



Presbytery ^{OF}
Greater Atlanta

*Growing Healthy, Vital Congregations
Equipping Healthy, Innovative Leaders*

Commissioner Handbook

Stated Meeting

February 11, 2023
9:00 AM - 1:30 PM

Covington First Presbyterian Church
1169 Clark St SW
Covington, GA 30014

STRATEGIC PURPOSE

To be a catalyst, creator and equipper of healthy, vital and growing congregations and equip healthy, innovative leaders in all regions of the Presbytery.

Information for the February 11, 2023, Stated Meeting

The February Stated Meeting of the Presbytery of Greater Atlanta will be held on **Saturday, February 11, from 9:00am-1:30pm at Covington First Presbyterian Church, 1169 Clark St SW, Covington**. We are excited about this first fully in-person meeting of the presbytery in nearly three years!

Format: Upon the decision of the presbytery's Council, this meeting will be held fully in-person. A livestream of the meeting will be available on YouTube for those who wish to watch from elsewhere. Those joining via livestream will not be able to speak, vote, or have their attendance recorded. You may visit www.atlpcusa.org/statedmeetings for a link to the livestream.

Theme, Worship, and Business: Our theme will be *Spirit-Inspired Worship*, the fifth mark of the Vital Congregations Initiative. Over the course of the meeting, we will be experiencing a variety of ways that the church can engage in celebration and prayer together. Executive Presbyter Aisha Brooks-Johnson will offer the sermon. The meeting will conclude with a celebration of the leadership of outgoing Moderator Juan Herrera and the installation of our new moderator Iris Wallace. A worship bulletin with these materials will be available at the meeting. The business of the meeting can be found in this Commissioner Handbook.

Pre-Registration: We ask that all who plan to attend the meeting [pre-register](#) by *noon on Thursday, February 2*, so that our hosts at Covington First can prepare to welcome us. You may register one or more persons from the same congregation on the same pre-registration form.

Lunch: Lunch will be served by our hosts at Covington First at the conclusion of the meeting. The cost is \$13. [Pre-registration \(including any special dietary requests\) and prepayment is required by noon on Thursday, February 2](#). If you do not pre-register for lunch, there is no guarantee that a meal will be available for you on the day of the meeting.

Childcare: Covington First will provide childcare as needed for the meeting. Requests for childcare must be made by noon on Thursday, February 2, [through the pre-registration process](#).

Health and Safety: Health and safety protocols will be set based on the practices of the host church and current recommendations by the CDC and announced the week before the meeting. We encourage all attendees to use the time between now and the meeting to get current with covid and other vaccinations, and those who do not feel well on the day of the meeting should stay home.

If you have any questions about the meeting, contact Stated Clerk Andy James at cjames@atlpcusa.org. We look forward to seeing you on February 11!

Day-of-Meeting Information

Covington First Presbyterian Church is located in Covington, off I-20 about 35 miles east of downtown Atlanta.



Directions: Use your preferred mapping service to get directions to 1169 Clark Street SW, Covington, GA 30014.

Parking: Please review the maps on the following pages for parking instructions. Church members will be on-site to direct you. Persons needing an entrance without stairs should enter at the back of the building at the awning from the Brown St. entrance.

On-Site Registration: When you arrive, follow the signs to the registration area in the Gathering Room. Make your way to the appropriate table and check in there. Coffee and refreshments will be available prior to the meeting in the narthex.

Internet Access: Wifi will be available.

Network Name: FPCC
Password: petermarshall




Childcare: Childcare is available for those who pre-registered for it by February 2. Upon arrival, parents should drop off their children at the nursery on the lower level.

Lunch: Meal tickets will be issued on-site to those who pre-registered and pre-paid for lunch. Please visit the lunch tickets table in the registration area to pick up your ticket. Any additional lunches that are available for those who did not pre-register may be purchased at that time.

Health and Safety: Health and safety protocols will be set based on the practices of the host church and current recommendations by the CDC and announced the week before the meeting. Please visit the [Upcoming Stated Meeting page](#) of the Presbytery website after Wednesday, February 8, for any mask requirements or other precautions deemed necessary by the host church or Presbytery staff. Regardless of these decisions, all are welcome to wear a mask throughout the meeting if they feel more comfortable doing so.

Parking



-  Main Entrance for Check-in
-  Accessible Entrances
-  Sanctuary Entrance



1169 Clark Street SW
 Covington, GA 30014
fpccov.org | 770.786.7321



Presbytery of Greater Atlanta

February 2023 Meeting

Locations of Note First Presbyterian Church Covington, GA

Check-in	Gathering Room (Upper Level)
Childcare	Nursery (Lower Level)
Morning Refreshments	Narthex (Upper Level)
Meeting	Sanctuary (Upper Level)
Lunch	Fellowship Hall (Lower Level)
Lunch Tables	Throughout Lower Level

For more information, ask an FPC volunteer

Hendricks Street One Way

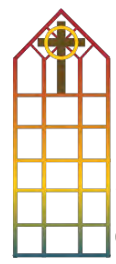
UPPER LEVEL

Clark Street

Narthex

Sanctuary

Sacristy

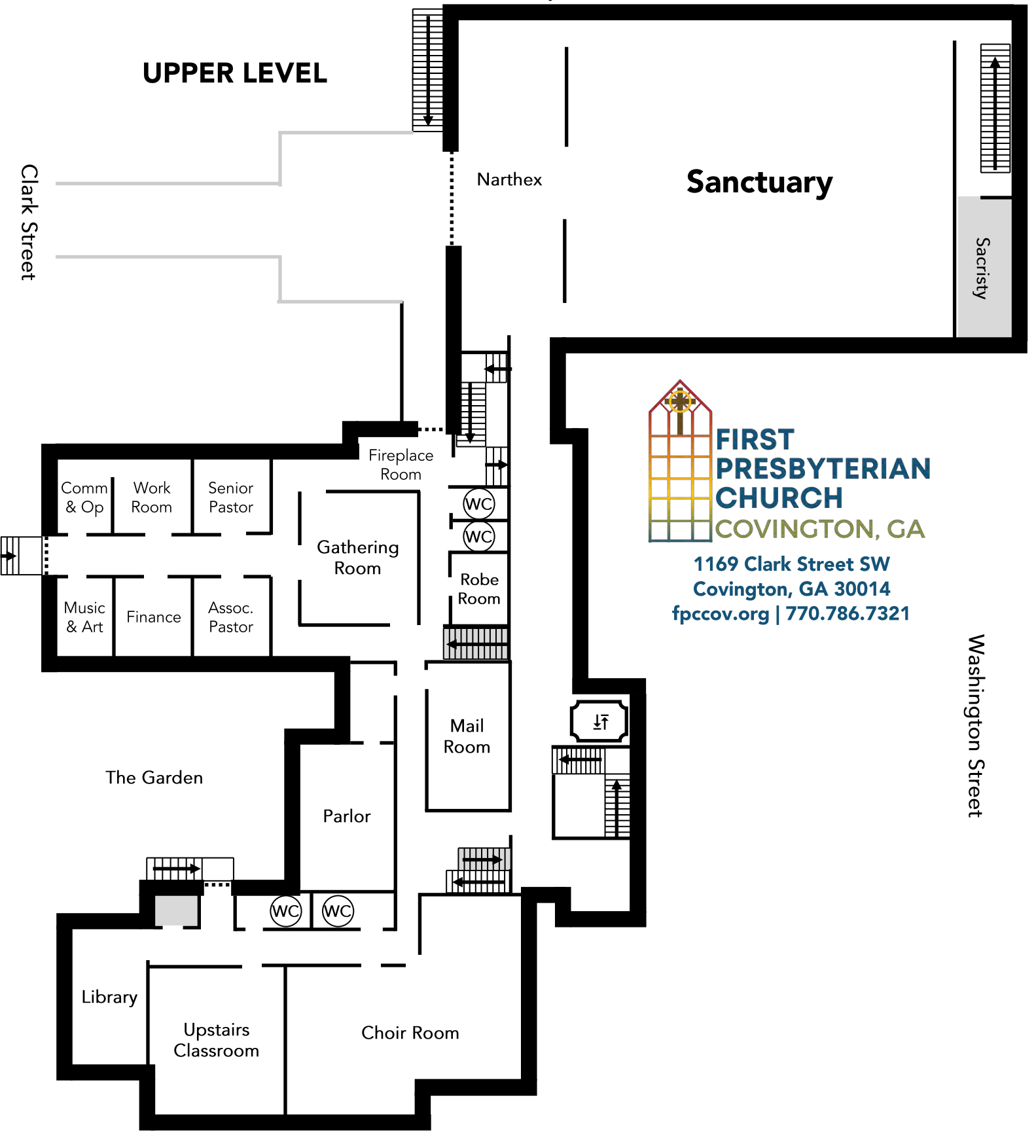


FIRST PRESBYTERIAN CHURCH
COVINGTON, GA

1169 Clark Street SW
Covington, GA 30014
fpccov.org | 770.786.7321

Washington Street

Brown Street One Way



Hendricks Street
One Way

LOWER LEVEL

Key

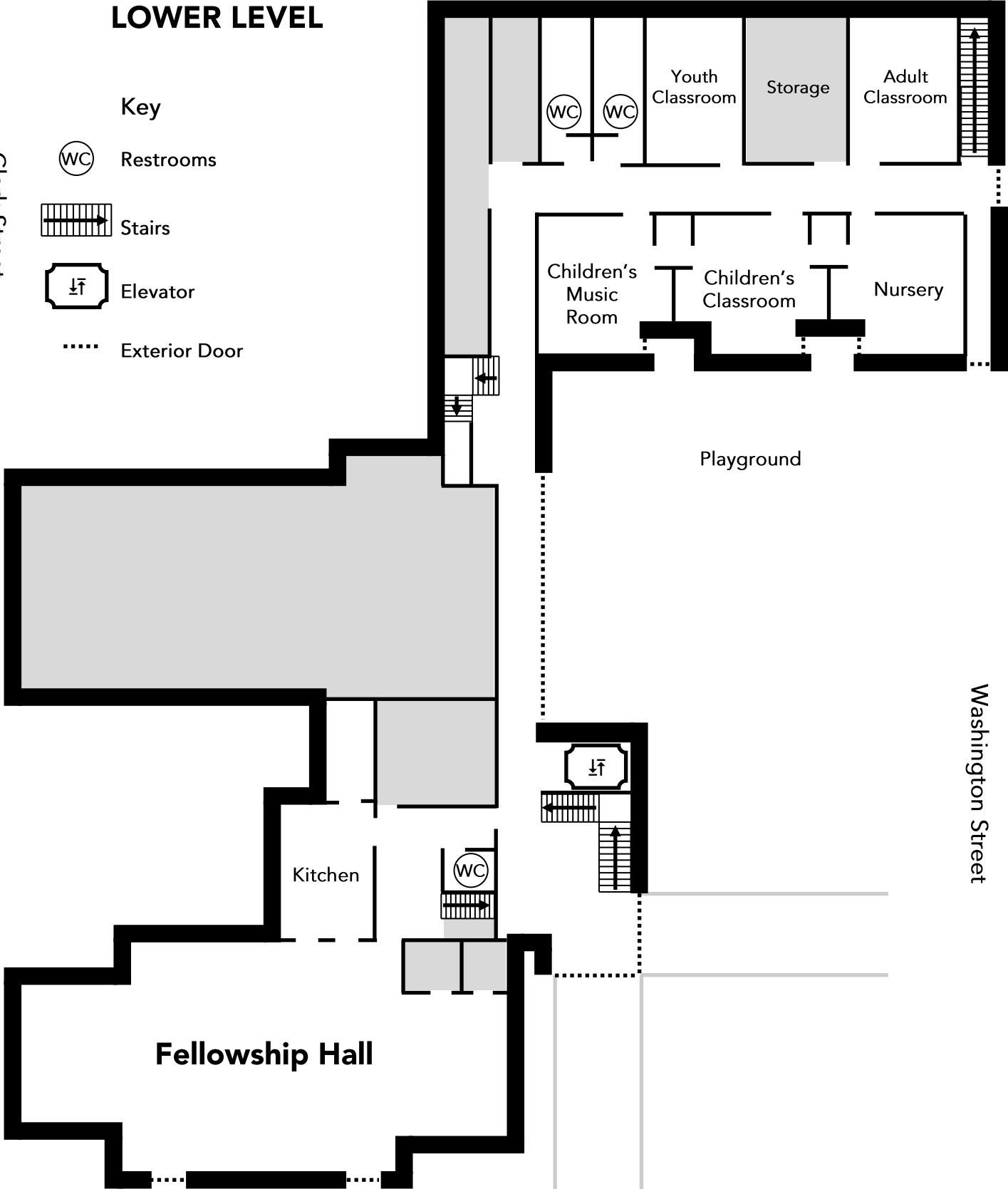
WC Restrooms

Stairs

Elevator

Exterior Door

Clark Street



Washington Street

Brown Street
One Way

Handicap Parking

PRESBYTERY OF GREATER ATLANTA....

WE ARE A MATTHEW 25 PRESBYTERY AND PARTICIPATING IN THE VITAL CONGREGATIONS INITIATIVE! (VCI)



Building Congregational Vitality

Dismantling Structural Racism

Eradicating Systemic Poverty



SAVE THE DATES FOR UPCOMING PRESBYTERY MEETINGS

Tuesday, May 2, 2023 <i>Zoom</i>	9:00-12:30	VCI Mark Six: Caring Relationships
Tuesday, August 15, 2023 <i>in-person at Shallowford Presbyterian Church</i>	9:00-12:30	VCI Mark Seven: Ecclesial Health
Saturday, November 4, 2023 <i>Zoom/hybrid</i>	9:00-12:30	VCI Celebration: Show Your Marks!

OFFERING INFORMATION

Today's offering supports the Presbytery of Greater Atlanta's New Church Development Commission.

NCDC enriches lives through the development of new worshiping communities where faith and real life intersect. 20+ communities are currently under care, each with an inspiring story and a clear sense of call.

NCDC amplifies unheard voices, builds communities for those not currently connecting with church, and helps unleash the potential of communities and leaders by providing leadership training, infrastructure support, network expansion, community consulting, start-up training, and strategic grants.



To make a donation, use the QR code above, visit our website at www.atlpcusa.org and click on the green "Give" button found in the middle of the website, or use the link provided in the chat.

PASTORAL CARE CONCERNS

The Pastor-to-Pastor/Educator Team is available to minister to all clergy and educators. If you are sick or have any need to have a confidential conversation about personal matters, they will respond. Please contact any of the following people listed below. For more information about the Pastor-to-Pastor Team, visit www.atlpcusa.org/pastortopastor

To join email distribution of the monthly pastoral care reports, visit: www.atlpcusa.org/newsletter

[Jane Hubbard](#), Coordinator, 404-200-6283

[Brian Dauost](#) 303-475-3267

[Laura Dorsey](#) 678-793-1234

[Richard Allen Farmer](#) 469-951-6985

[Joan Gray](#) 404-403-8745

[Jerry Leath](#) 404-358-8002

[Nicole Lock](#) 678-628-4880

[Catherine Lukens](#) 404-285-4568

[Sam Pope](#) 501-984-1719

[Steven Son](#) 770-880-9485

[George Tatro](#) 404-784-0384

[Scott Tucker](#) 404-842-5800

[Jill Ulrici](#) 404-550-4812

[Mary Beth Walker](#) 404-545-1480

John Roark Emeritus P2P team member

STAY CONNECTED

If you would like to join the email distribution list for weekly pastoral care reports, the Presbytery newsletter or to download the Handbook, please send your email /contact information to Mark Sauls at msauls@atlpcusa.org and indicate which of the three publications you would like to receive. For more information, please visit our website at www.atlpcusa.org/newsletter. Connect with us on Facebook, Instagram and Twitter @atlpcusa and use #atlpcusa to join the conversation.

CHURCH CONFLICT PHONE CONSULTS

Are you a leader struggling to find an appropriate response to a sticky situation or challenging issue in your church? Did you know members of the Presbytery's Shalom Team are available to provide brief (45-50 mins) conflict consultations? In most cases, they offer strategic perspective to help leaders balance both situations and relationships in the church. If you could benefit from this confidential service, please contact any of the following Shalom Team members to arrange a phone consultation:

Jody Andrade, andradecon@mindspring.com
Joy Fisher, jfisher@atlpcusa.org
Diane Duane, duane.diane.l@gmail.com
Julie Ferguson, revjulieferg@gmail.com
Sam Kim, sungwoo.samkim@gmail.com
Romona Lavender, rmlavender@bellsouth.net
Karen Mason, kmason55@gmail.com
Brady Radford, bradyradford@gmail.com
David York, chicdaddy@gmail.com

DOCKET

Stated Meeting of the Presbytery of Greater Atlanta
February 11, 2023 | Covington First Presbyterian Church
Theme: VCI Mark 5: Spirit-Inspired Worship

8:30	On-Site Registration Opens	
9:00	Opening Prayer Welcome by Host Pastor Call to Worship and Remembrance of Baptism Hymn Verse	Moderator Juan Herrera Neeley Lane Shirley Wright Davis
9:15	Declaration of Quorum Omnibus Motion (p. 13) Communications Report (p. 14-16)	Andy James
9:20	Executive Presbyter Report (p. 17)	Aisha Brooks-Johnson
9:25	Committee on Preparation for Ministry (p. 18-27) Hymn Verse	Emma Neishloss
9:55	Examinations Commission (p. 28-34)	Jeanne Simpson
10:05	Intergenerational Moment with Scripture Special Music Scripture and Sermon Hymn Verse	Covington First Puppet Ministry Covington First Children's Choir Aisha Brooks-Johnson
10:30	Board of Pensions (p. 38-39)	Clark Simmons
10:35	Presbyterian Investment and Loan Program	Clare Lewis
10:40	Break	
10:55	Reconvene with Special Music	Covington First Handbell Choir
11:00	New Church Development Commission (p. 40-43)	Richard Allen Farmer
11:10	Call for Offering (benefiting the New Church Development Commission) Offertory Prayer of Dedication	Moderator Juan Herrera Covington First Adult Choir Moderator Juan Herrera
11:15	Operations Committee (p. 44-53) Introduction of Director of Finance and Property (p. 54)	Chip Blankinship Melissa Schmitz
11:20	Celebration of the Ministry of Chip Blankinship (p. 55-56)	Moderator Juan Herrera and Aisha Brooks-Johnson
11:30	Amendments to the Constitution (p. 57-111) Hymn Verse	Kathy McCloud

12:30	Installation of Moderator Iris Wallace	Moderator Juan Herrera
12:40	Closing Hymn: “Lift Every Voice and Sing” Benediction and Blessing	Moderator Iris Wallace
12:45	Lunch	

PROPOSED OMNIBUS MOTION

The following items are proposed for approval in the omnibus motion:

- Docket for the Meeting (p. 12-13)
 - Minutes of the Stated Meeting of November 12, 2022 ([available on the presbytery website](#))
 - Admit to Record items in the Communications Report (p. 14-16)
 - Admit to Record items in the Committee on Preparation for Ministry Report (p. 18)
 - Admit to Record items in the Committee on Ministry Report (p. 35-37)
 - Admit to Record items in the Operations Committee Report (p. 45)
 - Admit to Record items in the Council Report (p. 54)
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MEETING EVALUATION

Help us plan for future stated meetings of the Presbytery by completing an evaluation of this meeting. Look for an email with a link to the evaluation survey if you pre-registered, or visit www.atlpcusa.org/stated-meeting-evaluation.

STATED CLERK'S REPORT

For Information:

1. The Stated Clerk wishes to remind the Presbytery of the requirements of W-4.0402 regarding the scheduling of services of ordination and/or installation for ministers of the Word and Sacrament:

The ordination and/or installation of a minister of the Word and Sacrament shall take place at a time that enables substantial participation of the presbytery.

To support this, we will be increasing the publicity for these services through various Presbytery communications channels. Please submit requests for upcoming ordination and/or installation services by the 15th of the month prior so that these plans can be communicated to the Presbytery in our monthly newsletter.

2. Beginning with this meeting, the Worship and Planning Committee, Council, and Presbytery staff are introducing a brief stated meeting evaluation survey. This survey will help us plan our time and work for future meetings. Look for an email after the meeting if you pre-registered, or visit www.atlpcusa.org/stated-meeting-evaluation.

COMMUNICATIONS

For Information:

1. The offering from the November Presbytery meeting to support Presbyterian Disaster Assistance totaled \$1,021.56.

Admit to Record:

1. That the minutes of the commission to install **Michael Andrew Sanchez** as associate pastor at **Saint Luke's Presbyterian Church** be admitted to the record.
2. The following people were appointed to serve on the commission to ordain **Jae Eun Hwang** as minister of the Word and Sacrament at a service on December 4, 2022, at 11:00 A.M. at Atlanta Good Church:

Rev. Yeonkwon Jeong, Atlanta Good Church
Rev. Lindsay Armstrong, New Church Development Commission
Rev. Sungwoo Kim
Elder Jane Hubbard, North Avenue
Elder Guerry Mashburn, Atlanta First

The following people were named as guests of the commission:

Rev. Changyung Gim, Midwest Korean American Presbytery
Rev. Son Sun

3. That the minutes of the commission to ordain **Jae Eun Hwang** as minister of the Word and Sacrament be admitted to the record.
4. The following people were appointed to serve on the commission to ordain **Kyounghun "Isaac" Keum** as minister of the Word and Sacrament at a service on January 8, 2023, at 4:00 P.M. at Korean Community Presbyterian Church:

Rev. C. Anderson James, Stated Clerk of the Presbytery
Rev. Francis Son, Korean Community

Rev. Mun Gye Lee, Hanbit
Rev. Young Chul Jeon, New Presbyterian Church of Georgia
Elder Sun Mook Kim, Korean Community
Elder Eunhee Kim, New Presbyterian Church of Georgia

5. That the minutes of the commission to ordain **Kyoungun “Isaac” Keum** as minister of the Word and Sacrament be admitted to the record.
6. The following people were appointed to serve on the commission to install **Rebekah Close LeMon** as pastor at **Trinity Presbyterian Church, Atlanta**, at a service on January 15, 2023, at 11:00 A.M.* at Trinity Presbyterian Church, Atlanta:

Rev. Joanna M. Adams, Honorably Retired
Rev. George Wirth, Honorably Retired
Rev. Bradley Kibler, Shallowford
Elder Iris Wallace, Radcliffe
Elder Kathy McCloud, Central
Elder Jim Blitch, Trinity Atlanta
Elder Al Stacer, Eastminster

*While this time will be challenging for “substantial participation of the presbytery” as required by W-4.0202, the Clerk recognizes this happening in the composition of the commission and availability of livestream and recording.

7. That the minutes of the commission to install **Rebekah Close LeMon** as pastor at **Trinity Presbyterian Church, Atlanta**, be admitted to the record.
8. The following people were appointed to serve on the commission to install **Bruce McRae** as designated pastor at **Monroe First Presbyterian Church**, at a service on January 22, 2023, at 3:00 P.M., at Monroe First Presbyterian Church:

Rev. Joy Fisher, Presbytery Staff
Rev. Jeanne Simpson, Philadelphia
Rev. Becky Baker, Gum Creek
Elder Sarah Williams, Monroe First
Elder Brenda Gales, Presbyterian Church of the Resurrection
Elder Jo Ann Nelson, Lawrenceville

9. That the minutes of the commission to install **Bruce McRae** as designated pastor at **Monroe First Presbyterian Church** be admitted to the record.
10. The following people were appointed to serve on the commission to install **Jasmine K. Evans** as associate pastor for young adults at **North Avenue Presbyterian Church**, at a service on February 5, 2023, at 2:00 P.M., at North Avenue Presbyterian Church:

Rev. Sylvia Wilson, Hillside
Rev. Brady Radford, Trinity Decatur
Rev. Kate Culver, Atlanta First
Elder Cassandra Kirk, North Avenue
Elder Ben Stanford, North Avenue
Elder Iris Wallace, Radcliffe
Elder Allison Spangler, Clairmont

The following person was named as a guest of the commission:

Rev. Janiece Williams, Watson Grove Baptist Church, Nashville, Tennessee

11. The following people were appointed to serve on the commission to ordain **Sarah Vungsuanching Lane** as minister of the Word and Sacrament at a service on March 11, 2023, at 2:00 P.M. at Decatur Presbyterian Church:

Rev. Lindsay Armstrong, New Church Development Commission
Rev. Todd Speed, Decatur
Rev. Elizabeth Johnson, Honorably Retired
Elder Lelia Crawford, Hillside
Elder Keenan Rodgers, Decatur

The following persons will be guests of the commission from the Presbyterian Church of Myanmar, Zo Synod:

Rev. Thanglammang, Executive Secretary
Rev. Thangkapsuanpieng, Moderator
Rev. Mangkhanpau, Sr. Secretary
Sienu. Pauliancing, Women's Secretary
Sienu.Khainglkaing Oo, CEO & Director, ZM Co. Ltd.

EXECUTIVE PRESBYTER’S REPORT

Aisha Brooks-Johnson



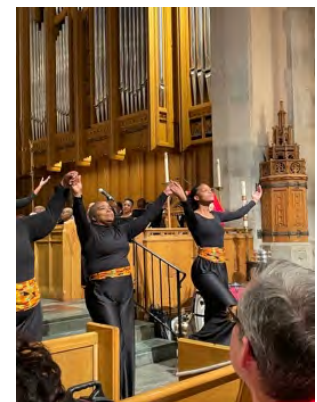
And whenever the living creatures give glory and honor and thanks to the one who is seated on the throne, who lives forever and ever, the twenty-four elders fall before the one who is seated on the throne and worship the one who lives forever and ever; they cast their crowns before the throne, singing,

*“You are worthy, our Lord and God,
to receive glory and honor and power,
for you created all things,
and by your will they existed and were created.”
Revelation 4:9-11*

From the time I was a child, I have always loved worship. I have had the honor of experiencing the power of the Holy Spirit in Mainline worship experiences, Pentecostal spaces, Black church services and conferences, Catholic retreat centers, and in the gift of silence in Quaker meeting houses. I have often imagined that on Sunday mornings we are joining our voices with the creatures in heaven to give all praise and glory to the one true God who has made us, named us, claimed us, called us, and saved us for God’s own purpose.

Worship is the space and place to offer our communal glory to God. *Spirit Inspired Worship* is the fifth mark in our *Vital Congregations Initiative*. This reminds us that we cannot plan or participate in worship without being deeply rooted in God. Worship is not about our efforts. It is centered on being connected to God and one another so we may hear where the Spirit is leading us as we respond to God’s love with our adoration, confession, assurance, offering, sacraments, proclamation, and praise. Our *Directory for Worship*, in the *Book of Order*, encourages us to begin worship at home and in the sanctuary of our hearts as we learn to worship God in spirit and in truth, no matter where we find ourselves.

For the Martin Luther King, Jr holiday, Andy James and I were invited to participate in worship leadership for an ecumenical service in partnership with our Lutheran, Methodist, and Episcopal siblings as well as other members of the community. The diversity of gifts, music, culture, and worship expressions was a reflection of all God’s children offering praise for God’s glory, honor, and power among us. Spirit inspired worship encounters carry us forward so that our daily living may bring God glory through our words and actions.



May our next presbytery gathering be a time of worship that fills our hearts with hope, stirs us to listen ever more closely to the Spirit’s leading, and inspires us as we lead God’s people on the journey of faith and service.

Much love and deep peace,

ABJ

#YouAreVital #YouAreLoved

COMMITTEE ON PREPARATION FOR MINISTRY

Admit to Record:

- The following persons were enrolled as inquirers as of the date shown:
 - a. Eirene Lee, Atlanta First, October 27, 2022

For Action:

1. The Committee on Preparation for Ministry recommends that the following inquirers be enrolled as candidates as of the date shown:

LoAnn Nguyen, North Avenue, October 27, 2022
Victoria Robinson, Johns Creek, October 27, 2022
Nikki Zimmerman, Peachtree, October 27, 2022
Allison Arsenault, North Decatur, November 17, 2022
Kalecia Wright, Atlanta First, November 17, 2022
Jeanine Fulton, Eastminster, December 15, 2022
Courtney Henry, Pleasant Hill, December 15, 2022

A brief statement of each inquirer’s faith journey is attached.



Biography of LoAnn Nguyen

I grew up in a poor village in Vietnam. I never heard or knew about God till my second year of college. I met an American missionary family in Hanoi who told me about Jesus. Then their God became my God and I began working for Samaritan's Purse Vietnam and later for business. I became active at a church in Hanoi in different areas of teaching and leading while successfully pursuing a career in business. I loved my work and interfaith in the business world. In 2010, an American friend whom I met in Hanoi, told me about Columbia Theological Seminary (CTS) in Decatur, Georgia, where I could be spiritually equipped to return to business. It took me three years of seeking God's will, but I finally surrendered my life and came to the USA to be equipped for ministry at CTS. Being a stranger in a new country was much harder than I could have imagined or expected. I fell into depression because of culture shock, loneliness, language barriers, and other things. Through God's grace, mercy, and help as well as that of my mentor, I survived. While I was an international student at the seminary, God called me to do ministry with fellow international students. I started the International Student Ministry at CTS. In 2014, I visited North Avenue Presbyterian Church and felt in love with their biblical teachings and loving community. In May 2016, when I graduated from CTS with a Master of Divinity degree, God still strongly called me to serve Him with international students. He patiently affirmed me day by day while I did an internship with the Atlanta Ministry with International Students. In addition, He revealed to me that more than a million international students are in the USA and 60-80% of them have never heard about Jesus. Then in May 2017, I accepted a call to serve God in the International Student Ministry through InterVarsity at Emory University.

Victoria Robinson
Faith Journey
September 2022

I am a lifelong Presbyterian and grew up going to Johns Creek Presbyterian Church each week, dressed in my Sunday best (which for me included ruby red sparkly shoes and ruffled socks) while proudly carrying my Bible around in its flowery case. My parents raised me in the church, where I was baptized at four months old, confirmed in the seventh grade, and married in July 2020; in short, I have never known a life without church in it. My understanding of faith and my call to ministry started at a young age as I was an active member in children's Sunday school and youth group. I remember some of my Sunday school teachers and youth mentors telling me I would be a pastor someday. I thought they were crazy! It's funny to look back at all the times someone said, "Victoria, you're going to seminary, right?" or "You'd make a great preacher!" and realize they knew of my calling before I did.

