Article XV, in the group insurance policy of the Carrier underwriting the coverage contained in Article XV.

Sec. 15.6 Deductible. No benefits shall be paid to or for any individual until the charges for covered dental services for such individual in any one calendar year exceed such deductible as may be established by the Board from time to time.

Sec. 15.7 Dental Services. The dental services covered under this Optional Dental Plan shall include only those dental services defined in administrative rules established by the Board or, if

the Board has selected a Carrier to underwrite and administer the coverage provided in Article XV, as defined in the group insurance policy of the Carrier underwriting the coverage contained in Article XV.

Sec. 15.8 Pre-determination of Benefits. Any person covered under Article XV may submit to the Carrier in advance of treatment a treatment plan which will permit the Carrier to issue to such person a predetermination of benefits as to the approved course of treatment and an estimate of benefits payable.

Sec. 15.9 Dues for Optional Dental Plan Coverage. Dues shall be paid to the Board in installments on a monthly basis in advance or at such other time or times as may be specified by the Board. Dues shall be in an amount as established by the Board from time to time.

Sec. 15.10 Termination of Coverage. Coverage for a Member and his or her Eligible Family members under Article XV shall terminate upon the occurrence of any one of the following events:

- (a) The date of retirement of a Member.
- (b) The date of termination of Eligible Service of a Member other than a Disabled Member.
- (c) The date of death of a Member.
- (d) The last day of the period for which a dues payment for coverage under Article XV has been made if the next subsequent dues payment is not made on the date required.

ARTICLE XVI

OPTIONAL DEATH BENEFITS

Sec. 16.1 Eligibility. Any Members enrolled for Death and Disability Plan coverage under Sec. 5.4 whose employing organizations elect to offer Optional Death Benefits Plan coverage are eligible to subscribe for the Optional Death Benefits Plan coverage of Article XVI for themselves, their Spouses, and/or their unmarried Dependent Children until attainment of age 21 (or attainment of age 25 if the unmarried Dependent Child is attending an accredited college, university or other institution of higher learning on a full-time basis). A Member may continue to subscribe for coverage for an unmarried Dependent Child who is Totally Disabled beyond age 21. Members subscribing for Optional Death Benefits Plan coverage as of the date of retirement shall have the option of continuing to subscribe for the same or lesser Optional Death Benefits Plan coverages as were in effect on the date of such retirement until attainment of age 70 by paying to the Board monthly in advance, or at such other time or times as may be specified by the Board, such amount as the Board may establish from time to time for the applicable coverage.

Sec. 16.2 Commencement of Coverage and Evidence of Insurability. Subject to the satisfaction of any insurability requirements set forth below, coverage in the Optional Death Benefits Plan shall commence upon an eligible Member (a) executing in writing and filing with the Board an application on a form supplied by the Board, which application is accepted by the Board as being complete and evidencing entitlement to participation in the benefits of Article XVI, and (b) paying all dues required by Article XVI. A Member's application for coverage under Plan Benefits A or B in Sec. 16.3 upon initial eligibility shall not be subject to the Board's medical insurability requirements. Application by a Member for coverage under Plan Benefits C, D, E, or F at initial eligibility or for any Plan Benefits, during an open enrollment period or upon a change of service, shall be subject to satisfaction of the Board's medical insurability requirements. Application by a Member for coverage of a Spouse shall be subject to satisfaction of the Board's evidence of insurability requirements. Enrollment of unmarried Dependent Children shall not be subject to insurability requirements.

Coverage for a Member who is not actively at work due to health-related reasons at the time the coverage would otherwise commence, and/or for a Spouse who is currently confined in a healthcare facility for treatment or unable due to sickness or injury to perform substantially all of the material duties of his or her regular work or daily responsibilities, shall be delayed, in the case of the Member, until such time as the Member is certified to return to work and, in the case of the Spouse, until the Board receives official notification that the confinement and/or the medical disability has ended.

Sec. 16.3 Amount of Optional Death Benefits. A Member may within thirty-one (31) days of first becoming eligible under Sec. 16.1 elect one, but not more than one, of the following optional death benefits:

- (a) Plan Benefit A — A death benefit of twenty-five thousand dollars (\$25,000).
- (b) Plan Benefit B — A death benefit of fifty thousand dollars (\$50,000).
- (c) Plan Benefit C — A death benefit of seventy-five thousand dollars (\$75,000).
- (d) Plan Benefit D — A death benefit of one hundred thousand dollars (\$100,000).
- (e) Plan Benefit E — A death benefit of one hundred fifty thousand dollars (\$150,000).
- (f) Plan Benefit F — A death benefit of two hundred thousand dollars (\$200,000).

A Member may subscribe for Plan Benefit A or B coverage of a Spouse. A Member may only be enrolled for Optional Death Benefits Plan coverage as either a Member or a Spouse at any one time. If both parents are Members of the Benefits Plan, only one may subscribe for coverage of an eligible Child. A Member may subscribe for coverage of an eligible Child for the following Optional Death Benefits:

- (g) Plan Benefit G — A death benefit of five thousand dollars (\$5,000), or
- (h) Plan Benefit H — A death benefit of ten thousand dollars (\$10,000).

After such thirty-one (31) day initial period a Member may elect or change from one or more of the above benefit levels for Optional Death Benefits Plan coverage to another only during such open enrollment period as may be specified by the Board and subject to the Member or Spouse providing evidence of insurability satisfactory to the Board if the new coverage election is for a higher level of benefit.

Should the Board determine, in its sole discretion, that the assets of the Optional Death Benefits Plan exceed the required reserves for the program, the Board may, at its sole discretion, grant a dues credit, an increase in the amount of coverage for a specified term, or other form of additional coverage.

Sec. 16.4 Dues for Optional Death Benefits. Dues shall be paid by the Member through payroll deduction or other arrangement with the employing organization and remitted to the Board by the employing organization. Dues shall be paid to the Board in installments on a monthly basis in advance or at such other time or times as may be specified by the Board. Dues shall be in an amount as established by the Board from time to time for the applicable plan set forth in Sec. 16.3. The Board may, in its sole discretion, elect to establish different dues rates for persons who have used tobacco products during the previous twelve (12) month period.

Sec. 16.5 Payment of Optional Death Benefits. Upon the death of a Member covered under Article XVI, the amount set forth in the applicable plan in effect under Sec. 16.3 shall be paid in one lump sum to such beneficiary or beneficiaries as may be named by the Member in writing on a form provided by the Board. A Member may change a beneficiary designation at any time in writing on a form provided by the Board, which designation shall only be effective as of the date accepted by the Board. In the event that more than one beneficiary is named as a primary beneficiary, payment will be made in equal shares to all beneficiaries designated as primary who survive the Member unless otherwise designated in writing on the beneficiary form by the Member.

In the event that a Member fails to properly designate a beneficiary, or no named beneficiary survives the Member, the Optional Death Benefits Plan benefits shall be paid in equal shares to the Member's survivors in the first class in which there are eligible survivors of those classes of survivors set forth below, or in default thereof, to the Member's estate.

- Class I.** To the Member's Surviving Spouse provided the marriage took place at least one (1) year prior to the Member's death.
- Class II.** To such of the Member's unmarried Dependent Children under age twenty-one (21) (including unmarried Totally Disabled Children age twenty-one (21) or over) who were Dependent during the twelve (12) months immediately preceding and on the date of the Member's death.
- Class III.** To the Member's children (regardless of dependency or age).

Upon the death of a Spouse or Child covered under Article XVI, the amount set forth in the applicable plan in effect under Sec. 16.3 shall be paid in one lump sum to the Member. In the event that the Member fails to survive the Spouse or Child, the Optional Death Benefits Plan benefits shall be paid to the estate of the Member.

The Board may require such proof of death as it, in its sole discretion, deems necessary.

Sec. 16.6 Coverage During Disability. If a Member who is covered under Sec. 16.2 becomes Disabled in accordance with the provisions of Article XI of the Death and Disability Plan, no further dues shall be required to continue coverage for the Member, including the spousal and/or children's coverage, under Article XVI during the period of Disability, or until the first receipt of any applicable retirement benefit under the Pension Plan, if earlier.

Sec. 16.7 Termination of Coverage. Coverage under Article XVI of a Member, a Spouse or Dependent Child shall terminate (1) on the first dues payment date next following the termination of a period of service as set forth in Sec. 6.3 of the Plan; (2) on the last day of the period for which a dues payment for coverage under Article XVI has been made if the subsequent dues payment is not made on the date required; or (3) at the end of the month in which a Retired Pensioner attained the age of seventy (70) years.

Sec. 16.8 Denial of Payment of Optional Death Benefits. The Board reserves the right to deny payment of Optional Death Benefits where it is determined by the Board that fraudulent statements were made in the evidence of insurability presented to the Board upon enrollment of the Member or in connection with a request for a change in the Optional Death Benefits plan.

ARTICLE XVII

OPTIONAL RETIREMENT SAVINGS PLAN

Sec. 17.1 Retirement Savings Plan. The Board shall, from time to time, adopt such provisions and rules and regulations applicable thereto as it, in its sole discretion, deems necessary or appropriate for the administration of a Retirement Savings Plan of the Church to be offered to the Members of this Benefits Plan as an optional benefit.

ADMINISTRATIVE PROVISIONS

ARTICLE XVIII

ADMINISTRATION

Sec. 18.1 Administration of Benefits Plan. The Board shall administer the Benefits Plan and have the sole and exclusive discretion and authority to interpret its provisions. It shall be the fundamental obligation of the Board to maintain the financial and actuarial soundness of the Benefits Plan at all times and to administer the Benefits Plan and the Benefits Plan assets solely in the interest of the Members and their eligible Dependents in accordance with its terms.

Sec. 18.2 Assignment of Benefits. The interest of Members and all other persons entitled to receive any benefit or payment under the Benefits Plan shall not be subject to anticipation, assignment, attachment, or to voluntary or involuntary alienation except as provided hereinafter. A Spouse, former Spouse, Child or other Dependent of a Member (“Alternate Payee”) may, in the event of a divorce or legal separation (in states where recognized) between a Member and such Member’s Spouse, become entitled to receive a portion of the Member’s retirement, survivor’s pension or disability benefits. Such a benefit, or portion thereof, shall only be payable to an Alternate Payee pursuant to a domestic relations order issued by a court of competent jurisdiction and accepted by the Board, provided however that no such order shall be valid and binding upon the Board if such order entitles an Alternate Payee to receive a benefit which (a) requires any type or form of benefit, payment or option not permitted by the Benefits Plan; (b) requires the acceleration of any benefit payment hereunder except that an Alternate Payee shall be permitted to initiate payment of his or her retirement pension benefits at the earliest retirement date of the Member permitted by the Pension Plan; (c) requires the Benefits Plan to provide increased benefits (determined on the basis of an actuarial valuation of the Actuary of the Benefits Plan) or (d) requires the payment of benefits which are being paid to another Alternate Payee pursuant to a previous domestic relations order issued by a court of competent jurisdiction. Any such entitlement paid to an Alternate Payee shall reduce the amount of any benefit that would otherwise, absent the entitlement paid to the Alternate Payee, have been payable to the Member or any succeeding Spouse or Dependent of the Member, as the case may be, to the extent of the entitlement paid to the Alternate Payee. Determinations of the Board’s Appeals Board shall be conclusive and binding.

Sec. 18.3 Payments to Incapacitated Payee. If any payee hereunder is, in the judgment of the Board, legally, physically, or mentally incapable of personally receiving and receipting for any payments due hereunder, or is deceased, the Board may make payments thereof to such other person, persons or institution as, in the Board’s sole opinion, are then maintaining or have custody of such payee, until a guardian, committee, or other legal representative of such payee shall be duly appointed and claim made by such appointee, or in the case of a deceased Member or payee, to any person or persons appearing to the Board to be equitably entitled to the same. Such payment shall constitute a full discharge of the liability of the Board to the extent thereof.

Sec. 18.4 Payees Who Cannot Be Located. In the event that any person who is entitled to a benefit or payment under the Benefits Plan cannot, after a reasonable search, be located within six years after becoming entitled to such benefit or payment, the full commuted value or amount of said benefit or payment shall be paid into the reserve funds of the Plan and no person shall have a further right or claim to the same.

Sec. 18.5 Comity Agreements. Comity agreements between the Church and other denominations may be made by the Board and will become effective only when approved by the General Assembly. The purpose of such comity agreements will be to establish an equitable basis for the maintenance of accrued Pension Credits for those ministers who leave the Church while in good standing to become ministers of another denomination and for the maintenance of similar Pension Credits by another denomination for those of its ministers who transfer to the Church.

Sec. 18.6 Notices. Any notice required by the terms of the Benefits Plan shall be in writing and, if sent by U.S. Mail, postage pre-paid to a Member or other payee to his or her last known address as shown on the records of the Board, or to the Board at its registered office, shall be conclusively presumed to have been given to such party for all purposes under the Benefits Plan.

Sec. 18.7 Rules Applicable to Specialized Ministries and Other Church Groups. The Board shall, from time to time, make such rules and regulations as it, in its sole discretion, deems necessary or appropriate to administer the Benefits Plan with regard to seminary students, Members engaged in a validated ministry beyond the jurisdiction of the Church, and other groups within the Church.

Sec. 18.8 Administrative Rules. The Board shall, from time to time, make such rules and regulations as it, in its sole discretion, deems necessary or appropriate to administer the Benefits Plan or any part thereof. The determination of any amount due or eligibility for any benefits pursuant to the Benefits Plan shall be conclusive and binding.

Sec. 18.9 Appeals. The Board shall establish a process by which a Member or a Member's duly authorized representative may obtain a review of any denial of all or a portion of a claim for benefits by a Member or a Member's beneficiary, or an adverse eligibility determination. The initial request for a review of a claim denial or adverse eligibility determination must be made by the Member or the Member's authorized representative in writing within one hundred eighty (180) days of the date of the Board's notice of denial of the claim or adverse eligibility determination.

The appeal process shall provide that prior to any final denial of a claim for benefits or adverse eligibility determination, the Board shall furnish notice to the Member setting forth:

- (1) the specific reasons for the denial;
- (2) the specific reference to the Plan provision on which the denial is based;
- (3) a description of any additional information necessary for the Member to perfect the claim and an explanation of why such information is necessary; and

- (4) appropriate information as to the steps to be taken if the Member wishes to submit the claim for further review.

The appeals procedure adopted by the Board pursuant to this Section shall be the exclusive means for contesting a decision denying benefits or eligibility under the Plan. Determinations of the Board's appeals Board shall be conclusive and binding.

Sec. 18.10 Recoupment of Benefit Overpayments.

The Board may suspend payment of or offset the benefits payments to a Member, Spouse, former Spouse, beneficiary, or estate of a Member, Spouse, former Spouse or beneficiary, to recover any overpayment of benefits made by the Board on account of a Member of the Plan.

ARTICLE XIX

ALTERATIONS OR AMENDMENTS

Sec. 19.1 Right to Alter or Amend Plans. The right to alter or amend the Benefits Plan is reserved solely to the Board. Notice of any 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 Pension Plan. The Board, in its sole discretion, shall have the right, from time to time, to amend the Pension Plan except that any alteration or amendment that is in the nature of a benefit reduction to the Members shall be effective only with the approval of the General Assembly of the Church. Any amendment to the Pension Plan, other than a benefit reduction or a dues increase (which amendments require the approval in advance of the General Assembly of the Church), shall require an affirmative two-thirds majority vote of the directors of the Board present at a duly constituted meeting. Notice of any proposed alteration or amendment to the Pension Plan requiring the approval of General Assembly of the Church 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 of the Church at which such alteration or amendment will be considered.

Sec. 19.3 Amendment of Medical Plan. 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. 19.4 Amendment of Death and Disability Plan. The Board, in its sole discretion, shall have the right, from time to time, to amend the Death and Disability Plan and report any such amendment to the next succeeding General Assembly of the Church.

Sec. 19.5 Amendment of Optional Benefits Plans. The Board, in its sole discretion, shall have the right from time to time to amend the Optional Benefits 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.

Sec. 19.6 Right to Terminate Plans. The Board, in its sole discretion, shall have the right from time to time to terminate the Benefits Plan in its entirety or to terminate one or more of the Medical Plan, the Death and Disability Plan or any of the Optional Benefits Plans. Such termination shall be reported to the next succeeding General Assembly of the Church. The Board, in its sole discretion, shall have the right from time to time to terminate the Pension Plan with the approval of the General Assembly of the Church and subject to the terms of the Pension Plan Trust.

**APPENDIX A
ACTUARIAL ASSUMPTIONS**

Single-Sum Factors

Benefits payable on an actuarial equivalent, single-sum basis will be determined based on the following assumptions and procedure:

Interest: 4.5%

Mortality: 1983 Table *a*-Individual Annuity Mortality Table, Male and Female Tables. Table *a* was developed by the Society of Actuaries for individual annuity valuation.

Form of Benefits:

Retirement: Joint and 50% Survivor

Survivor: Life Annuity

Spouse Age:

Active: For a married Member, the factors are based on the Member's age and spouse's age on their birthdays nearest to the determination date. For an unmarried Member, the factors are based on the Member's age on the birthday nearest to the determination date and a spouse the same age as the member.

Inactive: For inactive Members, the spouse is assumed to have the same birth date as the Member.

Unisex Procedure: To determine the single-sum factors on a unisex basis, two factors are calculated:

- 1) Factor based on 1983 male Table *a* for member and 1983 female Table *a* for survivor
- 2) Factor based on 1983 female Table *a* for member and 1983 male Table *a* for survivor

The two factors are averaged.

Joint and Survivor Option Factors

Benefits payable under an actuarially equivalent joint and survivor option will be determined based on the following factors and procedures:

Age	Option I (75% to Spouse)	Option II (75% to Survivor)		Option III (66% to Survivor)		Option IV (100% to Survivor)
		Spouse Older than Member or 8 or Fewer Years Younger	Spouse 9 or More Years Younger than Member	Spouse Older Than Member or 8 or Fewer Years Younger	Spouse 9 or More Years Younger than Member	
Step 1 Basic factor using nearest age of member at retirement in Column 1						
55	.99	1.06	1.055	1.09	1.085	.96
56	.99	1.05	1.045	1.08	1.075	.95
57	.99	1.04	1.035	1.07	1.065	.94
58	.99	1.03	1.015	1.06	1.045	.93
59	.99	1.02	1.005	1.05	1.035	.92
60	.99	1.01	.995	1.04	1.025	.91
61	.98	1.00	.985	1.03	1.015	.90
62	.96	.99	.965	1.02	.995	.89
63	.95	.98	.955	1.01	.985	.87
64	.94	.97	.945	1.00	.975	.86
65	.93	.96	.935	1.00	.975	.85
66	.93	.96	.935	1.00	.975	.85
67	.93	.96	.935	1.00	.975	.84
68	.92	.95	.925	1.00	.975	.84
69	.92	.95	.925	1.00	.975	.83
70 or older	.92	.95	.925	1.00	.975	.83
Step 2 Add (or subtract) the appropriate factor below to the result of Step 1 above for each full year spouse's birthday precedes (or follows) that of member.						
	.003*	.006	.003	.006	.003	.005**
Step 3 Subtract this factor for each year and fraction thereof of pre-retirement coverage after age in Step 4. Fractional years will be determined based on completed months.						
	.0025	.0030	.0030	.0015	.0015	.0040
Step 4						
Age	63	63	63	63	63	59

* Use 0.99 if the result of Step 2 is higher than .99.

** Use 0.98 if the result of Step 2 is higher than .98.

Early Retirement Option Factors

Actuarial Equivalent benefits payable on an early retirement Benefit Commencement Date will be determined based on the following table and procedures:

Age	Board of Pensions Factors	Board of Annuity & Relief Factors
55	50%	64%
56	53%	67%
57	56%	70%
58	59%	73%
59	62%	76%
60	65%	82%
61	71%	88%
62	77%	94%
63	84%	100%
64	92%	100%
65	100%	100%

1. The Member's age in years and completed months will be determined as of the early retirement date.
2. The factor will be determined by interpolation using the Board of Pensions' factor in the preceding table.
3. The factor from Step 2 will be multiplied by the Member's Pension Credits.
4. For pension credits accrued under the former Ministers' Annuity Fund of the Presbyterian Church in the United States or the former Employees' Annuity Fund of the Presbyterian Church in the United States, the factor will be determined using the Board of Annuity and Relief's factors from the table.

Social Security Leveling Option

Benefits payable on an Actuarial Equivalent Social Security Leveling Option will be determined based on the following table and procedures:

Age	Factor
55	61.90%
56	66.04%
57	70.55%
58	75.44%
59	80.78%
60	86.61%
61	92.99%
62	100.00%

1. The Member's age in years and completed months will be determined as of the early retirement date.
2. The factor will be determined by interpolation in the table.
3. The factor from Step 2 will be multiplied by the Member's estimated Social Security Primary Insurance Amount at age 62.
4. The Member's early retirement benefit will be increased by the result of Step 3 to determine the benefit beginning at initiation of retirement benefits.
5. The result of Step 4 will be reduced by the Member's estimated Social Security Primary Insurance Amount to determine the benefit at age 62.
6. If the result of Step 5 is negative, this option is not available.

Post-Normal Retirement Option Factors

Actuarial Equivalent benefits payable on a post-normal retirement age Benefit Commencement Date will be increased to reflect later commencement by the applicable factors listed below, based on the following factors and procedures:

Age	Factor
65:	1.0
66:	1.065
67:	1.130
68:	1.195
69:	1.260
70:	1.325

1. The Member's age in years and completed months will be determined as of the post-normal retirement date.
2. The factor will be determined by interpolation using the Board of Pensions' factor in the preceding table.
3. The factor from Step 2 will be multiplied by the Member's Pension Credits.

**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.

Plan Year	Amendment Year	Experience Apportionment
1987	1988	5.0%
1988	1989	7.0%
1989	1990	8.0%
1990	1991	*
1991	1992	8.0%
1992	1993	4.0%
1993	1994	8.0%
1994	1995	3.0%
1995	1996	8.0%
1996	1997	6.0%
1997	1998	11.0%
1998	1999	10.0%
1999	2000	9.0%
2000	2001	3.0%
2001	2002	*
2002	2003	*
2003	2004	2.0%
2004	2005	3.0%

Unless otherwise noted, for Active Members, Terminated Vested Members and Disabled Members, the experience apportionment is applicable to credits accrued as of the December 31 of the Operational Year.

Unless otherwise provided by the Board, for Retired Pensioners, the experience apportionment is applicable to the pension benefit payable to the Retired Pensioner as of the first day of the month following the Board's grant of an experience apportionment.

*No action was taken on an Experience Apportionment in this year.

**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.

Year	Disability Increase
1988	5.0%
1989	7.0%
1990	8.0%
1991	*
1992	8.0%
1993	4.0%
1994	8.0%
1995	3.0%
1996	8.0%
1997	6.0%
1998	4.0%
1999	3.0%
2000	4.0%
2001	3.0%
2002	2.0%
2003	*
2004	4.0%
2005	3.0%

*No action was taken on a Disability Income Benefit increase in this year.

**APPENDIX D
TOP-HEAVY RULES**

The Pension Plan in Sec. 8.11 provides that this Appendix D shall apply for purposes of determining whether the Pension Plan is a top-heavy plan under Section 416(g) of the Code for Plan Years beginning after December 31, 2001, except as otherwise set forth herein, and whether the Pension Plan satisfies the minimum benefits requirements of Section 416(c) of the Code for such years. The following provision shall apply automatically to the Pension Plan and shall supersede any contrary provisions for each Plan Year in which the Pension Plan is a Top-Heavy Plan (as defined below).

- (a) **Definitions:** The following definitions shall supplement those set forth in Sec. 2.1 of the Plan:

“Aggregation Group” means, for any Plan Year,

each qualified retirement plan (including a frozen plan or a plan which has been terminated during the 60-month period ending on the Determination Date) of an employing organization in which a Key Employee is a participant,

each other qualified retirement plan (including a frozen plan or a plan which has been terminated during the 60-month period ending on the Determination Date) of an employing organization which enables any plan in which a Key Employee participates to meet the requirements of Sections 401(a)(4) and 410 of the Code (to the extent applicable to a church plan), and

any or all other qualified retirement plans (including a frozen plan or a plan which has been terminated during the 60-month period ending on the Determination Date) of an employing organization if (a) the plans in the Aggregation Group would be Top-Heavy Plans if each such plan were not included in the Aggregation Group but are not Top-Heavy Plans when such plan is included in the Aggregation Group, and (b) the Aggregation Group, including such plan, meets the requirements of Sections 401(a)(4) and 410 of the Code (to the extent applicable to a church plan).

“Determination Date” means, for any Plan Year, the last day of the preceding Plan Year.

“Key Employee” means, with respect to any Plan Year, any employee or former employee (including any deceased employee) of an employing organization participating in the Pension Plan who at any time during the Plan Year that includes the Determination Date was an officer of the employing organization having annual compensation greater than \$130,000 (as adjusted under Section 416(i)(1) of the Code for Plan Years beginning after December 31, 2002). For this purpose, “annual compensation” means compensation within the meaning of Section 415(c)(3) of the Code. The determination of who is a Key Employee will

be made in accordance with Section 416(i)(1) of the Code and the applicable regulations and other guidance of general applicability issued thereunder.

“Key Employee Ratio” means, for any Determination Date, the ratio of the amount described in Paragraph (1) of this subsection to the amount described in Paragraph (2) of this subsection, after deducting from each such amount any portion thereof described in Paragraph (3) of this subsection, where:

- (1) the amount described in this paragraph is the sum of (A) the present value of all accrued benefits of Key Employees under all qualified defined benefit plans included in the Aggregation Group, (B) the balances in all of the accounts of Key Employees under all qualified defined contribution plans included in the Aggregation Group, and (C) the amounts distributed from all plans in such Aggregation Group to or on behalf of any Key Employee during the one-year period ending on the Determination Date, except any benefit paid on account of death to the extent it exceeds the accrued benefits or account balances immediately prior to death; however, in the case of a distribution made for a reason other than separation from service, death or disability, this subsection shall be applied by substituting “five-year period” for “one-year period;”
- (2) the amount described in this paragraph is the sum of (A) the present value of all accrued benefits of all participants under all qualified defined benefit plans included in the Aggregation Group, (B) the balances in all of the accounts of all participants under all qualified defined contribution plans included in the Aggregation Group, and (C) the amounts distributed from all plans in such Aggregation Group to or on behalf of any participant during the one-year period ending on the Determination Date; however, in the case of a distribution made for a reason other than separation from service, death or disability, this subsection shall be applied by substituting “five-year period” for “one-year period;” and
- (3) the amount described in this paragraph is the sum of (A) all rollover contributions (or fund to fund transfers) to the Pension Plan by a Member after December 31, 1983 from a plan which is not sponsored by an employing organization; (B) any amount that is included in Paragraphs (1) and (2) of this subsection for a person who is a Non-Key Employee as to the Plan Year of reference but who was a Key Employee as to any earlier Plan Year; (C) for Plan Years beginning after December 31, 1984, any amount that is included in Paragraphs (1) and (2) of this subsection for a person who has not performed any services for any employing organization during the Plan Year that includes the Determination Date; and (D) for Plan Years beginning after December 31, 2001, any amount of an individual who has not performed services for an employing organization during the one-year period ending on the Determination Date.

The present value of accrued benefits under any defined benefit plan shall be determined on the basis of the assumptions described in Appendix A or, otherwise, the slowest accrual method permitted under Section 411(b)(1)(C) of the Code.

“Non-Key Employee” means, for any Plan Year, (1) a Member or former Member who is not a Key Employee with respect to such Plan Year; and (2) a beneficiary of an individual described in Paragraph (1) of this subsection.

“Super Top-Heavy Plan” means, for any Plan Year, each plan in the Aggregation Group for such Plan Year if, as of the applicable Determination Date, the Key Employee Ratio exceeds ninety percent (90%).

“Top-Heavy Compensation” means, for any Member for any Plan Year, the average of his or her annual compensation over the period of five consecutive Plan Years (or, if shorter, the longest period of consecutive Plan Years during which the Member was in the employ of any employing organization) yielding the highest average, disregarding compensation for Plan Years after the close of the last Plan Year in which the Pension Plan was a Top-Heavy Plan.