Growing up in the church, however, I was pretty much under the impression to believe everything anyone taught me, and it wasn't until college when I really started digging into tough questions and finding myself through faith formation, where I was the one 'in charge' of my own beliefs. I went to Furman University, a small liberal arts college, and majored in music and religion. My musical passion is playing the trumpet, and my religious passion, I have learned, is helping others grow in their faith, whatever that looks like. While at Furman, I was a member and then president of UKirk, the PCUSA campus ministry, which led me to visit churches in the Greenville area. As a result, I got a nursery job at First Presbyterian Church of Greer. I didn't know it then, but FPCG quickly became a pivotal part of my faith journey. While working at FPCG throughout college, it became clear to me that this line of work was where I was being called. Everything seemed to be aligning from what I was learning in my religion classes to what I was experiencing in my job. From nursery worker to 'Wee-Kirk' Sunday school teacher, to summer intern and in 2020, after graduating, becoming the Director of Youth Ministry, I have found a real passion working with people of all ages and helping them find out *who* they are and *whose* they are.

I am so thankful for my experiences of faith formation at FPCG and while I have seen the value and purpose in church work, I also have seen the immense struggles of a church leader. I was working during the COVID-19 pandemic, and obviously this brought uncertainties and worries. Through those uncertain times, I recognized that people wanted to cling to what felt 'normal' and 'comfortable' for them. For some people, the church was that safe space and they wanted to hear uplifting sermons telling them how everything will be okay. I can relate this type of thinking to how I thought while growing up in the church and believing everything anyone said. But through my own reflection, I know this thinking will not bring us to action. And isn't that what God calls us to do? I have begun asking more and more 'why' questions as of late, and I can thank Columbia Theological Seminary for encouraging my questions and helping me to articulate my questions better.

I know my faith journey to be a lifelong process. I can relate this to the Presbyterian USA church, where we often say we are ‘reformed and always reforming’ in our theological beliefs and understandings. Because my faith journey is lifelong, I also think there must be an actionable component to this work. Currently, I am working as the seminary intern at North Decatur Presbyterian Church as part of my Supervised Ministry requirement for CTS. After only a few weeks of working, I know North Decatur to be an action-based church, craving real changes in this world. They work hard to uphold the PCUSA values of affirming LGBTQIA+ people, dismantling racism, trusting women, welcoming all, and loving their neighbors. This is my faith journey, and I am both excited and anxious to see what comes next.

Nikki Zimmermann
Faith Journey

If my faith has been one specific journey, then it has most resembled the climb that is Mt. Kilimanjaro. Etched into my memory from my own haphazard crawl up the mountain is the irrationally diverse terrain that unfolded before us each and every day. On day one, a lush, sprawling forest revealed itself to us while the next was characterized by cracked, dry desert. On and on we climbed, from alpine desert to arctic summit, witnessing the unfolding of seemingly every climate zone between and beyond these two.

Similarly, this journey of faith upon which I have embarked has sported distinct and diverse seasons through the chapters of my life. The years of my childhood were rife with the paradoxical pulls of desire for faith and, simultaneously, shame. For nearly two decades, I believed both that I wanted to be in relationship with God while also thinking that my passionate personality presented a stumbling block for faithfulness. Throughout my childhood, adolescence, and youngest adulthood, I wafted through seasons of intimacy with God that were somehow also infused with a sense of shame, contorting myself to fit into a cramped mold of what I thought a good Christian woman should be: sweetly soft spoken and warm agreeability. For this reason, I kept faith at arm's distance for many years, never feeling that this landscape allowed me to be me in my fullest and most whole self.

Little did I know that this terrain would turn itself inside out during my two years in the Teach for America program. During those two grueling years, faith became my refuge; prayer my constant companion; worship my lifeline. And, as lay people and theologians alike have noted throughout the arc of human history, it was in and through those two grueling years—those dark nights of the soul—that my faith erupted into vibrancy. But despite the electricity that accompanied this newfound love, I was still being asked to contort myself into a convoluted version of myself for the sake of the comfortability of the community of faith where I worshiped. Along with the robust pastoral support they provided to me in and through these turbulent years, this small nondenominational church leaned upon a Biblical hermeneutic that emphasized traditional gender roles. I was instructed that my God-given passion was a God-given test to see just how God-ordained submissive I could become. Watching an impassioned women preacher was the catalyst toward my application to seminary and, thus, the step onto the most foreign ground that I had yet to experience.

Seminary was, without a doubt, the alpine desert: the ground was charred, yet some of the world's rarest creatures call it home. Within a month of my classes and conversations with my cradle-to-grace-Presbyterian-peers, the pillars upon which my faith once stood disintegrated before me. From Job's opening Hebrew phrase to the two creation stories in Genesis 1 and 2, the Bible seemed—for a moment—to have been snatched away from me. For my first year, the ground below my feet presented cracked, dry ground where it seemed that no life could and would flourish. As the months passed and my relationships with my professors deepened, I was awakened to the possibility of life where it had once seemed improbable. In the end, the rarest of organisms revealed itself to me in this land: a faith that is not threatened by paradoxes, but is strengthened by their complexities.

And thus leads us to the current chapter of my faith: serving at Covenant Presbyterian Church. The land here is lush, but it is not perfect. My faith here has resembled much of the paradoxical pulls of seminary—finding life in a strange land—but while doing so in community with folks who share similar worldviews and values. In this season, I've relied heavily upon spiritual disciplines and routine: quiet time, no-technology hours, carved out contemplative space. For the first time in my life, I have dedicated a space in my living area to these practices, a nook in the corner of my attic apartment that I call my prayer chair. When I sit each morning, sometimes I listen, sometimes I read, sometimes I pray aloud. And sometimes, every so often, I glimpse the rarest animal off at a distance on the mountain's crest.

Faith Journey Statement
Allison Arsenault

I grew up in PC(USA) congregations around the country. As my family moved every few years, the local Presbyterian Church was always the first place where we found community. As a child, my experience of church dominated much of my life from memorizing Bible verses, attending church camp, and writing “practice” sermons after Sunday service. I had many opportunities to see the larger church at work as co-moderator of my Presbytery’s Youth Connection Council and as a delegate at Presbyterian Youth Triennium. Beyond this active participation, I yearned for more, especially the depth of learning that would come from joining the church as an adult member. Going through confirmation class at age 13 was my first introduction to the study of theology, and the questions of faith and belief I wrestled with 20 years ago have underlined my search for meaning and purpose ever since.

As a college student, I was adamant I would not pursue courses in Religious Studies - I was afraid of challenging, and thus losing, my faith. This was somewhat a self-fulfilling prophecy as I found myself in an Intro to Religious Studies class my sophomore year. In learning about other faiths, I became disillusioned with Christianity. But in conversations with peers of other religious traditions, I envied how easily they shared the parts of their tradition that called them to serve others and work toward justice, the pieces that infused their life with meaning. Because I spent so much time being critical of Christianity during my college years, I wasn’t able to recall anything within my tradition that I held personally meaningful.

I embarked, then, on a process of reconstruction in my senior year and beyond. I studied Christian social justice movements, liberation theologies, and signed up for a Young Adult Volunteer year. My year spent as a YAV in Nashville showed me the goodness of the Church and the way the Church can be influential both in the lives of people and the life of the community. I was able to articulate the things about my faith that mattered to me - the call to radical hospitality, caring for the least of these, and justice for the marginalized.

It was this renewed energy for my Christian faith and the work of the Church that allowed me to hear God’s call to seminary. In my years at Candler School of Theology, I struggled to connect what I was learning in the classroom with a practical, lived theology. Depression and fear led me to avoid that which I came to seminary to find - meaning and purpose through Christian ministry.

After graduation, I worked in nonprofit fundraising for organizations in the Atlanta area. Due in large part to my dissatisfaction in these jobs and a nagging feeling that God wasn’t done with me yet, I spent a year doing Clinical Pastoral Education while working full-time. Despite CPE being the hardest thing I’ve ever done in my life, it was exactly what I needed. It was the practical engagement and application of theology that I craved in seminary. It was the opportunity to understand my faith in new, deeply meaningful ways. And it was the chance to finally, once in for all, stop avoiding ministry and try it on for real.

What developed over those months was a renewed perspective on God, ministry, call, purpose and much more. I recognize that I’ve been either blessed or cursed with many twists and turns in my pursuit of vocation, which has led me into my current work as a program manager at Forum for Theological Exploration. In this role, I have the opportunity to accompany young adults who are asking the same questions I did throughout my formative years. Every day, I see God’s mystery, grace, and work in the world through the inspiring people I encounter.

In addition to my involvement at North Decatur Presbyterian Church, I also serve on the Board of Directors of Memorial Drive Ministries and on the Alumni Board of my alma mater, Millsaps College. Beyond my faith and vocational journey, I have seen God at work in my personal life. My husband, Matt, and I met here in Atlanta during my graduate school years and married in 2016. This year we welcomed our first daughter, Coralie Grace, and fulfilled perhaps the greatest call of my life. What I look forward to most is introducing her to the love of God, the faith of her ancestors, and the experience of Christian community.

“There is something in every one of you that waits and listens for the sound of the genuine in yourself. It is the only true guide you will ever have. And if you cannot hear it, you will all your life spend your days on the ends of strings that somebody else pulls.”

-Howard Thurman

The words of the late Howard Thurman embody the crux of my faith journey. Having been born into a Black Baptist religious tradition, I grew up under the fiery strings of hellfire and brimstone. The “good” God that my grandmother served was the same God I thought was cruel, disconnected from the world, and did little to bring me peace. Rather, this God stirred up malice in the hearts of men and left little girls like me, as unprotected as Ruth before she was plucked by her kinsman. By the time I was twenty, I had experienced several traumas including sexual molestation, the divorce of my biological parents, and my sister only two years my senior died from a tumultuous battle with cancer at the age of twenty-two. I was all tapped out of being faithful; whatever that was.

At the onset of turning twenty-one, I had managed to marry. Following family tradition, I subsequently became the mother of two beautifully inspiring children. However, the religious folk of my mother’s generation had little advice on how to keep a healthy marriage. After a grueling decade, I found myself divorced, financially unstable, raising children primarily on my own, and for the first time realized I had lived as a “functional” alcoholic for longer than I cared to admit. I was stumbling through life. That was until I began to experience the revelation of God in my life.

I can best describe my inclination towards Christ as a relentless and polarizing magnetism up and out of the deep, dark, pit I had been living. Consciously deciding to strip my negative concept of God to imagine a world of forgiveness, empathy, and compassion. As much as I wanted to let go of the hurt, I had endured; I had carried it so long, I did not know if I would survive without the pain. Slowly, and intentionally, I felt God meeting me in places I least expected and speaking through people I called strangers. These encounters led me to myself and that is where I met the God I have come to know, love, and rely. The illumination of Jesus the Christ within me and the source of light that saved me is what led me on a quest for spiritual fulfillment.

As a matter of Theology, I have learned it is insufficient to declare the goodness of God without acknowledging the trauma, turmoil, and depravity of the human experience. Furthermore, to absolve God of any culpability during these difficult experiences; particularly when a faith tradition makes claims that God is all powerful; diminishes the revelation and presence of God. The intersection of trauma and goodness is where my faith journey has led me thus far. It is the way I make sense of all the “bad” that took place in my life and that has grips on the world. But the meaning making is not meant to dismiss the reality of harsh consequences in this life in trade for eschatological promises.

Thus, the genuine in yourself as Thurman describes, is tantamount to the very essence of who God is. So then if I cannot hear it (*God*), I am bound to that which I wish not. Today, my life and the pursuit of this great call is but a small measure of the faithfulness I embody. The true gift, is having the freedom to hold on to “self”, yet choosing to surrender to something greater.

C. Jeanine Fulton
Autobiographical Statement

Throughout my life, I have been afforded the opportunity to have multiple roles: adjunct college professor, piano teacher, beauty industry consultant, business owner, and care giver. While the roles were fulfilling and rewarding, I always felt called to do something different, something more. After hearing the call to ministry while caring for my parents who were ill, I began the MAPT program at Columbia. Immediately, I felt as though I'd finally found a place where I belonged. The internal call to ministry had led me to the right place to discern my new role.

Since graduating from Columbia Theological Seminary in 2019, God has allowed me to use my gifts and talents to create a unique edutainment space for Christian Education. Through my website, CJeanine.com, I've facilitated women's retreats, taught Bible studies, created weekly inspirational Facebook posts, performed stand up Christian comedy for multiple churches, served as a substitute musician for church services, and begun writing a Christian non-fiction self-help book for women. Currently I'm working at Eastminster Presbyterian Church in Stone Mountain, GA as the director of spiritual formation. At Eastminster I teach Sunday school, assist with the pastoral care needs of the church, preach at least once a month, lead Wednesday night programs, plan trips and special events. I am also enrolled at Columbia Theological as a full-time student working toward a Master of Divinity degree.

My goals are to always bring God's message of hope and to encourage people in their faith walk. People have indeed encouraged me through mine. Since being at Eastminster I've heard the external call to pastor from multiple church members. God is graciously allowing me to work in an area that I absolutely love, an area that fits. I welcome this lifelong commitment and look forward to serving as a minister of the Word and Sacrament in a pastoral role.

Faith Journey Statement **Courtney Henry**

For my entire life I have called Atlanta and its suburbs home. I grew up nourished by eating Fellini's pizza every Mother's Day, experienced joy in cheering on the Jackets at home Georgia Tech football games, staring in wonder at the holiday lights at Lake Lanier every Christmas, and importantly, grew in faith between the pews at Pleasant Hill Presbyterian Church.

For most of my life, I have considered the church to be a place of not only comfort but one of joy and celebration. I often reflect upon how lucky I am to have grown up in a progressive church that has strived to welcome people from all walks of life, backgrounds, identities, and beliefs to its pews. I grew up as an active member at Pleasant Hill Presbyterian where I was baptized as an infant, confirmed in eighth grade, and later on ordained as a ruling elder the summer before my senior year of high school. During this time, I could be found doing everything from participating in local mission with Family Promise, to creatively serving in Youth Sunday, jumping at every chance to attend a conference at Montreat (I still do), and even interning for a year as part of the Gwinnett County QUEST Gifted Internship Program. My childhood and youth years in the church are true highlights of my life which have helped to shape who I am today

My first summer in college I had the privilege of interning for Memphis Youth Mission (part of Youth Mission Co). I had opportunity week after week to work alongside people who were experiencing homelessness, communities with food insecurity, and new faith traditions. As the summer wore on, I began to not only learn the names of my new city neighbors but learn their stories. Their stories of how the racially discriminatory systems in the United States had failed them. Stories of children who have big dreams but are unsupported by the education system. Story after story that not only challenged my world view but taught me to sit in discomfort and reconsider my own privileges in the world.

My sophomore year of college I joined the Episcopal Campus Ministry, an organization where I would later serve as President my senior year. Serving in that role was incredibly joyful but also difficult. As an openly out lesbian, my leadership was questioned by my campus peers as GCSU is situated in the middle of the conservative Bible Belt. Coming into this position, I knew that I would be faced with criticism, but I was quite unprepared for those closest to me to voice their concerns about a gay person also holding the identity of "Christian." I was seen as an outsider and one not worthy of God's calling to ministry.

I would then go on to begin seminary at Columbia in the fall of 2020. Columbia had been a long-time goal of mine ever since high school where one of my Montreat Youth Conference small group leaders (a current Columbia student at the time) left a lasting impression on me. My start to seminary was unlike what I had ever imagined as the pandemic forced the institution to make the decision for all of us to begin our degrees online rather than coming to campus. For an entire year we learned at a distance rather than in community with one another. However, when we were finally granted the ability to come to campus in the fall of 2021, I found myself being swept up in the joy of meeting friends in person, joining Imago Dei (the queer student group) and taking leadership within it, getting to know my professors, and feeling the joy of sitting in the classroom again.

All while getting to experience the joy of being in person at Columbia, I worked for a year at Ormewood Church for my Supervised Ministry. I fell utterly in love with this small East Atlanta congregation where I got to learn about NCDC, serve as a youth leader, regularly read and wrote liturgy, and even had the opportunity to explore creative means of liturgical arts through silk banner painting and photography. Ormewood was a life changing and soul-fulfilling internship so much so that I continue to worship regularly with them despite my internship having formally ended.

Lastly, and most recently, I have completed my CPE internship at Children's Healthcare of Atlanta (Egleston). Not knowing much about CPE before I entered the program, I quickly found myself experiencing a life-giving joy unlike anything else as I quickly felt at home serving as a pediatric chaplain intern. Working at CHOA gave me an entirely new perspective on what community and pastoral care looks like so much so that I now dream of returning for residency one day post-graduation from Columbia. I am grateful every day for all of the children I got to know and my mentor who always encouraged me to be brave in taking on new challenges in the every day.

EXAMINATIONS COMMISSION REPORT

February 11, 2023

For Information:

The commission reviewed the statement of faith and faith journey of the following honorably retired minister of the Word and Sacrament and decided to receive her into the Presbytery without examination, in accordance with Committee on Ministry Policy 8. She will be introduced at the May meeting.

- **Joan Gray** has been approved for transfer from Cherokee Presbytery, effective January 19, 2023.

Her faith journey and statement of faith follow this report.

For Action:

1. The commission examined the following candidates in the areas of polity, theology, and worship and sacraments and heard a brief sermon from each. Their faith journeys and statement of faith follow this report. The commission recommends the following persons be approved for ordination:

- **Katie Archibald-Woodward** (candidate of San Gabriel Presbytery) has been called to a validated ministry as resident assistant at Villa International, effective upon her ordination.
- **Robert Andrew “Drew” Wilmesherr** (candidate of Greater Atlanta) has been called to a validated ministry as campus minister at UKirk Atlanta, effective upon his ordination.

Faith Journey
Joan S. Gray

I probably “came to faith” in the womb because I was born to a devout Christian mother who, if prayer counts for anything, had my name on the glory roll before I was born. I never remember a time when God and church (Baptist) were not front and center in our lives. This was in spite of the fact that I have no memory of my father ever stepping foot into the church except when me or my sisters were in the spotlight for some reason. Even this stopped after a while, but Mom persevered. My two sisters and I were active in everything offered to us in church, accepted Christ as our Savior, and were baptized by immersion – me at age eight.

I got out of the Baptist church as soon as I could, but I will say that many good gifts came to me from that communion. One was memorizing scripture. Starting at age seven I participated in church programs that encouraged and rewarded regular Bible reading and memorization of chapters of the Bible. By the time I left for college I had a well of scripture deep inside of me. It bubbles to the surface to this day. It also came in very handy when I had to take the Bible Content Exam and in pastoral ministry through the years.

My life was very much shaped by my three-year sojourn at Presbyterian College in Clinton, SC. I fell in love with Presbyterian-style religion and never went back. I am deeply thankful to men like Tom Stallworth, Pete Hay, and especially my advisor, Jim Skinner. When I came to talk with Dr. Skinner about changing my major, he suggested I consider a religion major because “the church needs people who can think.” I also met my husband there, and second to becoming a Christian, he is the best thing that ever happened to me.

We came to Atlanta in 1973 for graduate school. In January of my senior year at Columbia Seminary I started preaching every Sunday for about 40 people that today would probably be called a “new worshipping community.” The Presbytery of Georgia (UPCUSA) shut us down about a year later, and I was without call for a year. Then I became pastor of a small country church an hour from Atlanta and was ordained there in 1978. Since that time I have served in two ten-year installed pastorates and done twelve interims. My most recent call was as interim executive presbyter of Cherokee Presbytery.

In retirement I am looking forward to serving on the presbytery Pastor-to-Pastor team in the new year. I enjoy supply preaching, and I teach some at North Avenue Presbyterian where my husband is a member. He wants to see the world before he dies, so we travel a lot. I also am the family member responsible for overseeing the care of my 94 year old father who is at Presbyterian Village. I have very much enjoyed being a volunteer in the ministry to people without housing at First Presbyterian Atlanta.

No matter what happens in the future I know that the God who has brought me safe thus far will take me safely home.

Thanks be to God. Amen

FAITH STATEMENT

Joan S. Gray

Growing up, I learned in home and church that God knew me and had business with me. It was personal. So before understanding, before commitment, before theology, before words, God was a presence in my life and a force to be reckoned with. I have experienced God in many good things including beauty, calling, blessed human relationships, and provision for my needs. But our relationship has grown and deepened most when life threw me down and stomped on me or took away what I treasured or when I shot myself in the foot and had to suffer the consequences. Through all this I have found God to be faithful, though not always in ways I would have preferred or predicted. I believe that instead of giving me what I want, God is at work weaving all things together for good somehow. The Bible and history tell me that there are a lot of other people who have experienced this too. This faith does not make everything easy, but it does mean I know there is solid ground under my feet and a place to go when my back is against the wall.

I believe the Word became flesh and did all the things the scriptures tell about so that I and everyone else can have this relationship with God. The more I come to recognize my own failings, the more I understand what Jesus has done and why. In these later years, I have reappropriated the blood of Jesus (which we sang about ad nauseum in the Baptist church) as a comfort and an assurance that nothing can separate us from God, not even our own sloth, self-centeredness, hatefulness, and cold-heartedness. "Under the blood of Jesus" is a very powerful phrase for me and at times is the main thing holding me back from despair about myself and the world. How can we ever be cut off from God if the Son of God went to all that trouble for us?

The promise of Jesus that is closest to my heart is in Luke 11:13: "If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask?" The Spirit is the power source that makes the life of faith possible. Without the Spirit, it's all just a do-it-yourself religious project. Jesus did everything by the Spirit and expects us to do the same. No matter how hard we try to live a Godly life, without the Spirit we fail. When the Holy Spirit is in the mix, things happen that are abundantly far more than we could ever ask or imagine.

Which brings me to the Church. I believe the Church was meant to be a God-powered partnership working toward the end that God's will is done on earth as it is in heaven. God-powered means that the Holy Spirit guides us where we need to go, provides resources that we do not have, and in the process of all this is at work transforming us, individually and corporately, into the image of Christ (Rom. 8:29). I am grieved that many churches do not live intentionally in the Spirit, but instead settle for what they can do with their own human strength, wisdom, and resources. I want to spend the rest of my ministry encouraging Christians to open themselves to everything God has for us.

I also believe in the tenants of the Apostle's Creed (including the Virgin Birth) and would be glad to talk about that if anyone is interested.

Faith Journey

Katie Archibald-Woodward

Since birth, Christianity has been woven into the fabric of my life. I had my first spiritual experience at the age of 5, where I felt God's presence. Since then, through thick and thin, closeness and disconnect, I have found God to be persistent in being my loving companion, friend, support and guide.

I grew up simultaneously attending a Presbyterian Church(USA) (where I was baptized as an infant) and a United Church of Christ congregation (where I was confirmed). My parents decided it was more important for them to participate in communities that resonated with their expressions of faith than participate in one community together. This was a rich and wonderful opportunity for me because from a young age I experienced a variety of theologies of God, expressions of faith, and responses to that faith in relationship with God.

The values of openness, inclusivity, mystery, wonder and discernment have remained with me since those formative years. When I graduated from Willamette University with my Bachelor of Arts in Religious Studies, I knew I wanted to continue learning, and found my way to Columbia Seminary. I was drawn to the Southeast because I wanted to live in a new part of the country and learn more about African American experiences, racial reconciliation, human rights, and nurturing a harmonious society. I also knew I wanted to be ordained in the Presbyterian denomination, largely because of my admiration for my great, great, great, great grandfather, John Rankin, who was a Presbyterian minister, abolitionist, and significant participant in the underground railroad. It was deeply important to me to carry on this family legacy of clergy focused on justice, liberation, human dignity and equity, and now that I am doing this, I feel a confirming fullness and restfulness within me.

While in seminary, I studied abroad at Bossey, the Ecumenical Institute for the World Council of Churches in Switzerland, which influenced the course of the rest of my life. At Bossey I met a Palestinian Christian who introduced me to the contemporary realities in the Holy Land. That experience motivated me to further understand the current struggles, get involved in education and advocacy concerning the region within the PC(USA) and create opportunities for more Americans, particularly Christians, to learn the critical history not included in most formal Christian education settings.

It was also during seminary that I was introduced to spiritual direction. My life was transformed by the opportunity to fully express my spiritual experiences and questions, be deeply listened to and lovingly supported, and all on a consistent basis. I discovered how powerful these dynamics were for deepening and expanding one's life and relationship with God. I knew I wanted to offer this to others and so I pursued my Certification in Spiritual Companionship with the Shalem Institute.

To my great delight I have now found a place where the confluence of my gifts and experiences are needed and whole-heartedly welcomed. As the Resident Assistant at Villa International, I get to nurture hospitality, healing, and communal wellbeing in a magnificent microcosm of the world. This is the most wondrous calling and I am thrilled to do so on behalf of the Presbyterian Church in the Synod of the South Atlantic.

Statement of Faith

Katie Archibald-Woodward

I believe in God, the loving, creating, triune Presence who has brought all into being. Who connects all things in beautiful rhythm and harmony. Whose very essence is woven into the fabric of all life. Who forms and reforms, ever redeeming and making all things new and free, that all may be their true essence as made the image of God: Love.

I believe in Jesus the Christ, the unique and universal embodiment of God's Presence in human form. Who bears witness, through his life, death and resurrection, to the loving promise and invitation for all to enjoy living our Christ nature: in union with God. To enjoy the life discovered by living out Jesus' teachings and example—as teachers, healers, justice-makers, creators, and bearers of the Good News of unconditional love and life abundant.

I believe in the Holy Spirit, the wondrous, wise source of connection, awareness, and inspiration. Who enables people to understand each other beyond spoken language, who reminds us of our divine nature within our human form, and enables us to know and communicate with the Creator of our lives.

I believe in baptism, the magnificent sign and seal of unconditional love and belonging to God. Baptism embodies the affirmation that we are wholly embraced, before any merit or commitment of our own, and rather by the grace of simply being created and existing within the family of things.

I believe in communion, the mysterious meal, both simple and sacred, that affirms through cup, the eternal welcome of God, and through bread, the enduring nourishment for the living of our lives.

I believe in the Bible as the holy Word of God to help guide, nurture, and illuminate our lives. I believe in its stories and wisdom to provide revelation and testimony to who God is, who we are, and how to live in relationship with all, for the fullness of life and thriving of us all.

I believe in the Church, the community of faith with whom we discover, grow, and transform as we live into the promise of the kingdom of God on Earth. Together we deepen in love, open to dreams, live into visions, practice justice, hospitality, mercy, and forgiveness, and are liberated into an experience of greater and greater life.

Drew Wilmesherr Faith Journey

I'm a cradle-presbyterian and pastors' kid, so I've never been far away from the church doors. This means that my faith has been this ever-present part of my life that I practiced and rehearsed for much of my childhood. When I was in high school, my faith exploration became more ecumenical as I was encouraged to be a part of a congregation at which my parents were not serving as ministers. My parents wanted me to experience my faith formation without the expectations of being the pastors' kid. I helped lead worship music with the methodist youth group down the street from my house as a teenager. It was there I was introduced to the concept of leading others in their own faith formation. I was a part of a team that took seriously the notion of putting theology in the minds and mouths of my friends as we sang songs about God. What was it we were actually saying? Was it faithful? Was it helpful? Was there anything harmful in the ideas we were putting to fun melodies?

In college I pursued education around music production and the recording industry while I also volunteered at the Presbyterian Student Fellowship at Middle-Tennessee State University. Rev. John Westlund was my campus minister. He invited me to put together worship services much like I had been doing, but he also invited me to create music that spoke to our time and place as college students trying to articulate our faith independent of our home churches and families. It was during this time I realized the power of community-building through shared experiences. Even beyond music and fellowship, we formed an identity unique to our campus yet under the umbrella of the church universal and the PC(USA). I learned to engage more with scripture and to see where I could find the similarities in my day-to-day life in the passages within the Bible. I learned how to talk about my faith in ways that could be understood outside of the church, and I learned how to honor the faith of others even when it looked so different from my own.

After college, my time in seminary felt like reverse engineering my faith and theology. I took apart everything I believed and examined it, I examined myself, and I learned how to put it all back together. I learned more about my own learning style in seminary and how to humbly accept how little I actually know. During this time, I interned as a youth director and worship leader. I learned how to educate and tried to inspire curiosity.

After seminary, I found my continued love of campus ministry in a part-time assistant leadership position in UKirk Atlanta working with Rev. Sarah Hooker. She and I worked together on weekly gatherings, retreats, and service projects. We worked on campus outreach and community development. We did a number of fundraising campaigns, and we even navigated ministry through quarantine conditions during the pandemic.

Having experienced such crucial personal development through my college years, I have such a tender place in my soul for college students. The joys and pains of emerging adulthood, the self-discovery of independence, the setbacks of failure and the growth that comes from perseverance. It took me eight years to complete my undergrad degree but only three years to complete my M.Div. Because of this, I like to tell my students that I know how to get through college. My wisdom was hard-earned. The unchanging constant throughout my life and education has been the community of faith. At times, it has been the only source of stability. I feel a responsibility to help facilitate that same community of faith for students at a time when their schedules, their peer groups, their families, and even their housing can change every three-to-six months. If at least one thing can remain constant in their lives, I would like it to be the present of the church, even if it only looks like a campus minister coming to visit their campus twice a week.

As I seek to lead students in their faith, I maintain faith practices of my own through prayer, regular engagement with scripture, and personal reorienting through daily meditations and devotionals. I also currently see a pastoral and clinical counselor once a week to maintain my emotional health so that I can be present and available to my students.

I am excited to see how my faith journey continues as my professional and personal life continues to change.

Drew Wilmesherr Statement of Faith

I believe in the Creator God, creative and good in every sense of the word, who looked out at Nothing and said, "I can work with that." I believe God created the world and all within it, proclaiming it Good.

I believe humanity was tempted and through our disobedience sin entered the world. I believe that sin means rejecting reality as God made it and assuming the position of God; an arrogance to believe we can do better on our own. I believe God desires a living relationship with humanity and was willing to overcome the corruptive nature of sin to keep that relationship alive.

I believe Jesus, the Son of God, is God's answer to sin; not that we are bad people made good but rather we are separated people reconciled back to God. I believe Jesus was both human and divine and managed to reconcile all of creation, past and present, living and dead, humanity and divinity. I believe in the birth, life, work, death, and ultimately resurrection of Jesus Christ as the example and the path to follow. I believe that it is Jesus' resurrection from death, in particular, that reconciles all of humanity back to God.

I believe in the Holy Spirit of God working as the counselor and advocate on our behalf and the behalf of all who need liberation from oppression, whether social, political, or spiritual. I believe the Holy Spirit is at work in the world, beckoning us to follow and join in the creative and redemptive work of God and Jesus Christ to see God's will on Earth the same way God's will is done in Heaven.

I believe in God the Creator, Jesus Christ, and the Holy Spirit as the mysterious and inexplicable Trinity that is God.

I believe the whole of human experience can be found in the First and Second (Old and New) Testament Scriptures. I believe the Word of God can be found and understood within and through the Scriptures with the help of the Holy Spirit, sincere communal engagement with the scriptures, and humble study that seeks wisdom and not just confirmation.

I believe that God created us for holy community to support one another in our faith development, protect and take care each other, and make each other better. I believe the Church universal is called to be that holy community through communal study of scripture, advocating and providing for each other's physical and emotional care, and holding each other accountable.

I believe that Baptism and Communion are not merely physical practices but holy and mysterious sacraments of our active faith that should be taken seriously and with reverence.

I believe Baptism is the outward symbol of the Holy Spirit's inward work on our lives. Just as Jesus was baptized at the beginning of his ministry on Earth, so we too are baptized into the life of the Church and family and Kingdom of Heaven. I believe it is the symbol of the new birth we have as children of God as well as a symbol of the cleansing and redemption we are afforded through Christ.

I believe Communion is a communal celebration of the life and community of believers as we gather to a point of unity around the table. I believe the eucharist elements remind us of the unity we have internally with Jesus, the bread and the wine, the body and the cup of salvation, nourishing us and becoming a part of us like the Holy Spirit nourishes are discipleship and becomes a part of who we are in our identity.

COMMITTEE ON MINISTRY

Admit to Record:

1. Grant permission for all ministers of the Word and Sacrament serving in currently validated ministries to administer the sacraments in the context of their ministry for the calendar year 2023.
2. Validate the ministry of **Sarah Hooker** as Julia Thompson Smith Chaplain and Director of Religious and Spiritual Life at **Agnes Scott College**, effective August 1, 2022.
3. Renew the contract call pastor relationship between **Cecelya Taylor** and **Church of the Master Presbyterian Church**, effective October 1, 2022, through September 30, 2023, at 32 hours per week, preaching 40 Sundays per year.

Cash salary	17,690
Cash elections in lieu of Minister's Choice	10,840
Housing allowance	26,530
Continuing education	1,000
Four weeks vacation (no rollover)	
Two weeks continuing education (no rollover)	
Up to two weeks sick leave as requested and approved	

4. Appoint **Gray Norsworthy** as interim pastor at **Northwest Presbyterian Church**, effective October 17, 2022, through October 16, 2023, serving full time.

Cash salary	63,000
Housing allowance	17,000
Cash in lieu of Board of Pensions dues	20,000
SECA allowance	7,650
Board of Pensions post-retirement dues	12,000
Continuing education	2,000
Cell phone	600
Professional Expenses (reimbursed)	3,600
Four weeks vacation	
Two weeks continuing education	

5. Appoint **Jan Tolbert** as pulpit supply and moderator of session at **Loyd Presbyterian Church**, effective November 6, 2022, for two months, renewable.
6. Appoint **Ron Johnson**, a Cooperative Baptist minister, as contract call pastor and moderator of session at **Friendship Presbyterian Church**, and enroll him as a temporary member of the Presbytery during this term of service, effective November 13, 2022, through November 12, 2023.
7. Renew the contract call associate pastor relationship between **Beverly Markham** and **Alpharetta Presbyterian Church**, effective November 16, 2022, through November 15, 2023, at 20 hours per week.

Housing allowance	38,195
Minister's Choice from the Board of Pensions	3,820
SECA allowance	2,922
Professional expenses	5,000
Four weeks vacation	
Two weeks continuing education	
One week denominational service	

8. Dissolve the pastoral relationship between **Shayne Wheeler** and **North Avenue Presbyterian Church**, effective November 20, 2022, and place him on the member at large roll, with the following terms of dissolution:
 - Continuation of current compensation and benefits for six months from the date of dissolution, subject to reduction if he secures a new pastoral calling during this time.
 - Continuation of current benefits for an additional three months after the initial six month continuation period, if needed.
 - Payment for accrued but unused vacation time at his current salary rate.
 - Coverage for the cost of clergy counseling.
 - A general release of claims in favor of North Avenue and other standard separation agreement terms.
9. Appoint **Jasmine Evans** as moderator at **North Avenue Presbyterian Church**, effective November 21, 2022.
10. Dissolve the co-pastoral relationship between **Beth Waltemath** and **North Decatur Presbyterian Church**, effective November 30, 2022.
11. Approve **Suk Won Han** to labor outside the bounds of the Presbytery as interim pastor of the Korean Presbyterian Church of Madison, Wisconsin, in John Knox Presbytery, effective December 1, 2022, through November 30, 2023.
12. Renew the contract call associate pastor relationship between **Erin Noh** and **Alpharetta Presbyterian Church**, effective December 1, 2022, through November 30, 2023, at 25 hours per week.

Housing allowance	35,690
Minister's Choice from the Board of Pensions	3,569
SECA allowance	2,731
Professional expenses	5,000
Four weeks vacation	
Two weeks continuing education	
One week denominational service	

13. Dissolve the pastoral relationship between **Mike Watson** and **Oglethorpe Presbyterian Church** and dismiss him to the Presbytery of the James so that he can take up a call as associate pastor of Fairfield Presbyterian Church in Mechanicsville, Virginia, effective December 31, 2022.
14. Grant permission to **Atlanta Taiwanese Presbyterian Church** to invite **Yunhan Gwo** as a guest preacher for the months of January-March 2023.
15. Appoint **Linda Hawthorne** as moderator at **Oglethorpe Presbyterian Church**, effective January 1, 2023.
16. Validate the ministry of **Trace Haythorn**, moving to serve as Coach and Consultant at Potentials Coaching and Consulting, effective January 1, 2023.
17. Renew **Brady Radford** as contract call pastor at **Trinity Presbyterian Church, Decatur**, effective January 1, 2023, through April 9, 2023, serving full time.

Cash salary (14 weeks)	6,731
Housing allowance	8,077
Board of Pensions Pastor's Participation	5,479
SECA allowance	1,133
403b match	up to 1,333
Dental	400

Continuing education	250
Cell phone	300
Mileage/auto expenses	600
Professional expenses	375
One week vacation	
One week continuing education	

18. Approve **Joffre Tyler Brock** as pastor at **Loyd Presbyterian Church**, effective January 9, 2023, serving full time.

Cash salary	28,000
Housing allowance	27,000
Additional contribution to retirement	5,000
Board of Pensions Dues	23,400
SECA allowance	4,590
Continuing education	1,000
Additional continuing education	1,000
Cell phone	400
Professional Expenses	500
Other vouchered expenses	2,200
Actual moving expenses	
Four weeks vacation	
Two weeks continuing education	
Four weeks paid family leave	
Sabbatical after 7 years	

19. Appoint **Katie Ricks** as interim pastor at **Oakhurst Presbyterian Church**, effective January 15, 2023, through January 14, 2024, serving full time.

Cash salary	59,000
Housing allowance	25,000
Board of Pensions Pastor's Participation	32,760
SECA allowance	6,426
Continuing education	1,000
Professional expenses	2,000
Four weeks vacation	
Two weeks continuing education	

20. Appoint **Jasiel Hernandez Garcia** as moderator of session at **Central Presbyterian Church**, effective February 1, 2023.
21. Validate the ministry of **Drew Wilmesherr** as Director of **UKirk Atlanta**, effective upon his ordination.
22. Place **Frank Irvin "Chip" Blankinship III** on the honorably retired roll, effective March 1, 2023.



Clark Simmons
Sr. Church Consultant

m: 215-275-3079

csimmons@pensions.org

We at the Board are working hard to support our ministers and employees of the Presbyterian Church (USA) in new and creative ways. If you have other ideas about how we can help, please let me know. I am happy to meet with presbytery and church committees to discuss your thoughts and hopes of how we can strengthen the benefits offered to those that serve the Church.

The Board of Pensions is a national agency of the Presbyterian Church (U.S.A.), offering a broad range of benefits to PC(USA) churches, agencies, and mid councils, as well as affiliated employers.

Member/Employer Services: 800-773-7752, M-F 8:30-6:00pm EST

Assistance Program

As part of our commitment to mutual care and wholeness, the Board of Pensions has once again expanded access to the Assistance Program to serve more ministers, employees, retirees, and surviving spouses who have financial need. This latest Assistance Program expansion includes broadened eligibility, increased grant amounts, and two new grants. [Read more](#)

Retirement Conversations

Retirement Conversations is a new online alternative to the Board's in-person THRIVE seminar. It is designed to leverage Board University's on-demand educational offerings covering a wide range of topics related to retirement. This online content is followed by live engagement, focused discussion, and Q&A with other participants, as well as Board University educators. Retirement Conversations is open to plan members, spouses, and surviving spouses within one year of retirement. [Read more](#)

Other important information:

- **New Benefits Connect Coming:** An extensive upgrade is planned later this year for the Benefits Connect system that members and church employers alike use to enroll in and administer benefits. Watch for more updates on pensions.org.
- **New Year Updates:** The new year is a great time for pastors to ensure that personal information is updated and correct in [Benefits Connect](#). If terms of call have been updated, please share with the Board to ensure that all benefits impacts are reflected accurately. This includes updates to [Effective Salary](#). A Pastor's Participation [dues calculator](#) is available if needed.
- **International SOS:** Members covered by the PPO, EPO, or HDHP medical plans or the Medicare Supplement Plan have the protection of International SOS coverage when traveling abroad. [See more](#)



2023 Benefits That Serve the Church

Employers have the flexibility to choose from a variety of benefits that best meet your church's budget and the needs of ministers and employees.

RETIREMENT PROGRAMS

Defined Benefit Pension Plan ● +

The pension plan offers financial security in retirement as guaranteed monthly income, funded through employer dues and investment earnings.

Retirement Savings Plan ● +

Our 403(b)(9) plan can help participants build savings and achieve long-term retirement goals, with pretax and Roth after-tax contribution features.

FINANCIAL PROTECTION PROGRAMS

Death and Disability Plan ● +

This comprehensive plan offers salary continuation, a lump-sum death benefit, and a monthly benefit in the event of long-term disability. Supplemental coverages are also available.

Term Life Plan ●

This low-cost coverage option is available in tiers from \$5,000 to \$50,000, or an income-based benefit amount equal to one times a member's effective salary.

Temporary Disability Plan ● +

For a disability up to 90 days, this benefit provides employees with up to 60 percent of effective salary (subject to IRS annual limits) after a 14-day waiting period.

Long-Term Disability Plan ●

This benefit offers financial protection during a long-term disability that extends beyond 90 days, providing a benefit of up to 60 percent of effective salary (subject to IRS annual limits) throughout the disability.

HEALTH PROGRAMS

Medical Plan ● +

Three coverage options are available: a preferred provider organization (PPO), an exclusive provider organization (EPO), and a qualified high deductible health plan (HDHP). All feature personalized support for navigating healthcare, generous preventive care and prescription drug benefits, an employee assistance plan, telemedicine, and an online well-being program.

Vision Eyewear Plan ● +

Employees can save hundreds of dollars every year on the cost of eyeglasses, contacts, and more through this low-cost benefit.

Dental Plan ● +

This plan provides coverage for a wide range of basic and major services, and orthodontic treatment for children under age 22.

TAX-ADVANTAGED ACCOUNTS

Flexible spending account: dependent care ●

Participants can use pretax dollars to pay for eligible care expenses for children under age 13 and certain older family members.

Flexible spending account: healthcare ●

Participants can pay for eligible healthcare expenses, such as deductibles, copays, and prescription drugs — all with pretax dollars.

Health savings account ●

When offered along with the high deductible health plan (HDHP), these accounts can be used to pay for qualified healthcare expenses.

Work requirement key

- 20 hours or more per week; no requirement for ministers in self-employed validated service
- 20 hours or more per week
- No hourly work requirement
- Requires participation in PC(USA) or other employer-sponsored plan

Included in package and employer required to offer

- + Pastor's Participation
- # Minister's Choice

New Church Development Commission (NCDC)

For Information:

NCDC is pleased to report faithful and steady work of leaders and partners throughout this Presbytery. For a **2022 year in review**, please know that you have equipped new worshipping communities and their leaders to thrive by providing the following startup services:

LINCSS (*pronounced links*):

L – Leadership Coaching: 271 hours

I – Infrastructure Development Support

- Obtain **501c3 status:** 6 New Worshipping Communities (NWCs)
- NWCs with a current 501c3 letter on file: 18 NWCs
- Establish and Manage **Online Giving** Links: 9 NWCs
- Provide **Financial Oversight:** 14 NWCs
- Startup **Payroll** Services: 31 NWC leaders
- Homeland Security **Visas:** 9
- Financial **Policy Development:** 3 NWCs
- Open **Bank Accounts:** 3 NWCs
- Receive and Process **Tax Deductible Contributions:** 14 NWCs
- **Insurance** quotes, acquisition, renewals, and/or verification: 8 NWCs
- NWC leaders in the **ordination process:** 4
- **Incorporation:** 18 NWCs
- Crafting **By-Laws:** 1 NWC
- **Chartering:** 1 NWC

N - Networking Events: 3

- Additionally, 3 new church partner relationships brokered

C – Church Consulting: 205 hours

S - Startup Training

- 29 workshops, 2 retreats offered

S - Strategic Grants

- # of NCDC grants awarded: 17, totaling **\$249,400**
- # of additional facilitated grants: 29, totaling \$419,200
- **Total Number of Grants: 46**
- **Total Grant Money: \$668,600**

New Worshiping Community (NWC) and NWC Leader Grant Recipients:

Adore Brazilian PC
Atlanta Oikos
Atlanta Good Church
Casa Brasil PC
Convergence Church
El Buen Pastor
El Nazareno PC

Faith Studio
Iglesia Horeb PC
Junction Ministries
La Esperanza PC
On the Way PC
Ormewood
WAYS

Angela Wyatt
Armandee Drew
Benjamin Reyes
Chris Drew
Corey Lee
Eben Alonge
Fabiana Araujo
Gina Brown
Jade Lee

Jenelle Holmes
Liz Johnson
Nick Johnson
Noemi Reyes
Rafael Viana
Ricardo Lira
Sam Kim
Wilson Fernandez Junior
Yeonkwon Jeong

Upcoming Highlight:
It's conference time!



What's the
SECRET SAUCE?

Featuring:

- 1001 New Worshiping Communities
- The New Church Development Commission
- The Accents

April 25-27, 2023
North Avenue Presbyterian Church

The U.S. is undergoing two slow motion demographic turning points, both of which will be fully realized within 7 years.

- a. First, by 2030, all baby boomers will be retirement age (65 and older), and 1 out of every 5 Americans is projected to be retirement age.
- b. Second, because of population aging, immigration is projected to overtake natural increase (the excess of births over deaths) as the primary driver of population growth for the country.

For the church, this means we need fantastic ministries for older adults; it also means that the face of church growth is the immigrant church.

What's the Secret Sauce? is a conference designed to lead us in engaging the second of those two demographic changes: celebrating and *skillfully* welcoming new immigrant churches and leaders. We hope you'll join us!

When?

April 25-27, 2023

Where?

North Avenue Presbyterian Church in Atlanta

Sponsored by Presbytery of Greater Atlanta and the Presbyterian Mission Agency.

Register [here](#) or via the NCDC or PGA website.

New Worshipping Community Highlight: Convergence Church Co-Pastors: Corey and Jade Lee

Both established pastors, Corey and Jade Lee are Presby-curious, having begun their exploration of the PCUSA and their work with the NCDC through their connections with Crossroads Presbyterian Church in Stone Mountain, the Reverend Dr. Richard Allen Farmer, and Fuller Theological Seminary.

Together, Jade and Corey are loving spouses, engaged neighbors, and dedicated parents to Sarah-Elizabeth, Samuel-Emmanuel, Alexxus, and Corey II. Corey and Jade co-pastor Convergence Church in Stone Mountain and co-direct the Convergence Movement, which serves Historically Black Colleges, Universities, Churches, and communities through prayer, discipleship, mentorship, and community development. Together Jade and Corey have launched several ministries and travelled the world coaching, training, and ministering to leaders from all backgrounds.

Convergence is focused on developing strong families and compelling emerging leaders. In Corey's words, "Convergence aims to harness the power of the emerging generation of action driven leaders by modeling and establishing healthy relationships and displaying the values of Integrity, Faithfulness, Relationship, Compassion and Excellence."

Jade testifies, “We are a Prayer and Missions Movement launching Generational Influencers to Campuses, Cities and the Ends of the Earth. We serve impoverished marginalized communities from the black urban core to the streets of Pakistan. It is our mission to share Christ’s love with single moms, orphans and widows worldwide.”

For the past three years, Convergence and Crossroads PC have been discerning whether God is calling the two churches together in an official and formalized way that goes beyond networking and partnership. The question is still live and very much undecided, but the journey is a faithful and exciting adventure.

Admit to Record:

As of January 17, 2023:

1. The following 2022 annual reviews are complete:
 - 4Pointes
 - Adore Brazilian PC
 - aijcast
 - Atlanta Good Church
 - Atlanta Oikos
 - Atlanta Mizo Christian Fellowship
 - Casa Brasil PC
 - Centro Familiar Cristiano
 - Church in Motion
 - Convergence
 - Crossings Community PC
 - David’s Court
 - El Buen Pastor PC
 - Faith Ghanaian PC
 - Faith Studio
 - Iglesia Presbiteriana Horeb
 - Junction Ministries
 - La Esperanza PC
 - On the Way PC
 - Ormewood
 - Rize Community
 - Shalom International
 - Soul Soup
 - Spiritual Wellness Center
 - Transformation Covenant
 - WAYS
 - Zo PC
 - Zo American PC
2. The following 2022 annual review is still expected:
 - Chin PC
3. Early Stage Discerners, with no 2022 annual review:
 - Breathing Space/Sum Teo
 - New Jerusalem Church
 - Pistus Fellowship
 - Swahili Evangelical Refugee Fellowship

OPERATIONS COMMITTEE

Admit to Record:

1. The Operations Committee received from Carr, Riggs, & Ingram, LLC, the report of the audit of the presbytery's fiscal year ending January 31, 2022. They issued a qualified opinion based on the fact that the New Church Development Commission's finances are separate from those of the presbytery's operations and are, therefore, not included in the audit. They went on to state, "In our opinion, except for the effects of not consolidating its wholly-owned subsidiary, as discussed in the Basis for Qualified Opinion section of our report, the financial statements referred to in the first paragraph present fairly, in all material respects, the financial position of Presbytery of Greater Atlanta, Inc. as of January 31, 2022, and the changes in its net assets and its cash flows for the year then ended in accordance with accounting principles generally accepted in the United States of America."
2. Upon the dissolution of the Atlanta Korean Presbyterian Church in 2022, the ownership of the former congregation's property was transferred to the presbytery. An existing loan with the Presbyterian Investment and Loan Program (PILP) was paid in full at that time. Consequently, PILP has notified the presbytery that our guarantee of the same loan has been satisfied.

For Action:

1. The Operations Committee, following Council's approval, presents for presbytery's approval the proposed budget for the 2023/24 Fiscal Year (February 1, 2023, through January 31, 2024).
2. The Operations Committee recommends approval of the following resolution:

RESOLVED, that the Presbytery of Greater Atlanta request The Presbyterian Foundation to deposit all proceeds dispersed from the Ruth M. Jones Memorial Fund, a permanent endowment fund, to the Compassion Endowment Fund account held by the New Covenant Trust Company, effective immediately.

2023 PROPOSED BUDGET

ACCOUNTS	2021 ACTUAL	2022 YTD *	2022 BUDGET	2023 PROPOSED
REVENUES				
Shared Ministry Support	\$ 456,210.16	\$ 391,860.79	\$ 535,000.00	\$ 534,000.00
Per Capita Receipts	\$ 570,473.40	\$ 479,585.25	\$ 600,000.00	\$ 600,000.00
Calvin Center	\$ 3,563.37	\$ 1,000.00	\$ 3,000.00	\$ 3,000.00
Unrealized (Gain)Loss	\$ 5,963.99	\$ (51,747.97)	\$ 12,000.00	\$ 12,000.00
Interest Income	\$ 15,431.81	\$ 7,205.25	\$ 10,000.00	\$ 10,000.00
Interest - Presbyterian Foundation	\$ 0.01	\$ 1.15	\$ -	\$ -
Income Designated for Presbytery	\$ 20,012.04	\$ 16,676.70	\$ 20,000.00	\$ 20,000.00
Per Capita Presbytery	\$ 24,010.83	\$ 19,124.07	\$ 25,000.00	\$ 25,000.00
Per Capita Synod	\$ 1,390.50	\$ 1,078.50	\$ 1,500.00	\$ 1,500.00
Honoraria/Grants	\$ 3,227.67	\$ 6,249.96	\$ 4,000.00	\$ 4,000.00
Clergy Gifts	\$ 16,780.94	\$ 7,003.76	\$ 11,000.00	\$ 11,000.00
Miscellaneous Contributions	\$ 3,330.00	\$ 1,433.42	\$ 6,500.00	\$ 5,000.00
Cell Tower	\$ 58,658.85	\$ 61,081.09	\$ 58,000.00	\$ 60,000.00
Use of Endowment Income	\$ 3,000.00	\$ 82,500.00	\$ 105,000.00	\$ 110,000.00 #
Revitalization Support	\$ 60,000.00	\$ 59,170.00	\$ 71,000.00	\$ 63,500.00 +
Trans. From Admin. Reserve	\$ 104,000.00	\$ 64,170.00	\$ 77,000.00	\$ 77,000.00 ~
Misc. Income	\$ 2,099.05	\$ 1,952.32	\$ -	\$ -
Revenues	\$ 1,348,152.62	\$ 1,148,344.29	\$ 1,539,000.00	\$ 1,536,000.00
Transfer to Pilgrimage	\$ -	\$ -	\$ -	\$ -
Interfund Transfers	\$ -	\$ -	\$ -	\$ -
Total Revenues	\$ 1,348,152.62	\$ 1,148,344.29	\$ 1,539,000.00	\$ 1,536,000.00
DISBURSEMENTS AND EXPENSES				
GA Undesignated Benevolence	\$ 18,000.00	\$ 15,000.00	\$ 18,000.00	\$ 18,000.00
Synod Undesignated Benevolence	\$ 7,500.00	\$ 6,250.00	\$ 7,500.00	\$ 7,500.00
Public Policy Advocacy (P4BG)	\$ 10,000.00	\$ 10,000.00	\$ 10,000.00	\$ 10,000.00
Transfer to Calvin Center	\$ 57,000.00	\$ 47,500.00	\$ 57,000.00	\$ 57,000.00
Transfer to NCD	\$ 128,075.00	\$ 106,735.79	\$ 128,075.00	\$ 128,075.00
Grant to Campus Ministry	\$ 55,575.00	\$ 46,312.50	\$ 55,575.00	\$ 55,575.00
Total Benevolences	\$ 276,150.00	\$ 231,798.29	\$ 276,150.00	\$ 276,150.00
GA Per Capita	\$ 190,098.67	\$ 159,058.30	\$ 199,257.88	\$ 208,465.61
Synod Per Capita	\$ 33,250.63	\$ 27,736.31	\$ 33,395.18	\$ 31,746.03
Total Per Capita Payments	\$ 223,349.30	\$ 186,794.61	\$ 232,653.06	\$ 240,211.64
Crisis Counseling	\$ -	\$ -	\$ 1,000.00	\$ 1,000.00
COM Training	\$ -	\$ -	\$ 500.00	\$ 500.00
Leadership Sexual Abuse Prevention	\$ -	\$ 500.00	\$ 500.00	\$ 500.00
Pastor to Pastor/Educators	\$ 644.97	\$ 857.12	\$ 1,500.00	\$ 1,500.00
Committee Expense - COM	\$ 510.19	\$ 316.65	\$ 400.00	\$ 400.00
First Call Pastors Program	\$ 500.00	\$ 500.00	\$ 500.00	\$ 500.00
First Head of Staff Program	\$ -	\$ -	\$ 500.00	\$ 500.00
Validated Ministers	\$ -	\$ -	\$ 250.00	\$ 250.00
Total COM	\$ 1,655.16	\$ 2,173.77	\$ 5,150.00	\$ 5,150.00
Career Development Ctr Fees	\$ 2,880.00	\$ 1,555.00	\$ 2,000.00	\$ 2,000.00
Scholarship/Emergency Aid	\$ -	\$ 2,925.00	\$ 3,000.00	\$ 3,000.00
Candidate Travel	\$ -	\$ -	\$ 500.00	\$ 500.00
Training for CPM Members	\$ -	\$ -	\$ 200.00	\$ 200.00
Other Expense - PFM	\$ -	\$ -	\$ 300.00	\$ 300.00

2023 PROPOSED BUDGET

ACCOUNTS	2021 ACTUAL	2022 YTD *	2022 BUDGET	2023 PROPOSED
Total Committee on Prep for Ministry	\$ 2,880.00	\$ 4,480.00	\$ 6,000.00	\$ 6,000.00
Salaries and Housing	\$ 575,063.92	\$ 487,510.38	\$ 581,830.42	\$ 569,015.76
Social Security Allowance	\$ 27,703.44	\$ 23,362.38	\$ 26,532.89	\$ 20,981.69
Employer SS Expense	\$ 15,348.26	\$ 12,884.06	\$ 17,977.14	\$ 22,548.01
Benefits - Pension	\$ 46,154.29	\$ 39,222.23	\$ 46,508.64	\$ 45,953.19
Benefits - Auto-Accountable	\$ 4,835.63	\$ 7,122.67	\$ 10,000.00	\$ 10,000.00
Benefits - Medical	\$ 150,885.67	\$ 120,346.32	\$ 142,557.32	\$ 141,384.81
Benefits - Death/Disability	\$ 5,429.92	\$ 4,614.36	\$ 5,471.60	\$ 5,406.26
Benefits - Temp. Death/Disability	\$ 3,540.26	\$ 3,000.15	\$ 3,797.57	\$ 3,764.90
Benefits - Vision Eyewear	\$ -	\$ 566.34	\$ 463.36	\$ 601.57
Benefits - Dental	\$ 7,685.20	\$ 5,910.38	\$ 7,932.05	\$ 6,271.40
Benefits - Employer Match 403(b)	\$ 2,520.00	\$ 2,040.00	\$ 2,520.00	\$ 2,520.00
Benefits - Cont. Ed.	\$ 8,500.16	\$ 5,750.12	\$ 7,250.00	\$ 7,750.00
Benefits - Other	\$ 4,568.87	\$ 4,400.00	\$ 4,400.00	\$ 4,400.00
Prof and Business Exp - EP	\$ 2,962.49	\$ 2,130.99	\$ 4,000.00	\$ 4,000.00
Prof and Business Exp - Morrow	\$ 423.72	\$ 406.29	\$ 1,300.00	\$ 1,300.00
Prof and Business Exp - Blankinship	\$ 703.99	\$ 248.61	\$ 700.00	\$ -
Prof and Business Exp - Stated Clerk	\$ 67.87	\$ 748.76	\$ 1,000.00	\$ 1,500.00
Prof and Business Exp - Fisher	\$ 554.39	\$ 517.37	\$ 1,300.00	\$ 1,300.00
Prof and Business Exp - Dir. Fin. & Prop.	\$ -	\$ -	\$ -	\$ 1,000.00
Total Program Staff	\$ 856,948.08	\$ 720,781.41	\$ 865,540.99	\$ 849,697.59
Total Program Services	\$ 861,483.24	\$ 727,435.18	\$ 876,690.99	\$ 860,847.59
Office Equip. Lease	\$ 3,291.53	\$ 2,011.87	\$ 3,000.00	\$ 3,500.00
Maintenance Agreements	\$ 6,552.39	\$ 6,343.26	\$ 5,500.00	\$ 5,500.00
Insurance - Liability	\$ 5,871.82	\$ 5,237.24	\$ 6,000.00	\$ 6,000.00
Insurance - Worker's Comp	\$ 1,944.40	\$ 474.40	\$ 2,500.00	\$ 2,500.00
Telephone	\$ 10,753.54	\$ 7,883.01	\$ 9,600.00	\$ 9,600.00
Postage/Shipping - Administration	\$ 1,114.01	\$ 930.08	\$ 750.00	\$ 750.00
Food/Beverage	\$ 655.72	\$ 970.32	\$ 1,000.00	\$ 1,000.00
Office Supplies	\$ 1,781.98	\$ 1,130.00	\$ 2,500.00	\$ 2,500.00
Audit/Accounting Fees	\$ 23,400.00	\$ 25,000.00	\$ 23,000.00	\$ 23,000.00
New Equipment	\$ 3,581.54	\$ 2,137.86	\$ 2,000.00	\$ 2,000.00
Legal Advice	\$ 5,000.00	\$ 5,000.00	\$ 5,000.00	\$ 5,000.00
Memorials/Special Occasions	\$ 650.00	\$ -	\$ 750.00	\$ 750.00
Bank Charges	\$ 3,109.76	\$ 2,448.63	\$ 3,000.00	\$ 3,000.00
Miscellaneous - Presbytery Office	\$ 10.00	\$ -	\$ 105.95	\$ 390.77
Total Presbytery Office	\$ 67,716.69	\$ 59,566.67	\$ 64,705.95	\$ 65,490.77
GA/Synod Meetings	\$ -	\$ 300.00	\$ 1,000.00	\$ 1,000.00
Presbytery Meeting Expenses	\$ 1,619.45	\$ 2,131.25	\$ 1,000.00	\$ 2,500.00
Council Expenses	\$ -	\$ -	\$ 150.00	\$ 150.00
Ops Ministry Team Expenses	\$ -	\$ 30.00	\$ 100.00	\$ 100.00
Nominating Committee	\$ -	\$ -	\$ 200.00	\$ 200.00
Administrative Commissions	\$ -	\$ -	\$ 100.00	\$ 100.00
Bills and Overtures Committee	\$ -	\$ -	\$ 50.00	\$ 50.00
Committee on Representation	\$ -	\$ -	\$ 100.00	\$ 100.00
Permanent Judicial Commission	\$ 4,014.90	\$ -	\$ 2,500.00	\$ 2,500.00
Personnel Committee	\$ -	\$ -	\$ 100.00	\$ 100.00
Dismantling Racism Committee	\$ -	\$ -	\$ 3,000.00	\$ 2,000.00
Presbytery Engagement Team Expenses	\$ -	\$ -	\$ 500.00	\$ 500.00
Special Events	\$ -	\$ 225.00	\$ 1,500.00	\$ 1,500.00
Total Meeting Expenses	\$ 5,634.35	\$ 2,686.25	\$ 10,300.00	\$ 10,800.00

2023 PROPOSED BUDGET

ACCOUNTS	2021 ACTUAL	2022 YTD *	2022 BUDGET	2023 PROPOSED
Insurance - Property	\$ 14,988.33	\$ (16,683.97)	\$ 15,000.00	\$ 17,000.00
Presbytery Office - Utilities	\$ 5,508.21	\$ 6,699.07	\$ 8,000.00	\$ 8,000.00
Presbytery Office - Cleaning and Maint.	\$ 22,381.42	\$ 20,568.44	\$ 24,200.00	\$ 24,200.00
Building Repairs - Add'n to Reserve	\$ 9,999.96	\$ 7,499.97	\$ 10,000.00	\$ 10,000.00
Other expenses - Property	\$ 96.00	\$ 28.09	\$ 300.00	\$ 300.00
Total Property Management Expenses	\$ 52,973.92	\$ 18,111.60	\$ 57,500.00	\$ 59,500.00
Presbytery Website/Technology	\$ 22,336.13	\$ 21,719.97	\$ 21,000.00	\$ 23,000.00
Total Communication/Promotion Exp.	\$ 22,336.13	\$ 21,719.97	\$ 21,000.00	\$ 23,000.00
Total Administration	\$ 148,661.09	\$ 102,084.49	\$ 153,505.95	\$ 158,790.77
Total Disbursements and Expenses	\$ 1,509,643.63	\$ 1,248,112.57	\$ 1,539,000.00	\$ 1,536,000.00
Net Total	\$ (161,491.01)	\$ (99,768.28)	\$ (0.00)	\$ (0.00)

* Through November 30, 2022

Adams/McDonald Fund - \$3,000 (CPM Scholarships)
 Grider Fund - \$2,000 (Dismantling Racism)
 Compassion Fund - \$15,000 (Pastor to Pastor Director/Program)
 Compassion Fund - \$90,000 (NCDC and Campus Ministry Benevolence)

+ 25% of Congregational Consultant Compensation

~ 5% of Expense Budget

Presbytery of Greater Atlanta, Inc.
 Monthly Benevolence Report
 December 2022

Note: The Report Option to include Open Transactions is selected.