“Top-Heavy Plan” means, for any Plan Year, each plan in the Aggregation Group for such Plan Year if, as of the applicable Determination Date, the Key Employee Ratio exceeds sixty percent (60%).

“Year of Top-Heavy Service” means, for any Member, a Plan Year in which he or she completes 1,000 or more Hours of Service, excluding (1) Plan Years commencing prior to January 1, 1984 and (2) Plan Years in which the Plan is not a Top-Heavy Plan.

(b) **Minimum benefits**

- (1) If the Pension Plan is a Top-Heavy Plan in any Plan Year, each Member who is a Non-Key Employee in such Plan Year (other than a Member who was a Key Employee as to any earlier Plan Year) shall have a minimum Accrued Benefit. Such Accrued Benefit shall be the lesser of:
 - (i) two percent (2%) of the Member’s Top-Heavy Compensation multiplied by the Member’s Years of Top-Heavy Service, or
 - (ii) twenty percent (20%) of the Member’s Top-Heavy Compensation.
- (2) If a Non-Key Employee described in this subsection participates in both a defined benefit plan and a defined contribution plan, the member shall have the minimum Accrued Benefit described in this subsection, offset by the benefit provided by the defined contribution plan. In making the offset calculation for a given Plan Year, the employer-derived interest of the Member in the defined contribution plan shall be valued as of the last valuation date preceding such Plan Year. This defined contribution plan

interest shall be converted into a defined benefit by use of the assumptions described in Appendix A.

- (3) Contributions under other plans. The employing organization may provide in an election filed with the Board specifying the name of the other plan, the minimum benefit that will be provided under such other plan, and the names of the Plan members who will receive the minimum benefit under such other plan.

(c) **Adjustment to Maximum Benefit Limitation**

For Limitation Years beginning before January 1, 2000:

- (1) For each Plan Year in which the Pension Plan is (1) a Super Top-Heavy Plan or (2) a Top-Heavy Plan and the Board does not make the election to amend the Pension Plan to provide the minimum benefit described in Subsection (b) and for which a similar election has not been made as to another plan in the Aggregation Group, the 1.25 factor in the defined benefit and defined contribution factors described in Section 415(e) of the Code shall be reduced to 1.0. The adjustment described in this subsection shall not apply to a Member who earns no additional accrued benefit under any defined benefit plan and has no employer contributions, forfeitures or voluntary nondeductible contributions allocated to his or her accounts under any defined contribution plan.
- (2) If, in any Plan Year in which the Pension Plan is a Top-Heavy Plan but not a Super-Top-Heavy Plan, the Aggregation Group also includes a defined contribution plan, the Board may elect to use a factor of 1.25 in computing the denominator of the defined benefit and defined contribution factors described in Section 415(e) of the Code. In the event of such election, the minimum benefit described in Subsection (b) for each Non-Key Employee who is not covered under a defined contribution plan providing the minimum benefit described in the following sentence shall be increased as follows:
 - (i) “three percent (3%)” shall be substituted for “two percent (2%)” in Subsection (b)(1)(i), and
 - (ii) Subsection (b)(1)(ii) shall be deemed to read, “the Participant’s Top-Heavy Compensation multiplied by the sum of (A) twenty percent (20%) and (B) one percent (1%) for each Year of Top-Heavy Service, up to a maximum of 10 such Years of Top-Heavy Service.”

The minimum benefit in the preceding sentence shall not apply to any Non-Key Employee who is covered under a defined contribution plan (as described in Subsection (b)) providing a minimum contribution for such

Non-Key Employee of seven and one-half percent (7½%) of the Non-Key Employee's annual compensation.

(d) **Suspension of Benefits**

Notwithstanding the other provisions of the Pension Plan, the payment of a Member's benefits shall not be suspended during the Member's reemployment during any period in which the Pension Plan is a Top-Heavy Plan.

**AMENDMENT TO THE
BENEFITS PLAN
OF THE
PRESBYTERIAN CHURCH (U.S.A.)**

Section 8.5 of the Pension Plan be amended in its entirety to read as follows for benefits payable after March 28, 2005:

Sec. 8.5 Small Benefit Distribution.. Notwithstanding any other provision of the Pension Plan, if the Actuarially Equivalent single-sum present value of a Terminated Vested Member's accrued Pension Credits is not greater than ~~five~~ one thousand dollars (~~\$5~~1,000), the Board shall distribute the Actuarially Equivalent single-sum present value of the accrued Pension Credits in a single lump sum. With the consent of the Member, the Board shall distribute the Actuarially Equivalent single-sum present value of the accrued Pension Credits in a single lump sum distribution if such value is not more than five thousand dollars (\$5,000). ~~The Any~~ lump sum distribution paid under this Section shall be made as soon as practicable after the Member's termination of active Pension Plan participation.

Section 8.6(e) of the Retirement Savings Plan be amended in its entirety to read as follows as of March 28, 2005:

(e) **Small Amounts.** Notwithstanding any provision in this Savings Plan to the contrary, the Board shall make a distribution of the entire Account balance of any Participant in a single payment who, at the time of Separation from Service has an Account balance in the Savings Plan of less than ~~five~~ one thousand dollars (~~\$5000~~\$1,000) and is not a Terminated Vested Member of the Benefits Plan having pension credits with a present value of greater than ~~five~~ one thousand dollars (~~\$5000~~\$1,000).

Section 8.4 of the Pension Plan provisions shall be amended in its entirety to read as follows for benefits payable after December 31, 2006:

Sec. 8.4 Joint and Survivor Options (Combined Retirement Pension and Survivor's Pension Benefits Options)

(a) **ELECTION OF JOINT AND SURVIVOR COVERAGE.** A legally married Member who has attained age fifty-five (55) and whose marriage occurred at least one (1) year prior to his or her retirement pension Benefit Commencement Date may elect one of the options set forth below, in substitution for both the retirement benefits described in Sec. 8.1, 8.2 or 8.3,

and the survivor's pension described in Sec. 9.1, provided however that the election is made in writing on a form supplied by the Board which election is complete and is accepted by the Board prior to the Member's Benefit Commencement Date.

(b) **JOINT AND SURVIVOR BENEFIT OPTIONS.** The expected payments made under any of the joint and survivor options described below shall, in the aggregate, be the Actuarial Equivalent of the combined retirement pension payable to a Member pursuant to Sec. 8.1, 8.2, or 8.3 above and survivor's pension payable to the Member's Surviving Spouse pursuant to Sec. 9.1.

Option I. An adjusted retirement pension shall be payable beginning upon the Benefit Commencement Date of a Member; and upon the death of the Member, a pension equal to seventy-five percent (75%) of such adjusted retirement pension shall be payable to such Member's Surviving Spouse for life.

Option II. An adjusted retirement pension shall be payable beginning upon the Benefit Commencement Date of a Member; and after the death of the Member or the Member's Spouse, whichever first occurs, a pension equal to seventy-five percent (75%) of such adjusted retirement pension shall be payable to the survivor of them for life.

Option III. An adjusted retirement pension shall be payable beginning upon the Benefit Commencement Date of a Member; and after the death of the Member or the Member's Spouse, whichever first occurs, a pension equal to sixty-six and two-thirds percent (66 2/3%) of such adjusted retirement pension shall be payable to the survivor of them for life.

Option IV. An adjusted retirement pension shall be payable beginning upon the Benefit Commencement Date of a Member; and after the death of the Member or the Member's Spouse, whichever first occurs, a pension equal to one hundred percent (100%) of such adjusted retirement pension shall be payable to the survivor of them for life.

(c) **EFFECTIVE DATE OF ELECTION.** A Member's joint and survivor option election may designate an effective date for the coverage that is earlier than his or her Benefit Commencement Date, subject to the pre-retirement protection provisions described in (d) below, is effective as of his or her Benefit Commencement Date.

(d) **PRE RETIREMENT PROTECTION.** Upon attaining age fifty five (55), a Member may elect to subscribe for pre-retirement joint and survivor option coverage protection in the event that the Member should die prior to the Member's actual Benefit Commencement Date. If a Member who has elected pre-retirement protection dies after attaining age fifty five (55) and after the designated effective date of the option, the Surviving Spouse shall be paid a pension for life equal to the larger of (a) the product of the percentage applicable to the survivor's pension of the elected option and the amount of the reduced retirement pension the Member would have received under the elected option had he or she retired on the date of death, or (b) the survivor's pension under Sec. 9.1. Upon commencement of Member's retirement or survivor's pension benefits, the Board shall actuarially adjust the vested Pension Credits of the Member to reflect the cost of the pre-retirement joint and survivor option coverage protection. If the Member elects to cancel the pre-retirement joint and survivor option protection prior to his or her Benefit Commencement Date or dies prior to his or her Benefits Commencement Date, the Board shall actuarially adjust the vested Pension Credits of the Member to reflect any cost of the pre-retirement joint and survivor protection during the period the coverage was in effect.

(ed) CANCELLATION OF ELECTION. A Member may cancel a joint and survivor option election at any time prior to the Member's Benefit Commencement Date. Any cancellation must be made in writing on a form supplied by the Board, which cancellation must be complete and accepted by the Board on or before the last date allowable for cancellation. A Member's joint and survivor option election shall be canceled automatically upon the death of the Member's Spouse prior to the Member's Benefit Commencement Date.

Section 9.1 of the Pension Plan provisions shall be amended in its entirety to read as follows for benefits payable after December 31, 2006:

Sec. 9.1 Survivor's Pension. ~~Except~~

(a) Upon the death of a Retired Pensioner or a vested Member who was not survived by an eligible Surviving Spouse, and except to the extent an optional form of benefit was elected under Sec. 8.4 in lieu of the survivor's pension payable under this Sec. 9.1, upon the death of a Member who is vested, an annual survivor's pension shall be payable monthly in the amount of one-half (1/2) of the annual Pension Credits accrued to such Member at the time of his or her death (or such other amount as appropriate under Sec. 8.3) to the survivors of such Member in one, and only one, of the classes set forth in Sec. 9.2 below in the order of numerical priority set forth therein.

(b) Upon the death of a vested Member who dies prior to his or her Benefit Commencement Date who was survived by an eligible Surviving Spouse, an annual survivor's pension shall be payable monthly to the Surviving Spouse in an amount equal to the larger of (a) the adjusted pension the Surviving Spouse would be entitled to receive under option I of Sec. 8.4 based on the date of death as the Benefit Commencement Date or (b) one-half (1/2) of the annual Pension Credits accrued to such Member at the time of his or her death.

Section 10.1 of the Death and Disability Plan provisions shall be amended in its entirety to read as follows effective January 1, 2007:

Sec. 10.1 Salary Continuation Benefit.

(a) DEATH OF ACTIVE MEMBER. Upon the death of a Covered Member of the Death and Disability Plan, a monthly payment equal to one-twelfth (1/12) of the Member's Death Benefit Basis shall be paid to the beneficiary or beneficiaries of such Covered Member for a period of twelve (12) months.

(b) DEATH OF RETIRED PENSIONER.

(1) Upon the death of a Retired Pensioner who initiated retirement benefits under the Pension Plan immediately upon termination of Pension Coverage and was not paid a lump sum pension benefit under Sec. 8.5, the beneficiary or beneficiaries of such Retired Pensioner shall be entitled to the same salary continuation benefit set forth above on the date preceding such retirement, except that the amount of the monthly benefit shall be reduced by one-twelfth (1/12) of the amount of the monthly benefit calculated in accordance with the preceding paragraph for each successive three (3) month period by which the date of death follows the first date of

retirement from Eligible Service. In no event, however, shall the total of twelve (12) monthly payments hereunder be less than six thousand dollars (\$6,000). If the death occurs at or after the end of the twelfth three (3) month period, in lieu of the periodic payments described above, the benefit shall be one single lump sum payment of six thousand dollars (\$6,000).

(2) Upon the death of a Retired Pensioner who did not initiate retirement benefits under the Pension Plan immediately upon termination of Pension Coverage but (i) was receiving retirement pension benefits on January 1, 2007 or (ii) whose participation in the Plan satisfied the Rule of Seventy, the beneficiary or beneficiaries of such Retired Pensioner shall be entitled to one single lump sum payment of six thousand dollars (\$6,000).

(c) DEATH OF A TERMINATED VESTED MEMBER. Upon the death of a Terminated Vested Member whose participation in the Plan satisfied the Rule of Seventy, the beneficiary or beneficiaries of such Terminated Vested Member shall be entitled to one single lump sum payment of six thousand dollars (\$6,000).

(d) A Member shall be entitled to only one salary continuation benefit under this Sec. 10.1, which shall be the greatest of the salary continuation benefit calculated under Secs. 10.1(a), (b) or (b). The salary continuation benefit under this Sec. 10.1 shall be paid in equal shares to such beneficiary or beneficiaries as may be named by the Member in writing on a form provided by the Board. A Member may change a beneficiary designation at any time in writing on a form provided by the Board which designation shall only be effective as of the date accepted by the Board. In the event that more than one beneficiary is named as a primary beneficiary, payment will be made in equal shares to all beneficiaries designated as primary who survive the Member unless otherwise designated in writing on the beneficiary form by the Member.

In the event that a Member fails to properly designate a beneficiary, or no named beneficiary survives the Member, the salary continuation benefit shall be paid in equal shares to the Member's survivors in the first class in which there are eligible survivors of those classes of survivors set forth below, or in default thereof to the Member's estate.

Class I. To the Member's Surviving Spouse provided the marriage took place at least one (1) year prior to the Member's death.

Class II. To such of the Member's unmarried Dependent Children under age twenty-one (21) (including unmarried Totally Disabled Children age twenty-one (21) or over) who were Dependent during the twelve (12) months immediately preceding and on the date of the Member's death.

Class III. To the Member's children (regardless of dependency or age).

BYLAWS

THE BOARD OF PENSIONS OF THE PRESBYTERIAN CHURCH (U.S.A.)

As Amended February 25, 2006

ARTICLE I

BOARD OF DIRECTORS

Section 1.1. Number; Election; Term; Qualifications. The Board of Directors shall consist of not less than twenty-seven (27) persons and not more than thirty-six (36) persons nominated by or through the General Assembly Nominating Committee of the General Assembly of the Presbyterian Church (U.S.A.) and elected by the General Assembly in accordance with the Constitution of the Presbyterian Church (U.S.A.) and the Manual of the General Assembly.

Election shall be for a term of four (4) years and, except as provided below, a Director shall serve no more than eight (8) consecutive years. The Board may request that a special exception for a different term or extended service period be granted by the General Assembly Nominating Committee. The Board of Directors shall consist of not more than forty percent (40%) ordained ministers of the Church with the remaining Directors being, at all times during their respective terms, lay members of the Church.

Section 1.2. Annual and Regular Meetings. A regular meeting of the Board of Directors shall be held at least three (3) times a year, at such places and times as shall from time to time be fixed by the Board of Directors. The second regular meeting in the calendar year shall be the annual meeting of the Corporation.

Written notice of the annual and regular meetings of the Board of Directors shall be required to be given to each Director at least five (5) days before the day named for the meeting. Any business may be transacted at any regular meeting. At the annual meeting, in addition to any other business transacted, the President and Treasurer shall present a financial report for the fiscal year immediately preceding, which report shall be filed with the minutes of the annual meeting of the Board.

Section 1.3. Special Meetings. Special meetings may be called at any time by the Chairperson and shall be called by the Secretary at the written or oral request of any five (5) Directors of the Board. In each case, written notice of the call shall set forth the purpose of such meeting. Any special meeting shall be held not later than forty (40) days after the call thereof, at such particular date, time, and place as shall be fixed by the Secretary. The Secretary shall give not less than five (5) days notice of the date, time, place and purpose of special meetings. No business shall be transacted at a special meeting other than as set forth in the notice.

Section 1.4. Waiver of Notice of Meetings. Whenever written notice is required to be given to any person, it may be given to the person, either personally or by sending a copy by first class or express mail, postage prepaid, courier service, charges prepaid, or by facsimile or electronic mail transmission, to the address (or facsimile number or electronic mail address) supplied by him or her to the Corporation for purpose of notice. If notice is sent by mail or courier service, it shall be deemed to have been given when deposited in the United States mail or with a courier service for delivery to the person or, in the case of facsimile or electronic mail, when receipt has been confirmed. A notice of meeting shall specify the place, day and hour of the meeting and any other information required by law. Except as otherwise provided 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.

Whenever any notice is required to be given by law or these Bylaws, 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 notice. Neither the business to be transacted at nor the purpose of a meeting need be specified in the waiver of notice of the meeting. Attendance of a person at any meeting shall constitute a waiver of notice of the

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 1.5. Quorum. A quorum consisting of one-third of the Directors of the Board then in office shall be necessary to commence a duly constituted meeting. Except as otherwise specifically provided by law or in these Bylaws, any action may be taken by a majority of the Directors present at a duly constituted meeting. Notwithstanding the foregoing sentence, any amendment to the Pension Plan of the Benefits Plan of the Presbyterian Church (U.S.A.), other than a benefit reduction or a dues increase (which amendments require the approval in advance of the General Assembly), shall require an affirmative vote of a two-thirds majority of Directors present at a duly constituted meeting.

The provisions of this section shall also apply to any action of the Corporation taken by a Committee under authority granted in these Bylaws. A quorum consisting of a majority of the Directors then assigned to the Committee shall be necessary to take such action.

Section 1.6. Absence. Absence from three (3) consecutive regular meetings of the Directors without excuse shall be considered equivalent to a resignation by a member of the Board of Directors. All such absences shall be reported to the Directors at any regular meeting by the Secretary.

Section 1.7. Presence by Telephone. With the permission of the Chairperson and for extenuating circumstances, one or more persons may participate in a meeting of the Board of Directors or of a committee thereof by means of a conference telephone or similar communications equipment by means of which all persons participating can hear each other. Such participation shall constitute presence in person at such meeting.

Section 1.8. Removal of Directors. At the recommendation of the Board Development and Governance Committee, a director may be removed from office, without assigning any cause, by an affirmative vote of the greater of 1) a two-thirds vote of the directors present at any duly called meeting of the Board or 2) a majority of the directors then in office and entitled to vote on the matter. If any director is removed, the resulting vacancy shall be filled in the manner provided in Section 1.1 of the Bylaws for regular election of directors.

ARTICLE II

OFFICERS AND EMPLOYEES

Section 2.1. Officers: Designation, Election and Compensation. The Officers of the Corporation shall be the Chairperson, two or more Vice Chairpersons, and the following Senior Officers (who shall not be Directors): President; one or more Vice Presidents; Treasurer and Secretary; together with such other officers as shall from time to time be elected by the Board of Directors which other officers may also be designated as Senior Officers. The Chairperson and Vice Chairpersons shall be elected by the Board of Directors from its own members to serve without salary. The President shall be elected by the Board of Directors with confirmation by the General Assembly of the Presbyterian Church (U.S.A.). The President-elect may assume the position of president with full authority of that office upon election by the Board of Directors and before the next General Assembly at which confirmation will be sought. If the General Assembly declines to confirm the President-elect, the position will be declared vacant immediately with no further action required on the part of the Assembly. All Senior Officers shall be elected by the Board of Directors to serve at salaries to be fixed by the Board of Directors. All Senior Officers shall be corresponding members of the Board but without the right to vote.

Section 2.2. The Chairperson. The Chairperson shall preside at all meetings of the Corporation, the Board of Directors and the Executive Committee. The Chairperson shall--

--appoint all standing and special committees and the chairperson of each, except the Board Development and Governance Committee;

--nominate the Board Development and Governance Committee members and chairperson for election by the full Board;

--be a member ex officio of all committees;

--unless and until otherwise directed by the Board of Directors, designate from time to time who shall represent the Corporation and the Board of Directors at any meeting of any General Assembly, Synod, Presbytery, or any other Judicatory, Committee, Commission or Board of the Church or at any meeting of representatives or Boards of other denominations; and

--upon the recommendation of the President, appoint such officers of the Corporation as corresponding Directors, but without the right to vote, to such Committee or Committees to which they are assigned as staff support by the President.

Section 2.3. The Vice Chairpersons. The Vice Chairpersons shall, in an order determined by the Board of Directors, preside in the absence of the Chairperson, and shall perform all the duties of the Chairperson in the event of absence or disability of the latter.

Section 2.4. The President. The President shall be the chief executive officer of the Corporation and shall report to and be responsible to the Board of Directors for the overall management of the operations of the Corporation. The President shall--

--report to the Board of Directors at each regular meeting of the Board and to the Standing Committees of the Board whenever and in such form as requested;

--serve as a corresponding member of all committees of the Board of Directors, but without the right to vote;

--ensure that all rules, regulations, trusts and provisions applicable to all of the funds of the Corporation and their administration and all of the policies adopted by the Board, are complied with at all times;

--submit to the Board of Directors for its consideration, the Board's Report for presentation to the General Assembly each year;

--oversee the internal audit function of the Board; and

--perform such other duties as the Board of Directors may designate from time to time.

Section 2.5. The Treasurer. The Treasurer shall report to and be responsible to the President. The general responsibilities of this position shall include the following:

--the oversight, care and custody of all funds held by the Corporation;

--the care and custody of the financial documents of the Corporation; and

--the performance of such other duties as the President or the Board of Directors may designate from time to time.

Section 2.6. The Secretary. The Secretary shall report to and be responsible to the President. The records of the proceedings of the Corporation, the Board of Directors and the Executive Committee shall be kept by or under the supervision of the Secretary. The general responsibilities of this position shall include the following:

--the recording of all votes of the corporation and the preparation of the minutes of all Corporation, Board of Directors and Executive Committee meetings in a book kept for that purpose;

--the preparation, in consultation with the President, of the Board's Report to the General Assembly; and

--the performance of such other duties as the President or the Board of Directors may designate from time to time.

Section 2.7. Senior Officers. The Board of Directors may, upon the recommendation of the President, elect one or more Vice Presidents or other Senior Officers as may be deemed advisable. The duties and conditions of employment of any Senior Officer shall be confirmed by the Board of Directors.

Section 2.8. Assistant Officers. The Board of Directors may, upon the recommendation of the President, elect one or more Assistant Secretaries, Assistant Treasurers, Assistants to the President, or other Assistant Officers, as may be deemed advisable and the President may prescribe their duties, conditions of employment and compensation.

Section 2.9. Vacancies. Vacancy in any office or position, other than the office of Director or President, by reason of death, resignation, removal, disqualification or other cause shall be filled in the manner provided in Section 2.1, 2.7 or 2.8 of these Bylaws for regular election or appointment to such office or position. Upon notice that a vacancy in the office of the President will or has occurred, the Chairperson shall appoint a Search Committee for the Board of Directors, which committee shall consist of not less than five (5) members and shall include one elected member designated by the General Assembly Council.

ARTICLE III

ADVISORS AND COUNSEL

Section 3.1. Designation, Selection and Compensation. The Officers and the Board shall be assisted in carrying on the business of the Corporation by Pension Actuarial, Medical Actuarial and Legal Counsel, and such other counsel as the Board of Directors may deem necessary from time to time for the proper conduct of the business of the Corporation. Counsel may consist of individuals, partnerships, corporations, or other entities.

Section 3.2. Actuarial Counsel.

(a) **Pension Actuarial Counsel** shall function as the Board's actuary for pension, death, disability, optional death, optional supplemental disability and optional retirement savings benefits under the direction of the Pension Committee or any Senior Officer designated by it. Such counsel shall submit an Annual Pension Actuarial Report to the Board of Directors through the Pension Committee and shall render such other actuarial services as may be requested by the Board of Directors or any Senior Officer.

(b) **Medical Actuarial Counsel** shall function as the Board's actuary for the medical plans and programs under the direction of the Healthcare Committee or any Senior Officer designated by it. Such counsel shall submit an Annual Medical Actuarial Report to the Board of Directors through the Healthcare Committee and shall render such other actuarial services as may be requested by the Board of Directors or any Senior Officer.

Section 3.3. Legal Counsel. Legal Counsel shall function under the direction of the Legal Committee and the President and shall render such legal services as may be requested by the Board of Directors or any Senior Officer.

ARTICLE IV

COMMITTEES

Section 4.1. Executive Committee. The Executive Committee shall consist of not less than seven (7) Directors including the Chairperson, the Vice Chairpersons and the Chairperson of each of the following nine committees: Investment, Healthcare, Assistance and Retirement Housing, Pension, Social Responsibility, Legal, Personnel, Board Development and Governance, and Audit, together with such other Directors as may be appointed by the Chairperson. It shall meet at the call of the Chairperson of the Board of Directors. In the interim between the regular meetings of the Board of Directors, the Executive Committee shall perform the duties of and have all the powers vested in the Board of Directors. Any action of the Board taken by the Executive Committee pursuant to this interim authority shall be duly recorded in the minutes of the Corporation and reported to the full Board of Directors at

the next meeting. A quorum consisting of a majority of the Directors of the Executive Committee shall be necessary to constitute a duly authorized meeting.

Section 4.2. Investment Committee. The Investment Committee shall consist of not less than five (5) Directors of the Board of Directors. The Investment Committee shall be responsible for the supervision of the investment of all funds held by the Corporation. The Investment Committee may select, review and terminate the engagement of one or more financial entities as investment managers as it deems appropriate and shall report such actions to the Board of Directors at its next meeting. Each such investment manager approved by the Investment Committee may be given the authority, under the supervision and approval of the Investment Committee and within such investment guidelines approved from time to time by the Board of Directors, to invest and reinvest the portion of the funds held by the Corporation, including trust funds, placed in its custody. All investments shall be made in accordance with the provisions of all applicable laws.

The investment of all funds held by the Corporation shall be subject to asset allocation policies and investment guidelines developed by the Investment Committee and approved by the Board of Directors.

Section 4.3. Social Responsibility Committee. The Social Responsibility Committee shall consist of those Directors serving as regular or alternate Directors of the General Assembly Committee on Mission Responsibility Through Investment, and any other Directors designated by the Chairperson of the Board of Directors. It shall advise the Board of Directors with respect to questions of social responsibility in investment.

Section 4.4. Healthcare Committee. The Healthcare Committee shall consist of not less than five (5) Directors of the Board of Directors. The Healthcare Committee shall be responsible for the oversight of the administration of the medical plans of the Benefits Plan and such other welfare plans and program as the Board determines appropriate. It shall also review studies of the Plan's effectiveness, consider possible Plan changes and recommend proposed Plan amendments to the Board of Directors for the aforementioned benefits. It shall confer with and receive advice from the Medical Actuarial Counsel of the Corporation in such actuarial matters as it deems necessary or as the Board of Directors or the President may designate from time to time for the aforementioned benefits.

Section 4.5. Assistance and Retirement Housing Committee. The Assistance and Retirement Housing Committee shall consist of not less than five (5) Directors of the Board of Directors. It shall develop for the Board of Directors' approval the policies according to which the Board's programs of financial aid and retirement housing supplements are to be administered. The Committee shall also be responsible for the oversight of the funds development and gift administration programs of the Board. The Committee shall regularly review the recommendations of the Board's staff for financial aid and/or retirement housing supplements to individuals in light of the established policies and recommend proper action to the Board of Directors.

The Committee shall also develop for the Board of Directors' approval the policies according to which such retirement housing units as may from time to time be owned by the Board shall be administered. It shall review and recommend to the Board of Directors proper action of the following: (1) the acquisition or disposition of retirement housing units; (2) the annual operating budget of each retirement housing unit; and (3) proposed expenditures for maintenance, repairs, alterations or improvement of retirement housing units which exceed an amount to be set by the Committee from time to time.

Section 4.6. Pension Committee. The Pension Committee shall consist of not less than five (5) Directors of the Board of Directors. The Pension Committee shall be responsible for the oversight of the administration of the pension, retirement savings, death and disability plans of the Benefits Plan and such other retirement plans and programs as the Board determines appropriate. It shall also review studies of the Plan's effectiveness, consider possible Plan changes and recommend proposed Plan amendments to the Board of Directors for the aforementioned benefits. It shall confer with and receive advice from the Pension Actuarial Counsel of the Corporation in such actuarial matters as it deems necessary or as the Board of Directors or the President may designate from time to time for the aforementioned benefits. It shall also be the Committee responsible for recommending any proposed Experience Apportionments to the Board of Directors.

Section 4.7. Legal Committee. The Legal Committee, which shall be a subcommittee of the Executive Committee, shall consist of not less than three (3) Directors of the Board of Directors. It shall consult with the Board of Directors and Legal Counsel to the Corporation, as it deems necessary, and discharge such duties in connection therewith as the Board of Directors or the President may designate from time to time.