Accounts	MTD Actual (This Year)	YTD Actual (This Year)	YTD Actual (Last Year)
Revenues			
Support and Revenue			
Budgeted Designated			
Budgeted General Assembly			
100-403000 - One Great Hour of Sharing	\$892.73	\$21,037.27	\$23,829.16
100-403020 - Christmas Joy Offering	\$2,127.43	\$8,945.01	\$20,120.40
100-403030 - Pentecost Offering	\$0.00	\$2,918.51	\$3,766.90
100-403040 - Theological Education Fund	\$0.00	\$6,250.00	\$7,900.00
100-403050 - Peacemaking Special Offering	\$270.84	\$4,940.51	\$4,430.58
100-403200 - Designated for Missionaries	\$7,808.34	\$28,016.04	\$26,200.04
Total Budgeted General Assembly	<u>\$11,099.34</u>	<u>\$72,107.34</u>	<u>\$86,247.08</u>
Budgeted Presbytery			
100-403510 - Designated Thornwell Home & School	\$1,077.50	\$6,444.15	\$7,028.03
100-403520 - Columbia Seminary	\$839.70	\$1,852.20	\$1,350.00
100-403550 - Johnson C. Smith Seminary	\$362.50	\$1,087.49	\$1,500.00
100-403580 - Presbyterian Homes	\$0.00	\$2,636.30	\$2,783.73
100-403590 - Villa International	\$0.00	\$250.00	\$0.00
Total Budgeted Presbytery	<u>\$2,279.70</u>	<u>\$12,270.14</u>	<u>\$12,661.76</u>
Total Budgeted Designated	<u>\$13,379.04</u>	<u>\$84,377.48</u>	<u>\$98,908.84</u>
Total Support and Revenue	<u>\$13,379.04</u>	<u>\$84,377.48</u>	<u>\$98,908.84</u>
Total Revenues	<u>\$13,379.04</u>	<u>\$84,377.48</u>	<u>\$98,908.84</u>
Disbursements and Expenses			
Benevolent Disbursements			
100-500100 - G. A. Budgeted Benevolence	\$11,099.34	\$72,107.34	\$86,247.08
100-500500 - Designated for Presbyterian Homes	\$0.00	\$2,636.30	\$2,783.73
100-504010 - Designated for Villa International	\$0.00	\$250.00	\$0.00
100-504030 - Designated for Thornwell	\$1,077.50	\$6,444.15	\$6,315.53
100-506010 - Designated for Columbia Seminary	\$839.70	\$1,852.20	\$1,350.00
100-506020 - Designated for JC Smith Seminary	\$362.50	\$1,087.49	\$1,500.00
Total Benevolent Disbursements	<u>\$13,379.04</u>	<u>\$84,377.48</u>	<u>\$98,196.34</u>
Total Disbursements and Expenses	<u>\$13,379.04</u>	<u>\$84,377.48</u>	<u>\$98,196.34</u>
Net Total	\$0.00	\$0.00	\$712.50

THE PRESBYTERY OF GREATER ATLANTA
2022 BENEVOLENCE GIVING RECORDS
12/31/22

CHURCH	COLUMN 1 OPERATIONAL SUPPORT PLEDGE	COLUMN 2 OPERATIONAL SUPPORT RECEIVED	COLUMN 3 PER CAPITA ASSESSMENT \$26.98	COLUMN 4 PER CAPITA RECEIVED	COLUMN 5 TOTAL RECEIPTS TO PRESBYTERY BUDGET <small>(Column 2 + Column 4)</small>	COLUMN 6 SPECIAL DESIGNATIONS	COLUMN 7 NON-BUDGETED DESIGNATIONS	COLUMN 8 TOTAL OF ALL RECEIPTS <small>(Column 5 + Columns 6 & 7)</small>	MEMBERSHIP 12/31/21	MEMBERSHIP 12/31/20
PEACHTREE			\$187,753.82		\$0.00			\$0.00	7136	6959
ROSWELL		\$45,000.00	\$64,239.38	\$64,239.39	\$109,239.39			\$109,239.39	2386	2381
First PRES-ATLANTA		\$22,500.00	\$51,450.86	\$51,451.00	\$73,951.00	\$1,250.00	\$1,000.00	\$76,201.00	1732	1907
KOREAN COMMUNITY		\$35,000.00	\$48,779.84		\$35,000.00			\$35,000.00	1430	1808
TRINITY ATLANTA		\$79,603.00	\$45,056.60	\$45,045.60	\$124,648.60			\$124,648.60	1575	1670
SHALLOWFORD	\$3,781.14	\$3,781.00	\$27,168.86	\$27,169.00	\$30,950.00	\$125.00		\$31,075.00	989	1007
ALPHARETTA	\$22,400.00	\$22,400.00	\$22,393.40	\$22,400.00	\$44,800.00	\$2,076.00	\$1,400.00	\$48,276.00	815	830
DECATUR		\$28,959.47	\$21,341.18	\$21,584.00	\$50,543.47	\$18,250.00	\$3,750.00	\$72,543.47	738	791
ST LUKES	\$35,000.00	\$35,000.00	\$19,830.30	\$19,749.36	\$54,749.36	\$4,073.12		\$58,822.48	715	735
NORTH AVENUE		\$20,012.04	\$19,398.62	\$12,963.57	\$32,975.61	\$5,300.04	\$1,030.00	\$39,305.65	715	719
JOHNS CREEK			\$18,022.64	\$9,234.00	\$9,234.00			\$9,234.00	457	668
MCDONOUGH	\$11,097.18	\$11,097.00	\$14,380.34	\$14,380.34	\$25,477.34	\$2,891.00	\$3,200.00	\$31,568.34	514	533
First PRES-LAGRANGE	\$5,000.00	\$5,000.00	\$13,948.66	\$14,257.00	\$19,257.00	\$3,902.29		\$23,159.29	509	517
CENTRAL	\$19,000.00	\$19,000.00	\$13,732.82	\$13,732.82	\$32,732.82	\$540.21	\$270.10	\$33,543.13	498	509
First AFRICAN			\$12,950.40		\$0.00			\$0.00	362	480
BUFORD	\$0.00		\$10,738.04	\$11,168.00	\$11,168.00	\$239.44	\$1,171.72	\$12,579.16	392	398
NEWNAN			\$10,738.04	\$9,808.29	\$9,808.29			\$9,808.29	398	398
MOUNT VERNON		\$15,000.00	\$10,603.14	\$10,700.00	\$25,700.00	\$2,636.00	\$532.00	\$28,868.00	385	393
MORNINGSIDE			\$10,441.26	\$10,441.26	\$10,441.26	\$4,575.69	\$2,244.16	\$17,261.11	387	387
NORTHMINSTER	\$26,000.00	\$26,000.00	\$10,360.32	\$10,360.32	\$36,360.32			\$36,360.32	381	384
PLEASANT HILL	\$11,000.00	\$11,000.00	\$10,252.40	\$10,252.40	\$21,252.40			\$21,252.40	362	380
NORTH DECATUR		\$20,000.00	\$8,984.34	\$9,550.92	\$29,550.92	\$5,718.89	\$44,150.00	\$79,419.81	335	333
CLAIRMONT			\$8,687.56	\$8,686.92	\$8,686.92		\$910.00	\$9,596.92	248	322
OAKHURST	\$2,000.00	\$2,000.00	\$8,660.58	\$8,660.58	\$10,660.58	\$1,485.00	\$275.00	\$12,420.58	331	321
WESTMINSTER	\$0.00		\$8,417.76	\$8,417.76	\$8,417.76	\$633.81		\$9,051.57	304	312
NEW LIFE			\$8,363.80		\$0.00			\$0.00	306	310
FAYETTE			\$7,311.58	\$3,655.79	\$3,655.79			\$3,655.79	271	271
EASTMINSTER			\$6,825.94	\$6,826.00	\$6,826.00			\$6,826.00	285	253
GOOD SHEPHERD	\$0.00		\$6,583.12	\$6,556.14	\$6,556.14			\$6,556.14	242	244
COVINGTON FIRST PRESBYTERIAN	\$10,000.00	\$9,166.63	\$6,286.34	\$5,762.68	\$14,929.31		\$500.00	\$15,429.31	231	233
CARROLTON	\$0.00	\$1,000.00	\$6,178.42	\$5,486.00	\$6,486.00	\$609.43		\$7,095.43	220	229
NORTHWEST		\$10,000.00	\$6,151.44	\$6,152.00	\$16,152.00			\$16,152.00	193	228
RADCLIFFE	\$1,500.00	\$1,500.00	\$5,800.70	\$5,800.70	\$7,300.70	\$2,725.00	\$220.00	\$10,245.70	202	215
LOYD			\$5,746.74	\$5,962.58	\$5,962.58			\$5,962.58	170	213
ST ANDREWS	\$2,500.00	\$2,500.00	\$5,719.76	\$5,719.76	\$8,219.76	\$283.00		\$8,502.76	200	212
First PRES-PEACHTREE CITY		\$2,000.00	\$5,449.96	\$5,449.96	\$7,449.96		\$13,445.00	\$20,894.96	181	202
CONYERS			\$5,207.14	\$3,905.25	\$3,905.25	\$545.00		\$4,450.25	187	193
MORROW			\$5,207.14	\$5,207.14	\$5,207.14	\$1,648.26	\$3,000.00	\$9,855.40	190	193
COVENANT	\$12,000.00	\$11,000.00	\$5,072.24	\$5,072.00	\$16,072.00			\$16,072.00	172	188

**THE PRESBYTERY OF GREATER ATLANTA
2022 BENEVOLENCE GIVING RECORDS
12/31/22**

CHURCH	COLUMN 1 OPERATIONAL SUPPORT PLEDGE	COLUMN 2 OPERATIONAL SUPPORT RECEIVED	COLUMN 3 PER CAPITA ASSESSMENT \$26.98	COLUMN 4 PER CAPITA RECEIVED	COLUMN 5 TOTAL RECEIPTS TO PRESBYTERY BUDGET <small>(Column 2 + Column 4)</small>	COLUMN 6 SPECIAL DESIGNATIONS	COLUMN 7 NON-BUDGETED DESIGNATIONS	COLUMN 8 TOTAL OF ALL RECEIPTS <small>(Column 5 + Columns 6 & 7)</small>	MEMBERSHIP 12/31/21	MEMBERSHIP 12/31/20
LAWRENCEVILLE	\$3,000.00	\$3,000.00	\$5,018.28	\$5,018.00	\$8,018.00	\$1,871.52	\$1,698.10	\$11,587.62	159	186
KOREAN CENTRAL			\$4,856.40	\$4,856.40	\$4,856.40			\$4,856.40	180	180
CROSSROADS	\$1,250.00	\$1,250.00	\$4,235.86	\$4,235.86	\$5,485.86	\$1,449.99		\$6,935.85	160	157
KAIROS			\$4,100.96	\$4,100.96	\$4,100.96			\$4,100.96	128	152
STOCKBRIDGE	\$4,000.00	\$800.00	\$3,642.30	\$4,800.00	\$5,600.00	\$310.00		\$5,910.00	123	135
DRUID HILLS	\$4,500.00	\$4,500.00	\$3,372.50	\$3,372.00	\$7,872.00	\$845.00	\$400.00	\$9,117.00	123	125
HAMILTON MILL	\$5,000.00	\$4,090.92	\$3,264.58	\$2,671.02	\$6,761.94			\$6,761.94	110	121
HILLSIDE	\$2,500.00	\$1,875.00	\$3,264.58	\$3,210.62	\$5,085.62	\$5,200.14	\$317.79	\$10,603.55	119	121
EMORY		\$1,500.00	\$3,210.62	\$3,211.00	\$4,711.00	\$2,796.67	\$211.33	\$7,719.00	61	119
AUSTELL	\$0.00	\$2,485.30	\$3,021.76	\$293.98	\$2,779.28	\$5,629.47	\$510.53	\$8,919.28	98	112
RICE MEMORIAL	\$2,500.00	\$2,500.00	\$2,832.90	\$2,832.90	\$5,332.90	\$261.01	\$49.59	\$5,643.50	98	105
SMYRNA			\$2,751.96	\$3,183.64	\$3,183.64			\$3,183.64	95	102
OGLETHORPE	\$4,000.00	\$4,000.00	\$2,751.96	\$2,752.00	\$6,752.00	\$865.33	\$30.67	\$7,648.00	99	102
CHURCH OF THE MASTER			\$2,724.98		\$0.00			\$0.00	100	101
COLUMBIA			\$2,563.10	\$2,563.12	\$2,563.12	\$1,685.09		\$4,248.21	93	95
FAIRVIEW		\$1,000.00	\$2,482.16	\$2,482.16	\$3,482.16	\$932.50	\$43.75	\$4,458.41	89	92
PHILADELPHIA	\$500.00	\$100.00	\$2,401.22	\$2,401.22	\$2,501.22	\$1,059.20		\$3,560.42	79	89
GOOD NEWS GARDEN			\$2,401.22		\$0.00			\$0.00	79	89
First PRES-MONROE			\$2,212.36	\$2,212.36	\$2,212.36			\$2,212.36	81	82
First PRES-JONESBORO	\$7,000.00	\$4,000.00	\$2,104.44	\$1,675.90	\$5,675.90		\$600.00	\$6,275.90	76	78
BETHANY	\$0.00		\$2,077.46	\$2,200.00	\$2,200.00	\$779.00		\$2,979.00	77	77
TRINITY DECATUR		\$500.00	\$1,996.52	\$2,182.95	\$2,682.95	\$686.80	\$31.25	\$3,401.00	72	74
TIMBERRIDGE	\$0.00		\$1,969.54	\$1,969.54	\$1,969.54			\$1,969.54	76	73
PRESBY CHURCH OF THE RESURRECT'N	\$0.00		\$1,969.54	\$1,969.54	\$1,969.54			\$1,969.54	63	73
GUM CREEK			\$1,861.62	\$1,996.52	\$1,996.52	\$135.00		\$2,131.52	67	69
NORCROSS	\$1,258.28		\$1,726.72	\$1,726.70	\$1,726.70	\$1,071.00	\$132.00	\$2,929.70	66	64
ATLANTA TAIWANESE			\$1,672.76	\$1,672.76	\$1,672.76			\$1,672.76	59	62
HANBIT			\$1,349.00	\$1,500.00	\$1,500.00			\$1,500.00	54	50
CRISTO PARA TODAS LAS NACIONES			\$1,349.00		\$0.00			\$0.00	50	50
JACKSON	\$2,000.00	\$2,000.00	\$1,295.04	\$1,295.04	\$3,295.04	\$100.00		\$3,395.04	51	48
GRACE KOREAN			\$1,106.18	\$1,200.00	\$1,200.00			\$1,200.00	38	41
KELLEY	\$1,000.00	\$1,000.00	\$1,106.18	\$1,106.18	\$2,106.18			\$2,106.18	38	41
HEMPHILL MEMORIAL	\$450.00		\$890.34		\$0.00	\$450.00		\$450.00	33	33
ATLANTA KOREAN			\$647.52	\$647.52	\$647.52			\$647.52	28	24
FRIENDSHIP	\$3,000.00		\$647.52		\$0.00			\$0.00	25	24
First PRES-MANCHESTER WM SPRGS.			\$620.54	\$620.54	\$620.54	\$0.00	\$50.00	\$670.54	14	23
BARNESVILLE			\$593.56		\$0.00			\$0.00	22	22
DALLAS-DODD			\$566.58	\$566.58	\$566.58			\$566.58	22	21
WESTHILLS			\$512.62	\$533.70	\$533.70	\$735.00		\$1,268.70	17	19

**THE PRESBYTERY OF GREATER ATLANTA
2022 BENEVOLENCE GIVING RECORDS
12/31/22**

CHURCH	COLUMN 1 OPERATIONAL SUPPORT PLEDGE	COLUMN 2 OPERATIONAL SUPPORT RECEIVED	COLUMN 3 PER CAPITA ASSESSMENT \$26.98	COLUMN 4 PER CAPITA RECEIVED	COLUMN 5 TOTAL RECEIPTS TO PRESBYTERY BUDGET <small>(Column 2 + Column 4)</small>	COLUMN 6 SPECIAL DESIGNATIONS	COLUMN 7 NON-BUDGETED DESIGNATIONS	COLUMN 8 TOTAL OF ALL RECEIPTS <small>(Column 5 + Columns 6 & 7)</small>	MEMBERSHIP 12/31/21	MEMBERSHIP 12/31/20
GREENVILLE			\$485.64		\$0.00			\$0.00	18	18
EBENEZER	\$514.36	\$514.36	\$485.64	\$485.64	\$1,000.00			\$1,000.00	14	18
NEW PRESBYTERIAN CHURCH OF GA.	\$1,000.00		\$458.66		\$0.00			\$0.00	18	17
First PRES-BREMEN	\$0.00		\$377.72	\$377.72	\$377.72			\$377.72	14	14
TALLAPOOSA	\$0.00		\$377.72		\$0.00			\$0.00	6	14
FELLOWSHIP			\$215.84		\$0.00			\$0.00	8	8
EL NAZERENO		\$325.50		\$674.50	\$1,000.00			\$1,000.00		
BENEVOLENCE TOTAL	\$204,750.96	\$473,960.22	\$850,328.66	\$564,407.10	\$1,038,367.32	\$86,369.90	\$81,172.99	\$1,205,910.21	30244	31646
INDIVIDUAL GIVING TOTAL				\$539.18				\$19,632.52		
* OVERALL TOTAL		\$473,960.22		\$564,946.28				\$1,225,542.73		

COLUMN (1) Benevolence Pledges from church sessions.

COLUMN (2) All funds for basic benevolence support of GA, Synod & Presbytery Missions. Not included here are special designations, which are reported in Column 5.

COLUMN (3) Per Capita due by April 1, 2022 is \$26.98 per member based on the active membership of the congregation as of January 1, 2021 as reported in the Assembly statistics for Dec. 31, 2020.

COLUMN (4) Per Capita received at Presbytery.

COLUMN (5) Total Receipts to Presbytery Budget.

COLUMN (6) Designated amounts that support the budgeted work of the governing bodies and institutions of the church.

COLUMN (7) Designated amounts that support non-budgeted work of institutions of the church, such as E.C.O.'s, Disaster Relief & Capital Funds Campaign, etc.

COLUMN (8) Total of all receipts.

MEMBERSHIP - Shown for 12/31/21; per capita based on 12/31/20 membership.

If there is an error, please send a written request for correction to Gwen Hairston, Financial Support Specialist, at the Presbytery Office via email at ghairston@atlpcusa.org
Your written request will expedite our ability to respond. If you have any questions, contact Gwen Hairston at 404-898-0711, ext 125.

Presbytery of Greater Atlanta, Inc.
Preliminary Statement of Financial Position
Operations Fund
As of December 31, 2022

Assets

Cash		\$89,542.58
Investments		\$987,951.19
Accounts Receivable		
Allowance for Accounts Receivable	(\$46,400.00)	
A/R--Operations	\$1,778.70	
A/R-Due from Clifton Sancturary Min.	(\$4,271.60)	
A/R Memorial Drive PC	\$6,509.00	
A/R-Hanbit PC	\$20,875.24	
A/R - Atlanta Korean	\$32,083.37	
A/R- Ormewood Park	\$42,139.24	
A/R - College Park PC	\$19,292.76	
A/R - Church of the New Covenant	(\$16,719.56)	
A/R - Luther Hays PET	\$20.10	
A/R-Georgia Avenue Building/Site	\$46,519.83	
A/R -Church os St. Andrew	\$49,801.24	
Total Accounts Receivable		\$151,628.32
Pledges Receivable (Ground Lease)	\$725,000.00	
Discount on Pledges Receivable (Ground Lease)	(\$490,759.85)	
Total Pledges Receivable		\$234,240.15
Prepaid Expenses		\$18,135.25
Property & Equipment		\$1,206,393.49
Land, Buildings and Property (Net)		\$9,834,743.89
Total Accumulated Depreciation		(\$1,676,108.43)
Total Assets		\$10,846,526.44

Liabilities, Fund Principal, & Restricted Funds

Liabilities		
Prepaid Income		\$2,693.25
Non-Budgeted Benevolence		\$0.00
Due to PCEA		\$0.00
A/P Operations		\$1,492.06
A/P Tree of Life Ministries		\$19,600.00
HFSA		\$67.85
Accrued Vacation		\$20,051.81
Promise to Give	\$0.00	
GA Ave. Bldg Agency Funds		\$16,894.91
Long-term Debt		
Due to Wachovia (CSM)	\$28,386.42	
Total Long-term Debt		\$28,386.42
Other Liabilities	\$7,742.44	
		<u>\$7,742.44</u>
Total Liabilities		\$96,928.74
Total Restricted Funds		\$1,038,085.43
Fund Principal		
Fund Balance-Operations	\$9,815,369.24	
Net Income Year-to-Date	(\$103,856.97)	
Total Fund Principal and Net Income Year-to-Date		<u>\$9,711,512.27</u>
Total Liabilities, Fund Principal, & Restricted Funds		\$10,846,526.44

Presbytery of Greater Atlanta
Operations Fund Revenues and Disbursements-Preliminary
Period Ending December 31, 2022

	Actual Period Ending <u>12/31/22</u>	Actual Period Ending <u>12/31/21</u>	Annual Budget <u>FYE 01/31/2023</u>
Operation Support	\$ 453,948.18	\$ 446,481.18	\$ 535,000.00
Per Capita	\$ 543,297.81	\$ 564,478.96	\$ 600,000.00
Budgeted Designated	\$ 72,107.34	\$ 86,247.08	
Budgeted Presbytery	\$ 13,270.14	\$ 16,225.13	\$ 3,000.00
Total Designated	<u>\$ 1,082,623.47</u>	<u>\$ 1,113,432.35</u>	<u>\$ 1,138,000.00</u>
Interest Income	\$ 7,486.05	\$ 10,385.66	\$ 10,000.00
Unrealized Gain (Loss) - Ops	\$ (51,747.97)	\$ 4,614.49	\$ 12,000.00
Designated for Presbytery Only	\$ 41,662.53	\$ 45,413.37	\$ 46,500.00
Interest-Presbyterian Foundation	\$ 1.15	\$ 0.01	\$ -
Other Income	\$ 320,982.49	\$ 214,310.62	\$ 332,500.00
Total Revenues before Transfers	<u>\$ 1,401,007.72</u>	<u>\$ 1,388,156.49</u>	<u>\$ 1,539,000.00</u>
Transfers			
Transfer from Other Funds	\$ 3.42	\$ -	\$ -
Total Transfers	<u>\$ 3.42</u>	<u>\$ -</u>	<u>\$ -</u>
Benevolent Disbursements	\$ 560,851.32	\$ 585,969.85	\$ 508,803.06
Program Expenses			
Committees & Partnerships	\$ 6,678.77	\$ 3,881.46	\$ 11,150.00
Salary and Benefits	\$ 792,453.89	\$ 786,146.37	\$ 865,540.99
Administrative Costs	\$ 144,877.29	\$ 139,086.01	\$ 153,505.95
Total Program Expenses	<u>\$ 944,009.95</u>	<u>\$ 929,113.84</u>	<u>\$ 1,030,196.94</u>
Total Transfers and Disbursements	<u>\$ 1,504,861.27</u>	<u>\$ 1,515,083.69</u>	<u>\$ 1,539,000.00</u>
Change in Net Assets	<u>\$ (103,856.97)</u>	<u>\$ (126,927.20)</u>	<u>\$ -</u>
Other Revenues	<u>\$ -</u>	<u>\$ 1,851,000.00</u>	<u>\$ -</u>
Other Expenses	\$ -	\$ -	\$ -
Net Operating Total	\$ (103,856.97)	\$ 1,724,072.80	\$ -

COUNCIL

Admit to Record:

1. Upon recommendation of the Personnel Committee, the Council approved the hiring of Andrew (Andy) Benjamin Hill as the Director of Finance and Property, with a salary of \$66,000, full benefits, at 30 hours per week, effective February 1, 2023.



Andy holds a Bachelor of Science in Economics from the University of Puget Sound in Tacoma, Washington, and will be awarded a Master of Divinity from Pittsburgh Theological Seminary in May 2023. His experience is varied with careers on Wall Street in Finance and Compliance, as a community organizer in New York City, and most recently as Operations Manager at the Ormewood New Church Development in Atlanta. The Search and Personnel Committees were impressed with his high energy level, his experience working with volunteers, and his strong business acumen, and believe that he will serve the Presbytery Office and congregations well.

2. The Council approved a motion to express gratitude to God and appreciation to Rev. Chip Blankinship for his service to the Presbytery as Director of Operations and Congregational Consultant. Chip joined the staff on October 12, 2012, and will retire effective March 1, 2023.

Litany Celebrating the Faithful Service of
Frank I. Blankinship, III, Director of Operations and Congregational Consultant
Presbytery of Greater Atlanta

February 11, 2023

Leader: For everything there is a season, a time for every matter under heaven; a time to be born and a time to die; a time plant, a time to pluck up what has been planted; a time to weep and a time to laugh; a time to mourn and a time to dance; a time to seek and a time to lose; a time to keep and a time to let go.

All: So too there is a time for coming together and a time for parting. As Chip Blankinship begins the well-deserved season of retirement, we celebrate our time together and the many and varied gifts he has shared as a leader in this Presbytery.

Leader: Thank you, Gracious God, for leading Chip to St. Andrews Presbyterian College and to Columbia Theological Seminary, which equipped him for service as a Minister of Word and Sacrament in the Presbyterian Church (USA). Since his ordination in August 1995, Chip has served the church of Jesus Christ in parish ministry in Altamonte Springs, Florida and Lawrenceville, Georgia, and in mid-council ministry in the Presbytery of Greater Atlanta.

All: We give thanks to God for the teachers, mentors, and colleagues who have nurtured Chip in faith and ministry.

Leader: We celebrate Chip's ten years at the Presbytery of Greater Atlanta as Director of Operations and Congregational Consultant, and the many ways he has built up the body of Christ in this place.

All: Chip has provided thoughtful, compassionate, and knowledgeable servant leadership to the individuals, groups, and churches with whom he has worked. We thank God that he has been our "go-to" person on myriad topics. His God-given gifts have served Chip and the Church so well.

Leader: In anxious situations and difficult transitions, Chip has received the passions, fears, frustrations, and hopes of people and churches with a pastor's heart and helped them find paths forward.

All: Chip has steadily served this Presbytery with integrity, humility, and creativity. We will miss his warm and trusted presence.

Leader: The Presbytery of Greater Atlanta is delighted to express its profound gratitude to God for the life and ministry of the Reverend Frank Blankinship, for God's providence in bringing Chip to serve among us, and our love and affection for him as pastor, friend, and partner in ministry.

All: We are confident that God will continue to open to him fresh and exciting opportunities for Christian service in his retirement. We pray that God will uphold Chip, Anne, and their family in faith, support them in hope, and establish them in peace and joy forever. Amen.

BILLS & OVERTURES COMMITTEE

The Bills & Overtures Committee consists of the commissioners to the previous General Assembly and serves to support the Presbytery's discernment of proposed amendments to the Constitution sent for the Presbytery's vote and potential overtures to the next General Assembly.

The 225th General Assembly (2022) sent 33 amendments to the Book of Order to the presbyteries for consideration and vote. The Presbytery of Greater Atlanta considered one of these, Amendment 22-GG on replacing the current "Rules of Discipline" with a new "Church Discipline" section, at our November 2022 stated meeting.

The Bills & Overtures Committee is bringing recommendations for the consideration of 28 amendments to the February 2023 stated meeting. Four additional amendments concern proposed changes to the current "Rules of Discipline" that will be moot if Amendment 22-GG is approved, so the committee will bring those amendments to the May 2023 stated meeting only if needed.

The committee has reviewed the proposed amendments and has grouped and ordered them for the Presbytery's consideration as shown below. Nineteen amendments are to be considered first in a single motion, with the remaining nine amendments presented in several groups to follow. *For the first motion, any commissioner or minister member in attendance at the stated meeting may ask that an item be removed from that motion so that it might be discussed separately.* Any amendments removed from that motion would then be considered separately following discussion on all other amendments. The full text of all amendments is found on the pages following this report, in the order of their listing here. Since these proposed amendments have been sent to the presbyteries by the General Assembly, no amendments to them are in order.

Commissioners and minister members to the stated meeting are encouraged to prayerfully review these proposed amendments prior to the meeting. Additional information about these amendments and their effects is available in [the recording of the January 7 Conversations with the Clerk](#).

Amendments for Omnibus Consideration (19)

The Bills & Overtures Committee recommends that the Presbytery of Greater Atlanta approve the following amendments as a single omnibus motion:

- Amendment 22-A: F-1.0302c THE CATHOLICITY OF THE CHURCH
Expands inclusive language with reference to gender identity
- Amendment 22-B: F-1.0404 OPENNESS
Expands inclusive language with reference to gender identity
- Amendment 22-C: G-1.0501 MEETINGS
Establishes Robert's Rules of Order (RONR) as the default parliamentary authority for congregational meetings, and authorizes electronic congregational meetings
- Amendment 22-D: G-1.0503 BUSINESS PROPER TO CONGREGATIONAL MEETINGS
Adds receiving a disciplinary decision against a church member (as opposed to a minister) to the list of proper business at a congregational meeting
- Amendment 22-F: G-2.0505a(1) TRANSFER OF MINISTERS OF OTHER DENOMINATIONS
Adds the requirement to consult with the community served when receiving immigrant pastors without otherwise acceptable PC(USA) ordination educational requirements

- Amendment 22-J: G-2.1001 FUNCTIONS
Adds language clarifying that Commissioned Ruling Elders may be commissioned to more than one validated ministry at a time
- Amendment 22-M: G-3.0104 OFFICERS
Adds language that “it is appropriate” to adopt procedures for electronic session meetings
- Amendment 22-N: G-3.0105 MEETINGS
Adds provision that all councils and their commissions and committees may meet electronically
- Amendment 22-P: G-3.0106 ADMINISTRATION OF MISSION
Adds the requirement of an antiracism policy to the required policies of councils, and clarifies other language in that list
- Amendment 22-R: G-3.0401 COMPOSITION AND RESPONSIBILITIES
Authorizes synods to enroll those serving terms in elected offices of the synod as additional members of the synod as a way to fulfill principles of participation and representation
- Amendment 22-T: W-3.0205 CONFESSION AND FORGIVENESS
Adds administration of the sacrament of Baptism to the list of appropriate actions following the proclamation of forgiveness in a service of worship
- Amendment 22-U: W-3.0409 THEOLOGY OF THE LORD’S SUPPER
Adds “when appropriate” to the recommended act of providing an invitation to baptismal preparation for those who come to the table who are unbaptized
- Amendment 22-V: W-3.0414 COMMUNION
Removes the current requirement that a minister of the Word and Sacrament lead the prayer of thanksgiving that concludes the Lord’s Supper liturgy
- Amendment 22-W: W-4.0403 ORDER OF WORSHIP
Adds a sentence about “signs and symbols of blessing” to the section on ordination and installation services
- Amendment 22-X: W-5.0104 HOUSEHOLD WORSHIP
Adds a sentence on the importance of household worship in faith formation in the Reformed tradition
- Amendment 22-Y: W-5.0104 HOUSEHOLD WORSHIP
Adds an additional paragraph to the existing section on household worship
- Amendment 22-Z: W-5.0201 THE CHURCH’S MINISTRY WITHIN THE COMMUNITY OF FAITH
Adds “discipleship” to a list of the Church’s ministries that are connected to its worship, and adds references to statements in the Foundations of Presbyterian Polity
- Amendment 22-AA: W-5.0204 PASTORAL CARE
Adds “particular specialized pastoral care” rather than adding to an existing list of such specialties
- Amendment 22-BB: W-5.0204 PASTORAL CARE
Adds clarifying language in a section on “services of wholeness” to better express a Reformed understanding of those services

Amendments Related to Sexual Misconduct (6)

The 225th General Assembly considered a number of items related to sexual misconduct prevention and response. The following six proposed amendments would make changes to the Book of Order to support the church's continued work in this regard. The committee recommends approval of the following six amendments, three to be considered individually and three as a single group:

1. Amendment 22-H: G-2.0605 OVERSIGHT
Adds a requirement of sessions to "report to the presbytery of any matters of sexual misconduct" of their members who are enrolled as inquirers or candidates
2. Amendment 22-O: G-3.0106 ADMINISTRATION OF MISSION
Adds language regarding boundary training, including child sexual abuse prevention training, to the requirement for sexual misconduct policies required of councils
3. Amendment 22-S: G-4.0301 TRUST AND CONFIDENTIALITY
Expands and clarifies "confidentiality" requirements for ministers and commissioned pastors
4. The following three proposed amendments will be presented and voted on together, as they are all three required to accomplish the goal of requiring boundary training for all church leaders.

Amendment 22-G: G-2.0603 PURPOSE OF INQUIRY
Adds the requirement of boundary training during the inquiry phase of preparation for ordination as a minister of the Word and Sacrament

Amendment 22-K: G-2.1002 TRAINING, EXAMINING, AND COMMISSIONING
Adds the requirement of boundary training for those seeking to be Commissioned Ruling Elders

Amendment 22-L: G-2.1103 CHRISTIAN EDUCATORS
Adds the requirement of boundary training for those elders seeking to be certified as Christian Educators

General Amendments for Individual Consideration (3)

The committee recommends approval of the following amendments, to be considered individually:

1. Amendment 22-E: G-2.0503 CATEGORIES OF MEMBERSHIP
Removes "honorably" before "retired" as the category for retired ministers
2. Amendment 22-I: G-2.0804 TERMS OF CALL
Adds the requirement of a minimum of twelve weeks of paid family leave in terms of call for all installed pastors/associate pastors
3. Amendment 22-Q: G-3.0303c RELATIONS WITH SESSIONS
Authorizes presbyteries to establish minimum requirements for severance packages, temporary relationships, and certified Christian educators in terms of call

22-A — F-1.0302c

THE CALLING OF THE CHURCH

F-1.0302c THE CATHOLICITY OF THE CHURCH (POL-16 1a)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall F-1.0302c in the Foundations of Presbyterian Polity be amended as follows?
(Deleted text is in ~~strike through~~; added text is in *italics*.)

“F-1.0302 The Marks of the Church ...

c. The Catholicity of the Church ...

... Because the church is catholic, it strives everywhere to testify to Christ’s embrace of ~~men, women, and children~~ *all people* of all times, places, races, nations, ages, *abilities, genders, conditions, and stations in life.*”

Background and Rationale

The current foundational statement (F-1.0403) already uses language inclusive of people with disabilities. This amendment seeks to use consistent language about disability throughout the foundational statements of the *Book of Order*. The PC(USA) resource “Well Chosen Words” (2010) states that using inclusive and expansive language is “one way to acknowledge and celebrate all people and bring recognition and a sense of belonging to people who have been historically marginalized in society and even in the church.” This amendment would reflect this overture by making all parts of the *Book of Order* consistent in their inclusion of people with disabilities. People with disabilities include 26% of the U.S. population (CDC, 2020), making it the largest minority group in America. People with disabilities represent an important part of our church, and they should be named in lists of people to be included. Research shows a significant gap in presence and full participation for people with disabilities into the life of the church (Ault, Collins, and Carter, 2013). The inclusion of people with disabilities in our polity shows our intention to be inclusive of this group. We identify as being “people of the word,” marking both our commitment to biblical scholarship and exegesis and the importance of the words that we use when preaching, teaching, and guiding our church’s polity. These small corrections reflect the value and importance that we put on the use of consistent inclusive language throughout our policies.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 225th General Assembly (2022) to approve POL-16. While the ACC has expressed its aversion to unnecessarily creating lists of requirements and rubrics, in this present situation the list affirms the mission of Christ’s church. Because a list is deemed to be exhaustive unless it states otherwise, an omission is regarded as exclusionary, not permissive. We believe the witness of scripture and the constitution testifies to the full inclusion of differently abled persons in the faith and governance of the church. A positive affirmation of this principle through constitutional amendment is consistent with this witness.

Comment—From the LGBTQIA+ Advocacy Task Force

The LGBTQIA+ Advocacy Task Force proposes that F-1.0302c be further amended to include: (Deleted text is in ~~strike through~~; added text is in [brackets and *italics*].)

“Christ’s embrace of ~~men, women, and children~~ [*people*] of all times, places, races, nations, [*genders*], ages, abilities ...,” and that F-1.0404 be amended to include the reality of: “a community of ~~women and men~~ of all [*people of all genders*], ages, races, ethnicities, abilities ...”

These changes honor the vital presence and contribution of our trans and nonbinary siblings in faith and are in line with the rationale for the use of “inclusive and expansive language” at the heart of this overture.

Advice and Counsel—From the Advocacy Committee for Women’s Concerns (ACWC)

ACWC recommends the 225th GA (2022) approve this item with amendments as follows: (Deleted text is in ~~strike through~~; added text is in [brackets and *italics*].)

“Because the church is catholic, it strives everywhere to testify to Christ’s embrace of ~~men, women, and children~~ [*all people*] of all times, places, races, nations, ages, abilities, [*genders*,] conditions, and stations in life.”

“... a new openness in its own membership, becoming in fact as well as in faith a community of ~~women and men~~ [*all people*] of all ages, races, ethnicities, abilities, [*genders*,] and worldly conditions, made one in Christ by the power of the Spirit, as a visible sign of the new humanity.

We are grateful to the Presbytery of Northeast New Jersey for lifting up abilities as a much needed inclusion into our *Book of Order*. We ask the General Assembly to move further into the use of inclusive language by using the verbiage “all people” instead of men, women, and children.

Advice and Counsel—From the Advisory Committee on Social Witness Policy (ACSWP)

The Advisory Committee on Social Witness Policy (ACSWP) advises that the 225th General Assembly (2022) approve POL-16.

The Assembly Committee on Polity amended the overture language and then approved Item POL-16 1a, 27/2. The 225th General Assembly (2022) approved Item POL-16 1a, 381/13.

For the full report on POL-16, go to <https://www.pc-biz.org/#/committee/3000082/business>.

22-B — F-1.0404

OPENNESS TO THE GUIDANCE OF THE HOLY SPIRIT

F-1.0404 OPENNESS (POL-16 1b)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall F-1.0404 in the Foundations of Presbyterian Polity be amended as follows?

(Deleted text is in ~~strike through~~; added text is in *italics*.)

“F-1.0404 Openness ...

... a new openness in its own membership, becoming in fact as well as in faith a community of ~~women and men~~ *all people* of all ages, races, ethnicities, abilities, genders, and worldly conditions, made one in Christ by the power of the Spirit, as a visible sign of the new humanity.”

Background and Rationale

The current foundational statement (F-1.0403) already uses language inclusive of people with disabilities. This amendment seeks to use consistent language about disability throughout the foundational statements of the *Book of Order*. The PC(USA) resource “Well Chosen Words” (2010) states that using inclusive and expansive language is “one way to acknowledge and celebrate all people and bring recognition and a sense of belonging to people who have been historically marginalized in society and even in the church.” This amendment would reflect this overture by making all parts of the *Book of Order* consistent in their inclusion of people with disabilities. People with disabilities include 26% of the U.S. population (CDC, 2020), making it the largest minority group in America. People with disabilities represent an important part of our church and they should be named in lists of people to be included. Research shows a significant gap in presence and full participation for people with disabilities into the life of the church (Ault, Collins, and Carter, 2013). The inclusion of people with disabilities in our polity shows our intention to be inclusive of this group. We identify as being “people of the word,” marking both our commitment to biblical scholarship and exegesis and the importance of the words that we use when preaching, teaching, and guiding our church’s polity. These small corrections reflect the value and importance that we put on the use of consistent inclusive language throughout our policies.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 225th General Assembly (2022) to approve POL-16. While the ACC has expressed its aversion to unnecessarily creating lists of requirements and rubrics, in this present situation the list affirms the mission of Christ’s church. Because a list is deemed to be exhaustive unless it states otherwise, an omission is regarded as exclusionary, not permissive. We believe the witness of scripture and the constitution testifies to the full inclusion of differently abled persons in the faith and governance of the church. A positive affirmation of this principle through constitutional amendment is consistent with this witness.

Comment—From the LGBTQIA+ Advocacy Task Force

The LGBTQIA+ Advocacy Task Force proposes that F-1.0302c be further amended to include: (Deleted text is in ~~strike through~~; added text is in [brackets and *italics*].)

“Christ’s embrace of ~~men, women, and children~~ [*people*] of all times, places, races, nations, [*genders*], ages, abilities ...,” and that F-1.0404 be amended to include the reality of: “a community of ~~women and men~~ of all [*people of all genders*], ages, races, ethnicities, abilities ...”

These changes honor the vital presence and contribution of our trans and nonbinary siblings in faith and are in line with the rationale for the use of “inclusive and expansive language” at the heart of this overture.

Advice and Counsel—From the Advocacy Committee for Women’s Concerns (ACWC)

ACWC recommends the 225th GA (2022) approve this item with amendments as follows: (Deleted text is in ~~strike through~~; added text is in [brackets and *italics*].)

“Because the church is catholic, it strives everywhere to testify to Christ’s embrace of ~~men, women, and children~~ [*all people*] of all times, places, races, nations, ages, abilities, [*genders,*] conditions, and stations in life.”

“... a new openness in its own membership, becoming in fact as well as in faith a community of ~~women and men~~ [*all people*] of all ages, races, ethnicities, abilities, [*genders,*] and worldly conditions, made one in Christ by the power of the Spirit, as a visible sign of the new humanity.

We are grateful to the Presbytery of Northeast New Jersey for lifting up abilities as a much needed inclusion into our *Book of Order*. We ask the General Assembly to move further into the use of inclusive language by using the verbiage “all people” instead of men, women, and children.

Advice and Counsel—From the Advisory Committee on Social Witness Policy (ACSWP)

The Advisory Committee on Social Witness Policy (ACSWP) advises that the 225th General Assembly (2022) approve POL-16.

The Assembly Committee on Polity amended the overture language and then approved Item POL-16 1b, 27/2. The 225th General Assembly (2022) approved Item POL-16 1b, 381/13.

For the full report on POL-16, go to <https://www.pc-biz.org/#/committee/3000082/business>.

22-C — G-1.0501

MEETINGS OF THE CONGREGATION

G-1.0501 MEETINGS (ROD-06 2)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall a new G-1.0501 be inserted into the Form of Government and the current G-1.0501 and subsequent sections be renumbered accordingly, as follows?

(Added text is in *italics*.)

“G-1.0501 *Meetings*

“Meetings shall be opened and closed with prayer. Unless the congregation shall designate another parliamentary authority in its bylaws, meetings shall be conducted in accordance with the most recent edition of Robert’s Rules of Order Newly Revised, except when it is in contradiction to this constitution.

“In accordance with the requirement of Robert’s Rules of Order Newly Revised, congregations and their committees may meet electronically at the discretion of their sessions, provided that the technology employed allows for all members present to hear and be heard simultaneously. This includes joining one or more persons electronically to an otherwise in-person meeting. Congregations should adopt special rules of order and standing rules to govern such meetings.

“G-1.0502 Annual and Special Meetings

The congregation shall hold an annual meeting ...”

Background and Rationale

Rationale for Recommendation 3 (Note: No additional rationale was included for Recommendation 2.)

The Foundations of Presbyterian Polity states that in our church “decisions shall be reached in councils by vote, following opportunity for discussion and discernment, and a majority shall govern” (F-3.0205). At the core of our understanding of church governance is the notion that the Holy Spirit is present “where two of three are gathered” and guides us in discerning the will of God in our decision making.

The absence of constitutional language authorizing electronic meetings has proved problematic at all levels of the PC(USA) since the arrival of the COVID-19 pandemic, including in disciplinary processes. The proposed language would remedy that by authorizing electronic meetings in congregations and councils of the church, while still requiring that for proper discernment and decision making to occur, participants must be able to “hear and be heard simultaneously,” or as it is stated in our parliamentary authority, provide for the “opportunity for simultaneous aural communication” (RONR 12th ed. 9:31).

It is not the intent of these additions to require electronic meetings or to mandate any specific processes or procedures. Congregations and councils may make those determinations themselves.

Additionally, the proposed revision of the Rules of Discipline sometimes explicitly states that meeting face to face is preferable. But as we all learned in 2020 and 2021, sometimes that is simply not possible. These additions provide the authorization required by our parliamentary authority to use electronic meetings whenever a congregation, council, or entity of a council determines that it should do so, in accordance with whatever rules that congregation or council so adopts.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 225th General Assembly to approve ROD-06. The adoption of these amendments assumes the adoption of the proposed revision of the Rules of Discipline of the *Book of Order* (Part II of the Constitution) and references the language of those amendments.

The amendments proposed in Recommendation 2 and 3 regarding electronic meetings enshrines the option in the constitution; thus, congregations and councils of the church have the ecclesiastical authority to meet by electronic means.

The Assembly Committee on Rules of Discipline approved Item ROD-06 2, 24/1. The 225th General Assembly (2022) approved Item ROD-06 2, 378/1.

For the full report on ROD-06, go to <https://www.pc-biz.org/#/committee/3000083/business>.

22-D — G-1.0503

MEETINGS OF THE CONGREGATION

G-1.0503 BUSINESS PROPER TO CONGREGATIONAL MEETINGS (ROD-06 1)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-1.0503 in the Form of Government be amended as follows?

(Deleted text is in ~~strike through~~; added text is in *italics*.)

“G-1.0503 Business Proper to Congregational Meetings

Business to be transacted at meetings of the congregation shall be limited to matters related to the following: ...

... f. approving a plan for the creation of a joint congregational witness, or amending or dissolving the joint congregational witness (G-5.05);

g. receiving a disciplinary decision against a member of the congregation as required by D-9.0102.”

Background and Rationale

Rationale for Recommendation 1

Adoption of these amendments is assumed in the proposed revision, which references the language of the amendments.

The proposed revision of the Rules of Discipline, to become Church Discipline, includes a new requirement for decisions with a finding of guilt in disciplinary processes against church members to be reported to the congregation of membership. This is to ensure that such findings are known to the body of membership as part of the overall goal of the restoration of trust in the community. It is a parallel to the requirement that disciplinary decisions against ministers of the Word and Sacrament be read to the entire presbytery of membership (current D-11.0700, and proposed D-9.0102b).

This provision is referenced in both proposed D-9.0102a (dealing with disciplinary decisions of sessions) and proposed D-9.0102c (dealing with disciplinary decisions of presbyteries against members of congregations). It should be noted that this meeting is also required when an alternative resolution is adopted, because of the requirement that such a resolution must be transmitted “to the clerk of session or the stated clerk, who shall report it according to the provisions of D-9.0102.”

The amendment is necessary because business at congregational meetings is limited to those matters specifically listed in G-1.0503.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 225th General Assembly to approve ROD-06. The adoption of these amendments assumes the adoption of the proposed revision of the Rules of Discipline of the *Book of Order* (Part II of the Constitution) and references the language of those amendments.

The amendment proposed in Recommendation 1 will synchronize the Form of Government with the Rules of Discipline.

The Assembly Committee on Rules of Discipline approved Item ROD-06 1, 24/1. The 225th General Assembly (2022) approved Item ROD-06 1, 378/1.

For the full report on ROD-06, go to <https://www.pc-biz.org/#/committee/3000083/business>.

22-F — G-2.0505a(1)

MINISTERS OF THE WORD AND SACRAMENT

G-2.0505a(1) TRANSFER OF MINISTERS OF OTHER DENOMINATIONS (POL-15)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0505a(1) in the Form of Government be amended as follows?

(Deleted text is in ~~strike through~~; added text is in *italics*.)

“G-2.0505a(1) Transfer of Ministers of Other Denominations

“a. ...

“(1) In the case of ministers for immigrant fellowships and congregations, a presbytery may, if it determines that its strategy for mission with that group requires it, *and in consultation and partnership with that community*, recognize the ordination and receive as a member of presbytery a new immigrant minister who furnishes evidence of good standing in a denomination, ~~even though~~. *If at the time of enrollment that minister lacks the educational history required of candidates, and the presbytery should provide such educational opportunities as seem necessary and prudent for that minister’s successful ministry in the presbytery.*”

Background and Rationale

Often immigrant fellowship members come from cultures that recognize a pastor as the leader of the church from their home country. These pastors many times have theological education from Presbyterian institutions in their home countries and have been ordained by their denomination, which may also be in partnership with the PC(USA). However, these pastors, new immigrants themselves, may face cultural and linguistic challenges in the United States. Therefore, taking and passing the ordination exams may be very difficult for them. Developing an educational and/or mentoring program for these pastors is paramount for their successful transition to the PC(USA).

Advice—From the Advisory Committee on the Constitution (ACC)

[Editor’s note: The Advisory Committee on the Constitution advised the 225th General Assembly (2022) that the overture presented constitutional issues. The ACC presented alternative language to produce the intent of allowing presbyteries to commission ruling elders to service in multiple situations. The committee amended the original overture following ACC advice, and the assembly approved the language. The following is edited advice from the ACC on the original overture.]

The ACC advises the 225th General Assembly that Item POL-15 presents the following issues that the assembly should consider. The item proposes that presbyteries should ordain immigrant ministers from other denominations and provide a means by which immigrant ministers may receive alternative

training and mentoring as their ordination in another denomination is recognized and they are enrolled as members of a presbytery.

Comment—From the General Assembly Committee on Representation (GACOR)

Our structure and polity often create barriers to ministry for the far-too-few areas of diversity within our denomination (for example, see item RGJ-07 *A Resolution Addressing the Lack of Installed Pastoral Leadership in People of Color Congregations in the PC(USA)*). If the PC(USA) is serious about its commitment to diversity, we must be more flexible in order to meet the needs of diverse communities. A more collaborative and individualized approach ensures credentialing does not become a gate-keeping method.

The General Assembly Committee on Representation was formed as a result of the 1983 reunion of the northern and southern streams to become what is now the PC(USA). The vision for GACOR was to address the need for relationships and vision around a better way to embody the diversity of the church. It is tasked with bringing attention and interpretation to representational access and norms around race, gender, sexual orientation, language, disability, theological diversity, and more (G-3.0103). GACOR's comments are designed to bring the richness and complexity of these intersecting realities into the conversation for the body of commissioners.

The Assembly Committee on Polity amended the overture language and then approved Item POL-15, 28/0. The 225th General Assembly (2022) approved Item POL-15, 371/23.

For the full report on POL-15, go to <https://www.pc-biz.org/#/committee/3000082/business>.

22-J — G-2.1001

COMMISSIONING RULING ELDERS TO PARTICULAR PASTORAL SERVICE

G-2.1001 FUNCTIONS (MC-08)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.1001 in the Form of Government be amended as follows?

(Deleted text is in ~~strike through~~; added text is in *italics*.)

“G-2.1001 Functions

When the presbytery, in consultation with ~~the session~~ *one or more sessions* or other responsible committees, determines that its strategy for mission requires it, the presbytery may authorize a ruling elder to be commissioned to limited pastoral service as a *commissioned pastor also known as commissioned ruling elder* as assigned by the presbytery. A ruling elder so designated may be commissioned to serve ~~in a validated ministry~~ *one or more validated ministries* of the presbytery. Presbytery, in its commission, may authorize the ruling elder to moderate the session of the congregation *or congregations* to which he or she is commissioned, to administer the Sacraments, and to officiate at marriages where permitted by state law. This commission shall also specify the term of service, which shall not exceed three years but shall be renewable. The presbytery shall review the commission at least annually.”

Background and Rationale

[Editor’s note: This item was brought by Palo Duro Presbytery and concurred by four presbyteries and a synod. Palo Duro Presbytery presented the following edited background and rationale. For full text on the original overture, please see the PC-Biz link below.]

This overture originated in Palo Duro Presbytery, a presbytery in the PC(USA) covering 72 counties in northwest Texas and comprising 40 congregations. The use of commissioned pastors (CP) or commissioned ruling elders (CRE) in ministry has become more common and more needed, especially in geographically large presbyteries like Palo Duro. ... It would be beneficial in all situations if a presbytery could have CREs or CPs who are commissioned to more than one church, or even to a group of churches to be called on as needed. ... The exact language of G-2.1001 leaves room to conclude that a CRE or a CP is intended to authorize a commission only to a single congregation or mission. There remains conversation and controversy regarding what the *Book of Order* allows presbyteries to do regarding its commissioning of CREs or CPs to service in multiple settings.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advised the 225th General Assembly (2022) that the overture presented constitutional issues. The ACC presented alternative language to produce the intent of allowing presbyteries to commission ruling elders to service in multiple situations. The committee amended the original overture following ACC advice, and the assembly approved the language. The following is edited advice from the ACC on the original overture:

The item seeks to amend G-2.1001 by striking language that references commission of elders to a single ministry and inserting language that explicitly authorizes commissioning to multiple ministries. The ACC notes first, that in 2014, the GA adopted an authoritative interpretation that states, in part, “a ruling elder commissioned for limited pastoral service is not authorized to perform any pastoral service outside of the commission of the presbytery, unless the presbytery gives its permission for any specific service” If the assembly favors expanding the limits of commissioned pastoral service to include commissioning to multiple congregations, language similar to the overture’s proposed changes in the first three sentences of G-2.1001 are appropriate, with some recommended edits. [Editor’s note: The assembly adopted the language recommended by the ACC.]

Advice and Counsel—From the Racial Equity Advocacy Committee (REAC)

The Racial Equity Advocacy Committee advises that the 225th General Assembly (2022) approve this item. The overture stresses the intention of F-1.0403, which states, “The unity of believers in Christ is reflected in the rich diversity of the Church’s membership. In Christ, by the power of the Spirit, God unites persons through baptism regardless of race, ethnicity, age, sex, disability, geography, or theological conviction. There is therefore no place in the life of the Church for discrimination against any person.”

The Assembly Committee on Mid Councils amended the overture following language proposed by the ACC and then approved Item MC-08, 32/0. The 225th General Assembly (2022) approved Item MC-08, 399/9.

For the full report on MC-08, go to <https://www.pc-biz.org/#/committee/3000080/business>.

22-M — G-3.0104

GENERAL PRINCIPLES OF COUNCILS

G-3.0104 OFFICERS (MC-05)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-3.0104 in the Form of Government be amended as follows?

(Added text is in *italics*.)

“G-3.0104 Officers

The pastor of a congregation shall be the moderator of the session of that congregation. In congregations where there are co-pastors, they shall both be considered moderators and have provisions for designating who presides at a particular meeting. If it is impractical for the pastor to moderate, he or she shall invite another minister of the Word and Sacrament who is a member of the presbytery, or a person authorized by the presbytery to serve as moderator. If there is no installed pastor, or if the installed pastor is unable to invite another moderator, the presbytery shall make provision for a moderator. *It is appropriate for councils to adopt procedures that may allow for electronic session meetings.*”

Background and Rationale

[Editor’s note: This proposed amendment originated as an overture from the Presbytery of Southern Illinois to allow moderators to moderate from a remote location. The assembly committee amended it following ACC advice. The following rationale was for the original overture.]

In larger metropolitan areas when there is a need for substitute session moderator leadership, there are usually several pools of people from which to draw, such as the pool of retired ministers of the Word and Sacrament or ministers of the Word and Sacrament serving in Presbyterian congregations. The reality is different in presbyteries that have wide geography and very small congregations, many of which lack full-time pastoral leadership. . . . We propose a modest change to the *Book of Order*, under which presbyteries would be allowed to establish their own procedures for expeditious one-time appointment of a ruling elder to moderate a session meeting or, alternatively, for the appointment of a minister of the Word and Sacrament to moderate the meeting electronically.

Advice—From the Advisory Committee on the Constitution (ACC)

This proposed amendment originated as an overture from the Presbytery of Southern Illinois to allow moderators to moderate from a remote location. The assembly committee amended following ACC advice. The following edited advice was for the original overture:

The ACC advises the 225th GA to disapprove MC-05 [as] . . . the proposed language is redundant and unnecessary. . . . The ACC finds that the Constitution allows councils to meet electronically, provided such meetings are authorized in a council’s bylaws or manual of administrative operations.

The Assembly Committee on Health Safety and Benefits amended and approved Item MC-05, 25/6. The 225th General Assembly (2022) amended and approved Item MC-05, 376/21.