Section 4.8. Board Development and Governance Committee. The Board Development and Governance Committee shall consist of not less than five (5) Directors of the Board of Directors. It shall provide leadership development to the Board of Directors, including succession planning, continuing education and periodic Board self-evaluations. It shall also recruit and propose candidates for election to the Board of Directors for presentation to the General Assembly Nominating Committee, nominate candidates to the Board of Directors for election to the offices of Chairperson and Vice Chairperson and perform such other duties in connection therewith as the Board of Directors may designate from time to time.

Section 4.9. Audit Committee. The Audit Committee shall consist of not less than five (5) Directors. It shall receive, review and report to the Board of Directors the results of the independent annual audit of the accounts of the Corporation and management letter and shall recommend to the Board of Directors proposed changes and other responsive actions based upon such review. It shall meet periodically with the Director of Internal Audit to assure that proper controls and security are being observed at the Corporation. It shall perform such other duties as the Board of Directors or the President may designate from time to time.

Section 4.10. Personnel Committee. The Personnel Committee, which shall be a subcommittee of the Executive Committee, shall consist of not less than three (3) Directors of the Board of Directors. The committee shall make recommendations to the Board of Directors on matters of personnel. It shall perform such duties in connection with personnel as the Board of Directors may designate from time to time. It shall confer with the President on personnel matters as the Board of Directors deems necessary, or as the President may designate from time to time.

Section 4.11. Informal Committee Action. If all the Directors of a committee shall severally or collectively consent, in writing, to any action to be taken by the Committee, such action shall be a valid committee action as though it had been authorized at a formal meeting of such Committee.

ARTICLE V **STANDARD OF CARE**

Section 5.1. Standard of Care: Justifiable Reliance. Director shall stand in a fiduciary relation to the Corporation and shall perform his or her duties as a Director, including duties as a member of any committee of the Board upon which the Director may serve, in good faith, in a manner the Director reasonably believes to be in the best interests of the Corporation and with such care, including reasonable inquiry, skill and diligence, as a person of ordinary prudence would use under similar circumstances. In performing his or her duties, a Director shall be entitled to rely in good faith on information, opinions, reports or statements, including, without limitation, financial statements and other financial data, in each case prepared or presented by any of the following:

- (1) One or more officers or employees of the Corporation whom the Director reasonably believes to be reliable and competent in the matters presented;
- (2) Counsel, public accountants or other persons as to matters which the Director reasonably believes to be within the professional or expert competence of such person; or
- (3) A committee of the Board upon which the Director does not serve, duly designated in accordance with law, as to matters within its designated authority, which committee the Director reasonably believes to merit confidence.

A Director shall not be considered to be acting in good faith if the Director has knowledge concerning the matter in question that would cause his or her reliance to be unwarranted.

Section 5.2. Presumption. Absent breach of fiduciary duty, lack of good faith, or self-dealing, actions taken by the Board, committees of the Board, or by individual Directors, or any failure to take any action, shall be presumed to be in the best interests of the Corporation.

Section 5.3. Notation of Dissent. A Director who is present at a meeting of the Board, or of a committee of the Board, at which action on any corporate matter is taken shall be presumed to have assented to the action taken unless his or her dissent is entered in the minutes of the meeting or unless the Director files a written dissent to the action with the Secretary of the meeting before the adjournment thereof or transmits the dissent in writing to the Secretary immediately after the adjournment of the meeting. The right to dissent shall not apply to a Director who voted in favor of the action. Nothing in this Section shall bar a Director from asserting the minutes of the meeting incorrectly omitted his or her dissent if, promptly upon receipt of a copy of the minutes, the Directors notifies the Secretary, in writing, of the asserted omission or inaccuracy.

ARTICLE VI

LIMITATION OF LIABILITY, INDEMNIFICATION AND INSURANCE

Section 6.1. Limitation of Liability. A Director of the Corporation shall not be personally liable for monetary damages for any action taken, or any failure to take action, unless such Director has breached or failed to perform the duties of his or her office under Subchapter B of Chapter 57 of the Pennsylvania Nonprofit Corporation Law of 1988, as amended (the "Act"), as from time to time amended, or any successor provision, and the breach or failure to perform constitutes self-dealing, willful misconduct or recklessness. This provision shall not apply to the responsibility or liability of a Director pursuant to any criminal statute or the liability of a Director for payment of taxes pursuant to local, state or federal law. Any repeal or amendment of this Section shall be prospective only and shall not increase, but may decrease, a Director's liability with respect to actions or failures to act occurring prior to such change.

Section 6.2. Mandatory Indemnification of Directors and Officers. The Corporation shall indemnify and defend, to the fullest extent now or hereafter permitted by law (including but not limited to the indemnification provided by Subchapter D of Chapter 57 of the Act, each Director or officer (including each former Director or officer) of the Corporation who was or is made a party to or a witness in, or is threatened to be made a party to or a witness in, any threatened, pending or completed action, suit or proceeding, whether civil, criminal, administrative or investigative, by reason of the fact that he or she is or was an authorized representative of the Corporation, against all expenses (including attorneys' fees and disbursements), judgments, fines (including excise taxes and penalties) and amounts paid in settlement actually and reasonably incurred by him or her in connection with such action, suit or proceeding if he or she acted in good faith and in a manner he or she reasonably believed to be in, or not opposed to, the best interests of the Corporation and, with respect to any criminal proceeding, had no reasonable cause to believe his or her conduct was unlawful. The termination of any action or proceeding by judgment, order, settlement, or conviction or upon a plea of nolo contendere or its equivalent shall not of itself create a presumption that the person did not act in good faith and in a manner that he or she reasonably believed to be in or not opposed to, the best interests of the Corporation and, with respect to any criminal proceeding, had reasonable cause to believe that his or her conduct was unlawful.

Section 6.3. Mandatory Advancement of Expenses to Directors and Officers. The Corporation shall pay expenses (including attorneys' fees and disbursements) incurred by a Director or officer of the Corporation referred to in Section 6.2 hereof in defending or appearing as a witness in any civil or criminal action, suit or proceeding described in Section 6.2 hereof in advance of the final disposition of such action, suit or proceeding. The expenses incurred by such Director or officer shall be paid by the Corporation in advance of the final disposition of such action, suit or proceeding only upon receipt of an undertaking by or on behalf of such Director or officer to repay all amounts advanced if it shall ultimately be determined that he or she is not entitled to be indemnified by the Corporation as provided in Section 6.5 hereof.

Section 6.4. Permissive Indemnification and Advancement of Expenses. The Corporation may, as determined by the Board of Directors from time to time, indemnify to the fullest extent now or hereafter permitted by law, any person who was or is a party to or a witness in or is threatened to be made a party to or a witness in, or is otherwise involved in any threatened, pending or completed action, suit or proceeding, whether civil, criminal,

administrative or investigative, by reason of the fact that he or she is or was an authorized representative of the Corporation, both as to action in his or her official capacity and as to action in another capacity while holding such office or position, against all expenses (including attorneys' fees and disbursements), judgments, fines (including excise taxes and penalties), and amounts paid in settlement actually and reasonably incurred by him or her in connection with such action, suit or proceeding. The Corporation may, as determined by the Board of Directors from time to time, pay expenses incurred by any such person by reason of his or her participation in any action, suit or proceeding referred to in this Section 6.4 in advance of the final disposition of such action, suit or proceeding only upon receipt of an undertaking by or on behalf of such person to repay such amount if it shall ultimately be determined that he or she is not entitled to be indemnified by the Corporation as provided in Section 5.5 hereof.

Section 6.5. Scope of Indemnification. Indemnification under this Article shall not be made by the Corporation in any case where a court determines that the alleged act or failure to act giving rise to the claim for indemnification is expressly prohibited by law or any successor statute in effect at the time of such alleged action or failure to take action.

Section 6.6. Insurance. The Corporation shall purchase and maintain insurance on behalf of each Director and officer against any liability asserted against or incurred by such Director or officer in any capacity, or arising out of such Director's or officer's status as such, whether or not the Corporation would have the power to indemnify such Director or officer against such liability under the provisions of this Article. The Corporation shall not be required to maintain such insurance if it is not available on terms satisfactory to the Board of Directors or if in the business judgment of the Board of Directors, either (i) the premium cost for such insurance is substantially disproportionate to the amount of coverage, or (ii) the coverage provided by such insurance is so limited by exclusions that there is insufficient benefit from such insurance. The Corporation may purchase and maintain insurance on behalf of any person referred to in Section 6.4 hereof against any liability asserted against or incurred by such person in any capacity, whether or not the Corporation would have the power to indemnify such person against such liability under the provisions of this Article.

Section 6.7. Funding to Meet Indemnification Obligations. The Corporation may, in lieu of or in addition to the purchase and maintenance of insurance referred to in Section 5.6 hereof, establish and maintain a fund of any nature or otherwise secure or insure in any manner its indemnification obligations, whether arising under or pursuant to this Article or otherwise.

Section 6.8. Miscellaneous. Each Director and officer of the Corporation shall be deemed to act in such capacity in reliance upon such rights of indemnification and advancement of expenses as are provided in this Article. The rights of indemnification or advancement of expenses provided by this Article shall not be deemed exclusive of any other rights in which any person seeking indemnification or advancement of expenses may be entitled, shall continue to a person who has ceased to be an authorized representative of the Corporation, and shall inure to the benefit of the heirs, executors and administrators of such person. Indemnification and advancement of expenses under this Article shall be provided whether or not the indemnified liability arises or arose from any threatened, pending or completed action by or in the right of the Corporation. Any repeal or modification of this Article by the Board of Directors of the Corporation shall not adversely affect any right of protection existing at the time of such repeal or modification to which any person may be entitled under this Article.

Section 6.9. Definition of Corporation. For purposes of this Article, references to the "Corporation" shall include, in addition to the resulting corporation, any constituent corporation absorbed in a consolidation or merger which, if its separate existence had continued, would have had power and authority to indemnify its authorized representatives so that any person who is or was an authorized constituent corporation shall stand in the same position under this Article with respect to the resulting or surviving corporation as he or she would have with respect to such constituent corporation if its separate existence had continued.

Section 6.10. Definition of Authorized Representative. For purposes of this Article, the term "authorized representative" shall mean a Director, officer, employee or agent of the Corporation or of any subsidiary of the Corporation, or a trustee, custodian, administrator or fiduciary of any employee benefit plan established and maintained by the Corporation or by any subsidiary of the Corporation, or a person serving another corporation, partnership, joint venture, trust or other enterprise in any of the foregoing capacities at the request of the Corporation.

ARTICLE VII

MISCELLANEOUS

Section 7.1. Execution of Documents. All documents requiring official signatures under the seal of the Corporation shall be signed by the Chairperson, a Vice Chairperson, the President, or any Vice President with the affixation of the seal attested by the Secretary, Treasurer, an Assistant Secretary, or an Assistant Treasurer. All checks, drafts, acceptances, endorsements (other than for deposit) and all properly authorized notes, guarantees and evidences of indebtedness of the Corporation whatsoever shall be signed by such one or more officers or agents of the Corporation, subject to such requirements as to countersignatures or other conditions as the Board of Directors from time to time may determine. Facsimile signatures on checks may be used as authorized by the Board of Directors.

Section 7.2. Audit of Accounts. There shall be an annual audit of accounts of the Corporation by certified public accountants to be selected by the Board of Directors.

Section 7.3. Seal. The common or corporate seal of the Corporation is and shall be an impression approved by the Board of Directors bearing the words "The Board of Pensions of the Presbyterian Church (U.S.A.), Incorporated 1876, Pennsylvania."

Section 7.4. Deposits. Monies deposited in banks or trust companies shall be in the name of the Corporation.

Section 7.5. Loans. No loans shall be made to any member of the Board of Directors or any officer or employee of the Corporation.

Section 7.6. Legacies and Gifts. Legacies and gifts not specifically designated to be endowment or trust funds, may be used for the general purposes of the Corporation.

Section 7.7. Borrowing; Disposition of Real Estate. The Board of Directors shall have authority to approve the borrowing of money or the purchase, sale, lease, or other disposition of any real estate of the Corporation.

Section 7.8. Conflict of Interest. The Board of Directors shall adopt a policy establishing a process for identifying and avoiding potential conflicts of interest among the elected directors, senior management and the business of the Board.

Section 7.9. Filing of Shareholder Resolutions. The General Assembly Council of the Presbyterian Church (U.S.A.) (which body has been authorized by the General Assembly of that Church to receive and act upon recommendations of the Committee on Mission Responsibility Through Investment pertaining to the filing of shareholder resolutions) is authorized to file for and in the name of the Corporation shareholder resolutions with corporations in which the Corporation owns stock and in which the Presbyterian Church (U.S.A.) Foundation does not own stock provided that pursuant to instructions from the General Assembly, said Council has agreed to assume full responsibility for such filing, including any and all expenses and liabilities incident thereto and has agreed to reimburse and indemnify the Corporation, its officers, and its Directors against any and all expenses, judgments and other liabilities arising out of or pertaining to any and all legal actions initiated in response to such filing by the corporation with which the resolution is filed, the shareholders of such corporation, the members of the Presbyterian Church (U.S.A.), and by any other party, and provided further that such filing shall be done only in those situations where the said Council decides that the facts so warrant. The authorization to file shareholder resolutions for and in the name of the Corporation shall include the authority and responsibility for performing the requisite research, correspondence, visitation with corporate officials, filings with government agencies, and participation in shareholder meetings in support of such resolution.

ARTICLE VIII

AMENDMENTS

Section 8.1 Subject to the limitations set forth herein, these Bylaws may be amended by a majority of the Directors in office at any regular meeting or any special meeting provided written notice of any amendment or amendments is given to each Director at least fifteen (15) days prior to such meeting. The Board of Directors shall not have the power to amend these Bylaws so as to change 1) the provisions in the first paragraph of Article 1.1 providing for the nomination of Directors by the General Assembly Nominating Committee and the election of those Directors by the General Assembly and 2) the provision in Article 2.1 that requires General Assembly confirmation of the President-elect, without prior approval of the General Assembly. Whenever these bylaws require a specific number or percentage of votes to approve an action, the provision of the bylaws setting forth that requirement shall not be amended or repealed by any lesser number or percentage of votes. Any amendment to these Bylaws adopted by the Board of Directors shall be reported to the next General Assembly of the Presbyterian Church (U.S.A.). Any amendment of the bylaws shall take effect when adopted unless otherwise provided in the resolution adopted to effect the change.

As amended February 25, 2006
 July 16, 2005
 March 1, 2003
 March 11, 2000
 October 24, 1998
 July 12, 1997
 February 26, 1994
 February 23, 1991

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. Alan Gray
Elder Bill Parish
YAD Amanda Bird

ALASKA

Rev. Bob Carter
Elder Crystal Badgley
YAD Martin Carter

ALBANY

Rev. Catherine Kotfila
Elder Dorothy Rice
YAD Nicole Carey

ARKANSAS

Rev. Karen Akin
Elder Ted Belden
Rev. Carl McCormack
Elder Marty Shepherd
YAD Katherine Raymond

ATLANTIC KOREAN-AMERICAN

Rev. Dong Yung Kim
Elder Joo ShSong
YAD Christian Kim

BALTIMORE

Rev. Mary Gaut
Elder Jenifer Rucker
Rev. Ronnie Hankins
Elder Catherine Blacka
YAD Kati Ruark

BEAVER-BUTLER

Rev. Stephen Cahoon
Elder Elizabeth Anderson
Rev. Dana Opp
Elder William Russell
YAD Max Muska

BLACKHAWK

Rev. William Beswick
Elder Barbara Benson
Rev. Diane Jochum
Elder Teresa Hagenbuch
YAD Ken McDevitt

BOISE

Rev. Joe Dorociak
Elder John Montgomery

BOSTON

Rev. Elizabeth Wieman
Elder David Dorer
YAD Sarah Puccio

CARLISLE

Rev. Jim Richwine
Elder Marvin Hammond
Rev. Lois Richwine
Elder Susan Thompson
YAD Rebecca Houtz

THE CASCADES

Rev. Jack Chan
Elder Sharon Hasenjaeger
Rev. James Moiso
Elder Kathryn Scott
Rev. Marilyn Allen
Elder Nancy Smith
YAD Hyun Kim

CAYUGA-SYRACUSE

Rev. Russell Duncan
Elder Peter Koenig
YAD Susan Newman

CENTRAL FLORIDA

Rev. Michael Carey
Elder Shawn Alicia
Rev. Patrick Wrisley
Elder Carolyn Ragans
Rev. Sandra Luciano-Andujar
Elder Kermit Gay
YAD Nick Singer

CENTRAL NEBRASKA

Rev. Berke Landrum
Elder Linda Lambert
YAD Natashia Richardson

CENTRAL WASHINGTON

Rev. Robin G Hagan
Elder Leon Swenson
YAD Olivia Lenz

CHARLESTON-ATLANTIC

Rev. Donald Day
Elder Joan Pauley
Rev. Henry Rivers
Elder Anne Peterson
YAD Rachel Guy

CHARLOTTE

Rev. Paul Saleeby
Elder William Pride
Rev. Clarence G. Page
Elder Julia VanHuss
Rev. Joseph Crawford
Elder Gale Pendergraph
Rev. Elizabeth Ayscue
Elder Charlotte Craig
YAD Leslie Fuller

CHEROKEE

Rev. Paul Bayerl
Elder Charles Walls
YAD Rachel Atha

CHICAGO

Rev. Lynne Myers
Elder Gordon Zerkel
Rev. Julius Montero Jr
Elder JoAnn Reynolds
Rev. Joy Douglas Strome
Elder Lillie Cox
Rev. Donald Wagner
Elder Brenda Taylor
YAD Shannon Meador

CIMARRON

Rev. Richard McFarlin
Elder Donald Collins
YAD Derick Rowe

CINCINNATI

Rev. Rhonda O'Reilly
Elder Christine Harrison
Rev. Russell Smith
Elder Trenholm Meyer
YAD Curtis Miguel Carlin

COASTAL CAROLINA

Rev. James B McCoy
Elder Martha Danford
Rev. Danny R Redman
Elder Carolyn B Smith
Rev. Thomas G Dendy
Elder Betty McLaughlin
YAD Lyndsey McCall

DAKOTA

Rev. Michael Simon
Elder Priscilla Simon

DE CRISTO

Rev. Randy Campbell
Elder Nancy Hummel
YAD Armando Cardenas

DENVER

Rev. Betsey Ann Moe
Elder Chuck Sparks
YAD Patrick Scanlan

DES MOINES

Rev. Sue Babovec
Elder Ray W. Peters
YAD Cassandra Decker

DETROIT

Rev. Frances Hayes
Elder James Shirley
Rev. Elizabeth Carlson
Elder Donna Johnston
Rev. George Portice
Elder Mark Schneider
Rev. Howard Soehl
Elder Barbara Smith
YAD Stephen Nelson

DONEGAL

Rev. Robert Burns
Elder Donna Webb
Rev. James B. Shuler
Elder Erika Neidhardt
YAD Dana Mariani

EAST IOWA

Rev. Ronald Lewis
Elder Terry VanWyk
Rev. Rose Taul
Elder Nancy Olthoff
YAD Kelly Watkins-Schoenig

EAST TENNESSEE

Rev. James McTyre
Elder Mayme Kay Banasiak
Rev. J. Robert Mellgard
Elder Elizabeth S. Preston
YAD Claire Harris

EASTERN KOREAN

Rev. Jung Moon Kim
Elder Robert Lee

EASTERN OKLAHOMA

Rev. Ann LaMar
Elder Annette Haskins
YAD Anna Stephenson

EASTERN OREGON

Rev. Susan Barnes
Elder Meredyth Fox
YAD Jamie Moon

EASTERN VIRGINIA

Rev. Virginia Russell
Elder Charles Westbrook
Rev. Craig Wansink
Elder Sylvia Maume
YAD Julie Horsting

EASTMINSTER

Rev. Nicholas Mager Jr
Elder Harriet Chapman
YAD David Cramer

ELIZABETH

Rev. Gregory A Horn
Elder Alan Ford
Rev. Neal D Presa
Elder Barbara McLaughlan
YAD Victoria Morgan

FLINT RIVER

Rev. Don West
Elder Andy Moye
YAD Reed Campbell

FLORIDA

Rev. Harold Jensen
Elder Bob Crabtree
YAD William Minor

FOOTHILLS

Rev. Jim Caprell
Elder Nancy Caudel
Rev. Ronald Thomas
Elder Marvin Quattlebaum Jr
YAD Blair McCants

GENESEE VALLEY

Rev. Michael Capron
Elder David Norton
Rev. Louise Josephson
Elder Sharon Hann
YAD Marirose Dempsey

GENEVA

Rev. Janice Fitzgerald
Elder Rita Oestreich
YAD Sarah Tiffany

GIDDINGS LOVEJOY

Rev. Paul Kabo
Elder Marion Mitchell
Rev. Susan Niesen
Elder Teresa Bryce
YAD Leah Maconochie

GLACIER

Rev. Bill Stonebraker
Elder Nancy Fenner
YAD Kate Elizabeth Christians

GRACE

Rev. Thomas Allen
Elder Barbara Ivy
Rev. Duane R. Bidwell
Elder Fred Kelly
Rev. Anne Clifton
Elder Fred Rodriguez
Rev. Blair Monie
Elder Jean Teal
Rev. Melinda Veatch
Elder David Williams
YAD Alissa King

GRAND CANYON

Rev. Marilyn Manning
Elder Marcus Dawes
Rev. Judith Wellington
Elder Willy Zunker
YAD Harlan Glinski

GREAT RIVERS

Rev. Phillip Blackburn
Elder Terry Frame
Rev. David Esche
Elder Linda Miller
YAD Page Roth

GREATER ATLANTA

Rev. Mark Lomax
Elder Mike Kaufold
Rev. Tim Dalstrom
Elder Bob Siegmann
Rev. Larry Owens
Elder Valerie Zaleski
Rev. Wendell Phillips
Elder Andrew Fellers
Rev. Joan Gray
Elder Linda Lehfeldt
YAD Miranda Brownlee

HANMI

Rev. David Yungho Won
YAD Joseph Han

HEARTLAND

Rev. Phil Truesdale
Elder Danny Lane
Rev. Patricia Ramsden
Elder Barbara Bever
Rev. David C. Moore
Elder Christine Tofflemire
YAD Laura Haney

HOLSTON

Rev. George L Rolling
Elder Tom Burlison
YAD Myra Shanks

HOMESTEAD

Rev. Jonathan Sloan
Elder Phil Severson
YAD Kaitlyn Hipple

HUDSON RIVER

Rev. C. Carter Via
Elder Catherine Talbot
Rev. Daniel Morse
Elder Lisa Niven
YAD Carsey Hawkins

HUNTINGDON

Rev. Samuel G. Strohm
Elder Jacob E. Wagner II
YAD Jordan Feagley

INDIAN NATIONS

Rev. John McGarey
Elder Malcolm Hall

INLAND NORTHWEST

Rev. Robin Garvin
Elder Gary Chase
YAD Heather Knorr

THE JAMES

Rev. Kay Steele
Elder Gloria Wallace
Rev. Fred Rose
Elder Carol Schneider
Rev. Donald Langfitt
Elder Sally Marcus
YAD Samantha Lowery

JOHN CALVIN

Rev. Dick Menzel
Elder Toni Spieth
YAD Aaron Stauffer

THE JOHN KNOX

Rev. Larry Olson
Elder Tom Jack
YAD Eric Crammond

KENDALL

Rev. Bob Henley
Elder Sue Rush
YAD Glen Guenther II

KISKIMINETAS

Rev. Tom Jones
Elder Connie Bytner
YAD Luke Speck

LACKAWANNA

Rev. Barbara Muntzel
Elder Sharon Telban
YAD Lydia Smith

LAKE ERIE

Rev. Dale Francis
Elder Gerard Niebauer
YAD Sarah Girard

LAKE HURON

Rev. Peter Haas
Elder Karen Banaszak
YAD Rachel Anne Warren

LAKE MICHIGAN

Rev. Nancy Clodfelder
Elder William York
Rev. Gary Oliver
Elder Dorothy Siebers
YAD Abby Schonfeld

LEHIGH

Rev. H. Richard McClain
Elder Wilson Chen
YAD Stephanie Lillegard

LONG ISLAND

Rev. John Underwood
Elder Alex M. Chi
YAD Marta Best

LOS RANCHOS

Rev. Kathy Sizer
Elder Jack Guiso
Rev. Tim McCalmont
Elder Leslie Day-Ebert
YAD Cecia Torres

MACKINAC

Rev. Victoria Bethel
Elder Shelley Ritchie
YAD Kathleen Blanchard

MAUMEE VALLEY

Rev. Ellen McGormley
Elder Ronald Boyd
YAD Megan McGormley

MIAMI

Rev. Denise Ingram
Elder Charles Youther
Rev. William Reisenweaver
Elder A. Ruth Baker
YAD Jacob Shapiro

MID-KENTUCKY

Rev. Mary Davis
Elder Fred Banks
YAD Ami Owens

MID-SOUTH

Rev. Walter Lockhart
Elder W P Brown
YAD Katherine Thurmond

MIDDLE TENNESSEE

Rev. Albert Thompson
Elder Leonard E. Jordan
Rev. Carole Knight
Elder Michael Magee
YAD Anna Marie Smith

MIDWEST HANMI

Rev. Ji Suk Kim
Elder Byung Il Park
YAD Joseph Song

MILWAUKEE

Rev. Deborah Block
Elder David Henderson
YAD Katy Launius

MINNESOTA VALLEYS

Rev. Les Winters
Elder Betty Thorson
YAD Brenda Martens

MISSION

Rev. Susan Liljestrand
Elder Edna Wigfall Crute'
Rev. Robert Mueller
Elder Johnna Dennis
Rev. Richard Safford
Elder David Wright
YAD Elaine Murray

MISSISSIPPI

Rev. Emmet Barfield
Elder Margaret Brooks

MISSOURI RIVER VALLEY

Rev. Gregg Miller
Elder Lois Clauson
YAD Michael Heller

MISSOURI UNION

Rev. Randall Cone
Elder R B Turpin
YAD Alex O'Dowd

MONMOUTH

Rev. Robin Lostetter
Elder Sue Smith
YAD Amy Erickson

MUSKINGUM VALLEY

Rev. Barbara Morrison
Elder Kathleen Walkerow
YAD Alex Becker

NATIONAL CAPITAL

Rev. David Ensign
Elder Elizabeth Jernigan
Rev. Donna Marsh
Elder Shirley Logan
Rev. Ann Philbrick
Elder Adlai Amor
Rev. Y. Eunice Yang
Elder Paul Wackerbarth
YAD Alexander Bannon

NEVADA

Rev. Richard Randall
Elder Sue Stickles
YAD Katherine Cho

NEW BRUNSWICK

Rev. Katharine Sakenfeld
Elder William Davis
YAD Jessica Rigel

NEW CASTLE

Rev. David S. Parke
Elder Reid Beveridge

NEW COVENANT

Rev. Margaret Desmond
Elder Meg Scott-Johnson
Rev. Kevin Keaton
Elder Garry Schoonover
Rev. Gaither Bailey
Elder Ruben Armendariz
Rev. Alan Trafford
Elder Mary Whitaker
YAD Hayley Eberly

NEW HARMONY

Rev. Donald Stiens
Elder Samuel Jones
YAD Mary Immie Baylor

NEW HOPE

Rev. Andrew Clark
Elder Barry Barbour
Rev. Leigh Gillis
Elder Sandy Irving
Rev. Mark Davidson
Elder Priscilla Johnson
YAD Andrew Whiteman

NEW YORK CITY

Rev. Anne Conroy
Elder Chris Kim
Rev. J Oscar McCloud
Elder Norman Bumgardner

NEWARK

Rev. Paul Leggett
Elder Loretta Hazelwood
YAD Michelle Takyi

NEWTON

Rev. Rupert Harris
Elder Nancy Steiner
Rev. Jean Holmes
Elder Lilly Kwong
YAD Jessica Fisher

NORTH ALABAMA

Rev. William G. Cockrill
Elder Robert Wilson
YAD Daniel Savelle

NORTH CENTRAL IOWA

Rev. Kerry Carson
Elder Hal Stahl
YAD Rachel Jensen

NORTH PUGET SOUND

Rev. Kurt Helmcke
Elder Carla Shafer

NORTHEAST GEORGIA

Rev. Stephen Nelms
Elder James McGown
YAD Laura Burns

NORTHERN KANSAS

Rev. Daniel Davis
Elder Rodney Nitz
YAD Beth Ruhl

NORTHERN NEW ENGLAND

Rev. Jack Cabaness
Elder Fred Vogt
YAD Kimberley Austin

NORTHERN NEW YORK

Rev. John C Hall
Elder Rachel Roberts
YAD Michael Crankshaw-
Bierce

NORTHERN PLAINS

Rev. Gretchen Graf
Elder Virginia Reichman
YAD Kevin Schultz

NORTHERN WATERS

Rev. Brad Carlross
Elder Bill Evans
YAD Rebecca Marquardt

NORTHUMBERLAND

Rev. William J. Younger
Elder Gary Boden
YAD April M. Hess

NOROESTE

Rev. Marielis Barreto-
Hernández
Elder Adela Ramos-Tirado
YAD Ricardo Cabrera-Hidalgo

OHIO VALLEY

Rev. Charles Pye
Elder William Gerhard
YAD Margaret Coggin

OLYMPIA

Rev. Jonathon Schmick
Elder Marilyn Gamblin
YAD Nathan Young

THE PACIFIC

Rev. Mark Brewer
Elder Noelle Royer
Rev. Donna Lee Merz
Elder Lyle Steinmehl
YAD Jennifer Valdez

PALISADES

Rev. Wanda Lundy
Elder Guillermo Lopez
YAD David Ahlborn

PALO DURO

Rev. Mary Rogers-Ellsworth
Elder Luann Burleson
YAD Nicole Arme

PEACE RIVER

Rev. Timothy Halverson
Elder Ray Angle
Rev. Kathleen Wiggins
Elder Gail Thornton
YAD Joe Davis

THE PEAKS

Rev. David Gellert
Elder Bonnie Allen
Rev. Dusty Fiedler
Elder William Neely
YAD Sara Kidd

PHILADELPHIA

Rev. William Arnold
Elder Leslie Ann Bowman
Rev. William Borrer
Elder Paula Kem
Rev. W. Carter Lester
Elder Ellen Sloan
Rev. Luis Quinones-Arnau
Elder Paul K Bunting
YAD Sarah McGill

PINES

Rev. Steve Dyer
Elder Dana Stinson
YAD William Bentley

PITTSBURGH

Rev. Carol Divens Roth
Elder Tom Bice
Rev. DeNeice Welch
Elder Audrey Murrell
Rev. Catherine Gillis
Elder Nancy Gulliford
Rev. James A Evans
Elder Ann Baldrige
Rev. Walt Pietschmann
Elder Robert Gagnon
YAD Bethany Carlisle

PLAINS AND PEAKS

Rev. Richard Fennig
Elder William Kyle
YAD Samuel Campfield

PROSPECT HILL

Rev. Betty Weidert
Elder Lois Roghair
YAD Samantha Simm

PROVIDENCE

Rev. Jesse Hegler
Elder Thom White
YAD Ginny Holloway

PUEBLO

Rev. Quinn Fox
Elder Debbie Buckman
YAD Christy Fisher

REDSTONE

Rev. Lanny Mellinger
Elder Ruth Fisher
Rev. Kenneth Foust
Elder Sophia Earhart
YAD Abby Stark

THE REDWOODS

Rev. Marjorie Hoyer Smith
Elder Chris Rhodes
YAD Jes Levine

RIVERSIDE

Rev. Jean Throckmorton
Elder Louis J Kimes
YAD John Oliver

SACRAMENTO

Rev. Carol Pagelsen
Elder John Hulsebus
Rev. Thomas Tripp
Elder Bruce Ogden
YAD Sarah Crumley

ST. ANDREW

Rev. Ron Richardson
Elder Tommy Clements
YAD Ginnie Monteith

ST. AUGUSTINE

Rev. Phillip Hagen
Elder Rachel Black
Rev. Jeffrey DeYoe
Elder Larry Wagner
YAD Andrew Kasberg

SALEM

Rev. Ray Mims
Elder Charles Norris
Rev. Sandra Kern
Elder Sharon Smiley
Rev. Jeffrey D. Smith
Elder Jonnette Powell
Rev. Stephen Scott
Elder Douglas Barney
YAD Lora Young

SAN DIEGO

Rev. Jack Baca
Elder Barry Billingsley
Rev. Chris Lenocker
M 41 Elder Elizabeth Crews
L 42 YAD Rachel Kelly

SAN FERNANDO

Rev. Ken Baker
Elder Nabeel Saoud

SAN FRANCISCO

Rev. Carl Engstrom
Elder Betty DeForest
Rev. Norman Fong
Elder June Perry
Rev. Keenan Kelsey
Elder Zachariah White
YAD Alyssa Mathias

SAN GABRIEL

Rev. Glen Thorp
Elder Ben Furuta
YAD Alyssa Sittig

SAN JOAQUIN

Rev. Noel Anderson
Elder Terry Holland
YAD Amanda Hendrickson

SAN JOSE

Rev. Isaiah Jones
Elder Diana Lim
YAD Laura Kate Anderson

SAN JUAN

Rev. Aurelio Garcia
Elder Angel Ramos
YAD Luisette Quinones

SANTA BARBARA

Rev. Jan Armstrong
Elder Jeannie Cavender
YAD Mark Tapia

SANTA FE

Rev. Chris Lieberman
Elder Marilyn Stoops
YAD Michael Belvin

SAVANNAH

Rev. Wayne McDaniel
Elder Elsie Sederholm
YAD Kayce Mobley

SCIOTO VALLEY

Rev. Karen Chakoian
Elder Robert S. Tannehill Jr
Rev. Irvin Moxley
Elder Elizabeth Kennedy
YAD Zoe VanDyke

SEATTLE

Rev. Peter Thomsen
Elder Peter Jones
Rev. Kenneth Finley
Elder Walter Weaver
YAD Megan Phillips

SHENANDOAH

Rev. Robert McClelland
Elder Karen Thatcher
Rev. Jonathan Lovelady
Elder Peggy Roberson
YAD January Iman

SHENANGO

Rev. Doug Runyan
Elder Debbie Freshcorn
Rev. Gary Waguespack
Elder Don Rodgers
YAD Ryan Thomas

**SHEPPARDS AND
LAPSLEY**

Rev. Margaret Northen
Elder Willie H. Christian
YAD Andrew Jenkins

SIERRA BLANCA

Rev. Timothy Smith
Elder Judith Pingel
YAD Joshua Martinez

SOUTH ALABAMA

Rev. Julian Walthall
Elder Ann McLeod
YAD Ashley Mueller

SOUTH DAKOTA

Rev. Kenneth Woodhams
Elder Pat Hammond
YAD Randy Kabambi

SOUTH LOUISIANA

Rev. Chandler M Willis
Elder Jolie Berry
YAD Cheryl R Walker

SOUTHEASTERN ILLINOIS

Rev. Wade Meranda
Elder Betty Dodson
YAD Samantha Meranda

SOUTHERN KANSAS

Rev. Patrick Notley
Elder Bonnie Thompson
YAD Bradley Irvin

**SOUTHERN NEW
ENGLAND**

Rev. William Evertsberg
Elder Philip Luckhardt
YAD Sherie Bailey

SUROESTE

Rev. Ruben Ortiz-Rodriguez
Elder Franklin Rodriguez-
Mangual
YAD Paula P. Rodriguez-
Gonzalez

STOCKTON

Rev. Henry Greene
Elder Ken Robbins
YAD Lamar Owens

SUSQUEHANNA VALLEY

Rev. Janice Devine
Elder Janet Schwengber
YAD Kathryn Trigger

TAMPA BAY

Rev. David Miller
Elder Jean Behnke
Rev. Ray Quiles
Elder Demoris Rhodes
Rev. James Welch
Elder Cheryce Harris
YAD Andrew McIntosh

TRANSYLVANIA

Rev. Chris Roseland
Elder Sheila Jameson
YAD Cameron Hardin

TRES RIOS

Rev. Cheryl Homsher
Elder Nelson Erwin
YAD Kyle Conley

TRINITY

Rev. Eric Skidmore
Elder Amy Alexander
Rev. John Frye
Elder Bob Brabham
YAD Michael Garcia

TROPICAL FLORIDA

Rev. Albert W. Bush Jr
Elder Pam Ator
Rev. Kenneth Harper
Elder Mary Newman

TWIN CITIES AREA

Rev. Margaret Newswanger
Elder Charles Nove
Rev. Margaret J. Thomas
Elder Manley Olson
Rev. Kimberly Smith King
Elder Vincent Thomas
YAD Anne Thielke

UPPER OHIO VALLEY

Rev. Barry Hall
Elder Mary Beth Ruthem
YAD Alicia Seng

UTAH

Rev. Laura Stellmon
Elder Al Hammond
YAD Erin Maughan

UTICA

Rev. Robert Umidi
Elder Tracey Koss
YAD Julie Susan Norris

WABASH VALLEY

Rev. Charles Compton
Elder Paul Moynahan
Rev. Kevin Bowers
Elder Edward Fabrici
YAD Rachel Myhre

WASHINGTON

Rev. John Salley
Elder Patricia Lutz

WEST JERSEY

Rev. Andrew Barton
Elder Janet Lawrence
YAD Marina Westfield

WEST VIRGINIA

Rev. Roger Rabey
Elder Kathryn McCrary
YAD Justin Wood

WESTERN COLORADO

Rev. Jeff Harmeling
Elder Bob Galbraith
YAD Rachael McCoola

WESTERN KENTUCKY

Rev. Matthew Covington
Elder David Dossett
YAD Jonathan Davis

THE ROLL OF THE GENERAL ASSEMBLY

WESTERN NEW YORK

Rev. Jane Dasher
Elder Nancy Macakanja
Rev. John Woodring
Elder Donald Houck Jr
YAD Shelley Culver

WESTERN NORTH CAROLINA

Rev. Charles W Davenport
Elder Barbara Phillips
Rev. Samuel W Hale
Elder Billy Wilson
YAD Amy Smith

THE WESTERN RESERVE

Rev. Leroy Ford
Elder Bette Case
YAD Anthony Damelio

WHITEWATER VALLEY

Rev. Peggy McDonald
Elder Hitch Learned
Rev. Jim Riley
Elder Donna Madewell
YAD Matthew Hogg

WINNEBAGO

Rev. Ted Spurduto
Elder Bette Hoytink
YAD Hailey Kornish

WYOMING

Rev. Donna Deffke
Elder Jerry Morel
YAD Karl Heimback

YELLOWSTONE

Rev. Debbie Funke
Elder Marian Todd
YAD Gillian Goodrich

YUKON

Rev. Israel Nelson
Elder Lee Jordan
YAD Devin Homan

THEOLOGICAL STUDENT ADVISORY DELEGATES

Tres Adams III	Pittsburgh Seminary	Amy E. Pagliarella	McCormick Seminary
Linda Bailey	San Francisco Seminary	Mary Margaret Porter	Wesley
Jocelyn Cadwallader	McCormick Seminary	Wilma Quinonez	Evangelical Seminary—PR
Chris Deacon	Louisville Seminary	Brady Radford	Johnson C. Smith Seminary
Adam Fischer	Louisville Seminary	Erika Rembert	Johnson C. Smith Seminary
Doodle Harris	Pittsburgh Seminary	William Shurley	Princeton Seminary
Dorothy Hill	Gordon Conwell Seminary	Stacy Smith	Auburn Seminary
Julie Hill	Union—PSCE	Jill Tolbert	Columbia Seminary
Jennifer Howard	San Francisco Seminary	Nick Valadez	San Francisco Seminary
Mark Hughes	Dubuque Seminary	Karen Wagner	Austin Seminary
Tracy Julian	Austin Seminary	David Webster	Dubuque Seminary
Larissa Kwong	Princeton Seminary	Aaron White	Union—PSCE
Robert McClellan	Columbia Seminary		

OVERSEAS ADVISORY DELEGATES

Gloria Marriott	Guatemala	Elizabeth Turk	Madagascar
Roger Marriott	Guatemala	Caryl Weinberg	Africa
Cynthia Morgan	Bangladesh	Joyce Williams	Jamaica
Leslie Morgan	Bangladesh	Lewin Williams	Jamaica

ECUMENICAL ADVISORY DELEGATES

Dr. Gail Allan	United Church of Canada	Rev. Bernard Mojaki Kometsi	Lesotho Evangelical Church
Rev. Hun-Jung Cho	Presby Ch in Republic of Korea	Rev. Decky L. Lolowang	Christian Evang Ch in Minahasa
Sonila Dedja	Orthodox Autocephalous Church of Albania	Gladys Moore	African Methodist Episcopal Ch
Lydia Belle Efimba	Presby Ch of the Cameroon	Rema Palmer	Un Ch of Jamaica/Grd Cayman Is
Rev. Dr. Safwat El-Baidy	Evangelical Ch of Egypt	Rev. Sung Su Pang	Presbyterian Ch of Korea
Rev. Dr. James Foucher	Church of Christ	David Illidge Quiroz	Presbyterian Ch of Colombia
Rev. Benard Mojaki Kometsi	Lesotho Evangelical Church		

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	Associated 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	Freda A. Gardner
Susan Andrews	Price Gwynn
Robert Bohl	William Lytle
Patricia Brown	Syngman Rhee
John M. Buchanan	Isabel Wood Rogers
Marj Carpenter	Jack Rogers
David Dobler	Rick Ufford-Chase

Synod Executives

Alaska-Northwest	Douglas Kelly	Pacific	Rob Brink
Covenant	Marie Cross	Puerto Rico	Harry DelValle
Lakes and Prairies	Philip Brown	Rocky Mountains	Zane Buxton
Lincoln Trails	David Crittenden	S. California and Hawaii	Edith A. Gause
Lincoln Trails	Carol McDonald	South Atlantic	Reg Parsons
Living Waters	Terry Newland	Southwest	Janet DeVries
Mid-America	John Williams	Sun	Judy Fletcher
Mid-Atlantic	Roger C. Harp	Trinity	Thomas Robinson
Northeast	Clinton A. McCoy Jr	Trinity	Bruce Stevens

Theological Institution Presidents

Dubuque Seminary	Jeffery Bullock	Pittsburgh Seminary	William J. Carl III
San Francisco Seminary	Philip Butin	Union Seminary New York	Barbara G. Wheeler
McCormick Seminary	Cynthia Campbell	Columbia Seminary	Laura Mendenhall
Louisville Seminary	Dean K. Thompson	Princeton Seminary	Iain R. Torrance
Johnson C. Smith Seminary	David Wallace	Austin Seminary	Theodore Wardlaw
Union—PSCE	Louis Weeks		

Advisory Committee on the Constitution

George T. Adams	John A. Matta
William E. Chapman	Frances Pitts
Paul Hooker	Margy Wentz
Alyson A. Janke	James A. Wilson
Kim Leech	

Committee on the Office of the General Assembly

James K. Babcock
Jack Baugh
Helen Cochrane
James M. Collie
Barbara L. Corwin
Katherine Cunningham
Stephen S. Grace

Kent Grimes
Sandy Peirce
John M. Purcell
Rick Ufford-Chase
Catherine Ulrich
Kathleen Walker
J. Tyler Ward II

General Assembly Committee on Representation

Carol Tompkins

General Assembly Nominating Committee

Melva Wilson Costen

Permanent Judicial Commission

Jane Fahey

General Assembly Committee on Ecumenical Relations

Edward Chan

Committee on Review—Foundation

Linda Shatzer

Committee on Review—Board of Pensions

Barbara Campbell-Davis

General Assembly Council

Frank Adams
Judy Angleberger
Joey B. Bailey
Donald G. Campbell
Edwin Gonzalez Castillo
Barry Creech
John Detterick
Karen Dimon
Charles Easley
Isaac St. Clair Freeman

Kristen York Gerling
Nancy Kahaian
Curtis Kearns Jr
Helen Locklear
Paul J Masquelier Jr
Marian McClure
Catherine Rasa
Allison K. Seed
Linda Toth

Advisory Committee on Social Witness Policy

Nile Harper

Advocacy Committee for Women's Concerns

Sarah A. Colwill

Advocacy Committee for Racial Ethnic Concerns

Judith Pingel

Committee on Theological Education

Jim Kitchens

Presbyterian Youth Connection

Nathan Ballentine

Patricia Massey

Board of Pensions

Robert W. Maggs Jr.

Earldean V. S. Robbins

Presbyterian Foundation

Robert E. Leech

Steve A. Martin

Presbyterian Publishing Corporation

Robert Bohl

Davis Perkins

Presbyterian Church (U.S.A.) Investment & Loan Program, Inc.

Jay Hudson

John Shannahan

Ecumenical Representatives

Rev. Mendelson Davila	Presbyterian Church of Nicaragua
Rev. Martha Raquel Nino Duran	Reformed Synod of Colombia
Rev. Hector Mendez	Presbyterian Reformed Church of Cuba
Rev. Samuel Muriguh	Presbyterian Church of East Africa
Dr. Mulumba Mukundi Musumbu	Presbyterian Church in Congo
Rev. Jerry Pillay	Uniting Presbyterian Church of Southern Africa
Rev. Dr. Nigel Robb	The Church of Scotland
Rev. U-Choan Tan	Presbyterian Church of Taiwan
Bishop Munib Younan	Evangelical Lutheran Church in Jordan and the Holy Land

Ecumenical Guests

Rev. Young Ro Ahn	Presbyterian Church of Korea
Kyong Baek	Presbyterian Church of Korea
Rev. Seong Gi Cho	Presbyterian Church of Korea
Rev. Byeng Man Kang	Presbyterian Church of Korea
Elder Sang Youg Kang	Presbyterian Church of Korea
Rev. Jung Ho Kim	Presbyterian Church of Korea
Kye-Ok Lee	Presbyterian Church in the Republic of Korea
Yoon Ja Lee	Presbyterian Church of Korea
Rev. Hau-Tiong Li	Presbyterian Church of Taiwan
Oneida Padilla	Presbyterian Reformed Church of Cuba
Rev. Milton Mejia	Presbyterian Church of Columbia
Rev. Won-Keun Park	Presbyterian Church in the Republic of Korea
Rev. Evie Pua	Christian Evangelical Church in Minahasa
Sang Hee Shin	Presbyterian Church of Korea

STANDING RULES OF THE GENERAL ASSEMBLY

Standing Rules for Meetings of the General Assembly

[As amended by the 217th General Assembly (2006)]



Sources of Business for the Meeting

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 - b. Received Less Than 60 Days Prior to General Assembly
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 - b. Budget Consultation
 - c. Appropriate Background Information
 - d. Report Length
3. **Overtures**
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 - b. Writing Overtures
 - c. Submitting Overtures
 - d. Distributing Overtures
 - e. Overture Advocate
4. **Communications and Resource Material**
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 - b. Forty-five Day Deadline
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 - d. Advice and Counsel Memoranda
5. **Advisory Committee on the Constitution Report**
 - a. Report
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 - b. Review Process
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8. **Commissioners' Resolutions**
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 - c. Existing General Assembly Policy
 - d. May Not Amend *Book of Order*
 - e. Already Before Assembly
 - f. Same Issues as Previous Assembly
 - g. Referral
 - h. Referral Declined

1. Papers in General

Papers to Be Considered

a. The General Assembly shall consider only those papers delivered to the Stated Clerk in compliance with Standing Rule A and any other papers whatsoever that have been delivered to the Stated Clerk. Ordinarily, such papers shall have been forwarded to the Stated Clerk post-marked no later than sixty days prior to the convening of the General Assembly.

Received Less Than 60 Days Prior to General Assembly

b. 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.

2. Reports of Entities, Commissions, and Committees

Reports Deadline

a. 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.

Budget Consultation

b. 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).

Appropriate Background Information

c. 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 that 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.

Report Length

d. 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.

3. Overtures

Definition

a. 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

b. The stated clerk of a presbytery or synod considering an overture to the General Assembly shall:

(1) Examine the most recently published *Minutes of the General Assembly* to determine if a similar overture has already been passed.

(2) Consult with the Office of the General Assembly to determine whether the desired action has been voted by any previous General Assembly.

(3) Consult with the Office 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.

(4) Draft the overture in the following form:

“The Presbytery of _____ overtures the [# of the assembly] General Assembly [(year)] 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
Overtures**

c. Submitting Overtures

(1) 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).

(2) 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 sixty 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.

(3) All other 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.

(4) Overtures not received within the designated time limits shall not be considered, but shall be returned to the originating governing body for reconsideration.

(5) 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.

(6) 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**

d. 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**

e. Overture Advocate

(1) 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 E.2.)

(2) 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 E.2.)

4. Communications and Resource Material**Provide
Comment or
Advice**

a. 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.

**Forty-five Day
Deadline**

b. 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.

**Resource
Materials**

c. Resource material (except for previously published books), including advice and counsel memoranda from advocacy and advisory committees, 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.

**Advice and
Counsel
Memoranda**

d. 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.

5. Advisory Committee on the Constitution Report

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.

**Presented
Directly to
General
Assembly**

b. 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.

6. Entity and Synod Minutes

**Submit for
Review**

a. 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.

Review Process

b. 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)

7. Presbytery Reports

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.

8. Commissioners' Resolutions

- Who May Propose** a. 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. No commissioner may sign more than two resolutions.
- Deadline** b. 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.
- Existing GA Policies** c. 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.
- May Not Amend Book of Order Already Before Assembly** d. Commissioners' resolutions shall not contain business that requires an amendment to or interpretation of the *Constitution* (see *Book of Order*, G-18.0301(a)).
- e. 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.
- Same Issues as Previous Assembly** f. 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' resolution: "refer to a subsequent assembly," "decline for consideration," or "take no action."
- Referral** g. 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.
- Referral Declined** h. 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.

B

Commissioners, Delegates, and Other Participants at the Meeting

1. **Commissioners**
 - a. Election
 - b. List Delivered by 120 Day Deadline
 - c. Able to Attend
 - d. Entitlements, Expenses
 - e. Newly Created Presbytery's Commissioners
 - f. Missionary Advisory Delegate
 - g. Ecumenical Advisory Delegate
2. **Advisory Delegates**
 - a. Definition
 - b. Categories
 - c. Voting Privileges
 - d. Youth Advisory Delegates
 - e. Theological Student Advisory Delegates
 - f. Missionary Advisory Delegates
 - g. Ecumenical Advisory Delegates
3. **Corresponding Members**
 - a. Definition
 - b. Entitled to Speak, Not Vote
4. **Advisory Committee on the Constitution**
5. **Other Participants**
 - a. Special Guests
 - b. Ecumenical Representatives
 - c. Resource Persons
 - d. Presbytery Staff
 - e. Ecumenical Visitors
 - f. Interfaith Representatives
6. **List of Participants**

1. Commissioners

- Election** 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.
- List Delivered by 120 Day Deadline** b. 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.
- Able to Attend** c. Ministers and elders considered for election as commissioners must be able to be in attendance for the duration of the General Assembly.
- Entitlements, Expenses** d. 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.
- Newly Created Presbytery's Commissioners** e. 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 as-

sembly meeting (see *Book of Order*, G-13.0102).

Alternates

f. 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.

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.

Categories

b. 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 I.3.) on the same basis as the expenses of commissioners (see Standing Rule B.2.f.(2) below for exception).

Voting Privileges

c. 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

d. Youth Advisory Delegates

(1) 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.

(2) 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 Delegate

e. Theological Student Advisory Delegates

There shall be a delegation of theological student advisory delegates each year: two from each of the theological institutions of the Presbyterian Church (U.S.A.); one from each of the theological institutions in a covenant relationship with the Presbyterian Church (U.S.A.); and one each from three selected other theological seminaries. The selection process for these delegates is as follows:

(1) Each theological institution of the Presbyterian Church (U.S.A.) shall nominate three students who, at the time of the General Assembly, will have at least one year of study remaining in their degree program. Two of these students shall be designated by the institution as delegates and the other student shall be designated as the alternate. Such a student must be either an inquirer or a candidate in preparation for ministry under care of a presbytery, or a student nominated by the Presbyterian School of Christian Education. These nominations shall be forwarded to the Stated Clerk, who shall transmit the names of the two students to be delegates to the presbytery of jurisdiction for election. The presbyteries shall then certify the election to the Stated Clerk when completed.

(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.

(4) 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**

f. Missionary Advisory Delegates

(1) 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 Worldwide Ministries Division shall notify the Stated Clerk at the time these persons are named.

(2) 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**

g. Ecumenical Advisory Delegates

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 General Assembly Committee on Ecumenical Relations.

3. Corresponding Members

Definition

a. 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.

**Entitled to
Speak, Not Vote**

b. 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. Advisory Committee on the Constitution

During the General Assembly, three or more members of the Advisory Committee on the Constitution [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).

5. 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.

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.

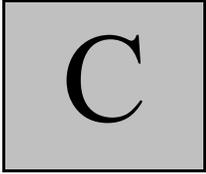
Interfaith Representatives

f. Interfaith Representatives—Three observers of other faiths or religious traditions, who shall be representatives chosen by recognized religious bodies of non-Christian religious traditions and/or faith communities shall be present at the assembly at the invitation of the General Assembly Committee on Ecumenical Relations. The interfaith representatives shall be present with the church in its deliberations, and to speak to the assembly for the purpose of conveying greetings or messages, or bringing information germane to the decision-making process. The assembly shall assume the expense of housing and on the same basis as the expense of commissioners, but shall not reimburse any travel expenses to the assembly site.

6. List of Participants

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 in-

dependent 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.



Formation of Committees and Referral of Business

1. **Assembly Committee Structure**
 - a. Number and Designation of Assembly
 - b. Committee Assistants
 - c. Assembly Committee Moderator and Vice Moderator
 - d. Assembly Committee on Business Referral
 - e. Orientation
 2. **Assigning Commissioners to Assembly Committees**
 - a. Committee Assignments
 - b. Notification of Assignment
 - c. Assignment List Provided
 - d. Random Selection Process
 3. **Referring Business**
 - a. Recommendation for Referral of Business
 - b. General Assembly Action on Referrals
 - c. How Referred
 - d. Referral Considered by One Committee
 - e. Referring Overtures to Committees
 4. **Tentative Document**
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1. Assembly Committee Structure

Number and Designation of Assembly Committees

a. The Stated Clerk shall propose the number and designation of assembly committees to the General Assembly. 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.

Committee Assistants

b. 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.

Assembly Committee Moderator and Vice Moderator

c. 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

d. 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 e. 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.

2. Assigning Commissioners to Assembly Committees

Committee Assignments 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.

Notification of Assignment b. No later than thirty days before the convening of the assembly, commissioners shall receive the number and designation of committees. At the same time that the number and designation of committees is communicated, 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.

Assignment List Provided c. 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 d. 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. Referring Business

Recommendation for Referral of Business

a. The Stated Clerk shall submit to the Committee on the Office of the General Assembly a recommendation for the referral of all items of business coming before the General Assembly.

General Assembly Action on Referrals

b. 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.

How Referred

c. 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.

Referral Considered by One Committee

d. 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.

Referring Overtures to Committees

e. 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 re-

ferral 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.

4. Tentative Docket

a. 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.

b. 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 I.4.b.(3) and I.4.b.(4)). Review of the minutes of the synods pursuant to G-13.01031 and of statement(s) of compliance with decisions of the General Assembly Permanent Judicial Commission by governing bodies, reported by the Stated Clerk pursuant to Standing Rule M.2.b.(4), shall be assigned to the same assembly committee. Following the convening of the assembly, such matters shall be directed to the Assembly Committee on Bills and Overtures.



Beginning of the General Assembly Meeting

1. Registration and Seating

- a. Registration of Commissioners and Delegates
- b. Commissioners with Disabilities
- c. Assigned Seats
- d. Alternates
- e. Ecumenical Representatives
- f. Presbytery Staff Seating
- g. Access to Commissioner and Advisory Delegate Seating

2. Quorum

3. Committee Moderators and Overture Advocates Meeting

1. Registration and Seating

Registration of Commissioners and Delegates

a. 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.

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. The Stated Clerk shall also enroll assistants to commissioners who have been certified by his or her presbytery as having a disability warranting assistance.

Assigned Seats

c. 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.

Alternates

d. 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.

Ecumenical Representatives

e. Ecumenical representatives shall be seated on the floor of the assembly in a section clearly designated for such guests.