For the full report on MC-05, go to <https://www.pc-biz.org/#/committee/3000080/business>.

22-N — G-3.0105

GENERAL PRINCIPLES OF COUNCILS

G-3.0105 MEETINGS (ROD-06 3)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-3.0105 in the Form of Government be amended as follows?

(Added text is in *italics*.)

“G-3.0105 Meetings

“Meetings of councils shall be opened and closed with prayer. Meetings shall be conducted in accordance with the most recent edition of Robert’s Rules of Order Newly Revised, except when it is in contradiction to this Constitution. Councils may also make use of processes of discernment in their deliberations prior to a vote as agreed upon by the body.

“In accordance with the requirement of Robert’s Rules of Order Newly Revised, councils and their commissions and committees may meet electronically, provided that the technology employed allows for all members present to hear and be heard simultaneously. This includes joining one or more persons electronically to an otherwise in-person meeting. Councils should adopt special rules of order and standing rules to govern such meetings.”

Background and Rationale

Rationale for Recommendation 3

The Foundations of Presbyterian Polity states that in our church, “decisions shall be reached in councils by vote, following opportunity for discussion and discernment, and a majority shall govern” (F-3.0205). At the core of our understanding of church governance is the notion that the Holy Spirit is present “where two of three are gathered,” and guides us in discerning the will of God in our decision making.

The absence of constitutional language authorizing electronic meetings has proved problematic at all levels of the Presbyterian Church (U.S.A.) since the arrival of the COVID-19 pandemic, including in disciplinary processes. The proposed language would remedy that by authorizing electronic meetings in congregations and councils of the church, while still requiring that for proper discernment and decision making to occur, participants must be able to “hear and be heard simultaneously,” or as it is stated in our parliamentary authority, provide for the “opportunity for simultaneous aural communication” (RONR 12th ed. 9:31).

It is not the intent of these additions to require electronic meetings or to mandate any specific processes or procedures. Congregations and councils may make those determinations themselves. Additionally, the proposed revision of the Rules of Discipline sometimes explicitly states that meeting face to face is preferable. But as we all learned in 2020 and 2021, sometimes that is simply not possible. These additions provide the authorization required by our parliamentary authority to utilize electronic

meetings whenever a congregation, council, or entity of a council, determines that it should do so, and in accordance with whatever rules that congregation or council so adopts.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 225th General Assembly to approve ROD-06. The adoption of these amendments assumes the adoption of the proposed revision of the Rules of Discipline of the Book of Order (Part II of the Constitution) and references the language of those amendments.

The amendments proposed in Recommendation 2 and 3 regarding electronic meetings enshrines the option in the Constitution; thus, congregations and councils of the church have the ecclesiastical authority to meet by electronic means.

The Assembly Committee on Rules of Discipline approved Item ROD-06 3, 24/1. The 225th General Assembly (2022) approved Item ROD-06 3, 378/1.

For the full report on ROD-06, go to <https://www.pc-biz.org/#/committee/3000083/business>.

22-P — G-3.0106

GENERAL PRINCIPLES

G-3.0106 ADMINISTRATION OF MISSION (POL-10)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the fourth paragraph of G-3.0106 in the Form of Government be amended as follows?
(Deleted text is in ~~strike through~~; added text is in *italics*.)

“G-3.0106 Administration of Mission ...

... “All councils shall adopt and implement ~~a sexual misconduct policy and a child and youth protection policy~~ the following policies: a sexual misconduct policy, a harassment policy, a child and youth protection policy, and an antiracism policy.”

Background and Rationale

From Selma to Montgomery, from Tuskegee to Tuscaloosa, from Auburn to Anniston, from the Black Belt to Birmingham, the Presbytery of Sheppards and Lapsley knows the pain of our racist history and the difficulty of changing behavior. We recognize the General Assembly’s call for “Facing Racism,” for study and action, and give thanks for the resource materials provided. Nevertheless, we see that councils have been slow to respond. Councils have adopted and enforced sexual misconduct policies and policies to protect vulnerable populations. Why have councils not been doing the work of “Facing Racism”? Why have councils responded differently? The responses regarding sexual misconduct and protecting vulnerable people have been directed by “shall,” while “Facing Racism” merely urges, makes available, encourages, and commends. This presbytery, whose very name reflects black and white, women and men, working together in mission for education and health care, calls upon the General Assembly to turn overcoming racism into a “shall” for all our councils.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises that the constitution is not intended to serve as a manual of operations. Generally, this would advocate against the creation of lists of requirements or rubrics on how to implement requirements.

Advice and Counsel—From the Advisory Committee on Social Witness Policy (ACSWP)

The Advisory Committee on Social Witness Policy (ACSWP) advises that the 225th General Assembly (2022) approve this item...The Presbytery of Sheppards and Lapsley and other concurring presbyteries are to be commended for their sincere desire to see the PC(USA) implementing the “Facing Racism” policy (2018, renewing a 1999 version). If this overture is passed, it is important that there are both personal and shared outcomes for any antiracism policy and training. Training in and of itself does not mandate tangible action beyond certification that a training is offered, was attended, and completed. In a church that is 89% white and largely suburban, the amendment we propose is meant to encourage mid councils to be both visionary and realistic about the kind of training required to dismantle white supremacy and transform us into the Beloved Community in our particular areas.

Advice and Counsel—From the Advocacy Committee for Women’s Concerns (ACWC)

ACWC advises that the assembly approve this item. We concur with the Racial Equity Advocacy Committee and encourage the approval of including an antiracism policy with suggested language, but we also believe it should be included in a stand-alone manner separate from the mandate to have a sexual misconduct policy and a child and youth protection policy.

Advice and Counsel—From the Racial Equity Advocacy Committee (REAC)

The Racial Equity Advocacy Committee advises that the 225th General Assembly (2022) approve this item ... Over the years, the *Book of Order* has been reduced in scope and specific content. Noticeably absent is language related to addressing systemic and structural racism. Previous efforts to address racism in the church and society are not enough. Though they have brought awareness, they have not yielded the desired results for people of color. Facing racism and overcoming racism are only steps to achieving God’s beloved community of eradicating racism. White supremacy and other racist attitudes undermine the work of the church. Therefore, REAC advises the inclusion of “All councils shall adopt and implement a dismantling structural and systemic racism policy and training” as a stand-alone requirement.

Comment—From the General Assembly Committee on Representation (GACOR)

The General Assembly Committee on Representation believes that training in cultural proficiency, implicit bias, and antiracism are important at all levels of the denomination. The inclusion of such training in the *Book of Order* would ensure that members are equipped and aware of the implications of racism in their work. Training like this would be best if connected to the constitutional requirement of advocating for diversity in leadership and equipping the church.

With that affirmation, we also want to highlight the fact that mandatory stand-alone training around bias and privilege have been shown to actually reinforce bias when they are not accompanied by actual strategies for overcoming bias, structural commitment to undoing structural barriers to equity, etc. In other words, the “how” of a mandatory training matters just as much, if not more, as the “if”—without attention to this wider matrix of needs, including best-practices, required antiracism training risks becoming simply another box to check without any greater commitment to transformed interactions, norms and structures within our institutions and within the body of Christ.

The General Assembly Committee on Representation (GACOR) was formed as a result of the 1983 reunion of the northern and southern streams of what is now the PC(USA). The vision for GACOR was to address the need for relationships and vision of a better way to embody the diversity of the church together. It is tasked with bringing attention and interpretation to representational access and norms around race, gender, sexual orientation, language, disability, theological diversity, and more (G-3.0103). GACOR’s comments are designed to bring the richness and complexity of these intersecting realities into the conversation for the body of commissioners.

The Assembly Committee on Polity amended the overture language and then approved Item POL-10, 25/3. The 225th General Assembly (2022) amended and approved Item POL-10, 372/31.

For the full report on POL-10, go to <https://www.pc-biz.org/#/committee/3000082/business>.

22-R — G-3.0401

THE SYNOD

G-3.0401 COMPOSITION AND RESPONSIBILITIES (MC-06)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-3.0401 in the Form of Government be amended as follows?

(Added text is in *italics*.)

“G-3.0401 Composition and Responsibilities

“The synod is the intermediate council serving as a corporate expression of the church throughout its region. It shall consist 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. Each presbytery shall elect at least one ruling elder and one minister of the Word and Sacrament to serve as commissioners to synod. A synod shall determine a plan for the election of commissioners to the synod, as well as the method to fulfill the principles of participation and representation found in F-1.0403 and G-3.0103; both plans shall be subject to approval by a majority of the presbyteries in the synod. The commissioners from each presbytery shall be divided equally between ruling elders and ministers of the Word and Sacrament. *A synod may enroll, or provide by rule for the enrollment of, ministers of Word and Sacrament and ruling elders, in numbers as nearly equal as possible, during terms of elected service to the synod. Such enrollment may be used, among other purposes, for fulfilling the principles of participation and representation and may include representation from the synod’s racial ethnic active leadership.* Each person elected moderator or other officer shall be enrolled as a member of the synod until a successor is elected and installed.”

Background and Rationale

[Editor’s note: This item came as an overture from Lake Huron Presbytery and received concurrence from four presbyteries and one synod. The edited rationale follows.]

The current language of G-3.0401 creates a problem in fulfilling the requirements both for the election of commissioners and the principles of participation and representation. Since synods “shall be composed of commissioners elected by presbyteries,” a synod may be prevented from “[hearing] the voices of peoples long silenced” (*Book of Confessions*, A Brief Statement of Faith, 11.4, Line 70) who might not be elected as commissioners. Since synods cannot compel the election of particular commissioners, important constituencies of synods—such as racial ethnic caucuses, immigrant communities, or mission networks—could be excluded from participation in the decisions of the synod. ... The proposed language permits synods to adopt rules, subject to the approval of a majority of their presbyteries, to extend voting privileges to additional persons in the synod for the purpose of participation and representation. ... The amendment ... would preserve the principle of governance by ruling elders and teaching elders (F-3.0202) by requiring that such additional members be balanced as nearly equally as

possible. It would also free synods to find ways to fulfill both the plan for election of commissioners and the plan for participation and representation according to their particular mission needs with creativity and integrity.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advised the 225th General Assembly (2022) approve item MC-06 with amendment. The overture provides a path [that] synods may use in order to a) fulfill the principles of participation and representation found in F-1.0403 and G-3.0103, while b) retaining the principle of government by elders (F-3.0202) and c) protecting the rights of lower councils to choose those who represent them in higher councils. ... The overture seeks to allow synods to obtain other voting members. In this respect, the overture shares important parallels with part of G-3.0301: “A presbytery may enroll, or may provide by its own rule for the enrollment of, ruling elders during terms of elected service to the presbytery or its congregations.”

Advice and Counsel—From the Racial Equity Advocacy Committee (REAC)

The Racial Equity Advocacy Committee advises that the 225th General Assembly (2022) approve this item. The overture stresses the intention of F-1.0403, which states, “The unity of believers in Christ is reflected in the rich diversity of the Church’s membership. In Christ, by the power of the Spirit, God unites persons through baptism regardless of race, ethnicity, age, sex, disability, geography, or theological conviction. There is therefore no place in the life of the Church for discrimination against any person.”

The Assembly Committee on Mid Councils amended the overture language following language proposed by the ACC and REAC and then approved Item MC-06, 30/2. The 225th General Assembly (2022) approved Item MC-06, 385/13.

For the full report on MC-06, go to <https://www.pc-biz.org/#!/committee/3000080/business>.

22-T — W-3.0205

GATHERING

W-3.0205 CONFESSION AND FORGIVENESS (TWE-05 1)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall W-3.0205 in the Directory for Worship amended as follows?
(Added text is in *italics*.)

“W-3.0205 Confession and Forgiveness ...

“... Other actions may follow—a song of praise, such as ‘Glory be to the Father’ or ‘Glory to God’; a summary of the law or call to faithfulness; *the sacrament of baptism*; and the sharing of peace as a sign of reconciliation in Christ.”

Background and Rationale

The recommendations in TWE-05 are in response to the following referral: 2018 Referral: Item 14-02. On Amending Portions of the Directory for Worship. Recommendation 1.–10. The Assembly Referred Recommendations 1.–10. To the Presbyterian Mission Agency, Office of Theology and Worship—From the Presbytery of Santa Fe (*Minutes*, 2018, Part I, pp. 14, 17, 355–58 of the print copy, pp. 1198–1205 of the electronic copy). This amendment acknowledges the common practice of celebrating the sacrament of baptism early in the Service for the Lord’s Day while retaining the Reformed emphasis on baptism as a response to the Word.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 225th General Assembly (2022) to disapprove Recommendation 1 of Item TWE-05. Recommendation 1 seeks to amend W-3.0205, a section in the Directory for Worship that describes confession and forgiveness as an element of the worship service. The proposed language would articulate the possibility that the sacrament of baptism might be administered following confession and proclamation of forgiveness in the worship service.

Although the language of this recommendation is clear and consistent with its intent, the ACC finds that it is unnecessary. Reformed theology commonly links Word and Sacrament as in W-1.0106, but W-3.0307 already provides for the sacrament of baptism to ordinarily be in response to the Word. It does not require that the sacrament only be administered at that time in the service.

The Assembly Committee on Theology, Worship, and Education approved Item TWE-05 1, 30/2. The 225th General Assembly (2022) approved Item TWE-05 1, 395/4.

For the full report on TWE-05, go to <https://www.pc-biz.org/#!/committee/3000081/business>.

22-U — W-3.0409

SACRAMENT

W-3.0409 THEOLOGY OF THE LORD’S SUPPER (TWE-05 2)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall W-3.0409 in the Directory of Worship be amended as follows?

(Added text is in *italics*.)

“W-3.0409 Theology of the Lord’s Supper ...

“... The opportunity to eat and drink with Christ is not a right bestowed upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love. All who come to the table are offered the bread and cup, regardless of their age or understanding. If some of those who come have not yet been baptized, an invitation, *when appropriate*, to baptismal preparation and Baptism should be graciously extended.”

Background and Rationale

The recommendations in TWE-05 are in response to the following referral: 2018 Referral: Item 14-02. On Amending Portions of the Directory for Worship. Recommendation 1.–10. The Assembly Referred Recommendations 1.–10. To the Presbyterian Mission Agency, Office of Theology and Worship—From the Presbytery of Santa Fe (*Minutes*, 2018, Part I, pp. 14, 17, 355–58 of the print copy, pp. 1198–1205 of the electronic copy).

This amendment provides for gracious hospitality at the Lord’s Supper, emphasizes the theological connection between the sacraments, and underscores pastoral discretion in the invitation to baptism.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 225th General Assembly (2022) to disapprove Recommendation 2 of Item TWE-05. This recommendation seeks to amend W-3.0409 to emphasize pastoral discretion regarding an invitation to baptismal preparation when persons who have not previously been baptized participate in the sacrament of the Lord’s Supper. The ACC finds that the proposed change has the potential to weaken the link between baptism and the Lord’s Supper. The use of “should,” rather than the mandatory “shall,” already provides latitude for pastoral discretion in determining the appropriateness of an invitation to baptismal preparation.

The Assembly Committee on Theology, Worship, and Education approved Item TWE-05 2, 30/2. The 225th General Assembly (2022) approved Item TWE-05 2, 395/4.

For the full report on TWE-05, go to <https://www.pc-biz.org/#!/committee/3000081/business>.

22-V — W-3.0414

SACRAMENT

W-3.0414 COMMUNION (TWE-05 4)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the second paragraph of W-3.0414 in the Directory of Worship be amended as follows?

(Deleted text is in ~~strikethrough~~; added text is in *italics*.)

“W-3.0414 Communion ...

“... When all have received the bread and cup, the remaining elements are placed on the table. ~~The minister of Word and Sacrament then leads the people in prayer.~~ *A prayer follows, thanking God for the gift of the Sacrament and asking for grace to live and serve faithfully until the coming of Christ’s realm in fullness.*”

Background and Rationale

The recommendations in TWE-05 are in response to the following referral: 2018 Referral: Item 14-02. On Amending Portions of the Directory for Worship. Recommendation 1.–10. The Assembly Referred Recommendations 1.–10. To the Presbyterian Mission Agency, Office of Theology and Worship—From the Presbytery of Santa Fe (*Minutes*, 2018, Part I, pp. 14, 17, 355–58 of the print copy, pp. 1198–1205 of the electronic copy).

This amendment provides for more flexibility in the prayer after communion, including the use of a unison congregational prayer.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 225th General Assembly (2022) to approve Recommendation 4 of Item TWE-05. Recommendation 4 in this overture would eliminate the requirement that the prayer after communion be led only by a minister of the Word and Sacrament or ruling elder authorized by the presbytery to administer communion. The ACC finds that the language of W-3.0414 is unnecessarily restrictive and amendment is advisable.

The Assembly Committee on Theology, Worship, and Education approved Item TWE-05 4, 31/0. The 225th General Assembly (2022) then approved Item TWE-05 4, 395/4.

For the full report on TWE-05, go to <https://www.pc-biz.org/#/committee/3000081/business>.

22-W — W-4.0403

ORDINATION, INSTALLATION, AND COMMISSIONING

W-4.0403 ORDER OF WORSHIP (TWE-06)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall W-4.0403 in the Directory of Worship be amended as follows?

(Added text is in *italics*.)

“W-4.0403 Order of Worship

“A service of ordination, installation, or commissioning focuses on Christ and the joy and responsibility of serving him through the mission and ministry of the church. Following the sermon, the moderator (or designee) of the appropriate council briefly states the nature of the ministry to which persons are being ordained, installed, or commissioned. Those who are being ordained, installed, or commissioned gather at the baptismal font. The moderator (or designee) asks them the constitutional questions (see W-4.0404). A ruling elder asks the corresponding questions of the congregation. When all questions have been answered in the affirmative, those to be ordained will kneel, if able, for the laying on of hands and the prayer of ordination. (The presbytery commission lays on hands at the ordination of minister of the Word and Sacrament; its moderator may invite other ministers of the Word and Sacrament and ruling elders to participate. Members of the session lay on hands at the ordination of ruling elders and deacons; the session may invite other ruling elders and ministers of the Word and Sacrament to participate. Because ordination only takes place once for each office, the laying on of hands is not repeated.) Those previously ordained will stand, if able, along with the congregation, for the prayer of installation. *Signs and symbols of blessing may be conferred on the newly installed or commissioned person.* After this, the moderator makes the declaration of ordination, installation, or commissioning. Members of the session or presbytery welcome the newly ordained, installed, or commissioned person(s). In the case of the installation of a minister of the Word and Sacrament, persons may be invited to charge the minister of the Word and Sacrament and congregation to faithfulness in ministry and mutuality in relationship. When a minister of the Word and Sacrament is ordained or installed, it is appropriate for that person to preside at the Lord’s Supper in the same service; she or he may also give the blessing at the conclusion of the service. When ruling elders or deacons are ordained or installed, it is appropriate for one or more of them to give the charge to the congregation at the conclusion of the service.”

Background and Rationale

[Editor’s note: The TWE Committee amended the overture following the advice of the Advisory Committee on the Constitution and the Presbyterian Mission Agency. This edited background and rationale is for the original overture’s proposed amendment. For the full rationale and original overture, see the PC-Biz link below.]

The laying on of hands is not a sacrament but an act of diverse meanings as witnessed in scripture and the Reformed tradition. It is affirmed by the *Book of Order* and Directory for Worship as an act that is appropriate to various situations in the worship of life of Presbyterians, an act that conveys the “gracious action of God and communicate[s] our grateful response” (W-1.0303, see also W-2.0202, W-3.0407, W-4.0401–.0403, W-5.0204).

The Confession of 1967 includes these words in 9.39–9.40: “... In recognition of special gifts of the Spirit and for the ordering of its life as a community, the church calls, trains, and authorizes certain members for leadership and oversight. The persons qualified for these duties in accordance with the polity of the church are set apart by ordination or other appropriate act and thus made responsible for their special ministries. The church thus orders its life as an institution with a constitution, government, officers, finances, and administrative rules. These are instruments of mission, not ends in themselves. ...”

Ordination is an act of the institution, one of the ways we order our life for mission. Candidates are ordained to a particular service, a call, emphasizing the pragmatic, functional nature of ordained ministry. As the *Book of Order* says, “In baptism, each Christian is called to ministry in Christ’s name. God calls some persons from the midst of congregations to *fulfill particular functions*, so that the ministry of the whole people of God may flourish. ...” (W-4.0401, emphasis added). And, “... The gifts of the Spirit are for building up the Church. Every action in worship is to glorify God and contribute to the good of the people. Worshipers and worship leaders must avoid actions that only call attention to themselves and fail to serve the needs of the whole congregation. ...” (W-2.0202)

The proposed change to the Directory of Worship is from restrictive language to permissive language: the laying on of hands would not be required at installations as there may be occasions when, because of ecumenical considerations or a candidate’s preferences regarding physical contact, it would not be appropriate or edifying. In such a change we reaffirm Calvin’s own guide for worship practices: “But love will best judge what may hurt or edify; and if we let love be our guide, all will be safe” (*Institutes*, IV.x.30).

Advice—From the Advisory Committee on the Constitution (ACC)

This advice applies to the original overture.

Should the 225th General Assembly (2022) desire to authorize some act of the congregation to signify its blessing upon the newly installed or commissioned person, the Advisory Committee on the Constitution advises that W-4.0403 be amended as follows (suggestions appear in ~~strike through~~ and *italics*): “... [Because ordination only takes place once for each office, the laying on of hands is not repeated.] ~~The moderator may invite the commission and all members of the congregation to participate in the laying on of hands for commissioning and blessing the newly installed minister of Word and Sacrament, ruling elders, or deacons.~~ Those previously ordained will stand, if able, along with the congregation, for the prayer of installation. [*Signs and symbols of blessing may be conferred on the newly installed or commissioned person.*] After this, the moderator makes the declaration of ordination, installation, or commissioning. Members of the session or presbytery welcome the newly ordained, installed, or commissioned person(s).” (The remainder of the paragraph remains unchanged.)

The Assembly Committee on Theology, Worship, and Education amended and approved Item TWE-06, 27/3. The 225th General Assembly (2022) approved Item TWE-06, 371/23.

For the full report on TWE-06, go to <https://www.pc-biz.org/#/committee/3000081/business>.

22-X — W-5.0104

WORSHIP AND PERSONAL LIFE

W-5.0104 HOUSEHOLD WORSHIP (TWE-05 5)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall W-5.0104 in the Directory of Worship be amended as follows?

(Added text is in *italics*.)

“W-5.0104 Household Worship

“We respond to God’s grace in the context of personal relationships, particularly when Christians who live together worship together. *Household worship is a central and important practice within the Reformed tradition, an important means of faith formation.* Opportunities for household or family worship include: sabbath-keeping and rhythms of daily prayer; Bible reading, study, or memorization; prayers before meals; singing hymns, psalms, and spiritual songs; and expressions of giving, sharing, and service to others. Congregations are encouraged to nurture and equip households and families for these practices.”

Background and Rationale

The recommendations in TWE-05 are in response to the following referral: 2018 Referral: Item 14-02. On Amending Portions of the Directory for Worship. Recommendation 1.–10. The Assembly Referred Recommendations 1.–10. To the Presbyterian Mission Agency, Office of Theology and Worship—From the Presbytery of Santa Fe (*Minutes*, 2018, Part I, pp. 14, 17, 355–58 of the print copy, pp. 1198–1205 of the electronic copy).

This amendment asserts the importance of household worship in faith formation.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 225th General Assembly (2022) that this item does not present issues of polity. Recommendation 5 of Item TWE-05 would add a sentence emphasizing the role of household worship. If the 225th General Assembly (2022) believes that the intent of Item TWE-05 Recommendation 5 is appropriate, the ACC advises that the proposed language is clear and consistent with that intent.

The Assembly Committee on Theology, Worship, and Education approved Item TWE-05 5, 31/0. The 225th General Assembly (2022) approved Item TWE-05 5, 395/4.

For the full report on TWE-05, go to <https://www.pc-biz.org/#!/committee/3000081/business>.

22-Y — W-5.0104

WORSHIP AND PERSONAL LIFE

W-5.0104 HOUSEHOLD WORSHIP (TWE-05 6)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall W-5.0104 in the Directory of Worship be amended to add a third paragraph as follows? (Added text is in *italics*.)

“W-5.0104 Household Worship ...

“... Prayers of thanks and blessing, and lament at the household table draw upon ancient Jewish practice and the examples of Jesus, his disciples, and the early Christian community. Mealtimes provide opportunities to give thanks to God’s works of creation and redemption by which we are sustained for Christ’s service. We respond with heartfelt thanks and praise in the sharing of our daily bread.”

Background and Rationale

The recommendations in TWE-05 are in response to the following referral: 2018 Referral: Item 14-02. On Amending Portions of the Directory for Worship. Recommendation 1.–10. The Assembly Referred Recommendations 1.–10. To the Presbyterian Mission Agency, Office of Theology and Worship—From the Presbytery of Santa Fe (*Minutes*, 2018, Part I, pp. 14, 17, 355–58 of the print copy, pp. 1198–1205 of the electronic copy).

This amendment stresses the significance of mealtimes prayers in household worship.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 225th General Assembly (2022) that this item does not present issues of polity. Recommendation 6 in TWE-05 would add a paragraph emphasizing the role of mealtimes prayers to the section on household worship. If the 225th General Assembly (2022) finds Recommendation 6 is appropriate, the ACC advises that the proposed language is clear and consistent with that intent.

The Assembly Committee on Theology, Worship, and Education approved Item TWE-05 6, 30/1. The 225th General Assembly (2022) approved Item TWE-05 6, 395/4.

For the full report on TWE-05, go to <https://www.pc-biz.org/#/committee/3000081/business>.

22-Z — W-5.0201

WORSHIP AND THE CHURCH'S MINISTRY WITHIN THE COMMUNITY OF FAITH

W-5.0201 THE CHURCH'S MINISTRY WITHIN THE COMMUNITY OF FAITH (TWE-05 9, 1 & 2)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

1. Shall **W-5.0201** in the Directory of Worship be amended as follows? (Added text is in *italics*.)

“W-5.0201 The Church’s Ministry within the Community of Faith

“God calls the Church in the name of Jesus Christ to mutual love, *discipleship*, and service. Jesus’ ministry and the church’s worship are deeply connected; indeed, worship is ministry. The church’s ministry springs from its worship, where God builds up the body of Christ through the gifts of the Holy Spirit. The church’s ministry flows back into worship as we bring to God the celebrations and concerns of the community of faith.

“Within the church, we seek to love and serve one another through the rhythm of daily prayer, the ministries of Christian education and pastoral care, the activities of councils of the church, and other gatherings of believers. The church’s ministries are shaped and nourished by the Word and Sacraments, and are to be carried out in the spirit of *faithful discipleship and constant prayer (F-1.0301; F-1.0302a; F-1.0303; F-1.0403).*”

2. Shall **W-5.0301** in the Directory of Worship be amended as follows? (Added text is in *italics*.)

“W-5.0301 The Church’s Mission in the World

“God sends the Church in the power of the Holy Spirit to join the mission of Jesus Christ in service to the world. Jesus’ mission and the church’s worship are deeply connected; indeed, worship is mission. The church’s mission springs from its worship, where we glimpse the reality and the promise of God’s eternal realm. The church’s mission flows back into worship as we bring to God the joy and suffering of the world.

“Through its mission in the world, the church seeks to bear witness to God’s reign through the proclamation of the gospel, acts of compassion, work for justice and peace, and the care of creation. The church’s mission is shaped and nourished by the Word and Sacraments, and represents the living out of our prayer for the world (*F-1.01; F-1.0303; F-1.0304.*)”

Background and Rationale

The recommendations in TWE-05 are in response to the following referral: 2018 Referral: Item 14-02. On Amending Portions of the Directory for Worship. Recommendation 1.–10. The Assembly Referred Recommendations 1.–10. To the Presbyterian Mission Agency, Office of Theology and Worship—From the Presbytery of Santa Fe (*Minutes*, 2018, Part I, pp. 14, 17, 355–58 of the print copy, pp. 1198–1205 of the electronic copy).

This amendment contributes an emphasis on communal discipleship within the church’s practice of ministry and mission.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 225th General Assembly (2022) to approve the amendment to W-5.0201 and disapprove the [original] amendment to W-5.0301. Recommendation 9 in this item would introduce the concept of discipleship in various places in paragraphs describing a) the church’s ministry within the community of faith (W-5.0201) and b) the church’s mission in the world (W-5.0301). The ACC finds that sections W-5.0201 and W-5.0301 should be seen as complementary, not contradictory or mutually exclusive. It is unnecessary to amend W-5.0301 to incorporate discipleship as this is sufficiently addressed by the proposed amendment to W-5.0201.

The Assembly Committee on Theology, Worship, and Education amended and approved Item TWE-05 9 1 & 2, 32/0. The 225th General Assembly (2022) approved Item TWE-05 9 1 & 2, 395/4.

For the full report on TWE-05, go to <https://www.pc-biz.org/#!/committee/3000081/business>.

22-AA — W-5.0204

WORSHIP AND THE CHURCH'S MINISTRY WITHIN THE COMMUNITY OF FAITH

W-5.0204 PASTORAL CARE (TWE-05 7)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the third paragraph of W-5.0204 in the Directory of Worship be amended as follows? (Deleted text is in ~~strike through~~; added text is in *italics*.)

“W-5.0204 Pastoral Care ...

“... All members are called to take part in the ministry of pastoral care, visiting the sick, supporting the weak, and comforting those who mourn. Ruling elders, deacons, and ministers of the Word and Sacrament have particular responsibility for the exercise of pastoral care within the community of faith. Those with special gifts and appropriate training may be called to *the particular specialized pastoral care ministries of pastoral counseling, or chaplaincy*. In certain circumstances, persons may need to be referred to other qualified and credentialed professionals to receive appropriate counseling and care.”

Background and Rationale

The recommendations in TWE-05 are in response to the following referral: 2018 Referral: Item 14-02. On Amending Portions of the Directory for Worship. Recommendation 1.–10. The Assembly Referred Recommendations 1.–10. To the Presbyterian Mission Agency, Office of Theology and Worship—From the Presbytery of Santa Fe (*Minutes*, 2018, Part I, pp. 14, 17, 355–58 of the print copy, pp. 1198–1205 of the electronic copy).