Presbytery Staff Seating

f. 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.

**Access to
Commissioner
and Advisory
Delegate Seating**

g. The only persons who shall be permitted access to the commissioner and advisory delegate seating area during plenary sessions are commissioners, advisory delegates, assistants enrolled by the Stated Clerk to assist commissioners having a disability warranting assistance, the Stated Clerk, Associate and Assistant Stated Clerks, and other staff and assembly assistants who are assigned responsibilities that require access to this area, including assisting at the floor microphones, delivery of official messages to commissioner and advisory delegates, and locating commissioners who are needed on the platform. The Stated Clerk will provide special credentials for the particular staff and assembly assistants who are authorized to enter the commissioner/advisory delegate seating area.

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. Committee Moderators and Overture Advocates Meeting

The Office of the General Assembly 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.

E

Committee Meetings

1. **Committee Leadership and Support**
 - a. Moderator and Vice Moderator
 - b. Recorder
 - c. Committee Assistant
2. **Procedures for Assembly Committees**
 - a. Open Meeting
 - b. Parliamentary Procedures
 - c. Use of Resources
 - d. Preparation of Resource Material
 - e. Privilege of Floor
 - f. Overture Advocates/
Signer of Commissioners' Resolution
 - g. Responsibilities of Overture Advocate
3. **New Business**
 - a. Consider Only Matters Referred
 - b. Proposing Amendment to *Constitution*
 - c. Constitutional Matters
 - d. Approval Requirement
 - e. Presentation of
 - f. Referral to Advisory Committee
4. **Organizational Meeting**
5. **Public Hearings**
 - a. Schedule
 - b. Time Limits for Presentations
 - c. Hearing Form
6. **Assembly Committee on Bills and Overtures**
 - a. Responsible for Referral of Business
 - b. Coordination Between Committees
 - c. Distribution of Materials
 - d. Requests to Schedule Event
7. **Reports of Assembly Committees**
 - a. Writing the Report
 - b. Content
 - c. Fiscal Implications
 - d. Identify Entity
 - e. GAC to Determine Entity
 - f. Votes Recorded
 - g. Confer with Entity Affected by Action
 - h. Minority Report

1. Committee Leadership and Support

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.

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.

2. 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*.
- Use of 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.
- Preparation of Resource Material** d. 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. 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.
- Privilege of Floor** e. 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 Standing Rule E.2.e.(3) above;
 - (5) Persons invited by the committee through a majority vote of the committee; 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*.
 - (7) 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.
 - (8) 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/ Signer of Commissioners' Resolution** f. 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.

**Responsibilities of
Overture
Advocate**

g. Overture advocates 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.

3. New Business

**Consider Only
Matters Referred**

a. 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.

**Proposing
Amendment to
Constitution**

b. 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.

**Constitutional
Matters**

c. 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.

**Approval
Requirement**

d. 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.

Presentation of

e. New business, other than that described in this standing rule, must be presented in accordance with Standing Rule A.8.

**Referral to
Advisory Com-
mittee on the
Constitution**

f. 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.

4. Organization Meeting

a. 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 approval of the committee's agenda and consideration of the style in which the committee plans to operate.

b. During this executive session, business items before the committee shall not be discussed or acted upon.

5. Public Hearings

Schedule

a. 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.

Time Limits for Presentations

b. 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.

Hearing Form

c. 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.

6. Assembly Committee on Bills and Overtures

Responsible for Referral of Business

a. 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.

Distribution of Materials

c. 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 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 to Schedule Event

d. 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.

7. 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.
Fiscal Implications	c. 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.
Identify Entity	d. 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.
GAC to Determine Entity	e. 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.
Votes Recorded	f. 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 <i>Journal</i> of the General Assembly.
Confer with Entity Affected by Action	g. 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 Report	h. Minority Report <p>(1) A minority of the members of an assembly committee, or an individual member of an assembly committee, may submit in writing views that differ from those in the committee report. If the moderator of the committee shall affirm in writing that the positions expressed as recommendations for action by the assembly in a written minority report were presented to the whole committee during its consideration of the matter, the Stated Clerk shall reproduce the minority report and distribute it with the report of the committee.</p> <p>(2) A minority report must be appropriate for consideration as a substitute motion (see <i>Robert's Rules of Order, Newly Revised</i>, 2000, p. 510).</p>

F

General Assembly Plenary Meeting

- 1. Assembly Committee on Bills and Overtures Reports**
 - a. Report at Beginning of Each Meeting
 - b. Limits on Debate/Changes in Docket
 - c. Review Minutes
 - d. Requests for Communicating with Assembly
 - e. Referral of Protests
- 2. Reports of Assembly Committees**
 - a. Distribution
 - b. Adequate Docket Time
 - c. Committee Moderators
 - d. Financial Implication
- 3. Minority Reports**
 - a. Must Stand as Full and Complete Substitute
 - b. Reasons Supporting Committee's Recommendation
- 4. Committee Reports on the Budget**
 - a. Per Capita Budget
 - b. Amended Per Capita Budget
- 5. Plenary Meeting Procedures**
 - a. Debate
 - b. Voting Methods
 - c. Mindful of Effort Required to Fulfill Recommendations
 - d. Constitutional Questions
 - e. Cellular Telephones
 - f. Emergency Messages
 - g. Confidentiality
- 6. General Assembly Nominating Committee**
 - a. Presentation of Nominations
 - b. May Decline to Submit Nomination
 - c. Nominating from the Floor
- 7. Docket Time for Special Greetings**
 - a. Head of Communion
 - b. Assignment of Docket Time
- 8. Announcements and Nonofficial Printed Materials**
 - a. Approval for Announcements
 - b. Nonofficial Printed Material
- 9. Distributing Study Documents**
 - a. Distribution
 - b. Responsible Entity Identified
- 10. Forming Social Policy**
- 11. Peaceful Demonstrations**
 - a. Where Allowed
 - b. Prohibited in Building

1. Assembly Committee on Bills and Overtures Reports

Report at Beginning of Each Meeting

a. 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.

Limits on Debate/Changes in Docket

b. 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.

Review 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.

Requests for Communicating with Assembly d. 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.

Referral of Protests e. 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).

2. 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.

Adequate Docket Time b. The Committee on the Office of the General Assembly, in consultation with the Stated Clerk, 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 shall consult with the committee for additional time to complete consideration of the report.

Committee Moderators c. Committee moderators should move the approval of recommendations with minimum comment, and material in the commissioners’ printed resources shall not be read.

Financial Implication d. The financial effect of each recommendation on budgets previously approved or under consideration shall be clearly presented at the time that the recommendation is considered by the assembly.

3. Minority Reports

Must Stand as Full and Complete Substitute a. 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.

Reasons Supporting Committee’s Recommendation b. 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 E.7.h.)

4. Committee Reports on the Budget

Per Capita Budget

a. 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.

Amended Per Capita Budget

b. 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 approval.

5. Plenary Meeting Procedures

Debate

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.

Voting Methods

b. 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.

Mindful of Effort Required to Fulfill Recommendations

c. 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.

Constitutional Questions

d. 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.

Cellular Telephones

e. 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

f. 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.

Confidentiality

g. Any person permitted to remain during any executive session is expected to agree to be bound by the confidentiality required of commissioners.

6. General Assembly Nominating Committee

Presentation of Nominations

a. 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.

May Decline to Submit Nomination

b. 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).

Nominating from the Floor

c. Nominating from the Floor

(1) Nominations by commissioners shall be in order unless the vacancy is required to be filled upon nomination from some other source.

(2) 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.

(3) In the event that there are nominations from the floor, the election shall proceed as follows:

(a) The General Assembly will deal with one challenged position at a time.

(b) 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.

(c) 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.

(d) Without further discussion or debate, the General Assembly will move to vote.

7. Docket Time for Special Greetings

Head of Communion

a. 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.

Assignment of Docket Time

b. The placing of this greeting on the docket will be assigned by the Stated Clerk.

8. Announcements and Nonofficial Printed Materials

Approval for Announcements

a. 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.

Nonofficial Printed Material

b. 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.

9. Distributing Study Documents

Distribution

a. 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.

Responsible Entity Identified

b. 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.

10. 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.

11. Peaceful Demonstrations

Where Allowed

a. Peaceful demonstrations shall be allowed twenty-five or more feet outside of the entrances to the building in which General Assembly meets.

Prohibited in Building

b. 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.



General Assembly Meeting Worship

Services of Worship

- a. Moderator of Preceding General Assembly Responsible for Planning
- b. Ecumenical Worship
- c. In Conformity with Directory for Worship

Services of Worship

Moderator of Preceding General Assembly Responsible for Planning

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.

Ecumenical Worship

b. The Stated Clerk shall plan an ecumenical period of worship and provide, in advance, suitable leadership for this period of worship.

In Conformity with Directory for Worship

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.]



Officers and Elections

1. Moderator of the General Assembly

- a. Title/Functions
- b. Election
- c. Vice Moderator
- d. Vacancy

2. Stated Clerk of the General Assembly

- a. Title/Functions
- b. Election
- c. Acting Stated Clerk
- d. Associate Stated Clerks

1. Moderator of the General Assembly

Title/Functions

- a. Title and Functions of the Moderator at the General Assembly

(1) 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.

(2) The title of the Moderator is “The Moderator of the [number] General Assembly [(year)] of the Presbyterian Church (U.S.A.)”

(3) The Moderator of the General Assembly is a commissioner of the General Assembly.

(4) 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.

(5) 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 (*Book of Order*, G-9.0202).

(6) 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.

Election

- b. Election of the Moderator

(1) 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.

(2) 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.

(3) The following campaign procedures shall be observed:

(a) 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 H.1.b.(3)(e).

(b) 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.

(c) Distribution of written campaign materials at General Assembly outside of the candidate's room shall be limited to printed materials placed in mailboxes.

(d) 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.

(e) Not less than fifteen days before the convening of the General Assembly, the Stated Clerk shall publish for commissioners and advisory delegates an electronic information packet containing the following material regarding each candidate for Moderator who is known to the Stated Clerk and who wishes to be included:

(i) A photograph, a biographical sketch, a personal statement by the candidate that includes a statement regarding the candidate's sense of call to the office,

(ii) A written presentation by the presbytery having jurisdiction over the candidate, if that governing body has endorsed the candidate,

(iii) 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,

(iv) The responses of the candidate to a questionnaire developed by the Stated Clerk.

The layouts for the presentation under this standing rule (as outlined above) may be chosen by the candidates, but all material including photographs submitted for each presentation shall be provided in electronic format as well as print. 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.

Each proposed Vice-Moderator candidate who wishes to be included may send biographical information and a photograph in electronic format.

(4) The Moderator of the General Assembly shall be elected in the following manner:

(a) 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.

(b) 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.

(c) 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.

(d) 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:

(i) 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.

(ii) 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.

(5) 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.

Vice Moderator

c. Vice Moderator

(1) 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.

(2) 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.

(3) 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.

Vacancy

d. Vacancy in the Office of the Moderator or Vice Moderator

(1) 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.

(2) 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.

2. Stated Clerk of the General Assembly

Title/Functions

a. Title and Functions of the Stated Clerk at the General Assembly

(1) 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.

(2) 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.

(3) 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.

(4) 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.

(5) 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.

(6) 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 C.3.e.).

(7) 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 C.4.a.). 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 Assembly 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.

(8) 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.).

(9) 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.

(10) The Stated Clerk shall be the parliamentarian for the meetings of the General Assembly, or arrange for the service of a professional parliamentarian.

(11) 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.

(12) 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.

Election

b. Election of the Stated Clerk

(1) 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. 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.

(2) 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.

(3) The General Assembly that meets prior to the end of the term of a Stated Clerk shall elect a Stated Clerk Nomination Committee.

(a) The slate of nominees for the review/nomination committee shall consist of the following: three members of the Committee on the Office of the General Assembly (nominated by the Committee on the Office of the General Assembly, one of whom shall serve as moderator of the committee), one member of the General Assembly Council (nominated by the General Assembly Council), and five at-large members nominated by the General Assembly Nominating Committee in the following categories: one governing body stated clerk and four persons (two elders and two clergy) from among commissioners who have attended an assembly in the past six years. The General Assembly Nominating Committee shall present to the assembly for election the slate of nominees for the Stated Clerk Nomination Committee. The slate presented shall reflect the denomination's commitment to inclusiveness.

(b) Nominations from the floor for the 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, and must be in the same category (H.2.b.(3)(a)). 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 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 nomination process is provided in the Office of the General Assembly and shall designate staff services for the Stated Clerk Nomination Committee.

(e) The nomination committee shall begin its work no later than 300 days before the start of the assembly that will elect the Stated Clerk.

(f) The Committee on the Office of the General Assembly shall be responsible for conducting the end-of-term evaluation of the Stated Clerk.

(g) The nominating committee shall announce that persons seeking the position of Stated Clerk shall file a completed application form and a resume or personal information form (PIF) with the committee 180 days before the opening of the General Assembly.

If the incumbent wants to be considered, he or she will notify the committee in writ-

ing and submit a current resume or PIF 180 days before the opening of the General Assembly. The Committee on the Office of the General Assembly shall provide a copy of the end-of-term evaluation to the Stated Clerk Nominating Committee.

(h) 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 review and evaluate all applications to determine the constitutional eligibility of the candidates. Any candidate who is determined to not be eligible will be notified in writing within forty-five days of receipt of their resume or PIF.

(j) The committee shall interview all eligible candidates using the same methodology and select one as the committee's recommendation. All members of the committee shall ordinarily participate in the interview. The committee shall declare its nominee no later than sixty days before the opening of the General Assembly.

(k) 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.

(l) 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:

(i) A photograph, a biographical sketch, a personal statement by the candidate, including a statement regarding the candidate's sense of call to the office,

(ii) 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.

(iii) 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.

(m) The candidates may not distribute any other materials, print or electronic, including flyers, buttons, tokens or other objects that would denote a campaign for the office of Stated Clerk.

(n) Other organizations supporting the candidacy of a particular candidate may not distribute materials electronically, through the mail, or at the General Assembly with the knowledge, support, or permission of that candidate. Should a candidate discover that an organization is advocating or campaigning for him or her, it is expected that the candidate will request that organization to cease its activities. The same expectation will be true of organizations that are critical of a particular candidate for Stated Clerk.

(o) Each candidate will be provided a place to meet and talk with commissioners and advisory delegates two days before the election. Only information provided by the Office of the General Assembly may be distributed in those rooms. Other materials, apart from that packet, are not permitted. Each candidate for Stated Clerk will be allowed to post the times when he/she will be available for conversation in that room.

(p) Any questions concerning interpretation of the election process outlined in H.2.b. shall be determined by the Stated Clerk Nomination Committee.

(4) The General Assembly, by majority vote, shall elect the Stated Clerk 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 other nominations from those who have completed the nomination process. Only one speech, made by a commissioner or a member of the Stated Clerk Nomination Committee 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 other nominations, 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 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.

(d) In the event there are other nominations, 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, after which the voting shall take place.

(5) 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 Nomination Committee, or shall propose to the Moderator for appointment, if the assembly is not in session, to a Stated Clerk Nomination Committee. This committee shall be composed of members as outlined in Standing Rule H.2.b. 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.

(6) The Stated Clerk 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.

(7) A new Stated Clerk shall normally assume office thirty days after the adjournment of the assembly. A longer period of transition between Stated Clerks may be negotiated by the Committee on the Office of the General Assembly, but shall not exceed ninety days.

Acting Stated Clerk

c. Acting Stated Clerk

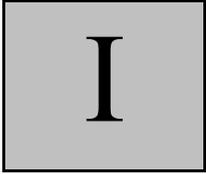
In case of the incapacity, resignation, or death of the Stated Clerk, the Committee on the Office of the General Assembly shall designate an Acting Stated Clerk until such time as the Stated Clerk is able to resume the duties or the General Assembly elects a new Stated Clerk. The person so designated may be one of the Associate Stated Clerks or another person eligi-

ble for election as Stated Clerk.

Associate Stated Clerks

d. Associate 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. The term of office shall be four years, subject to reelection at the pleasure of the General Assembly.



General Assembly Arrangements

1. **Date and Place of Meeting**
 - a. Determining Date and Place
 - b. Presbytery Invitations
 - c. Criteria
 - d. Rotating the Place of the Meeting
 2. **Meeting Arrangements**
 - a. Arrangements and Housing
 - b. Assembly Assistants
 - c. Simultaneous Interpretation
 - d. Sponsorship of Events
 3. **Reimbursing Commissioner Expenses**
 - a. Reimbursement/Per Diem
 - b. Reimbursement for Alternate Commissioner
 4. **Assembly Meeting Work Group**
 - a. Membership
 - b. Responsibilities
-

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 I.4.b.(10) 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. 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.
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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 Event

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. Reimbursing Commissioner Expenses

Reimbursement/ Per Diem

a. 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 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.

Reimbursement for Alternate Commissioner

b. The Office of the General Assembly shall reimburse an alternate commissioner 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.

4. Assembly Meeting Work Group

Membership

a. 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 Commit-

tee 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 (1) through (10) in this Standing Rule I.4.b.

Responsibilities

b. Responsibilities

- (1) Review the evaluation of each General Assembly session secured by the Stated Clerk.
- (2) 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.
- (3) 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.
- (4) 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.
- (5) 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.
- (6) Consult with the Moderator regarding the planning of all worship at the General Assembly.
- (7) Coordinate the programmatic aspects of each General Assembly session, ensuring that adequate time is provided for the business that must be transacted.
- (8) 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.
- (9) 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.
- (10) 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.



Special Meetings of the General Assembly

1. Method of Calling

- a. Petition's Subject Matter
- b. Resolution Form
- c. Not Called for Discussion Only
- d. Resolved 1 or 2 Days
- e. Full Text on Each Page of Petition
- f. Consult with Assembly Committee on Bills and Overtures
- g. 120-day Requirement

2. Signatures

- a. Verification of PC(USA) Membership
- b. Verification of Signature
- c. Removal Request
- d. Failure to Reply
- e. Verification Process Report

3. Date and Location

- a. Report of Decision to Call Meeting
- b. COGA Sets Date and Place
- c. Expense Plan
- d. Letter of Notification

1. Method of Calling

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.

Petition's Subject Matter

a. A special meeting may be called providing the petition's subject matter falls within the General Assembly's responsibilities. (G-13.0103).

Resolution Form

b. 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.

Not Called for Discussion Only

c. A special meeting may not be called for the purpose of discussion only.

Resolved in 1 or 2 Days

d. The matters should be able to be resolved in a session of one or two days.

Full Text on Each Page of Petition

e. The full text of the resolution shall appear on each page of the signed petitions.

Consult with Assembly Committee on Bills & Overtures

f. 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.

120-day Requirement

g. 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.

2. Signatures

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:

**Verification of
PC(USA)
Membership
Verification of
Signature**

a. 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.

b. 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.

Removal Request

c. During the verification process, a commissioner may request removal of his or her name from the petition by notifying the Stated Clerk.

Failure to Reply

d. 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.

**Verification
Process Report**

e. The Stated Clerk shall report to the Moderator the results of the verification process.

3. Date and Location

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.

**Report of
Decision to Call
Meeting**

a. 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.

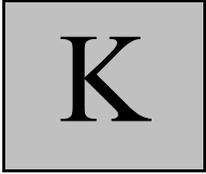
**COGA Sets Date
and Place
Expense Plan**

b. The COGA shall set the date and place of a called meeting.

c. 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.

**Letter of
Notification**

d. 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.



Commissions, Special Committees, and Special Administrative Review

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. Commissions and Special Committees <ol style="list-style-type: none"> a. Purpose b. Considerations for Creating c. Appointed by Moderator d. Length of Existence and Reports e. Review f. Representation at General Assembly and Funding g. Coordination h. Staff Services | <ol style="list-style-type: none"> 2. Special Administrative Review of Synods <ol style="list-style-type: none"> a. Three Ways to Review b. Written Request for Review |
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1. Commissions and Special Committees

Purpose

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.

Considerations for Creating

b. 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.

Appointed by Moderator

c. 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.

Length of Existence and Reports

d. 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.

Review

e. 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 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 and Funding

f. 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. 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 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.

(2) 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.

(3) 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

g. 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

h. 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.

2. Special Administrative Review of Synods**Three Ways to Review**

a. 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:

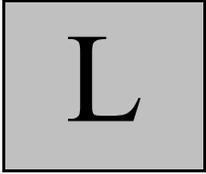
(1) by an overture from a presbytery or synod (G-11.0103t(3); G-12.0102o(2); Standing Rule A.3.;

(2) by request from one of the General Assembly entities (Standing Rule A.2.); or

(3) By a commissioners' resolution (Standing Rule A.8.). 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 K.5. and G-9.0501–.0503.

**Written Request
for Review**

b. 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 K.5.) to conduct a special administrative review in accordance with G-9.0408–.0410 and report its findings and recommendations to the next General Assembly.



Amendment or Suspension of the Standing Rules

1. **Recommending Amendments to the Standing Rules**
 2. **Amending the Standing Rules**
 3. **Suspending the Standing Rules**
-

Recommending Amendments to the Standing Rules

1. 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

2. 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

3. A motion to suspend the standing rules is not debatable and shall require a two-thirds vote of the total enrollment of the commissioners.

Newly-Appointed Mission Personnel

Rev. Shirley Ann Hill, Mission Co-Worker, is serving as Public Health Worker (HIV/AIDS) in Cameroon with the Presbyterian Church of Cameroon. She is a member of the Presbytery of Heartland.

Mr. Carlos Javier Cárdenas Martínez, Mission Co-Worker, is serving as Disaster Mitigation/Environmental Management & Agricultural Development worker in Nicaragua with the Council of Evangelical Churches in Nicaragua (CEPAD). He is a member of Parish “Nuestra Señora de la Asunción” Cathedral of Juigalpa, Chontales, Nicaragua.

Mr. Richard Edward Allhusen and Mrs. Rev. Lynn Brockway Allhusen, Mission Co-Workers, are serving in Egypt at St. Andrew’s Church in Cairo. Richard is the Program Director and Lynn serves as pastor. They are members of Pultneyville Reformed Church, Williamson, New York of the Reformed Church in America.

Phil Shaver, Mission Co-Worker, will be serving as a teacher at Hope Academy of Bishkek in Kyrgyzstan. He is a member of First Presbyterian Church, Lakeland, Florida, Presbytery of Tampa Bay.

Matthew Middleton, Long-Term Volunteer, is serving as a music teacher organist in Palestine. He is a member of Hope Presbyterian Church in Austin, Texas, Mission Presbytery.

Mr. Robert Gordon Ause and Mrs. Tamara Warner Lee Ause, Short-Term Volunteers, are serving as religion teachers in Hungary with the Reformed Church of Hungary. They are members of the Community Presbyterian Church, San Juan Capistrano, California, Presbytery of San Juan.

Matthew James Mittelstadt, Short -Term Volunteer, is serving as an Accompaniment Volunteer in Colombia with the Presbyterian Church of Colombia. He is a member of St. Paul’s Lutheran Church, East Windsor, New Jersey.

Andrew Joseph Berg, Short -Term Volunteer, is serving as Puentes de Cristo Mission Team Coordinator in Mexico with the National Presbyterian Church in Mexico. He is a member of First Presbyterian Church, Birmingham, Michigan, Presbytery of Detroit.

Rebekah Louise Walker, Short -Term Volunteer, is serving as Administration Office Volunteer in Israel with Mar Elias College in Ibillin. She is a member of Nassau Presbyterian Church, Princeton, New Jersey, Presbytery of New Brunswick.

Laura C. Atkinson, Short -Term Volunteer, is serving as Practice Room Supervisor & Administrative Assistant in India with the Woodstock School. She is a member of Central Presbyterian Church, Louisville, Kentucky, Presbytery of Mid-Kentucky.

Adrian Frank Julian, Short-Term Volunteer, is serving as an English Teacher in Indonesia with Duta Wacana Christian University. He is a member of Banner Elk Presbyterian Church, Banner Elk, North Carolina, Presbytery of Western North Carolina.

Sarah Renee Escue, Short-Term Volunteer, is serving as Companeros Mission Team Assistant with the National Presbyterian Church of Mexico. She is member of First United Presbyterian Church in Dale City, Virginia.

Theodore R. Collins, Short-Term Volunteer, served as Accompaniment Volunteer with the Presbyterian Church of Colombia from April 3-22, 2006. He is a member of Concordia Presbyterian Church in Concordia, Kansas, Presbytery of Northern Kansas.

Meghann Green, Short-Term Volunteer, is serving as Itineration of YAV program with the Mission Volunteer International—Young Adult Volunteer in the USA. She is a member of Fredericksburg Presbyterian Church in Fredericksburg, Virginia, Presbytery of James.

**Mission Personnel Retiring
With 20 or More Years of Mission Service**

Henry Haswell served in Brazil (1972–2006) in evangelism and church planting in partnership with the Presbyterian Church of Brazil. Leadership training was a hallmark of his ministry. Henry earned his BS degree in floriculture from Texas A&M University in College Station, Texas. He attended Fuller Theological Seminary in Pasadena, California, where he received his MDiv degree. He served as a youth worker for Calvary Presbyterian Church in South Pasadena and St. Paul's Presbyterian

COMMISSIONING SERVICE

Church in Anaheim, California, before his first appointment in 1972 to serve in mission in Brazil. Henry is a clergy member of Grace Presbytery.

Lottie Haswell served in Brazil (1972–2006) in evangelism and church planting in partnership with the Presbyterian Church of Brazil. She worked with women and children in Christian education and ministry through the Presbyterian Women's Auxiliary. Lottie attended Pasadena College in California and El Centro Community College in Dallas, Texas, where she received her associate's degree in 1983. She also studied education at the University of Texas in Dallas and mission and theology at Fuller Theological Seminary in Pasadena. In 1994 she received a BA in psychology from Le Tourneau University, Longview, Texas. Lottie is a member of St. Andrew's Presbyterian Church in Houston, Texas. The Haswells will continue to reside in Brazil in retirement.

Gilberto Medina served in Mexico (1996–2006) as a mission co-worker. Gilberto served at Puentes de Cristo, one of seven Presbyterian Border Ministry projects, where he coordinated the administration and the mission programs. Prior to his assignment to Puentes de Cristo, Gilberto served in Venezuela (1985-1995) where he trained pastors and lay people in evangelism at the request of the Presbyterian Church of Venezuela. Born in Aguadilla, Puerto Rico, Gilberto attended the University of Puerto Rico in Mayaguez. He received an MDiv degree from the Evangelical Seminary of Puerto Rico. He has studied for a master's degree in sacred theology at Pittsburgh Seminary in Pennsylvania and held pastorates in Puerto Rico at Aguadilla and Ponce. Before his appointment to Venezuela, he was a part-time professor of religion at the Inter-American University in San Juan.

Maria Medina served in Mexico (1996–2006) as a mission co-worker at Puentes de Cristo, one of seven Presbyterian Border Ministry projects, where she coordinated health programs. Prior to her assignment to Puentes de Cristo, Maria served in Venezuela (1985–1995) where she trained pastors and lay people in evangelism at the request of the Presbyterian Church of Venezuela. Maria was born in Guanabo, Puerto Rico. She earned her RN at the Presbyterian Hospital School of Nursing in Puerto Rico and a BS degree in nursing at the University of Puerto Rico's School of Medicine. She has held positions as general nurse, head nurse, and pediatric nurse at hospitals in Aguadilla, Ponce, and Caguas in Puerto Rico. Before her appointment to Venezuela, she was associate director of nursing at the San Rafael Hospital in Caguas.

Carlos Clugy-Soto served in Venezuela (1990-2005) as professor and administrator of the Ecumenical Institute for Advanced Studies (IEES), a joint project of the Presbyterian, Lutheran, and Catholic churches of Venezuela. He was also involved in the construction and development of Jubilee Center, a Christian retreat and community center of the Presbyterian Church of Venezuela, and served as interim pastor. Prior to his time in Venezuela, Carlos served for two years in Kananga, and one year in Kinshasa in the Democratic Republic of the Congo (1985-1989). Between terms Carlos served as missionary-in-residence in Louisville, Kentucky (1989-1990). Carlos was born in Juan Diaz, Puerto Rico. He received his BBA in accounting from Georgia State University and his MDiv degree from Columbia Theological Seminary in Atlanta, Georgia. Carlos is a clergy member of Tres Rios Presbytery, currently serving as pastor of St. Andrew Presbyterian Church in El Paso.

Deborah Clugy-Soto served in Venezuela (1990-2005) as professor and administrator of the Ecumenical Institute for Advanced Studies (IEES), a joint project of the Presbyterian, Lutheran, and Catholic churches of Venezuela. She was also involved in the construction and development of Jubilee Center, and worked in youth ministries, theological education and the publication of educational resources. Prior to her time in Venezuela, Deborah served for two years in Kananga in the Democratic Republic of the Congo (1985-1989) and one year in Kinshasa. Between terms Deborah served as missionary-in-residence in Louisville, Kentucky (1989-1990). Deborah was born in Amarillo, Texas. She received her BA degree in religion from Phillips University in Enid, Oklahoma, and her MDiv degree from Brite Divinity School of Texas Christian University. Deborah is a clergy member of the Disciples of Christ Church under the care of the Tres Rios Area of the Southwest Region. She is currently working for Project Vida, an ecumenical service agency in El Paso.

Frederick Stock began service in Pakistan in 1956. In his most recent assignment, he lived in Rahim Yar Khan, Punjab, Pakistan and served as a Bible teacher and literacy coordinator. He made village trips to encourage Pakistani evangelists and supervised several adult literacy centers, working in partnership with the Presbyterian Church (U.S.A.) Mission in Pakistan. Frederick began his ministry in Pakistan immediately after his graduation from Princeton Theological Seminary in 1956. From 1957 to 1979, he was the "district missionary" of Sargodha Presbytery; from 1971 to 1979, he taught at the Bible Training Institute in Hyderabad, Pakistan, and did research on how to reach tribal people most effectively. He also served as an evangelist and as a pastor. Frederick holds a bachelor's degree from the University of California in Berkeley and another from the Biblical Seminary of Sacred Theology, now New York Seminary. He received his master's degree in theology from Princeton Theological Seminary in Princeton, New Jersey and a master's degree in missiology from Fuller School of World Mission in Pasadena, California. He is a minister member of the Presbytery of the Pacific in Los Angeles, California.

Margaret Stock began service in Pakistan in 1956. In her most recent assignment, she lived in Rahim Yar Khan, Punjab, Pakistan and served as Bible teacher and literacy coordinator. She made village trips to encourage Pakistani evangelists and supervised several adult literacy centers, working in partnership with the Presbyterian Church (U.S.A.) Mission in Pakistan.

COMMISSIONING SERVICE

Margaret was active in various women's groups. She also taught science and psychology at the Girls' College in Cairo, Egypt, (1952–53) and taught at Schutz School for Missionaries' Children in Assiut, Egypt (1950 to 1952). Margaret's roots in mission go even farther back than her childhood in Sudan. Her grandparents, three aunts, and an uncle were missionaries in India and Pakistan with the United Presbyterian Church of North America. Margaret earned a bachelor's degree from Westminster College in New Wilmington, Pennsylvania. She also holds a master's degree in religious education from the Biblical Seminary of Sacred Theology (now New York Seminary). Fred and Margie published a book called *People Movements in the Punjab*, about the history of the church in Pakistan, in 1974.

International Young Adult Volunteer Profiles May 2006

Leslie Acton will serve as Community Development Intern at National Presbyterian Church of Guatemala for one year, under the auspice of the Guatemala Young Adult Volunteer Program. Leslie is a member of the Sharon Presbyterian Church in Charlotte, North Carolina.

David Andrews will serve as Community Development Intern with the Joining Hands Against Hunger Program in Peru for one year, under the auspice of the Peru Young Adult Volunteer Program. David is a member of the First Presbyterian Church in Columbus, Georgia.

Leigh Bonner will serve as Community Development Intern at Presbyterian Church of Ghana in Ghana for one year, under the auspice of the Ghana Young Adult Volunteer Program. Leigh is a member of the Buntyn Presbyterian Church in Memphis, Tennessee.

Lora Burge will serve as Community Development Intern at National Presbyterian Church of Guatemala for one year, under the auspice of the Guatemala Young Adult Volunteer Program. Lora is a member of the Whidbey Presbyterian Church in Oak Harbor, Washington.

Alison Carlson will serve as Community Development Intern at Central Kerala Diocese/Church of South India for one year, under the auspice of the South India Young Adult Volunteer Program. Alison is a member of the Oaklands Presbyterian Church in Laurel, Maryland.

Melissa Carter will serve as Education and Community Development Intern at Hungarian Reformed Church for one year, under the auspice of the YAV Roma Program Initiative (Hungary/Ukraine). Melissa is a member of the Reinhardt College's Church Congregation in Waleska, Georgia.

Cammy Crane will serve as Community Development Intern at Central Kerala Diocese/Church of South India for one year, under the auspice of the South India Young Adult Volunteer Program. Cammy is a member of the Bush Hill Presbyterian Church in Alexandria, Virginia.

Ashley Drake will serve as Community Development Intern at Presbyterian Church of Ghana in Ghana for one year, under the auspice of the Ghana Young Adult Volunteer Program. Ashley is a member of the First Presbyterian Church in San Antonio, Texas.

Emily Fletcher will serve as Community Development Intern with the Joining Hands Against Hunger Program in Peru for one year, under the auspice of the Peru Young Adult Volunteer Program. Emily is a member of the Bear Creek Community Church in Woodinville, Washington.

Kimberlee Frost will serve as Community Development Intern at Presbyterian Church of Ghana in Ghana for one year, under the auspice of the Ghana Young Adult Volunteer Program. Kimberlee is a member of the Community Presbyterian Church in Clarendon Hills, Illinois.

Emily Griggs will serve as Community Development Intern at Presbyterian Church of East Africa in Kenya for one year, under the auspice of the Kenya Young Adult Volunteer Program. Emily is a member of the First Presbyterian Church of Granada Hills in Kannapolis, North Carolina.

Julia Grubb will serve as Community Development Intern at National Presbyterian Church of Guatemala for one year, under the auspice of the Guatemala Young Adult Volunteer Program. Julia is a member of the First Presbyterian Church in Shreveport,
Louisiana.

COMMISSIONING SERVICE

Kirk Harris will serve as Community Development Intern at Presbyterian Church of East Africa in Kenya for one year, under the auspice of the Kenya Young Adult Volunteer Program. Kirk is a member of the Maple Valley Presbyterian Church in Maple Valley, Washington.

Elizabeth Hunter will serve as Youth and Community Ministry Intern at Presbyterian Church of Ireland for one year, under the auspice of the Northern Ireland Young Adult Volunteer Program. Elizabeth is a member of the University Presbyterian Church of Chapel Hill, North Carolina.

Nora Jorgensen will serve as Community Development Intern at Presbyterian Church of Ghana in Ghana for one year, under the auspice of the Ghana Young Adult Volunteer Program. Nora is a member of the First Presbyterian Church in Goldsboro, North Carolina.

Anna Krummel will serve as Community Development Intern at Presbyterian Church of East Africa in Kenya for one year, under the auspice of the Kenya Young Adult Volunteer Program. Anna is a member of the First Presbyterian Church in Burlington, Iowa.

Kate Loveless will serve as Church/Community Worker at Time for God in the United Kingdom for one year, under the auspice of the United Kingdom Young Adult Volunteer Program. Kate is a member of the Grace Presbyterian Church in Arlington, Texas.

Erin Marth will serve as Community Development Intern at United Church of Christ in the Philippines for one year, under the auspice of the Ecumenical Intern Program. Erin is a member of the Eden Presbyterian Church in Rudd, Iowa.

Richard “Jamie” Milton will serve as Community Development Intern with the Joining Hands Against Hunger Program in Peru for one year, under the auspice of the Peru Young Adult Volunteer Program. Richard is a member of the Mebane Presbyterian Church in Mebane, North Carolina.

Rachel Morris will serve as Community Development Intern at United Church of Christ in the Philippines for one year, under the auspice of the Ecumenical Intern Program. Rachel is a member of the Second Presbyterian Church in Roanoke, Virginia.

Sutton Morris will serve as Community Development Intern with the Joining Hands Against Hunger Program in Peru for one year, under the auspice of the Peru Young Adult Volunteer Program. Sutton is a member of the Walnut Grove Community Presbyterian Church in Walnut Grove, California.

Rachel Norton will serve as Education and Community Development Intern at Hungarian Reformed Church for one year, under the auspice of the YAV Roma Program Initiative (Hungary/Ukraine). Rachel is a member of the Third Presbyterian Church in Rochester, New York.

Helen Peil will serve as Community Development Intern at United Church of Christ in the Philippines for one year, under the auspice of the Ecumenical Intern Program. Helen is a member of the St. Marks Presbyterian Church in Tucson, Arizona.

Kori Phillips will serve as Community Development Intern with the Joining Hands Against Hunger Program in Peru for one year, under the auspice of the Peru Young Adult Volunteer Program. Richard is a member of the Westminster Presbyterian Church in Dayton, Ohio.

Martha Reiter will serve as Community Development Intern at United Church of Christ in the Philippines for one year, under the auspice of the Ecumenical Intern Program. Martha is a member of the St Johns Presbyterian Church in Houston, Texas.

Sarah Robinson will serve as Community Development Intern at National Presbyterian Church of Guatemala for one year, under the auspice of the Guatemala Young Adult Volunteer Program. Sarah is a member of the Seven Oaks Presbyterian Church in Columbia, South Carolina.

Lauren Scharstein will serve as Community Development Intern at Presbyterian Church of East Africa in Kenya for one year, under the auspice of the Kenya Young Adult Volunteer Program. Lauren is a member of the Darlington Presbyterian Church in Darlington, South Carolina.

Lauren Simmons will serve as Youth and Community Ministry Intern at Presbyterian Church of Ireland for one year, under the auspice of the Northern Ireland Young Adult Volunteer Program. Lauren is a member of the Fort Hill Presbyterian Church in Celmsom, South Carolina.

COMMISSIONING SERVICE

Andrew Smith will serve as Community Development Intern at Central Kerala Diocese/Church of South India for one year, under the auspice of the South India Young Adult Volunteer Program. Andrew is a member of the First Presbyterian Church in Rockaway, New Jersey.

Monisha Smith will serve as a Church/Community Worker at Time for God in the United Kingdom for one year, under the auspice of the United Kingdom Young Adult Volunteer Program. Monisha is a member of the Hanover Street Presbyterian Church in Wilmington, Delaware.

Stephen Speakman will serve as Community Development Intern at Presbyterian Church of East Africa in Kenya for one year, under the auspice of the Kenya Young Adult Volunteer Program. Stephen is a member of the First Presbyterian Church in Clinton, South Carolina.

Jimmy Wells will serve as Community Development Intern with the Joining Hands Against Hunger Program in Peru for one year, under the auspice of the Peru Young Adult Volunteer Program. Jimmy is a member of the Rincon Congregational Church in Tucson, Arizona.

Alison White will serve as Youth and Community Ministry Intern at Presbyterian Church of Ireland for one year, under the auspice of the Northern Ireland Young Adult Volunteer Program. Alison is a member of the Newlonsburg Presbyterian Church in Murysville, Pennsylvania.

Jason Woods will serve as Community Development Intern with the Joining Hands Against Hunger Program in Peru for one year, under the auspice of the Peru Young Adult Volunteer Program. Jason is a member of the First Presbyterian Church in Stillwater, Oklahoma.

Mission Volunteers (USA) Long and Short Term Volunteers June 2004 to June 2006

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.

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.

COMMISSIONING SERVICE

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.

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.

COMMISSIONING SERVICE

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.

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.

COMMISSIONING SERVICE

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 Presbyteria 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.

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.

COMMISSIONING SERVICE

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.

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 and in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Granville, OH, Presbytery of SciotoValley.

Zingg, Otto served in a conference center setting for Ghost Ranch, New Mexico and in an educational setting for Sheldon Jackson College, Alaska. He is a member of the Presbytery of Scioto Valley.

Young Adult Volunteer Program (USA) September 2006–August 2007

Tony Baurichter will be serving in a community ministry setting for Discovering Opportunities for Outreach and Reflection in Miami, FL. He is a member of University Christian Church, Cincinnati, OH, in the bounds of Cincinnati Presbytery.

Carolyn Berry will be serving in a border ministry setting for Tucson Borderlands in Tucson, AZ. She is a member of Manchester United Methodist Church, Manchester, MO, in the bounds of the Presbytery of Giddings–Lovejoy.

COMMISSIONING SERVICE

Meghan Brown will be serving in a border ministry setting for Tucson Borderlands in Tucson, AZ. She is a member of First Presbyterian Church, Dallas, TX, Grace Presbytery.

Kim Burrows will be serving in an urban ministry setting for DWELL Atlanta, Atlanta GA. She is a member of First Presbyterian Church, Caldwell, NJ, Newark Presbytery.

Sue Lee Chew will be serving in an urban ministry setting for the Seattle Urban Intentional Community in Seattle, WA.

Carrie Fox will be serving in a border ministry setting for Tucson Borderlands in Tucson, AZ. She is a member of the Presbyterian Church in Geneva, NY, Presbytery of Geneva.

Erin Gaston will be serving in a community ministry setting for Discovering Opportunities for Outreach and Reflection in Miami, FL. She is a member of John Knox Presbyterian Church, Greenville, SC, Foothills Presbytery.

Patrick Hammontree will be serving in an urban ministry setting for Nashville Epiphany Project, Nashville, TN. He is a member of University Presbyterian Church, Austin, TX, Mission Presbytery.

Mary Hartman will be serving in a congregation setting in Watsonville, CA. She is a member of First Presbyterian Church, Hanford, CA, San Joaquin Presbytery.

Emily Hayes will be serving in a community ministry setting for Discovering Opportunities for Outreach and Reflection in Miami, FL. She is a member of the Presbyterian Church of Dover, Dover, DE, New Castle Presbytery.

Maren Haynes will be serving in a border ministry setting for Tucson Borderlands in Tucson, AZ. She is a member of First Presbyterian Church, Bozeman, MT, Yellowstone Presbytery.

Justin Jording will be serving in an urban ministry setting for the Seattle Urban Intentional Community in Seattle, WA. He is a member of First Christian Church, Dayton, WA, in the bounds of Seattle Presbytery.

Tara Lentz will be serving in an urban ministry setting for Nashville Epiphany Project, Nashville, TN. She is a member of Rumpie Memorial Presbyterian Church, Blowing Rock, NC, Salem Presbytery.

Andrea Leonard will be serving in a border ministry setting for Tucson Borderlands in Tucson, AZ. She is a member of Preston Hollow Presbyterian Church, Dallas, TX, Grace Presbytery.

Kristy Miller will be serving in a congregation setting for the Southeast Alaska Ministries, Sitka, AK. She is a member of Pioneer Presbyterian Church, Burns, OR, Eastern Oregon Presbytery.

Lauren Miramontes will be serving in a community ministry setting for Discovering Opportunities for Outreach and Reflection in Miami, FL. She is a member of Irvine Presbyterian Church, Los Ranchos Presbytery.

Jeffrey Moles will be serving in an urban ministry setting for Nashville Epiphany Project, Nashville, TN. He is a member of Central Presbyterian Church, Terre Haute, IN, Ohio Valley Presbytery.

Alexis Nelson will be serving in an urban ministry setting for the Seattle Urban Intentional Community in Seattle, WA. She is a member of United Presbyterian Church, Seattle, WA, Seattle Presbytery.

Joshua Newton will be serving in an urban ministry setting for DWELL Atlanta, Atlanta GA. He is a member of University Presbyterian Church, Austin, TX, Mission Presbytery.

Jill Ogle will be serving in an urban ministry setting for the Seattle Urban Intentional Community in Seattle, WA. She is a member of Ottawa Presbyterian Church, Ottawa, OH, Maumee Valley Presbytery.

Michael Plank will be serving in a border ministry setting for Tucson Borderlands in Tucson, AZ. He is a member of Central Presbyterian Church, Omaha, NE, Presbytery of Missouri River Valley.

Amanda Player will be serving in an urban ministry setting for the Seattle Urban Intentional Community in Seattle, WA. She is a member of another Christian Community, Berea, KY, in the bounds of Transylvania Presbytery.

Phillip Sigmon will be serving in a border ministry setting for Tucson Borderlands in Tucson, AZ. He is a member of Sunrise Presbyterian Church, Sullivan Island, SC, Charleston-Atlantic Presbytery.

COMMISSIONING SERVICE

Rachel Thomason will be serving in an urban ministry setting for the Seattle Urban Intentional Community in Seattle, WA. She is a member of First Presbyterian Church, Greenville, SC, Foothills Presbytery.

Elizabeth Toland will be serving in a border ministry setting for Tucson Borderlands in Tucson, AZ. She is a member of First Presbyterian Church, Lola, KS, John Calvin Presbytery.

Allison Unroe will be serving in a community ministry setting for Discovering Opportunities for Outreach and Reflection in Miami, FL. She is a member of Bon Air Presbyterian Church, Richmond Virginia, Presbytery of the James.

Chasic Wallis will be serving in an urban ministry setting for Nashville Epiphany Project, Nashville, TN. She is a member of Signal Mountain Presbyterian Church, Signal Mountain, TN, Presbytery of East Tennessee.

Alicia Wilson will be serving in an urban ministry setting for DWELL Atlanta, Atlanta GA. She is a member of First Presbyterian Church, Salisbury, NC, Presbytery of Salem.

There are another thirty young adults who are still in a discernment process about where they will serve next year through the Young Adult Volunteer Program. Twenty of those young adults are considering a new site on the Gulf Coast where they will be a part of the long-term recovery from Katrina in partnership with the Presbytery of Mississippi, South Louisiana Presbytery, Presbyterian Disaster Assistance, and the Young Adult Volunteer program of the Presbyterian Church (U.S.A.).

MODERATORS AND CLERKS

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	*Azel Roe, D.D.	New York	Philadelphia, Pa.
1803	*James Hall, D.D.	Concord	Philadelphia, Pa.
1804	*James Francis Armstrong	New Brunswick	Philadelphia, Pa.
1805	*James Richards, D.D.	New York	Philadelphia, Pa.
1806	*Samuel Miller, D.D., LL.D.	New York	Philadelphia, Pa.
1807	*Archibald Alexander, D.D.	Philadelphia	Philadelphia, Pa.
1808	*Philip Milledoler, D.D.	New York	Philadelphia, Pa.
1809	*Drury Lacy	Hanover	Philadelphia, Pa.
1810	*John Brodhead Romeyn, D.D.	New York	Philadelphia, Pa.
1811	*Eliphalet Nott, D.D., LL.D.	Albany	Philadelphia, Pa.
1812	*Andrew Flinn, D.D.	Harmony	Philadelphia, Pa.
1813	*Samuel Blatchford, D.D.	Columbia	Philadelphia, Pa.
1814	*James Inglis, D.D.	Baltimore	Philadelphia, Pa.
1815	*William Neill, D.D.	Albany	Philadelphia, Pa.
1816	*James Blythe, D.D.	W. Lexington	Philadelphia, Pa.
1817	*Jonas Coe, D.D.	Columbia	Philadelphia, Pa.
1818	*Jacob Jones Janeway, D.D.	Philadelphia	Philadelphia, Pa.
1819	*John Holt Rice, D.D.	Hanover	Philadelphia, Pa.
1820	*John McDowell, D.D.	Jersey	Philadelphia, Pa.
1821	*William Hill, D.D.	Winchester	Philadelphia, Pa.
1822	*Obadiah Jennings, D.D.	Steubenville	Philadelphia, Pa.
1823	*John Chester, D.D.	Albany	Philadelphia, Pa.
1824	*Ashbel Green, D.D., LL.D.	Philadelphia	Philadelphia, Pa.
1825	*Stephen N. Rowan, D.D.	New York	Philadelphia, Pa.
1826	*Thomas McAuley, D.D., LL.D.	New York	Philadelphia, Pa.
1827	*Francis Herron, D.D.	Ohio	Philadelphia, Pa.
1828	*Ezra Stiles Ely, D.D.	Philadelphia	Philadelphia, Pa.
1829	*Benjamin Holt Rice, D.D.	Hanover	Philadelphia, Pa.
1830	*Ezra Fisk, D.D.	Hudson	Philadelphia, Pa.
1831	*Nathan S.S. Beman, D.D., LL.D.	Troy	Philadelphia, Pa.
1832	*James Hoge, D.D.	Columbus	Philadelphia, Pa.
1833	*William Anderson McDowell, D.D.	Charleston	Philadelphia, Pa.
1834	*Philip Lindsley, D.D.	W. Tennessee	Philadelphia, Pa.
1835	*William Wirt Phillips, D.D.	New York	Pittsburgh, Pa.
1836	*John Witherspoon, D.D., LL.D.	Harmony	Pittsburgh, Pa.
1837	*David Elliott, D.D., LL.D.	Ohio	Philadelphia, Pa.

1. (OLD SCHOOL BRANCH)

A.D.	NAME	PRESBYTERY	PLACE
1838	*Wm. Swan Plumer, D.D., LL.D.	East Hanover	Philadelphia, Pa.
1839	*Joshua Lacy Wilson, D.D.	Cincinnati	Philadelphia, Pa.
1840	*William Morrison Engles, D.D.	Philadelphia	Philadelphia, Pa.
1841	*Robt. J. Breckenridge, DD, LLD	Baltimore	Philadelphia, Pa.
1842	*John Todd Edgar, D.D.	Nashville	Philadelphia, Pa.
1843	*Gardiner Spring, D.D., LL.D.	New York	Philadelphia, Pa.
1844	*George Junkin, D.D., LL.D.	Oxford	Louisville, Ky.
1845	*John Michael Krebs, D.D.	New York	Cincinnati, Ohio
1846	*Charles Hodge, D.D., LL.D.	New Brunswick	Philadelphia, Pa.
1847	*Jas. H. Thornwell, D.D., LL.D.	Charleston	Richmond, Va.
1848	*Alexander T. McGill, DD, L&D	Ohio	Baltimore, Md.
1849	*Nicholas Murray, D.D.	Elizabethtown	Pittsburgh, Pa.
1850	*Aaron W. Leland, D.D.	Charleston	Cincinnati, Ohio
1851	*Edward P. Humphrey, D.D., LL.D.	Louisville	St. Louis, Mo.
1852	*John Chase Lord, D.D.	Buffalo City	Charleston, S.C.
1853	*John Clark Young, D.D.	Transylvania	Philadelphia, Pa.
1854	*Henry Augustus Boardman, D.D.	Philadelphia	Buffalo, N.Y.
1855	*Nathan Lewis Rice, D.D.	St. Louis	Nashville, Tenn.
1856	*Francis McFarland, D.D.	Lexington	New York, N.Y.
1857	*Cortlandt Van Rensselaer, D.D.	Burlington	Lexington, Ky.
1858	*Wm. Anderson Scott, D.D., LL.D.	California	New Orleans, La.
1859	*William L. Breckenridge, D.D.	Louisville	Indianapolis, Ind.
1860	*John Williams Yeomans, D.D.	Northumberland	Rochester, N.Y.
1861	*Jno. Chester Backus, D.D., LL.D.	Baltimore	Philadelphia, Pa.
1862	*Charles C. Beatty, D.D., LL.D.	Steubenville	Columbus, Ohio
1863	*John Hunter Morrison, D.D.	Lodiana	Peoria, Ill.
1864	*James Wood, D.D.	Madison	Newark, N.J.
1865	*John Cameron Lowrie, D.D.	New York	Pittsburgh, Pa.
1866	*Robert Livingstone Stanton, D.D.	Chillicothe	St. Louis, Mo.
1867	*Phineas Densmore Gurley, D.D.	Potomac	Cincinnati, Ohio
1868	*George W. Musgrave, D.D., LL.D.	Phila. Central	Albany, N.Y.
1869	*M.W. Jacobus, D.D., LL.D.	Ohio	New York, N.Y.
1869	*M.W. Jacobus, D.D., LL.D.	Ohio (Nov. 12)	Pittsburgh, Pa.

2. (NEW SCHOOL BRANCH)

1838	*Samuel Fisher, D.D.	Newark	Philadelphia, Pa.
1839	*Baster Dickinson, D.D.	Cincinnati	Philadelphia, Pa.
1840	*William Wisner, D.D.	Cincinnati	Philadelphia, Pa.
1843	*Ansel Doan Eddy, D.D.	Newark	Philadelphia, Pa.
1846	*Samuel Hanson Cox, D.D., LL.D.	Brooklyn	Philadelphia, Pa.
1849	*Philip Courtlandt Hay, D.D.	Tioga	Philadelphia, Pa.
1850	*David H. Riddle, D.D., LL.D.	Pittsburgh	Detroit, Mich.
1851	*Albert Barnes	Philadelphia, 4th	Utica, N.Y.
1852	*William Adams, D.D., LL.D.	New York, 4th	Washington, D.C.
1853	*Diarca Howe Allen, D.D.	Cincinnati	Buffalo, N.Y.
1854	*Thomas H. Skinner, D.D., LL.D.	New York, 3rd	Philadelphia, Pa.
1855	*William Carpenter Wisner, D.D.	Niagara	St. Louis, Mo.
1856	*Laurens P. Hickok, D.D., LL.D.	Troy	New York, N.Y.
1857	*Samuel W. Fisher, D.D., LL.D.	Cincinnati	Cleveland, Ohio
1858	*Matthew L. P. Thompson, D.D.	Buffalo	Chicago, Ill.
1859	*Robert Wilson Patterson, D.D.	Chicago	Wilmington, Del.
1860	*Thornton Anthony Mills, D.D.	Indianapolis	Pittsburgh, Pa.
1861	*Jonathan Bailey Condit, D.D.	Cayuga	Syracuse, N.Y.
1862	*George Duffield, D.D.	Detroit	Cincinnati, Ohio
1863	*Henry B. Smith, D.D., LL.D.	N. York, 4th	Philadelphia, Pa.
1864	*Thomas Brainerd, D.D.	Philadelphia, 4th	Dayton, Ohio
1865	*James Boylan Shaw, D.D.	Rochester	Brooklyn, N.Y.

* Deceased
 † Ruling Elder

MODERATORS AND CLERKS

A.D.	NAME	PRESBYTERY	PLACE
1866	*Samuel Miles Hopkins, D.D.	Cayuga	St. Louis, Mo.
1867	*Henry Addison Nelson, D.D.	St. Louis	Rochester, N.Y.
1868	*Jonathan French Stearns, D.D.	Newark	Harrisburg, Pa.
1869	*Philemon Halsted Fowler, D.D.	Utica	New York, N.Y.
1869	*Philemon Halsted Fowler, D.D.	Utica (Nov. 12)	Pittsburgh, Pa.

A.D.	NAME	PRESBYTERY	PLACE
1926	*William O. Thompson, D.D., LL.D.	Columbus	Baltimore, Md.
1927	‡*Robert E. Speer, D.D., LL.D.	Jersey City	San Francisco, Calif.
1928	*Hugh Kelso Walker, D.D., LL.D.	Los Angeles	Tulsa, Okla.
1929	*Cleland Boyd McAfee, D.D., LL.D.	Chicago	St. Paul, Minn.
1930	*Hugh Thomson Kerr, D.D., LL.D.	Pittsburgh	Cincinnati, Ohio
1931	*Lewis Seymour Mudge, D.D., LL.D.	Philadelphia	Pittsburgh, Pa.
1932	*Charles William Kerr, D.D.	Tulsa	Denver, Co.
1933	*John McDowell, D.D., LL.D.	Baltimore	Columbus, Ohio
1934	*William Chalmers Covert, D.D., LL.D.	Chicago	Cleveland, Ohio
1935	*Joseph Anderson Vance, D.D., LL.D.	Detroit	Cincinnati, Ohio
1936	*Henry Buck Master, D.D., LL.D., Litt.D.	Fort Wayne	Syracuse, N.Y.
1937	*William Hiram Foulkes, D.D., LL.D.	Newark	Columbus, Ohio
1938	*Charles Whitefield Welch, D.D.	Louisville	Philadelphia, Pa.
1939	‡*Sam Higginbottom, LL.D., Philan.D.	Cleveland	Cleveland, Ohio
1940	*William Lindsay Young, D.D., LL.D.	Kansas City	Rochester, N.Y.
1941	*Herbert Booth Smith, D.D., LL.D.	Los Angeles	St. Louis, Mo.
1942	*Stuart Nye Hutchison, D.D., LL.D.	Pittsburgh	Milwaukee, Wis.
1943	*Henry Sloane Coffin, D.D., Litt.D., LL.D.	New York	Detroit, Mich.
1944	*Roy Ewing Vale, D.D., LL.D.	Indianapolis	Chicago, Ill.
1945	*William Blakeman Lampe, D.D.	St. Louis	Minneapolis, Minn.
1946	*Frederick W. Evans, D.D.	Troy	Atlantic City, N.J.
1947	‡*Wilbur LaRoe Jr., LL.D.	Washington City	Grand Rapids, Mich.
1948	*Jese Hays Baird, D.D., LL.D.	San Francisco	Seattle, Wash.
1949	*Clifford E. Barbour, Ph.D., D.D., LL.D.		Union Buffalo, N.Y.
1950	*Hugh Ivans Evans, D.D., S.T.D.	Dayton	Cincinnati, Ohio
1951	*H. Ray Anderson, S.T.D., LL.D.	Chicago	Cincinnati, Ohio
1952	*Hermann Nelson Morse, D.D., LL.D.	Brooklyn-Nassau	New York, N.Y.
1953	*John Alexander Mackay, D.D., LL.D., Litt.D., L.H.D.	New Brunswick	Minneapolis, Minn.
1954	*Ralph Waldo Lloyd, DD, LL.D, Litt.D.		Union Detroit, Mich.
1955	*Paul S. Wright, D.D., L.H.D.	Portland	Los Angeles, Calif.
1956	‡*David W. Proffitt, LL.D.	Union	Philadelphia, Pa.
1957	*Harold R. Martin, D.D., LL.D.	Bloomington	Omaha, Neb.
1958	*Harold R. Martin, D.D., LL.D.	Bloomington	Pittsburgh, Pa.