This amendment includes spiritual direction among the examples of specialized ministries of pastoral care while seeking to avoid the appearance of an exhaustive list.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 225th General Assembly (2022) that Recommendation 7 of Item TWE-05 presents issues that the assembly should consider. This recommendation would add “spiritual direction” to the already named ministries of pastoral care. It has added “particular specialized” and “such as” so that the list created by the addition of “spiritual direction” would not be presumed to be exhaustive. However, the addition of more language is counter to recent constitutional changes that give various councils parameters and responsibility to define their own practices. Decisions about appropriate validated ministries are properly left to the individual presbyteries. In addition, the creation of a list invites more items to be added to it.

The ACC finds that if the assembly believes it is appropriate to expand the understanding of pastoral care ministries, it can be better accomplished, while addressing the issues presented above, by striking “the ministries of pastoral counseling or chaplaincy” in W-5.0204 and inserting “particular specialized pastoral care ministries” so that it would read “Those with special gifts and appropriate

training may be called to ~~the ministries of pastoral counseling or chaplaincy~~ [*particular specialized pastoral care ministries*].”

The Assembly Committee on Theology, Worship, and Education amended and approved Item TWE-05 7, 32/0. The 225th General Assembly (2022) approved Item TWE-05 7, 395/4.

For the full report on TWE-05, go to <https://www.pc-biz.org/#/committee/3000081/business>.

22-BB — W-5.0204

WORSHIP AND THE CHURCH'S MINISTRY WITHIN THE COMMUNITY OF FAITH

W-5.0204 PASTORAL CARE (TWE-05 8)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the fourth paragraph of W-5.0204 in the Directory of Worship be amended as follows? (Deleted text is in ~~strike through~~; added text is in *italics*.)

“W-5.0204 Pastoral Care...

“Services of wholeness and healing are one way of enacting the church’s ministry of pastoral care. The central element in these services is prayer, calling upon God’s saving grace or giving thanks for healing received, *in life and in death, in body, mind, or spirit*. A service of wholeness includes the proclamation of the Word, focusing on the promise of *peace and* abundant life in Christ. Prayer may be enacted through the laying on of hands and anointing with oil, provided that these actions are carefully introduced and interpreted: healing ~~always~~ *in its many forms* comes as a gift from God, not as a ~~product~~ *an accomplishment* of human prayer. The Lord’s Supper is a fitting way to seal the promise of wholeness proclaimed in the Word. Services of wholeness are to be authorized by the session and are under the direction of the minister of Word and Sacrament, but may involve leadership from ruling elders, deacons, and others with gifts for prayer. They may take place on a regular basis, as an occasional event, or as a part of the Service for the Lord’s Day.”

Background and Rationale

The recommendations in TWE-05 are in response to the following referral: 2018 Referral: Item 14-02. On Amending Portions of the Directory for Worship. Recommendation 1.–10. The Assembly Referred Recommendations 1.–10. To the Presbyterian Mission Agency, Office of Theology and Worship—From the Presbytery of Santa Fe (*Minutes*, 2018, Part I, pp. 14, 17, 355–58 of the print copy, pp. 1198–1205 of the electronic copy).

This amendment offers theological and pastoral perspective on the nature of healing and wholeness: that healing happens in a variety of ways and wholeness is not necessarily synonymous with physical recovery.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 225th General Assembly (2022) to approve Recommendation 8 of Item TWE-05. This recommendation would amend the paragraph describing services of wholeness and healing. The ACC finds that the first proposed amendment, the insertion of the words “in life and in death, in body, mind, or spirit;” the deletion of “abundant” and insertion of “ultimate well-being through” are unnecessary stylistic changes that do not present issues of polity. The ACC finds that a) deletion of the word “always” and insertion of “in its many forms” and b)

deletion of “a product” and insertion of “not an accomplishment of human prayer” are helpful clarifications.

The Assembly Committee on Theology, Worship, and Education approved Item TWE-05 8, 31/0. The 225th General Assembly (2022) approved Item TWE-05 8, 395/4.

For the full report on TWE-05, go to <https://www.pc-biz.org/#/committee/3000081/business>.

22-H — G-2.0605

PREPARATION FOR MINISTRY

G-2.0605 OVERSIGHT (HSB-05 1)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0605 in the Form of Government be amended as follows?

(Added text is in *italics*.)

“G-2.0605 Oversight

During the phases of inquiry and candidacy the individual continues to be an active member of his or her congregation and subject to the concern and discipline of the session. *However, during the time the individual is enrolled as an inquirer or candidate, the session shall report to the presbytery any matters of sexual misconduct. In matters relating to preparation for ministry, the individual is subject to the oversight of the presbytery within the context of their covenant relationship.*”

Background and Rationale

This proposed amendment originated as Recommendation 1 from the Survivors of Sexual Misconduct Task Force, with the following rationale:

Recommendations 1–5 and 8 are in response to the following referral: 2018 Referral: Item 11-09, A Resolution on Sexual Misconduct in the PC(USA). Recommendation 5. The Task Force will Undertake a Comprehensive Examination of Presbyterian Policy, Judicial Process and Rules of Discipline—from the Advocacy Committee for Women’s Concerns (*Minutes*, 2018, Part 1, p. 1024.)

Rationale for Recommendation 1: Inquirers and candidates should be held accountable by the presbytery of care. There have been instances where an inquirer or candidate is accused of unethical behavior or even sexual misconduct, and a real conflict of interest exists through family and friends who serve on or influence their home church session. If inquirers and candidates are accountable to the presbytery for ensuring proper biblical and theological training, they should also be accountable to the presbytery for ensuring proper ethical behavior during their preparation for ministry as well.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advised that the 225th General Assembly (2022) disapprove the original Recommendation 1 of Item HSB-05. The committee amended the original Recommendation 1 following the ACC advice.

Advice and Counsel—From the Advocacy Committee for Women’s Concerns (ACWC)

The Advocacy Committee for Women’s Concerns commends and strongly concurs with the recommendation. All sexual abuse is, at the core, an abuse of power. That is why certain populations—such as children and youth, developmentally disabled adults, and immigrant night shift workers—are more vulnerable to abuse and are often the targets of sexual misconduct. Clergy sexual misconduct sends

out ripple effects beyond individual victims to impact spouses and children, families and marriages, congregations, and presbyteries.

Advice and Counsel—From the Advisory Committee on Social Witness Policy (ACSWP)

As a denomination, we affirm the need to care for individuals who are victim of sexual misconduct and the need to hold accountable those who commit sexual misconduct against others. However, we still fall short in identifying and addressing situations where sexual misconduct occurs. This item seeks to strengthen the church’s response to sexual misconduct and put procedures in place at all levels to prevent sexual misconduct from happening. ACSWP commends the work of the Survivors of Sexual Misconduct Task Force and wholeheartedly lifts up their work presented in this overture.

Comment—From the Office of the General Assembly (OGA)

The committee amended recommendation 1 following OGA advice.

The Assembly Committee on Health Safety and Benefits amended the original Recommendation 1 by removing “subject to the concern and discipline of the presbytery” and inserting “the session shall report,” then approved Item HSB-05 1, 33/5. The 225th General Assembly (2022) approved Item HSB-05 1, 324/46.

For the full report on HSB-05, go to <https://www.pc-biz.org/#/committee/3000084/business>.

22-O — G-3.0106

GENERAL PRINCIPLES OF COUNCILS

G-3.0106 ADMINISTRATION OF MISSION (HSB-05 9)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-3.0106 in the Form of Government be amended as follows?

(Added text is in *italics*.)

“G-3.0106 Administration of Mission

Mission determines the forms and structures needed for the church to do its work. Administration is the process by which a council implements its decisions. Administration enables the church to give effective witness in the world to God’s new creation in Jesus Christ and strengthens the church’s witness to the mission of the triune God.

Councils higher than the session may provide examples of policies and procedures that may be gathered into advisory handbooks. These examples illumine practices required by the Constitution but left to councils for specific implementation. Such handbooks may also offer information that enhances or secures the ministry of the particular council.

Each council shall develop a manual of administrative operations that will specify the form and guide the work of mission in that council.

All councils shall adopt and implement a sexual misconduct policy and a child and youth protection policy. *Each council’s policy shall include requirements for boundary training which includes the topic of sexual misconduct, and child sexual abuse prevention training for its members at least every thirty-six months.*”

Background and Rationale

This proposed amendment originated as a recommendation from the GA Health Safety and Benefits Committee as Recommendation 9 attached to the Survivors of Sexual Misconduct Task Force recommendations. The HSB committee concluded that the denomination needs to mandate boundary training and child protection training for all members of councils including sessions of congregations, presbyteries, synods and the general assembly.

The Assembly Committee on Health Safety and Benefits amended the original Recommendation 4 and then approved Item HSB-05 9, 36/2. The 225th General Assembly (2022) approved Item HSB-05 9, 351/24.

For the full report on HSB-05, go to <https://www.pc-biz.org/#/committee/3000084/business>.

22-S — G-4.0301

CONFIDENCE AND PRIVILEGE

G-4.0301 TRUST AND CONFIDENTIALITY (ROD-07)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-4.0301 in the Form of Government be amended as follows?

(Deleted text is in ~~strike through~~; added text is in *italics*.)

“G-4.0301 Trust and Confidentiality

“In the exercise of pastoral care, ministers of the Word and Sacrament and ruling elders who have been commissioned by a presbytery to limited pastoral service (G-2.10) ~~shall maintain a relationship of trust and confidentiality, and shall work to create communities of trust, accountability, and confidentiality while protecting the vulnerable. Confidentiality creates safe and sacred space for individuals to share concerns, questions, and/or burdens and seek spiritual guidance. Confidentiality should not be an excuse to hold secret the knowledge or risk of harm especially when related to the physical abuse, neglect, sexual abuse of a minor or an adult who lacks mental capacity. Ministers of the Word and Sacrament and commissioned ruling elders shall hold in confidence all information revealed to them in the course of providing care and all information relating to the exercise of such care: except:~~

“When the person whose confidences are at issue gives express consent to reveal confidential information, then a minister of the Word and Sacrament or a *commissioned ruling elder* ~~commissioned pastor (also known as commissioned ruling elder)~~ may, but cannot be compelled to, reveal confidential information, *or when a* ~~A~~ minister of the Word and Sacrament or a *commissioned ruling elder* ~~commissioned pastor (also known as commissioned ruling elder)~~ may reveal confidential information when she or he reasonably believes that there is risk of imminent bodily harm to any person.”

Background and Rationale

This recommendation is in response to the following referral: 2018 Referral: Item 11-09, A Resolution on Sexual Misconduct in the PC(USA). Recommendation 5. The Task Force Will ... Undertak[e] a Comprehensive Examination of Presbyterian Policy, Judicial Process, and Rules of Discipline—From the Advocacy Committee for Women’s Concerns (*Minutes*, 2018, Part I, p. 1024).

... Our privilege of confidentiality is not an invitation to sweep abuse under the rug to protect the institution or to protect perpetrators of misconduct. The scriptures are clear, our mandate to protect the vulnerable and the victimized is greater than our responsibility to those who hold power.

- God has taken his place in the divine council; in the midst of the gods he holds judgment: “How long will you judge unjustly and show partiality to the wicked? Give justice to the weak and the orphan; maintain the right of the lowly and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked.” (Ps. 82: 1–4)

- [Jesus says,] “If any of you put a stumbling-block before one of these little ones who believe in me, it would be better for you if a great millstone were fastened around your neck and you were drowned in the depth of the sea. Woe to the world because of stumbling-blocks! Occasions for stumbling are bound to come, but woe to the one by whom the stumbling-block comes! ... Take care that you do not despise one of these little ones. ...” (Mt. 18:6–7; 10)

In light of these biblical mandates, when talking about confidence and privilege, it is essential that we begin with protecting the vulnerable. ... Concerns about the need for confidence in pastoral care and to confess sin do not outweigh the need to protect those who have been victimized.

Advice—From the Advisory Committee on the Constitution (ACC)

[Editor’s note: The Advisory Committee on the Constitution advised the 225th General Assembly (2022) to disapprove the original Item ROD-07. The GA Rules of Discipline Committee recommended disapproval of the original recommendation following the ACC advice. The assembly significantly amended it with a substitute motion and approved the proposed amendment. The ACC gave oral advice to the General Assembly regarding the revised proposed amendment language, which does not significantly change the current constitutional requirement to keep in confidence all information revealed in the exercise of providing pastoral care, the permission to reveal confidential information when the person who revealed it gives express consent, and the ability to reveal confidential information if the person receiving the information reasonably believes that there is a risk of imminent bodily harm to any person.]

The Assembly Committee on Rules of Discipline recommended disapproval of the original ROD-07, 19/5. The 225th General Assembly (2022) amended with a substitute motion and approved Item ROD-07, 325/65.

For the full report on ROD-07, go to <https://www.pc-biz.org/#/committee/3000083/business>.

22-G — G-2.0603

PREPARATION FOR MINISTRY

G-2.0603 PURPOSE OF INQUIRY (HSB-05 2)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0603 in the Form of Government be amended as follows?

(Added text is in *italics*.)

“G-2.0603 Purpose of Inquiry

“The purpose of the inquiry phase is to provide an opportunity for the church and those who believe themselves called to ordered ministry as ministers of the Word and Sacrament to explore that call together so that the presbytery can make an informed decision about the inquirer’s suitability for ordered ministry. *They shall provide a certificate of completion of boundary training, which includes the topic of sexual misconduct, and child sexual abuse prevention training with recertification at least every thirty-six months. The presbytery shall determine which trainings are approved to meet the criteria of these two requirements.*”

Background and Rationale

Editor’s note: This proposed amendment originated as Recommendation 2 from the Survivors of Sexual Misconduct Task Force, with the following rationale:

Recommendations 1–5 and 8 are in response to the following referral: 2018 Referral: Item 11-09, A Resolution on Sexual Misconduct in the PC(USA). Recommendation 5. The Task Force will Undertake a Comprehensive Examination of Presbyterian Policy, Judicial Process and Rules of Discipline—from the Advocacy Committee for Women’s Concerns (*Minutes*, 2018, Part 1, p. 1024.)

Rationale for Recommendation 2: The FaithTrust Institute, which provides “Healthy Boundaries” training, and the national organization Darkness to Light, which provides the “Stewards of Children” child sexual abuse prevention training, have both discovered that regularly required training is the most effective way to prevent sexual misconduct and abuse in the church. One of the best ways to provide justice for those who have already been harmed is to require prevention training so that sexual misconduct doesn’t happen again. Therefore, the Survivors of Sexual Misconduct Task Force is recommending this constitutional change to require participation in boundary training and child sexual abuse prevention training as a part of a candidate’s preparation for ministry.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advised that the 225th General Assembly (2022) disapprove the original Recommendation 2 of Item HSB-05. The committee amended the original recommendation 2 following the ACC advice.

Advice and Counsel—From the Advocacy Committee for Women’s Concerns (ACWC)

The Advocacy Committee for Women’s Concerns commends and strongly concurs with Recommendation 2 regarding Boundary and Child Protection training for ministers of the Word and Sacrament and commissioned ruling elders. ACWC would highly recommend that deacons and ruling elders also be included in all trainings, as they are church-mandated reporters of abuse as well. All sexual abuse is, at the core, an abuse of power. That is why certain populations—such as children and youth, developmentally disabled adults, and immigrant night shift workers—are more vulnerable to abuse and are often the targets of sexual misconduct. Clergy sexual misconduct sends out ripple effects beyond individual victims to impact spouses and children, families and marriages, congregations, and presbyteries.

Advice and Counsel—From the Advisory Committee on Social Witness Policy (ACSWP)

As a denomination, we affirm the need to care for individuals who are victim of sexual misconduct and the need to hold accountable those who commit sexual misconduct against others. However, we still fall short in identifying and addressing situations where sexual misconduct occurs. This item seeks to strengthen the church’s response to sexual misconduct and put procedures in place at all levels to prevent sexual misconduct from happening. ACSWP commends the work of the Survivors of Sexual Misconduct Task Force and wholeheartedly lifts up their work presented in this overture.

Comment—From the Office of the General Assembly (OGA)

Regarding Recommendation 2, the Office of the General Assembly supports the importance of including boundary training during the preparation for ministry process.

The Assembly Committee on Health Safety and Benefits amended the original Recommendation 2 by adding the amendment to G-2.0603 instead of G-2.0607e and deleted language about “good standing,” then approved Item HSB-05 2, 39/1. The 225th General Assembly (2022) approved Item HSB-05 2, 318/46.

For the full report on HSB-05, go to <https://www.pc-biz.org/#/committee/3000084/business>.

22-K — G-2.1002

COMMISSIONING RULING ELDERS TO PARTICULAR PASTORAL SERVICE

G-2.1002 TRAINING, EXAMINING, AND COMMISSIONING (HSB-05 3)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.1002 in the Form of Government amended as follows?

(Added text is in *italics*.)

“G-2.1002 Training, Examining, and Commissioning

A ruling elder who seeks to serve under the terms of G-2.1001 shall receive such preparation and instruction as determined by the presbytery to be appropriate to the particular commission. *Such preparation shall include a certificate of completion of boundary training, which includes the topic of sexual misconduct, and child sexual abuse prevention training with recertification at least every thirty-six months. The presbytery shall determine which trainings are approved to meet the criteria of these two requirements.* The ruling elder shall be examined by the presbytery as to personal faith, motives for seeking the commission, and the areas of instruction determined by the presbytery. A ruling elder who has been commissioned and later ceases to serve in the specified ministry may continue to be listed as available to serve but is not authorized to perform the functions specified in G-2.1001 until commissioned again to a congregation or ministry by the presbytery.”

Background and Rationale

This proposed amendment originated as Recommendation 3 from the Survivors of Sexual Misconduct Task Force, with the following rationale:

Recommendations 1–5 and 8 are in response to the following referral: 2018 Referral: Item 11-09, A Resolution on Sexual Misconduct in the PC(USA). Recommendation 5. The Task Force will Undertake a Comprehensive Examination of Presbyterian Policy, Judicial Process and Rules of Discipline—from the Advocacy Committee for Women’s Concerns (*Minutes*, 2018, Part 1, p. 1024.)

Rationale for Recommendation 3: The FaithTrust Institute, which provides “Healthy Boundaries” training, and the national organization Darkness to Light, which provides the “Stewards of Children” child sexual abuse prevention training, have both discovered that regularly required training is the most effective way to prevent sexual misconduct and abuse in the church. One of the best ways to provide justice for those who have already been harmed is to require prevention training so that sexual misconduct doesn’t happen again.

The task force concluded that the denomination needs to mandate boundary training and child protection training for commissioned ruling elders and that training needs to be updated every 36 months.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advised that the 225th General Assembly (2022) disapprove the original Recommendation 3 of Item HSB-05. The committee revised the original recommendation following the ACC advice.

Advice and Counsel—From the Advocacy Committee for Women’s Concerns (ACWC)

The Advocacy Committee for Women’s Concerns commends and strongly concurs with Recommendation 3 regarding boundary and child protection training for ministers of the Word and Sacrament and commissioned ruling elders. ACWC would highly recommend that deacons and ruling elders also be included in all trainings, as they are church-mandated reporters of abuse as well. All sexual abuse is, at the core, an abuse of power. That is why certain populations—such as children and youth, developmentally disabled adults, and immigrant night shift workers—are more vulnerable to abuse and are often the targets of sexual misconduct. Clergy sexual misconduct sends out ripple effects beyond individual victims to impact spouses and children, families and marriages, congregations, and presbyteries.

Advice and Counsel—From the Advisory Committee on Social Witness Policy (ACSWP)

As a denomination, we affirm the need to care for individuals who are victim of sexual misconduct and the need to hold accountable those who commit sexual misconduct against others. However, we still fall short in identifying and addressing situations where sexual misconduct occurs. This item seeks to strengthen the church’s response to sexual misconduct and put procedures in place at all levels to prevent sexual misconduct from happening. ACSWP commends the work of the Survivors of Sexual Misconduct Task Force and wholeheartedly lifts up their work presented in this overture.

Comment—From the Office of the General Assembly (OGA)

Regarding Recommendation 3, the Office of the General Assembly supports the importance of including boundary training for commissioned ruling elders.

The Assembly Committee on Health Safety and Benefits amended the original Recommendation 3 and then approved Item HSB-05 3, 39/1. The 225th General Assembly (2022) approved Item HSB-05 3, 358/13.

For the full report on HSB-05, go to <https://www.pc-biz.org/#/committee/3000084/business>.

22-L — G-2.1103

CERTIFIED CHURCH SERVICE

G-2.1103 CHRISTIAN EDUCATORS (HSB-05 4)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.1103 in the Form of Government be amended as follows?

(Added text is in *italics*.)

“G-2.1103 Christian Educators

a. Skills and Training

Certified Christian educators are persons certified and called to service in the ministry of education in congregations and councils. They shall have skills and training in biblical interpretation, Reformed theology, worship and sacraments, human development, faith development, religious education theory and practice, and the polity, programs and mission of the Presbyterian Church (U.S.A.). *Certified Christian educators shall provide a certificate of completion of boundary training, which includes the topic of sexual misconduct, and child sexual abuse prevention training with recertification at least every thirty-six months. The presbytery shall determine which trainings are approved to meet these two requirements.*

b. Presbytery Responsibility

The presbytery shall establish minimum requirements for compensation and benefits for Certified Christian educators and Certified Associate Christian educators and shall provide access to the area of the presbytery that oversees ministry (G-3.0307). During their term of serve in an educational ministry under the jurisdiction of the presbytery, Certified Christian Educators are entitled to the privilege of the floor with voice only at presbytery meetings, and in the case of Certified Christian Educators who are ruling elders, the privilege of voice and vote at all meetings. *Certified Christian educators and Certified Associate Christian educators shall provide to the presbytery in which they serve a certificate of completion of boundary training, which includes the topic of sexual misconduct, and child sexual abuse prevention training with recertification at least every thirty-six months. The presbytery shall determine which trainings are approved to meet these two requirements. Presbytery shall report a certificate of completion to the national certifying body for these two trainings.*”

Background and Rationale

The General Assembly included this comment:

“The committee encourages the Christian Educators Certification Committee to take up the oversight of the certified Christian educators in presbyteries and congregations, particularly the tracking of required trainings. Gaps in oversight are where it is difficult to ensure that vulnerable people are protected.”

This proposed amendment originated as Recommendation 4 from the Survivors of Sexual Misconduct Task Force, with the following rationale:

Recommendations 1–5 and 8 are in response to the following referral: 2018 Referral: Item 11-09, A Resolution on Sexual Misconduct in the PC(USA). Recommendation 5. The Task Force will Undertake a Comprehensive Examination of Presbyterian Policy, Judicial Process and Rules of Discipline—from the Advocacy Committee for Women’s Concerns (*Minutes*, 2018, Part 1, p. 1024.)

Rationale for Recommendation 4: The FaithTrust Institute, which provides “Healthy Boundaries” training, and the national organization Darkness to Light, which provides the “Stewards of Children” child sexual abuse prevention training, have both discovered that regularly required training is the most effective way to prevent sexual misconduct and abuse in the church. One of the best ways to provide justice for those who have already been harmed is to require prevention training so that sexual misconduct doesn’t happen again.

The task force concluded that the denomination needs to mandate boundary training and child protection training for certified Christian educators and certified associate Christian educators and that training needs to be updated every 36 months.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advised the 225th General Assembly (2022) disapprove the original Recommendation 4 of Item HSB-05. The committee revised the original recommendation following the ACC advice.

Advice and Counsel—From the Advocacy Committee for Women’s Concerns (ACWC)

The Advocacy Committee for Women’s Concerns commends and strongly concurs with Recommendation 4 regarding boundary and child protection training for Certified educators. ACWC would highly recommend that deacons and ruling elders also be included in all trainings, as they are church-mandated reporters of abuse as well. All sexual abuse is, at the core an abuse of power. That is why certain populations—such as children and youth, developmentally disabled adults, and immigrant night shift workers—are more vulnerable to abuse and are often the targets of sexual misconduct. Clergy sexual misconduct sends out ripple effects beyond individual victims to impact spouses and children, families and marriages, congregations, and presbyteries.

Advice and Counsel—From the Advisory Committee on Social Witness Policy (ACSWP)

As a denomination, we affirm the need to care for individuals who are victim of sexual misconduct and the need to hold accountable those who commit sexual misconduct against others. However, we still fall short in identifying and addressing situations where sexual misconduct occurs. This item seeks to strengthen the church’s response to sexual misconduct and put procedures in place at all levels to prevent sexual misconduct from happening. ACSWP commends the work of the Survivors of Sexual Misconduct Task Force and wholeheartedly lifts up their work presented in this overture.

Comment—From the Office of the General Assembly (OGA)

Regarding Recommendation 4, the Office of the General Assembly, which oversees educator certification through the work of the Educator Certification Committee, the national certifying body, is

committed to this ministry which provides an intensive process of education for those serving in ministries of Christian education/formation.

The Assembly Committee on Health Safety and Benefits amended the original Recommendation 4 and then approved Item HSB-05 4, 40/0. The 225th General Assembly (2022) approved Item HSB-05 4, 305/60.

For the full report on HSB-05, go to <https://www.pc-biz.org/#/committee/3000084/business>.

22-E — G-2.0503

MINISTERS OF WORD AND SACRAMENT

G-2.0503 CATEGORIES OF MEMBERSHIP (POL-07)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0503 in the Form of Government be amended as follows?

(Deleted text is in ~~strike through~~; added text is in *italics*.)

“G-2.0503 Categories of Membership

A minister of the Word and Sacrament is a member of a presbytery and shall be engaged in a ministry validated by that presbytery, a member-at-large as determined by the presbytery, or ~~honorably~~ retired. ...

... c. ~~Honorably~~ Retired

Upon request of a member of presbytery, the presbytery may designate the member ~~honorably~~ retired ~~because of age or physical or mental disability.~~”

Background and Rationale

The only designation of retirement for ministers of the Word and Sacrament allowed in the current *Book of Order* is “Honorably Retired.” That designation may be perfectly fitting for many Presbyterian ministers as they retire from active pastoral roles, but presbyteries sometimes face situations in which a minister’s service has been marked by difficulties and challenges that do not rise to the level of formal disciplinary charges and censure, but which are hardly worthy of the label “Honorable.”

An example of such a situation might be when a pastor has acted inappropriately but no disciplinary charges are brought because of the belief that the damage to a particular church or harmed person would be more devastating than just letting a pastor leave. Victims are then revictimized when that pastor is granted the status of “Honorably Retired.” Another factor might be that church members or others mistrust or do not understand the processes to bring charges. A third example is when a pastor commits boundary violations after honorably serving and leaving a congregation to move to other endeavors. There may also be situations that occurred during a pastor’s membership in a previous presbytery that could be unreported during a transfer process and only later come to light following retirement in a different presbytery.

So how do presbyteries today respond when ministers with service marked by difficulties or challenges on their records seek retirement? Some may maintain those ministers as members at-large or in other in-between statuses rather than offering retirement, to avoid characterizing the minister’s service as “Honorable.” Other presbyteries may go ahead and honorably retire ministers of all types, regardless of the quality and faithfulness of their service. In doing so, however, the term “Honorably” loses its meaning for anyone. Such a retirement may confuse or, as noted above, revictimize people who have been harmed by a troubled pastorate and who may feel that the presbytery is praising the pastor’s service despite the gravity of its problems.

The proposed amendment would maintain the “Retired” category but remove the mandatory designation of “Honorably” that now applies to all retirements. The new designation of “Retired” would be effective for retirements approved by presbyteries on or after the effective date of the amendment under G-6.04e of the *Book of Order*.

This proposed amendment would have no impact whatsoever on a minister of the Word and Sacrament’s access to Board of Pension retirement benefits. That Board of Pensions process is completely separate from a presbytery granting “Retired” status to a minister on its rolls.

Advice—From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 225th General Assembly (2020) that POL-07 presents issues. The item seeks to amend G-2.0503 and G-2.0503c by striking “honorably” before “retired” in the two places where it occurs, and by adding “or other factors satisfactory to the presbytery” to G-2.0503c.

The ACC finds that deleting “honorably” does not alter the substance of those provisions or affect other constitutional provisions.

The ACC advises the assembly, however, that a similar overture was considered by the 210th GA (1998). The overture was referred to the Office of the General Assembly, which presented an amended overture to the 211th GA (1999). That overture would have removed “honorably” but also included a new provision that would have allowed a presbytery to “designate a retired minister as an honorably retired minister if the presbytery is moved by affection and gratitude to do so.” The ACC did not raise any constitutional issues to the proposed amendment, which was subsequently approved by the 211th GA (1999), but then failed to receive the affirmative vote of a majority of the presbyteries.

The amendment as proposed, in addition to striking “honorably” adds “or other factors satisfactory to the presbytery.” The ACC is unaware of any factors other than those already listed in G-2.0503c that would appropriately lead to the retirement of a minister, and the rationale includes no discussion of the additional language. The ACC is concerned that there could be unintended consequences of this language and advises that if the assembly believes that the intent of this overture is appropriate, the additional words “or other factors satisfactory to the presbytery” be stricken.

The Assembly Committee on Polity amended the overture language following advice from the ACC and then approved Item POL-07, 28/2. The 225th General Assembly (2022) approved Item POL-07, 270/128.

For the full report on POL-07, go to <https://www.pc-biz.org/#/committee/3000082/business>.

22-I — G-2.0804

CALL AND INSTALLATION

G-2.0804 TERMS OF CALL (HSB-06)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0804 in the Form of Government be amended as follows?

(Added text is in *italics*.)