REUNITED OLD AND NEW SCHOOLS

1870-1958

1870	*J. Trumbull Backus, DD., LL.D.	Albany	Philadelphia, Pa.
1871	*Zephaniah Moore Humphrey, D.D.	Philadelphia	Chicago, Ill.
1872	*Samuel J. Nicolls, D.D., LL.D.	St. Louis	Detroit, Mich.
1873	*Howard Crosby, D.D., LL.D.	New York	Baltimore, Md.
1874	*Samuel J. Wilson, D.D., LL.D.	Pittsburgh	St. Louis, Mo.
1875	*Edward D. Morris, D.D., LL.D.	Cincinnati	Cleveland, Ohio
1876	*Henry Jackson Van Dyke, D.D.	Brooklyn	Brooklyn, N.Y.
1877	*James Eells, D.D., LL.D.	San Francisco	Chicago, Ill.
1878	*Francis L. Patton, D.D., LL.D.	Chicago	Pittsburgh, Pa.
1879	*Henry Harris Jessup, D.D.	Lackawanna	Saratoga, N.Y.
1880	*William M. Paxton, D.D., LL.D.	New York	Madison, Wis.
1881	*Henry Darling, D.D., LL.D.	Albany	Buffalo, N.Y.
1882	*Herrick Johnson, D.D., LL.D.	Chicago	Springfield, Ill.
1883	*Edwin Francis Hatfield, D.D.	New York	Saratoga, N.Y.
1884	*George P. Hays, D.D., LL.D.	Denver	Saratoga, N.Y.
1885	*Elijah R. Craven, D.D., LL.D.	Newark	Cincinnati, Ohio
1886	*David C. Marquis, D.D., LL.D.	St. Louis	Minneapolis, Minn.
1887	*Joseph T. Smith, D.D., LL.D.	Baltimore	Omaha, Neb.
1888	*Charles L. Thompson, D.D., LL.D.	Kansas City	Philadelphia, Pa.
1889	*William Chas. Roberts, D.D., LL.D.		Chicago New York,
1890	*William Eves Moore, D.D., LL.D.	Columbus	Saratoga, N.Y.
1891	*W. Henry Green, D.D., LL.D.	New Brunswick	Detroit, Mich.
1892	*William C. Young, D.D., LL.D.	Transylvania	Portland, Ore.
1893	*Willis Greer Craig, D.D., LL.D.	Iowa	Washington, D.C.
1894	*S.A. Mutchmore, D.D., LL.D.	Philadelphia	Saratoga, N.Y.
1895	*Robert Russell Booth, D.D., LL.D.	New York	Pittsburgh, Pa.
1896	*John Lindsay Withrow, D.D., LL.D.	Chicago	Saratoga, N.Y.
1897	*Sheldon Jackson, D.D., LL.D.	Alaska	Winona Lake, Ind.
1898	*Wallace Radcliffe, D.D., LL.D.	Washington City	Winona Lake, Ind.
1899	*Robert F. Sample, D.D., LL.D.	New York	Minneapolis, Minn.
1900	*Charles A. Dickey, D.D., LL.D.	Philadelphia	St. Louis, Mo.
1901	*Henry Collin Minton, D.D., LL.D.	San Francisco	Philadelphia, Pa.
1902	*Henry van Dyke, D.D., LL.D.	New Brunswick	New York, N.Y.
1903	*Robert F. Coyle, D.D., LL.D.	Denver	Los Angeles, Calif.
1904	*J. Addison Henry, D.D., LL.D.	Philadelphia	Buffalo, N.Y.
1905	*James D. Moffat, D.D., LL.D.	Washington	Winona Lake, Ind.
1906	*Hunter Corbett, D.D., LL.D.	Shantung	Des Moines, Iowa
1907	*William H. Roberts, D.D., LL.D.	Philadelphia	Columbus, Ohio
1908	*Baxter P. Fullerton, D.D., LL.D.	St. Louis	Kans. City, Mo.
1909	*James M. Barkley, D.D., LL.D.	Detroit	Denver, Colo.
1910	*Charles Little, D.D., LL.D.	Muncie	Atl. City, N.J.
1911	*John F. Carson, D.D., LL.D.	Brooklyn	Atl. City, N.J.
1912	*Mark A. Matthews, D.D., LL.D.	Seattle	Louisville, Ky.
1913	*John Timothy Stone, D.D., LL.D.	Chicago	Atlanta, Ga.
1914	*Maitland Alexander, D.D., LL.D.	Pittsburgh	Chicago, Ill.
1915	*J. Ross Stevenson, D.D., LL.D.	Baltimore	Rochester, N.Y.
1916	*John Abner Marquis, D.D., LL.D.	Cedar Rapids	Atl. City, N.J.
1917	*J. Wilbur Chapman, D.D., LL.D.	New York	Dallas, Tex.
1918	*J. Frank Smith, D.D.	Dallas	Columbus, Ohio
1919	‡*John Willis Baer, LL.D., Litt.D.	Los Angeles	St. Louis, Mo.
1920	*Samuel S. Palmer, D.D.	Columbus	Philadelphia, Pa.
1921	*Henry C. Swearingen, DD, LL.D.	St. Paul	Winona Lake, Ind.
1922	*Calvin C. Hays, D.D., LL.D.	Blairsville	Des Moines, Iowa
1923	*Charles F. Wishart, D.D., LL.D.	Wooster	Indianapolis, Ind.
1924	*Clarence Edward Macartney, DD.	Philadelphia	Grand Rapids, Mich.
1925	*Charles R. Erdman, D.D., LL.D.	New Brunswick	Columbus, Ohio

CUMBERLAND PRESBYTERIAN CHURCH

1829-1906

1829	*Thomas Calhoun	Lebanon	Princeton, Ky.
1830	*James B. Porter	Elk	Princeton, Ky.
1831	*Alexander Chapman	Logan	Princeton, Ky.
1832	*Samuel King	Barnett	Nashville, Tenn.
1833	*Thomas Calhoun	Lebanon	Nashville, Tenn.
1834	*F.R. Cossitt, D.D.	Princeton	Nashville, Tenn.
1835	*Samuel King	Lexington	Princeton, Ky.
1836	*Reuben Burrow	Forked Deer	Nashville, Tenn.
1837	*Robert Donnell	Tennessee	Princeton, Ky.
1838	*Hiram A. Hunter	Indiana	Lebanon, Tenn.
1840	*Reuben Burrow, D.D.	Union	Elkton, Ky.
1841	*William Ralston	Richland	Owensboro, Ky.
1842	*Milton Bird, D.D.	Union	Owensboro, Ky.
1843	*A.M. Bryan, D.D.	Pennsylvania	Owensboro, Ky.
1845	*Richard Beard, D.D.	Princeton	Lebanon, Tenn.
1846	*M.H. Bone, D.D.	Tennessee	Owensboro, Ky.
1847	*Hiram A. Hunter, D.D.	Ohio	Lebanon, Ohio
1848	*Milton Bird, D.D.	Morgan	Memphis, Tenn.
1849	*John L. Smith	Nashville	Princeton, Ky.
1850	*Reuben Burrow, D.D.	Madison	Clarksville, Tenn.

* Deceased

MODERATORS AND CLERKS

‡ Ruling Elder

A.D.	NAME	PRESBYTERY	PLACE
1851	*Milton Bird, D.D.	Kentucky	Pittsburgh, Pa.
1852	*David Lowry	Chapman	Nashville, Tenn.
1853	*H.S. Porter, D.D.	Memphis	Princeton, Ky.
1854	*Isaac Shook	Elk	Memphis, Tenn.
1855	*M.H. Bone, D.D.	Nashville	Lebanon, Tenn.
1856	*Milton Bird, D.D.	Princeton	Louisville, Ky.
1857	*Carson P. Reed	Richland	Lexington, Mo.
1858	*Felix Johnson, D.D.	McGready	Huntsville, Ala.
1859	*T.B. Wilson	Marshall	Evansville, Ind.
1860	*S.G. Burney, D.D.	Oxford	Nashville, Tenn.
1861	*A.E. Cooper	Hopewell	St. Louis, Mo.
1862	*P.G. Rea	New Lebanon	Owensboro, Ky.
1863	*Milton Bird, D.D.	Morgan	Alton, Ill.
1864	*Jesse Anderson	Ohio	Lebanon, Ohio
1865	*Hiram Douglass	Georgia	Evansville, Ind.
1866	*Richard Beard, D.D.	Lebanon	Owensboro, Ky.
1867	*J.B. Mitchell, D.D.	McGee	Memphis, Tenn.
1868	*G.W. Mitchell	Richland	Lincoln, Ill.
1869	*S.T. Anderson, D.D.	Miami	Murfreesboro, Tenn.
1870	*J.C. Provine, D.D.	Nashville	Warrensburg, Mo.
1871	*J.B. Logan, D.D.	Vandalia	Nashville, Tenn.
1872	*C.H. Bell, D.D.	Oxford	Evansville, Ind.
1873	*J.W. Poindexter, D.D.	Ohio	Huntsville, Ala.
1874	*T.C. Blake, D.D.	Nashville	Springfield, Mo.
1875	*W.S. Campbell, D.D.	Rushville	Jefferson, Tex.
1876	*J.M. Gill, D.D.	Davis	Bowling Green, Ky.
1877	*A.B. Miller, D.D.	Pennsylvania	Lincoln, Ill.
1878	*D.E. Bushnell, D.D.	California	Lebanon, Tenn.
1879	*J.S. Grider, D.D.	Logan	Memphis, Tenn.
1880	*A. Templeton, D.D.	Kirkpatrick	Evansville, Ind.
1881	*W.J. Darby, D.D., LL.D.	Indiana	Austin, Tex.
1882	*S.H. Buchanan, D.D.	Searcy	Huntsville, Ala.
1883	*A.J. McGlumphy, D.D.	Mackinaw	Nashville, Tenn.
1884	‡*John Frizzell	Lebanon	McKeesport, Pa.
1885	*G.T. Stainback, D.D.	McMinville	Bentonville, Ark.
1886	*E.B. Crisman, D.D.	Kirkpatrick	Sedalia, Mo.
1887	‡*Nathan Green	Lebanon	Covington, Ohio
1888	*W.H. Black, D.D., LL.D.	St. Louis	Waco, Tex.
1889	*J.M. Hubbert, D.D.	Lebanon	Kansas City, Mo.
1890	*E.G. McLean, D.D.	Walla Walla	Union City, Tenn.
1891	‡*E.E. Beard	Lebanon	Owensboro, Ky.
1892	*W.S. Danley, D.D.	Mackinaw	Memphis, Tenn.
1893	*W.T. Ferguson, D.D.	Sangamon	Little Rock, Ark.
1894	*F.R. Earle, D.D.	Arkansas	Eugene, Ore.
1895	*M.B. DeWitt, D.D.	Springfield	Meridian, Miss.
1896	*A.W. Hawkins	Decatur	Birmingham, Ala.
1897	*H.S. Williams, D.D.	Memphis	Chicago, Ill.
1898	‡*H.H. Norman	McMinville	Marshall, Mo.
1899	*J.M. Halsell, D.D.	San Jacinto	Denver, Colo.
1900	*H.C. Bird, D.D.	Union	Chattanooga, Tenn.
1901	*E.E. Morris, D.D.	New Lebanon	West Point, Miss.
1902	*S.M. Templeton, D.D.	Red River	Springfield, Mo.
1903	*R.M. Tinnon, D.D.	Rocky Mtn.	Nashville, Tenn.
1904	‡*W.E. Settle	Logan	Dallas, Tex.
1905	*J.B. Hail, D.D.	Pennsylvania	Fresno, Calif.
1906	*Ira Landrith, D.D., LL.D.	Lebanon	Decatur, Ill.

CALVINISTIC METHODIST CHURCH IN THE UNITED STATES

1869–1920

1869	*William Hughes	Racine, Wis.	Columbus, Ohio
1870	*William Roberts	Scranton, Pa.	Pittsburgh, Pa.
1871	*William Roberts	Scranton, Pa.	New York, N.Y.
1873	*Howell Powell	Cincinnati, Ohio	Racine, Wis.

1875	*William Roberts	Scranton, Pa.	Hyde Park, Pa.
1877	*Rees Evans	Cambria, Wis.	Chicago, Ill.
1880	*Thomas Roberts	Newark, Ohio	Utica, N.Y.
1883	*G.H. Humphrey	Humphreys, NY	Oak Hill, Ohio
1886	*T.J. Phillips	Plymouth, Pa.	Milwaukee, Wis.
1889	*T.C. Davis	Pittsburgh, Pa.	Wilkes-Barre, Pa.
1892	*Joseph Roberts	Minneapolis, Minn.	Utica, N.Y.
1895	*J.R. Daniel	Engedi, Wis.	Minneapolis, Minn.
1899	*John R. Jones	Columbus, Wis.	Columbus, Ohio
1901	*Hugh Davis	Scranton, Pa.	Cambria, Wis.
1904	*W.R. Evans	Peniel, Ohio	Venedocia, Ohio
1907	*Daniel Thomas	Wild Rose, Wis.	Wilkes-Barre, Pa.
1910	‡*T. Solomon Griffith	Utica, N.Y.	Cotter, Iowa
1913	*John C. Jones	Chicago, Ill.	Utica, N.Y.
1916	*W.E. Evans	Mankato, Minn.	Lake Crystal, Minn.
1919	*John Hammond	Scranton, Pa.	Racine, Wis.
1920	*John Hammond	Scranton, Pa.	Columbus, Ohio

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

1858–1958

1858	*John T. Pressly, D.D.	Allegheny	Pittsburgh, Pa.
1859	*Peter Bullions, D.D.	Albany	Xenia, Ohio
1860	*Joseph Clokey, D.D.	Xenia	Philadelphia, Pa.
1861	*R.D. Harper, D.D.	Xenia	Monmouth, Ill.
1862	*J.T. Cooper, D.D., LL.D.	Philadelphia	Pittsburgh, Pa.
1863	*A. Young, D.D., LL.D.	Monmouth	Xenia, Ohio
1864	*D.A. Wallace, D.D., LL.D.	Monmouth	Philadelphia, Pa.
1865	*John B. Clark, D.D.	Allegheny	Washington, Iowa
1866	*David R. Kerr, D.D., LL.D.	Monongahela	Allegheny, Pa.
1867	*John B. Dales, D.D., LL.D.	Philadelphia	Xenia, Ohio
1868	*James Harper, D.D., LL.D.	First N.Y.	Argyle, N.Y.
1869	*R.A. Browne, D.D., LL.D.	Mercer	Monmouth, Ill.
1870	*T.S. Kendall, D.D.	Oregon	Pittsburgh, Pa.
1871	*R.A. McAyeal, D.D.	Des Moines	Xenia, Ohio
1872	*John S. Easton, D.D.	Westmoreland	Washington, Iowa
1873	*John Y. Scouler, D.D.	First Ohio	Philadelphia, Pa.
1874	*John G. Brown, D.D.	Monongahela	Monmouth, Ill.
1875	*W.W. Barr, D.D.	Philadelphia	Wooster, Ohio
1876	*James Brown, D.D.	Keokuk	Philadelphia, Pa.
1877	*Robert B. Ewing, D.D.	Monongahela	Sparta, Ill.
1878	*S.G. Irvine, D.D.	Oregon	Cambridge, Ohio
1879	*William Bruce, D.D.	Xenia	New Wilmington, Pa.
1880	*E.T. Jeffers, D.D., LL.D.	Mercer	Xenia, Ohio
1881	*David W. Carson, D.D.	Frankfort	Allegheny, Pa.
1882	*David Paul, D.D.	Muskingum	Monmouth, Ill.
1883	*W.H. McMilan, D.D., LL.D.	Allegheny	Pittsburgh, Pa.
1884	*William H. French, D.D.	First Ohio	St. Louis, Mo.
1885	*William Johnston, D.D.	College Springs	Topeka, Kans.
1886	*John T. Brownlee, D.D.	Chartiers	Hamilton, Ohio
1887	*Matthew M. Gibson, D.D.	San Francisco	Philadelphia, Pa.
1888	*Wm. T. Meloy, D.D., LL.D.	Chicago	Cedar Rapids, Iowa
1889	*E.S. McKittrick, D.D.	Allegheny	Springfield, Ohio
1890	*Andrew Watson, D.D., LL.D.	Egypt	Buffalo, N.Y.
1891	*Thos. J. Kennedy, D.D.	College Springs	Princeton, Ind.
1892	*David MacDill, D.D., LL.D.	Xenia	Allegheny, Pa.
1893	*James Bruce, D.D.	Delaware	Monmouth, Ill.
1894	*John A. Wilson, D.D., LL.D.	Mansfield	Albany, Oreg.
1895	*J.B. McMichael, D.D.	Monmouth	Pittsburgh, Pa.
1896	*James White, D.D.	Kansas City	Xenia, Ohio
1897	*Thomas H. Hanna, D.D.	Monmouth	Rock Island, Ill.
1898	*R.G. Ferguson, D.D., LL.D.	Mercer	Omaha, Nebr.

* Deceased

MODERATORS AND CLERKS

‡ Ruling Elder

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.

A.D.	NAME	PRESBYTERY	PLACE
1959	*Arthur L. Miller, D.D., LL.D.	Denver	Indianapolis, Ind.
1960	*Herman Lee Turner, D.D., LL.D.	Chattanooga	Cleveland, Ohio
1961	‡*Paul D. McKelvey	Los Angeles	Buffalo, N.Y.
1962	*Marshal L. Scott, Ed.D., D.D., LL.D.		Chicago Denver, Colo.
1963	Silas G. Kessler, D.D., LL.D.	Platte	Des Moines, Iowa
1964	*Elder G. Hawkins, D.D.	New York City	Oklahoma City, Okla.
1965	‡William P. Thompson, J.D., J.C.D., LL.D.		Wichita Columbus, Ohio
1966	*Ganse Little, D.D., LL.D., S.T.D.	Los Angeles	Boston, Mass.
1967	*Eugene Smathers, D.D.	St. Andrew	Portland, Ore.
1968	*John Coventry Smith, D.D.	Pittsburgh	Minneapolis, Minn.
1969	*George E. Sweazey, Ph.D.	St. Louis	San Antonio, Tex.
1970	*William R. Laws Jr., D.D.	Indianapolis	Chicago, Ill.
1971	‡*Lois H. Stair, L.H.D.	Milwaukee	Rochester, N.Y.
1972	‡C. Willard Heckel, LL.D.	Newark	Denver, Colo.
1973	Clinton M. Marsh, D.D.	Omaha	Omaha, Nebr.
1974	Robert C. Lamar, D.D.	Albany	Louisville, Ky.
1975	*William F. Keesecker, D.D., LL.D.	Southern Kansas	Cincinnati, Ohio
1976	‡Thelma C.D. Adair, Ed.D.	New York City	Baltimore, Md.
1977	*John T. Conner	Cascades	Philadelphia, Pa.
1978	William P. Lytle, D.D.	Alamo	San Diego, Calif.
1979	Howard L. Rice Jr.	San Francisco	Kansas City, Mo.
1980	Charles A. Hammond, D.D.	Wabash Valley	Detroit, Mich.
1981	*Robert M. Davidson	New York City	Houston, Tex.
1982	James H. Costen, D.D.	Georgia	Hartford, Conn.
1983	James H. Costen, D.D.	Georgia	Atlanta, Ga.

PRESBYTERIAN CHURCH IN THE UNITED STATES

1861-1983

1861	*Benj. M. Palmer	New Orleans	Augusta
1862	*J.L. Kirkpatrick	Concord	Montgomery
1863	*James A. Lyon	Tombeckbee	Columbia
1864	*John S. Wilson	Flint River	Charlotte
1865	*George Howe	Charleston	Macon
1866	*Andrew Hart Kerr	Memphis	Memphis
1867	*Thos. Verner Moore	East Hanover	Nashville
1868	*John N. Waddel	Chickasaw	Baltimore
1869	*Stuart Robinson	Louisville	Mobile
1870	*Robert L. Dabney	West Hanover	Louisville
1871	*William S. Plumer	Harmony	Huntsville, Ala.
1872	*Thomas R. Welch	Arkansas	Richmond
1873	*Henry Martyn Smith	New Orleans	Little Rock
1874	*John L. Girardeau	Charleston	Columbus, Miss.
1875	*Moses D. Hoge	East Hanover	St. Louis
1876	*Benjamin M. Smith	West Hanover	Savannah
1877	*C.A. Stillman	Tuscaloosa	New Orleans
1878	*T.E. Peck	Roanoke	Knoxville
1879	*Joseph R. Wilson	Wilmington	Louisville
1880	*T.A. Hoyt	Nashville	Charleston, S.C.
1881	*Robert P. Farris	St. Louis	Staunton
1882	*R.K. Smoot	Central Texas	Atlanta
1883	*T. Pryor	East Hanover	Lexington, Ky.
1884	*T.D. Witherspoon	Louisville	Vicksburg
1885	*H.R. Raymond	Tuscaloosa	Houston
1886	*J.H. Bryson	N. Alabama	Augusta
1887	*G.B. Strickler	Atlanta	St. Louis
1888	*J.J. Bullock	Maryland	Baltimore
1889	*H.G. Hill	Fayetteville	Chattanooga
1890	*James Park	Knoxville	Asheville
1891	*Hampden C. DuBose	Pee Dee	Birmingham
1892	*Samuel A. King	Central Texas	Hot Springs
1893	‡*J.W. Lapsley	N. Alabama	Macon

* Deceased

MODERATORS AND CLERKS

‡ Ruling Elder

A.D.	NAME	PRESBYTERY	PLACE
1894	*James R. Graham	Winchester	Nashville
1895	*C.R. Hemphill	Louisville	Dallas
1896	*R.Q. Mallard	New Orleans	Memphis
1897	*Geo. T. Goetchius	Cherokee	Charlotte
1898	*E.M. Green	Transylvania	New Orleans
1899	*John F. Cannon	St. Louis	Richmond
1900	‡*Jos. W. Martin	Arkansas	Atlanta
1901	*Neander M. Woods	Memphis	Little Rock
1902	*William T. Hall	Bethel	Jackson, Miss.
1903	*Abner C. Hopkins	Winchester	Lexington, Va.
1904	*S.M. Neel	Upper Missouri	Mobile
1905	*J.T. Plunkett	Augusta	Fort Worth
1906	‡*Allen G. Hall	Nashville	Greenville, S.C.
1907	*J.R. Howerton	Asheville	Birmingham
1908	*W.M. Moore	West Hanover	Greensboro
1909	*William E. Boggs	Suwannee	Savannah
1910	*J.W. Bachman	Knoxville	Lewisburg, W. Va.
1911	*Russell Cecil	East Hanover	Louisville
1912	*Thos. S. Clyce	Dallas	Bristol
1913	*J.S. Lyons	Louisville	Atlanta
1914	‡*W.J. Martin	Concord	Kansas City
1915	*W. McF. Alexander	New Orleans	Newport News
1916	*C.W. Grafton	Mississippi	Orlando
1917	*Jno. M. Wills, Ph.D.	Wilmington	Birmingham
1918	*Jas. I. Vance	Nashville	Durant
1919	*A.M. Fraser	Lexington	New Orleans
1920	*W.L. Lingle	Concord	Charlotte
1921	*A.B. Curry	Memphis	St. Louis
1922	*R.C. Reed	Atlanta	Charleston, W. Va.
1923	*Alexander Spunt	Charleston	Montreat
1924	*Thornton Whaling	N. Alabama	San Antonio
1925	*Georgia Summey	New Orleans	Lexington, Ky.
1926	*J.W. Skinner	West. Texas	Pensacola
1927	*R.F. Campbell	Asheville	El Dorado
1928	*Harris E. Kirk	Potomac	Atlanta
1929	*W.R. Dobyns	Birmingham	Montreat
1930	*Thos. W. Currie	Central Texas	Charlottesville
1931	‡*R.A. Dunn	Mecklenburg	Montreat
1932	*William Crowe	St. Louis	Montreat
1933	*Ernest Thompson	Kanawha	Montreat
1934	‡*Samuel Hale Sibley	Cherokee	Montreat
1935	*Henry H. Sweets	Louisville	Montreat
1936	*P. Frank Price	Montgomery	Augusta
1937	*D. Clay Lilly	Winston-Salem	Montreat
1938	‡*Willis M. Everett	Atlanta	Meridian
1939	*Edward Mack, Ph.D.	East Hanover	Montreat
1940	*Frank C. Brown	Dallas	Chattanooga
1941	*Chas. E. Diehl	Nashville	Montreat
1942	‡*Chas. G. Rose	Fayetteville	Knoxville
1943	*Donald W. Richardson	Asheville	Montreat
1944	*Charles L. King	Brazos	Montreat
1945	*Thomas K. Young	Memphis	Montreat
1946	*J.B. Green	Meridian	Montreat
1947	*John R. Cunningham	Winston-Salem	Montreat
1948	*C. Darby Fulton	Enoree	Atlanta
1949	‡*W.E. Price	Mecklenburg	Montreat
1950	*Ben R. Lacy Jr.	Granville	Massanetta
1951	‡*James Ross McCain, Ph.D.	Atlanta	Orlando
1952	*W.A. Alexander Jr.	Red River	Charleston, W. Va.
1953	*Frank W. Price, Ph.D.	Lexington	Montreat
1954	*Wade H. Boggs	Red River	Montreat
1955	*J. McDowell Richards	Atlanta	Richmond
1956	*W. Taliaferro Thompson	Orange	Montreat
1957	*W.M. Elliott Jr., Ph.D.	Dallas	Birmingham
1958	‡*Philip F. Howerton	Mecklenburg	Charlotte
1959	*Ernest Trice Thompson	Hanover	Atlanta

A.D.	NAME	PRESBYTERY	PLACE
1960	Marion A. Boggs	Washburn	Jacksonville
1961	*Wallace M. Alston, Th.D.	Atlanta	Dallas
1962	‡*Edward D. Grant	Louisiana	Winston-Salem
1963	*William H. McCorkle	Holston	Huntington
1964	*Felix B. Gear, Ph.D.	Westminster	Montreat
1965	‡*Samuel J. Patterson	John Knox	Montreat
1966	*F.H. Caldwell, Ph.D.	Louisville	Montreat
1967	*Marshall C. Dendy	St. Johns	Bristol
1968	*P.D. Miller	Atlanta	Montreat
1969	*R. Matthew Lynn	TheSouthwest	Mobile, Ala.
1970	*William A. Benfield Jr.	Kanawha	Memphis, Tenn.
1971	Ben Lacy Rose	Wilmington	Massanetta Springs, Va.
1972	‡*L. Nelson Bell	Asheville	Montreat, N.C.
1973	*Charles E.S. Kraemer	Mecklenburg	Fort Worth, Tex.
1974	*Lawrence W. Bottoms	Atlanta	Louisville, Ky.
1975	*Paul M. Edris	St. Johns	Charlotte, N.C.
1976	‡*Jule C. Spach	Concord	Tuscaloosa, Ala.
1977	*Harvard A. Anderson	St. Johns	Nashville, Tenn.
1978	‡*Sara Bernice Moseley	Covenant	Shreveport, La.
1979	Albert C. Winn	Hanover	Kansas City, Mo.
1980	*David L. Stitt	Brazos	MyrtleBeach, SC
1981	‡*Dorothy G. Barnard	Southeast Missouri	Houston, Tex.
1982	John F. Anderson Jr., D.D.	Grace Union	Columbus, Ga.
1983	John F. Anderson Jr., D.D.	Grace Union	Atlanta, Ga.

PRESBYTERIAN CHURCH (U.S.A.)

1983—

1983	*J. Randolph Taylor, DD, LL.D., Ph.d.	Mecklenburg	Atlanta, Ga.
1984	‡*Harriet Nelson, L.H.D.	Redwoods	Phoenix, Ariz.
1985	‡*William H. Wilson	Mission	Indianapolis, Ind.
1986	Benjamin M. Weir	San Francisco	Minneapolis, Minn.
1987	‡*Isabel Wood Rogers	Hanover	Biloxi, Miss.
1988	C. Kenneth Hall	Beaver-Butler	St. Louis, Mo.
1989	Joan SalmonCampbell	Philadelphia	Philadelphia, Pa.
1990	‡*Price H. Gwynn III	Charlotte	Salt Lake City, Utah
1991	Herbert D. Valentine	Baltimore	Baltimore, Md.
1992	John M. Fife	de Cristo	Milwaukee, Wis.
1993	David Lee Dobler	Yukon	Orlando, Fla.
1994	Robert Wayne Bohl	Grace	Wichita, Kans.
1995	‡*Marj Carpenter	Tres Rios	Cincinnati, Ohio
1996	John M. Buchanan	Chicago	Albuquerque, N.Mex.
1997	‡*Patricia G. Brown	Cincinnati	Syracuse, N.Y.
1998	Douglas W. Oldenburg	Greater Atlta	Charlotte, N.C.
1999	‡*Freda Gardner	New Brunswick	Fort Worth, Tex.
2000	Syngman Rhee	Atl. Kor. Amer.	Long Beach, Calif.
2001	Jack Rogers	San Gabriel	Louisville, Ky.
2002	Fahed Abu-Akel	Greater Atlanta	Columbus, Ohio
2003	Susan R. Andrews	National Calpital	Denver, Colo.
2004	‡*Rick Ufford-Chase	De Christo	Richmond, Va.
2006	Joan S. Gray	Greater Atlanta	Birmingham, Ala.

B—SUCCESSION OF STATED CLERKS

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

1789—1837

A.D.	NAME
1789	*George Duffield, D.D.
1790	*Ashbel Green, D.D., LL.D.
1803	*Philip Milledoler, D.D.

MODERATORS AND CLERKS

‡ Ruling Elder

* Deceased

A.D.	NAME	1886	*W. Machno Jones
1806	*Nathaniel Irwin	A.D.	NAME
1807	*Jacob Jones Janeway, D.D.	1889	*John R. Jones
1817	*William Neill, D.D.	1892	*Edward Roberts
1825	*Ezra Stiles Ely, D.D.	1895	*John Hammond
1836	*John McDowell, D.D.	1898	*David Edwards

1839–1869

1. (OLD SCHOOL BRANCH)

1838	*John McDowell, D.D.	1901	*Joshua T. Evans
1840	*Wm. Morrison Engels, D.D.	1904	*J.R. Johns
1846	*Willis Lord, D.D., LL.D.	1907	*W.E. Evans
1850	*John Leyburn, D.D.	1910	*John E. Jones
1862	*Alex T. McGill, D.D., LL.D.	1913	*W.O. Williams
		1916	*R.E. Williams
		1919	*J.O. Parry
		1920	*J.O. Parry

2. (NEW SCHOOL BRANCH)

1838	*Erskine Mason, D.D.	1858	*Samuel Wilson, D.D.
1846	*Edwin Francis Hatfield, D.D.	1859	*James Prestley, D.D.

(REUNITED OLD AND NEW SCHOOLS)

1870–1958

1870	*Edwin Francis Hatfield, D.D.	1863	*Jos. T. Cooper, D.D., LL.D.
1884	*Wm. H. Roberts, D.D., LL.D.	1875	*Wm. J. Reid, D.D., LL.D.
1921	*Lewis S. Mudge, D.D., LL.D.	1903	*David F. McGill, D.D., LL.D.
1938	*William Barrow Pugh, D.D., LL.D., Litt.D.	1931	*O.H. Milligan, D.D., LL.D.
1951	*Eugene Carson Blake, D.D. HH.D., LL.D., Litt., D., D.Cn.L.	1954	*Samuel W. Shane, D.D.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

1858–1958

**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.

CLERKS

CUMBERLAND PRESBYTERIAN CHURCH

1829–1906

1829	*F.R. Cossitt	1861	*John N. Waddel
1834	*James Smith	1865	*Joseph R. Wilson
1841	*C.G. McPherson	1898	*William A. Alexander
1850	*Milton Bird	1910	*Thos. H. Law
1872	‡*John Frizzell	1922	*J.D. Leslie
1883	*T.C. Blake, D.D.	1935	*E.C. Scott (Acting 1935B36)
1896	*J.M. Hubbert, D.D.	1959	*James A. Millard Jr., Th.D.
		1973	*James E. Andrews

CALVINISTIC METHODIST CHURCH

IN THE UNITED STATES

1869–1920

1869	*M.A. Ellis	1983	‡*William P. Thompson (Interim Co-Stated Clerk)
1870	*J.P. Morgan		*James E. Andrews (Interim Co-Stated Clerk)
1871	‡*T.L. Hughes	1984	*James E. Andrews
1873	*M.A. Ellis	1988	*James E. Andrews
1875	*M.A. Ellis	1992	*James E. Andrews
1877	*T.C. Davis	1996	Clifton Kirkpatrick
1880	*James Jarrett	2000	Clifton Kirkpatrick
1883	*H.P. Howell	2004	Clifton Kirkpatrick

PRESBYTERIAN CHURCH IN THE UNITED STATES

1861–1983

PRESBYTERIAN CHURCH (U.S.A.)

1983–

MODERATORS AND CLERKS

* Deceased

‡ Ruling Elder

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.)
1983–

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.

MODERATORS AND CLERKS

1916 *Edward Leroy Warren, D.D.I

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

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.

F—SUCCESSION OF
RECORDING CLERKS

PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA

1951 ‡*Henry Barraclough, LL.D.
(Elected for this one General Assembly)

* Deceased
‡ Ruling Elder

**MEMBERS OF ENTITIES ELECTED BY THE GENERAL ASSEMBLY
217th General Assembly (2006)**

Advisory Committee on the Constitution

Class of 2008

Rev. William E. Chapman, 107 Ralph Avenue, Hillsdale, NJ 07642 (Palisades, NE, W, M, C)
Mr. John Matta, 7025 Penn Avenue, Pittsburgh, PA 15208 (Pittsburgh, TRI, W, M, E)
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Alderton, R. Louis	Blackhawk	03/07	91
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Anderson, F. Lincoln	Glacier	08/26	90
Anderson, Joe V.	Plains And Peaks	01/02	76
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Anderson, Richard W.	Beaver-Butler	09/13/04	76
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Arnstrom, Paul	Blackhawk	04/21	85
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Boyle, Lewis V.	Shenandoah	12/14	81
Braden, Elmer I.	Lake Huron	10/04	96
Brandner, Janet	Blackhawk	07/15	76
Bronkema, Frederick H.	New Castle	04/03	71
Brouillard, Eleanor J.	Mackinac	08/21	73
Brown, Walter J.	Baltimore	02/18	71
Buchanan, Anderson W.	Western North Carolina	02/03	75
Buchanan-Barrow, Harry	San Gabriel	08/30	96
Burgos, Angelina H.	New York City	01/05	73
Burns, John T.	San Diego	03/22	95
Butler, Ellis H.	Missouri River Valley	03/15	83
Butz, Robert J.	Scioto Valley	07/16	78
Cale, William S.	National Capital	06/21	81
Callaway, John F.	Mid-Kentucky	07/26	64
Cardenas, Juan	New York City	01/11	82
Carlson, Dean W.	Northern Waters	05/17	95
Caughey, Frank M.	Washington	01/30	81
Chalmers, William G.	Sacramento	02/02	82
Chittick, Kenneth E.	Monmouth	05/23	81
Choi, Je Kyoung	Denver	03/07	84
Cole, David R.	Genesee Valley	11/06	61

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Compton, Bruce D.	Grand Canyon	02/28	95
Cook, Paul V.	Tres Rios	03/22	69
Cooney, John Mason	Newton	06/13	71
Cowles, Ben T.	San Gabriel	10/29/04	89
Crawford, Robert H.	New Brunswick	03/07	73
Creed, Lula H.	The Peaks	09/02/04	51
Currie, Thomas W.	Grace	11/07	90
Dalrymple, Clyde R.	Central Florida	01/07	75
Daniel, Preston C.	Tampa Bay	10/28	80
Davis, John W.	Huntingdon	04/03	73
DeRogatis, David S.	Boston	02/14	87
Dilworth, David Edgar	San Fernando	03/04	85
Dixon, Calvin Wayne	Salem	02/27	80
Duncan, Kenneth L.	Pittsburgh	04/20	88
Duncan, Thomas C.	Sheppards & Lapsley	08/31	84
Edvar, Torsten E. A.	Huntingdon	11/02	75
Edwards, R. Foster	South Alabama	12/12	75
Ellis, Dorsey D.	West Virginia	04/16	96
Ellison, Jerold B.	Philadelphia	12/29	85
Emerson, Arthur G.	Twin Cities Area	03/28	91
Ernsberger, David J.	Twin Cities Area	12/28	75
Evans, Donald P.	Northern Kansas	11/23	87
Evans, Lewis M.	Lake Erie	05/05	75
Faivre, Lawrence F.	Shenango	02/27	88
Felker, Paul H.	Western North Carolina	07/31	78
Ferry, Russell A.	Philadelphia	03/02	92
Fiawoo, Gershon B.	Coastal Carolina	07/20	75
Firth, Richard W.	Coastal Carolina	04/28	87
Fletcher, Douglas	Long Island	08/16	92
Flores Rivera, Luis	Presbiterio Del Noroeste	03/16	98
Frierson, William M.	Great Rivers	06/01	72
Frost, Robert Edward	Central Florida	07/03	57
Fuhr, Susan Vaught	Eastern Virginia	07/15	56
Fuhr, Tom	East Tennessee	04/18	87
Gabrielson, Paul G.	North Central Iowa	04/09	79
Gannaway, Bruce F.	Mid-Kentucky	10/12	79
Gault, Clarence	Milwaukee	03/25	86
Gayley, Richard C.	Plains And Peaks	06/16	76
Gibbs, Charles M.	Northeast Georgia	12/27	82
Gill, Theodore A.	New York City	06/10	85
Girgis, Sami Said	Palisades	09/27	67
Gladish, Leon B.	Elizabeth	03/07	77
Glass, Alfred G.	San Jose	01/1501	95
Glover, Jonathan	San Joaquin	03/20	64
Godocik, John	Monmouth	02/19	71
Gonzalez, Tomas C.	Santa Fe	05/19	88
Gordon, William N.	New Hope	05/29	73
Graham, Paul Renwick	Eastminster	06/23	88
Gray, Walter H.	The Cascades	12/18	87
Grile, Lucas F.	Western North Carolina	03/09	78
Grob, Ruth	Boise	01/26	88
Gross, William P.	The Western Reserve	08/12	89
Haag, Charles R.	The Pacific	01/04	73
Hall, Warren R.	Mission	09/27/01	87
Halsted, Winton H.	Cincinnati	12/24	89
Hammond, John A.	San Jose	09/30	84

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Hand, Warren Neil	Muskingum Valley	02/19	81
Hansen, Henry E.	Western North Carolina	01/17	76
Hardge, Elias S.	Greater Atlanta	08/26	79
Harmon, Fred J.	Charlotte	10/07	84
Hart, William D.	South Alabama	11/08	93
Hauman, G. Fred	Glacier	07/13	77
Healy-Wedsworth, Thomas	Newark	06/19	85
Hemberger, Samuel	Blackhawk	06/27	83
Herrera, Enrique	Santa Fe	11/20	84
Holt, L. Jack	Sheppards And Lapsley	03/20	63
Hoover, Wilma J.	Mid-South	01/19	74
Houser, Wayne V.	Plains And Peaks	08/26	76
Houston, Julian L.	Heartland	12/20	74
Howard, John R.	East Tennessee	01/26	95
Howell, J. Trent	Flint River	02/07	78
Humphreys, David M.	Eastern Virginia	08/04	87
Hunter, Joseph L.	Washington	11/15	89
Hunter, Thom Hugh	Giddings-Lovejoy	07/17	86
Hutchinson, Harry T.	Pittsburgh	10/13	81
Ibach, Douglas T.	Shenandoah	09/17	80
Ingle, Frederick W.	Ohio Valley	10/01	83
Ingles, Bruce Gregor	Detroit	01/12	68
Irving, Richard G.	Los Ranchos	05/04	95
Jackson, Thomas C.	Central Florida	01/01	78
James, Eugene	Philadelphia	07/21	67
Jepson, Simon C.	Chicago	08/23	90
Jespersen, Johannes K.	Southern New England	11/27	87
Johnson, Arthur C.	Lake Michigan	03/07	81
Johnson, Lynn	New Covenant	06/30	62
Johnson, Richard E.	Seattle	01/29	82
Jolley, Truman M.	Olympia	10/20	87
Jones, Lynn Temple	Trinity	09/02	90
Jones, Will C.	Mission	02/21	79
Jordan, William A.	St Andrew	03/18/99	68
Kaylor, Hubert J.	Holston	08/07	85
Keebler, Roland E.	Detroit	08/05	73
Keller, Hal C.	Greater Atlanta	01/03	74
Kelsey, Alfred A.	Southern Kansas	09/17	93
Kendell, Nevin E.	West Virginia	09/26	84
Kennedy, Richard K.	Beaver-Butler	11/01	84
Kinney, Harrison B.	The Redwoods	03/06	82
Kirkman, Thomas W.	Detroit	11/11	74
Koga, Sumio	San Jose	03/17	88
Krahenbill, James E.	Middle Tennessee	12/28	86
Laing, John Malcolm	North Central Iowa	12/01	57
Lannon, Donald E.	Salem	09/25	74
Larranaga, Mike	Tres Rios	08/03	76
Larvick, Elbert T.	Twin Cities Area	01/10	92
Lazear, Robert W.	San Gabriel	04/21/04	89
Lee, Chang-Shik	The Pacific	10/15	78
Lee, Keith Aaron	Baltimore	08/07	58
Lehman, Robert L.	San Gabriel	09/13	83
Leitch, James K.	St Augustine	07/15	104
Lester, Donald G.	Lake Michigan	06/12	80
Lewis, Claudia L.	The Western Reserve	09/11	63
Little, Thomas A.	Coastal Carolina	06/10	77

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Loutsenhizer, Fred M.	Tropical Florida	03/21	79
Lovett, Thomas P.	Mission	06/11	78
Ludvigsen, Mary G.	Southeastern Illinois	08/25	55
MacLeod, Kenneth A.	Prospect Hill	07/10	71
Magnuson, Arne V.	Glacier	06/03	88
Malcomson, Cheryl L.	Central Florida	05/11	37
Marshburn, Ellis	Lake Michigan	10/08	90
Maxfield, Michael E.	St Augustine	02/16	49
McCance, Edward Clarke	Central Florida	01/22	88
McClanahan, Paul H.	Great Rivers	04/25	90
McClure, Robert D.	Carlisle	06/29	96
McConnell, Joseph A.	Mississippi	04/20	81
McCormick, J. Dayton	de Cristo	04/09	93
McCrea, Earle D.	North Central Iowa	11/12	88
McGugin, James P.	The Cascades	12/18	89
McHendry, J. Franklin	St Augustine	12/28	92
McIntyre, James K.	Twin Cities Area	12/10	78
McKibbin, Wayne	San Joaquin	07/04	59
McLain, Charles C.	San Francisco	11/01	71
McMaster, George R.	Greater Atlanta	09/01	83
McNeur, Ronald W.	San Francisco	11/01	85
Mead, Charles L.	Newton	01/12	92
Mehl, Walter J.	Grand Canyon	08/19	89
Millen, William D.	Great Rivers	05/14	94
Miller, John C.	Charleston-Atlantic	02/05	60
Miller, Wentz J.	The James	03/24	87
Mitchell, Patricia	Long Island	10/19	76
Mitchum, Clyde J.	Providence	10/07	73
Moore, Filbert L.	New Hope	08/15	66
Moore, Robert B.	New Castle	12/01	79
Morgan, Robert A.	Twin Cities Area	07/16	76
Moulder, Wayne	New Castle	08/08	75
Muench, Donald L.	Detroit	10/01	74
Murfin, Robert R.	Olympia	04/06	60
Myles, Walter J.	Foothills	04/01	53
Naismith, Donald M.	Philadelphia	04/02	83
Nelson, Merrill R.	Los Ranchos	04/24	89
Newland, Guy	Sheppards & Lapsley	07/26	76
Nickless, Lester	Plains & Peaks	02/19	90
Noel, David P.	Arkansas	10/0704	70
Noland, Augustus E.	Sacramento	03/24	75
Nowell, James H.	Eastern Virginia	02/13	83
Nyquist, Thomas W.	John Calvin	08/08	80
Olsson, Richard A.	Muskingum Valley	04/09	75
Orr, Len W.	The Redwoods	03/18	81
Parker, William F.	West Jersey	04/16	88
Parnell, Stanford	Pines	09/16	98
Paxton, L. Jack	Muskingum Valley	07/01	77
Pelkey, Lewis E.	Newton	02/04	64
Perry, Joseph Long	West Virginia	12/04	76
Peterson, H. William	Western Kentucky	08/23	69
Phelps, L. Barry	Yellowstone	05/30	60
Pierson, Ray H.	Pittsburgh	01/24	81
Pifer, Herbert E.	Lake Michigan	11/28	86
Piper, Judith A.	San Joaquin	03/03	64
Pittenger, David V.	Grace	04/12	75

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Plummer, Wayne	The Cascades	10/19	82
Poole, Arnold B.	Shenandoah	02/22	83
Porter, W. Clark	Salem	07/20	87
Powers, John E.	Western North Carolina	02/19	91
Priest, Gladys P.	Twin Cities Area	12/20	85
Quinius, Henry W.	Mission	03/01/02	82
Reiners, John	Riverside	06/27	74
Rhodes, Daniel D.	Charlotte	01/31	87
Rice, J. Sherrard	Trinity	04/09	87
Richardson, Ben A.	Chicago	01/01/02	78
Ricks, George H.	South Louisiana	05/29	93
Riese, Wallis R.	The Redwoods	03/30	73
Riley, Renee L.	San Jose	04/06	45
Robb, Fred E.	John Calvin	03/28	108
Robinson, David Dean	New Covenant	10/22	90
Robinson, Glenn B.	Charlotte	02/16	75
Roepcke, Barney D.	Mackinac	02/22	90
Romaine, Blanchard D.	Trinity	02/13	89
Rose, Cecil H.	Boston	02/22	99
Rouquie, Richard F.	Foothills	08/28	86
Rovell, Robert C.	Central Florida	09/01/02	71
Ruiz-Valera, Don Ramon	Palisades	05/15/04	95
Russell, Murray H.	North Puget Sound	07/19/01	79
Sackmann, Robert Carl	Ohio Valley	11/01	73
Satterwhite, William W.	Greater Atlanta	08/17	74
Sayblack, Joseph John	New Hope	09/28	58
Schaap, Arnold O.	Wabash Valley	02/03	84
Schramm, R. Andrew	Whitewater Valley	09/19	61
Schulte, Edward H.	Monmouth	08/31	80
Schwenke, Charles W.	Northern Waters	11/06	75
Sebben, Thomas A.	Carlisle	05/21	59
Shell, John L.	Homestead	09/24	90
Shields, Robert E.	The Cascades	10/04	91
Shumake, Max	Indian Nations	04/22	69
Simpson, V. Ronald	Cincinnati	05/18	71
Sivley, Millard	Mid-South	08/12	75
Slider, Charles R.	Shenandoah	11/25	86
Smith, Edward Henry	Arkansas	09/18/04	74
Smith, G. Rogers	de Cristo	12/08	77
Smith, Lael M.	Grace	06/01	78
Smyrl, Robert Ross	Donegal	04/25	90
Soerheide, Lester J.	San Jose	10/14	92
Spitzer, Julian	East Tennessee	01/30	90
Spragins, C. Fitzhugh	Arkansas	03/10	69
Stein, Edward V.	San Francisco	04/29	84
Stephens, J. Harris	Coastal Carolina	12/21	86
Stettner, John W.	The Cascades	07/05	83
Stoppels, Charles J.	Lake Huron	01/29	84
Swartz, Louis M.	The John Knox	11/27	93
Swedberg, Ronald	Southern Kansas	12/28	68
Talbot, Thomas H.	New Covenant	01/21	96
Taxis, John O.	Tropical Florida	04/09	88
Taylor, Daniel M.	Central Florida	01/13	60
Taylor, Stanley M.	Lake Huron	11/27	93
Theal, Charles T.	Carlisle	11/25	94
Thode, Wendy	Elizabeth	03/02/04	47

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Thompson, Ralph Brownlow	Hudson River	01/18	64
Thorp, Robt Clarendon	San Gabriel	11/11	88
Travis, Byron A.	Olympia	05/01	75
Tune, Ernest W.	Los Ranchos	11/09	87
VanderWerf, Nathan	Elizabeth	02/10	69
Volkman, Ernest R.	The Redwoods	02/08	81
Walker, Frank B.	Mission	05/30	86
Walther, James A.	Shenango	12/28	83
Weber, Donald C.	Donegal	09/23	77
Weed, David H.	Grand Canyon	08/07	81
Welker, David J.	Plains And Peaks	10/16	75
Wessler, Daniel B.	The Cascades	08/23	81
Wigfield, Russell	Twin Cities Area	10/03	84
Wilds, Murphey C.	St Andrew	04/21	81
Williams, Richard H.	Detroit	11/06	91
Wood, Donald E.	Holston	05/19	89
Young, Robert M.	Tres Rios	02/24	82
Zimmerman, Gordon I.	Heartland	08/21	88

**ACRONYMS USED
IN THE
*JOURNAL***

A

AAA—Affirmative Action
 AACC—All African Conference of Churches
 AAEEEO—Affirmative Action and Equal Employment Opportunity
 AAHP—American Association of Health Plans
 AAR/SBL—American Academy of Religion/Society of Biblical Literature
 ABM—Anti-Ballistic Missile Treaty
 ABP—Affiliated Benefits Program
 ACC—Advisory Committee on the Constitution
 ACCC—Advisory Committee on Churchwide Compensation
 ACEIR—Advisory Committee on Ecumenical and Interfaith Relations
 ACER—Advisory Committee on Ecumenical Relations
 ACLU—American Civil Liberties Union
 ACMED—American Coalition for Middle East Dialogue
 ATCA—Alien Tort Claims Act
 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
 ACTS—Awareness, Connection, Transition, and Sustainability
 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
 AFS—Alternative Financial Services
 AGAPE—World Council of Churches 2005 background document “Alternative Globalization Addressing Peoples and Earth”

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)
 BMA—Binding Mandatory Arbitration
 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
 CAPP—Coalition Against Private Prisons
 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
 CESCO—Council on Ecumenical Student Christian Ministry
 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
 COEMAR—Council on Ecumenical Mission and Relations
 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
 COVERCO—Commission for the Verification of Codes of Conduct
 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
 DB— defined-benefit pension
 DC—defined contributions pension
 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

EDAN—Ecumenical Disability Advocates Network (of the World Council of Churches)

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
 FISA—Foreign Intelligence Surveillance Court
 FMLA—Family and Medical Leave Act
 FMLN—National Liberation Front
 FNL—Forces Nationales de Libération (Burundi)
 FOCA—Freedom of Choice Act
 FOR—Fellowship of Reconciliation
 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
 GATS—General Agreements on Trade in Services
 GATT—General Agreement on Tariffs and Trade
 GDP—Gross Domestic Product
 GDR—German Democratic Republic
 GIFT—Gamete Intrafallopian Transfer

GM—Genetically Modified Foods
 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
 GRI—Global Reporting Initiative

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
 HPREI—Historically Presbyterian Racial Ethnic Institutions
 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
 ICANN—Internet Corporation for Assigned Names and Numbers

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
 ICUIS—Institute on the Church in Urban Industrial Society
 ICWA—Indian Child Welfare Act
 IDEA—Individuals with Disabilities Education Improvement Act of 2004; also, 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
 IIE—Institute for International Economics
 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
 INSTRA—International Research and Training Institute for the Advancement of Women
 IP— Intellectual Property
 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
 IRR—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
 MUPS—Mandatory Universal Pension System
 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
 NAFCDD—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; also
 NAPC—National Association of Presbyterian Clergywomen
 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
 NCOA—National Council on the Aging
 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
 NICA—National Interfaith Coalition on Aging
 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)
 NSA—National Security Agency
 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
 OTC—Office of Thrift Supervision

P

PAC—Personnel Advisory Committee
 PACHEM— Presbyterian Associate for Collegiate and Higher Education Ministries
 PACSCL—Philadelphia Area Consortium of Special Collections Libraries
 PACT—People Acting for Community Together
 PADVM— Presbyterians Against Domestic Violence Network
 PAL—Payday Alternative Loan
 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
 PBGC—Federal Pension Benefit Guarantee Corporation
 PBS—Presbyterians for Biblical Sexuality
 PCAN—Presbyterian Child Advocacy Network
 PCBAA—Presbyterian Church Business Administrators Association
 PCCA—Presbyterian College Chaplains Association
 PCCCA—Presbyterian Church Camp and Conference Associates
 PCCEC—Presbyteries Cooperative Committee on Examination of Candidates
 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
 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
 PWO—Presbyterian Washington Office
 PWAs—Persons with AIDS
 PYC—Presbyterian Youth Connection; also Presbyterian Youth Council

Q

QRC—Quadrennial Review Committee

R

RAANB—“Russian Agriculture: A New Beginning”
 RAL—Refund Anticipation Loans
 RB—Related Bodies
 RCA—Reformed Church in America
 217TH GENERAL ASSEMBLY (2006)

RCAR—Religious Coalition for Abortion Rights
 RCD—Congolese Rally for Democracy
 RCIA—Rite of Christian Initiation of Adults
 RCRC—Religious Coalition for Reproductive Choice (formerly RCAR)
 RCJ—Reformed Church in Japan
 REC—Reformed Ecumenical Council
 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
 SASR—General Assembly Session Annual Statistical Report
 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
 TAME—“That All May Enter”
 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
 TEPSW—Theological Educators for Presbyterian Social Witness
 TESEF—Theological Schools Endowment Fund
 TESL—Teacher of English as a Second Language
 TNC—Transnational Corporation
 TNI—Tentara Nasional Indonesia (military forces)
 TRIPs—Trade-Related Aspects of Intellectual Property Rights Agreement
 TSADS—Theological Student Advisory Delegates

U

U&R—Unity and Relationships (NCC)
 UBCHEA—United Board for Christian Higher Education in Asia

UBS—Union Bank of Switzerland
 UCC—United Churches of Christ
 UCCP—United Church of Christ in the Philippines
 UCR—usual, customary, and reasonable allowance
 UDHR—Universal Declaration of Human Rights
 UDTS—University of Dubuque Theological Seminary
 UPMC—Universal Fellowship of Metropolitan Churches
 UMHE—United Ministries in Higher Education
 UMPH—United Methodist Publishing House
 UMST—Urban Ministry Support Team
 UN—United Nations
 UNCED—United Nations Conference on Environment and Development
 UNCHR—United Nations Commission on Human Rights
 UNCTAD—United Nations Commission on Trade and Development
 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

VAT—Valued Added Tax
 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; also World Trade 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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