“G-2.0804 Terms of Call

The terms of call shall always meet or exceed any minimum requirement of the presbytery in effect when the call is made. The session shall review annually the minister’s terms of call and shall propose for congregational action (G-1.0501) such changes as the session deems appropriate, provided that they meet the presbytery’s minimum requirements. The call shall include *provision for a minimum of twelve weeks paid family medical leave and 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.*”

Background and Rationale

This proposed amendment originated as a recommendation from the Family Leave Policy Task Force as Recommendation 1. The Family Leave Policy Task Force provided the following edited rationale in part:

Recommendation 2 approved by the General Assembly included a General Assembly policy definition of Family Leave as:

- Leave to accommodate the birth, foster placement, or adoption of a child.
- Leave to provide care to an ill or disabled family member.
- Leave to heal following a loss or tragic event.

In recent years the General Assembly has taken actions to encourage various councils of the church to honor the full humanity of its members and employees. The 221st General Assembly (2014) encouraged presbyteries and churches to create parental leave policies with the minimum of six weeks and 100% pay without using other forms of paid leave. The 222nd General Assembly (2016) also voted to encourage the six agencies of the General Assembly (Board of Pensions, Foundation, Office of the General Assembly, Presbyterian Investment and Loan Program, Inc., Presbyterian Mission Agency, and the Presbyterian Publishing Corporation) to improve their paid parental leave policies in accordance with the advice of the 221st General Assembly (2014). The 223rd General Assembly created a task force with a charge of determining the most effective method for ensuring a robust family leave policy throughout the PC(USA). Through its research and deliberations, the Family Leave Policy Task Force (FLPTF) has determined the most effective method of accomplishing this goal for called and installed ministers is through a constitutional mandate. The task force recommends that family leave be interpreted as a dimension of wholeness, one that responds to the need for time away from work. The task force believes there are theological, developmental, and societal justifications for committing to a denomination-wide family leave policy, and while this specific

recommendation provides for called and installed pastors, the task force would urge adoption of this same provision of care for all PC(USA) workers.

Advice—From the Advisory Committee on the Constitution (ACC)

This item proposed to introduce specific minimum terms of call within the Constitution of the Presbyterian Church (U.S.A.). This step creates constitutional problems, and we recommend disapproval of Item HSB-06. The language of Item HSB-06 introduces administrative-operational detail into the *Book of Order*. Councils have a responsibility and should be trusted to adopt policies appropriate to their circumstances that support and nurture their members, families and staff (see G3.0301c, for example). The choice of twelve weeks reflects the societal sensibilities of the present day toward fair employment practices. Likely changes in those sensibilities mean that G-2.0804, if amended in this fashion now, may well require further and repeated amendment in the years ahead. Such amendments are more appropriate in an operations manual than a constitutional document.

Advice and Counsel—From the Advocacy Committee for Women’s Concerns (ACWC)

The Advocacy Committee for Women’s Concerns recommends the approval of HSB-06. The PC(USA), as an employer from the national level down to the local congregation, has the opportunity to model just employment practices through family leave policies that encourage balance in life between work and family and are consistent with PC(USA) theology and policies on work and workers.

Advice and Counsel—From the Advisory Committee on Social Witness Policy (ACSWP)

The Advisory Committee on Social Witness Policy advises that the 225th General Assembly (2022) approve item HSB-06. As a denomination, we have affirmed the importance of supporting families. However, in practice, we have created a situation where the majority of our pastors have been left with no parental leave. Without a paid family leave policy, the PC(USA) forces parents to make a choice between proper healthcare for themselves and their children, and adequate income to provide for their families. It forces family members with sick parents or children to choose work over care, which is antithetical to our call to be compassionate to the ill and infirm. By approving this amendment, the PC(USA) can shape our polity in a way that shows the value we place on human life and relationship. Need to care for individuals who are victim of sexual misconduct and the need to hold accountable those who commit sexual misconduct against others. However, we still fall short in identifying and addressing situations where sexual misconduct occurs. This item seeks to strengthen the Church’s response to sexual misconduct and put procedures in place at all levels to prevent sexual misconduct from happening. ACSWP commends the work of the Survivors of Sexual Misconduct Task Force and wholeheartedly lifts up their work presented in this overture.

Advice and Counsel—From the Racial Equity Advocacy Committee (REAC)

The Racial Equity Advocacy Committee advises that the 225th General Assembly (2022) approve this item. The Racial Equity Advocacy Committee (REAC) supports the need to have appropriate time of leave for ministers.

Comment—From the General Assembly Committee on Representation (GACOR)

The General Assembly Committee on Representation (GACOR) acknowledges that the procedures of employment matter. Unfortunately, in the area of parental and family leave, the denominational instruction is not as clear. GACOR has continuously supported efforts to create an equitable family leave policy. Often councils and individual congregations do not have parental/family

leave policies in place and must do so if and when the case arises (putting the individual requesting the leave in a precarious position). This can result in decision-making that focuses on the financial cost of the leave rather than the care of the leader and family. The proposed amendment would provide the framework for individuals needing parental or family leave. Committees on representation at the presbytery and synod levels, or the committees tasked with such work, should serve as a resource to their councils concerning employment practices as stated in G-3.0103.

The Assembly Committee on Health Safety and Benefits amended and approved Item HSB 06, 34/3. The 225th General Assembly (2022) amended and approved Item HSB 06, 346/33.

For the full report on HSB-06, go to <https://www.pc-biz.org/#/committee/3000084/business>.

22-Q — G-3.0303c

THE PRESBYTERY

G-3.0303c RELATIONS WITH SESSIONS (MC-03)

The 225th General Assembly (2022) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-3.0303c in the Form of Government be amended as follows?
(Added text is in *italics*.)

“G-3.0303 Relations with Sessions ...

“... c. establish minimum compensation standards, *including provisions for dissolution terms, for pastoral calls and for those serving in temporary pastoral service, Certified Christian Educators and Certified Associate Christian Educators within the presbytery;*”

Background and Rationale

[Editor’s note: This rationale was prepared for the original overture, which was significantly amended by the assembly and may or may not apply to the proposed amendment above.]

In 1993, the General Assembly Permanent Judicial Commission ruled in the case Saurbaugh v. the Presbytery of Great Rivers that “the *Book of Order* does not give the presbyteries power to require congregations to pay compensation upon dissolution of pastoral relationships” (*Minutes*, 1994, Part I, p. 155, Remedial Case 206-13,11.094 attached). In subsequent years, the church has maintained that while a presbytery can have guidelines and policies concerning severance for ministers at the dissolution of a pastorate, the presbytery has no authority to enforce those policies. This overture seeks to remedy that omission in the *Book of Order* by making explicit the authority of presbyteries to create and enforce severance policies by linking that authority to the power to set minimum wages and approve calls.

The overture does not attempt to set a national severance policy but rather to clarify the presbytery’s relationship to both the session and the minister during times of transition.

Advice—From the Advisory Committee on the Constitution (ACC)

[Editor’s note: This advice was prepared for the original overture, which was significantly amended by the assembly.]

The ACC advises the 225th General Assembly (2022) to disapprove [original] MC-03. ...

The ACC finds that nothing in the proposed amendment would change the requirement that only agreed-upon [by the congregation approving terms or change to terms of call] terms of dissolution are enforceable

Advice and Counsel—From the Advisory Committee on Social Witness Policy (ACSWP)

The Advisory Committee on Social Witness Policy (ACSWP) advises that the 225th General Assembly (2022) approve this item.

When a pastor and a church need to end their mutual relationship, there needs to be equity in severance. Sometimes a pastor leaves without a just severance, which creates unfair stress in a time of transition. Some pastors might receive a fair severance package, others might receive none. This overture calls for presbyteries to establish minimums to prevent both undue hardship and retaliation in the moments that lead to the termination of the relationship between pastor and church.

According to the 2009 “God’s Work in Women’s Hands: Just Compensation and Just Compensation,” the PC(USA) defines pay equity as seeking fairness in compensation. While the policy addresses gender discrimination in compensation, this call for equity should apply to severance packages regardless of gender. By requiring presbyteries to set minimum severance policies, the denomination can move toward a more equitable compensation in the church.

The Assembly Committee on Mid Councils amended the overture language and then approved Item MC-03, 32/0. The 225th General Assembly (2022) approved Item MC-03, 386/18.

For the full report on MC-03, go to <https://www.pc-biz.org/#/committee/3000080/business>.



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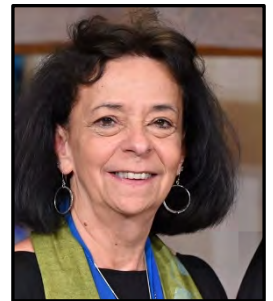
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Keynotes by, *The Rev. Ruth Faith Santana-Grace,*
Co-Moderator, 225th General Assembly



Preaching by, *The Rev. Dr. Victor Aloyo,*
President, Columbia Theological Seminary

WORKSHOPS:

FRIDAY, FEBRUARY 24TH: 2:15 pm ~ 60-75 minutes

Paradigm Shifts–Seminary Education in an In-Between Time..... The Rev. Dr. Victor Aloyo
President, Columbia Theological Seminary



Facing Racism: Addressing the Church’s Original Sin.....The Rev. Dr. Wylie V. Hughes
Pastor, Orchard Park Presbyterian Church



Forms of Spiritual Practice ~ Explore Various Forms of Spiritual Practice, including the opportunity to experience a few of them.....The Rev. Cindy Kohlmann
Connectional Presbyterian/Stated Clerk, New Castle Presbytery
Former Co-Moderator of the 223rd General Assembly



SATURDAY, FEBRUARY 25th: 10:30 am ~ 60-75 minutes

Legacy Giving: How to start (or re-ignite) a legacy, wills emphasis, planned giving, and endowment program for your congregation.....Robert Hay
Ministry Relations Officer of the Presbyterian Foundation



Cybersecurity Concerns for Houses of WorshipKlint Walker, CISS, Cybersecurity Advisor
Cybersecurity and Infrastructure Security Agency (CISA)
Courtesy of the Insurance Board



Conversations about Transformational Leadership.....The Rev. Dr. David Shelor, Synod Moderator
Pastor, First Presbyterian Church, Dunedin, Florida



Forms of Spiritual Practice ~ Explore Various Forms of Spiritual Practice, including the opportunity to experience a few of them.....The Rev. Cindy Kohlmann
Connectional Presbyter/Stated Clerk, New Castle Presbytery
Former Co-Moderator of the 223rd General Assembly



For more information, please contact Lisa Lovelady, lisa@synodsa.org or 904.356.6070

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Philip Morgan Director of Music at Central Presbyterian Church in Louisville, KY. Phillip has led music in worship and presented seminars on African American sacred music at several national gatherings of the Presbyterian Church (U.S.A.)

Gad Mpoyo Organizing Pastor of Shalom International Ministry, a cross-cultural New Worshiping Community led by immigrants and refugees located in Clarkston, Georgia. Gad is also the Southeastern Associate for 1001 New Worshiping Communities

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Seven Marks of Vital Congregations

1

LIFELONG Discipleship Formation vs. Complacent “Christian” piety, simply teaching good morals, or offering the latest programs.

“The righteousness that comes through faith in Christ, the righteousness of God based on faith.” (PHIL. 3:9B)

- From the cradle to the grave seeking to be formed for right living with God and with all people.
- Faith — seeking understanding, cultivating wisdom, and actively following Christ. It is not an extra-curricular activity nor merely head-knowledge.
- Discipleship awakened and engaged in issues facing today’s culture: injustice, inequality, divisive segregation, oppression, suffering, abuse of creation.
- Discipleship formed and strengthened in the community of Christ and permeates daily practices and daily living.

2

Intentional Authentic Evangelism vs. “Jesus freaks”; “Christian” Hypocrisy; A committee.

“We have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God.” (2 COR. 4:7)

- Intentionally sharing the Good News of Jesus Christ, not just acts of kindness.
- Authentically sharing Christ because it is intrinsic to self-identity; overflow of Christ in our life.
- Relational, not programmatic or systematic

3

Outward Incarnational Focus vs. Inward Institutional Survival; Closed communities of assimilation/exclusion.

“The gate is narrow and the road is hard that leads to life, and there are few who find it.” (MATT. 7:14)

- Outward exploration, awareness, and focus on neighbors and neighborhood.
- Beyond relationship with those who are like us, the incarnate Christ dwells among the lowly & least, the stranger & the suffering, the marginalized & majority.
- Missional focus on where Christ is already living and present and calling us to dwell.

4

Empower Servant Leadership vs. the Pastor’s job; monopolized leadership; hiring the young energetic pastor; burning out good volunteers.

“The harvest is plentiful, but the laborers are few; therefore, ask the Lord of the harvest to send out laborers.” (MATT. 9:37–38)

- Identify, nurture, support the use of spiritual gifts of all people to serve; not monopolized cliques of power.
- All voices and people are necessary, and it is noticeable when people are absent/missing.
- Nurture and encourage those specifically called and gifted for pastoral ministry.

5

Spirit-Inspired Worship vs. *Self-gratifying worship, stale ritual divorced of meaning, or consumer entertainment worship*

“These people draw near with their mouths and honor me with their lips, while their hearts are far from me, and their worship of me is a human commandment learned by rote.” (ISAIAH 29:13)

- Worship is about God. We get to come on holy ground, encounter God, and experience wonder.
- Worship is active participation in the living relationship of the triune God, thus all should feel welcome just as they are to come.
- Worship challenges, teaches, transforms, encounters, convicts, and sends people out different.

6

Caring Relationships vs. *Any other Social Club; façades, hypocrisy, and judgment of “church” and “religion.”*

“By this everyone will know that you are disciples, if you have love for one another.” (JOHN 13:35)

- Sharing in God’s true agape moves us beyond half-hearted programmatic participation, lukewarm faith, and pretending.
- Instead of a closed, judgmental community, people find freedom to share stories, encounter the Savior, and ask for help.
- Welcome and hospitality are not left to a committee, but, imperfectly, we strive for all people find identity, purpose, and belonging in the household of God.
- Confront conflict, seek reconciliation in all divisions, find ways to embrace all diversity, seek to be peace-makers and bridge builders together.

7

Ecclesial Health vs. *Unhealthy dysfunction; toxic environments; obsolete and irrelevant buildings*

“The body does not consist of one member but of many. God has so arranged the body that there may be no dissension within the body, but the members may have the same care for one another.” (1 COR. 12:14, 24B–25)

- Understanding of: Why we are a church community? How are we a church community in practice? Prayer permeates all life together.
- Clarity in mission, core values to ministry, passion and joy in being the church. Our budget reflects these values, vision, and ministries.
- Fiscally responsible — stewardship and tithing are taught, transparency in spending, continual assessment/discernment of a sustainable budget.
- All are aware of how decisions are made, stake-holders in the process and procedures, valued voices in the envisioning, open to changes, continual assessment of the “why” and “how” we are church together.
- Nurturing and supporting the health of pastor(s), staff, and all called to lead; fighting against burnout.

Partnership Info for February 11, 2023 PGA Meeting Handbook

AMIS (Atlanta Ministry with International Students) is the French word for “friends” and describes our mission, which is to promote cultural and global understanding through friendship and hospitality with international students and scholars in the greater Atlanta area. We are currently looking for volunteers to welcome and connect with international students as Amigo friends. Our International Friendship program matches an international student with a volunteer in the local community for friendship and sharing of cultures. Your support can help an international student in their adjustment to American life, culture, and language, as well as introduce them to our city. We ask you to meet at least once for a meal, event, or outing and continue your friendship over the year as you have time and opportunity. Learn more at: amis-inc.org/amigovolunteer or email us at office@amis-inc.org.

Buckhead Christian Ministries’ mission is to keep people from becoming homeless and to work to elevate their possibilities for economic empowerment. We provide emergency assistance, supportive housing, and financial education programs that strengthen our community and empower our neighbors. Learn more at: <https://bcmgeorgia.org>

Central Outreach and Advocacy Center’s purpose is to open doors to overcome and prevent homelessness. Our vision is to be passionate advocates and invested partners for those experiencing homelessness. Central OAC serves downtown Atlanta from the lower level of Central Presbyterian Church. Our agency has developed from an emergency food pantry to a church outreach ministry into one of the most well-known nonprofits in the downtown area. Learn more at: <https://centrалоac.org>

Earth Covenant Ministry (GIPL) Georgia Interfaith Power and Light is an interfaith non-profit whose mission is to engage communities of faith in the stewardship of Creation as a direct expression of our faithfulness and as a religious response to global climate change, resource depletion, environmental injustice, pollution, and other disruptions in Creation. Learn more at: <https://gipl.org/>

ECKAM (Evangelical Coalition of Korean American Ministries) is a partnership of the Presbytery of Greater Atlanta. It is formed by Korean congregations and fellowships within the bounds of Greater Atlanta Presbytery. ECKAM’s focus shall be mission and ministry that specifically addresses the Korean cultural context and language needs. ECKAM is part of the Presbytery subject to all the policies and procedures of the presbytery and Book of Order, yet will have a certain degree of autonomy in addressing ministry in the Korean context, and in some process issues in the presbytery.

The mission of **Joining Hands for Justice in Palestine and Israel (JHJPI)** is to promote peace with justice in the Holy Land. We promote bringing an end to the Israeli Occupation and exploitation of land and resources by applying Christ’s teaching through prayer, advocacy, and education. Our hope is to build relationships on the basis of equality and human rights so that all may live in peace with dignity.

Join Us! We meet, via Zoom, on the second Thursday of every month at noon.
Support Our Work: donate online – jhjpi.com/support or send check to: P.O. Box 2123, Tucker, GA, 30085
Like our Facebook Page: Joining Hands for Justice in Palestine and Israel
Visit Our Website: jhjpi.com for more information and resource materials.
Or contact: Sarah Humphrey: sarah.h.humphrey@gmail.com

La Gonave Haiti Partners

Our Vision: A future where everyone on la Gonâve experiences thriving, abundant life.
Our Mission: Haitian and American partners, working side by side in mutually-transformative relationships, to build vibrant, hopeful, and resilient communities on the island of la Gonâve. For more than 30 years, la Gonâve Haiti Partners has been working in collaboration with the Episcopal Diocese of Haiti to support programs that build capacity for an improved quality of life for Haitians living on la Gonâve island. Nineteen churches across eight states, individuals, and other institutions partner with our Haitian brothers and sisters to support pre K-12 education for over 1500 students, healthcare for thousands of patients, and economic development opportunities to families through micro finance loans and the Kid-for-a-Kid goat program. Recent initiatives include a new rural middle school that will open this fall, and a computer literacy curriculum for students attending the K-12 school with the arrival of the St. Francis computer lab, and creation of an integrated network of health care providers across the island that addresses maternal and infant health and childhood malnutrition. We welcome new churches to learn more about joining our partnership. Learn more at: www.lagonavepartners.org.

Memorial Drive Ministries envisions the end of disconnectedness for refugees and the diverse community of Clarkston. This summer, Memorial Drive Ministries welcomed 3 new partners onto our campus to join our community: a new congregation worshipping in Burmese on Sundays, an International Rescue Committee summer camp for resettled refugee students, and the Center for Victims of Torture external relations staff. As we move into the fall, stay in touch by following Memorial Drive Ministries on Facebook, signing up for our E-newsletter through our website, or giving a gift through our Amazon Wishlist. Learn more at: <https://www.facebook.com/MemorialDriveMinistries>
<https://mdmatl.org/sign-up-for-newsletter/>
https://www.amazon.com/hz/wishlist/ls/1KZ6V7DYWQ4SP?ref=wl_share

The **Peace and Global Witness Partnership** is established to promote the efficacy of Peace throughout our global community and nation. To effectuate this process of Peace, the Partnership has incorporated several Ministries which range in service population to International Students (Ministry of Amis), The Prison Movement (Ncart), Local homelessness Service projects, El Refugio and detainee programs as well as the Sanctuary Movement located at Columbia Presbyterian Church. In addition, collaborations are underway to integrate the work of Mission Haven with local church ministries. Further the development of the Institute for Public Theology under the auspices of Columbia Presbyterian Church has begun preliminary

discussions with Columbia Seminary in an effort to develop a cross section of curricular designed to enhance public theology praxis with seminary training.

Presbyterians Caring for Chaplains and Military Personnel helps the PC(USA) endorsing agency, Presbyterian Federal Chaplaincies (www.pccmp.org), provide Presbyterian and reformed ministry to federal personnel with the mission, “That all may practice in peace.” We help recruit and support Presbyterian clergy who serve members and families of our Armed Forces worldwide, Veterans and their families receiving care from the Department of Veterans Affairs, inmates confined in Bureau of Prison facilities and their families, and members and cadets of the Civil Air Patrol. In August 2022, Chaplain Training and Credentialing events will be held at Calvin Crest Conferences outside Oakhurst, CA on August 1-5 and at Montreat Conference Center in Montreat NC on August 8-12. Presbytery’s Peace and Global Witness Partnership financially supports these events. Minister members of the Presbytery of Greater Atlanta that currently serve as Chaplains are Patrick Day with the Georgia National Guard, Victoria Kelly Chappell with the US Navy Reserve and Michael Chaney in the US Navy. For more information contact Rev. Bill Nisbet, retired Army Reserve Chaplain, at wonisbet@bellsouth.net.

Presbyterians for a Better Georgia has been a voice for Presbyterians at the state capitol during the 2022 legislative session, working especially hard to achieve positive results on our two focus issues: 1) increasing affordable housing/ending homelessness and 2) increasing access to healthcare. Please visit our website (www.p4bg.org) or our Facebook, Instagram, and Twitter feeds to learn more about how you can partner with PBG.

Presbyterian Youth Ministry Collaboration of Atlanta brings together those working in youth ministry across the greater Atlanta area. Our group is composed of full-time, part-time and volunteer youth workers who serve in a variety of ordained and non-ordained positions at PGA churches. The mission of this partnership is to foster community and learning between the youth workers of the presbytery through idea sharing.

Street Grace is a faith-driven organization collaborating with faith, business and community leaders providing a comprehensive path to end the sexual exploitation of minors. CSEC involves the recruitment, harboring, transportation, and/or the obtaining of a child under the age of 18 for the purpose of a commercial sex act. Street Grace mobilizes community resources – financial, human, and material – to fight CSEC through **prevention, protection, policy and pursuit.**

MISSION: To eradicate the Commercial Sexual Exploitation of Children (CSEC).

VISION: A world where all children are free from sexual exploitation.

Learn more at: <https://www.streetgrace.org/>

The mission of **UKirk Atlanta** is to energize, coordinate, and develop relationship-based ministries on Atlanta area college campuses and to build connections between college students and PC(USA) congregations. UKirk Atlanta strives to foster supportive, faithful communities of

students who together seek to engage faith in their everyday lives, particularly for the students at Agnes Scott College, Emory University, and Georgia State University.

We are proudly a member of More Light Presbyterians and a Matthew 25 Faith Community.

Our partnership as a More Light ministry gives us a foundation for the future of our ministry that we are proud to stand upon so that we can “be lovingly present for those who most need support in our communities, encouraging us to better attend to their spiritual needs.”

We are also called by our faith to stand against the systems of white supremacy and racism, seeking justice and wholeness in God’s beloved community. Learn more at:

www.ukirkatlanta.com

Westminster Christian Fellowship at Georgia Tech introduces students and Chinese scholars to Christianity and walks with Christians through this pivotal time of life. Our general student group meets weekly for fellowship, worship, prayer, and small group Bible studies. Our Chinese student group meets weekly to build community and study the Bible. Every year we serve over 300 Chinese students in August by welcoming them to Georgia Tech by offering transportation and temporary housing before the school year begins. We also have a weekly group for Chinese adult scholars and their families to learn about Christianity. The scholars group provide many adults with their first exposure to Christianity.

If you would like more information about our organization, you can visit our website (gt-wcf.org) or find us on Facebook or Instagram ([gtwcf](https://www.instagram.com/gtwcf)). If you are interested in volunteering or becoming a financial supporter, you may email our director Jon Keyser (jon@gt-wcf.org).

ADDENDUM

Opportunities for Presbytery Service

During the Pandemic, all meetings are virtual until further notice.

*Committees/Commissions of the Presbytery need you! If interested and able, please submit a Volunteer Interest Form (and General Assembly Interest Form, if interest in GA) found with full descriptions of committees/commissions at <http://atlpcusa.org/committees>. Terms of service are typically 3 years, with eligibility for re-election, and maximum of 6 consecutive years. The * indicates that committee/commission members must be Ruling Elders or Teaching Elders in the PC (USA).*

***Bills and Overtures Committee/General Assembly (GA) Commissioner** – prepares for, attends, and participates in the General Assembly, reports to the Presbytery, and serves as the Presbytery Bills and Overtures Committee for two years following the General Assembly. Meetings are typically Monday, quarterly, 1-3 pm.

***Committee on Ministry (COM)** – provides care of congregations, pastors, and educators. Meetings are typically 3rd Thursdays, monthly, 5-7 pm, with subcommittees meeting from 4-5 pm.

***Committee on Preparation for Ministry (CPM)** – works with inquirers and candidates as they discern calls to ministry and move through the requirements for ordination. Meetings are typically 4th Thursdays, monthly, 4:30-7:30 pm, alternating between in-person at Morningside PC and Zoom.

Committee on Representation (COR) – offers ways to live out the church's commitment to inclusiveness and representation. Meetings are typically 3rd Tuesdays, every other month, 10-11:30 am.

***Presbytery Council** – guides, plans and envisions staffing needs and directions to be taken by the Presbytery. Meetings are typically Monday, 5-6 times per year, 5-7 pm.

Dismantling Racism Committee (DRC) – looks at ways congregations may be more engaged in education and action around racism. Meetings are typically 4th Wednesdays, monthly, 5-6:30 pm.

***Examinations Commission** – examines all ministers who wish to be received into the Presbytery for membership. Meetings are typically 3rd Thursdays, monthly, 1-4 pm.

Grants Committee – reviews grant applications and awards grants each year to churches, other organizations, and/or seminarians. Meetings are typically twice per year in May and October.

***New Church Development Commission (NCDC)** – catalyzes and supports the development of new worshiping communities/new church developments throughout our presbytery. Meetings are typically 3rd Mondays, 2nd month of each quarter, 6:30-8:30 pm. Members also serve on committees, which meet at various times.

***Nominating Committee** – identifies and recruits volunteers for Presbytery committees/commissions. Meetings are typically Thursdays, 3-4 times per year, beginning at 10am, with the duration depending on the number of positions to be filled.

Operations Committee – manages financial and business processes of the Presbytery. Meetings are typically Mondays, quarterly, 2-4 pm.

***Permanent Judicial Commission (PJC)** – exercises church discipline through judicial process. Meetings are as needed during the 6-year term of service.

Personnel Committee – provides guidance, expertise, and assistance to the Presbytery staff regarding matters of personnel. Meetings are typically 1st Mondays, quarterly, 12-1:30 pm.

***Synod Commissioners** – represent the Presbytery at 1-2 Synod meetings per year of a 2-year term.

Presbytery Worship and Planning Committee – assists in planning worship and order of business for Stated Meetings of the Presbytery. Meetings are typically on a Monday, approximately 6 weeks prior to each Stated Meeting, 11:30 am-2 pm, plus one joint meeting per year with Council to discuss themes for the coming year.

VOLUNTEER INTEREST FORM
Presbytery of Greater Atlanta

Use this form to express interest in volunteering to serve on a Presbytery of Greater Atlanta committee/commission. The information you submit will be put on file for the Nominating Committee. The primary nominating meeting is in the fall. However, there may be a few vacancies to fill throughout the year.

The PGA is committed to giving full expression to the rich diversity of our membership in the structures of our committees/commissions and council. Providing information helps the Nominating Committee fulfill this commitment to inclusiveness and representation.

Please complete the questions below as you feel comfortable. Submitting a form does not guarantee nomination. If you are nominated, you will be contacted by a member of the Nominating Committee. If not nominated, your information will be kept for the next cycle.

Committee/Commission Info: <https://www.atlpcusa.org/committees>

Mail To: Presbytery of Greater Atlanta, 1024 Ponce de Leon Ave NE, Atlanta, GA 30306

To fill out this form online, visit <http://bit.ly/2xMq8bm> or Scan →



Today's Date

First Name

Last Name

Email Address

Phone Number

Preferred Method of Communication

Street Address

City

State

Zip Code

I am a:

____ Ruling Elder (Once a Ruling Elder, always a Ruling Elder!)

____ Teaching Elder

____ Lay Person

Church of Affiliation and City (Ex. First Presbyterian in Covington)

If Teaching Elder, are you:

____ Validated Minister Member

____ Honorably Retired

____ Member At Large

____ Parish Pastor

--Turn Over--

Thank you for your interest in serving.

I am interested in serving on the following committees/commissions:

- | | |
|---|---|
| <input type="checkbox"/> General Assembly Commission/Bills
& Overtures Committee | <input type="checkbox"/> New Church Development
Commission |
| <input type="checkbox"/> Committee on Ministry | <input type="checkbox"/> Nominating Committee |
| <input type="checkbox"/> Committee on Preparation for
Ministry | <input type="checkbox"/> Operations Committee |
| <input type="checkbox"/> Committee on Representation
Council | <input type="checkbox"/> Permanent Judicial Commission |
| <input type="checkbox"/> Dismantling Racism Committee | <input type="checkbox"/> Personnel Committee |
| <input type="checkbox"/> Examinations Commission | <input type="checkbox"/> Synod Commission |
| <input type="checkbox"/> Grants Committee | <input type="checkbox"/> Worship and Planning Committee |
| | <input type="checkbox"/> Where Needed |

I offer the following gifts/qualities/skills to a committee/commission: (*Examples: Financial Planning, Multilingual, Funds Development, Bookkeeping, Musician, Liturgist, Listener, etc.*)

In the Presbytery, I have served in the following ways (any presbytery):

Age:

- | | |
|---------------------------------------|----------------------------------|
| <input type="checkbox"/> 25 and Under | <input type="checkbox"/> 46-55 |
| <input type="checkbox"/> 26-35 | <input type="checkbox"/> 56-65 |
| <input type="checkbox"/> 36-45 | <input type="checkbox"/> Over 65 |

Gender Identity: _____

Cultural/ Ethnic Heritage: _____

Physical Limitations: _____

What else would you like us to know about you that would be helpful?

--Turn Over--

Thank you for your interest in serving.